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CHRISTIAN ADVOCATE

RALEIGH WEEKLY

1885

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO. 1

THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

ESTABLISHED 1855

W. S. [illegible], D. D. / FRANK [illegible], D. D. } Editors.

RALEIGH, N. C., WEDNESDAY, JAN. 7, 1885.

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For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

THE LATE CENTENNIAL CONFERENCE.

The great Centennial Conference, for sometime to come, will continue to be the text and the topic for the press and the pulpit. There are so many aspects in which it can be viewed, and much in the papers that were read, that neither press nor pulpit will be likely, very soon, to exhaust the matter suggested by it. It is fruitful of profitable thought in whatever light it may be viewed. That which must have impressed every thoughtful mind was the perfect harmony that pervaded the body during the whole of its deliberations. Doctrines and moral questions were passed in review; animated discussions followed the reading of the papers; honest differences of opinion were freely expressed, mainly with regard to questions of usage and economy, but nothing was said to mar the peace and harmony of the Conference from the beginning to the end. It may be said that, so far as this representative body of Methodism expressed the sentiment of the entire family in all its branches—on the American Continent, positive unity, as to the doctrines of Wesley, remains intact. This is positively marvellous. Shades of difference—for the most part purely speculative—in relation to the moral status of irresponsible childhood, and the nature and extent of what is called "original sin" were expressed by both writers and speakers on this subject; but all agreed that spiritual regeneration by the Holy Ghost was absolutely necessary, in the case of every responsible adult, as the condition of admittance to heaven. The witness of the Spirit to conscious conversion, conditioned on personal repentance and faith, received an emphasised indorsement from every quarter. Holiness of heart and life, not as by *cranks* and "holiness circles," but as taught in our standards, was maintained by all. So of all the leading distinctive doctrines of Methodism, as taught and held by the fathers. Scarcely the shadow of a shade of difference was expressed on any of these great subjects. The unity was as significant as it was marvellous. No note of discord came from any quarter. Then, there was a religious feeling that pervaded the body, recognized and shared in by all. And this extended beyond the bar of the Conference. The crowd of spectators participated in this feeling; and as the old Methodist songs were struck up on the Conference floor, they were caught up by the whole congregation, and with the fervor and devotion of a revival meeting. "It was good to be there." The Conference, in this respect, it is devoutly to be wished, may turn out to be a cantral point from which may go out of revival influences to the extremities the territory represented by the body.

ANOTHER FEATURE.

A marked feature of the occasion, which justly claims a passing notice, was the great respect and courtesy shown to *Southern* Methodism by the representatives of the *Northern* division of the wide spread family of Methodists in America. The M. E. Church, by reason of its larger membership had, perhaps, a majority of the Conference; and yet such was the respect shown the Southern delegation that it might have been inferred by a mere spectator that Southern Methodism, and Southern Methodists were in the ascendancy. In the absence of four of our Southern Bishops—a thing deeply to be regretted—our leading lay and clerical representatives were appointed to preside over the body, in session, by alternation with others. In this way we found Rev. Dr. McFerrin, and Dr. McAnally, and Dr. Hendrix, and Lieutenant Governor Shands, of Mississippi, in the chair. Southern men were prominent in all the committees. Nothing sectional in word or act ever transpired. The intercourse in the Conference room, at the Hotels, in the private social circle, and everywhere was free, easy, unconstrained, and unconditional, between the delegates North and South, East and West. It was a great Brotherhood.

DELIVERANCES ON MORAL QUESTIONS.

The same unanimity of sentiment prevailed in relation to all the great moral questions of the day, as in relation to doctrine and experience. Resolutions were adopted by a unanimous vote requesting the managers of the World's Exposition, now open in New Orleans, to close their gates on Sunday; and other resolutions chiming in with the movement now on foot among all Christian Churches looking to a more sacred observance of the Lord's Day. Resolutions favoring the suppression of the liquor traffic; the suppression of Mormonism, by stringent measures, as also resolutions discountenancing divorce, except for scriptural cause, and requesting our preachers not to solemnize matrimony between parties either of whom was known to be divorced, for anything other than the cause sanctioned by Jesus Christ. A resolution was also adopted, with great unanimity, expressive of Methodist sentiment in relation to the diffusion of public education *among all classes*, as also of higher education through our denominational colleges. On all these questions, and others of a kindred nature, there was but one voice in the entire body. Hence, all these mighty moral movements receive the sanction and approval of the whole Methodist community in America, now representing at least fourteen millions of our population. That which gives emphasis and power to these deliverances is the fact that they voice the united sentiment of Methodism, in all its branches, and in all parts of our wide spread country, touching these vital questions. The influence of these resolutions for good cannot fail to be felt. They are backed by a moral force that will push them to grand results. It is in the light of these facts that we are to form our estimate of the value of the Centennial Conference.

ANOTHER RESULT.

Another result which forms an important factor in working out the sum total of good to be anticipated from the Centennial Conference, was the strengthening of the friendly and social bonds of union between the members from the different sections of the country, and from the different branches of Methodism. All were thrown together for a week—saw each others faces—heard each others voices—shook hands—talked together; and then the Methodist ladies of Baltimore gave the Conference a reception at the Academy of Music where all were thrown togther, and brought into social contact, and enjoyed a sumptuous repast that put everybody in a good humor. There is, I repeat, a great power in hand-shaking—touching elbows—getting near together, and especially in eating together. The occasion of the reception was enlivened by music, and by some spicy and sprightly speeches, one of which was made by Dr. McFerrin, who never misses fire on such occassions. Dr. Buckley was making a humorous speech, but finding that the eating had commenced, he cut short with the remark that nothing could be done on the speaker's stand with such an opposition line to contend with.

SOME OF THE MEN OF MARK.

There were many decidedly great men in the Centennial Conference. Without making invidious distinctions, I must say that Bishop Foster struck me as one of the great, controlling intellects in the body. Bishop Andrews is exceedingly clever, and a more courteous, refined, cultivated Christian gentleman never stood on a platform. As chairman of the Executive Committee he acquitted himself to the admiration of all. Bishop Ninde has a fine face—presides well, and has the bearing of a highly cultivated, scholarly gentleman. Dr. Buckley will hold his own anywhere as a man of marked ability. Prof. Little, who read a paper on the Pioneers of Methodism and their Work, is a man of rare promise. Rev. Dr. Miley is not showy, but strong and powerful. He has marked individuality. He has his convictions, and the moral courage to stand by them. Dr. Miley, I should say, is a high-Church-Methodist, on the subject of our episcopacy. Dr. Dorchester, the Church statistician, is no common man. Drs. King, Warren, Wheeler, Arthur Edwards, St. James Fry, R. N. Davies, A. S. Hunt, and a score of others that might be named from the the other side of the line, together with Rev. Drs. Williams and Gardner from Canada, are all men of intellectual stature and growth. J. H. Carlisle, L.L. D., of S. C. was the peer, intellectually, of any man in the Conference. There were some exceedingly clever *colored* representatives on the Conference floor. Two of the colored Bishops presided, each over a session, namely Campbell, and Hood; and it is not too much to say that they did it well. I say nothing of the representatives from the M. E. Church, *South*, further than to remark, in passing, that a very large number of our very strongest men were not in the Conference. We shall never cease to regret that Bishop McTyeire, and others of our Bishops, could not be present. Another thing that must be the occasion of standing regret is, that Rev. H. P. Walker, D. D., of Ky., failed to put in his presence; and hence the paper assigned to him on, "The Place and Power of the Lay Element in Methodism," was not read. This subject, by all means, ought to have been discussed. The paper of course will be published in the forthcoming volume of proceedings. And, by the way, that volume will be invaluable as a contribution to our Methodistic History. The Centennial Conference was a grand success in whatever light it may be viewed. It has done, and will do more to unify Methodism than anything that has occurred, or can occur in our history.

SOME NOTES IN CONCLUSION.

It was a great pleasure to meet Rev. R. O. Burton, D. D., Rev. E. A. Yates, D. D, and the Rev. J. A. Cuninggim from the N. C. Conference, and a matter of sorrow and regret that Rev. N. H. D. Wilson, D. D., was kept away by sickness. Hon. W. M. Robbins, I think, was the only lay delegate from N. C., but he is a host in himself. The N. C. Conference is getting so large that it seems a division will soon become a necessity. In some of its aspects it is a sad thing to divide a Conference, It was a source of pleasure to learn that so many copies of the "Log Meeting House and the Methanys" were sold at the session of the N. C. Conference. The first edition of 1,000 copies was sold in about three weeks; a second edition is already well-nigh exhausted. The book reached its second edition before I could have the typographical errors corrected, some of which destroy the sense; but, for the most part, the good sense of the reader will correct the misreading where it occurs. I am back in Danville, and at my work. We have had some terribly bad weather—snow, rain, hail, and the thermometer, one morning, at 8 o'c., above zero. The Christmas ho[illegible]s I fear will keep this letter from the readers of the ADVOCATE till after the 1st of January. In any event it is intended as the first installment of a new series. Wishing the Editor and patrons of the paper a merry Christmas and a happy New Year, I am as ever etc.

Danville, Va., Dec. 22nd, 1884.

For the Advocate.

Thoughts on Thought.

BY REV. E. L. PERKINS, M. D.

There are times in the life of every intelligent man when he will set himself down to think. On such occasions "an idle hand will prop a thoughtful forehead." Such seasons are important epochs in the lives of thinking men. We are very apt on such occasions to pass into a reverie that carries us beyond the regions of well ascertained facts, and in such cases fancy offers us material for a very unsubstantial course of reasoning. Under such circumstances we often follow up some line of thought, until having passed all the [illegible] in possession, we find ourselves on a boundary, where we are left with the alternate of retracing the line we have traveled, or proceeding with conjectures which may or may not lead astry. Such moments are always dangerous to the one who indulges his reverie, unless he has previously secured to himself a good stock of caution To be able to determine where well-established facts end, and where conjecture begins, and to distinguish between what is true and what is probable, is not within the power of every one who reaches out for advanced thoughts.

Our line of thought may lead us to contemplate the regions of space. We know that we occupy a portion of space, as likewise do the objects around us, with which we are acquainted. Our thoughts travel onward, and we think of the earth, and the large space it fills. Then we pass from the earth to the planets successively, until all the solar system is within our grasp. Not satisfied, we pass on, and suns and systems far away are swept within the field of contemplation. The field of thought-view must be enlarged, and finally the nebulae are embraced, and we pause not until we have reached the seeming boundaries of immensity. Here the question arises, what lies beyond? It is either a blank, or it is occupied by systems resembling our own. At this point conjecture begins to play its fantastic tricks. It is conjecture and nothing else. We can assert nothing; deny nothing, for we have passed into a region of which we know nothing. Even the telescope fails to lay before us any discovery from those depths where all seems as the dark bosom of nothingness. There is no harm in these reveries, provided we are careful to mark the point where we pass from the regions of the known to those of the unknown, and we do not give credit to conjectures that belongs only to facts. This applies to all our habits of reasoning. The moment we cease to employ facts as our school masters we enter the school of conjecture, and are led into mazes where perplexity and doubt are the fruits of our most earnest efforts.

Bishop Marvin very justly remarked that, "Facts are the raw material of thought" The broadest intellect is the one that has secured the greatest number of facts. It has a wide platform, a full supply of material, and finds ample entertainment in arranging the material in its possession, so that it has less temptation to indulge in those reveries which lead to conjectures and an unsatisfactory course of reasoning. To supply the mind with the proper material for reflection should be the chief aim of all persons who desire a wide range for their thoughts. Very active intellects have often gone to ruin by attempting to soar in the regions of speculation until their wings were exhausted and they have fallen into disgrace. At the same time cautious intellects have gone up like one cutting steps in the side of the mountain, never leaving one notch until another is ready for his feet, by thus securing every step of the way, a position is secured steadfast and immovable.

Unfortunately a large portion of mankind—may I not say a majority—are charmed with many foolish concerts. Their reveries have amounted to intoxication. Their fancy has dethroned their judgment, and imagination has been the commissary from which are drawn the chief resource of their arguments.

The only cure we can suggest for the evil of such methods is to make methematics a prominent study in all the schools, and to require accuracy in all the branches as far as they are taught. The love of accuracy begets a love of truth, and when truth is the object of thought there is always a probability of its being found by fair investigation. Many persons are so accustomed to reverie that they lose the power of distinguishing between fact and fancy, hence the benefits of a rigid mathematical course, which holds the mind strictly to a line of thought that has its conclusion attainable only by the most strict logical deductions. The faity training of our thoughts has been one of the most serious evils incident to our fallen humanity.

For the Advocate.

A Great Work.

The following is written in the hope of doing good by securing great intellectual satisfaction and spiritual delight [illegible] the intelligent reader. I de[illegible] attention to a recent [illegible]. I have derived so [illegible]ental stimulant and soul [illegible]m its reading that I am [illegible]at others should enjoy the s[illegible] entertainment such a "feast [illegible] and such a delicious supply [illegible]aritual nutriment. I believe the [illegible]ork to be named is the most nutritious, the most fruity, the most meaty, the most satisfactory and the most suggestive theological work I have ever read. I say this after an acquaintance with works that have reputations upon two continents. I believe it to be the work of the century in so far as originality and perspicuity are concerned in the rich domain of theological discussion. The book is not large as to size, but great as to matter. It can be bought for $1.50 of James Pott, publisher, New York It is by an Englishman and, by a layman, I take him to be. My advice to every preacher and to every fairly intelligent layman is to read it. If you do not read but one book in 1885, after the Bible, the Book of books, let it be "Natural Law in the Spiritual World," by Henry Drummond, and you will thank me for calling your attention to it.

I knew well the meaning of the words I have used and that I have written strongly. But that I have written judiciously I have no doubt what ever.

T. B. KINGSBURY.

Wilmington, N. C.

For the Advocate.

Errata.

DEAR BROTHER: It seems very hard that chirography so picturesque as mine should be so illegible.

In my "Tribute" to our late friend, Mrs. Jones, are several errata which I trust the reader will correct, but he may not know that I am *not* ninety years old, and so may not change the "sixty" in the printed sentence to the "thirty" as it was in the written copy, where I speak of "what I knew of her *thirty* years ago." "Contributes to the professional *success* of her husband" instead of "professional *means*," etc., etc.

I know it "serves me right," but the pressure always on my pen often runs it off the track. *Nevertheles, I am,*

Affectionately and faithfully yours,

CHARLES F. DEEMS.

Church of Strangers, N. Y., Dec. 22d, 1884.

How the Appointments are Made.

The Annual Conferences of our Church have nearly all been held, and the preachers assigned to their respective fields of labor for the ensuing Conference year. The manner in which this appoitment of the preachers is effected is not well understood by many of our people, and ignorance in this, as in other cases, often leads to unjust judgments. While there is a general knowledge of the fact that the Bishop, in some sense makes, or at least announces the appointments, there is a general impression that he makes them just as the Presiding Elder tells him, and that the Presiding Elder of each District makes the appointments for his District to suit himself. Yet this is by no means the case. It is true that the Bishop makes the appointments by or with the advice of the Presiding Elders, but not solely upon advice or expressed opinion of any particular one of them, nor *necessarily* in accordance with the opinion of any of them, for after hearing what they may say, he may, upon other grounds, reach a different conclusion with regard to the church or preacher in question. Let us get behind the curtain and look in upon what is known as the Bishop's Cabinet, that is the session of all the Presiding Elders of the Conference sitting in council, with the Bishop in the chair. The Bishop calls each District in turn, and the Presiding Elder for each District nominates a preacher for one of the charges in his District. If all are agreed the preacher named is set down for that charge, and the Bishop passes on to the next District, and one nomination is in like manner made by its Presiding Elder, and so on through the list of Districts. But things do not go on so unanimously. Sometimes the Presiding Elder makes his nomination, and the Bishop, instead of sanctioning may say, "I have another notion in regard to that brother," and he may proceed to give reasons why he thinks this particular preacher may be more useful to the church at some other charge. If the Elder is disposed to insist upon his nomination standing, he gives his reasons why the preacher should not be removed, or why the preacher he has named should be changed from his place of the past year to the one for which he has nominated him. Others of the Presiding Elders may express their opinions also, and an animated discussion takes place. The Bishop is the final arbiter, and after the discussion, he makes his decision and settles that case. Or, when the nomination is made, and the Bishop interposes no objection, another Presiding Elder may object and give reasons why he thinks the preacher will not suit that particular congregation. Other Elders may favor the proposed appointment, and give their knowledge of the man and the place, and so the general discussion continues until the Bishop reaches a decision.

Or, again, a nomination is made and some other Presiding Elder says: "Bishop, I have a charge in my District that needs just exactly such a man as Bro. A ———. He can do a work that must be done, or the interests of our Church will suffer greatly." And so, the opinion of the Bishop, the general interests of the Church in the special wants of the other charge may prevail, and the Presiding Elder's nomination be overruled.

Again, every charge must be furnished with a pastor and every pastor with a field of labor. A pastor's four year's term has expired and Methodist law is inexorable. He must move, Where shall he be put? He may be the only one in all that region whose term has expired. But some change has to be made. Some new man must take his place and he must be sent somewhere. All the other charges may be satisfied with their pastors, and the pastors with their charges. No matter; somebody must change. The general economy of the Church must prevail over individual or local interests or feelings. Somebody must be changed—the Presiding Elder must take somebody up and move him. He does not like to do it. He knows there may be objections, but the responsibility has to be assumed. The four years law, not the wish of the presiding elders, makes the one change imperative, and one change, like a move on the chess-board, may make several others necessary.

A knowledge of these, and other circumstances than the mere opinion or caprice of Bishop or Presiding Elder, as affecting appointments, may, as was said at the outset, prevent hasty and unjust judgments.

Those of public spirit that will look at such matters from the standpoint of the general economy and interests of the Church, rather the individual interests and preferences of the person or the local church, would prevent much of friction and hurtful agitation.

Often, after doing their very best, at the close of a week s anxious and prayerful discussion, the Bishop and his Cabinet are constrained to feel, not that they have done the ideal best, but the best they could do with the material at command and under the circumstances surrounding them. —*South-western Methodist.*

For the Advocate.

"Survival of The Fittest."

BY REV. DR. C. F. DEEMS.

When certain evolutionists endeavor to bring to the support of their hypothesis the other hypothesis of the "survival of the fittest," they mean by fittest, not the fairest, the loveliest and the best but—"the strongest." They assume, and they may be right, that the strongest is the fittest. But fit means the designedly adapted to an end. That means a designer. The proof of the proposition that "the fittest" survives must always be, so far forth, proof of the existence of a God.

Morever, why not let Christianity have benefit of the hypothesis of survival of the fittest? Whatever Christianity has outlived, or lived down, or absorbed, or held in subjection, or surpassed must be given up. If there be anything stronger than Christianity it will over-ride Christianity, however sweet, humane, or divine Christianity may be. Up to date—let us not prophesy—it must be admitted by the candid, the thoughtful, and the observant that just as countries take on Christianity they take on civilization and grow in power and material prosperity; and, just as they lose the salt of Christianity they begin to hasten to decay. On the other side, also, just as people grow in physical and intellectual power, they choose Christianity.

Up to date, then, Christianity has the scientific claim to pre-eminence. Such gentlemen as Mr. Herbert Spencer need not spoil the sweetness of their philosophic tempers by virulent hatred of Christianity. If anything stronger comes along, Christianity will perish. If it survive, it *ought* to survive, it has inherent right to survival. What is the use of hating anything which is so weak that it must disappear, or so strong that it must be permanent?

But, the hatred of Christianity seems to be the sentiment which sustains Mr. H. Spencer in his philosophical studies, while history perpetually announces it the "fittest." It will *probably* survive.

Screaming Preachers.

Two kinds of preaching are extremely objectionable—one is with a dronish voice destitute of energy and life, and the other is with a screaming voice that seeks to substitute sound for sense, and strained loudness for energy. We once heard a preacher of the first class use as a text the words, "What lack I yet?" and we were strongly tempted to respond, "You lack all the good qualities of a preacher, among them life, zeal, faith, and energy." Of the latter class we heard one who used enough steam in the first sentence to fill the place of the most vehement part of a sermon depicting the final judgement, or the danger of eternal death to sinners. Mr. Wesley, in writing to one of the latter class, used this language: "Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not *cry*,' the word properly means he shall not *scream*. Herein be a follower of me as I am of Christ. I often speak loud, often vehemently, but I never scream. I never strain myself; I dare not; I know it would be a sin against God and my own soul."

As soon as the preacher begins to scream, he loses control of himself, and his audience is either driven to sympathy so as to lose the sermon, or to indifference so as to be disgusted. He can go no higher even if the subject demands it as he is already putting forth all his strength, and he can not get down from his unnatural position. His articulation loses distinctness and his words force. Young preachers should begin too low rather than too loud. The voice will naturally rise with the subject. He then has control of himself, and he can ascend or descend as the parts of the subject may require. Many years ago in a temperance meeting held in the woods, two speakers were selected to address an audience of a thousand hearers. One of them spoke loud at the beginning and was soon screaming, while the other spoke low but with marked distinctness. The question was tested by competent persons in the outskirts of the congregation to ascertain the one who could be understood at the farthest distance. The low, distinct voice was heard one-third farthest.—*Central Methodist.*

Raleigh Christian Advocate

RALEIGH, N. C., - - JAN. 7, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

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REV. F. L. REID,
Raleigh, N. C.

BY AN oversight the name of Dr. W. S. Black, as one of the editors, was not taken from the head on the 1st page of this issue.

A GOOD way to begin the new year is to send up your renewal for this ADVOCATE promptly when due. A good many renewals falls due in this month. Look at your date and see if yours is among the number, and if it is, renew at once.

IF YOU hear any one complaining that we have cut their papers off, please remind them of the frequent and fair warnings we gave, and tell them it was a very easy matter to have sent us their renewal. It is not too late now. If renewals are sent up promptly, missing numbers will be supplied.

REV. DR. N. H. D. WILSON has been in this city for several days. He and his wife reached the city last Thursday and are guests of Dr. and Mrs. W. S. Black. We are rejoiced to find Doctor Wilson convalescing so nicely from his recent severe illness. His recovery is a source of great joy to his friends. As will be seen from his appointments in this issue, he will soon enter upon his work as P. E. of the Raleigh District.

THE Editor desires to make public acknowledgment of, and to return thanks for, the many personal letters received, of a complimentary and congratulatory character, and pledging support and valuable help to the ADVOCATE under his control. These letters have touched him tenderly and he appreciates them more highly than he can express. He will strive to be more worthy of such good will and such expressions of confidence and regard.

REV. Dr. H. T. Hudson is still in very feeble health. We have received a letter, written by his own hand under date of Jan. 2, 1885, in which he says that he is still in a low state of health, and when he is able to do so that he will gladly commune with our readers again. The letter indicates that he has improved some, and we hope that he will soon be well again. He is one of our best men, as true as steel and as pure as men get to be. May God bless him, restore him to health very speedily, and spare him long to the Church which he loves and which loves him so well.

BISHOP Granbery has sustained a great loss by fire, in which his many friends in North Carolina will sympathize with him. He had placed all of his household furniture, some of it very valuable, with his book-cases, books, papers, sermons, keep-sakes, pictures, all the family accumulations [illegible] thirty years, in the hands of a furniture dealer, to be packed for shipment to St. Louis. The fire consumed the establishment and all its contents. The loss is a serious one, as many of the things which were burned were family relics, and cannot be replaced.

THIS is the week of prayer set apart by the Evangelical Alliance as a special season of prayer, to be united in by Christians of every creed in all parts of the world. This week will be observed in a great many [illegible] the States as well [illegible] out the whole world. [illegible] day, "Thanksgiving [illegible] giving;" "Tuesday, "Humiliation and Confession;" Wednesday, "Prayer for the Church of Christ;" Thursday, "Prayer for Families, Schools and Colleges;" Friday, "Prayer for Nations;" Saturday, "Prayer for Missions."

WE learn from a reliable source that the people of Wilmington were greatly pleased with our late Conference, and we know that the preachers were delighted with the people of Wilmington. Their hospitality was of the highest and best type. Dr. Yates did his part of the work in admirable style and gave great satisfaction to the preachers, laymen, ladies and children. This writer was elegantly and delightfully entertained. The fact is, the cordial welcome given our Conference, and the unbounded hospitality at Wilmington, together with the pressing invitations and the pleasant contest as to where the next Conference should go, made us feel that we are not a burden, but rather a pleasure, to our people in the places where we convene. Our Conference makes an impression for good, especially for Methodism, wherever it goes. It is a fine body of men.

TRINITY COLLEGE is advertised in this issue, by reference to which it will be seen that the next session opens to day, the 7th. By reference to the address of the Committee it will be seen that there are seven men in the Faculty. Profs. Heitman, Pegram, Bandy and English were educated at Trinity and have had considerable experience in teaching, though they are all comparatively young men. Prof. Gannaway is a graduate of Emory Henry College, Va., and has been at Trinity for a number of years. Prof. Williams completed his education at Yale, and Prof. Long was educated at the University of North Carolina. We regard the faculty as a most excellent one. Every member of it is a good teacher. The Committee of Management have done their work well. They talk and act like business men. Now, if the Methodists of the State will patronize their own college, as it deserves, success is assured. Surely all of us, preachers and people, trustees and alumni, will avail ourselves of this splendid opportunity to patronize and work for Trinity and make it a grand success.

The Advocate for 1885.

With this issue of the ADVOCATE we begin a new year, and enter upon our work as sole editor and publisher of the paper. We begin hopefully and cheerfully. We begin with peace in the heart and good will toward all men. We want to make our editorial work this year better than it has been in any previous year. Every department of the paper will be carefully and prayerfully watched by the editor, and wherever improvement can be made it will be done. His whole time, all his energies, all his working power and what means he can command will be given to the ADVOCATE.

As announced in the last issue, Rev. W. S. Black, D. D., will be an editorial contributor to the paper, and Rev. H. T. Hudson, D. D., will continue to occupy the same relation, and as soon as he is well enough to do so will resume writing for us. Of these two men it is not necessary to say anything to the readers of the ADVOCATE.

Special attention will be given to North Carolina Methodist news. A great many of the preachers have aided greatly in this department by giving items of news from their respective fields of labor. We hope that the preachers and laymen will make it a point to drop us at least a postal giving all matters of interest in their work. Many of our N. Carolina preachers have given us excellent articles for publication.—We expect and request them to continue doing so. We want the members of the Conference to write for the paper, and many of them have kindly assured us that they are going to do so.

In addition to our North Carolina ministers and laymen, who write for the paper, we will have several excellent contributors from other States. Rev. Dr. Jno. E. Edwards, so well and so favorably known to our readers, will give us a letter every other week during 1885. His letters alone are worth several times the subscription price of the paper. Rev. Dr. C. F. Deems, well known on two Continents, will kindly give us occasional articles during the year. Rev. G. G. Smith, of Georgia, whose letters are always so readable, will be among our contributors. We have an excellent article from him for our next issue. Gilderoy, who is the Rev. R. G. Porter, of Mississippi, and is one of the raciest and sweetest spirited writers in the South, will contribute an occasional letter. Rev. W. W. Royall, of China, will write as often as he can. Rev. H. M. DuBose and Rev. J. A. Murphy, both of Texas, will represent "the lone star State" by regular correspondence. We have some hope of an occasional letter from Bishop Parker. We shall have letters now and then from Nashville, Tenn. We have a good article from Rev. Dr. W. P. Harrison, the Book Editor, for our next issue. Other officials there will appear in our columns during the year. Rev. J. W. Murray, of South Carolina, will let his old friends hear from him occasionally. This will give some idea of what this department of the paper will be, and we shall try to make it still more and more attractive and profitable.

"Aunt Mary," we are glad to say, will continue to conduct the Children's Column, and she and her little readers, we hope, will have a pleasant and prosperous year of it. Any plan of church work, or any church enterprise that leaves out the children will fail of the highest success. We hope the readers of the paper will aid "Aunt Mary" in her noble work of organizing the children for Christ, and that the "Bright Jewels" may soon become a great power for good in the State.

Special attention will be given to the publication of marriages, deaths and obituaries. Great care will be given to selections and items of news. Southern Methodist news, as well as items about other denominations, together with all the secular news of importance, will be given each week. In a word, we shall strive to make the ADVOCATE a first class family, religious paper. It shall be as newsy, interesting, profitable, and as sweet in spirit as we can make it. We bespeak for it the warm sympathy, earnest prayers, active co-operation and good will of all people everywhere.

The Faculty of Trinity College.

Our readers feel a great deal of interest in Trinity College and are very anxious to hear what the Committee of Management have done. They have not been idle. They are staunch Methodists and have the interests of the Church very much at heart. They are practical business men, and in what they do are governed by business principles. But what have they done?

The Committee of Management of Trinity College, Messrs Alspaugh, Gray and Carr, not relying so much on one man of great learning and reputation to build up the college, as upon a number of men, each expert in his line, have secured the services of seven to compose the Faculty, as follows: W. T. Gannaway, W. H. Pegram, J. F. Heitman, N. C. English, J. M. Bandy, H. H. Williams, and A. W. Long.

Until a President is elected, Prof. Heitman will be Chairman of the Faculty. Prof. English will have charge of the Preparatory Department and Business course. Additional improved apparatus and appliances will be added; and first class facilities for a college education will be offered. The Committee has issued the following address:

TO THE METHODISTS OF NORTH CAROLINA.

At the late annual meeting of the North Carolina Conference, as the close of the session was approaching, and when the general inquiry of Ministers and Laymen was, "what is to be done with regard to Trinity?" and when no definite plan had been developed, the undersigned, actuated by a desire to aid in establishing the College on a better and more permanent basis, and realizing that additional money was needed to pay in full a larger and more efficient Faculty and to furnish more apparatus and needed appliances, submitted to the Conference a proposition which was unanimously accepted. With the details of this proposition you are doubtless acquainted; and in consequence of its acceptance, the undersigned were placed in charge of Trinity College as a Committee of Management.

Intending, in the future, when the available and proper man is found, to place at its head as President a man whose zeal, learning and reputation will command the respect and confidence of all, the Committee, so short a time intervening between Conference and the opening of the Spring Term, were forced to organize the Faculty with a Chairman at the head; and in so doing, have put in that position a man whose love for the work and whose iron will knows no failure.

With a Chairman in whose business qualities and general managing abilities we have implicit confidence, and with a Faculty each member of which is expert and faithful in his department, we congratulate ourselves that the arrangement we have made gives bright promise of success.

The following gentlemen will compose the Faculty and be in their places for duty at the opening of the Spring Term, January 7th, 1885:

J. F. Heitman, Professor of Metaphysics and Theology. Chairman and Treasurer of the Faculty.

W. T. Gannaway, Professor of Latin and French.

W. H. Pegram, Professor of Natural Science. Secretary of the Faculty.

J. M. Bandy, Professor of Mathematics.

H. H. Williams, Professor of Greek and German.

A. W. Long, Professor of English Literature and History.

N. C. English, Principal of the Preparatory Department and Business Course.

With the above Faculty, composed of men learned, aggressive, and fully abreast with the progressive education of the times, we offer to the Methodists of North Carolina an Institution worthy of your patronage and your influence.

The Church demands the perpetuity of a College for the education of her sons. The Conference requires an educated ministry to take the places of those whose labors and age are gradually calling them from their life work. The State, in her advance to the front as one of the first States in the Union, needs wide-awake, zealous men in all departments of life. And shall not the Methodist Church of North Carolina furnish her share of these men along with her sister denominations? And shall not the sons of Methodists be educated at an Institution where religious influences are prominent, and in the successful denomination of which the whole people of the Church should have a common interest?

The Committee feel the burden of the responsibility they have undertaken; and it is with the Methodists of North Carolina to decide whether their efforts shall fail or succeed. Therefore, waiving all indifference or prejudice that may have heretofore existed, unite your efforts with ours in every way possible, but especially, when sending your sons from home to be educated, give first consideration to the claims of Trinity College upon your patronage.

J. W. ALSPAUGH,
J. S. CARR,
JAS. A. GRAY,
Committee.

THE following statistics indicate the strength of Methodism in the United States in 1883: Itinerant preachers, 23,899, (in 1784, 83); local preachers, 33,001; lay members, 3,806,744, (in 1784, 14,988). Non-episcopal Methodists in the United States in 1883; itinerant preachers, 1,940; local preachers, 1,763; lay members, 188,679. Total Methodists in the United States: Itinerant preachers, 25,839; local preachers, 34,714; lay members, 3,993,820. Methodists in Canada in 1883: Itinerant preachers, 1,688, local preachers, 1,979; lay members, 171,903.—Total number of Methodists in the world in 1883: Itinerant preachers, 33,385, (in 1784, 197); local preachers, 77,935; lay members, 5,074,564, (in 1784, 49,218); total Methodist population or community, 25,489,-745.

-- The Christmas Holidays passed off with less excitement and fewer crimes and casualties than we ever knew before.

— Rev. W. C. Norman and wife are taking a ten day's rest with relatives in Lexington, N. C.

Subscribe for this ADVOCATE.—Price, $2.00 per annum, post paid.

Paragraphic Personals.

— Rev. W. B. North, Rev. Oliver Ryder, Rev. B. C. Allred, Rev. W. L. Grissom and Rev. J. H. Page were all in the city during the Holidays, *en route* for their respective fields of labor.

— Rev. W. S. Black, D. D., on retiring from this ADVOCATE, was the recipient of a neat gold-headed cane from the present Editor, as a token of regard and esteem growing out of and strengthened by six years of intimate and very pleasant business association.

— Prof. Hodges, formerly of Trinity College and recently of Rockingham, N. C., will take the place of Mr. Fray, recently deceased, in the "Fray and Morson School," of this city. Prof. Hodges has already entered the school as a teacher and will become a partner of Mr. Morson at the end of the present term, Jan. 26th, 1885.

— Rev. M. L. Wood, D. D., will make his home at Shelby, N. C., where correspondents may address him. By the way, we were in error in stating that his health was not good. We are glad to know that he is in good health and in fine condition for his work. Our people on the Shelby District will find that he is a most excellent Presiding Elder.

— Rev. J. A. Cunninggim and wife spent several of the Holidays with friends and relatives in this city, very much to our pleasure. Bro. Cunninggim preached a fine sermon at Person St. Church at 11 a. m., on Sunday Dec. 28th. It was a sermon that helped us all very much, and one that only a man of spiritual power could deliver. He entertained and edified his hearers.

— Miss Mary Tucker Pescud, formerly of Raleigh, recently a graduate of the State Normal College of Tennessee, and now teaching in a prominent Georgia Seminary, is meeting with just recognition in the West. "Christmas Poems by Southern Poets" is the title of a book in Christmas card style, just issued by a Nashville publishing-house. Two of the poems are by Miss Pescud—and clever verse it is.—*State Chronicle.*

— Capt. M. Jordan, of the Richmond & Danville Railroad, as clever a conductor as ever pulled a bell rope or clipped a ticket, was the recipient of an elegant Christmas gift in the form of a check for $2,500.—His many friends and admirers along the line from Greensboro to Goldsboro will join us in congratulations and expressions of pleasure at his good fortune. He eminently deserves such complimentary consideration.

— Mr. N. B. Broughton, retiring President of the Young Men's Christian Association of this city, publicly recognized the cleverness of Col. A. B. Andrews and Maj. Jno. C. Winder, who bring all the wood needed for the poor of the city on their respective railroads free of charge. This makes wood for the poor cost, delivered in Raleigh, only $1.00 per cord. Such acts of charity are commendable and praise worthy, and we record them with peculiar pleasure.

— Mr. J. S. Carr, President of the Blackwell Durham Tobacco Co., was the recipient, Christmas eve, of a beautiful gold headed cane, presented to him by the managers of the various departments of the factory. By the way, a Durham correspondent of the *News and Observer* thus speaks of that generous Methodist layman: "I happened to go into a grocery story the day before Christmas, and noticed a long row of jugs filled with molasses, and in another place were piled up bundles of various sizes. These, said the proprietor, noticing my curious look, are going out to the poor, and are sent by order of Mr. J. S. Carr. This big hearted man also sent over 25 loads of wood, and there is no telling what other things he did, for these acts of charity are only found out by accident, and I am afraid he will not thank me for mentioning what I have, but a man's goodness, like his wickedness, will overtake him sooner or later, only the good folks in this Christian land of ours do not like to say as much about a man's kind acts as they do about his bad deeds."

Comments on Current Events.

— Dr. Talmage thinks much of the New Orleans Exposition now in progress. He said, in his services on Thanksgiving Day in the Brooklyn Tabernacle, that "the New Orleans Exposition, which opens this month, is to be more important than all the former expositions put together. It is going to be the hinge of the century. It will be a platform on which Bolivia, Peru, Chili, Paraguay, Venezuela, Salvador, Colombia, Costa Rica, Brazil and the brunette West Indies shall greet the bland and smiling United States."

— Dr. A. G. Haygood speaks his mind freely when he speaks at all. He has recently written a long letter to the *Chicago Advance* about Southern matters, and the readers of that paper are not accustomed to such wholesome talk about the South. Here is a paragraph from Dr. Haygood's letter which will give an idea of how he talks to Northern people: "The old scarecrows are being hung out again: "The South getting ready to pension all rebel soldiers;" "The old slave-owners getting ready to demand pay for their slaves;" "Confederate flags floating everywhere;" "Rebellion taught in the schools:" What good does it do to contradict these things? In every case they are affirmed by those who, to say the least, do not know that what they affirm is true. This I take to be a most dangerous form of lying."

— Mr. Beecher is coming over. He talks very differently now about us from what "he used to." He, in his discourse on Thanksgiving Day, in referring to the late war, &c., remarked: "But one thing more was needed, and that was to chase the gloom from the Southern brow; to say to them: You are our brethren, and to clasp their hands in patriotic zeal, and this was given to us last because it was the greatest of God's gifts. And there never has been such a scene since the earth was born, never such a conflict, never such a victory, never such reconciliation and gladness, with good men on both sides, as has come to us to-day. I believe to the bottom of my soul in the honor and integrity of the thoughtful Southern men. When I get such letters as I get here from them, such declarations—that they now feel that they are in the Union as much as me, and bound to the flag, declaring with tears that it is now my flag." I believe it. I should be faithless to God if I did not, and I think that the last cloud that rose between us has passed away forever."

— Mr. Moody is in trouble. He has an engagement to conduct meetings in Richmond, Va., and this brings up an old discourse of his delivered in New York last January. In this discourse he is said to have, very imprudently, painted Lee and Jackson as devils and made Grant a saint. Mr. B. D. Core, a well known citizen of Richmond, Va., says of the discourse: "In the course of his remarks it suited his purpose to illustrate the character of Jesus Christ and the devil—but how? He said, in substance, that it was the custom of Jesus Christ in his parables, to use, as examples, those persons, characters, and scenes with which the people to whom he was speaking were most familiar, and, said he, 'I will do likewise. The rebel leaders, Lee and Stonewall Jackson, and the peerless patriot, Grant, are names which are familiar to you all.' He then proceeded to divest Lee and Jackson of every honorable characteristic. In their religious characters they were worse than the followers of Mahomet. In their moral lives the life of Nero in comparison was as white as the driven snow. 'In a word,' said he, 'by every illustration and animus of their lives and actions, they more forcibly represented the character of the King of Darkness than any names which my knowledge of the world's history enable me to call to mind since Judas betrayed the Lord of Glory.' He then proceeded to clothe Gen. Grant in all the grandeur of [illegible] so far as the extent of wor[illegible] do, in robbing heaven of [illegible] and God of his attrib[illegible] with which to adorn his hero Grant—his ideal representative of Chr[illegible]."

NORTH CAROLINA METHODISM.

REV. J. Mahoney's Post Office is Nashville, N. C.

REV. Z. T. Harrison's post office is Town Creek, N. C.

REV. W. S. Black calls his District Stewards to meet in Durham, N. C., January 19th, 1885. See notice under his appointment.

REV. B. C. Phillips writes: We reached Durham on the evening of the 24th of December. Our reception was as cordial as we could ask.

REV. Dr. J. T. Bagwell reached Winston, his new charge, Dec. 18th, and was received with many marks of kindness and appreciation.

REV. J. W. Jones writes: We are at Kinston, and have been kindly received, and well provided for. Success to the ADVOCATE under the new management.

REV. Dr. E. A. Yates had a good Christmas. His people sent into his pantry a barrel of flour, several turkeys and other things in proportion. Such tokens of appreciation are complimentary to both preacher and people.

BRO. W. M. Parker, of Wilmington, N. C., has been right sick. We are glad to hear that he is better. He is a staunch Methodist and a good layman—a valuable worker in Front Street Church, Wilmington, North Carolina.

AT the Tryon Street Methodist Sunday-school, they have a banner which is to be owned monthly by the class which makes the largest contribution, and it is now owned by Miss Annie Grier's class. This class last Sunday contributed $22.38. The entire collection was $58.02.—*Charlotte Observer.*

REV. W. C. Ecklin writes: You may say to the readers of the ADVOCATE that our pastor, Rev. E. L. Pell, preached his first sermon to-day at Providence Church, and we are much pleased with him as our pastor for the year to come.

REV. S. M. Davis, of Matthew Ct., writes: On my return from Conference my congregation at Matthews taught me that one of the possibilities of Methodism in North Carolina is to pound a bachelor preacher. And the lesson was so satisfactorily imparted and received that there can be no room for doubt.

REV. L. L. Nash, of Leasburg circuit, writes: Dear Brother Reid—Allow me space in the Advocate to thank the good ladies of Leasburg Circuit, who made me the happy recipient of a purse to buy me a good suit of clothes. Also to thank my generous Stewards who made me a present of another suit. May the Lord bless these generous friends.

AT the Methodist Sunday-school, in Fayetteville on the 21st of Dec., the children fainted, one after another until nearly or quite twenty had fainted, creating intense excitement and alarm until some of the most active and thoughtful ones thought of the gas escaping from the coal stove and opened wide the doors and windows, when the fresh air soon restored all but one, Bro. J. C. Thompson, who continued prostate and helpess for a considerable time.

REV. C. M. Anderson writes: Two nights ago while quietly reading in the parsonage, we were startled by the sound of many voices and a sudden rap at the door; on opening the door, with lamp in hand, a large number of familiar faces met our gaze. They pressed right in with baskets full and arms full and hands full, and after our nerves became sufficiently quiet to show them the way into the dining room, they piled on the table and on the floor, many of the good things of earth to cheer and comfort the inmates of the parsonage, for which they have the gratitude, the affections and prayers of the recipients. May God bless the donors abundantly in soul and body, and make us a mutual blessing to each other.

REV. R. P. Troy, of Madison circuit, writes: A cold and tiresome ride of 28 miles brought us to our home, Tuesday, Dec. 23rd, 1884. Few pastors, perhaps, ever received a more cordial and generous greeting. Our house was open, fires burning, friends waiting, and not idly waiting either, for, by busy hands, prompted by loving hearts, our dining room was well stored with such things as a preacher and his family know how to appreciate; especially if his house has been robbed, as ours was during our absence. Among a great many other nice things, we noticed hams, turkeys, sausage, lard, butter, beef, coffee, sugar, preserves, peaches and flour—these donations, coming from friends in all the churches, and from those not members of any. After tea a large crowd assembled to welcome us. What a happy evening, spent in social and religious conversation, singing and worship led by Rev. Mr. Wilson, the baptist minister here. How good and how pleasant it is for brethren to dwell together in unity!

Christmas day was cold and dreary, but a large congregation assembled for worship, and I tried to preach about the coming of Jesus. His presence was with us!

At night a beautiful Christmas Tree was displayed in our Church for all the Sunday-schools in town, and for other friends. Bishop Kavanaugh said once, "he got happy among the flowers." I need not tell you that among these Presbyterian, Baptist, Episcopalian and Methodist children—God's intellectual flowers—we all felt happy, as gift after gift was handed out amid shouts of pleasure from the little ones.

I think *all* felt this a pleasant and profitable Christmas. May the new year lead us all

"Nearer, my God, to thee; nearer to thee."

Complimentary Resolutions.

EDITOR ADVOCATE, *Respected Sir:* Will you please be kind enough to give a short space in the columns of your paper to the colored members of Pleasant Hill Church, Robeson circuit, to express themselves in memorial of respect to the Rev. M. W. Boyles, our much beloved pastor, who has served us for the past four years,

Resolved, That while we as true members of the Methodist Church submit to his transfer, yet we believe that our church has sustained a loss, we will not say an irreparable but nearly so. No words of affection at our command can express the esteem we hold for Mr. M. W. Boyles, he came to us superior in color, education and means yet not above us so far as the eternal interest of souls is concerned, his name has been indellibly stamped in our memory, long may he live to serve others as he has served us. Other ministers have served us faithfully, yet we can say in all truth that Rev. Mr. Boyles has done more for our Church than any one heretofore, he gained our confidenee, not so much sociably, but for the ever visible interest he manifested for our spiritual welfare. Those people to whom he has gone to serve, may rejoice, for they have one who they may rely on as a faithful pastor and minister of our Lord and Savior. When Bro. Boyles has finished his work here among his fellowmen and rests in the shade on the other shore, then he will realize the fruits of his labors here; yes, he has pointed many the way to the King's eternal throne. We are marching onward, hoping to meet at the gates of the city. Bro. Boyles will please accept us as faithful friends. When we meet beyond the river we will tell each other of better and nobler things.

ALEX. OXENDINE, } Com.
BIAS HUNT, }

A SABBATH SCHOOL CONVENTION.

BRO. G. T. Adams. Sec., writes: The 4th Session of the Cape Fear Sabbath-school convention of the M. E. Church, South, convened on Friday before the 2nd Sunday in Dec., 1884, at Lillington, Harnett county, N. C., at eleven o'clock, A. M.

The Convention was called to order by the President, Capt. J. O. A. Kelley. After singing, "Praise God from whom all blessings flow," by the congregation, prayer was offered by the President.

The roll of Churches was called and the following were found to be represented:

Lillington, Parker's Grove St., Andrews, Concord, Spring Hill, Meadow Branch, Cool Springs, Nashville and Osgood,

The following were not represented:

Tranham's Creek, Gardners, James Chapel, and Byrants Chapel. The roll of officers and delegates was called and 33 answered to their names.

On motion of Rev. J. T. Kendall, the three first benches of the middle pew were designated as the Bar of Convention. The minutes of the last Convention were read, and unanimously adopted.

The reports of the various Schools showed decided em provement.

The members of the Convention seemed to manifest greater intrest and worked with increased zeal, and earnestness.

A more systematic form of Sabbath School government is being establish-ed; and ways and plans are being devised, by which our S. S. may be more efficient. While the local Committee were providing for the delegates, Rev. J. T. Kendall presented the following resolution:

Resolved, "That a sociable, distinct from, but in connection with the Convention, is advisable." Unanimously adopted.

On the night following, quite a large crowd of the aged and young assembled at the Academy in the capacity of a Sociable. It was opened with singing, and prayer by Rev. L. McNeill. Rev. J. T. Kendall in a few words, explained the object of the meeting and made all feel welcome and pleasant. At 9: 30 P. M. the Sociable was called to order and dismissed with the L. M. Doxology and benediction.

The exercises, during the three days of Convention, was occasionly interspersed with speeches and essays by the delegates. They all did well. D. H. McLean, Esq., delivered the address of welcome, responded to by the President.

The presenst officers were elected by acclamation for the ensuing year. Committee on statistics reports eight hundred and seventy-three officers and pupils. Over five hundred thousand Scriptural verses memorized since the 1st Sabbath in June, 1884.

After the business of the Convention was finished on Saturday night, the following query was discussed:

"Which is the more destructive, War or Intemperance?" The following were the speakers:

Affirmative: J. A. Green, O. J. Spears, J. A. Spears, E. E. Brantly, G. T. Adams, W. D. Hunter, H. H. Poe and Rev. Mr. Churchill.

Negative: J. M. Hunter, Rev. J. T. Kendall, Rev. D. McNeill, W. D. Adams, D. K. McNeill, D. R. McIver, W. H. Holder, N. R. Morrison, D. A. McLean.

After a long an interesting discussion the query was unanimously decided in favor of the Negative. Bryant's Chapel was chosen by acclamation as the place for the next Convention.

The following resolution was adopted:

Resolved, That, we have a roll of honor: and members who shall attend their S. S. regularly from each Convention, that their names be read out and placed upon said roll which will be read at each Convention. J. W. Lawrence, O. J. Spears and G. T. Adams were appointed Fraternal delegates to the S. S. Convention of Sampson county.

The following resolution of respect was adopted by the entire Convention:

Resolved, That we feel deep regret at the loss we will sustain in the call of Rev. J. T. Kendall, our minister for the last two years, to another field of Christian work—and earnestly desire to express sincere and heartfelt appreciation of the great good accomplished for the Sabbath-school and Church cause, during his ministration in our midst—especially in producing a universal and deep feeling of Christian fellowship, that now so manifestly pervades the entire Cape Fear and Lillington Circuit; and in the great general work of building up and making glad our waste places. And we are only consoled for our great loss from his absence by the knowledge, that what is our loss is but the gain of others; and we trust his own comfort and usefulness may be advanced, and that go where he will or may, we shall ever feel that he is ours and we wish that he and his may be blest in all that will make them happy and useful.

A resolution of thanks was tendered to the citizens for the very cordial reception and hospitable entertainment, with which the delegates and officers met which, and to the President and others for the faithful performance of their respective duties.

Resolved, That the Secretary be instructed to send synopsis of this Convention to the Raleigh Christian *Advocate* and Methodist *Advance* for publication.

On motion, Convention adjourned to meet at Bryants Chapel, on Friday before the fifth Sunday in May, 1885, at eleven o'clock, A. M.

The Papers and Our Preachers.

REV. Dr. R. O. Burton, we regret to say, is confined to the house by a painful burn on the foot which prevents his walking.—*Weldon News.*

REV. B. B. Culbreth goes to Laurinburg circuit on the Fayetteville district; we were in hopes he would be returned to Smithfield.—*Smithfield Herald.*

REV. Mr. Phillips, the new pastor of Trinity M. E. Church, preached his first sermon here yesterday. He is a capital preacher, and made a good impression upon our people.—*Durham Plant.*

Rev. R. P. Troy, brother of our townsman and Senator, Mr. W. C. Troy, preached both morning and evening in the Methodist Church. He is said to have made a fine impression. These were his first sermons in Fayetteville.—*Fayetteville Sun.*

IT is with pleasure we announce the return of Rev. T. Page Ricaud to this pastoral charge by the Methodist E. Conference. He did good work here during last year, and made many friends who would dislike to see him removed.—*Washington Gazette.*

REV. J. H. Cordon, the new pastor of the Methodist Church, delivered his first sermon to his congregation here last Sunday morning. It was a fine discourse and left a strong impression of his preaching ability.—*Statesville Landmark.*

THE Conference returned Rev. Jno R. Brooks to Wilson. Mr. Brooks is one of the ablest and strongest men in the Conference and we congratulate our people on his return.—*Wilson Advance.*

WE congratulate our old friend and brother, Rev. V. A. Sharpe, of the N. C. Conference, on his elevation to the Presiding Eldership, if promotion it is. He goes to the new district of Trinity. We take it he is the right man.—*Richmond Advocate.*

REV. Mr. Raven left us this week for his new field of labor. May great success be his, wherever his future lot may be cast. It is with a deep feeling of sadness as we pen these words. May God bless you, brother.—*Reidsville Times.*

REV. J. T. Lyon is the happy recipient of a Christmas present in the shape of six fine turkeys, presented by his good friends on his circuit, to whom he wishes to express his sincere appreciation for their great kindness.—*Durham Plant.*

REV. J. W. Primrose and Rev. J. P. Gibbs leave Oxford this week for their new fields of labor. Both gentlemen are zealous workers in the holy cause, and we voice the sentiment of the entire community in expressing regret at their departure. Our best wishes go with them.—*Oxford Torchlight.*

WE are very much gratified that Rev. Paul J. Carraway has been assigned to the Presiding Eldership of this district, it being deemed necessary to move Dr. Bobbitt to one of the upper districts on account of his feeble health. Mr. Carraway is the right man—a working, genial Godly man and a good preacher. Dr. Bobbitt was loved and esteemed by his people.—*Wilmington Star.*

REV. Daniel May, the new preacher appointed for Smithfield circuit, joined the Conference in 1850. We never heard him, but learn that he is a good preacher—strong and logical—he is about fifty-five years old; he has five in family, a wife and three children. We welcome him to Smithfield, and for all the charges welcome him to the circuit.—*Smithfield Herald.*

REV. F. D. Swindell is the new pastor of Monroe Station. He was stationed in Wadesboro this year, where he is very popular. He has preached in Monroe several times during the year, and our people are not unacquainted with him. His appointment gives general satisfaction to the congregation. He is a good preacher, an excellent pastor, and one of the cleverest gentlemen socially. We have no doubt the church will enjoy a season of prosperity under his care.—*Monroe Express.*

THE first Quarterly Conference of the Pittsboro Circuit was held at the Methodist Church, in this place, on last Saturday and Sunday. All the churches on the circuit were represented, except the Haywood, Providence and Mt. Vernon churches. It was resolved to raise the same salary ($900) for the pastor as heretofore, and the same assessments as before were made upon the seven churches. All the proceedings were pleasant and harmonious. The Presiding Elder was Rev. W. S. Black, D. D., who preached three times and greatly endeared himself to all who had the pleasure of meeting him, and we predict that he will be one of the most beloved Elders that has ever had charge of the Hillsboro District.—*Chatham Record.*

REV. F. B. McCall could not attend Conference on account of sickness in his family, but he makes a fine report of his work in the Monroe "Express" as follows:

The result of the pastor's work for the year 1884, upon Monroe circuit, are not such as he desired they would be; yet he is not so discouraged as he might be at their showing. The numerical increase is about forty. Some good meetings have been enjoyed. There are some excellent Christians on Monroe circuit. The financial showing for the year also, notwithstanding the scarcity of money, is not so bad as heretofore. The pastor's salary, $515, has been paid—responsible parties holding yet in their possession about $15 for me. The assessments and collections are as follows: Presiding Elder, assessed $85—paid $85. Bishop's Fund, assessed $7—paid $7; Conferance Claimants, assessed $36—paid $25; Foreign Missions, assessed $100—paid $22.90; Church Extension, assessed $15—paid $—; raised for Sunday-schools, $15; Incidentals, $15.

THE SECULAR NEWS.

— The N. C. Legislature meets to-day.

— Judge Fowle is spoken of for Solicitor General.

— Hon. C. B. Watson is spoken of as Dr. Wheeler's probable successor as Collector in the 5th District.

—Laurenburg has had a destructive fire. A number of stores were destroyed.

— Mrs. Garfield, widow of the late President, owns a gold mine in Stanly county, N. C., and is expected to visit it sometime soon.

—The *Goldsboro Messenger* tell of a man in Nash county, N. C., who is said to be 160 years old.

— Mr. Tilden will be present at the inauguration of Cleveland. He has engaged rooms in a Washington hotel for the occasion.

SEE new advertisement of Messrs. Norris & Carter in this issue. It is a live, clever, responsible firm, and we cheerfully commend them to our readers.

— Mr. James Parker, representative in the Senate of North Carolina, met two colored highwaymen rencently, who demanded his money. Mr. Parker gave up the money, about $60, and then turning on them shot the assailants, killing one and badly wounding the other.

MARRIAGES.

AT the residence of the bride's father, Mr. W. C. Bennett, on the evening of the 17th of December, by Rev. J. P. Hamrick, Mr. Ed. Beam, of Rutherford county, N. C., to Miss Kate Bennett, of Burke county, N. C.

ON the 16th of Dec. in Kissimmee City, Fla., at the residence of the bride's mother, Mrs. E. A. Bibb, Mr. Y. Q. Bass, of Americus, Ga., to Miss Lula V. Bibb, Rev. W. F. Bell officiating.

IN Oxford, on the 17th of December, by Rev. T. A. Boone, Miss Cornelia Moore to Mr. Wesley J. Jones.

IN Oxford, on the 22nd of December, by Rev. T. A. Boone, Miss Rosa L. Taylor to Mr. Richard B. Hanes

AT the residence of the bride's father, Mr. Wm. Thompson, Durham county, N. C., Dec. 24th 1884, by Rev. J. T. Lyon, Mr. Chas. Umstead to Miss Addie Thompson.

ON the 24th of Dec. 1884, by Rev. B. B. Hester, Mr. James W. Hester, of Granville, to Miss Mary T. Whitfield, of Franklin.

DEC. 17th 1884, at the residence of the bride's father, by Rev. E. J. Eudaily, Mr. Jefferson D. Smith, of Davidson county, to Miss Mattie E. Rouseau, of Wilkesboro, Wilkes county, N. C.

BY Rev. M. L. Kaylor, on the evening of the 6th of Nov. at the residence of George Gardin Sr., Rev. J. V. Diviney, of Rutherford county, N. C., to Miss Eliza Bradshaw, of McDowell Co., N. C.

BY the same, on the evening of the 23rd of Dec. 1884, at the residence of the brides father, Mr. W. J. Allen, Mr. J. W. Metcalf, of Rutherford, to Miss R. G. Allen, of McDowell county, N. C.

BY the same, at the residence of the bride's father, Mr. Wm. Hensley, on the evening of Dec. 28th, Mr. Charles Hunter to Miss C. E. Hensly, all of McDowell, N. C.

AT the Methodist Church in Wheatley, Ark., Nov. 26th 1884, by Rev. J. M. Clark, Mr. C. F. Hemenway to Miss A. E. Shelton, a teacher in the Helena District High School, and formerly of Ashville. N. C.

AT the residence of Dr. W. Coble, in Guilford county, N. C., Dec. 24th 1884, by Rev. C. W. King, Mr. J. H. Phillips to Miss Mary L. Coble, all of Guilford county, N. C.

BY the same, at Rehobeth Church, on the 28th of Dec. 1884, Mr. Henry S. Mansfield to Miss Minerva Bishop, all of Guilford Co., N. C.

BY Rev. J. N. Cole, on the 17th of Dec. 1884, at the residence of Lawrence Horne Esq., Edgecombe county, N. C., Mr. W. S. Oates to Miss Lou Battle.

AT the residence of the bride's parents, at Midway, near Rockingham. N. C., by Rev. Frank Sanford, Mr. Brevard Wilson, to Miss Mary Magdelene Hall, all of Richmond county, N. C.

MR. S. B. Bowman, son of the Bishop, was married Nov. 20th in Covington, Ky., to Miss Mary Walden, daughter of the Bishop.

Dec. 18th, 1884, by Rev. R. T. N. Stephenson, Mr. N. F. White, of Guilford county, N. C., and Miss Hannah Blair, of Randolph county, N. C.

At the residence of the bride's father in Caswell county, Dec. 25th, 1884, Mr. Alex. F Dillard to Miss Laura H Baynes, Elder J. H. Vernon officiating.

At the residence of the bride's father, Zachary Gorris, Dec. 23rd, 1884, Mr J. D. Strickland to Miss Fannie E. Gorris, all of Wayne county, Rev. J. F. Washburn officiating.

Dec. 25th, at the residence of the bride's mother, in Carthage, by Rev. S. D. Adams, John B. Shaw, of the firm of Jackson & Shaw, and Miss Fannie Branson.

By Rev. J. T. Harris, in Goldsboro, N. C., Dec. 31st, 1884, Mr. H. E. Perkins to Miss Mary Turner.

At the bride's mother's, Mrs. Hunt, on the 23rd of Dec. 1884, by Rev. T. H. Pegram, Mr. John M. Blaylock and Miss Anna Hunt, all of Friendship, Guilford Co.

By the same, on the 25th Dec., at the bride's father's, Mr Josiah Wright, Mr. Ezekiel D. Hines and Miss Bell Wright.

By the same, on the 31st December, at the Presbyterian Church in Jamestown, Dr. Will G. Bradshaw and Miss Sallie B. Johnston, oldest daughter of J. Harper Johnston, all of Jamestown, N. C.

DEATHS.

Mr. O. H. Perry died in this city last Saturday night.

Mrs. Martha Womble, wife of Mr. Jordan Womble, Sr., died in this city last Friday.

Capt. J. J. Fray, of the "Fray and Morson School," died in this city during the Holidays, aged 48 years.

W. S. Mason, Esq., died in Raleigh the past week. He was highly esteemed as a lawyer and as a citizen.

Mrs. Julia F. Kendall, the estimable wife of Dr. T. R. Kendall, pastor of Trinity Church, Atlanta, Ga., died recently in that city.

Mrs. Hannah Jane John, wife of Dr. Palemon John, editor of the Elizabeth City "North Carolinian," died very suddenly Dec. 22d.

Mrs. W. T. Lane, a most excellent lady, and a member of Edenton street Church, of this city, died recently.— She was for many years a milliner here and was greatly esteemed by us all, and we mourn her departure.

Last Thursday evening Rev. E. E. Ovis, a prominent minister of the Christian Church, at Kinston, N. C., arrived in the city on his way from Pennsylvania, where he had been on a visit to his former home. He remained here until Saturday evening, when he took the Eastern bound train for his present home. At Catawba station he died. He had taken morphine in large quantities. His remains were taken to Kinston.—*Ashville Advance.*

RECEIPTS BY MAIL.

W C Norman for Mrs J H Womack $2. J M McMichael for Mrs C A Moore 1. A H Hartsfield 1. J N Cole for H B Hunter 2. J S Midyette 2. Dr T P Jerman 2. A A Oglesby for Mrs M A Ray 2. Mrs Ida Hall 2, and L Powless 2. John Nantz for H H Kincaid 1. Rev W A Forbes 1. Miss Mary Foster 2. C P Parker 2. W M Poisson 2. Rev I N Mann 1. Mrs I N Vestal 2. H L McDade 2. J S Ragsdale 2. L E Stacey for J A Burns 2. F A Bishop for H M Bishop 2. N H Kaylor 1. A N Betts 1. A M Burton 34 cts. T H Pegram for J Harper 2. T W Smith for J W Butler 2, and A F Hagler 1. S H Helsabeck for Miss Lizzie Cuson 2. W T Nelson for G F Sharpe 2. Mrs C Stephenson 2. J F Millsap 2. G J Allen 2. W C York 2. U L Alspaugh 1.55. Azor Sloan 2 and Mrs S Bolick 1. Rev W B Doub for J C Jackson 3, and J E Caveness 2. L L Nash on acct. 6. Mrs M A Thompson 2, and Mrs J S Moore 2. J M Lumly for Mrs E R Benton 2, W W White 2, for F. & M. 2, and for C 1, pd. J H Webb 4. Mrs L E Tunnage 2. Mrs H L Fry 2.

Appointments.

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville Reidsville,	Jan	3 4
East Guilford, Holt's chapel,	"	10 11
Guilford, Lees Chapel,	"	17 18
Pleasant Garden, Rehobeth,	"	24 25
Ruffin, Ruffin,	" 31 Feb	1
Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	Feb.	14 15
Winston,	"	21 22
Forsythe, New Hope,	" 28, Mar.	1
Madison, Madison,	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

The District Stewards will please meet in the basement of the Methodist Church in Greensboro, N. C., Feb. 4, at 11 a. m.

Raleigh District-1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Person St. Station,	Jan	17-18
Brooklyn and Macedonia Miss., Brooklyn,	"	24-25
Edenton St. Station,	Jan. 31 Feb.	1
Tar River, at Plank Chapel,	"	7- 8
Henderson, Henderson,	"	14-15
Oxford, Hermon,	"	21-22
Louisburg,	Feb. 28 Mar.	1
Youngville, Youngville,	"	7-8
Smithfield, Smithfield,	"	14-15
Clayton, Clayton,	"	21-22
Rolesville, Rolesville,	"	28-29
Cary, Cary,	Apr	4-5
Buckhorn, Holly Sprpngs,	"	11-12
Earpsboro Mission,	"	18-19
Newton Grove Mission,	"	25-26

The District Stewards will please meet me in Edenton Street Church Wednesday, February the 4th, at 11 o'clock. I shall be very glad to have a full attendance of the Stewards.

Wilmington Dis.-- 1st Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Wilmington, Fifth Street,	Dec	20
Smithville Station,	"	27
Magnolia circuit at Bryants Chapel,	Jan	
Clinton circuit, at Andrew's Chapel,	"	10
Cokesbury circuit, at Bethany,	"	17
Bladen circuit, at Center,	"	24
Elizabeth circuit, at Elizabethtown,	" 31 Fe	
Wilmington, Front Street,	Feb	
Carvers Creek circuit, at Liberty,	"	14
Waccamaw Mission, at Bethel.	"	17
Whiteville circuit at Whiteville,	"	21 22
Topsail circuit, at Scott's Hill Feb 28	Mar	1
Duplin circuit, at Kenansville,	"	7 8
Onslow circuit, at Tabernacle,	"	14 15
Brunswick circuit, at Concord,	"	21 22

The District Stewards will please meet in Wilmington, Front Street Church, on Feb. 4th at 11 o'clock, A. M.

Washington District 1st Round

W. H. MOORE, P. E., Washington, N. C.

Washington Station,	Dec.	27 28
Greenville station,	Jan	3 4
South Edgecombe, Toisnot,	"	10 11
Tarboro and Bethel, Tarboro,	"	17 18
Williamston, Williamston,	"	24 25
Plymouth Station,	" 31	Feb 1
Columbia Columbia,	Feb	7 8
Fairfield, Fairfield,	"	14 15
Mattamuskeet, Amity,	"	21 22
Hatteras Mission, Hatteras,	"	21 22
Bath, Pantego,	" 28	Mar 1
Portsmouth & Ocracoke, Ocracoke,	" 28	" 1
Aurora, Aurora,	Mar	7 8
Swift Creek, Swift Creek	"	14 15
Pitt Mission, Berea,	"	21 22

Warrenton District—1st Round

J. S. NELSON, P. E., Littleton, N. C.

Weldon and Halifax, Halifax,	Dec	27 28
Wilson Station,	Jan	3 4
Roanoke circuit at Littleton,	"	11 12
Ridgeway circuit, at Zion,	"	17 18
Warrenton circuit, at Warrenton,	"	24 25
Scotland Neck, Palmyra,	" 31 Feb	1
Warren circuit, Shady Grove,	Feb	7 8
Edgecombe circuit, Battleboro,	"	14 15
Halifax circuit, Pierces,	"	21 22
Wilson circutt, Mt. Pleasant,	" 28 Mar	1
Nashville circuit, at Nashville,	Mar	7 8

The District Stewards for Warrenton District will meet in the M. E. Ghurch at Weldon, Feb. the 13th at eleven o'clock, a. m.

Trinity College Dis. Ist. Round. in part.

V. A. SHARPE, P. E. Greensboro, N. C.

Thomasville and High P't, Thomasville,	Dec	27 28
Randleman Station,	Jan.	3 4
Davidson circuit, at Mt. Olivet	"	10 11
Uwharrie circuit, at Concord	"	17 18
Lexington Station,	"	24 25
Montgomery Ct. Bascom's Chapel,	" 31 Feb	1
West Uwharrie circuit, New Hope	Feb	7 8
Trinity College,	"	14 15

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station	Jan	3 4
Campbellton Mission,	"	3 4
Cumberland, Campground,	"	10 11
Rockingham Station,	"	17 18
Rockingham circuit, Mt. Zion.	"	17 18
Jonesboro Jonesboro,	"	24 25
Cape Fear, Memphis,	" 31 Feb	1
Carthage, Carthage,	Feb	7 8
St. John Station,	"	14 15
Ashpole Mission,	"	19 20
Laurinburg, Caledonia,	"	21 22
Manly Mission,	" 28 Mar	1
Lillington,	Mar	7 8
Lumberton, Lumberton,	"	14 15
Robeson, Hopewell,	"	21 22

Salisbury District-1st Round.

W. H BOBBITT, P. E.,

Salisbury Station,	Dec.	20 21
Concord Station,	"	27 28
Mt Zion station,	Jan	3 4
Concord circuit, at Rocky Ridge,	"	10 11
Mt, Pleasant, Mt. Pleasant,	"	17 18
Salisbury circuit, at Harts	"	24 25
Rowan circuit, at Shiloh,	" 31 Feb	1
Albemaale circuit, at Albemarle	Feb	7 8
Stanly circuit, at Wesley Chapel,	"	14 15
Big Lick Mission, Big Lick	"	21 22
Mocksville circuit, at Conoord	" 28	Mar 1
Farmington circuit at Smith Grove,	Mar	7 8

Statesville District-- 1st Round

L. L. HENDREN, P. E., Statesville, N. C.

Elkins & Jonesville at Jonesville,	Jan.	3 4
Mt. Airy circuit, at Salem	"	8 9
Mt. Airy station,	"	10 11
Dobson, at Siloam,	"	14 15
Yadkinville at Yadkinville,	"	17 18
Iredell at Olin,	"	24 25
Statesville circuit	Feb.	1
Mooresville, at Wesley Chapel,	"	7 8
Rock Springs at Rehobeth,	"	14 15
Newton at Pisgah	"	21 22
Caldwell at Grace Chapel,	Mar	1
Lenoir, at Lenoir.	"	7 8
Wilkesboro, at Wilkesboro.	"	14 15
Roaring River Mission, at Dankirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 29

The District Stewards will please meet me at Statesville, March 26th at 11 o'clock, a. m. They are M O Sherrill, T B Chire, H D Hoover, Nathan Guinn, G J Allen, M H Bestal, W M Cunditt, J W Ashby, R L Gwinn, A A Idson, W H Hurbard, W J Colhurt, R R Smith, J B Cornelius and J Davis.

Newbern District-1st Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead Station,	Dec.	20 21
Goldsboro Station	"	27 28
Wayne circuit, at Salem,	Jan.	3 4
Goldsboro circuit at Carmel	"	10 11
LaGrange circuit at LaGrange	"	17 18
Snow Hill circuit, at Rainbow	"	24 25
Newbern Station,	" 31 Feb	1
Kinston Station,	Feb	7 8
Lenoir Mission, at Woodington,	"	9 10
Mt Olive circuit, at Mt. Olive,	"	14 15
Craven circuit at Lanes Chapel,	"	21 22
Jones circuit, Lees Chapel,	" 28 Mar	1
Carteret circuit at Newport	Mar	7 8
Neuse Mission, at Bectons,	"	9 10
Pamlico circuit, at Stonewall,	"	14 15
Beaufort Station	"	21 22
Straits & Core Sound at Springfield,	"	28 29

The District Stewards will meet at the District parsonage in Goldsboro, Feb 4th at 11½ a.m. They are T. A. Green, W. F. Kornegay, J. H. Barnes, N. W. Smith, J. J. Huggins, Thos. Sutton, W. A. Darden, J. B. Webb, F. A. Whitaker, W. B. Pearce, S. W. Latham, D. McCain, Alex Potter, W. Arrendall and Wm. Steward. A full attendance is highly important.

Shelby District--1st Round.

M. L. WOOD, P. E.,

Shelby Station,	Jan.	3 4
Shelby circuit, Sulphur Springs,	"	10 11
Double Shoals, Palmiree,	"	17 18
Kings Mts.	"	24 25
Dallas Circuit, Dallas,	" 31 Feb.	1
Gaston circuit, Stanly Creek,	Feb	7 8
Island Mountain,	"	14 15
Lincolnton circuit at Lincolnton,	"	21 22
Hickory & Happy Home, Hickory,	" 28 March	1
South Fork,	Mar	7 8
McDowell circuit,	"	14 15
Morganton circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt,. at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

Charlotte District- 1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	Jan	3 4
Pineville circuit, at Marvin,	"	10 11
Charlotte circuit, at Big Spring	"	18 19
Clear Creek at Mill Grove,	"	25 26
Monroe Station.	" 31 Feb.	1st
Ansonville circuit, at Polkton,	Feb	7 8
Tryon Street Station.	"	14 15
Matthews circuit at Hickory Grove	"	[illegible] 22
Wadesboro Station,	" [illegible] Mar	1
Wadesboro circuit, at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Pleasant Grove circuit, Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

The District Stewards will please meet me at the Methodist Church in Monroe on Monday afternoon at 2½ o'clock Feb. 2nd. They are [illegible], R. L. Stewart, G. M. Hollebaugh, G. A. Cook, C. E. Cunninggim, A. Haacs, H. W. [illegible], H. A. Crawford, A. M. Livingston, S. B. Carpenter, J H Winchester, H. B. Adams, J. W. Swaringen. I earnestly urge all to attend.

Durham District—1st Round.

W. S. BLACK, P. E. Ralcigh, N. C.

Chapel Hill,	Dec.	20 21
Pittsboro circuit, at Pittsboro,	"	27 28
Durham Station,	Jan	3 4
Granville at Bollocks,	"	10 11
Durham circuit at Fletcher's Chapel	"	17 18
Haw River,	"	24 25
Alamance,	" 31 Feb	1
Person,	Feb	7 8
Hillsboro,	"	14 15
Leasburg,	"	21 22
Oak Hill Mission,	" 28 Mar	1

The District Stewards of Durham District will please meet me in the Methodist Church in Durham, Jan. 19th at 11 o'clock A. M. It is important that all attend.

W. S. BLACK, P. E.

REV. DR. E. A. YATES' ADDRESS.

The Mission of Methodism to the Extremes of Society.

(Delivered at the Baltimore Centenary Conference.)

Mr. President, Ladies and Gentlemen:

We have given to us this evening as a theme for a brief discussion, "The Mission of Methodism to the Extremes of Society." You will at once perceive the difficulty of contracting such a theme to the narrow limits of forty minutes. Its discussion generates heat, and heat expands everything but ice. Perhaps this very fact created the necessity for limitation. At any rate there is ground for fear that if a Methodist preacher were left to himself upon such a theme, many a hearer would grow tired from long preaching, and some Eutychus fall from an upper window.

Standing in the present and looking over the past, examining the forces and qualifications of Methodism for aggressive work, there is danger that boasting will not be wholly excluded. We sincerely deprecate all empty parade and show; and we shall engage in no pyrotechnical glorification over the past. There is much for which to thank God and take courage; and the statement of some of these facts must be understood and accepted in this spirit. We trust that no comparison of ourselves with others will be regarded as invidious or boastful. Other denominations have wrought well, and in some instances better than their creed; whilst some others seem to have a mission only to certain classes of society. Let it be so. They know the power and limits of their own machinery, and we esteem them very highly in love for their work's sake. Their starting point was so far back in the remote and darker ages that their constitution of doctrine and polity, whilst it furnished a basis and power for much religious life and activity, nevertheless lacked adaptability to an age of ever-increasing scriptural and scientific knowledge. And lacking breadth, grasp and adjustability, the constant increase of want is too much for the supply. A building must of course be more or less imperfect as the architect has wrought under insufficient light and with imperfect material. Methodism was built for the world and is roomy enough for the ages. Its foundation was laid amidst the piety and learning of the eighteenth century, and is broad enough to invite all alike to become fellow-citizens with the Saints and of the household of God.

The extremes of society can only be reached by a hand of wide grasp Mr. Wesley early perceived that the established order of things was insufficient, and his wise zeal and catholic spirit could not be satisfied with the pent-up systems that prevailed in his day. It is sometimes said that he never left the Established Church of England. Suppose he did not. Where was the necessity? The Established Church *left him*: and it left him pretty much as the mountain-cave leaves the eagle when he soars; simply remains as it is, while he has use for more light and a wider field. Why should he go down and touch the old place with his feet simply to proclaim that he is leaving? He is already engaged with a broader work, and he is too busy to arrange for a mere point of departure, for he has already gone! It was this reach and grasp of the mind and heart, and the gospel spirit of Mr. Wesley, that started Methodism on its wondrous career, and it is this spirit that will hold it upon its course until its triumphs meet around the world.

At this Centennial Conference of American Methodism we desire as a Church to pause, if we may be allowed such a collocation of phrases, upon the summit of a mountain one hundred years broad and high, to survey what has already been wrought, the fields now whitening to the harvest, and the ever-widening horizon of usefulness that lies before us. And as we look out exultingly upon this glorious work, let us endeavor to catch anew the inspiration that glowed in the heart and upon the lips of John Wesley when he exclaimed with Godly rejoicing, "The world is my parish!"

We stand today upon sacred ground. One hundred years ago the first Methodist Conference in America was held in this city. From that time down to the present, through all the intervening years, Methodism has magnified her mission to all classes of society. Like her founder, and still more like her Divine Head, she has been no respecter of persons. She has carried the Cross of the world's Redeemer to all and everywhere. Like the gold that seams the rocks and enriches every stratum of earth, she has everywhere carried the freeness of grace and salvation, adorning even the extremes of society with the beauty of holiness, and gathered sheaves from every by-way and corner of earth for garners in the skies. We hold it as a heritage, and none shall deprive us of this rejoicing in God, that through us "the poor have the gospel preached unto them." If there is any tendency in modern Methodism to stay her hand in this direction, or in her practical operations to give the waste places over to smaller pioneer bodies, we say beware! for any dwarfing of the spirit that glories in carrying the gospel to even the outcasts of society is the measure of the strides to death. The life of any church is in the ratio of the possession of this spirit. It is the spirit of Christ, and the practical expression of religious life. One of the chief proofs which Christ gave of the divinity of His mission was that "the poor have the gospel preached unto them." The statement is worthy of the strongest emphasis, that there may be in ecclesiastical bodies much of *Churchism* and very little religion! Indeed, it may be seriously doubted, and ought to furnish matter for solemn and prayerful reflection, whether so much external parade of pomp and show in religious matters can be compatible with an ever-indwelling spirit. At any rate, the divine authentication of Christ's mission as stated by Himself, constitutes the sign and seal of His Church and Ministry throughout the ages. Without this living power all else is vain. A cemetery may have many a column of Parian marble curiously carved and polished. The vines of summer may be trained upon their sculptured beauty, and moonbeams may tangle themselves with those vines into many an admirable shadow, but after all beneath are dead men's bones and rottenness. Only the spirit of Christ is the element of life. Mr. Wesley, standing upon the tomb of his father, which tomb without much strain of the figure, might symbolize a dead ecclesiasticism, preached to the colliers of England that Christ came into the world to save sinners. And such were the reach and grasp of the truths he uncovered, under the law of the spirit of life, that some of the most brainy men and women were moved by the same divine leverage that lifted the lower strata. And so, even in the beginning of Methodism, the philosophy of the gospel was disclosed in its power to reach the extremes of society.

The proposition that I desire especially to carry as a thread throughout this discussion, is, that the spirit of the gospel and the genius of Methodism are identical. Like the gospel, Methodism was designed for the world. Whatever power essays to lift a material world must grip it upon all sides and from centre to circumference. So the sun fastens his attraction upon every atom, directly as to the mass and inversely as to the distance, and holds it to its constant source of light and life. The moral and spiritual world is analogous.—Whoever lifts this to the Sun of Righteousness must come from above, or he would lack the necessary power. He must go below that which is to be lifted and saved, or he would lack the necessary goodness. The discoverer of the lever boasted that if he had a solid foundation as a fulcrum he could with his lever-power move the world; and the philosophy of mechanics at least theorotically justifies the boast. But Christ, in saving the spiritual world, was able to provide the fulcrum as well as the power. The Atonement is a lever of the *third kind*. By His labor and sufferings Christ put Himself between Divinity and the world. He came from above and went below the spiritual world. Coming from a state of infinite riches He made His arrival under circumstances of poverty, and first stirred into human life amongst beasts of the stall. In making His soul an offering for sin He went down beneath sensual sinfulness, and further down beneath spiritual wickedness, carrying absolute purity as strength for weakness and light for darkness. He went down where lusts rot and destroy the soul. Down, below envies, and hates, and jealousies, and murder; down, where perditions gather death; down, where torments rave, and down where hells are born! And here, where the roadways of wickedness issue in death, we found the hill of Calvary. Planting His cross here, and manifesting His power to save, He lifted the spiritual world unto Himself; lifted it into new conditions of probation; out of the old conditions of law and death, and into those of mercy and grace; emancipated it from the thrall of hell and opened its way to heaven!

So Methodism, with a power born of the spirit of Christ's work, grips the world as it is and preaches the gospel to *every creature*. From above in her divine power, she goes below to the extremes of society; for in the main, the extremes are *spiritually down* There is no going up to lift extremes. They all require lifting from the bottom. Methodism knows no class or caste; but from the beginning, with the world as her field, she has made all time the harvest season, and from almost every tribe and kindred, and tongue, gathered souls for Christ and heaven. If we had time for statistics, it might be shown that the far-reaching and controlling power of her doctrines and polity have embraced all classes in foreign lands, from the ruling dignitaries to the lowest serfs. But coming to our own country, we stand amazed in the presence of the fact that in the last two decades the colored people of the South have made most wonderful progress in religion and education And it is well for us to pause long enough to enquire upon what foundation this phenomenal development rests; for, foundation there must have been somewhere and at some time. There is too much imported into such an effect to have been provided for in any brief hot-house cause. There is to many an unknown quantity in this problem. What and where is it? Briefly this, that, prior to the war the forces of Methodism in the South were largely directed to this point.—Large sums of money were contributed annually by the Conferences for home missions. And I think I am within bounds when I affirm that at least one-half of this money in many of the States went to support missionaries to the colored people. At that day Methodism was so far in the front of other denominations of Christians in this grand work as to be almost alone. And from my own knowledge I can vouch for the fact that some of the best and ablest preachers were sent as pastors to the colored people. There were, even then, as the result of this work, many colored men who could not only offer intelligent public prayer, but could deliver such stirring religious addresses as to make strangers to divine grace wonder at their spiritual unction and eloquence. Often, when a boy, this writer was permitted to be in their meetings, and to hear their soul stirring singing and enjoy their mighty prayers and exhortations. One of the largest pastoral charges, in what was long the most opulent town in N. Carolina, was started by the faithful labors of a colored man named Evans, embracing from the beginning in its large membership both white and colored, and the whites among the most respectable people of the place, the mother of this writer, in her 12th year, being one of the *original eight*. And I rejoice to say that since I have been a minister of the gospel myself, some of my happiest moments have been when I was preaching the unsearchable riches of Christ to this remarkable race.

Now, here was preparation and seed for a future harvest. The Methodist preacher went everywhere. He braved persecutions in almost every form. He was ridiculed by pharisaic professors of religion, and here and there ostracized by the more pretentious in society. But "he endured as seeing Him who is invisible." From the colored man's little cabin or the white man's humble home, to the rich man's palatial mansion, like Peter he cried, "Repent, and believe the gospel." And in those days of ignorance and suffering there were also some of the days of the Son of Man. The results justified the expenditure of grace and labor Men in all classes of society were converted, and thus a broad foundation was laid upon which the pious and benevolent of our beloved Methodism, North and South, are today rearing monuments to the praise of the gospel of our Lord and Savior. And this statement of facts will give us a cheering view of the wonderful workings of Divine Providence. The builders of the foundation wrought for things better than they knew. Methodist men and women of means and leisure taught many of the slaves and humble whites to read and write—the impulses of religion triumphing over the short-sighted wisdom of politicians—and this, together with the preaching of the gospel to all, broadened and brightened the hope which to-day glories in fruition. And now, the Methodism of the past and the present finds her currents of force confluent in the purpose of to-day, and grasping the future with a nerve toned by success, she is resolved to push the cross for conquest, until the habitations of cruelty become the dwelling places of grace and mercy, and those who sit in the shadow of spiritual death, see the salvation of God.

The mission of Methodism to the extremes of society is verified first in the emphasis she lays upon her distinctive doctrines. Mr. Wesley's interpretation of Scripture was so logical in statement and philosophical in system as to be little less than inspiration. So true is this that the Biblical scholarship of to-day finds but small place for amendment. We stress this remarkable fact by affirming that, in her formula of doctrines, the Methodism of to-day is identical with that of Mr. Wesley. The testimony of cotemporary historians justifies us in saying, that, if we reduce the number of great men the world has ever produced to *twelve*, St. Paul and Mr. Wesley would unquestionably occupy prominent positions within the circle. Mr. Wesley grows larger in the true dimensions of greatness as time advances. The time to judge him was not in his own day, though even then he was acknowledged by eminent cotemporaries to increase as others decreased. But there was too much mist, generated by bigotry, ignorance and religious decay, for him to have been seen then as he will and must be through the ages to come. Like a mountain that discloses its grandeur as the fogs and mists of the morning are cleared away by the growing light, so Mr. Wesley's sanctified genius, as scriptural holiness spreads and the Sun of Righteousness ascends, will be seen in its breadth as wide as the world, and in its altitude to touch heaven.

(To be concluded in next issue.)

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But the prospect is that the French will push China to extremities. In that case trade will be seriously obstructed. The Chinese will not discriminate between French and American missionaries and merchants, but all foreigners will be in serious danger. Our government will be wise if it gives to our people timely warning and extends all the precaution in its power to its citizens who are exposed to danger.—*Ex.*

Missionary Information.

THE King and Ministers of Spain have decreed toleration of all religions in the Island of Cuba. The world is moving.

DR. W. M. Taylor, of New York, in a speech before the American Board, pictured Paul the apostle crying, "I am a debter both to the Greeks and the barbarians," and feeling, whenever he looked into the face of a human being, "I owe that man the gospel."

THE Missionary Committee of the Methodist Episcopal Church appropriated for the coming year $850,000, divided as follows: For foreign missions, $354,979; for missions in the United States, $82,100; domestic missions, $167 000; miscellaneous, $89,000, liquidation of debt, $64,721.

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The *Synodical Missionary* in Iowa says: "Among the first things done, twelve undergraduates from the seminaries were secured, by the consent of the board, to spend the Summer, supplying for the time twenty-two of our new and vacant fields. These men did excellent work, almost without exception, and stopped the cry and confusion coming from so many people hungry for the Gospel, and gave me a little time to look into the needs of the many more vacancies, and help secure men to fiill them. Of the twenty-two places supplied by these middle-men for the Summer, all but three have since been permanently supplied, and these three have not lost the force of zeal inspired by the Summer's work, and are pressing hard for a man."—*Report of the Board of Home Missions.*

THE good influence of the closing labors of Bishop Wiley will never cease. Letters are constantly received speaking of the harmonious spirit which characterized the Annual Meeting of the North China Mission. One says: "It was an eloquent lesson to the native preachers and Church, as well as to ourselves—the long journey taken by the Bishop in so much weakness and pain, but with such great patience and hopefulness and tender sympathy for all. The physicians and others advised him to return home from Shanghai, but he was determined, if possible, to visit Kiukiang, and Foochow, and finish the work he came to do." The same correspondent adds: "The year opens well. The war has so far made no disturbance or interruption in our work." Let the Church pray for the North China Mission and for all our missionaries! And let there be thankful recognition of that lofty heroism that at first carried these humble laborers to their distant field, and then took the beloved Bishop there to supervise their work. The Church should recognize its heroes before death removes them.—*N. Y. Christian Advocate.*

141 missionaries sent forth heathen world by the Moravian Church no fewer than 800 have died at their post. One of them, D. Zeisberger, has labored 63 years with great success among the North American Indians.

The General Baptist Missionary Society, of England, whose missions are in Orissa, India, and Rome, Italy, reports thirteen missionaries and twenty-three native preachers among the 7,000,000 who speak the Oriya language, and one missionary and one native evangelist in Rome. The membership in Orissa is 1,222. Last year eighty converts were baptized, and a vast amount of literature circulated.

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Be still, my anxious heart, be still!
And yield thee to thy Father's will;
O, let me in thine arms recline,
And soothe this throbbing heart of mine.

O, press me closer to thy breast,
And let me enter into rest;
Tho' clouds of darkness veil my sky,
Thy smiles of love shall check the sigh.

More of thyself to me impart,
Settle and fix my restless heart;
Thy tender care, thy peace, thy life,
Subdue and calm all inward strife.

In sorrow, trouble, conflict, woe,
Point thou the way, and with me go;
Be thou my Father, thou my Friend,
Sustain and keep me to the end.

FOSTER—At the residence of Mr. T. J. Blackwall, near Kittrell, N. C., Miss Lucy E. Foster died on the evening of Sep. 3rd 1884.

Miss Foster was for several years connected with Kittrell Springs Female College as teacher of music, when the writer became well acquainted with her. Across the mountains from this far off "land of setting sun," I send this tribute of respect and affection to the memory of one of the best women I have ever known. She was associated with me in this College from the day of its inauguration till my withdrawal from its Presidency, and in all these years she was the same modest, faithful, devoted Christian lady; refined in all her tastes, generous in all her impulses, pious without ostentation, she was the ornament of every circle in which she moved. So pure in sentiment, so lofty in carriage, and yet so gentle, there was a charm about her that made her very presence sacred even to her most intimate friends. She was so conscientious that she would never have consented to teach had she not been thoroughly accomplished in her department. There was something in her touch at the piano that I shall never forget, a weird pathos that transfigured the music into stately verse If the composer had any distinct ideal before him, she was sure to bring it out and give to it living expression. The influence of her noble character was one of my greatest helps in the good government of the College. It told upon teacher and pupils. Never was she absent from any duty, and always ready to greet with a smile officer and student.

In the private walk of life she shone no less conspicuously. What a sister and friend she was; unobtrusive everywhere, patient towards all, overflowing with sympathy and kindness, she won all hearts and attached all classes.

She was a Methodist of the noblest type. I can never forget her radiant face the last time I ever preached at Plank Chapel. Heaven is richer and earth is poorer when such a woman dies. Blessed be the Lord for our sainted dead.

"O, what are all my sufferings here,
If Lord, thou count me meet
With that enraptured host to appear,
And worship at thy feet;
Give joy or grief, give ease or pain,
Take life or friends away,
I come to find them all again
In that eternal day."

We die as we live, I know that God's chariot and angels were in the room where this good woman met her fate. Oh, it is grand thus to die, but grander thus to live. As the white morning vanishes up the sky, did her gentle spirit fade from mortal sight to be forever with the Lord.

C. B RIDDICK.

LASSITER—Died at her home, near Oak Grove, N. C., Sep. 18th, 1884, Nettie Lassiter, daughter of Micajah and Martha Lassiter, in the 34th year of her age. Consumption claimed our loved friend and relative for its victim. It was on a bed of sickness that she fully realized the value of good health. The very loosening of her hold upon life called out such tender human sympathy that life seemed richer than before. She would often admonish loved ones who ministered tenderly to all her wants to take every precaution to guard their health judiciously, and if possible to escape the severity of her disease. True to the influence of early training, Nettie gave her heart while yet a girl and connected herself with the Methodist Church at Oak Grove, where she remained an acceptable member until she passed through the gates into the celestial city When the first death happens in a home it speaks with a voice which scarcely any other form of tribulation can equal. The crushed heart can hardly lift itself to pray; speech seems paralyzed. We visited her during sickness What constant and affectionate care was hers; what kindly greetings to friends and associates. Nettie possessed the noble virtues of bearing her afflictions patienty. She showed her Christian spirit by her submissiveness. We have often met her in perfect health oh, how we enjoyed the bright changing variety of her society. Her vivacity and sparkle seemed so genuine and earnest, her fond delight was in attending preaching and Sunday-school. We shall all miss her sweet cheerful presence and the genial smile which she always gave to all. Her memory is enshrined upon our inmost hearts. Truly she will ever be daguerrotyped upon our memories.

Grief-stricken relatives, look away to the bright skies of hope and peace and cease to look into the grave, but look beyond it, for she wanted all to meet her in heaven. God says to the fruit tree bloom and bear, and to the human heart bear and bloom. We should remember, when born down by trials that they are sent to us only for our instruction, even as we "darken the cages of birds when we wish them to sing."

"When we asunder part,
It gives us inward pain
But we shall still be joined in heart
And hope to meet again."

A. E. B.

BARR—Died in peace on the 22nd of December, 1884, Fanny E. Barr, the wife of Sydney Barr and daughter of Wm. C. and Sallie Ecklin, aged 22 years and 21 days. She was a faithful member of the M. E. Church, for some eight years. She was striken with epilepsy some three years ago from which she suffered much, and the consumption combined soon terminated life Bro. T. P. Ricaud preached her funeral to sorrowing friends, and it was like oil on the troubled waters. We hope she is at rest in Jesus whom she loved.

WM. C. ECKLIN.

CUTCHIN—Ome Eva Cutchin, infant child of Rev. W. T. and Mrs. S. E. Cutchin, was born February 14th, 1884, and died Dec. 21st 1884, aged ten months and seven days Without a struggle she fell sweetly asleep in the arms of the Savior. She left us as the Sabbath was drawing to a close to enter that rest that remaineth for the people of God. Our rest has been disturbed here, but our affection has been drawn up higher. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

LANDRETH—The subject of this notice, McKenley D. Landreth, was born April 14th 1827, in Guilford county, N. C He made a profession of religion at sixteen years of age, was married to Miss Annie Eliza Ward, August 1st 1847, and died at his home in Greensboro, of malarial fever, Dec. 5th 1884. For fifty years Bro. Landreth was an acceptable member of the Lutheran Church.

He was a quiet, industrious, good man, who was devoted to his family, loved his Church and the preachers, and who took great interest in the protracted and camp-meetings. For some years his greatest desire seemed to be to see all his children professed Christians and consistent members of the Church he had so long loved and served. God granted him this desire, and some months before his death, the last one of six surviving children was converted and entered the fold of Christ Bro. Landreth received dying grace. For days before his departure his faith triumphed over fear and he waited calmly the results. At one time he became happy and praised God on his sick bed. A few hours before he breathed his last, he talked hopefully and joined in prayer with the family and friends, afterwards he rested awhile quietly and then fell on sleep, to awake in the likeness of Christ.

L. W. CRAWFORD.

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Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

oct 15-6m.

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FRESH BREAD and CAKES always on hand.

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oct 24-tf

MISCELLANEOUS.

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A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels, and liver. AYER'S CATHARTIC PILLS act directly upon these organs, and are especially designed to cure the diseases caused by their derangement, including **Constipation, Indigestion, Dyspepsia, Headache, Dysentery,** and a host of other ailments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these PILLS by eminent physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession.

These PILLS are compounded of vegetable substances only, and are absolutely free from calomel or any other injurious ingredient.

A Sufferer from Headache writes:

"AYER'S PILLS are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your PILLS are the only thing I could look to for relief. One dose will quickly move my bowels and free my head from pain. They are the most effective and the easiest physic I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers.

W. L. PAGE, of W. L. Page & Bro."
Franklin St., Richmond, Va., June 3, 1882.

"I have used AYER'S PILLS in numberless instances as recommended by you, and have never known them to fail to accomplish the desired result. We constantly keep them on hand at our home, and prize them as a pleasant, safe, and reliable family medicine. FOR DYSPEPSIA they are invaluable.

J. T. HAYES."
Mexia, Texas, June 17, 1882.

THE REV. FRANCIS B. HARLOWE, writing from *Atlanta, Ga.*, says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began taking AYER'S PILLS. They have entirely corrected the costive habit, and have vastly improved my general health."

AYER'S CATHARTIC PILLS correct irregularities of the bowels, stimulate the appetite and digestion, and by their prompt and thorough action give tone and vigor to the whole physical economy.

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apl 24-tf

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may 21-1y

The Publisher of GOLDEN THOUGHTS ON MOTHER, HOME AND HEAVEN—Introduction by Theo. L. Cuyler, D. D.—announce the 100th thousand of that work, and assures agents that have been selling it through bankrupt General Agents, they can be supplied direct from the Publisher, E. B. TREAT, New York.

MISCELLANEOUS ADVERTISEMENTS.

THE

Southern Methodist Publishing House,

NASHVILLE, TENN.,

Was established by the Church, and is the exclusive property of the Church.

"The object of this institution shall be to advance the cause of Christianity, by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals." (See Discipline, page 338, paragraph 217.)

One of the duties of a preacher in charge is "To see that all the people within the bounds of his charge be duly supplied with our books and periodicals." (See Discipline, page 80, Answer 9.)

The House is under the control of officers appointed by the General Conference, who have the good of the whole Church at heart. All ministers in good standing are considered agents, and special inducements are offered them to circulate the publications. There can be no great success without their coöperation; with it, no better system can be devised, as our preachers enjoy the confidence of our people, and are brought into pastoral contact with them. The people having confidence in him, the preacher is the most effectual agent that can be found. Let every preacher keep in communication with the House, and act as an agent in representing it before "the people within the bounds of his charge," that they may be supplied "with our books and periodicals." Our stocks are full. We rarely have a call for a religious book which we cannot promptly furnish. Let our preachers write to us for any thing they need for themselves or their members, and let them be sure that the **Christian Advocate** is placed in every **Methodist family,** and our **Sunday School literature** in every Sunday School.

Catalogues and **specimens** of the **Advocate** and **Sunday School Papers** sent free to any address, post-paid.

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It will be to your interest to use this Fertilizer on your PLANT-BEDS as the best possible guarantee for a plentiful supply of HEALTHY, STOCKY PLANTS with thick leaves and an abundance of roots, which will bear transplanting much better than those raised with Peruvian Guano.

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Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	¶	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	¶
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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AGENTS WANTED everywhere to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings with Heel and Toe complete in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the TWOMBLY KNITTING MACHINE Co., 163 Tremont Street, Boston, Mass. oct 22-17t

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KING JAMES VERSION—with notes by
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Rev. Jacob Abbott, D. D.

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nov 5-1y.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases, or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Edenton St. Bright Jewels—Raleigh, N. C.

Dear Aunt Mary: This little band was organized in February last with only 7 members. We have steadily increased until we now number 39. Amount of dues collected during the year, $ 7.00
Centenary offering, 11.68

Total, $18 68

BENNIE BLACK, Cor. Sec.

Antioch Bright Jewels.

CYPRESS CREEK, N. C.—*Dear Aunt Mary*: To the W. M. S. The "Antioch Bright Jewels" organized six months ago, has thirty names enrolled, including officers, and private and honorary members. Paid in $3.00 the first quarter, and $4.00 the second, making total for the year $7.00.

When remembered that our band is composed almost entirely of the small Sunday-school children, who can contribute only their mites, we do not despond, but rather rejoice in our "Centenary Offering." KATIE W. PARKER, Cor. Sec.

Bright Jewels of Bynum's.

"Bright Jewels of Bynum's" reorgnized Jan. 6th, 1884, with the following officers:

President, Mattie V. Atwater; Vice President, Jennie B. McLeod; Rec. Sec., Annie Cook; Cor. Sec., Nellie W. Bynum; Treasurer, Fannie Williamson; Lady Manager, Mrs. L. B. Bynum; No. of Members 31; No. of Subscribers to W. M. *Advocate*, 6:

Amount paid as dues, $22.40
Specific work, 5.20

Total, $27.60

Respectfully submitted,
NELLIE W. BYNUM, Cor. Sec.

Bright Jewels of Wadesboro.

Report of the "Bright Jewels of Wadesboro, N. C. Numbers ninety-seven. Since our last Annual Meeting we have collected as dues and forwarded to "Aunt Mary," $48.05. We are sorry to report nothing raised for Centenary purposes. MATTIE COPPEDGE, Cor. Sec.

Bright Jewels of Albemarle.

Organized July the 20th, at the District Conference. Number of members at Organization 40, number of members received 56. Amount of money collected $11.45. Interest in the Society is on the increase. MISS ELLA ROSS, Pres., W. D. PEMBERTON, Cor. Sec.

Bright Jewels of Big Lick.

No. of Members 37.
Amount paid in June, $1.60
" " " Oct., 2.55
" " " Nov., 2.05

We meet monthly. Some of our members attend and pay punctually. Some others do not pay anything. Several of our members have been converted during the year. I think "Big Lick Bright Jewels" are doing a good work. JONAH E. CURLEE, Cor. Sec., Rev. J. E. UNDERWOOD, Pastor.

Rockingham Bright Jewels.

The "Rockingham Bright Jewels" was organized last March with about 70 members, since which time, we have added names till nearly a hundred members are on the roll. All these do not pay or attend regularly, but enough do attend and seem interested to encourage us. We have meetings once or twice each month and are trying to teach the children all we can about Missions, so that we may help to train up Missionaries and intelligent working Christians in our communities. Thus far we have sent "Aunt Mary" $16.00 and have $2.06 in the Treasury on next quarter. The money is very important, but the Missionary Education is what our children need. Our Church must have, and especially our Mission work requires most for its present existence and future development.

Bright Jewels of Lexington.

Dear Aunt Mary: I send you the report of our Society for the present year. Number of members 25.
Amount of dues, $10

I am sorry that our Society has fallen off in its contribution; our meetings have not been as well attended as they should have been and some of the members have not paid up regularly. We are contemplating a change in the manner of conducting our meetings during the next year, which we hope may be more profitable, and get more of the children interested in this grand work. Pray for us. Affectionately, LENA LEONARD, Sec.

Glad indeed to hear from our Lexington Jewels. You have done very well indeed, Lena dear, and have much to encourage you. May your plans for the New Year be crowned with glorious success. Let us hear from you again.

NEAR LOUISBURG, N. C., Dec. 16th, 1884.—*Dear Aunt Mary:* We fear you are wondering at our delay in writing to send you our dues. We regret it very much, Aunt Mary, and hope it has not caused you any inconvenience by not hearing from us before Conference. We want to be faithful Jewels, and earnest workers for Jesus—and will try to be punctual in future. We enclose $2.00. Our love for Aunt Mary and all the Bright Jewels" PATTIE, WILLIE, TOM, NEPPIE, and JOHN DAVIS.

Many thanks, precious little Jewels for your generous remittance—a "Happy New Year" to each one of you.

TARBORO, N. C., Dec 6th, 1884—*Dear Aunt Mary:* Sister and I made 25 cents apiece last week. We have a little sister Bettie, who is 3 1-2 years old, and a little brother Gaston, who is 2 years old; but they are too little to make any money themselves, so we send 5 cents for each of them and 10 cents apiece for ourselves, to make us all "Bright Jewels." The remaining 20 cents is our Centenary Offering for the Rio School.

We have an Aunt Mary Ward who lives out near there.

Sister is 5 years old and I am six years and 8 months old. We send much love to you and the "Bright Jewels." Hope to hear from you soon. Yours lovingly, MELLIE, MARY, BETTIE and GASTON PENDER.

A loving welcome to this bright quartette of Jewels. We would be glad, dear ones, if your "Aunt Mary Ward" would write us something about the Rio Children. Will you not ask her to? Blessings upon Mellie, Mary, Bettie and Gaston.

WADESBORO, N. C., Nov. 8th, 1884.—*Dear Aunt Mary:* Enclosed please find 25 cents which is part of my little cotton patch money; what will you think of me Aunt Mary, when I tell you I am a bad boy sometimes when I get angry say and do that which I ought not to do? Pray for me that I may be a better boy. I came very near being gored to death by an angry cow, the last week in August; I was spared for some purpose. Love to Aunt Mary, and all the "Bright Jewels," Sister Flossie sends ten cents. MIRON MARTIN.

I am afraid that none of us are good *all* the time my dear boy, but we should try to grow better each day that we live. May God help each one of us to be better and do more for him this year than we have ever done before. Your escape from a violent death should fill your heart with gratitude to our Heavenly Father—thanks for a portion of the money realized from your cotton-patch, and thanks also to Flossie.

ELIZABETHTON, N. C.—*Dear Aunt Mary:* I send you 25 cents by father, as I hope he will see you at Conference. I should like to meet our "Bright Jewels" who will be there, and see all our preachers at once, but I must stay at home with mother. Affectionately, HENRY B. BAILEY.

Many thanks, dear Henry—sorry I did not have the pleasure of meeting your good Father at Wilmington. Can you not arrange to attend our next Annual Meeting in Raleigh?

LODEBAR, N. C., Nov. 21sth, 1884.—*Dear Aunt Mary:* Enclosed you will find one dollar and fifty cents, which you will please accept as a Centenary Offering from your little friends, BESSIE, ELLEN and MAUD GAINEY.

Loving thanks, my darling little girls for your offerings of love. Blessings upon each one.

HALIFAX, N. C., Nov. 22nd, 1884.

Dear Aunt Mary: It has been so long since you heard from me, I guess you have quite forgotten that I belong to your band of little workers.

As each class in our Sunday-school was already organized into a Missionary Society, I failed to organize a Society of "Bright Jewels." You will find fifty-five cents enclosed to pay my dues to the 1st of January, 1885. Affectionately, MINNIE CARRAWAY.

Oh! no Minnie dear, we had not forgotten you—thanks for remittance of dues, and will always be glad to hear from you.

Precious Promise.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forever more. Psalm 16: 11.

Receipts for December.

Gordon and Johnnie Stewart,	$ 5.00
Henry Aiken,	10
Henry B. Bailey,	25
Lewis Owen, brothers and Sisters,	50
Mocksville Bright Jewels,	6.00
Susan M. Henry,	65
Gaston Pender,	05
Bettie Pender,	05
Mellie Pender,	10
Mary Pender,	10
Alma Randle,	25
Daisy Randle;	25
Pattie, Willie, Tom, Neppie and John Davis,	2.00
Leila Oneta Green,	50
Hennie Slade,	15
Bessie Rhodes,	15
Annie Maultsby,	15
Bright Jewels of Monroe,	19.30
Clarence E. Fearcloth,	10
Henry H. Sessoms,	10
Amos T. Sessoms,	10
Lena Sessoms,	05
Callie Alexander,	10
Robbie Burns,	50
Connar Burns,	50
Bright Jewels of Smithfield,	1.05
Toal,	$38.05

For Sa-sak-wa School.

Thaddie S. Troy,	$5.00
Susan M. Henry,	15
Total,	$5.15

For Mission School in Rio.

Mellie and Mary Pender,	20
Hennie Slade,	$1.20
Total,	$1.20

FAMILY READING.

Want of Honor

The *Century* for December calls attention to the remarks of the Chinese traveler, that the most remarkable thing he noticed in the United States was "a lack of honor," and tells us there is little doubt that the thing which most needs to be preached to this generation of Americans by ministers of the Gospel, by both clerical and lay instructors of the youth, by all who have public influence or private authority, is a sense of honor! It must be shown and insisted upon that every position in life where one person is employed by another to do a certain work imposes an obligation to fulfill the duties of the place with an honorable and disinterested regard for the interests of the employer.

Resolutions for 1885.

I will obey my parents in all things.

I will be kind to my brothers and sisters and friends.

I will speak pleasant and not angry words to every one.

I will study my lessons every day without being told.

I will learn the Golden Text every Sunday.

I will ask Jesus every night and morning to help me to love him and to keep these resolutions.

To resolve, on New Year's Day and on birthdays, to live better is a good thing. If you have made resolutions in the past, and have not kept them, ask the Savior to forgive you, and try again. When you were learning to walk, if you sumbled and fell you did not lie on the floor and determine never to try again, but you jumped up and persevered in the effort. So, if you fall sometimes as you try to walk in the straight and narrow way, you must not be discouraged, but must look up to Him who alone can keep you, and try again.—*N. Y. Advocate.*

The Bible Counted.

In the last century an anonymous writer is said to have spent three years in making the following count of the Old and New Testaments:

Books in the Old, 39; in the New 27—total, 66.

Chapters in the Old, 929; in the New, 260—total, 1,189.

Verses in the Old, 23,214; in the New, 7,959—total, 31,173.

Words in the Old, 592,439; in the New, 181,353—total, 773,692.

Letters in the Old, 2,728,800; in the Wew, 838,380—total, 3,567,180.

Old Testament—The middle book is Proverbs; the middle chapter is Job xxix; the middle verse is II. Chronicles xx: between the 17 and 18 verses; the least verse is I. Chronicles i: 25.

New Testament—The middle book is II. Thessalonians; the middle chapter is between Romans xiii and xiv; the middle verse Acts xvii: 17; the least verse is John ii: 35.

The Bible—The middle character and the least in the Bible is Psalm cxvii, the middle verse is Psalm cxviii: 8; the middle line is II. Chronicles iv: 16.

The word "and" occurs in the Old Testament 35,543 times; the word "and" occurs in the New Testament 10,684.

The word "Jehovah" occurs 6,855 times.

He must have been a lover of the Bible who took so much pains and so long time to ascertain these facts. While they are not material to any doctrine or duty, yet they are interesting to know.

The Pentateuch was written by Moses in one book, and not five. The division into five books was made by others. None of the Scriptures were divided, when written, into chapters or verses. When written, the letters were capitals or large characters, and there was no division or space between the words. Of the thousauds of written copies found in different parts of the world, there is difference enough to demonstrate the absence of Confederacy, and agreement enough to prove the genuineness and authenticity of the books.

Happy Thought in the Nights.

For years Mr. Jas. R. Ackley, of 163 West Fayette street, Baltimore, had suffered with neuralgia so that he could hardly sleep. But he writes, "One night I was suffering very much, and the thought struck me that Brown's Iron Bitters would do me some good, and perhaps cure me! It was a happy thought, and to my great joy it has entirely cured me after using two bottles. After three months I have had no return of the symptoms. I cheerfully recommend it as the best tonice I have ever used." Neuralgia sufferers, take the hint!

In Mexico it is unmannerly to eat anything oustside of a house, even candy.

Health is impossible when the blood is impure, thick, and sluggish, or when it is thin and impoverished. Under such conditions, boils, pimples, headaches, neauralgia, rheumatism, and one disease after another is developed. Take Ayer's Sarsaparilia, and it will make the blood pure, rich, warm, and vitalizing.

In the new Mason & Hamlin Upright Pianos the strings are held by screws and secured directly to the iron plate, each string being held by a separate screw. In pianos generally the strings are held by the friction of wrest-pins set in wood. The results of the Mason & Hamlin improvement are remarkable purity of tone (resulting from the three strings belonging to each tone, exactly together), with much less liability of getting out of tune or of being affected by climatic changes. This improvement has been pronounced the greatest made in Upright Pianos for half a century.—*Boston Journal.*

Advertising Cheats!!!

"It has become so common to begin an article in an elegant, interesting style.

"Then run it into some advertisement that we avoid all such,

"And simply call attention to the merits of Hop Bitters as plain, honest terms as possible,

"To induce people

"To give them *one trial*, which so proves their value that they will never use anything else."

"THE REMEDY so favorably noticed in all the papers,

Religious and secular, is

"Having a large sale, an is supplanting other medicines

"There is no denying the virtues of the Hop plant, and the proprietors of *Hop* Bitters have shown great shrewdness and ability * *

"In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die?

"No!

"She lingered and suffered along, pining away all the time for years,'

"The doctors doing her no good;"

"And at last was cured by this Hop Bitters the papers say so much about."

"Indeed! Indeed!"

"How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery,

"From a complication of kidney, liver, rheumatic trouble and nervous debility,

"Under the care of the best physicians,

"Who gave her disease various names.

"But no relief,

"And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it."—THE PARENTS.

Father is Getting Well.

"My daughters say:

"How much better father is since he used Hop Bitters."

"He is getting well after his long suffering from a disease declared incurable."

"And we are so glad that he used your Bitters."—A LADY of Utica, N. Y.

☞None genuine without a bunch of green Hops on the white label. *Shun* all the vile, poisonous stuff with "Hop" or "Hops" in their name.

Messrs. Hall & Taylor, who advertise the "Great Electric Lamp" in this paper, claim over 250,000, of these Lamps in use, giving universal satisfaction. They want agents in every county in this and adjacent States. We are using and recommend this Lamp. Dec. 10 tf.

A PITIFUL FATE?

How a Minister's Good Deed Landed Him in An Insane Asylum. The Story if His Escape.

To the Editor of the Milwaukee Sentinel:

SIR:—I have read a good many stories of late concerning the confinement of same persons in lunatic asylums, and thereby prompted to relate a bit of personal experience.

In the year 1855, while I was serving the Methodist Episcopal Church in a New England town, a neighbor's house took fire. In common with other, sI stood on the edge of the roof, passing buckets of water, exposed to intense heat on one side and freezing winds on the other. I took a fearful cold. For twenty-five years it worked havoc in my physical and mental systems. Nevertheless, I continued my ministerial duties. I preached many a sermon when suffering intense agony. At certain periods, however, I would be comparatively well, and then again, my head would get heavy, my breathing labored, my appetite fickle. Would lose interest in life; feel sleepy at mid-day, and wakeful at midnight. My heart occassionally gave me great concern. Not knowing to the contrary, I attributed this ill feeling to malaria. But eventually mental strength faded away, and I was utterly prostrated. I was cauterized, cupped, blistered, and treated by many physicians in many different ways.

My case was a puzzle as much to my physicians as to myself. For one of them at first prescribed for delirium tremens, and yet I never had tasted intoxicating liquors. Another said I had brain disease, another spinal difficulty, another nervous prostration; heart disease, etc.

My mind eventually gave way, and in 1882 I was confined in the Brattleboro, Vt., Insane Asylum for six months. When I knew where I was, I demanded instant release. I then made a visit to Oceahie, N. J., but I had reckoned too much on my strength. I again lost my reason for a considerable period.

That I was in a desperate condition is evident. My blood had become infected with virus, which inflamed my brain considerably and doomed me to an early death: for no physician gave me any hope of a cure. I finally found out what my real disorder was, and undertook my own treatment. In a few months I was restored to such a state of health as I never expected to enjoy. That was over three years ago, and my physical and mental health have remained intact to this day,

Last Mach I came west, and engaged in garden farming. In all that time I have not lost a day's work; have apparently enjoyed the most vigorous health and I expect to live the full term of life. The remedy I used was Warner's Safe Cure, and if I should live a thousand years, I should never tire of telling its praises.

You will confess with me, Mr. Editor, that such a change is remarkable. And you will, also, I am sure, agree with me, when I say that whatever created such a mental and physical restoration is deserving the highest praise.

Very truly yours,
REV. E. D. HOPKINS.
Dodge's Corners, Wis.

There are undoubtedly thousands who have an experience similiar to the above, to whom Mr. Hopkins's recital will appeal with persuasive force.

Ayer's Cherry Pectoral is recommended by physicians of the greatest eminence on both sides of the Atlantic, as the most reliable remedy for colds and coughs, and all pulmonary disorders. It affords prompt relief in every case. No family should ever be without it.

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive and nervous derangements, so common among ministers. For women and chronic invalids it is a perfect invigorant. A single does pervades the system and gives a new sense of life. Rev. F. E. Osborne, West Hoboken, N. J.

So Dry and Brittle.

"What do you suppose makes my hair so dry and brittle?" We suppose the glands which supply moisture to it need a stimulant. A bottle of Parker's Hair Balsam will do the business, and leave your hair soft and shining. There is no mistake about this. No oil, no dye. Restores original color, removes dandruff.

The use of Radge's Food produces good health flesh, not a puffy, flabby skin but plenty of bone and muscle. The child likes it, and, as to nature's supply, so the little one turns readily from all playthings, and finds complete satisfaction in this, the best substitute for the mother's milk. Do not let your children grow up weak and puny, when Ridge's Food can be obtained at so small cost. Sold by Druggists everywhere. 35 cents and upwards. WOOLRICH & CO., Palmer, Mass., on label.

CANCERS CURED.

TWENTY-EIGHT YEARS
OF
SUCCESSFUL PRACTICE.

DR. A. G. WOLLARD,

who has practiced so successfully in the city of Richmond, Va., for the past eleven years, invites the afflicted to call on patients living here who have been cured and see for themselves, and hear testimony of the wonderful cures he has made.

Office 709 East Leigh Street, Corner of Eighth Street, Richmond, Va.
OFFICE HOURS: 9 A. M. to 2 P. M.

The Doctor can be seen at any time, as his office is at his residence.

CANCERS, TUMORS, CATARRH, AND ALL DISEASES OF THE SKIN CURED.

THE KNIFE IS NOT USED IN ANY CASE WHATEVER.

REFERENCES:

Dr. Bennett, President Randolph-Macon College, Ashland, Va.
Rev. P. A. Peterson, pastor Centenary Methodist church, Richmond, Va.
Rev. J. M. Anderson, Norfolk, Va.
Rev. W. C Schaffer, pastor First English Lutheran church, Richmond, Va.
C. B. Morton, M. D., Fredeoicksburg, Va.

MAYOR'S OFFICE,
RICHMOND, Va., February 4, 1884.

As Dr. A. G. Wollard's advertisements go to other sections of the country where he is a stranger, I take pleasure in performing the duty to one of our citizens in saying he is a gentleman of high moral character. He has lived here many years, and his personal deportment has been such as to win the confidence of those with whom he has intercourse. His private and personal reputation is without reproach. His success in practice will be his voucher in his professional line.
W. C. Carrington, Mayor.

HOUSE OF REPRESENTATIVES,
WASHINGTON, D. C, June 7, 1882.

I have known Dr A. G. Wollard for several years, and take pleasure in saying that he is known in Richmond, where he has resided and practiced his profession for many years as a gentleman of unquestioned character and as a worthy and estimable citizen.
George D. Wise, M. C.,
Third Congressional District of Va.

RICHMOND, Va., June 6, 1882.

Dr. A. G. Wollard is a member of my pastoral charge in this city. He is a Christian gentleman of unimpeached character, and commands the respect and confidence of our people. In curing cancer, which he makes his specialty, Dr. Wollard has met with remarkable success, and I have no doubt that in every case presented for his treatment he will give a candid and trustworthy opinion. Dr. Wollard has certificates from gentlemen of this city and of other places of the very highest character testifying to his success.
S. S. Lambeth,
Pastor Clay-Street M. E. Church, South.

CERTIFICATES.

PETERSBURG, Va.,
LITTLE-CHURCH STREET, 117, July 1, 1884.

This is to certify that I suffered greatly from cancer of the breast of twelve months standing. It gave me much pain and uneasiness. It was about the size of a dollar when I applied to Dr. Wollard. He undertook my case, and after about four months' treatment I was entirely cured. I now feel no symptoms of the disease, and can recommend the Doctor to all who may be suffering from such diseases.
Mrs. Sarah Taylor

PETERSBURG, Va.,
267 BYRNE STREET, June 2, 1884.

This is to certify that I was a great sufferer from cancer on my lower lip, which covered two thirds of the lip. It first made its appearance about five years ago. I had some very eminent physicians to practice on it, but to no avail. They pronounced it cancer. I then applied to Dr. A. G. Wollard, of Richmond, Va. He undertook my case, and after about three months' treatment the cancer came out and the place healed up. I can most cheerfully recommend the Doctor to all sufferers.
Yours respectfully,
R. Butler.

MANCHESTER, Va., January 28, 1884.

Dr. A. G. Wollard:

Dear Sir.—It gives me great pleasure to state to you that the cancerous tumor that had on my breast is entirely well. The cure being made for quite a number of months, have no fears of its return. Now, let me say to the public, the cancer made its appearance some three or four years ago, and still continued to grow until it was near the size of a hen's egg. It was located on my breast, near the centre. I had the best medical aid I could find, but found no relief until I applied to Dr. A. G. Wollard, of Richmond, who made a perfect cure. I cheerfully recommend Dr. Wollard to all who may be afflicted in a similar way. I can be seen at corner of Sixth and Eleventh Street, Manchester, Va.
George Mann.

RICHMOND, Va., June 13, 1875.

DR. A. G. WOLLARD:

Dear Sir,—It has been my misfortune to be affected for ten years with a cancer on the left side of my face and nose. It began on my face, and spread until it nearly covered one side of my nose. It was very painful, and was most miserable in consequence of it. From the time of its first appearance up to the time that you took it in hand, I tried various remedies, and two of our most eminent physicians practiced upon it for three years, but availed nothing; still it grew larger. You began to practice upon it the 10th day of April last, and in three or four weeks from that time the cancer was entirely out, and on the 1st of May it was all healed; and after long years of anguish and bad health, I was once more happy and well. Words fail me. Never can I express the one-thousandth part of the contentment, happiness, and intense gratitude I feel; but that God may grant you success in all your efforts in relieving suffering humanity, and eternal blessing and happiness ever be my most earnest desire and heartfelt prayer. Respectfully,
JOHN WHITWORTH.
119 South Fifth street, or Eleventh and Leigh streets.

P. S.—I shall ever be most happy to refer to any one, but especially to the afflicted the great and perfect cure you have effected for me. J. W.

SOUTH BOSTON, Va., April 5, 1884.

DR. A. G. WOLLARD:

Dear Sir,—I have waited for three years to test the permancency of the cure you made of the cancer on the right side of my face, and now voluntarily testify both to the fact and permancency of the cure. This I do with gratitude, and a due appreciation of your skill and success, and most earnestly recommend to all who are afflicted with cancers and tumors to avail themselves of your treatment. Any one desiring particulars may obtain them by addressing

REV. J. R. WAGGENER,
oston, Halifax Co., Va.

MISCELLANEOUS.

To the Men

— OF —

NORTH CAROLINA:

On December 1st,

Wittkowsky & Baruch,

CHARLOTTE, N. C.

Will commence the greatest sale of

READY MADE CLOTHING

ever attempted in the Carolinas.

No such slaughter was ever made in the CLOTHING BUSINESS before. All talk about great sales eclipsed.

We mean to close out $50,000 worth of Clothing in the

Next 30 Days ! ! !

We are loaded down—the Goods must go. No matter what the loss. Men's, Youth's and

BOY'S CLOTHING

at prices that never will be heard of again.

We are in DEAD EARNEST.

Come in and see it you ever saw CLOTHING sold so low in all your life.

Wittkowsky & Baruch,

Charlotte, N. C.

SHOES! SHOES! SHOES!

To the ladies and gentlemen of North Carolina, who wish to wear good honest hand made shoes, and to the merchants who wish to furnish customers with warranted first class goods. We are manufacturing at our shops in Thomasville, N. C., a full assortment of

Gents' hand sewed Gaiters,
Gents' hand sewed French Calf Lace Shoe
Men's Stitched Downs,
Ladies' hand sewed Congress Gaiters.
Ladies' hand sewed Button Goat,
Ladies' hand sewed Lace Goat,
Ladies' hand sewed Lace Pebble Grain.

and will have manufactured for the Summer a good full line of

GENTS' LOW CUT SHOES,

AND

Ladies' Cloth

AND

Foxed Gaiters.

We have also a very large stock of Men's and Women's hand pegged shoes of every description and style, for the wholesale trade, made from the very best North Carolina leather and Philadelphia Pebble Grain.

Our shoes are made by honest labor and by the best shoe builders in the State. We sell for less money than you can buy shoes equal to ours in any other market. We are now the only wholesale shoe manufacturers in Thomasville. When you wish to buy a shoe that will wear longer and hurt your feet less than any other make, call for the Thomasville shoe. If your merchants don't keep them, send your orders direct to our factory, and we will send them to you by mail or express at our expense. We will send samples to merchant. They may examine and return at our expense.

JAS. A. LEACH & CO.,
Thomasville, N. C.

McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price list and Circulars sent free.

HENRY McSHANE & CO.,
Baltimore Md

TOBACCO SEED.

[illegible] of the Cut Fine variety Yellow [illegible] tobacco in the world [illegible] growers which I [illegible] post paid, for 25 cts.

James H. Webb,
[illegible] Co., N. C.

[illegible] Pay for Agents. Sale to [illegible] per day guaranteed. [illegible] & Co., Publishers, [illegible]

MISCELLANEOUS.

Great Exposition.

W. H. & R. S. TUCKER & CO.

Beg to direct the attention of Every Visitor who will come to the

STATE EXPOSITION

To their most Magnificent Display of Elegant Novelties in

SILKS,
VELVETS,
PLUSHES.

Brocade Velvets,

Handsome Dress Fabrics,

Imported Paris and Berlin Wraps,

Seal Plush Garments,

Children's Berlin Cloaks,

CARPETS AND UPHOLSTERY.

Laces and Made-up Lace Goods.
Hosiery Gloves and Underwear.

Complete Stocks in Every Department.

Our Prices always the Lowest.

W. H. & R. S. TUCKER & CO.

RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.33 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.39 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	2.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.45 p m	
" Greensboro,	9.00 p m	9.35 a m
Leave Greensboro,	9.55 p m	10.05 a m
Arrive High Point,	10.35 p m	10.45 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville.....	11.19 p m...	10.50 a m
Arrive Salem.....	11.57 p m...	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.....	7.00 p m...	7.20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.09 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

BUFFET SLEEPING CARS WITHOUT CHANGE.

On Trains 50 and 51, between New York and Atlanta, and between Goldsboro and Warm Springs.

Through Pullman Sleepers on Trains 52 and 53, between Washington and Augusta and Danville and Richmond, and Washington and New Orleans.

☞ Through Tickets on sale at Greensboro, Raleigh, Goldsboro, Salisbury and Charlotte, for all points South, South-west West, North and East. For Emigrant rates to Louisiana, Texas, Arkansas and the South-west, address

M. SLAUGHTER,
Gen. Pass. Agent.

A. L. RIVES,
V. P. & Gen. Manager.
Richmond, Va

MISCELLANEOUS.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 55 p m	p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m.
Arrive Tarboro,	5 40 p m.	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m.
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocfly Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE,
General Sup't.
T. M. EMERSON, Gen'l Passenger Agt.

CAPE FEAR & YADKIN VALLEY R. R.

To take effect 4:19 a. m., Thursday, July 10th, 1884.

DAILY EXCEPT SUNDAY.

Train Going North. No. 1.	Arrive.	Leave.	Southern Division.	Arrive.	Leave.	Train Going South. No. 2.
		10.30 a m	Fayetteville,	7.30 p m.		
60 p m	1 1 p m		Gomeshoro,	4.38 "		4.50 p m.
1.01 "	2.05 "		Sanford,	4.05 "		4.35 "
2.15 p m	3.00 "		Gulf,	2.58 "		3.08 "
2.55 "	3.47 "		Ore Hill,	1.31 "		2.30 "
3.27 "	5.45 "		Liberty,	11.58 a m		12.30 "
3.01 "			Greensboro,			10.10 a m

Train Going South. No. 3.	Arrive.	Leave.	Southern Division.	Arrive.	Leave.	Train Going North. No. 4.
		8.00 p m	Fayetteville,	7.50 a m		
9.15 p m	9.25 "		Lumber Bridge,	6.13 "		6.23 a m
9.35 p m	9.52 "		Shandon,	5.43 "		5.55 "
10.10 "			Head of Road,			5.30 "

Nos. 1 and 2 meet at Gulf.

No. 1—Dinner at Sanford. No. 2—Dinner at Ore Hill. No. 4—Breakfast at Fayetteville.

A hack will run between Head of Road on Southern Division and Shoe Heel after June 1st. Complete connection, both ways, will be made between Fayetteville and Charlotte and Fayetteville and Wilmington. Trains will not run to Red Springs until June 1st, 1884.

J. S. MORRISON, Gen'l Supt.
JNO. M. ROSE, Gen'l Pass. Agent.

THE GREAT ELECTRIC LIGHT.

Produces from Coal Oil a light equal to 50 sperm candles, 3½ gas jets, or 5½ ordinary Number 2 lamps. It will burn hours without refilling, at a cost of ½ cent per hour. It never breaks or smokes a chimney and is absolutely safe. Being made entirely of metal it will not break in falling. The Fount will fit any Gas Fixture. Its light will cast a shadow over any light which can be safely used, except the light of Electricity, which it so nearly resembles in its purity and brilliancy. Manufactured in either Brass, Nickel, or Golden Bronze.

This lamp is specially adapted to country districts where there is no gas. Correspondence solicited and circulars furnished on application. Agents and dealers wanted in every county.

HALL & TAYLOR, Genl. Agents,
330 W. Baltimore St.,
Baltimore, Md.

nov 26-tf.]

AGENTS make over $10 per day. Sample and Catalogue sent free. Reflecting Safety Lamp which can be sold in every family. Gives more light than three ordinary lamps. Complete lamp sent for 25 cts. in stamps. Our Perfect Coffee Pot beats all others. Circulars sent free. MORSE & McMAKIN, Cincinnati, O.

oct 29-4t eow.

ASTHMA GERMAN ASTHMA CURE never fails to instantly relieve the most violent attack, and insures comfortable sleep. CURES a trial will convince the most skeptical of its wonderful effects, direct and never failing action. Price 50c. and $1.00. Trial package free. Get this only. Of druggists or by mail for stamp. Dr. H. SCHIFFMANN, St. Paul, Minn.

sept 17-4teow.

Work For 1885!

[illegible] agent in every county in the [illegible] State. If [illegible] or [illegible] Virginia [illegible] Wm. Gray, Hallock, & Co., [illegible]

MISCELLANEOUS.

S. B. NORRIS. P. A. CARTER

NORRIS & CARTER

Great Bargains.

To-day we commence our usual clearing out sales of of

FALL AND WINTER GOODS.

Great Bargains

Will be offered in every department in order to reduce stock before taking our annual inventory.

Black Cashmeres & BlackGoods

NORRIS and CARTER,

No 303 Fayetteville street.

RALEIGH, N. C.

Horace Waters AND Co's

"New Scaled" Three-Stringed

UPRIGHT AND SQUARE GRAND

PIANOS.

The best and most durable made.

Warranted for six years.
Powerful and brilliant tone.
Rich singing quality.
Elegant cases in dark and light woods.

A GREAT OFFER!

We will sell NEW PIANOS in all parts of the country on the following terms :

$25.00 Cash and the balance $10.00 monthly until paid.

HORACE WATERS & Co's

WORLD RENOWNED

Parlor and Chapel

ORGANS,

IN BEAUTIFUL CASES

Warranted for Six Years.

Fine, full tone and elegant finish.

A GREAT OFFER!

We will sell NEW ORGANS in all parts of the country on the following terms: $15 cash and $5 monthly for the balance until paid.

PRICES $50 UPWARD.

No charge for boxing and shipping. Send for our new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.

HORACE WATERS & COMPANY,
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R. L. RAGLAND, Oxford, N. C.

dec 17th 2m

NEW DOUBLE COLUMN ADVERTISEMENTS.

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Liver & Kidney Balm,

The Most Wonderful

LIVER AND KIDNEY CURE

In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

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Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
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Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver, kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

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Field, Farm, Garden & Flower Seeds.

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THROAT AND LUNG

DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

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Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh;** get a box of Dr. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

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Or six Bottles for - - - - - - - - 5.00

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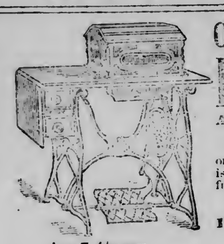

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The 58th Session of this prosperous Institution will begin Jan. 8th, 1885.

Charges moderate. For Catalogue apply to

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TERMS.

Tuition in college classes, per month,	$5.00
Tuition in preparatory department "	$2.50 to $3.00
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Telegraphy, stenography and type-writing (extras) each, per term,	$12.50
Board, including furnished room, per month,	$9.00 to $10.00

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The Faculty, now composed of seven men, are specialists in their respective departments, and, with additional improved apparatus and appliances, are prepared to meet the demands of the educational interests of the Church and patrons of the Institution.

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Over 100 kinds. Concord, Delaware, Lady, Martha, Catawba, Hartford, Ives, Iona, Agawam, Salem, Wilder, Jefferson, Vergennes, Early Victor, Empire State, Niagara, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, &c. Lucretia, Dewberry, Fay's Prolific Currant, Raspberries, &c. Splendid stock. Low prices. Catalogue free.

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dec 3-4eow

"Now's the time to [illegible] Smith's Worm oil."

feb 7th 1-yr

AGRICULTURAL.

Good Rules for Winter.

The following rules, published in the *Farm and Fireside*, are worth heeding by those who believe that an ounce of prevention is worth a pound of cure:

Never lean with the back upon anything that is cold. Never begin a journey until the breakfast is eaten.

Never take warm drinks and then immediately go out in the cold.

Keep the back, especially between the shoulder blades, well covered; also, the chest well protected. In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet.

Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion or other diseases.

After exercise of any kind never ride in an open carriage or near the window of a car for a moment; it is dangerous to health, and even to life.

When hoarse, speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat be produced.

Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has been comfortably warm. To do otherwise is debilitating.

When going from a warm atmosphere to a cooler one keep the mouth closed, so that the air may be warmed its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow, or where the person is exposed to a cold wind.

To Roast a Turkey.

A hen-turkey, weighing from six to seven pounds, furnishes the sweetest and most savory meat, and yet for festive occasions, where a large company is to be served, great one-year-old gobblers, weighing from twelve up to even twenty pounds, are yet in demand. After Christmas, hen turkeys, if fat, are in all cases preferable. If you must cook a large turkey-gobbler, parboil it gently for about an hour, to remove the strong flavor of the fat before proceeding regularly to stuff and roast.

For stuffing, prepare bread in quantity proportioned to the size of the fowl. A twelve-pound turkey will require a quart loaf to stuff it properly; a small hen, only half as much. Break up the bread between your hands, mixing well with it a tablespoonful of butter and seasoning of black pepper, salt, and either a head of celery chopped up or a teaspoonful of bruised celery-seed; make the stuffing hold together with a little hot water or the yelk of an egg and water, stuff the craw as full as possible; upon a spit, within a tin-kitchen, set it down a good distance from the fire, which should be clear and brisk; dust the turkey well with flour, and baste it with cold butter and a little lard several times. When done, serve it up with its own gravy, which must, however, be put into a separate dish, or rather gravy-boat.

For roasting a turkey in an oven or range the time to be allowed is twenty minutes for each pound, with one twenty minutes extra. The fire must be strong and steady throughout the process. The turkey should be nicely cleaned and stuffed; then put into a baking-pan, supported on transverse strips of wood or iron, so as to keep the fowl out of the drippings. No water need be added if the bird be moderately fat. Baste repeatedly; that is to say, put little bits of butter over the breast and legs from time to time, and, dipping up some of the drippings from the pan, pour it over, so that the whole fowl shall be moistened with them. The seasoning of the stuffing and gravy may be altered, for variety's sake, from celergy and pepper, or oysters, celery, and pepper, onion and sage, or savory and thyme, etc.

One Acre in Tobacco Worth Five in Cotton.

From one acre in tobacco properly cultivated, you will receive as good return as from five acres planted in cotton, and with the possible exception of worming it the labor is no harder.

A gentleman recently informed us that the first year of his residence in Stanly county, he planted two acres to tobacco, hauled the same to Salisbury in the Fall, and received $204.00 for his crop. He also stated that had his tobacco been properly assorted, he would have received $100 more than what he did.

We mention this instance to show the adaptability of our soil to the growth of tobacco, and to prove that it is a much better paying crop than cotton. But, says one, that sounds very well and probably would do if we only had a factory and a market at our doors, but it is too far to market. Now such objections are only imaginary and amount to nothing, and we contend that whre it is necessary for you to haul your tobacco 30 or 40 miles to market, it would then pay infinitely better than cotton. But would not be the case, for as soon as our farmers make tobacco their leading crop, buyers will be at their doors, and factories will spring up in their midst.—*Stanley Observer*.

W. H. Hughes', opposite the Post Office, Raleigh, N. C., is the place to get your china, crockery, glass-ware, lamps, table cutlery, silver plated ware, refrigerators, tea trays, oil stoves, etc. He has the largest, cheapest and prettiest stock in Raleigh. Write to him or call on him for anything you want in his line,

Sept. 17t 3-m,

AYER'S
Ague Cure

IS WARRANTED to cure all cases of malarial disease, such as Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint. In case of failure, after due trial, dealers are authorized, by our circular of July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

june 4-26t.

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ARE WHITE
WITH COTTON

Hard Times Nearly Over.

A glorious harvest is at hand, and prosperity will soon prevail. Thousands of families who have been wanting Pianos and Organs for many long years will BUY THIS YEAR. Anticipating the demand we have

Doubled Our Contracts With Makers

and laid in an immense stock of superb instruments from ten leading makers, which we shall offer on our usual easy terms. To accommodate those who wish to buy now, and hold their cotton until later, we make this

Special Offer to Piano & Organ Buyers.
CASH PRICES with Three Months Time

During the months of September and October, 1884, we will sell Pianos and Organs at our Lowest Rock Bottom Cash Prices, requiring only

$25 CASH DOWN ON A PIANO.
$10 CASH DOWN ON AN ORGAN.

And allowing three months time on the balance, without interest or advance of price.

Those who buy under this plan, and find themselves unable to complete payment after the three months, will be given further time, by agreeing to pay our regular Installment Prices, and complying with our Installment Terms of payment. Should they pay one-half the amount due at three months, or make a large cash payment, an equitable price for the Instrument will be arranged. All will be treated fairly, and charged prices in accordance with the time required for purchase. All purchasers under this Special Offer are required to sign our usual form of Lease Contract, and furnish references as to their responsibility. Instruments will be sent on the usual fifteen days trial, when references are given.

LUDDEN & BATES
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THE ONLY TRUE
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TONIC

Will purify the BLOOD, regulate the LIVER and KIDNEYS, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

may7-1y.

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Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON, [Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

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This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,
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Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.

250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

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Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

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100 bbls *Standard Weite* and Yellow *Sugars* 6½ to 8½c.

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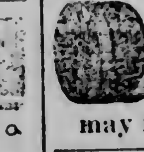

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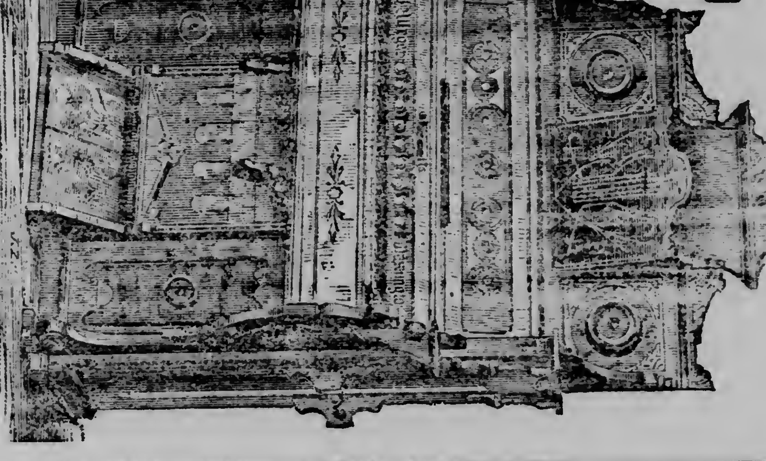

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NO 2. THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. ESTABLISHED 1855

FRANK L. REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, JAN. 14, 1885. $2.00 PER ANNUM, Payable in Advance.

For the Advocate.

The Doctrine of Atonement.

BY REV. W. P. HARRISON, D. D.

In one of his letters to his Brother Charles, John Wesley, in the year 1767, says: "I do not find anything on the Atonement fit for Deists. Pray enquire of learned friends." By this Mr. Wesley means, that he knew no book or treatise that presented a clear, Scriptural view of the Atonement, such as would be likely to meet the objections of an intelligent Deist. It is a question whether, at the present time, we have such a book in the English language. If the manifold labors of John Wesley had permitted, doubtless, Methodist theology would have been enriched, and the world blessed by the preparation of a book calculated to remove many stumbling blocks out of the way of sincere seekers after truth.

BISHOP SOULE'S HERESY.

That the minds of many persons have confused, inadequate, and unscriptural ideas concerning this subject, it is not necessary to prove. Ordinary observation confirms the statement. There are many persons who deserve the censure of the controversialist who declared that his opponent did not rest with the assertion of the infallible inspiration of the Scriptures, but declared himself to be infallible in the interpretation of them. "There are persons who, in a godly jealousy for the truth as they see it, are ready to brand every one as a heretic, who does not adopt the language familiar to the critics themselvers. Of this party were those who brought a charge of heresy against Bishop Soule, in 1828, at the General Conference held in Pittsburgh, Penn. I copy from the Journal:

"L. McCoombs, seconded by T. Merritt, offered the following resolution, to-wit:

"*Whereas*; in the sermon of the Rev. Bishop Soule, preached before the South Carolina Conference, Jan. 14th, 1827, there is in the opinion of some an apparent departure from several points of doctrine held by the Methodist Episcopal Church. That is to say:

"1. It may be fairly inferred from the above mentioned sermon, that Christians are not under moral obligation to keep the Sabbath holy, since the law which enjoines the observance of the Sabbath day is done away.

"2. The law-given to mankind in a state of innocency has, in virtue of atonement, relinquished its claims in such a sense as not to condemn even him who refuses compliance with the conditions of the new covenant.

"The the atonement made by Jesus Christ was a satisfaction in such a sense as to render both repentance and pardon with respect to the sins atoned for, unnecessary.

"4. That the atonement has no direct and immediate application to the transgressions of the law to which man is now personally responsible, called, in the sermon, the gospel or the law of liberty, therefore,

"*Resolved*, That this General Conference now go into an investigation of the subject, and determine whether such doctrines are contained in said sermon."

After several motions were offered and withdawn, "Samuel K. Hodges then moved, and it was seconded, to refer the whole subject under consideration to the Committee on Episcopacy, which motion prevailed."

This was, certainly, a remarkable proceeding. A sermon of a Methodist Bishop to be examined and its orthodoxy determined in open Conference, and by a vote of the body. is, I believe, a record, which stands alone in the history of the Church. The reference to the Committee on Episcopacy on Wednesday afternoon, was promptly followed, on Thursday morning, by a report from the Committee. The report declared that there was nothing in the sermon to warrant the inference "that Christians are released from moral obligations to keep the Sabbath holy." The vote on this item of the report was, yeas 94, nays 30. So that there were *thirty* members of the General Conference of 1828, who believed that Bishop Soule had affirmed that Christians are under no moral obligation to keep the Sabbath holy! If by "Sabbath," the Jewish Sabbath, the *seventh* day of the week, is meant, of course there is ground for objection to the sermon, but the "Sabbath" here mentioned cannot be the seventh day, because ninety-four members of the General Conference say that Bishop Soule's sermon does not deny, and therefore must recognize the moral obligation to observe the Sabbath.

The vote upon this item is a curious commentary upon the propriety of deciding theological questions by ballot.

But the remaining points in the report exonerate the Bishop from the charges numbered 2, 3, and 4. The report goes further, and affirms, that "There is nothing in the sermon, fairly construed inconsistent with our articles of religion, as illustated in the writings of Messrs. Wesley and Fletcher,"

This report was adopted, item by item, and, after the first item, there seems to have been no division of the house. The matter was settled to the satisfaction of the brethren.

At this day, it is profitable to read the sermon, and the critcisms offered in this grave body. The sermon has been published in Smithson's "Methodist Pulpit, South." The text is James I. 25. I will not give an analysis of the whole discourse, but a brief statement of the points at issue.

1. The gospel is a *law*—a law of *liberty—perfect* law of liberty.

2. As the gospel is a law, "It has released man from his original relations to the law given to Adam in a state of innocence. He is no longer held obliged to the performance of the righteousness of that law, as a condition of life, and consequently is not condemned by it." "Man, with all his obligations, and with all his responsiblities, is transferred from the Adamic covenant, the law of works, to the covenant of grace, the law of liberty; and this change of his relation is by virtue of the redemption of Christ. Being 'bought off from law,' he has been obligated to Christ, whose law he if bound to obey."

3. "The gospel is the law of liberty as distinguished from the law of Moses, and as it frees men from the obligations of that economy. Of the whole Mosaic dispensation, the Apostle Peter says 'It is a yoke which neither we nor our fathers were able to bear.' It bound those who were under it to the observance of a legal and ceremonial righteousness, which could never remove the *guilt*, or the pollution of sin. * * *. The yoke of the law is removed, and the easy yoke of our gracious Mediator is only obligatory on us. All men being brought under the obligations of the gospel covenant, and thereby delivered from the law as given to our first parents in the garden, and to the Jewish legislator at Sinai, are the proper subjects of Christ's government."

It will be seen, at this point, that the charge of releasing the Christian world from moral obligation to keep the Sabbath holy, is founded upon the last sentence quoted above. Those who believe that the Sabbath was purely a *Jewish* institution are involved in serious difficulties. If the Sabbath was of Moses, and all the law of Moses has been fulfilled or abrogated, then, the obligation to obey the Sabbath has perished. But if the Sabbath is an institution co-eval with the creation of man—if it is part of the physical constitution of the globe, which is, I believe, the true doctrine—then it appertains to the Creator to change the day, in order to preserve the institution, and the first day of the week succeeds the seventh, as Christ the lawgiver, succeeds Moses the servant. "The Son of Man is Lord of the Sabbath Day."

I return to the sermon:

"4. The nature of the atonement of Christ cannot be apprehended aright unless it be considered with direct reference to the law of God given to man in a state of innocence, and to sin as the transgression of that law. The plain Scriptural doctrine is, that the sacrifice of atonement is a perfect satisfaction of the demands of that law against man as a transgessor; that its threatened penalties were borne by Jesus, as man's surety."

Here, Bishop Soule affirms that the *expiatory* sufferings of Christ atoned to the law for Adam's sin, and hence, as this atonement is complete, finished, once for all, there is no *guilt* of Adam's sin transmitted to his descendants, and no repentance for Adam's sin required of any man.

"5. That which is perfect in itself needs no foreign aid, no auxlliary help, in order to the accomplishment of its ends. This is the true character of the gospel. It contains within itself all which is necessary to the present and eternal salvation of sinful man. It needs no aid from the Adamic or Mosaic law; but is the end of both for righteousness. The doctrine, therefore, that sinners are under the *law*, as distinguished from the *gospel*, is both erroneous and dangerous. There is no act in the entire scheme of mediation by Jesus Christ, which affects the relation of a sinner to law, thus distinguished, but the act of redemption by His death. *This is not a continued act.* It was finished in the *one offering* of the body of Christ on the Cross. Consequently, if sinners are under any law, except the law of liberty, the law of the Mediator, there is no provision for their deliverance. Offences under the second covenant are put away by *pardon*. But those under the law, require atonement, because no provision was made for their remission. * * By this *sin-offering*, Christ has not only expiated the guilt of original transgression, and delivered the whole human race from the curse, or punishment of eternal death, which the law annexed to sin: but also "'bought man off' from the law itself, as a rule of justifying righteousness, and restored him to a new trial, under the gracious dispensation of the gospel, where obedience to the righteousness of faith is required to justification and eternal life."

WHAT GAVE BIRTH TO THE CHARGE.

The critical observer will see, in the foregoing sentences, the opportunities which gave birth to the charge of heresy against Bishop Soule.

1. The *guilt* of original sin was expiated on the Cross, by Jesus Christ, therefore, it belongs to no man living.

2. The death of Christ has *redeemed* the human race from the law of works, and the covenant of grace is now the only *law* to which obedience is due.

3. The vicarious sacrifice of Christ, at once expiatory and redemptory, includes the whole human race.

4. The vicarious sacrifice constitutes Christ the Lawgiver, the Hight Priest, and the King, into whose gracious hands, as a threefold Mediator, the power of pardon belongs

5. Men are now, therefore, pardoned for sin, and its guilt is removed by the Holy Ghost, in justification and regenaration.

The defective views of many persons applied the term *satisfaction* to the expiatory work of Christ in atonement for *all* sin, of every kind, character, and age. Bishop Soule restricts it to the *original* sin of Adam. His critics evidently believed that *satisfaction* for a sin must be rendered, before it can be *pardoned*. Bishop Soule believed that to *satisfy* the claims of law, and to *pardon* the violator who had incurred the debt, was a work of supererrogation in one respect or the other. If the *satisfaction* is rendered, there is nothing to pardon: if the *pardon* is granted, it is because the claims of the law have not been satisfied.

It was very difficult for the Bishop's critics to understand that an *atoning sacrifice* may constitute the Sufferer a perpetual High Priest, with the power of absolute pardon of sin committed to him forever, and yet no debt of guilty man has been pardoned, until repentance and faith become the means of appropriating the merits of the sacrificial death. In other words, that Christ has redeemed the human race to allegiance under the law of which he is Lawgiver, and King, and Priest, and that, perfected by suffering, he administers to every man according to the measure of his faith.

DR. BUSHNELL UNDER ARREST.

In the Congregational Church of Connecticut the same points arose, a few years after Bishop Soule's case was mentioned in the General Conference. Dr. Horace Bushnell dared to use some new words, and to discard old phrases, and above all, to burst the Calvinistic shell that held New England theology in its stifling bonds. Committees were appointed, grave debates were held, associations petitioned, good men were estranged, and the Churches involved in strife, but at the last, it is seen that Dr. Bushnell was simply a few years ahead of his brethren.

RICHARD WATSON ACCUSED.

So Richard Watson, the author of the "Institutes," in the fifth year of his ministry, was accused of heresy. It was affirmed that he was an Arian, denied original sin, and the proper Godhead and atonement of Christ. With the energy and fervor of a young, enthusiastic mind that felt itself able to grapple with all intellectual problems, Richard Watson was not afraid to read any book that came in his way.

WESLEY AND DR. WATTS.

Dr. Watts's work, on the glorified humanity of Christ, is a book of specious reasoning, not a whit more defective than his work on Original Sin, yet Mr. Wesley declared that he would not read the former book for five hundred pounds! At the same time he incorporated a large part of Dr. Watts's treatise on Original Sin into his reply to Dr. Taylor, of Norwich.

The result of Watson's miscellaneous reading, and incautions disput's with his brethren was, that the Churches on his circuit were closed against him, and the people refused to receive "an Arian heretic" into their houses. Greatly surprised and incensed, Mr. Watson withdrew from the Weslyan Methodists, and joined the Methodist New Connection, in which denomination he remained for eleven years. Thus nearly twelve years of the life of a good and great man were embittered by the extravagant and senseless zeal of a few persons who assumed to be the guardians of orthodoxy.

I have alluded to these cases, of Soule, Bushnell and Watson, in order to show that there is a large field in Controversial Theology from which it is impossible to drive men in this age. Until the truth of God shines forth in noonday clearness we may look for efforts, here and there, to penetrate the darkness. Let the Spirit of the Holy One guide all that seek to know the truth as it is in Jesus.

Nashville, Tenn., Jan., 1885.

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

Nearly every time I get the Raleigh *Christian Advocate*, I promise to do better by you in the future then I have hetherto done, and as the night has fallen, and I am shut up at home, I will try and fulfill my promise. I am going to do better this year, you will see that I will. You shall hear from me twice every month. (Glad to hear it. ED.)

I went to South Carolina to Conference this year. Dr. McFerrin calls me the "Ubiquitous Smith." Well I am rather so. I love my brethren—I like to go to Conferences, and I have had for some years, *books to sell*.

SELLING BOOKS AND BOOKS THAT SELL.

Why don't I stay at home like other dignified authors, and let my publishers sell my books for me. Because I have no publishers. I publish my own books, and pocket my own losses, or profits. I have done this for the simple reasons that I never could get any one to have faith enough in my books to publish them for me. If a publisher wont take one of my books as it stands, it will lie, as my last one lies now, in my Cabinet drawer. Nobody buys a books now-a-days, without it is brought before him, but this does not make the book seller necessarily a bore, nor do I blame publishers for not taking my books. The Nashville House would go into another settlement very soon if it bought, one third of the MSS. brought to it. The success of a book cannot be conjectured by the shrewdest publishers. The life of Bishop Andrew has gone into its 5th edition. The History of Methodism in Georgia into its fourth, and my little books aggregate a sale of nearly 100,000—and yet no publisher would take any of them at his own risk. The Nashville House did all it could to push the sale of Andrew's Life and sold a large number—but not half so much to push it, as to push a book, from a distinguished, D. D., and a capital book too, which never reached its second thousand. One of our Bishops, a man of great business judgement, went to see Dr. Myers, to get him to publish his "History of the Disruption." To the Historian of those times the book is indispensable and every preacher should have it, but it never paid for the binding of the first edition. Munsey's Sermons, on the contrary, have nearly reached a sale of 8,000—Marvin's reached 12,000—but Doggett's has not as yet sold up to the first thousand. Burl by Morrison Heady, is one of the finest books of its kind ever issued from Nashville. If you have a boy get it for him, but I dont think it is sold. Jones on Acts and Mathew, are capital books and sell well—Miller's, Conflict may not be, and I dont think it is a satisfactory book, but it is full of information and is a vigorous book. It does not settle the vexed questions and yet it comes as near it, as many an orthodox treatise. It nas not sold largely.

A BOOK THAT WILL LIVE.

There is a book from the Publishing House which is bound to live, and to have a run. It is 'McTyeire's History of Methodism.' It is the cheapest book in the market—680 octavo pages, with 35 first class steel plates, at $2.50, is cheap enough in all reason. The book is wise and witty, full of sprightliness, and full of strong, common sense, as well as reliable in all data. I have examined nearly every History of Methodism published, and am satisfied McTyeire's is the best Methodist History in the *world*. It is having a good run. The New York Book Concern, published an Illustrated History of Methodism, at twice the price of this book, which does not compare with it in worth.

I think the Authorities at Nashville have been blamed for publishing and for not publishing. Some authors have their books printed at once, some cannot get theirs published at all. There are two reasons for this. The Publishing Houses publishes by contract, and although its name is on the tittle page, it has simply printed so many books, for so much money, and some writers are able to pay for the printing of the books, and some are not. Then the Publishing House is satisfied that some books will sell, and it can venture to take the risk; it is not so well assured of others and will not take it.

BISHOP PAINE'S LIFE.

Bishop Paine's Life is just out. I regret it is not larger. The letters of Bishop Paine were very excellent, and they were many. The MSS. I hear were much cut down. The Life of such a man cannot be written in 300 pages, and only a good outline of it can be given. I have only had time to glance through it; it is gracefully written, and is as far as I can see full of interest, but I think Dr. Rivers would have made it longer and it would have been fuller and better if he could have done so. At the same time a biography may have an interminable length. Some writers can only crawl. They never walk or run. Fitzgerald has a picturesque style, and I shall be much mistaken if he does not tell the Story of Dr. Summers' Life with the graphic power with which he has written of Lockley, and of Father Cox.

This is a book making age and he is a busy man who keeps up with its literature, but I am too poor to buy new books and but little time to read them—so to day I am reading Plato, *not in Greek you may be sure*, but an English translation of the 'Republic.' What a dramatist was the Old Philosopherl I was struck with one passage. "For he assured Socrates, that after a man begins to think he is soon to die, he becomes inspired with a fear and concern about things that had not entered his head before, for those stories concerning a future state, which tell us that a man who has been unjust *here*, must be punished hereafter, have a tendency, much as he formerly ridiculed them, to trouble his soul with apprehensions that they may be true."

"But for the dread of something after death"—said another great philosopher after Plato. Do we give voice to this human instinct, this premonition of what is, as we should?

I have a thousand copies of Andrew's Life, which I must sell very soon. If any of your subscribers will send me *one dollar*, I will send them the book free of postage. I will send to the preachers, free of postage, at 85 cents, or at 75 cents by Express.

But my wayward pen goes wildly on. I must stop.

Macon, Ga., Jan., 1885.

For the Advocate.

The Shining Sun.

Over the tall trees and rounded hills, the sun is rising. The great burning sun, bringing a fresh new day to us all, throwing its golden light over the bad and good alike, bringing health, beauty and gladness to a waiting multitude. What a grand old sun it is! Little wonder the heathen knowing no great Creator, should worship this glorious sun. It rises higher and higher, how many times it has shone there on the same, and yet ever changing road. What strange scenes it has witnessed in the centuries since it came into existence at the command of Almighty God. The same sun shone upon Adam and Eve in the garden. The same light falling about us now, shone upon their innocent happy faces, and, alas, upon their guilt and shame.

And this is actually the very old sun that stood still at the command of a servant of God. It seems sometimes as if all that must have happened in quite another world. Ah! but there was one scene the sun could not witness, once when the earth was too sad a place to shine upon. When its Creator was dying the sun could not shine.

"Well might the sun in darkness hide."

When the last day shall come he will again hide the brightness of his face.

We look up at the grand shining ball with wonder and awe. All that astronomers can tell us does not explain away the mystery. Down toward the Western sky, where purple clouds are waiting, the Day God is hurrying to awake life in other lands and to shine upon other countries, beaming warmly upon some, stopping to kiss with brightest beams tropical groves and vineyards, glancing slightly upon frozen lands and still going on, on, to come back to us in the morning as fresh and new as ever, bringing another day. And what are we doing with these glorious days, using them And for whom? How many times shall this sun rise for you? There must come a day when it shall shine just as brightly, but you and I shall not know of its light. May we then be basking in the light of the Sun of Righteousness.

M. W.

For the Advocate.

The Centenary Thank-Offering.

The Centenary Thank-Offering of the Methodist Episcopal Church, South, as thus far reported, aggregate over A MILLION DOLLARS. This showing is a most encouraging one when it is remembered that it is only the thank offering of a part of our great Church, and that, too, made in the face of peculiar stringency in money matters. Many have done nothing, and many more have done less than they would have done under other circumstances. In order to give all a chance the great Centennial Conference just held in Baltimore unanimously recommended that *the Centenary collections continue in all the Churches until the close of* 1885.

It becomes apparent to all that the two millions of dollars asked for by the last General Conference may be reached by the prompt and hearty cooperation of preachers and people. A spirit of liberality has been developed among us. There have been several gifts of $20,000, some of $10,000, more of $5,000, and a number of $3,000, beside many of $1,000 and $500. Let the work of giving continue throughout 1885, and spiritual blessings will abound yet more than in the memorable year of grace just closed. "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

E. R. HENDRIX,
On behalf of the Genl. Cen. Com.
Jan. 1st, 1885.

For the Advocate.

Centenary Sunday-School Fund.

The Memorial Medal.

This fund is growing, but not so fast as we expected. A considerable number of pastors and Sunday-school Superintendents have taken up collections, and forwarded the amounts as donations. Others have presented the memorial medals, and induced the scholars to purchase them, or have taken up collections and bought medals for the scholars. But a very large number of our Sunday-schools and congregations have not understood the matter, and have done nothing. Those who have understood the movement indorse and heartly co-operate in the plan to raise a fund for the purpose of supplying literature to needy Sunday-schools in our missions and other destitute sections of our Church. The medals are beautiful *souvenirs*, with the image of Bishop Asbury on one side, representing the organization of our Church in 1784, and the image of Bishop Pierce on the other side, representing the Methodism of 1884. They are very appropriate for rewards, or premiums, or holiday, or birthday presents, and will be very highly prized as keepsakes and memorials of the Centenary year.

The committee have determined to keep the matter before the Church and the Sunday-schools till the next General Conference in May, 1886. Medals will be kept on hand, and all orders filled promptly. Specimens will be sent to any pastor or Superintendent on application who will undertake to sell them. If twenty are sold there will be no charge for the specimen. If not, it can be paid for or returned.

These medals delight everybody, especially the children. Sent prepaid to any address at rate of $1 each for gilt face, and 50 cents each for white metal medals.

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The uprising of the slums in our chief cities in a time of great popular excitement, gives the patriot a fresh realization of alarming possibilities, and the Christian a fresh incentive to earnest labor to elevate the masses by the one only successful agency—the gospel of our Lord Jesus Christ—*Nashville Advocate.*

There is blessed peace in looking for nothing but our daily task and our portion of Christ's cross between this day and the appointed time when we shall sleep in him.—*Bishop Wilberforce.*

Raleigh Christian Advocate

RALEIGH, N. C., - - - JAN. 14, 1885

Rev. F. L. REID, : : : Editor.

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REV. W. S. BLACK, D. D.
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Assessments for the Preachers.

A WORD TO STEWARDS.

The various district, circuit and station stewards in our Conference are meeting at this season of the year to make assessments for the presiding elders and preachers in charge of their respective charges. This work hardly ever receives the consideration it deserves. It is not only a very important matter to the preachers, but it is exceedingly important to the people. If the salaries you allow your preachers are not sufficient to support them, the work, as well as the preacher, suffers greatly. No preacher can do good, full work, while under financial embarrassment; hence all our preachers, on entering Conference, are questioned as to their indebtedness. Every wise preacher makes it a point to pay up all he owes at the end of each year. If he ever gets behind financially, he is crippled and embarrassed for life. It is as much as he can do to keep even when he starts even.

Now, in order that they may keep out of debt, let the stewards take great pains to calculate what is necessary to support them and so fix their salaries. In making this estimate, take into consideration the facts that they have to move every year or two, that it requires just a little more to support them, on this and other accounts, than it does the average family in your community. They have to travel around considerably in their work. This costs something and deprives the family at home of the wisdom and providing care of the husband and father, which is an important item. Make allowance for all these and other things peculiar to a traveling preacher's life, and then resolve that your pastor shall have enough to support him. Do not study to see how little you can make it, but strive to make the salary ample. Do not let your preacher feel that his services are poorly appreciated because poorly paid for. Make the assessments with a liberal spirit.

Then, this is a very solemn duty that devolves upon you. God says that his workmen are worthy of their hire; and if you, by a meagre assessment, deprive them of it, then you will "rob God"—*steal* from God, is what that means. You wouldn't rob your fellowman. You would feel like fighting if any man were to accuse you of stealing five cents from your neighbor. You had better see to it that you do not rob God by withholding what is due his ambassadors. If you ask wherein you have stolen from God, He himself will answer you: "in tithes and offerings."

Let all the circuit stewards be present at their meetings. Let the districts all go up to their meetings, not specially to keep the assessments on their respective charges from being made too high, but to see to it that the hard-worked and hard-traveled presiding elder has a sufficient salary to support him—And after making these assessments, then do not allow your pastors to neglect their proper work and wear themselves out in hunting up provisions. Send in money or provions that your pastors may lay "aside the study of the world and the flesh,' and "apply" themselves "wholly to this one thing of saving souls" and devote all their "cares and studies this way." May God help all the stewards and the people to feel the responsibility resting on them, and to meet these responsibilities like men and women of God.

The Governor's Message.

On last Wednesday Gov. T. J. Jarvis submitted his last message to the Legislature, and it is a carefully prepared and sensible paper. Gov. Jarvis is a very wise and a very practical man. He takes up and discusses living issues and shows the best of judgment and the finest of good common sense. He is closing up a term of service as Governor, of which he may well feel proud, and for which as citizens we all feel indebted to him. He ranks as one of the best (if not the best) Governors that North Carolina has ever had. Blood and training will tell! He was the son of a Methodist preacher and was educated at a Methodist College. These two facts have, no doubt, helped largely in developing him into the strong man that he is; and he is an honor to his family and to his *Alma Mater*.

In his message he takes up and discusses the expenses of the State Government. He states the amount expended for the usual and ordinary expenses of the State Government the past year to be $576,947.67. He recommends 10 cents tax on the one hundred dollars worth of property for 1885, and 25 cents on the hundred dollars worth thereafter. He recommends the low rate for 1885 that the counties may have an opportunity to get out of debt. He gives valuable information in reference to the charitable institutions of the State and recommends an appropriation to complete the Western Insane Asylum.

Among other changes he recommends that the number of Superior Court Judges be increased to twelve, that the Governor's salary be raised from $3,000 to $5,000, that the Chief Justice be paid $4,000, that the Associate Justices be paid $3,500; that the Superior Court Judges', the Secretary of State's, the Auditor's, the Treasurer's, and the Superintendent of Public Instruction's be $3,000; that an annual appropriation of $10,000, in addition to the amount now allowed, be granted to the University; that no radical change be made in the Board of Agriculture, and that it be authorized to purchase a lot for the erection of a building for the permanent exposition of the State's resources; that the number of the Board of Directors of the Penitentiary be increased from five to nine, and that the Board alone farm out convicts; that an officer be appointed to investigate all complaints against railroads, but that in prescribing his powers not to go so far as some other States have gone; that a new Supreme Court room and new Library be erected; and that the increase of salaries of the State officers be made before the 21st, in order that it may go into effect in time to benefit the incoming officers.

Of the colored people he speaks as follows:

"I cheerfully bear testimony to the fact that the colored people of this State, with rare exceptions, have been orderly, law-abiding citizens during my term of office. I have been received by them always with the greatest deference and respect, and I have had the cordial support of the better element of them in the administration of the law. I can see marked signs of improvement among them in many ways commendable in them and beneficial to the State. The relations existing between them and the white people are so kind and harmonious, that we hardly realize the fact that one-third of our population is of one race and two-thirds of another distinct race, and that a quarter of a century has not yet passed since the one-third was held in slavery by the other two-thirds. The present happy condition of things in this State, in my opinion, teaches the important lesson in American politics that this race problem can best be solved by those who have to meet, day after day, its different phases, and that any interference by Congress or by those who are not affected by them, is unwise and pernicious. In the adjustment of this many-sided problem, kindness and help from the stronger to the weaker race will be beneficial to both."

We know that it is not customary for religious papers to give official political documents such extended notice, but believing that our Methodist people are and ought to be as much interested in such matters as other people, and that they ought to be posted so as to be intelligent citizens, we have noticed this message at this length.

The Oxford Orphan Asylum.

The Legislature, which has been appropriating $5,000 annually to the Oxford Orphan Asylum, is now in session; and the Grand Lodge of Masons, which paid $1,000 to it the past year, convened yesterday, so it is a good time to talk a little about the Orphan Asylum. It is a noble charity in which all of our citizens, regardless of Church preferences or political differences, ought to feel a great interest. Taking care of the orphans is one of the best expressions of Christianity as well as a wise provision in our political economy. The Church and the State are both greatly benefitted by the results achieved in the work of this noble charity.

Let us take a practical view of the matter. Let us take a peep at the inside workings of the Institution. The income of the Asylum is $5,000 from the State, about $5,000 from the donations of the people, and the $1,000 paid by the Masons, making in all $11,000 annualy. Now, let us see what is done with this. They feed and clothe 150 children, furnishing them everything. They pay the salaries of six teachers and the Superintendent; they pay the salaries of five matrons. They are compelled to have a matron for the boys and one for the girls, then they have matrons to sew for the boys and to instruct the girls in sewing. A matron for the hospital is necessary too. The wife of the Superintendent keeps the books free of charge, which ought not to be required.

Now, with this amount, eleven thousand dollars, they board and pay the Superintendent and six teachers, board and pay five matrons, board, clothe and teach 150 little children, and keep the buildings in repair, and pay all incidental expenses. This is what we would call good financiering. The University gets $12,500 from the State and all the receipts from tuition, and all they give is tuition to abont 200 boys, and yet they say they need $10,000 more. There is some difference of opinion as to whether it ought to be given, but we believe the whole State would approve it if the Legislature would double the appropriation to the Orphan Asylum, making it $10,000 instead of $5,000 annually. If the Legislature would do this, and the people would increase their donations, for we would never take away the charitable feature from our citizens, then the industrial feature could be added, and two hundred or more orphans could be accommodated, and thus the work of the Asylum would be greatly enhanced and its sphere of usefulness greatly enlarged.

The University and Free Tuition

The *Biblical Recorder* and the *State Chronicle*, both of this city, have been discussing the propriety of increasing the appropriation to the State University and then opening its doors to all, free of tuition. It is not our desire to intermeddle, but we want to say that there ought to be no strife between the University and our denominational Colleges in the State. They are and ought to be helpful to each other.—It is a matter of regret to many of the friends of the University that it is compelled to remain in competition with the Colleges; and just so long as it is in competition with the colleges it ought not to offer free tuition, for the simple reasons: 1st. Those who go to the University as a rule are able to pay tuition and ought to do it. Those who get the free scholarships there now, most of them at least, are able to pay for them. 2d. Free tuition at the University, while it remains in competition with the Colleges, would tend to cripple and break down the Colleges, and this the State cannot afford to do. It is as much the duty of the State to protect the Colleges as it is to provide for the University. Both interests must be carefully guarded. And then it is not right to tax those who are sustaining the Colleges, by voluntary contributions, to give free tuition to a class of young men who do not need it, when it will cripple and place at disadvantage the other Institutions in the State.

What, then, ought to be done? Our view is this: Abolish free scholarship at the University and then let the State appropriate a sufficient amount to pay all the expenses of the University that are not met by the receipts from tuition. It is the duty of the State to provide for the expenses of the University, not provided for by receipts from tuition, and it ought to make appropriations sufficient to do so without hanging on to these appropriations any embarrassing conditions of free tuition, or free scholarships. We want the University to prosper, we want the State to take good care of it, we want our young men who go there to have all the advantages that any University can give them; and we deprecate any seeming strife between the University and our denominational Colleges. Free tuition at the University would engender and promote this strife, appropriations sufficiently large to supplement the tuition fees so as to pay expenses, would not and ought not to produce any trouble. These suggestions are prompted by the purest friendship for both the University and the Colleges.

We are opposed to free tuition for young men any way, for the reason that any young man who has the right kind of pluck can work his own way through College, and it is better that he should do it. Such men as T. J. Tarvis and E. T. Boykin and W. C. Norman and J. T. Harris, and a number of others that we might mention, who worked and paid their own way through College, in the very act of doing this received a training and development that largely made them what they are to-day. The self-denials and restraints, necessarily resting upon a boy who has to educate himself, are the best foundation stones upon which to build a good and great character.

Paragraphic Personals.

— Bishop Hargrove has fixed his residence at Russellville, Ky. We congratulate Kentucky.

— Mr. E. C. Beckwith, who was elected Engrossing Clerk of the Senate last week, is a graduate of Trinity College, N. C., and will make a most excellent officer.

— Capt. W. A. Darden, of Greene, brought us up a nice list of renewals and gave us a pleasant call.—Greene county is honored by such an excellent representative.

— Capt. W. I. Everett, Senator from Richmond and Montgomery counties, gave us the pleasure of a visit on last Thursday. He led his ticket in his own county by six or eight hundred votes, a recognition of the genuine worth of a true, good man, which was eminently deserved.

— Hon. M. O. Sherrill, of Newton, N. C., is in the city attending the Legislature as Senator from his district. One of the first places at which he called was the ADVOCATE office to bring in some subscriptions. His constituency feel safe in his hands, and well they may.

— Mrs. W. T. Blackwell, an excellent Methodist lady of Durham, N. C., was severely injured recently by the falling of plastering upon her while asleep. We hope she may soon recover from the injuries received.

— Capt. Geo. N. Thompson, member from Caswell; and Bro. J. A. Long, member from Person, made us a pleasant visit last Saturday. They are live, energetic workers in both Church and State. We greet such men in the Legislature with peculiar pleasure.

— Bishop Wilson is still suffering much pain and recovers slowly. His physicians have advised him to go to Hot Springs, Ark., and he is no doubt there at this writing, in company with his wife. We join his many friends in the prayer that the trip may result in his complete restoration.

— Rev. R. O. Burton, D. D., has received a very serious burn on the foot. While in Baltimore he was holding his foot near the fire when it became very hot and, without knowing how hot it was, he took off his boot and with it the skin peeled off. After this he caught cold in it and it is a very serious matter, confining him for sometime closely to his home. We earnestly hope that he will soon be well again.

— H. B. Adams, Esq., a son of Rev. S. D. Adams, is a member of the House of Representatives from Union county. He is a successful lawyer at Monroe, N. C., graduated at Trinity College, N. C., and is a fine worker in our Church, as well as a good representative of his county. We have been really glad to meet him in our office, and to note his presence in the Legislature.

— Hon. E. T. Boykin, who was elected President, *pro tem*, of the North Carolina Senate on last Wednesday, is a graduate of Trinity College, N. C., and is one of the most promising lawyers of Eastern Carolina. It was our pleasure to know him as a school-boy, when he was working his own way through College; and we record this merited compliment to his worth with peculiar pleasure. The State has nothing to fear with its interests committed to the hands of such a trustworthy and excellent gentleman.

— W. G. Burkhead, Esq., a talented son of Rev. L. S. Burkhead, D. D., was unanimously elected Reading Clerk of the House of Representatives in this city on last Wednesday. He is a capital young lawyer, a graduate of Trinity College, N. C., and is one of the best readers that we have ever heard from the reader's desk in either house of the General Assembly. The fact that he was unanimously elected, after having served one term in the position, speaks volumes as to his proficiency in and his eminent qualifications for the place.

— The Legislature brings to Raleigh a number of excellent Methodist laymen. Among those who have called to see us we mention with pleasure the names of Bro. J. J. Dunlap, of Anson; A. H. Chadwick, of Carteret; B. W. Steed and Dr. I. F. Caveness, of Randolph. We have had the pleasure also of greeting J. A. Barringer and J. A. Turner, of Guilford; Dr. R. F. Hackett, Senator from Wilkes; J. A. Franklin, Senator from Surry and Wilkes counties; and H. A. Gudger, Senator from Buncombe. These are all excellent men, and we are glad to note their presence in the General Assembly.

An Hour With Other Editors.

— The daily *News and Observer*, of this city, is giving excellent reports of the Legislature, and may be had for $1.25 during the session.

— The *New York Advocate* thinks moral character, no less than musical ability, should be a test of fitness in organists and singers in choirs. This is sensible.

— The *Methodist Recorder* says that persons who come to you with tales about other people, and tell you things which are prejudicial to their character, will go to others and tell them similar tales about you. This is true.

—Not a woman's voice was heard in the Methodist Centenary Conference. And we heard no complaints. The good sisters in Baltimore were bent on hospitality, and in good mood for listening.—*Nashville Advocate.*

— It is said that General Butler is going to write a history of the political parties of the country, and the New York *Independent* thinks he ought to understand something about political parties in this generation, at least, since he has at different times been a member of almost every one of them.

— The *Express and Enquirer*, of Monroe, N. C., is very wisely giving special attention to church work and religious interests in the county where it circulates. This develops interest along this line, and makes his paper more readable to a large class of the best people in the community. This is not the only good feature of that excellent journal.

— To the editors of the State, and especially to the editors of other religious papers in the State, and to the editors of this city, we desire to express our high appreciation of and our profound gratitude for the very kind and complimentary notices they have made of this ADVOCATE, and of the editor personally. He would be either, more or less than human not to be deeply touched by these kindly expressions on the part of his brethren of the press.

—The *Shut-in Visitor* is the name of a paper designed for invalids, and is the organ of what is called the "Shut-in Band." It seems to be a good arrangement. A Concert of Prayer is held each week, made possible by a published plan of reading and singing; and the daily prayer-meeting observed at the twilight hour is a marked and much-prized privilege. The paper is published monthly, at 50 cents per annum, by Mrs. Kate Burr, Walworth, N. Y.

— The Monroe *Enquirer and Express*, in speaking of our late Conference, wisely observed: "About three hundred ministers and delegates were in attendance, and it was one of the most distinguished looking bodies of men we have ever seen. There is a developing power about the Methodist itinerancy which is irresistible. No man can remain in it ten years, who has anything in him, without developing a high type of manhood."

— "Prof. F. H. Smith, of the University of Virginia, says: "*Christian Thought* is a noble magazine of valuable matter. I have already sent my two numbers to my son in Berlin, in the hope they may be of service to him and his friends, in that dangerous atmosphere. I had no idea the journal was so *uncommonly* excellent. I intend to join the Institute." If you have a son at College, you should have the periodical sent to him. If you have never seen it, send twenty cents to Publisher of *Christian Thought*, 4 Winthrop Place, New York, and receive a specimen.

Comments on Current Events.

— Mr. Joseph Cook will open his usual course of lectures in Boston the first Monday in February.

— The N. C. Grand Lodge of Masons is now in session in this city, with Grand Master Bingham presiding.

— Henry Ward Beecher accepts the Doctrine of Evolution. He is nearly through the catalogue of doctrines now. He has accepted nearly all of them.

— The "Spring Meeting" of the Northern Methodist Bishops is to be held this year in St. Louis for the first time. They move around, it seems. Their salaries are $3,000 each, per annum.

— Dr. Talmage, in a recent sermon, said that one way to make hard times and to keep the times hard is to put on long faces and talk dolorously about hard times. Talmage looks on the bright side of things. Sensible man!

— The custom of New Year calls in the cities, and the consequent drinking upon them, is fast being numbered with the things of the past. Inhospitable card baskets, suspended at the doors, greeted most of the callers this year, and the callers were few.

— It is stated that the privilege of selling beer at the New Orleans Exhibition was held at $100,000. They must make enormous profits on it to pay such prices simply for the privilege of selling it on the Exposition grounds.

— Rev. A. W. Lightbourne, a Northern Methodist preacher, who was recently tried and suspended from the ministry, has been preaching in Dr. Newman's Congregational Church. This seems to be a favorite place for disaffected Methodist preachers.

— Moody and Sankey are in Richmond, Va., holding meetings. Mr. Moody denies ever saying anything disparaging to Genls. Lee and Jackson—says he has always looked upon them as the very highest type of the soldier and Christian. Mr. Core still says he did compare them to the Devil, and gives some testimony to prove that his statement is true. It is a question of veracity between Mr. Moody and Mr. Core, and of the two we shall take Mr. Moody's statement always.

North Carolina Methodism.

—Rev. D. B. Bruton's postoffice is Reidsville, N. C.

—Rev. J. T. Finlayson's Post Office is Lumberton, N. C.

—See notice under Washington District appointments, calling for meeting of the District Stewards of that District, March 5th 1885.

—Rev. W. H. Bobbitt's post office is Salisbury, N. C. He will reside in that place. See his call for a meeting of his District Stewards under his appointments.

—Rev. G. A. Oglesby writes: Bro Stamey in his very kind notice of the dedication of Centenary Church, Salisbury circuit, said: "This is the third new church Bro. Oglesby has built during his two years pastorate." This is a mistake, we had two other churches on hand, but they were not completed.

—Rev. R. F. Bumpass writes: Our first Quarterly Meeting at Randlemans embraced last Saturday and Sunday. Notwithstanding the severe weather, our new Presiding Elder, Bro. Sharpe, was with us, and delivered three sound and solid sermons, the congregations were edified. We expect a prosperous year. Great success attend the ADVOCATE under the new regime.

— The good people of the Fifth St. Methodist Church, moved and instigated by the spirit of benevolence, and love aforethought, did on New Year's eve, most charitably pound their new pastor, Rev. D. H. Tuttle, with many useful articles for the dining department, for which he thus returns thanks.—"Tis more blessed to give than to receive." May this truth be verified in this instance.—*Wilmington Star.*

—Rev. A.G. Gantt writes: I wish to express thanks to the good folks of Flemington circuit, (now Carvers Creek) for the many kind offices performed for me and mine. They not only paid my salary, with a surplus, but $50.20 raised by some of the good ladies, and presented, to purchase an outfit from head to foot. When we left that work, we parted with a kind folk, but our lot is cast in the midst of another. We arrived in Kenansville on the 26th ult., amid the snow and sleet, and found a good fire and a warm dinner awaiting our arrival at the parsonage. We have received tokens of kindness every day since our arrival, from the good people of this place. To-night, quite a number of ladies and gentlemen crowded the parlor and and dining-room and gave us a pleasant and profitable "pounding."

—Rev. T. J. Daily, of Rutherford Ct., writes: With heavy hearts we bade farewell to our Brunswick friends, than whom none are more generous and kind, and arrived here on the 23rd ult. I find in coming among this people that they do not mean to be excelled in kindness to their pastor, and that all the kind folks, I have heard Bro. Sharpe and others speak of, have not left Rutherfordton. Since we came the gifts to the parsonage have come from many quarters, and especially on last evening, and to-day they came in large measure in the way of a "pounding," our Presbyterian and Baptist friends were represented in the donations. Can we help feeling grateful to God and to those who have so freely and liberally "ministered to us of their substance," and to wish, too, to minister back to them abundantly in spiritual things? May God help us to be more worthy of receiving these favors!

—Rev. J. A. Lee writes: This scribe was very well pleased when Bishop Parker, at Wilmington, read him out for the second year to Cherry Mountan circuit. We arrived at the parsonage at Forest City, which was New Year's evening, myself and family were sitting quietly by a glowing fire, when about seven o'clock, there was a gentle tap at the door, and on going to the door we found the yard full of people, and still they were coming, all bearing something in their hands. Their leader demanded the unconditional surrender of the writer, and they all bolted right in, deposited their burdens on the table and elsewhere. We then realized that we were being pounded. We never had such an experience before. The party was composed of Methodists, Baptists, Presbyterians, and others who belonged to our Church. They brought enough to sustain the outer man several days. There were over forty packages, and more than that number of people. We realize that we are among a clever people. We are looking for and expecting a prosperous year. We begin next Sabbath. Success to the ADVOCATE in its new arrangement.

—Rev. W. T. Crutchen writes: I have been to the first appointment on the Franklinville circuit, which was at Ashboro, and met a great many of the good people of that place. So far I am delighted with the people whom I have been appointed to serve. We have 7 appointments and about two hundred and orty members, mostly factory employees. Several members have left in the past year or two and the circuit, which has never been very strong, is somewhat weakened. The stewards with whom I have had conversation think the assessment about their best. They have no house and no furniture and right at present cannot get one. So far at least a month, with the consent of the Uwharrie Ct, I will remain in the Uwharrie parsonage. It will not be as far to travel as the preacher traveled who served them the three preceeding years. I leave my people with much regret, whom I have served for the last two years. They have stood by me like faithful soldiers of the Cross. The circuit's report for Conference was as good as two-thirds of the district and more than half the Conference. I leave them with God's blessings upon them. We shall meet again.

—Rev. J. F. Butt writes: "A merry Christmas and a happy New Year" are among the most prevalent salutations that greet us from our professed friends about this time of the year. No doubt, there is much hypocracy and great want of real good wishes in these expressions. Actions speak louder than words. Since Conference and our return to our work for another year, these and other kind expressions have met us from warm hearts full of truth and kindness. On Christmas night our Sunday school at Brooklyn produced a tree, ladened with many beautiful and useful articles for the whole Sabbath-school and all received presents without exception, and added to this cakes, confectionaries, fruits &c, were liberally and bountifully supplied to the whole congregation; and much joy filled every heart that will not soon be forgotten. And their pastor was not forgotten, nor any member of his family. Several large cakes this tree bore for us, and an elegant leather valise, and other things too numerous to mention, that made us feel that we could not do too much for them in the future with our prayers, sacrifices and labors. Since then beef steak, milk, eggs, pickles &c., have been flowing in on us until we were ready to say hold, hold, save some for yourselves; when to-night a carriage drove up to the parsonage, some one knocked at the door, when a bundle was handed in from a strange messenger, who retired before we had time to investigate its contents. It was marked "from a friend to Rev. Jno. F. Butt." On opening it we found a most excellent overcoat, and hardly anything could have pleased us better. Bless the Lord for such a friend, who had been taking notice of our other well worn one! We buttoned it on and it really does feel like David Crocket did, when on a cold winter night he had lost his way in one of his hunts and was about to freeze when, luckily, he discovered a large pine tree just large enough for him to grasp and climb and all night long kept warm in climbing this tree, about forty feet high without limbs, and then sliding down; and on relating this incident said, when sliding down, the inside of his legs and arms did feel prime. I only wish I knew who this kind friend was. I am confident the good Lord will not forget him if he ever gets cold like I did and is in need of warm clothing.

Complimentary Resolutions.

WHEREAS Rev. J. T. Bagwell, D.D. has been for four years actively connected with our Sunday-school, both as pastor and teacher; and whereas the said Dr. Bagwell has moved from our city, now therefore

Resolved 1, That we the members of Tryon street M. E. Sunday-school, part with our beloved pastor, teacher and friend with deep regret.

2. His stay amongst us has been pleasant, his teachings instructive, simple and plain, his daily life worthy of our emulation.

3, That we cheerfully commend him and family to the Sunday-school, congregation and all of the good people of his new home.

5. That a copy of these resolutions be sent to Dr. Bagwell and a copy each to the Raleigh CHRISTIAN ADVOCATE, the Charlotte "Observer" and the Superintendent of the M. E. Sunday-school at Winston, also that a copy be spread upon the minutes of our Sunday-school as a part of its proceedings.

Signed,
C. O. MERCER,
P. S. MCLAUGHLIN,
M. L. FRAZIR,
E. M. ANDREWS,
} Com.

Explanation.

During our last Conference at Wilmington, a public collection was taken, as was stated at the time, for the benefit of the Methodist Church at Newton. There has been several reports in regard to how much was raised &c., &c. But it was not generally understood that the amount so raised was to go into the Church Extension Fund of the Conference; and that the church at Newton only received just the amount already agreed on by the committee before the collection was taken. Once for all, I will state that that collection did not increase the amount allowed to the Newton Church, but did increase the amount of the extension fund. But what was subscribed on that occasion was taken as part of the allowance made to the Newton Church by the Committee on Church Extension.

M. O. SHERRILL.

Glad He Wrote It.

MR. EDITOR:—I am glad to see Bro. Kingsbury's communication of 'Natural Law in the Spiritual World.' My attention was called to the work last Spring, and after reading it with great interest and profit, I intended calling attention to it through the ADVOCATE. It is indeed a very remarkable and a very suggestive book. On our return from the Centennial Conference, Christmas eve quite a number of our Church and congregation sent to the parsonage a good supply of substantials and delicacies for the holidays. They have as they deserve, our sincere thanks.

Fraternally,
JNO. R. BROOKS.

Receipts by Mail.

L N C Spruill for Mrs. T G Tarkington 2. H W Brummell 1. G W Price 2. M A Abernethy 2. Z Rush for G W Green 2. C A Plyler 2. P C Person 2. W B Mangum 2. Mrs. M A Ray 1. J M Campbell 1 75. Mrs. E B Brower 2. A G Gantt for E D Pearsall 1. J D Paylor 2. R R Gwyn for self 2. W O Miuish 1. and M Carter 1. J G Gamble 1, G W Hardison for H W Ledbetter 2, and P J Allen 2, Mrs. H D Lequenx 1. L L Nash on act. 6, for M T Hambrick 2, and L J Anderson, 2. J R Scroggs on act. 3, and for Mrs. M A Lewis 2. J T Worthington for Mrs. M E Worthington 2. Mrs. J R Benerly 1. J J Renn for P H Allen 2. N Andrews for Mrs. M E Miles 2.

The Papers and Our Preachers.

—Rev. S. R. Trawick, well known in this city, has taken a good school in Robeson county, near Shoe Heel.—*State Chronicle.*

—Dr. R. L. Abernethy, President of Rutherford College, lectured last Monday night at the Court House on the subject of the "Mind and the Soul." His lecture was very instructive and of peculiar interest to all thinking people.—*Charlotte Observer.*

—Rev. B. B. Culbreth, the new Methodist pastor, filled his pulpit here and entertained his congregation with an interesting discourse last Sunday morning on the beginning of the New Year.—*Laurinburg Exchange.*

—Rev. D. May has notified his Presiding Elder that he cannot go to his work, as P. C., on the Smithfield Ct., and is merchandising at Laurinburg, N. C. The Laurinburg *Exchange* says: "Some scoundrel secretly entered Rev. D. May's store through a back window last Saturday night and lifted about fifteen pounds of meat and the same of flour. How mean and how low down!"

—Rev. T. J. Harris and family arrived here last week and are now occupying the Methodist parsonage. Mr. Harris preached his first sermon to his new charge in St. Paul's last Sunday morning to a large congregation, and all whom we have heard express themselves are much pleased with the first effort. He is a courteous, pleasant gentleman, and we wish him and his family a happy sojourn in our midst.—*Goldsboro Messenger.*

—Rev. B. A. York was sent as P. C. to Wilkes circuit this year. Dr. Tyre York lives in that county. This made the people the more anxious to hear Rev. B. A. York. Without thinking of what county he was in, he announced his text: "So run that ye may win." A correspondent of the Lenoir *Topic* says: "On Sunday the Rev. Mr. York, the new Methodist pastor, made his first effort in this county, and although the day was bad, a good crowd attended, as is always the case when a new preacher comes in our midst, and the fact that his name was York was no drawback to the crowd; for all wanted to see what sort of a York he was, and 'tis but in justice to him that I say they found him a man of gentle manners, fine address and well educated. He preached a good sermon, and every one was well pleased."

Southern Methodist Items.

—Bishop McTyiere presided over the South Carolina Conference.

—Bishop Parker presided over the Mississippi Conference at Yazoo, Miss. and presided over the Florida Conference which convened Jan. 8th 1885.

—Dr. Jos. Cross, at one time a member of the South Carolina Conference, buried his fifth wife a few months since.

—The Centenary offerings in the Texas Conference the past year aggregated $15,437.18, mostly for local purposes.

—During the late session of the Pacific Conference, the Pacific Methodist College was cleared of a debt of $6,000 by liberal contributions by the assembled congregation.

—Dr. Haygood was elected President of the Board of Trustees in the place of Bishop Pierce, and as Emeritus Professor of the evidences of Christianity, will continue his weekly lectures to the members of the junior and senior classes of Emory College.

—The North Ga. Conference reported, local preachers, 411: white members, 70,948; infants baptized, 2,025; adults baptized, 4,515; Sunday-schools, 680; teachers, 4,567; scholars, 40,819. Foreign Missions, $17,000; Domestic, $6,400; Woman's Missionary Society, $4,668. Total, $27,068, which leads all the Conferences in missions. Centennial fund $55,000—nearly all local.

—In closing the session of the Texas Conference, Bishop McTyeire stated "that this was the tenth he had held this year, and on the 17th of the month he would open the eleventh in Charleston. From this round of Conferences he was able to survey the field and report the encouraging outlook of our Church. We close up well our hundredth year and open well upon the mission of another century.

—Bishop McTyeire, in receiving the report of the Committee on District Conference Records, at the Texas Conference, made an announcement that will bear repeating. "It is," he said, "the duty of every preacher in charge to see that the Quarterly Conference records are at the District Conference, and the duty of each Presiding Elder to see that his District Conference records are at the Annual Conference."

—Dr. Edwards' "Log Meeting Houso and the McIlhany's" is out. It ought to be in every Methodist library in South Carolina. We know whereof we affirm. The Doctor is one of the very sprightliest writers of our Church, and his pen points to Christ like the needle to the pole. The man who can make memorable the fiftieth year of his ministry by such a book shows symptoms of perpetual youth —*S. C Advocate*

Of Other Denominations.

—The new American Episcopal Church in Paris cost $500,000.

—Drew Seminary has the finest Methodist library in the world.

—Mrs. S. A. Morrison. Denver, Col., has given the Board of Church Extension property valued at $4,500.

—Rev. D. D. Whedon, L. L. D., is slowly but surely improving in health. The Church will rejoice in this.

—Rev. Dr. Nelson, of Shelby, N. C., has accepted the call to the Second Baptist Church in Raleigh, N. C.

—Rev. Dr. John Y. Gholson is the new Episcopal Rector for St. Stephen's Church, at Oxford, North Carolina.

—Rev. D. P. Gold dedicated the new Primitive Baptist church in this city Dec. 21st. The church has a cross on top of the front end and a recess behind the pulpit! The "Old Baptists" are progressing.

—A Presbyterian minister of Rochester, N. Y., born in 1784, sent his congratulations to the Methodist Centennial Conference, sitting in Baltimore in 1884.

—The Rev. Dr. William D. Snodgrass, pastor of the Presbyterian Church in Goshen, N. Y., is uow 87 years old, and preaches every Sabbath day, in the morning.

—Bishop Sharp, of the Mormon Church, says the new temple in Salt Lake City is destined to be one of the most magnificent buildings in the world. It will cost three million dollars.

—The N. C. *Persbyterian* says Rev. Joseph R. Wilson, D. D., of Wilmington, has signified his willingness to accept a call, recently tendered him by the authorities of the Southwestern Presbyterian University to the professorship of theology in that institution.

— The third Baptist Church in Raleigh is an established fact. A number of the First and Second churches have taken letters and were organized into a church recently. The church is located on the old Palace grounds, near the buildings of the Centennial Graded School.

The Secular News.

—General Mahone has been quite ill.

—The debt of the United States increased in December $647,384.

—North Carolina raised about 400,000 bales of cotton during 1884.

—Carl Schurz will lecture in Raleigh on the 19th inst.

—Gov. elect Scales is to be inaugurated Jan. 21st 1885.

—Reidsville, N. C., is to have another bank.

—Every State and Territory is represented at New Orleans except Utah.

—Durham, N. C., had a big fire last week. A quantity of tobacco was burned, most of it insured.

—A new county is wanted—to be formed from portions of Wayne, Lenoir and Duplin, and efforts will be made to secure it.

—The contest for the New York Senatorship lies between Morton and Evarts, with indications in favor of Evarts.

—Gen. Grant owes Wm. Vanderbilt $160,000, and Vanderbilt says if his friends will raise the $100,000 that he will give him the $60,000. They will probably raise it. Grant is a great deal of trouble and expense to his friends. He, however, declines this money.

—The whole number of votes cast for President on four electoral tickets was 10,036,057, of which Grover Cleveland received 4,842,292; James G. Blaine, 4,810,210; Benjamin F. Butler, 234,848; and John P. St. John, 148,698. Cleveland's plurality over Jas. G. Blaine is 32.078 votes.

—See Moseley's advertisement in this issue. Visitors to the city will find "Mosely's" one of the best places to get a good room and something good to eat in the way of substantials and confectionaries.

—It is announced that there will be an extra session of the Senate, after Cleveland's inauguration, to ratify his appointments to office, and confirm his Cabinet nomination; there is also some probability of an extra session of the House.

—Col. A. K. McClure, of the Philadelphia *Times*, is traveling through the South. He was in this city last week and delivered a fine address Friday night in the House of Representatives. Among other things, he said with great emphasis that the negro is better treated at the South than he is at the North.

—The aggregate number of miles traveled by the messengers who bore the electoral votes to Washington was 33,874 miles; and the cost in mileage was $8,468.50. The luckies messenger was the one from Oregon who received $776.50, while the am't. paid to the messenger from Maryland was but $10.50. The law allows no compensation to these messengers for their time, but pays each of them twenty-five cents per mile for the distance traveled, according to the usual mail route, from the capital of his state to Washington.

THE LEGISLATURE—The Legislature of North Crrolina convened in this city last Wednesday. Mr. E. T. Boykin was elected President *pro tem.* of the Senate, to serve until the Lieut. Gov. is inaugurated. Mr. R. M. Furman was elected Chief Clerk of the Senate, with Mr. Phil. Holland as Reading Clerk, Mr. E. C. Beckwith as engrossing Clerk and Mr. W. V. Clifton as Door-Keeper. Col. T. M. Holt was elected Speaker of the House, with Col. J D. Cameron as Chief Clerk, Mr. W. G. Burkhead as Reading Clerk, W. J. Barrett as Engrossing Clerk and D. R. Julian as Doorkeeper. Mr. J. M. Brown was elected Enrolling Clerk for both Houses. With this organization the body went to work. A large number of bills are being introduced, but as yet nothing of special interest has been acted upon. We shall keep our readers posted as to what is done of special or general interest. It is a fine body of men, compares well with the other Legislatures, will have a short session and we hope will be a conservative, cautious, prudent Legislature. But little legislation is necessary; and, in our view, the less we have the better.

MARRIAGES.

—Married on the 18th of December, 1884 at the residence of the bride's father, in Duplin county, N.C., by Rev. Daniel Culbreth, Mr. Larsco Blanchard, and Miss Alice West, daughter of Joshua West.

—At the residence of the bride's parents, Dec. 24th 1884, Mr. Lafayette Robitzsch to Miss Exie Herring, both of Pender county, Rev. J. C. Crisp officiating.

—At the residence of the bride's father's, Dec. 24th 1884, Mr. Robert F. Robitzsch and Miss S. L. Robitzsch, both of Pender county, N. C. Rev. J. C. Crisp officiating.

—By Rev. P. F. W. Stamey, at the Methodist parsonage, in Mooresville, N. C., Jan. 7th 1885, Mr. Henry J. Byers to Miss Margaret Ketchie, all of Iredell Co., N. C.

—At the residence of the bride's father, Jan. 8th 1885, by Rev. J. A. Lee, Mr. John N. Moore to Miss Nannie E. Doggett, all of Rutherford county, N.C.

—By the same, at the bride's father, Dec. 4th 1884, Mr. C. C. Lowrance to Miss Katie Harrill, all of Forest City, N. C.

—At the residence of the bride's father, Mr. W. F. Edwards, near Ormondsville, Greene county N. C., Dec. 18th 1884, by Rev. J. W. Jenkins, Mr. A. B. Noble, of Craven county, and Miss Laura Edwards.

—On Thursday, Nov. 25th 1884, in Lumberton, Robeson county, N. C., by Rev. A. P. Tyer, Mr. Jas. A. McQueen to Miss Mattie McDiarmid. "N. C. Presbyterian," please copy.

—In Durham, Jan. 1st 1885, by Rev. J. T. Lyon, Mr. John W. Gattis to Mrs. Emma Wood.

—At the residence of the bride's sister, in Weldon, N. C., Jan. 6th 1885, by Rev. W. L. Cunninggim, Mr. P. St. J. Moore, son of Maj. J.W. Moore, of Hertford county, and Miss Lizzie Campbell, of Weldon.

—In Mt. Olive, by Rev. P. L. Groome, July 8th 1884, Mr. Andrew Box, of Sampson county, N. C., and Mrs. Flora Wise, of Wilmington, NC.

—By the same, at the residence of the bride's mother, Mrs. Hill, in Duplin county, N. C., Mr. Cenas Taylor, of Wayne county, N. C., and Miss Lissie Hill.

—Also by the same, in Mt. Olive, Dec. 17th 1884, Mr. James H. Simms, of Mobile, Ala., to Miss Daisey Flowers, daughter of Dr. S. B. and Lizzie Flowers, of Mt. Olive, N. C.

—Near Monroe, N. C., on the 25th of Dec. 1884, by Rev. F. B. McCall, Mr. John K. Keer, to Miss Fannie Rogers.

—By the same in Monroe, on the 31st of Dec. 1884, Mr. J. W. Austin, to Miss Mary Shute.

—At the residence of Dr. Chas. G. Hill, near Baltimore, on the 16th of Dec., 1884, by Rev. John R. Brooks, Mr. Harold C. Painter, of Washington City, and Miss Carrie T., youngest daughter of the late Maj. Daniel S. Hill, of Louisburg, N. C.

—In Wilson, N. C., on the 30th of Dec. 1884, by the same, Mr. W.L. Manning and Miss Mollie Qualls, all of Wilson, N. C.

—At the same place, and by the same, on the 31st of Dec. Mr. Frederick Koonce of Jones county, and Miss Cora Barnes, of Wilson.

—At the residence of the bride's father, Mr. James Wiggins, on the 3rd of December 1884, Mr. G. G. Edgarton, to Miss Ida Wiggins, Rev. J. R. Griffith officiating, all of Warren Co., N. C.

—On the 17th of December, at the residence of the bride's father, Mr. W. Harris, in Vance county, N. C., by Rev. J. R. Griffith, Miss Adaline C. Harris, to Mr. M. J. Edwards, of Franklin county, N. C.

—By Rev. J. T. Finlayson, on the 17th of Dec. 1884, Mr. Thomas Foust and Miss Emma Caldwell, of Johnston county.

—By the same, on the 18th of Dec., 1884, Mr. M. Smith and Miss Mary Edwards, all of Johnston county, N. C.

—By the same, on the 24th of Dec. 1884, Mr. W. H. Linzy and Miss Lizzie Sellars, all of Johnston county, N. C.

Appointments.

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville Reidsville,	Jan	3 4
East Guilford, Holt's chapel,	"	10 11
Guilford, Lees Chapel,	"	17 18
Pleasant Garden, Rehobeth,	"	24 25
Raffin, Raffin,	"31	Feb 1
Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	"	14 15
Winston,	"	21 22
Forsythe, New Hope,	"28,	Mar. 1
Madison, Madison.	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

The District Stewards will please meet in the basement of the Methodist Church in Greensboro, N. C, Feb. 4, at 11 a. m.

Newbern District—1st Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead Station,	Dec.	20 21
Goldsboro Station	"	27 28
Wayne circuit, at Salem,	Jan.	3 4
Goldsboro circuit at Carmel	"	10 11
LaGrange circuit at LaGrange	"	17 18
Snow Hill circuit, at Rainbow	"	24 25
Newbern Station,	"31	Feb 1
Kinston Station,	Feb	7 8
Lenoir Mission, at Woodington,	"	9 10
Mt Olive circuit, at Mt. Olive,	"	14 15
Craven circuit at Lanes Chapel,	"	21 22
Jones circuit, Lees Chapel,	"28	Mar 1
Carteret circuit at Newport	Mar	7 8
Neuse Mission, at Beecons,	"	9 10
Pamlico circuit, at Stonewall,	"	14 15
Beaufort Station	"	21 22
Straits & Core Sound at Springfield,	"	28 29

The District Stewards will meet at the District parsonage in Goldsboro, Feb 4th at 11½ a.m. They are T. A. Green, W. F. Kornegay, J.H. Barnes, N. W. Smith, J. J. Higgins, Thos. Sutton, W. A. Darden, J. B. Webb, F. A. Whitaker, W. B. Pearce, S. W. Latham, D. McGan, Alex Potter, W. Arrendell and Wm. Steward. A full attendance is highly important.

Wilmington Dis — 1st Round

P. J. CARRAWAY, P. E, Wilmington, N. C.

Wilmington, Fifth Street,	Dec	2
Smithville Station,	"	27
Magnolia circuit at Bryants Chapel,	Jan	
Clinton circuit, at Andrew's Chapel,	"	10
Cokesbury circuit, at Bethany,	"	17
Bladen circuit, at Center,	"	24
Elizabeth circuit, at Elizabethtown,	"31	Fe
Wilmington, Front Street,	Feb	
Carvers Creek circuit, at Liberty,	"	14
Waccamaw Mission, at Bethel,	"	17
Whiteville circuit at Whiteville,	"	21 22
Topsail circuit, at Scott's Hill	Feb 28	Mar 1
Duplin circuit, at Kenansville,	"	7 8
Onslow circuit, at Tabernacle,	"	14 15
Brunswick circuit, at Concord,	"	21 22

The District Stewards will please meet in Wilmington, Front Street Church, on Feb. 4th at 11 o'clock, A. M.

Washington District 1st Round

W. H. MOORE, P. E., Washington, N. C.

Washington Station,	Dec.	27 28
Greenville station,	Jan.	3 4
South Edgecombe, Tosnot,	"	10 11
Tarboro and Bethel, Tarboro,	"	17 18
Williamston, Williamston,	" 31	Feb 1
Plymouth Station,	Feb	7 8
Columbia Columbia,	"	14 15
Fairfield, Fairfield,	"	21 22
Mattamuskeet, Amity,	"	21 22
Hatteras Mission, Hatteras,	" 28	Mar 1
Bath, Pantego,	" 28	" 1
Portsmouth & Ocracoke, Ocracoke,	Mar	7 8
Aurora, Aurora,	"	14 15
Swift Creek, Swift Creek	"	21 22
Pitt Mission, Berea,		

The District Stewards for Washington District will please meet in Washington on the 5th day of March, 1885.

Warrenton District—1st Round

J. S. NELSON, P.E., Littleton, N. C.

Weldon and Halifax, Halifax,	Dec	17 18
Wilson Station,	Jan	3 4
Roanoke circuit at Littleton,	"	11 12
Ridgeway circuit, at Zion,	"	17 18
Warrenton circuit, at Warrenton,	"	24 25
Scotland Neck, Palmyra,	31	Feb 1
Warren circuit, Shady Grove,	Feb	7 8
Edgecombe circuit, Battleboro,	"	14 15
Halifax circuit, Pierces,	"	21 22
Wilson circuit, Mt. Pleasant,	" 28	Mar 1
Nashville circuit, at Nashville.	Mar	7 8

The District Stewards for Warrenton District will meet in the M. E. Church at Weldon, Feb. the 18th at eleven o'clock, a. m.

Trinity College Dis 1st Round in part.

V. A. SHARPE, P. E., Greensboro, N. C.

Thomasville and High Pt, Thomasville,	Dec	27 28
Randleman Station,	Jan.	3 4
Davidson circuit, at Mt. Olivet	"	10 11
Uwharrie circuit, at Concord	"	17 18
Lexington Station,	"	24 25
Montgomery Ct. Bascom's Chapel,	" 21	Feb 1
West Uwharrie circuit, New Hope	Feb	7 8
Trinity College,	"	14 15

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station	Jan	3 4
Campbellton Mission,	"	3 4
Cumberland, Campground,	"	10 11
Reckingham Station,	"	17 18
Reckingham circuit, Mt. Zion.	"	24 25
Jonesboro Jonesboro,	"21	Feb 1
Cape Fear, Memphis,	Feb	7 8
Carthage, Carthage,	"	14 15
St. John Station,	"	19 20
Ashpole Mission,	"	21 22
Laurinburg, Caledonia,	"28	Mar 1
Manly Mission,	Mar	7 8
Lillington,	"	14 15
Lumberton, Lumberton,	"	21 22
Robeson, Hopewell,		

Salisbury District—1st Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Salisbury Station,	Dec.	20 21
Concord Station,	"	27 28
Mt Zion station,	Jan	3 4
Concord circuit, at Rocky Ridge,	"	10 11
Mt. Pleasant, Mt. Pleasant,	"	17 18
Salisbury circuit, at Harts	"	24 25
Rowan circuit, at Shiloh,	"31	Feb 1
Albemarle circuit, at Albemarle	Feb	7 8
Stanly circuit, at Wesley Chapel,	"	14 15
Big Lick Mission, Big Lick	"	21 22
Mocksville circuit, at Concord	"28	Mar 1
Farmington circuit at Smith Grove,	Mar	7 8

The District Stewards will please meet me in Salisbury in the Methodist church, Wednesday morning, February the 4th, at 11 o'clock.

Statesville District—1st Round.

L. L. HENDREN, P. E., Statesville, N. C.

Elkins & Jonesville at Jonesville,	Jan.	3 4
Mt. Airy circuit, at Salem	"	8 9
Mt. Airy station,	"	10 11
Dobson, at Siloam.	"	14 15
Yadkinville at Yadkinville,	"	17 18
Iredell at Olin,	"	24 25
Statesville circuit	Feb.	1
Mooresville, at Wesley Chapel,	"	7 8
Rock Springs at Rehobeth,	"	14 15
Newton at Pisgah	"	21 22
Caldwell at Grace Chapel,	Mar	1
Lenoir, at Lenoir,	"	7 8
Wilkesboro, at Wilkesboro,	"	14 15
Roaring River Mission, at Dunkirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 29

The District Stewards will please meet me at Statesville, March 5th at 11 o'clock, a. m. They are M O Sherrill, T B Chire, H D Hoover, Nathan Gunn, G J Allen, M H Bestal, W M Cundiff, J W Ashby, R L Gwinn, A A Idson, W H Harbard, W J Colburt, R R Smith, J B Cornelius and J Davis.

Shelby District—1st Round.

M. L. WOOD, P. E.,

Shelby Station,	Jan.	3 4
Shelby circuit, Sulphur Springs,	"	10 11
Double Shoals, Palmtree,	"	17 18
Kings Mts.	"	24 25
Dallas Circuit, Dallas,	" 31	Feb. 1
Gaston circuit, Stanly Creek,	Feb	7 8
Island Mountain,	"	14 15
Lincolnton circuit, at Lincolnton,	"	21 22
Hickory & Happy Home, Hickory,	" 28	March 1
South Fork,	Mar	7 8
Mcdowell circuit,	"	14 15
Morganton circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt., at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

Charlotte District—1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	Jan	3 4
Pineville circuit, at Marvin,	"	10 11
Charlotte circuit, at Big Spring	"	16 10
Clear Creek at Mill Grove,	"	25 26
Monroe Station,	" 31	Feb. 1st
Ansonville circuit, at Polkton,	Feb	7 8
Tryon Street Station,	"	14 15
Matthews circuit at Hickory Grove	"	21 22
Wadesboro Station,	" 28	Mar 1
Wapesboro circuit, at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Pleasant Grove circuit, Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

The District Stewards will please meet me at the Methodist Church in Monroe on Monday afternoon at 2½ o'clock Feb. 2nd. They are J. T. Barnett, L. L. Stewart, G. M. Hollebaugh, G. A. Cook O. E. Cunninggim, A. Hales, H. W. Robbinson, H. A. Crawford, A. M. Livingston, S. B. Carpenter, J H Winchester, H. B. Adams, J. W. Swearingen. I earnestly urge all to attend.

Raleigh District—1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Person St. Station,	Jan	17 18
Brooklyn and Macedonia Miss.,	Brooklyn,	" 24 25
Edenton St. Station,	Jan. 31	Feb. 1
Tar River, at Plank Chapel,	"	7 8
Henderson, Henderson,	"	14 15
Oxford, Hermon,	"	21 22
Louisburg,	Feb. 28	Mar. 1
Youngville, Youngville,	"	7 8
Smithfield, Smithfield,	"	14 15
Clayton, Clayton,	"	21 22
Rolesville, Rolesville,	"	28 29
Cary, Cary,		Apr 4 5
Buckhorn, Holly Springs,	"	11 12
Earpsboro Mission,	"	18 19
Newton Grove Mission,	"	25 26

The District Stewards will please meet me in Edenton Street Church Wednesday, February the 4th, at 11 o'clock. I shall be very glad to have a full attendance of the Stewards.

Durham District—1st Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	Dec.	20 21
Pittsboro circuit, at Pittsboro,	"	27 28
Durham Station,	Jan	3 4
Granville at Bullocks,	"	10 11
Durham circuit at Fletcher's Chapel	"	17 18
Haw River,	"	24 25
Almance,	"31	Feb 1
Person,	Feb	7 8
Hillsboro,	"	14 15
Leasburg,	"	21 22
Oak Hill Mission,	"28	Mar 1

The District Stewards of Durham District will please meet me in the Methodist Church in Durham, Jan. 15th at 11 o'clock A. M. It is important that all attend.

W. S. BLACK, P. E.

REV. DR. E. A. YATES' ADDRESS.

The Mission of Methodism to the Extremes of Society.

(Delivered at the Baltimore Centenary Conference.)

[CONCLUDED.]

Among the doctrines which Mr. Wesley formulated we may notice, first, the offer of salvation, present and full, to every man upon the condition of faith and repentance. If the gospel be for sinners, Mr. Wesley argued, and all men are sinners, then the gospel is for all men. In this he aligned himself with the philosophy of the Atonement, and Methodism bears this doctrine upon her front to all classes of society. Nothing is more plain or true than the proposition that this doctrine is adapted to all alike, whether educated or uneducated; for finding both these extremes upon a level of equal want as to a higher and better knowledge, it supplies with equal measure that which both lack. It finds the rich and poor in a common poverty, the negro, the white man and the Indian, in a common distress, and the proclamation of salvation *for all* has enriched and relieved, until gladness has broken forth as the morning and happiness taken up her abode again on earth.

There can be no greater hindrance to the spread of the gospel and elevation of the masses of society, than any arrangement which restricts the benefits of the work of Christ to certain classes or to a limited number. It is greatly to be feared that in certain quarters this restriction, whilst it may not, as a theory or practice, be avowed, is nevertheless in reality a fact.—Such must never be the case with Methodism, for she above all others would be recreant to her high calling. Mr. Joseph Cook is credited with saying that if America is ever ruined the Methodist Church would be to blame, for in her power to reach and save men she excels others. While this truth is complimentary to her efficiency, it carries along with it such a startling expression of responsibility as to exclude all empty boasting. But it is a pleasant fact, in which Methodism glories, that the common people hear her gladly. She carries the Balm of Gilead to every family, and crosses the threshold with the comforting announcement, "This day is salvation come to this house." The dead through her hear the voice of the Son of God and live. The sick rally to an endurance born of faith in Jesus; and the aged and infirm, whether in the negro's cabin or the white man's humble home, are comforted by the rod and staff of the Most High.—Methodism glories in her Mission of Salvation to the unlettered and ignorant, as well as to the educated and erudite. "Repent, and believe the gospel" she proclaims as the alphabet of a curriculum in which only eternity furnishes time for graduation. The ignorant, under her teaching and training, grasp the elements of a knowledge which is at once a science and an endless life. What a glorious work it is to save the outcasts who cry in their bitterness, "no man cares for my soul," and to be instrumental in God's hand of starting them towards a home of undying bliss, where, unlike their earthly home of sorrow and bitterness, the soul

> "* * * shall flourish in immortal youth,
> Unhurt amid the war of elements,
> The wreck of matter and the crush of worlds."

Surely, my brethren, no greater or more glorious work was ever put by God into the hands of men or angels!

Closely allied to the force of Methodism, in this doctrine of free grace, to reach the extremes of society, is the scriptural warning she gives against apostasy. This is almost of prime importance in the economy of grace, and is particularly needful to the extremes of society. Where there is both ignoranee and poverty on the one hand, or wealth and learning on the other, there is of course the presence of imminent danger from the increased liability to temptation. Methodism, therefore, more than any other religious body, emphasizes the exhortation on the one hand, "Take heed, lest you fall after the same example of unbelief," and on the other as a means to prevent apostasy by urging forward, "Be ye, therefore, (*mimetes*,) imitators of God, as (*agapetos*,) beloved children." There can be no reasonable doubt that Methodism has pushed her conquests over all classes of society largely by this two-edged sword of the Spirit.

We come next to consider the efficiency of Methodism in reaching the extremes of society through her scriptural Itinerant Ministry. The universal terms of her commission are, by this system, expressed in accord with the universal provisions of the Atonement. The remedy is for a universal disease, and she esteems it her chief pleasure to carry it everywhere. The rapid spread of Christianity in the early ages of the Church was mainly due to this instrumentality. "They went everywhere preaching the gospel." The secret therefore, of Methodist success, next to her distinctive doctrines, is found in the fact that she furnishes a pulpit for every preacher and a preacher for every pulpit. Mr. Wesley was wise enough in the beginning to imitate the Savior and employ in the ministry men of very limited education, as to books as well as those more thoroughly furnished with human learning, and the results have justified the wisdom of his work. It may be a paradox to the wise of this world, but it is nevertheless true, that their limited education adapted them to the masses of the people who heard them; "and there were giants in those days." As in Mr. Wesley's day, so in this. A preacher may supplement his lack of technical education with a large knowledge of men and things, and a rich religious experience. This experience placed alongside the plain and simple truths of the gospel is often a better mode of reaching the poor and unlettered than any other that could be employed. And by this system the extremes of society are reached in the zeal, directness and freshness which the Itinerancy supplies. The smooth monotony of the settled pastorate has no grip for extremes. The ruts have worn smooth at the expense of originality and point; and strange to say, the restless and real want of society is making itself felt in frequently unsettling the settled pastorates. May the day never come when Methodism shall extend the limits of her pastoral term.

Methodism then has also a mission to the educated classes Her system of doctrine and polity may well challenge the admiration of the most cultured intellect, and her Universities, Colleges, Academies and High Schools furnish a wide field for the exercise of her scholarship. As to doctrine, she presents to the educated the axiom of her religious philosophy, that, "things which are equal to the same thing are equal to each other," and the conclusion is easy, that, with the poor and illiterate, they "are one body in Christ, and every one members one of another." The observance of the golden rule by each announces the assimilation of the soul with Christ, and being in their measure in His likeness, they recognize an equality of heavenly citizenship, and rejoice in a common inheritance of glory.

Methodism discloses her mission to the uneducated classes in the double effort to save the soul, first, from sin, and secondly, from ignorance. Her mission to this extreme of society is one of transcendent importance. Education of the masses is the dominant idea of this nation. There is no question of its progress. As the flowers of spring rise up to kiss the sun, or the tide of ocean spring to the attraction of the moon, so surely do the American people to-day spring to the attractive cry for education. It is bound to come. The question with Methodists is, shall that education be infidel or Christian? Shall America be turned into the hell of scepticism with all the nations that forget God; or shall we see to it that the education of the heart runs *pari passu* with that of the intellect? Let us not "lay the flattering unction to the soul" that all will go on right without our effort. The cry is already heard from the high places of those who defy God, that "the Bible must go!"—Shall it go? Answer, ye men who know the power of Christ's resurrection. Answer, ye pure women, whose homes have been blessed with the light of the gospel, and whose burdens and sorrows have been lightened by the arm of Him who, being perfected through suffering, is strong to save. Shall the Bible go? Never! While Methodist men and women can pray, and sing, and teach, and live the gospel, never! In this connection we may say that it is a matter of profound rejoicing that our Church has a proper appreciation of these realities, and that her men of wealth, with a spirit born of the gospel, and knowing no section of our common country, are putting the power of their money beneath the lever that is to elevate and save men.

Coupled with this, and superior to it, is the heaven-sent Ministry of Methodism. The true Methodist preacher in this matter magnifies his office. He knows the power he is able to throw beneath the lever. The politician may formulate laws to govern the dangerous classes composed of the extremes of society. The Pessimist may rave, and the statesman devise ways, good, bad and indifferent, to control the masses; but after and over all, the gospel is alone the power of God unto salvation.—And to this extreme of society, where wounds, and bruises and putrifying sores announce the presence of moral death, and the want of healing cries aloud to heaven for help, the gospel must be carried. To these depths the itinerant preacher must go as Jesus went, to insert the divine lever.—From the city, to the hamlet and the forest, the ignorant and poor must have the gospel. As Jesus and his disciples extemporized a pulpit upon a boat, a sea-shore, or a mountain-side, so he must make the cabin-home, the rude stand beneath a tree, or a stone by the way-side, a standpoint from which to declare that God is in Christ Jesus reconciling the world unto Himself! And the present age, perhaps above all preceding ones, demands the assertion and deliverance of this power. No such necessity for saving work has existed since the ten Greek Generals stood in council above the plains of Marathon, or Charles Martel buried the Saracen invasion from Europe beyond the Pyrenees and saved Christian civilization. To educate and save the gospel must be preached; and no instrumentality known to ancient or modern times is so efficient in reaching this extreme of society as the itinerant ministry of Methodism. In such a field of toil angels would delight to engage; for their joy would be doubled over every sinner that repented. Brethren in the ministry, I hail you: "What of the night?" Doubtless the morning cometh; but there is much to be done. Let us break the bonds of all discontent, and fear, and doubt, and by God's grace labor on until the day break and the Sun of Righteousness lights the world from shore to shore.

To the rich in the world's goods, the mission of Methodism is direct and emphatic. "make to yourselves friends of the unrighteous mammon." This appeal is made upon the philosophy of double reward—the subjective and objective good. It being even more blessed to give than to receive.

> "The quality of mercy is not strained,
> It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice blessed,
> It blesseth him who gives and him who takes."

And she boldly makes known the scriptural truth, that the love of money being a root of evil, the only way in which wealth can be made available in happiness is to transmute gold, by the alchemy of grace, into an heavenly inheritance. Boldness in the enforcement of these truths is characteristic of Methodist teaching. And the time *now* is when this boldness requires a new emphasis. Rich men are very *useful* but *not a necessity* to the Church of Christ. The church is a necessity to them; and this must be steadily pressed. The greed of gain keeps many a soul from Christ, and many a soul in gaining wealth has found that it has lost everything else. From mythology we learn that Midas, with the power to turn everything he touched to gold, found himself in possession of continuous and unutterable wretchedness, and prayed, as Ovid sings:

> "O, father Bacchus, I have sinned, he cried,
> And foolishly thy gracious gift applied;
> Thy pity now, repenting, I implore,
> O, may I feel the golden plague no more."

But the golden sands of Pactolus where he washed have led many of his school in the direction of death. It is no empty boast to say that Methodism to-day stands in this Thermopylae, and declares that wealth, unless used according to the gospel plan, is a snare and a delusion. Let her be courageous, for God is with her and she shall not be destroyed.

To the other extreme of society—the poor—Methodism enjoys the pleasure of her mission. It is a mission of self-sacrifice for the good of others; for the road here leads neither to worldly wealth nor worldly honor. And we point with profound religious exultation to the efficiency of Methodism in this work. It results from the gospel pattern of her polity. The average preacher amongst us, during his ministerial life, preaches to more of the poor of American birth than any other herald of the cross. It is safe to say, that, of the church-going colored people of the South more adhere to Methodist teaching and discipline, than to all other denominations combined, except the Baptist, and the Methodists largely preponderate over these. The result is simply this, that take the colored people for all in all—their condition and surroundings for ages past, their necessarily degraded and illiterate state—and history fails to record a similar instance of religious growth, of obedience to law and order, of thirst for knowledge and aptness in learning, and patriotic devotion to home and country, as that exhibited to-day by this remarkable race. By the methods of Methodism the poor have had the gospel preached unto them. The ignorant and outcasts have heard the glad tidings and have rejoiced in hope of an endless life. What a high commission and what a glorious work is this! She has planted the cross upon every Northern hill, upon every Southern valley and every Western plain, and Jesus hath seen of the travail of his soul, from the headlands of Maine to where the sun shimmers upon the Southern Gulf. What say you, brethren? Shall we relax our hold or abate our toil? Never! We call upon the wealthy and educated men of the Church. Will you strive only to be saved yourselves? Does any man live or die to himself? Will you expect the pleasure of music from an unstrung harp, or the photograph of Christ without a preparation of soul? Have you tasted the sweet pleasure of doing good? Then get you up and invest your talents for God and humanity. The cries of those who are morally bruised go up to God from the back streets and allays and by-ways of earth. Go and help the poor and ignorant, and suffering, and remember

> "That man may last but never lives,
> Who much receives but nothing gives;
> Whom none can love, whom none can thank,
> Creation's blot, creation's blank."

The genius of Methodism is identical with the spirit of the gospel. "Go, and as you go preach, saying, the kingdom of heaven is at hand." First, *go*. Here we have the Itinerant Ministry. Secondly, as you go, *preach*. Here we have the insertion of the lever. Thirdly, say the *Kingdom of heaven is at hand*. Here we have the Methodist offer of salvation from God, to all who will accept, as the power which is to lift a world. Go and say the kingdom is at hand—now present, and now ready; and because it is at hand *go!* Go with your learning and money. There is "kingdom of heaven" in a dollar, in a load of coal, and in clothing for the suffering. Go, and as you go preach. Go,

> "From Greenland's icy mountain,
> To India's coral strand."

Go to the cabin of the colored man, the white man and the Indian! Proclaim the unsearchable riches of Christ to dying men.

> "Go to many a tropic Isle,
> In the bosom or the deep,
> When the skies forever smile,
> And the oppressed forever weep."

Go, where sin controls and death reigns.

Go, Methodism, go, God speed you. Carry salvation to the extremes of society and the extremes of earth, and never write upon your banners, "It is finished," until the kingdoms of this world become the kingdom of our Lord and His Christ.

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THE GENERAL WORK—HOME AND FOREIGN.

It is joyous to know that the Woman's Missionary Society is gathering strength and inspiration. This was strikingly manifest in the meeting of the Board in Kansas City, last June. During the previous year $38,873 had been contributed, by the Society, for Foreign Missions.

While monetary offerings elicited sufficient attention at this meeting, all minds seemed elevated to more costly offerings than silver and gold, even the consecration of souls and bodies to the work of Missions. Mothers were praying that their sons might be honored with a call into foreign lands, to work for Jesus; and, some expressing their readiness to send forth, without regret, their precious daughters, at the bidding of their Lord. Daughters were there, saying: "I am ready to go wherever you may send me."

The peace and joy of the hour, evidenced the acceptance of these offerings by the Lord of glory. The result is, seven young ladies are sent forth by our Society this year. Five of them to China. Let us follow them with our prayers; for, if they have safely passed over the waves of the great deep, they are amidst the distractions of war, in that foreign land. Eight others, previously employed, by our Society, toil for the Master in China, Brazil and Mexico. Thus, this organization, has, in its employ fifteen ladies, who constrained by the love of Jesus, have left home and friends and native land, to save souls. Have we not, in these facts, sufficient evidence that the self-sacrificing spirit which brought the martyr to the stake and the flames, still lives and breathes?

During the six years of the existence of the W. M. S., it has raised $131,800. With this it has, and is supporting its Missionaries, has founded six boarding schools, and has seventeen day schools in operation. It has also purchased $73,100's worth of property in foreign fields for the accomplishment of its work; besides making liberal appropriations to the Sa-sak-wa Indian school. More than this, it has published 1,025,872 pages of leaflets, 27,500 copies of annual reports, numerous blanks and copies of the constitution of the Society. For the support of the work undertaken, $54,240 have been appropriated for this year, to be obtained from the regular dues and contributions We also hope to raise $50,000 to found a boarding school at Rio de Janeiro, as a thank-offering for the great prosperity and blessings on our Church in this favored land, for the past century.

We have great encouragement to undertake to erect this Centenary Monument in Brazil. The school in Piracicabo has been crowned with success. From one pupil patiently and prayerfully taught, formorly a quarter of a session, three or four years since, has arisen a flourishing College, the praise of which is sounded, far and near; and what is better, some of the pupils have been converted and brought into the Church.

THE WORK IN N. C.

The reports which appear show what part our Conference Society has taken in laboring for Missions. Some auxiliaries present most cheering reports of success. Others lament that the obstacles encountered have prevented great progress.

A few new auxiliaries have been organized during the year and upwards of 100 new members added to our Society of adults. The "Bright Jewels" have far surpassed us, having an increase of 1,000 this year. But the work accomplished by both of these organizations shows much zeal and great interest. Upward of two thousand and two hundred dollars has been contributed, nearly $600 of which was given by the "Bright Jewels." A small portion of these gifts is for scholarships and Centenary Offerings, (as will appear in the Treasurer's report.)

The auxiliaries of one of our towns raised $117,00 for the Rio College, one evening, by holding a public meeting. Will not other auxiliaries avail themselves of this means of extending their work and increasing the funds?

Will not each reader inquire of self, what part have I in the important work of Missions, and what does the Lord my God require of me?

F. M BUMPASS, Cor. Sec.
Greensboro, N. C.

"*Semper idem*" is true also of the Semitic peoples. The modern Arab is the best proof of Christ's wisdom of speaking in parables. A missionary who has been working in Palestine for several decades writes as follows: "In my Arabic sermons and addresses in Bethlehem, Hebron, and elsewhere, and in Summer among the Bedouins, I can make but little use of evangelical methods, but must have short and pointed stories to tell my people. These leave the strongest impression upon them, who are really only large children. At first I was very much astonished to see how little a logical argument would impress the people. It is the same to them; they consent to major or minor premise without reluctance, but still adhere to the opposite conclusion. But, for a good story, the Arab has always an open heart and ear."

The reign of anarchy in Zululand has made sad havoc with the mission work in that unhappy land. Revolution has followed upon revolution, until now a sort of a republic has been established that has some promise of a permanent existence. The Hermannsburg Society has been laboring for decades with considerable success among these gifted people, and the unsettled state of affairs was used by the enemies of the mission work to destroy the harvest of years. Not only was missionary Schroeder most cruelly murdered, but eleven stations were burned and destroyed, while the missionaries and the converts were compelled to flee. Many of the native Christians were also murdered. The exiled missionaries are waiting for a favorable opportunity to return to their posts of duty.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

POLLOCK—Geo. W. Pollock, of Jones county, N. C., was born Aug. 16th, 1833, was married Sept 19th 1865, joined the M. E. Church, South, in 1870, died of consumption Dec. 30th, 1884. He was a good man. He leaves a wife and several children for whom the Church is requested to pray

THOMPSON—Amanda McColum, wife of Murry Thompson, died in Columbus county, N. C., Oct. 31st 1884.

She was a member of the Presbyterian Church for 17 years, and a Methodist for 24 years. A pious daughter preceded her only a few days. In conversation with her husband the night before her death, she remarked, "My desire is to die as Sallie died, in triumph, and without a struggle." She retired at ten, but before the morning dawned, God granted her desire;

"For swift death that night o'er took her.
And her couch became her tomb,
And the morn in heaven awoke her,
Clad in light and deathless bloom."

Truly "her children rise up and call her blessed."

A. G. GANTT.

McCOLMAN—J. A. McColman was born in 1818, and died 1884, in the 66th year of his age. Bro. McColman was born and reared in Cumberland county, professed religion in early life and joined the M. E. Church, South. He was an efficient steward in St. John's Church for many years. Bro. McColman was a quiet, meek man, faithful to his family, to his Church and to his God. He was a good man, full of faith and of the Holy Ghost. His triumphant death was a precious legacy to the Church. God bless his family!

A. P. TYER.

"North Carolina Presbyterian" please copy.

CROWELL—Wm. S. Crowell was born in Union county, N. C., Nov. 15th 1832, and died at his home, in Pineville, N. C., Dec. 26th 1884.

He had been a consistent member of the M. E. Church, South, many years. His faith in God was strong, and he relied upon Christ for his salvation.

Only about two weeks before, his promising boy, Lonnie Crowell, passed before him to the spirit world.

J ED. THOMPSON.

DUNCAN—Mr. J. V. Duncan, as good a citizen as Pender county afforded, died at Rocky Point, N. C., Dec. 12th 1884. As a husband, he was all that a man should be—as a parent, he was affectionate and devoted. He was a consistent member of the M. E. Church, South.

J. C. CRISP.

DURHAM—At Rocky Point, N. C., Nov 3rd, 1884, Miss Iowa Durham, of that fell disease, hemorrhagic fever. This community and church have lost one of the brightest ornaments they have ever had She was pre-eminently one of the purest ladies I have ever met. In her was combined every virtue that adorns womanhood, and these were apparent to every one who came in contact with her. She was an accomplished lady, and in particular a most efficient teacher. Our heartfelt sympathy is extended to the family and friends. May we all meet her in heaven.

J. C. CRISP.

McKEITHAN—In the town of Smithville, N. C., on Tuesday, the 17th day of Nov. 1884, James G. McKeithan, in the 89th year of his age. For more than 50 years he had been a faithful and consistent member of the M. E. Church, South. He lived right and from what we know he died right. During the last years of his life he suffered much, but was never known to murmur. Said he was simply waiting that the will of the Lord might be done. He leaves many dear ones behind who have the influence of his Christian life to aid them in their journey toward the promised land. May the grace of God guide them to an eternal reunion in that "house not made with hands."

D. H. T.

JONES—On Monday night, Nov. 24th. 1884, Bro Lewis Jones, a member of our Church, at Smithville, N. C., died in the glorious triumphs of the faith as it is in Christ Jesus, our Lord. For more than forty years Bro. Jones had been an earnest, devout and working member of the Church. His religion was based on principle, and its exercise created deep emotion. For two years his sufferings were intense—his disease was neuralgia in its most aggravated form. I was often at his bedside and always found him ready to enter into the worship of God with all his "soul, mind and strength." At one moment his pain would be most intense, in the next he would clap his hands, shout the praise of God, and weep for joy, as we talked of his home "over yonder" with Jesus. I know Bro. Jones is safe in heaven. May his family and friends meet him there.

D. H. T.

HINES—Mrs. Mourning Hines died at her home in Franklin county on Dec. 17, 1884, aged about 70 years. She was the wife of Mr. George W. Hines, and the mother of eight children, all of whom, with the husband, survive her. She had been a consistent member of the M. E. Church for more than fifty years. It can be truly said of Mrs. Hines that she spent her life in ministering to others. The sick especially will miss her kindly attentions. Truly a most excellent woman is gone, leaving our earth the poorer thereby. She bequeaths to a large circle of relatives and friends the rich legacy of a well-spent life. May they imitate her example and follow her to heaven.

J. H. A.

NICHOLSON—The monster death has visited us, and snatched from our midst little Mary Rieves, the only child of S. C. and J. S. Nicholson. She died of diphtheria October 19th, 1884, aged 3 years and 2 months. All that fond and loving hearts could do to avert the dread destroyer, and petitions ascended to the throne of grace to spare our darling, but all availed nothing. The death angel came with silent tread, and wafted her spirit home. God called for her to join the angels on the other shore. She was beautiful in life—her parents' pride and joy—her aunt's sunshine and flower.

"So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die."

H. K.

Tribute of Respect.

TO LEONA PACE.

By the Union Sunday-school, of Friendship Church, near Saluda, N. C.

WHEREAS Almighty God, in his infinite wisdom, has taken from earth our little friend, Leona Pace, daughter of Ransom W. and Emily C. Pace, who, by her amiable disposition, won the esteem and love of us all, whose memory is still sunshine in our hearts;

Resolved, That we feel that our Sunday school, of which she was a member, has lost one of its brightest ornaments, but while we would mourn her loss, we would bow with humble submission to the will of God, remembering that the Lord giveth not account of his ways, and upon this, as well as upon every similar occasion, it becomes us to adopt the language of Job and say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

It is comforting to know she has gone to Jesus, who hath said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Resolved, That we tender to the father and family our sympathies in the bereavement they have sustained, and our assurance of respect for the memory of the deceased.

Resolved, That this preamble and these resolutions be spread upon the pages of our Sunday-school register, and that a copy be transmitted to the father of the deceased—also that a copy of the same be sent to each the "Blue Ridge Baptist" and the "Raleigh Christian Advocate," with the request that both publish it.

I. D. MORRIS, Secretary,
F. Union S. S.

A Tribute of Respect.

Adopted by the Hillsboro M. E. Sunday School, on the Death of Miss Annie Vasseur Brown.

WHEREAS, God in His wisdom and providence has called from earth to Heaven our dear friend and teacher, Anne Vasseur Brown, we the teachers and pupils of the Hillsboro Methodist Sunday School, desiring to express our sympathy and regret at the loss of one who by her faitful discharge of duty, her unslfishness and devotion, uniform kindness and amiable disposition, won the love and respect of the entire school; therefore, be it

Resolved, That we, deeply feeling our loss, but meekly bowing to the will of Him "who doeth all things well," can but deplore the death of one just blooming into womanhood, having hoped that she would have been spared for many years as a useful worker in the Master's vineyard.

That we extend to the family our warmest sympathies in this sad bereavement, and pray that our Heavenly Father may comfort and give them abundantly of His grace, which He has promised shall be all sufficient.

That, in memory of the deceased, a copy of these resolutions be sent to the family of the deceased, a copy be spread upon the minutes of the school, and that a copy be sent to the Orange County *Observer* and the Raleigh *Christian Advocate* for publication.

MRS. C. M. PARKS,
FANNIE M. ARMFIELD,
FANNIE PHILLIPS,
JOSEPH A. HARRIS, } Com.

MISCELLANEOUS.

AYER'S Cherry Pectoral.

No other complaints are so insidious in their attack as those affecting the throat and lungs: none so trifled with by the majority of sufferers. The ordinary cough or cold, resulting perhaps from a trifling or unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proven its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

A Terrible Cough Cured.

"In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried AYER'S CHERRY PECTORAL, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the PECTORAL a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your CHERRY PECTORAL saved me.
HORACE FAIRBROTHER."
Rockingham, Vt., July 15, 1882.

Croup.—A Mother's Tribute.

"While in the country last winter my little boy, three years old, was taken ill with croup; it seemed as if he would die from strangulation. One of the family suggested the use of AYER'S CHERRY PECTORAL, a bottle of which was always kept in the house. This was tried in small and frequent doses, and to our delight in less than half an hour the little patient was breathing easily. The doctor said that the CHERRY PECTORAL had saved my darling's life. Can you wonder at our gratitude? Sincerely yours,
MRS. EMMA GEDNEY."
159 West 128th St., New York, May 16, 1882.

"I have used AYER'S CHERRY PECTORAL in my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried. A. J. CRANE."
Lake Crystal, Minn., March 13, 1882.

"I suffered for eight years from Bronchitis, and after trying many remedies with no success, I was cured by the use of AYER'S CHERRY PECTORAL. JOSEPH WALDEN."
Byhalia, Miss., April 5, 1882.

"I cannot say enough in praise of AYER'S CHERRY PECTORAL, believing as I do that but for its use I should long since have died from lung troubles. E. BRAGDON."
Palestine, Texas, April 22, 1882.

No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will *always cure* when the disease is not already beyond the control of medicine.

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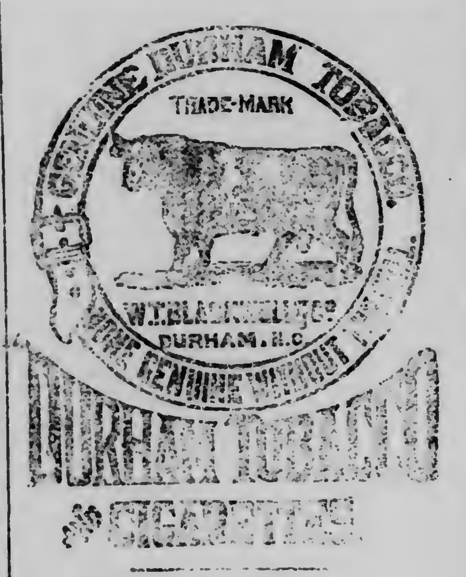

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OUR SALES EXCEED the products of ALL leading manufactories combined.
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MISCELLANEOUS ADVERTISEMENTS.

THE
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NASHVILLE, TENN.,

Was established by the Church, and is the exclusive property of the Church.

"The object of this institution shall be to advance the cause of Christianity, by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals." (See Discipline, page 338, paragraph 217.)

One of the duties of a preacher in charge is "To see that all the people within the bounds of his charge be duly supplied with our books and periodicals." (See Discipline, page 80, Answer 9.)

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"STAR BRAND"

SPECIAL TOBACCO MANURE
—FOR—
PLANT-BEDS.

THIS MANURE has the stimulating properties of Peruvian Guano, and in dry weather it creates a moisture and keeps the plant green and growing.

It will be to your interest to use this Fertilizer on your PLANT-BEDS as the best possible guarantee for a plentiful supply of HEALTHY, STOCKY PLANTS with thick leaves and an abundance of roots, which will bear transplanting much better than those raised with Peruvian Guano.

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For sale by Agents at all points in the Tobacco-growing sections of Virginia and North Carolina.

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RICHMOND, VA.

Raleigh & Gaston RAIL-ROAD.

Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. Mail Train. Arrive.	Leave.	STATIONS.	SOUTH. No. 2. Mail Train Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	5 [illegible]	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 59	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

SMITH, Superintendent.

AGENTS WANTED everywhere to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings with *Heel* and Toe complete in 20 minutes It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the TWOMBLY KNITTING MACHINE Co., 163 Tremont Street, Boston, Mass. oct 22-17t

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Agents Wanted—Outfit Free, and all Freight Paid. Address, H. S. GOODSPEED & CO.
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FAMILY READING.

The Soul's Repose.

BY THE REV. C. C. GOSS.

Safe in thy loving arms I lie,
No anxious care beclouds my sky;
I yield, submissive, to thy will,
And hear thee say, "My child, be still."

Here on thy breast I now recline,
Myself, my all, to thee resign;
In life or death, thro' good or ill,
I hear thee say, "My child, be still."

Now, filled with thee, and sheltered here,
I'm free from every doubt and fear;
A quiet, heavenly calm I feel,
And hear thee say, "My child, be still."

Thou art my Father, thou my love;
In thee I live, by thee I move;
In sweet accord, I know thy will,
And hear thee say, "My child, be still."

Bitter Words.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the sacred spot called home.

No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumults of the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—*Telected.*

Lead us Not Into Temtation.

They who pray, "Lead us not into trial," are offering the very same prayer that our Lord himself offered in Gethsemane: "If it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." It was the natural human shrinking from extreme suffering that found utterance in this petition. There was no halting of the will before this ordeal; the "nevertheless" modifies the natural desire, and brings it into subjection to the judgment and the will. Once before, standing in the very shadow of the cross, our Lord lifted up the same cry, "Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this hour! Father, glorify thy name."

With these words of Christ in our memory, those of us who believe in him will have no difficulty in believing that it is not wrong for the holiest and most devoted man to pray to be delivered from severe trials. Trials there are that tax the endurance and the courage of the strongest hearts. It is not only no sin; it is but imitation of the example of Christ Jesus our Lord, to pray to be shielded from them. Only we must always say what he said: "Nevertheless, not my will, but thine be done." "Father, glorify thy name!"—*The Rev. Washington Gladen.*

A Few Cheering Words for Mother.

Dear, good mother has been reading the stories for the children and now she wants a few cheering words for herself. When evening comes how often we hear the mother say, "Oh, I am so tired, yet I have accomplished nothing to-day! The children take all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great dead of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, He giveth them strength.

Don't be discouraged or disheartened, good mothers! You have the most important office of trust given to mortals. Faithfulness brings its own reward. By and by the little ones will grow to be men and women. They will rise up and call you blessed. The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of all their childhood.

How Pins are Made.

First, a reel of brass wire is taken of suitable thickness. The wire passes over a straightening board, after which it is seized by two jaws, and a cutter for a head. On the withdrawal of the cutter a hammer flies forward and makes a head on the pin; then the jaws open and the pins drop on a finely-ground metal plate, with the heads upward, until the end to be pointed comes into contact with a cylindrical roller with a prinding surface, which soon pats a fine point on the pins. They then fall into a box ready to receive them, and are ready for the second stage. After they are yellowed or ceaned, they are tinned, as it is called. The pins are now ready to be placed in papers. One girl feeds a machine with pins, and another supplies the machine with paper. The pins fall into a box, the bottom of which is made of small, square steel bars, sufficiently wide apart to let the shank of the pin fall through, but not the head. As soon as the pins have fallen through the bottom of the box and the rows are complete, the bottom detaches itself, and row after row of pins is sent at regular intervals to be placed in the papers.

Some say "Consumption can't be cured." Ayer's Cherry Pectoral, as proved by forty years' experience, will cure this disease, when not already advanced beyond the reach of medical aid. Even then its use affords very great relief, and insures refreshing sleep.

In thirty years' successful experience in the manufacture of 150,000 instruments, the Mason & Hamlin Company have acuumulated facilities for maufacture without which they could neither produce as good organs as they now make, nor with as great economy. Said an experienced manufacturer in witnessing the operation of a single machine in their factory recently: "One boy with that machine does as much work as ten skilled workman do without it, and does it better at that."

These accumulated facilities, including experienced and skilled workmen, are the secret of their producing organs which are unquestionably the best, yet can be sold at prices which are little more than those of the poorest.—*Boston Traveller.*

Why She Didn't Mary Him.

"Yes, I live pleasantly enough with my husband," she said, "but I believe I should have married Augustus, if all the girls hadn't made fun of him, and said he'd be bald as a pumpkin in a year or two." Young men, take warning, and use Parker's Hair Balsam. Cleanses the scalp, restores color, removes dandruff.

No sufferer from any scrofulous disease, who will fairly try Ayer's Sarsaparilla, need despair of a cure. It will purge the blood of all impurities, thereby destroying the germs from which scrofula is developed, and will infuse new life and vigor throughout the whole physical organization.

Advertising Cheats!!!

"It has become so common to begin an article in an elegant, interesting style.

"Then run it into some advertisement that we avoid all such,

"And simply call attention to the merits of Hop Bitters as plain, honest terms as possible,

"To induce people

"To give them *one trial*, which so proves their value that they will never use anything else."

"THE REMEDY so favorably noticed in all the papers,

Religious and scenlar, is

Having a large sale, and is supplanting other medicines

"There is no denying the virtues of the Hop plant, and the proprietors of *Hop* Bitters have shown great shrewdness and ability * *

"In compounding a medicine whose virtues are so paipable to every one's observation."

Did She Die?

"No!

"She lingered and suffered along, pining away all the time for years,'

"The doctors doing her no good;"

"And at last was cured by this Hop Bitters the papers say so much about."

"Indeed I Indeed!"

"How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery,

"From a complication of kidney, liver, rheumatic trouble and nervous debility,

"Under the care of the best physicians,

"Who gave her disease various names.

"But no relief,

"And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it."—THE PARENTS.

Father is Getting Well

"My daughters say:

"How much better father is since he used Hop Bitters."

"He is getting well after his long suffering from a disease declared incurable."

"And we are so glad that he used your Bitters."—A LADY of Utica, N. Y.

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of *Consumption*. His child is now in this country, and enjoying the best of health. He has proved to the world that *Consumption* can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address CRADDOCK & CO, 1032 Race St., Philadelphia, naming this paper.
Oct 29th, 19 t eow

Messrs. Hall & Taylor, who advertise the "Great Electric Lamp" in this paper, claim over 250,000, of these Lamps in use, giving universal satisfaction. They want agents in every county in this and adjacent States. We are using and recommend this Lamp. Dec. 10 it.

It has been and still is the claim of the Manufacturers, and has the indorsement of the public, that Ridge's Food is the most reliable food in the world for Infants and Children. It combines all the elements for perfect growth as in no other. It is a fact that more children have been saved and successfully reared by Ridge's Food than by all the other foods combined. Sold by Druggists everywhere. 4 sizes—35c., 65c., $1.25 and $1.75 WOOLRICH & CO., Palmer, Mass., on every label.

For sufferers Chronic Diseases, Book, symptoms, remedies, helps, advice. Send stamp. Dr. Whittier, 290 Race St., Cincinnati, Ohio. (old office.) State Case.
jan 16th 72-t-e-o-w.

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jan 16-26teow.

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE.

Used by the Chief Mechanician of the U. S. Coast Survey; by the Admiral commanding in the U. S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railway men. They are recognized as

THE BEST

for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COMPANY'S exclusive Agents (leading jewelers,) who give a Full Warranty.

aug 20-26t eow.

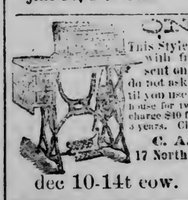
The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as The Best by the leading Bishops of England. In addition to the Old and New Testaments it contains a concordance of Bible Words! 40,000 References with Context! An Encyclopedia, A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others." N. Y. Tribune. "A complete Biblical Encyclopedia."—Boston Times. This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day I am more than pleased." A Special Offer! To rapidly introduce this Bible in America we will, for a limited time only, send one copy, delivered, to any address on receipt of only $2.00! Two copies and one copy of Revised New Testament for $3.00! Other Bibles, with less matter, sell for $15. Outfit and terms to AGENTS SENT FREE! Circulars FREE.

$2.00

C. S. MAYO & CO., 160 La Salle St., Chicago. Ill.

jan 30, 2-16-eow



dec 10-14t eow.

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oct 1-7t eow

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. J. REGESTER & SONS, Baltimore, Md.

oct 15-23t eow.

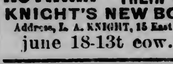
ASTHMA AND HAY FEVER

THEIR CAUSE AND CURE.

KNICHT'S NEW BOOK *SENT FREE.*

Address, L. A. KNIGHT, 15 East Third St., CINCINNATI, O.

june 18-13t eow.



FARMERS, I sell the best **CORN SHELLER** in the world for the money. Price only $3. Shells 8 bushels an hour. Separates Corn from Cob *and is warranted for 5 years.* Sent to any address on receipt of price. AGENTS WANTED. Address A. P. BOGGS, 195 Argyle Ave., Baltimore. Md.

dec 24-16t.

BARNES' Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free

No. W. F. & Ruby St. JOHN BARNES, Rockford

nov 12-6m

MISCELLANEOUS.

ESTABLISHED 1816.

CHAS. SIMON & SONS,

63 N. Howard Street.

Baltimore, -- Md.

IMPORTERS AND DEALERS IN

DRY GOODS

OF EVERY DESCRIPTION.

Ladies Ready-Made Underwear,

Corsets, &c.

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☞Orders amounting to $20 or over sent free of freight charges by express.

Dress Making Department.

Rules for self-measurement. samples of materials, with estimate of cost, sent upon application.

TERMS CASH.

READ THIS.

MOSELEY

Still Holds the Fort in Raleigh.

Store full of Confections—Everything Fresh and Nice—Plain and French Candies.

FANCY GOODS

IN ENDLESS VARIETY.

CIGARS AND TOBACCOS.

FRESH BREAD and CAKES always on hand.

IN SEASON

OYSTERS.

SODA WATER and ICE CREAM.

Dining Hall

FOR

LADIES AND GENTLEMEN.

First Class in every respect. Ladies at home at Moseley's. Meals furnished. Orders served. Prices moderate.

oct 24-tf

CAPE FEAR & YADKIN VALLEY R. R.

To take effect 4:19 a. m., Thursday, July 10th, 1884.

DAILY EXCEPT SUNDAY.

Train Going North.		Northern Division.	Train Going South.	
No. 1.			No. 2.	
Arrive.	Leave.		Arrive.	Leave.
	10.30 a m	Fayetteville,	7.30 p m.	
00 p m	1.1 p m	Jonesboro,	4.38 "	4.50 p m.
1.20 "	2.06 "	Sanford,	4.05 "	4.25 "
2.45 p m	3.00 "	Gulf,	2.58 "	3.08 "
3.55 "	4.07 "	Ore Hill,	1.34 "	2.00 "
5.33 "	5.45 "	Liberty,	11.58 a m	12.10 "
8.00 "		Greensboro,		10,10 a m

Train Going South.		Southern Division.	Train Going North.	
No. 3.			No. 4.	
Arrive.	Leave.		Arrive.	Leave.
	8.00 p m	Fayetteville,	7.50 a m	
9.15 p m	9.25 "	LumberBridge,	6.12 "	6.22 a m
9.43 p m	9.52 "	Shandon,	5.45 "	5.55 "
10.10 "		Head of Road,		5.30 "

Nos. 1 and 2 meet at Gulf.

No. 1—Dinner at Sanford. No. 2—Dinner at Ore Hill. No. 4—Breakfast at Fayetteville.

A hack will run between Head of Road on Southern Division and Shoe Heel after June 1st. Complete connection, both ways, will be made between Fayetteville and Charlotte and Fayetteville and Wilmington. Trains will not run to Red Springs until June 1st, 1884.

J. S. MORRISON, Gen'l Supt.
JNO. M. ROSE, Gen'l Pass. Agent.

THE GREAT ELECTRIC LIGHT.

Produces from Coal Oil a light equal to 50 sperm candles, 4½ gas jets, or 5½ ordinary Number 2 lamps. It will burn 8 hours without refilling, at a cost of ½ cent per hour. I never breaks or smokes a chimney and is absolutely safe. Being made entirely of metal it will not break in falling. The Fount will fit any Gas Fixture. Its light will cast a shadow over any light which can be safely used, except the light of Electricity, which it so nearly resembles in its purity and brilliancy. Manufactured in either Brass, Nickel, or Golden Bronze.

This lamp is specially adapted to country districts where there is no gas. Correspondence solicited and circulars furnished on application. Agents and dealers wanted in every county.

HALL & TAYLOR, Genl. Agents,
360 W. Baltimore St.,
nov 26-tf.] Baltimore, Md.

Work For 1885!

We want an agent in every county in the State to sell our acclimated fruit trees, vines and shrubbery. If you can work all the year or only a month or two, all right. Apply now for terms. Send references.

S. OTHO WILSON & Co.,
Raleigh Nurseries, Raleigh, N. C.
dec 10-4t.

THE ... A Home ... ple ...

WORLD ... Sam- ... Wanted. ATLANTA, Georgia.

jan 7-3m

MISCELLANEOUS.

To the Men

— OF —

NORTH CAROLINA:

On December 1st,

Wittkowsky & Baruch,

CHARLOTTE, N. C.

Will commence the greatest sale of

READY MADE CLOTHING

ever attempted in the Carolinas.

No such slaughter was ever made in the CLOTHING BUSINESS before. All talk about great sales eclipsed.

We mean to close out $50,000 worth of Clothing in the

Next 30 Days!!!

We are loaded down—the Goods must go. No matter what the loss. Men's, Youth's and

BOY'S CLOTHING

at prices that never will be heard of again.

We are in DEAD EARNEST.

Come in and see if you ever saw CLOTHING sold so low in all your life.

Wittkowsky & Baruch,

Charlotte, N. C.

SHOES! SHOES! SHOES!

To the ladies and gentlemen of North Carolina, who wish to wear good honest hand made shoes, and to the merchants who wish to furnish customers with warranted first class goods. We are manufacturing at our shops in Thomasville, N. C., a full assortment of

Gents' hand sewed Gaiters,
Gents' hand sewed French Calf Lace Shoe
Men's Stitched Downs,
Ladies' hand sewed Congress Gaiters.
Ladies' hand sewed Button Goat,
Ladies' hand sewed Lace Goat,
Ladies' hand sewed Lace Pebble Grain,

and will have manufactured for the Summer trade, a full line of

GENTS' LOW CUT SHOES,

AND

Ladies' Cloth

AND

Foxed Gaiters.

We have also a very large stock of Men's and Womdn's hand pegged shoes of every description and style, for the wholesale trade, made from the very best North Carolina leather and Philadelphia Pebble Grain.

Our shoes are made by honest labor and by the best shoe builders in the State. We sell for less money than you can buy shoes equal to ours in any other market. We are now the only wholesale shoe manufacturers in Thomasville. When you wish to buy a shoe that will wear longer and hurt your feet less than any other make, call for the Thomasville Shoe. If your merchants don't keep them, send your orders direct to our factory, and we will send them to you by mail or express at our expense. We will send samples to merchants. They may examine and return at our expense.

JAS. A. LEACH & CO.,
apl 2-tf. Thomasville, N. C.

McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price-list and Circulars sent free.

HENRY McSHANE & CO.,
nov 5-1y. Baltimore Md

TOBACCO SEED.

I have a lot of the Genuine Granville Yellow Tobacco Seed, the finest tobacco in the world for wrappers, cutters and smokers, which I will send to any address, post paid, for 25 cts. per oz. or 5 ounces for $1.

JAMES H. WEBB,
nov 12-3m] Tally Ho, Granville Co., N. C.

LADIES Gentlemen, Boys and Girls are making money rapidly with our Holiday Book for children **BRIGHT JEWELS** Special premium offer. $18 Family Bibles, elegant Silk Plush Albums **GIVEN AWAY**

Union Publishing House,
New York, N. Y.—Cincinnati, Ohio,—Atlanta, Georgia.

MISCELLANEOUS.

Great Exposition.

W. R. & R. S. TUCKER & CO.

Beg to direct the attention of Every Visitor who will come to the

STATE EXPOSITION

To their most Magnificent Display of Elegant Novelties in

SILKS.
VELVETS.
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Brocade Velvets,

Handsome Dress Fabrics,

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Children's Berlin Cloaks.

CARPETS AND UPHOLSTERY.

Laces and Made-up Lace Goods.
Hosiery Gloves and Underwear.

Complete Stocks in Every Department.

Our Prices always the Lowest.

W. H. & R. S. TUCKER & CO.

RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.50 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily.	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily.	No. 53, Daily.
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily. ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

BUFFET SLEEPING CARS WITHOUT CHANGE.

On Trains 50 and 51, between New York and Atlanta, and between Goldsboro and Warm Springs.

Through Pullman Sleepers on Trains 52 and 53, between Washington and Augusta and Danville and Richmond, and Washington and New Orleans.

☞Through Tickets on sale at Greensboro, Raleigh, Goldsboro, Salisbury and Charlotte, for all points South, South-west, West, North and East. For Emigrant rates to Louisiana, Texas, Arkansas and the South-west, address

M. SLAUGHTER,
Gen. Pass. Agent.

A. L. RIVES,
2d V. P. & Gen. Manager.
Richmond, Va

Good Pay for Agents. $100 to $200 per mo., made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia. [sept.12-1yr.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases, or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Dear Aunt Mary: Enclosed find fifty cents to make little brother and me "Bright Jewels" Papa thinks we are precious little Jewels. Our dear, good Mama is dead, our home scattered, and Papa's heart sad, but she said before she died: "God's mercies are great, and I know the children will be provided for." She said she wanted little Bro. to be a preacher, and Papa hopes he will.

I have an excellent home at Mrs. Chunn's, they are all so good to me. Mrs. Smith keeps little brother. She is a perfect mother to him. But Papa has to leave here now and go to the Mt. Pleasant Circuit, but I know he will find us a good home among all the good people there Your little niece, LAURA FRENCH OGLESBY.

We give to little Laura and wee Albert a most loving welcome to our Jewel Band. We know you must be very precious to your dear Papa—may the prayers of your good Mamma be answered. May you yet have a happy home on earth, and at last be united with your dear Mamma in our Father's home on high. Your dues are now paid up for five months.

SAVANNAH, N. C., Nov. 22nd, 1884.
—*Dear Aunt Mary:* Please find enclosed 30 cents, our dues for November. We gave our Centenary Offering to Uncle Gentry. With much love to Aunt Mary. Affectionately your nephews, WALTER, WILIIAM and KELLY SESSOMS.

Thanks, my brave boys, Walter, William and Kelly. A bright and prosperous New Year to each.

SMITHFIELD, N. C., Dec. 13th, 1884.
—*Dear Aunt Mary:* I have thought a long time that I would write to you. I am one of the Smithfield Jewels. Our Society has not done as much as we wished, but we have all been so sick with chills during the Summer and Fall, we could not attend regularly. Our Lady Manager, Mrs. Culbreth, has left us—we hope Mrs. May, our new minister's wife, will meet with us and keep us in good working order. We have only a small sum in hand now. It will be sent you soon. With much love, HATTIE GREEN.

You will miss your kind lady manager very much, dear Hattie, but we do hope that some kind, good friend, willing to help the children in their work for Jesus, may take her place, and that our Smithfield Jewels will continue to flourish.

JESSAMINE GROVE, Dec. 14th, 1884
—*Dear Aunt Mary:* It has been a long time since I wrote, but I have done the best I could. I tried to get my dues before Conference, but could not. Sister Mamie gave me 5 cents, picked cotton and learned my letters for the rest. I am going to school; Ma says she would not let me, but it is to my Aunt Anna Darracott. I like to go very well. She lets us little children have a long playtime. Mama is so sick that she cannot help me like a great many other children's Mamas do. Wish I could do more. I send 50 cents, do not know whether that will pay up or not. Merry Christmas to you and all the little cousins. Your little nephew, ROBBIE BURNS.

Yes, your dues are paid up now, darling little Robbie—hope you will always like to go to school, and that your dear Mamma will soon be well again.

AUTUN P. O., Dec. 14th, 1884.—*Dear Aunt Mary* and the "Bright Jewels:" It has been a long time since I wrote to you, but I have not forgotten you. I am going to school and could not get time to write. I was very sorry to hear of the death of Aunt Mary's dear brother We would have been very glad if you could have come to see us, while you were in S. C. I send my dues, 50 cents, I wish I could send more, but I have given 75 cents to the M. S. at home, Sandy Springs. I hunt out a great many answers to Enigmas. Your nephew, CONNOR BURNS.

Your sympathy is very sweet to me, dear Connor. I would be glad indeed to see our S. C. Jewels perhaps I may, *sometime*. You have certainly been faithful Jewels—may you contime, and grow up into an earnest, zealous Christian worker. Blessings upon you and Robbie.

KINSTON, N C., Dec. 21st, 1884.
—*Dear Aunt Mary:* I am anxious to be among the first on the roll for the New Year, to send money to the Sa-sak-wa School. I have $5.00 that my Papa gave me for reading through the Bible—I send it to you. While at the Exposition I left $3.00 in the *Advocate* Office for you. Did you get it? Is my name among the "Bright Jewels." If not, please put it there. The dear Lord has been so good to me, that I am anxious for all the heathen children to learn about Him. Your little friend, THADDIE S. TROY.

Yes, your name is among the Bright Jewels, and right glad are we to have it there. Thanks, my dear boy for your very generous contribution to the Sa-sak-wa School. I received both the money given in Wilmington, and that left at the *Advocate* Office during the Exposition, but you have not yet told me what disposition *you* wished of the $3.00—it is still held, and will be appropriated as you direct You are indeed a brave, generous boy—thanks, thanks.

ADVANCE, N. C., Oct. 22nd, 1884.
Dear Aunt Mary: Grandma give me 10 cents and I thought I would send it to you for the little heathen. I forgive Uncle Black for his delay—much love to Aunt Mary. CLARENCE E. FAIRCLOTH.

Glad to hear from you again dear Clarence—a forgiving spirit is beautiful in any one—our Savior forgave even his worst enemies.

Dear Aunt Mary: You have not heard from us this year, but we have not forgotten you. As we have no regular band of Jewels, we send our dues to you. We send 60 cents each for our dues for 1884. May God bless you and the Jewels. Yours truly, MILTON, JOSEPHINE, JOAN and JOSEPH EAGLE.

We knew you would come up all right with your dues, my dear children. If each one of our Jewels paid their dues we would have had over $600.00 as dues at last Annual Meeting. Let us each determine to *pay* up this year.

WESTBOOK, Bladen county, Dec. 12th, 1884.—*Dear Aunt Mary:* I am a member of the band of "Bright Jewels." I send you .60 cents by our good pastor, Uncle Gantt. I picked cotton for this money. I pray that it will do a heap of good. I am only 8 years old. With much love to you from, your little Niece, AGNES KING.

Why, what a little worker you are, dear Agnes! May God bless your offering of love.

BLOCKERS, N. C., Dec. 22nd.—*Dear Aunt Mary:* I am a little girl ten years old. I send you ten cents for the little heathen, that I made sweeping the yard, hoping the little heathen will have something nice for Christmas. I remain your neice, CALLIE ALEXANDER.

How glad we are, dear little Callie, that you remembered the heathen children in the happy, Christmas time.

BLOCKERS, N. C., Dec. 22nd, 1884.
—*Dear Aunt Mary:* It has been a long time since we sent you any money, but we have not forgotten the little heathen. We send you twenty cents that we made ourselves, our little Niece Lena is too small to make any money yet, but we send five cents for her, we hope we will have more to send soon. Your little nephew and niece, AMOS T., HENRY H. and LENA SESSOMS.

Thanks, thanks, my brave little workers. God bless each one!

SAWYERSVILLE, N. C., Dec. 24th, 1884.—*Dear Aunt Mary:* I have been thinking of writing to you for a long time, but as we had no "Bright Jewels" here I did not know what to write about. We do not take the *Advocate*, but I read it every week, I like to read the "Children's Column," best of all. I am 10 years old and going to school—I want to ask a question and see who will be the first to answer it. Where is the word *schoolmaster* to be found in the New Testament? Lovingly, ROSA RUSH.

We are very glad indeed to hear from you, dear Rosa, that you enjoy our part of the paper, and are willing to assist in making it interesting. Wonder how many girls and boys will be able to answer your question? Can't *you* organize a band of Jewels, and see how much good work can be done by them? We shall wait to hear.

MONROE, N. C., Dec. 29th, 1884.
—*Dear Aunt Mary:* Enclosed I send you a check for $19.30, dues collected since our last report.

Our Society is young, but seems to be in a right flourishing condition. We have now 72 names enrolled. Yours affectionately, JENNIE OGBURN, Cor. Sec.

Our Monroe Jewels have certainly done splendidly, and we congratulate you and them, dear Jennie—but we were sorry not to have received last remittance in time for our Annual Report.

Precious Promise.

The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men.

MISCELLANEOUS.

Rev. George G. Smith's

BOOKS

AT REDUCED RATES.

History of Methodism in Georgia, 538 pages, 13 steel plates, a few copies only	$1.00
Life of Bishop Andrew	1.00
Life of John W. Knight—Methodist preacher—a wonderful story	25
From Darkness to Light—for penitents, each	5
Young Methodist	5
Work in the Light	5
Infant's Life of Jesus	5
Infant's Catechism	2½
Fifty Hymns	2½
Old Test. Lessons	5

I will also send circular of my aids for the deaf on application. This aid is intended for the very deaf and to enable them to hear conveniently, is the cheapest and best conversing tube in the world. *WARRANTED TO SATISFY.*

On all the books I will give to preachers 25 per cent discount. Address,

Rev. Geo. G. Smith

jan17-tf] Macon, Ga.

CANCERS TUMORS AND ULCERS Cured without the knife or loss of blood.—Vastly superior to all other methods. Hundreds of cases cured!! Descriptive pamphlet sent free. Address Dr. E. E. GREENE, 17½ Peachtree st., Atlanta, Ga. jan 14-4t.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 55 p m	[illegible] p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m
Arrive Tarboro,	5 40 p m.	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	[illegible]35 p m.	10 10 p m

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 [illegible]m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

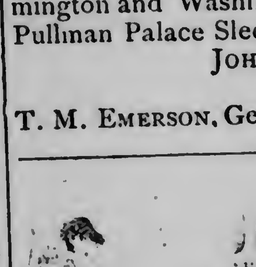
Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE, General Sup't.

T. M. EMERSON, Gen'l Passenger Agt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jan 7-2t

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jan 7 1m

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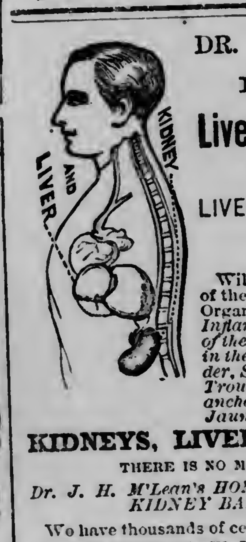

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Liver & Kidney Balm,

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LIVER AND KIDNEY CURE

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Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

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We have thousands of certificates, but add only two:

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They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of *Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles*, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

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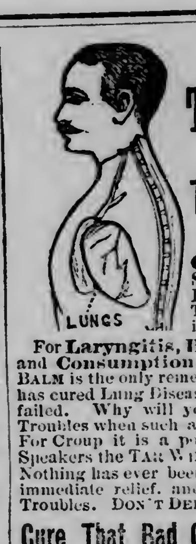

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Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues. I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh**; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

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jan. 19th 1y

AGRICULTURAL.

Care of Live Stock.

If the farmer would have his live-stock come out in the spring in a thrifty condition he must not neglect the "little things" relating to their care as well as the more essential matters. Among other things the stock large and small should have easy and convenient access to a supply of good water. It will not do to turn them out of their stables during the day to wander about at will to find a watering place unless some provision of that kind has already been made for them. They should have pure water, if possible, and a supply of it sufficient for the needs of all. The water obtained from stagnant pools in the barnyard or other chance places is not fit for any kind of stock.

Discrimination is required in the matter of allowing sheep and cattle out-door freedom during cold weather. The length of time they should be permitted to run at large each day must be determined by the present condition of the weather, the location of the stable and yards and in a considerable degree by the condition of the stock itself. Where the barnyard faces to the south, on sunny days the stock are better out of doors as much as possible. In cold, stormy days they need the best shelter obtainable. Some breeds of cattle and sheep are constitnted to endure cold and exposure better than others, and the same is true of individual members of the herd or flock. This is a matter to be determined by observation and experience. Most breeds of sheep will, of course, endure cold better and need more out door freedom than cattle.

The stables and enclosure should be kept clean and dry. It is too much to expect that stock will keep in good heart and thrift growth where they are compelled to spend nights and days together in the midst of the filth of a stable. It is unnatural and therefore wrong. Cleanly and wholesome surroundings are quite as needful to the health and comfort of animals as to human beings. It is often the case that cattle have too much bedding as too little. If the stable itself is warm and the floor kept dry and clean the stock will do better than if they stand up to their sides in a mass of dirty bedding. The bedding that is used should be changed frequently. Keep the stable windows closed against cold drafts, and by all means have the ceiling over the stable as tight as possble to prevent the dust and chaff from sifting down on the animals beneath.

Protecting Wheat in Winter.

If the wheat crop is protected by some covering during winter, it will seldom fail to produce a good yield of grain. Wheat roots are not injured by hard freezing, but by being broken loose from the soil when the frost leaves the ground in spring, or during open weather in winter. A light covering of straw or cleanings from the horse stable, put upon the crop late in the fall, or at some time during the early part of the winter when the ground is bare, will greatly protect the plants. The sprinkling of straw will not of itself furnish a sufficient shield, but it will prevent the snow that falls upon it from being blown away, and in that way be the means of furnishing one of the best portections. There is another advantage in this: the straw as manure applied will enrich the soil and contribute food to the growing crop the following season.

Experience has proven that where snow remains upon the wheat field through the winter, a much earlier and heavier growth follows. Where a sled road has been made across the field, and the snow packed down, the growth of grain through that strip will show a marked difference at harvest time. Where straw or something of the kind cannot be conveniently had for covering, we believe that by packing the snow with a common land roller while a heavy coat is upon the ground, will make it resist the spring thaw and remain on the ground much longer than the snow that is left as it falls.

The great amount of labor required to put a field to wheat, and the high price that this grain demands in market, should, we believe, actuate farmers to use more means to protect the crop against its worst enemy, the frost.—*Tribune and Farmer.*

Boils and Carbuncles.

These are the volcanoes of human system. They proceed from impure blood and from a riotous demoralization of the digestive organs. They are annoying, painful, and sometimes dangerous. They can be driven out by toning up the system, and this can best be done by the use of Brown's Iron Bitters. Messrs. Handy & Rullman, druggists, Annapolis, Ed., "We sell lots of Brown's Iron Bitters. All who use it seem pleased. We hear not one complaint."

Many a man owes his success in life to the hisses of his enemies instead of the plaudits of his friends.

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"Thirteen years ago I was attacked by rheumatism. My hands and my lower limbs became disabled. *For ten years I was confined to the house.* No one would believe the pain I suffered. Then I began taking Parker's Tonic and it completely cured me. I am now seventy-five." Michael Guilfoyle, Binghamton, N. Y.

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Dr. J. C. Ayer & Co., Lowell, Mass.
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And allowing three months time on the balance, without interest or advance of price.

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Will purify the BLOOD, regulate the LIVER and KIDNEYS, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.
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Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 3. THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, JAN. 21, 1885. $2.00 PER ANNUM, Payable in Advance.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

THE CENTENARY CONFERENCE.

In speaking of the unity and harmony that pervaded the great Centenary Conference, held in Baltimore, I made no allusion, in my former letter, to one single point that brought the body in sight of a possible division of sentiment. Happily the division was averted in a most amiable and satisfactory way. The delegates representing the Northern branch of Methodism were largely in the majority. Had they been disposed they could have voted any question through, on which there was a division, as between the North and the South. But there was a spirit of conciliation on the part of the majority that was as magnanimous and courtly, as it was christianly and conciliatory. Too much cannot be said in praise of the courteous, kindly, and truly fraternal bearing of the M. E. Church, towards the M. E. Church, *South*. There was a studious endeavor to avoid the slightest approach to any question on which there was the barest probabilty of a division. The Executive Committee—headed by Bishop Andrews, who himself was the embodiment of all that is courtly and refined in the cultivated gentleman, and all that is sweet and beautiful in the Christian, was made up of safe, sound, and good men, clerical and lay, from all parts of the country, and from the leading branches of the Methodist family in America. That Committee considered and reported on all matters referred to it by the Conference, and the reports were usually adopted without a dissenting voice. This brings me back to the point hinted at in the beginning of this paragraph.

A LITTLE PIECE OF HISTORY.

A number of resolutions, on what were classified as *moral subjects*, were referred to a special Committee for consideration and report—such as the Sunday observance questions—temperance, divorce, Mormanism, public education, and other kindred topics. The report of the Committee, on all these subjects, was made on the afternoon of *Tuesday*, next to the last day of the Conference. On the motion to adopt the report as a whole, an exception was raised by Capt. Figgatt—a lay delegate of the Baltimore Conference—to the resolution on the subject of public education, in which *government aid* was invoked in furtherance of the cause; looking, as was supposed, to the passage of the Blair Bill now before the House of Representatives in the Congress of the United States—though no reference was made to that Bill in the resolution offered by the Committee. His objection was not to the end in view, but to the action involved, in which a great representative body of Methodists was asked to bring its influence to bear on national legislation, touching a question in relation to which there were differences of opinion.

Hon. W. M. Robbins, of N. C., seconded the views of Capt. Figgatt, and modestly, but firmly, entered a remonstrance against any action that might look like Church interference with national legislation on a question that might have its partizan, political aspects. He wanted his Church to stand aloof from all such questions.

Lieut. Governor Shands, of Mississippi, followed Hon. W. M. Robbins, in outspoken advocacy of the resolution before the Conference. Rev. R. O. Burton, D.D., of the N. C. Conference, followed Gov. Shands. He spoke guardedly, but in terms of decided opposition to the pending resolution. He was in favor of public education, but preferred not, by *Conference* action, to invoke government aid in the matter. Let Cesar do *his* work; the Church *hers*.

Rev. Anson West, D. D., of Alabama, was pronounced in his opposition to the resolution as reported by the Committee, taking ground with the previous speakers. It will be seen that *all* the opposition to the resolution came from *Southern* Methodists. But little was said from the other side Only one or two good tempered speeches. If a vote had been taken, the resolution would have been adopted by a large majority, and *I* would have voted with the majority. In this posture of affairs it was moved to recommit this particular resolution, and to adopt the remainder of the report as it came from the Committee. Counter motions were made—a measure of confusion arose, but without any unkind, or even objectionable word, or expression from any quarter. In the midst of the confusion and under current of excitement, a motion was made to adjourn, which prevalied, leaving the matter in a somewhat painful attitude.

SOMETHING PERSONAL.

I said in the foregoing paragraph that I should have voted for the passage of the resolution, recommended as it was unanimously by the Committee. Why? Firstly; because it is not a partizan measure. Democrats and Republicans alike are for it, and against. Secondly; because we had voted unanimously, I believe, for the resolution invoking Government interference with Mormanism. But, mainly because I wanted some of the money, from an overflowing Treasury, to be distributed in the South in aid of public education; and more especially as it is proposed in the Blair Bill to distribute it on the basis of illiteracy. We need the money in the South to aid in public education of our illiterate negro population. It would lighten our taxes in the States where public schools are in vogue. I claim, too, that my motive is as religious as it may be deemed mercenary. I want a few millions shoveled out of the public Treasury, and scattered over our Southern States. I do not stand much "on the order of the giving." If a vote of the Conference would have helped to an end, "so devoutly to be wished," I should have voted for it.

TO RETURN.

The next morning—that is on the last day of the Conference, some of us put our heads together to see if we could not get up a resolution that would cover all the ground of the resolution that had occasioned the debate of the previous afternoon. Gov. Shands was exceedingly anxious to get in something from the *South* that would be satisfactory to all parties, North and South, East and West, and to the colored population as well as to the whites. We talked it over in the Conference room, and then deputed Rev. Alex. G. Brown, of the Va. Conference, to go out and draft a resolution that would meet the case, and conciliate all concerned. He did so; and, with very slight verbal alterations, we agreed on the resolution. Then, at the Eutaw House, where he dined, the Hon. Jordan Stokes of Tenn., was taken into consultation, and the mode of engineering the resolution through the Conference was fully considered. It was agreed to ask for the suspension of the rule barring the introduction of anything by the Conference, other than as it came from the Committee. Leading men on the other side were to be advised of the import of the resolution, and their aid invoked in getting it before the Conference. Gov. Shands was to offer the resolution. All the preliminaries were settled in advance. The sequel to this piece of history is substantially reported in the *Centennial Daily*. The resolution adopted was in the words following: "Re solved, That as the representatives of a Church which has ever been the friend and patron of education, as of every philanthropic and benevolent agency for the intellectual and moral elevation of the people, we hail with peculiar pleasure the constantly increasing zeal and liberality of our Churches, and the enlightened statesmanship of our country, looking to the universal and thorough diffusion of the inestimable benefits of free public education among all classes, as well as the higher education through our denominational institutions."

The names originally appended to the resolution were those of Gov. Shands, Alex. G. Brown, and my own. Others were added after its adoption. If there was any opposition to it, in the form recited above, it did not reach my ears. It had the effect to harmonize all conflicting views, and turned the Conference into a Love Feast; so that it may truthfully be said that there was really no divisions in the vote taken on any of the resolutions reported by the special Committee, on what were denominated moral questions, or issues. This result will ever be remembered as *the* most beautiful feature connected with the Centennial Conference.

The following graphic description of the excitement that sprung up under the discussion of the resolution, as recited above, is copied from the *Centennial Daily*, under the heading of "Editorial Jottings," and is as follows: "Only one breaker threatened the old ship in the narrow and rapid current through which, on Tuesday and Wednesday, she had to pass. Trembling seized the Captain and officers, but the Great Pilot was at the helm, and safely and majestically did she ride through. The paper, embodying the deliverance of the Conference on the great moral issues of the day, met, in one of its statements a courteous, but firm resistance, not as to its main purport, but in one of the particular methods proposed. That part was eliminated from the report and it was then adopted. The old ship careened for a moment, but when the *Virginia* and *Mississippi* delegates offered their timely resolution pledging the whole body to the furtherance of the great cause of the Education of the Masses, there was a general shout of joy, as the noble vessel righted, and with full stretch of sail, and with a prospering gale, swept out into the great open sea of another century."

The foregoing historical sketch, without giving the speeches of the several speakers in full, which were well conceived and spoken, contains some things material to the *Southern* side of the question that do not appear on the face of the record. The sensitiveness displayed by the speakers who opposed the resolution, which in itself some of us thought to be very innocent, may not have been without just occasion. For myself, I was too obtuse to share in it. It may have been because I wanted the money from the public treasury, as provided for in the Blair Bill. I do not think the action of the Conference one way or the other would have had any effect on Congress in the passage of the Bill now pending before the House of Representatives. But, "All's well that ends well." I can testify that Rev. Dr. Burton and Hon. W. M. Robbins, of N. C., made manly, noble and well guarded speeches.

Danville, Va., Jan. 6th, 1885.

For the Advocate.

The State of North Carolina.

Some considerations upon its location; caried resources, etc.

BY ROBERT W. BEST.

(Of the Forestry Bureau, U. S. Department of Agriculture.)

THE FORESTS, CONTINUED.

Our Forests are like apportunities, we do not estimate their value nor appreciate the advantages until they are gone. While most persons, perhaps, have a general impression that our lumber products are large and that the forests are valuable for their supply of fuel and as affording the material to a great extent of our house building and ship building, for constructing railroads and for other purposes, there are a thousand industries equally dependent upon the forests, but which are hidden from the general view, and are, therefore, comparatively unknown. It is not until, by proper inquiry, we trace out the various uses of the forests that we are able to get an adequate idea of their importance. When that is done, and in proportion as it is done, we find that there is no other interest of the country so great as that of the forests, considered merely from the commercial or pecuniary point of view, while in other aspects its value is beyond computation. The census of 1880, fixes the value of forest products in the United States at seven hundred millions dollars ($700,000,000) annually; which is more than twice that of the crops of rye, oats, barley, buckwheat, potatoes and tobacco taken together.

In whatever aspect, therefore, the forests are contemplated, they present themselves as an object of the first importance. No subject has a stronger claim upon the attention and care of the Government than this; none is more vital to the national welfare. The forest interest is not only by far the largest interest, considered in a pecuniary point of view, but many other great interests are dependent upon it. The woodlands, therefore, cannot be cherished with too much care, nor can too much pains be taken for their preservation. But from the beginning of our history, almost, they have been treated as though they were of little value. This country, at the time of its settlement by the whites, was abundantly wooded, but in the westward movement of its increasing population we have hewn our way through the forests, and have destroyed them to such an extent that in many portions of the country grave inconveniencies are experienced. We have cut and burned the forests with reckless wastefulness.

The emblem on the seal of one of the States is a wood-chopper with uplifted ax. It is emblematic of the spirit of the whole country.

Let us take two items only, to give some idea of the annual consumption of timber, nemely: tan bark and rail road ties.

The business of 1880 shows that the annual consumption of bark is 2,909,542 cords. Allowing 10 cords of bark per acre requires 290,954 acres, and the greater part of the timber from which it is taken, is left to rot on the ground.

RAIL ROAD TIES.

There were 138,900 miles of rail road track, including sidings, in the United States, Jan. 1st, 1883.

Estimating 2,640 ties to the mile required 366,700,382 ties for the number of miles given.

The average durability of a tie is 7 years. To maintan the roads therefore, one seventh of the original number must be supplied annually, which is 377 to the mile, making a total of 52,365,925 per annum.

Allowing one acre of wood land to produce 100 ties, requires 523,659 acres annually. To supply 377 ties to the mile each year, requires 3.77 acres to each mile. Estimating 30 years for the growth of trees to sufficient size for ties, we have these astounding figures: 3.77 acres to the mile annually for 30 years, denudes 113.10 acres to each mile, making a total of 15.709,770 acres to keep up the roads for 30 years.

This is a larger area than the State of West Virginia. It is larger than New Jersey, Delaware, Rhode Island, and Maryland combined, and as large as New Hampshire, Vermont, and Massachusetts combined. It is 4 per cent of the entire wood land of the United States, exclusive of the Territories.

Other large industries could be mentioned which cause heavy drains upon the forests, such as saw mills, firewood, etc., but the reader can see from the estimates given how rapidly the timber is being consumed.

Not long since a prominent gentleman, in Guilford county, N. C., told the writer that ten years ago the best hickory timber could be purchased for $2.50 per cord delivered on the railroad; now it is worth $10 per cord, and very inferior to that purchased ten years ago. And still farmers will cut and haul it to make fire-wood.

The supply is diminishing while the demand is increasing.

Changing the language of George Morris, a little, I would say: Farmers spare your trees, especially the hard wood varieties, they are becoming more valuable every year.

For the Advocate.

Division of the Conference.

BY REV. E. A. YATES, D. D.

MR. EDITOR: Now that this question has been raised, it must necessarily come up for decision in some way. Its discussion, therefore, falls into the line of duty, and I trust will be conducted with an honest, prayerful and fraternal spirit. Let us discuss the subject upon its merits, laying aside all personalites, for only evil waits upon an acrimonious spirit.

Some of the brethren have thought a division of the Conference necessary, and have given reasons therefor. I shall not have space now to answer these reasons, if indeed, I shall be able to answer them at all. Let that remain, however, to be seen hereafter.

For the last two years I have rather yielded my assent to the measure; not because I thought the reasons for it were sufficient, but because of the importunity of some who seemed to be certain that greater good would be accomplished by division. Rather than have a contention, which I was fearful would produce ill-feeling, I partially acquiesced in the move. Now, after mature thought and reflection, I am convinced that it will be unwise to disturb the present peaceful and prosperous condition of the Church in the State by division. And as we must discuss it; why, then, we must.

A large body of intelligent ministers and laymen, like the present Conference wields a tremendous influence for good upon the community and section where its annual meeting is held, and therefore for good upon the whole State Of course this would be so to some extent if divided, but a proper ratio of decrease would put it below half. It is freely conceded that the size of the Conference makes it a little heavy for the Church where it meets; but nothing good can be accomplished without labor and sacrifice, and the Church is abundantly repaid for its support of the Conference by the savor of life which it leaves behind. There is a universal feeling of satisfaction in Wilmington with the recent session of the Conference here. One good Presbyterian brother told this writer that if he could have the "same men at his house we might have another Conference in January." And no doubt the same would have been the case if other brethren had occupied the place. So when they were altogether the common remark was of satisfaction at the *size and influence of the Church represented by such a body of men*.

Besides, it is understood I believe, (which I regret,) that the ladies will not hold their annual missionary meetings at the same time and place of the meeting of the Conference. This then, will make it comparatively easy for the Conference to meet without going to the same place more than once in ten or twelve years. But, even if it should, the people are glad to have it, as witness the pleasant contention at every session as to what place shall have it next.

We now have Trinity, our Conference College, upon a basis that promises success. Why should we divide and leave it to languish? Let us hold our force together, and well in hand, and pull togther for the religious and educational interests of our own people.

I do not believe that the laymen desire a division. I know that some do; but I mean the great majority of the lay membership of the Church, including godly women not a few. They say but little, and write less. But, nevertheless, they are opposed to the measure, and for good reasons It is always to be *assumed* that division is an evil, unless greater good can be accomplished by it. The burden of proof, therefore, falls on those who contend for it.

This will do for the present; but perhaps I ought to add, that my purpose has ever been to acquiesce in whatever a majority of the Conference shall determine. I am willing to abide by whatever that majority shall, in their godly judgment, say, even though I may think it unwise.

For the Advocate.

Morality And Money.

BY REV. R. L. ABERNETHY, D. D.

In my ramblings among the counties of the Southern States, I have learned some lessons of importance to myself; and some things which may interest the readers of the *Advocate*.

First among these, I place the rapidly advancing prosperity of our Southern people, as shown in the stir and bustle of our towns and cities; in the accumulation of different kinds of machinery; in the rapid transfer of merchandise from hand to hand, and State to State; in the increasing quantities of products of commerce in our own country and in the spirit of progress shown in the numerous fairs in different parts of our land.

But, my dear Editor, I am pained to state that the educational and moral interests of our country are not keeping pace with our material interests.

While schools and Colleges are springing up all over the land, thick almost as thistle downs upon a Summer evening's breeze, at least *nine tenths* of our boys and girls of proper school age are not in the schools. And great numbers of those who are in schools, so called, had better be in the field increasing our material wealth, for all the good they are doing in school.

A man of keen perceptive faculties and fine moral training can hardly bear the rudeness shown and the stench of tobacco and whiskey which he is compelled to encounter upon the trains, filled with boys and young men on their way to and from our Colleges. High schools, and Universities, during the Christmas holidays. Our material prosperity seems to have increased at the expense of our social and moral interests.

The fact is plain, that, there is too little of the *moral* element in our institutions of learning. We are drifting *from* God in our schools, instead of *approximating* Him. High intellectual culture is sought for our children at the expense of correct moral training, and we seek those schools, too frequently, which are upon an equal standard of classic lore and skepticism.

Another lesson to be learned by travel is this: namely, that the absorbing thought of the masses of mankind is *money*. All want *money*. The human race all seem *leaning* along the path of life in the direction of the *golden god*. Standing upon the side walks of our business cities and watching the movements of our citizens as they issue and return from, and to, their places of business, a stranger to American customs would suppose that some friend within, had just fallen in a fit of apoplexy, and the doctor was needed quickly. Step into a Curate's home to wish his holiness a happy New Year, and instead of soft, sweet words, such as fell from the lips of the Master, hear denunciations of higher authority for assigning the occupant to a work *that pays so little money*.

The ermine is dropped; the Professor's Chair is vacated; the tripod is abandoned; the trade or calling is forsaken; the country and home are deserted; the scalpel is sheathed; the pulpit is empty; the youthful purpose for some high moral aim is changed; all, *all*, because there is not *money* enough realized in them.

Now, we all *need* money for its uses for *good*; but not for *itself*. Here is the great mistake; here is the *idolatry*.

MORE ANON!

Faithfulness.

One of the painful features of the average Christian professor in our day is the lack of conscientiousness in the discharge of what we commonly speak of as "covenant obligations." Every one of us on entering formally upon the Christian profession solemnly and publicly promised, in substance, that we would "faithfully co-operate with all our fellow members in all the ordinances, worship and work of the Church." Now this was either a barren and meaningless form, never meant to express obligation on our part, nor on the part of the Church; or else it has in it all the solemnity of a "vow" unto the Lord, taken in fellowship with his people. We must assume that the latter was the understanding which we had of the matter when we subscribed or assented to the Church covenant.

But the painful fact is that but few, comparatively, seem at all to regard this covenant as being of any binding force upon either the conscience or action. The same class of people who hold all social and business obligations sacred, and would count themselves disgraced if they treated them as they do their Church covenant obligations, do habitually set these covenant obligations aside at their pleasure, or, rather, we must fain think have never thought of them as obligations at all. They participate in the "worship and work" of the Church according to their inclinations rather in accordance with their covenant. The Lord's supper is neglected, the prayer-meeting is passed by without a thought, the Sabbath services are frequently given up for trivial reasons, or for no other reason than a present disinclination; and as for the "work" of the Church, it is systematically avoided by many who never seem once to have realized that they have any connection with it.—*Selected*.

Us s of Suffering

We remember a parable in which a preacher says: "Look at that flute; it was a piece of wood; what has made it into a flute? The rifts, the holes in it. What life is there through which affliction does not make some rift? all went well till then, but through that rift in the life came thought and feeling. Doubt in us is created by some rift in our life, some loss creating a sense of grief, some question of despair. So," said the preacher we heard, "I listened to a flute one day, complanining that it was spoiled by having a number of holes bored in it. 'Once,' it said, 'I was a piece of wood, very beautiful to look upon; now I am spoiled by these rifts and holes," and it said all this mournfully and musically. 'O, thou foolish flute,' I said, 'without these rifts and holes thou wouldst only be a mere bit of stick, a bit of mere hard, black ebony, soon to be thrown away. Those rifts and holes have been the making of thee; they have made thee into a flute; they are thy life, thy character, thy music and melody, and thou wilt not now be cast aside with contempt, but touched by even the fingers of future generations.' Thus sorrow in man should reveal to him his capacity for supernatural refreshment; his hard and sterile being is made to receive divine airs which make it musical in its sorrow."—*Selected*.

Nothing under a thorough change will suffice; neither tears nor trouble of mind, neither good desires nor intentions, nor yet the relinquishment of some sins, nor the performance of some good works, will avail anything, but a new "creature," a word that comprehends more in it than words can well express; and perhaps after all that can be said of it, never thoroughly to be understood by what a man hears from others, but by what he must feel within himself.—*Robert South*.

To read, to think, to love, to hope, to pray—these are things that make men happy. They have power to do these things; they will never have power to do more. The world's prosperity or adversity depends upon our knowing and teaching these few things, but upon iron or glass, steam or electricity, in no wise.—*Ruskin*.

All pleasures must be bought at the price of pain. The difference between false pleasure and true is just this—for the true the price is paid before you enjoy it; for the false, after you enjoy.—*John Foster*.

Renew your subscription.

Raleigh Christian Advocate

RALEIGH, N. C., - - - JAN. 21, 1885

Rev. F. L. REID, : : : Editor.

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The Discussion of Division.

Rev. Dr. E. A. Yates has an article, on the first page of this issue, in reference to the division of the Conference, and Bro. W. M. Parker discusses the subject briefly in his article. This opens the discussion of the subject for the present year. It seems that we have this discussion every year preceding a General Conference; and there is no objection to discussing the subject, provided it is done with a proper spirit and in a proper manner. And, now, at the beginning of the discussion we desire to make a few requests and to offer a few suggestions:

1st. Let all who write on this subject write over their own names. We are glad that these brethren have come out boldly and let everybody know who it is that writes. As a general thing it is better for a man to sign his real name to all he writes, and it is especially desirable in this discussion for many reasons.

2nd. Let all who write make it a point to keep out all personal matters, and everything that would tend in the least to personal differences. Let no brother's motives be impugned. Let the subject be discussed pleasantly and with good temper. We are glad the brethren have given such a good example, in this respect, in these opening articles We hereby notify everybody that we shall closely scrutinize every article, and that we shall keep out everything that we regard as offensively personal to any one, or anything that we think will lead to trouble in the Church.

3rd. Let all articles be short. Boil them down. If you can't write all you want to say in from one to two columns, write more than one article. You had better have several short articles than one too long.

These suggestions and requests are not necessary so far as many are concerned, but they are not out of place at this period of the discussion, and may do good. We purpose being very liberal, so far as amount of space devoted to the discussion is concerned; but at the same time we do not think a very lengthy, or a very continued discussion is necessary. The most of those who will vote in the matter are already familiar with all the arguments, and the minds of most of the members of the Conference are decided as to how they will vote on the subject. However, with proper restrictions, the columns of the ADVOCATE are open to any who may wish to express their views. Let all these expressions be given with a view to the glory of God and the good of all the interests of the Church in the Conference.

Whilst the Editor has his own personal views, and reserves the right to express them on all proper occasions, as an individual and as a member of the Conference; yet, in view of the fact that a committee has this matter under consideration by appointment of the Annual Conference, and in view of the fact that the ADVOCATE is the organ of the Conference and will sustain whatever action the Conference may take in reference to division, as a matter of justice to all parties, we will not enter the discussion editorially.

— Rev. M. J. Hunt, of N. C., attended the Florida Conference.

Trinity College Matters.

THE OPENING OF THE SPRING TERM — PRESIDENT ALSPAUGH WRITES HOPEFULLY—PROFESSOR JOHNSON IS GRATIFIED—HE WRITES OF THE FACULTY.

It rejoices our hearts to learn that the Spring Term of Trinity College has opened encouragingly. With the men who are managing it, and the men who compose the faculty, and the thousands of true Methodists in the State, how can Trinity fail of enlarged success? The future is brightening. Let us all go to work in earnest for the College, and let us go to work at once. But here are two letters of interest; one from Col. J. W. Alspaugh, President of the Board of Trustees and one of the Committee of Management, and one from Prof. Johnson. We publish them, and our readers will read them with pleasure:

WINSTON, N. C., Jan. 14, '85.

MR. EDITOR: I am happy to be able to inform you, and through you the Methodist people generally of the State, as well as the public at large, that Trinity College is opening the new year with renewed vitality, and with the most encouraging prospects. Already eighty students enrolled at the beginning of the session; these, with the Indian class sent by the U. S. Government, and in the pay of the Government, would swell the number, if counted, to one hundred.

With the new, able and vigorous Faculty now heading the various departments in the College, together with the additional new outfit of furniture and apparatus in the department of the Natural Sciences, there is no reason why any one desiring a first class education for their sons, upon the most reasonable and economical terms, should not at once patronize this Institution.

I give below an extract of a letter just received from Prof. L. Johnson, who recently retired from the chair of Mathematics on account of continued ill health, but who feels the profoundest interest in the prosperity of the College.

J. W. ALSPAUGH,
Pres. Board of Trustees.

TRINITY COLLEGE, N. C., Jan. 13th, 1885.

COL. J. W. ALSPAUGH—Winston, N. C.

Dear Sir: Prof. Pegram tells me this evening that there are 80 students already. Judging by the past, they will reach 100 by Commencement. It is very gratifying to me, and I know it must be to you. I see no reason why next Fall should not open with a 100 and run up to 150. Prof. Heitman is at his post. As an organizer he is good, and in executing the laws of the College he will *hew to the line*. You were wise, I think, in giving him but *little teaching* to do. English is, I think, one of the best teachers in the State in the preparatory department. The others appear to be the right men in their respective departments. Recitations are 50 and 55 minutes long, which gives an additional advantage. Prof. Bandy can fill the bill better than any man I know of.

Paragraphic Personals.

— Dr. I. G. John is still suffering from injuries received in a recent railroad accident.

— Messrs. M. Bradshaw and M. J. Lowe have bought the *Ashboro Courier* of Mr. G. S. Bradshaw.

— The *Guardian* is the name of a new monthly paper to be conducted by Mr. E. A. Oldham, at Winston, N. C., in the interest of the State Guard.

— Rev. W. C. Davis, of the South Georgia Conference, has been elected to a professorship in Paine Institute.

— Rev. W. P. McCorkle, lately transferred from the North Carolina to the West Texas Conference and stationed at El Paso, has reached his charge.

— The Governor of Virginia has appointed Rev. Paul Whitehead, D. D., a member of the Board of Trustees of the Farmville Normal School to succeed Dr. Wm. H. Ruffner, who resigned.

— Rev. J. H. Wheeler, of N. C. Conference, has returned to our city, where he finds a home in his declining years. We bid him welcome in the name of the Master.—*Southern Chris. Advocate.*

— Maj. W. J. Yates, of the Charlotte *Home and Democrat*, we regret to learn, is afflicted with inflammatory rheumatism. We hope he will soon recover. He is one of the best editors in the State.

— Rev. John A. Williams, D. D., has been appointed a General Superintendent of the Methodist Church of Canada, in place of the late Dr. Rice. He will worthily fill the place made vacant by his glorified friend.

— We regret to learn that the wife of Rev. R. S. Webb has been very sick with pneumonia while on a visit to relatives in Orange county. At last accounts she was improving, and was well enough to admit of Bro. Webb's going to his charge. We hope soon to hear of her complete recovery.

— The January issue of the Quarterly Review is delayed to give returns from the Conferences before mailing. It will soon appear and be none the worse for the delay. Let all who wish to begin with the year send their names and payments. Terms $2.50, cash in advance, to Rev. J. W. Hinton, Editor, Macon, Ga.

— Sunday, Jan. 4, was quite a day, says the *N. O. Christian Advocate*, for Bishops in this city. Bishops Hargrove and Keener, of the M. E. Church, South; Bishop Mallalieu, of the M. E. Church; Bishop Wayman, of the African M. E. Church, and Bishops Potter and Galleher, of the Protestant Episcopal Church, all preached to New Orleans congregations.

— Chas. W. Tillett, Esq., a son of Rev. John Tillett, was presented with a handsome gold watch recently by the Democrats of Richmond county as a token of appreciation of his services, in the late campaign, as Chairman of the Democratic Executive Committee of that county. He is an excellent young man, and is worthy of such complimentary consideration.

Some Recent Publications.

— We have received the Report of the N. C. Institution for the Deaf and Dumb and the Blind from W. J. Young, the Principal. This Institution is a noble State charity and is well managed. During the past two years there have been 201 pupils, 60 of whom are colored. They have a separate Asylum for the colored pupils. This Institution is in good hands and is doing a most excellent work.

— "An Address, delivered by Hon. E. G. Reade, LL.D., before the Convention of the Legal Profession of North Carolina at Ashville, N. C. July 24th, 1884," is another pamphlet on our table. This is a most capital address, and we have enjoyed it richly. All young lawyers ought to read it.

— "Methodism, or The Vine and Its Branches," is the theme of a centenary sermon, delivered by Rev R. N. Sledd, D. D., at the late session of the Virginia Conference and published by request of the Official Body of Granby St. Church, Norfolk, Va. Like everything that comes from the pen of Dr. Sledd, this sermon is well prepared and is full of useful information.

— "The Methodist Year-Book" is a most excellent pamphlet, brim full of exceedingly valuable statistical and other information, that is well worth the 25 cents, at which it is sold by Phillips and Hunt, of New York, or by Cranston & Stowe, of Cincinnati, Ohio.

— "The Methodist Review," edited by Dr. Daniel Curry and published by the Methodist Book Concern, of New York and Cincinnati, is now published bimonthly. The first number for January is on our table. The contributors to this number are Drs. Ridgaway, Pullman, M'Chesney, Wheatley and the Editor. Dr. Ridgaway gives an excellent article on Bishop Simpson, and a steel engraving of the Bishop adorns the Review. The Editor's department is well conducted. He looks at things from a Northern stand-point. In his review of Bishop McTyeire's History he says some things complimentary, and some other things which provoke a smile.

— "The Homiletic Review" is the name of a monthly edited by Rev. I. K. Funk, D. D., and published by Funk and Wagnalls, 10 and 12 Dey St., New York. As its name indicates, it is both a Review and a Homiletic. The January number has eight articles in the Review Section. The Sermonic Section is very interesting to ministers. The Editorial Section is good. This publication has been recently improved and is quite attractive.

— "Centennial History of American Methodism" is the title of an elegantly printed volume of 559 pages, by Rev. John Atkinson, D. D., of the M. E. Church (North) and published by Phillips & Hunt, of New York, and Cranston & Stowe, of Cincinnati, Ohio. The price of it is $2.00. It gives the history of Methodism from its introduction and organization to the close of Mr. Asbury's career. It gives a sketch of each of the preachers known to have been members of the celebrated Christmas Conference. It also has a valuable Appendix, full of statistical information; and, to the student of history, is an interesting work.

—"Dr. Summers—A Life Study," by Rev. O. P. Fitzgerald, D. D., is the title of a new book just issued from our Southern Methodist Publishing House at Nashville, Tenn. The price of the book is $1.00. Dr. Summers was one of our most prominent ministers for many years, and this volume is a fit tribute to such a man. Dr. Fitzgerald has done his work well. It is not a dry biographical sketch, but is written in a way to interest and entertain a reader who did not even know Dr. Summers. The Publishing House has issued the book in splendid style, and we congratulate all concerned in its preparation and publication.

— "Hand Book of Bible Biography," is a new book by Rev. C. R. Barnes, and published by Phillips & Hunt, of New York, and Cranston & Stowe, of Cincinnati, Ohio. This is a most excellent work. In a moment you can turn to any name of Sacred Biography and get all you want in a nut shell. It will be specially helpful to Sabbath-school teachers and scholars.

— "Theology of Christ" is a new book of 305 pages, by Rev. J. P. Thompson, D. D., LL.D., and published by E. B. Treat, 757 Broadway, New York. Price $1.50. This book does not attempt to give the life of Christ, but simply evolves from His own words the Doctrines that Christ taught. The author takes up a subject and gives what Christ himself taught on that subject—not what the inspired penman taught, but Christ's own words.

— "Hymn Studies" is the name of a very valuable work of 475 pages. It is an illustrated and annotated edition of the Hymnal of the M. E. Church (North). This book gives the hymns, and under each one a brief note of its author, the circumstances under which it was written, and other interesting items in reference to it. It will be seen at a glance that this is a very interesting and valuable work to the many thousands of people who love and appreciate so many of the grand old hymns that have been sung by us and by our fathers and mothers in the years that are past. It is edited by Rev. Chas. S. Nutter, and published by Phillips & Hunt, of New York, and Cranston & Stowe, of Cincinnati, Ohio. The price is $2.50. Like all their books, it is printed with good taste and in the finest style

Comments on Current Events.

— We give most of our space this week to communications.

— The *Western Tribune* is the name of a new paper soon to be published in Ashville, N. C.

— Bro. D. W. Bain informs us that he expects to have the Minutes of our last Annual Conference ready to deliver in a few days now, sometime within the next week.

— Rev. Sam. Jones has just closed a remarkable meeting at Jackson, Tenn., of two weeks duration. About 300 conversions took place. The Mayor of the city, who is not a member of the Church, addressed him a letter, thanking him on behalf of the entire population of Jackson for the great good wrought by and through his efforts.

— The Florida Conference is just over. Bishop Parker presided. Revs. W. W. Wadsworth; Dr. W. C. Bass, Dr. R. C. Oliver, Dr. J. L. M. Curry, Dr. McFerrin, Dr. Hinton, J. W. Burke, M. J. Hunt and W. C. Dunlap were among the visiting brethren. The Conference has 12,335 members, reported 828 infants baptized the past year, 898 adults, and $3,100 raised for missions.

— The Grand Lodge of Masons met in this city last week. There was a large attendance and a pleasant meeting. The Oxford Asylum was reported in good condition. The officers of the Grand Lodge for the ensuing year are as follows: Fabius H. Busbee, Grand Master; Charles H. Robinson, Deputy Grand Master; Samuel H. Smith, Senior Grand Warden; H. A. Gudger, Junior Grand Warden; William E. Anderson, Grand Treasurer; Donald W. Bain, Grand Secretary.

For the Advocate.

Greensboro Female College.

BY REV. J. D. ARNOLD.

It was my pleasure to spend the Xmas holidays at this old and honored institution of learning, and with your permission, I will give your readers a few of my impressions.

Where could one go to have called into livelier exercise the finer sensibilities of head and heart? Dr. Fitzgerald is right, in a late editorial in the "Nashville," when he earnestly urges the Church to look well to the education of her daughters. It is the very fountain head of our well-being as a people. Keep it written up.

XMAS AT COLLEGE.

I found that many of the girls had gone home to spend their Xmas holidays, but a good crowd was left at the College, and you may be sure they were not forgotten. The express wagons came piled up with boxes—boxes from home—boxes brim full of turkey and cake, and pickles and *love*. Now, if your painter wants to catch the light of unalloyed happiness, take it from a school girl's face with a Xmas box from home and mother.

And here, too, came the Xmas cards—white-winged messengers—with birds and flowers, and sweet messages, and happy hits and happy hints—all speaking the language of love and fond remembrance. The man that invented Xmas cards should have a vote of thanks and the "freedom of the town."

Busy heads and hearts had been planning amusement for the girls. On the "night before Xmas," all assembled in the spacious dining room. The tables had been removed, and now for fun. At one time all joined hands in a great circle for "oats, peas, beans and barley grows," and then again engage in lively contest for the "musical chair"—and now separated into groups, they make the room ring with merry girl laughter. It was pleasant to see the teachers leading the sport with a will. This part of the programme was concluded by a very happy rendition of "Old Mother Hubbard." I may tell you at some time how the subject was treated.

And now, Xmas morning, with its happy greetings—its many tokens of friendship, its many tokens of love. One of the most interesting incidents of the morning is the distribution of mail. Order here as everywhere. When breakfast is over all remain seated at the table. The box containing college mail is placed before the Doctor. First, a servant delivers the teachers' mail to them, and then amid profound silence he calls the names of those having letters—and you may be sure he has an attentive audience. All retire except those whose names have been called, and the letters are distributed. Take my advice and write to your girls often.

Xmas dinner is an event in college life. Artistic skill had been displayed in arranging and decorating the tables which were loaded with good things. There rose in the center a pyramid of fruits and flowers. All received due attention.

On Xmas night we had music and recitations in the college parlors. As I looked over that group of girls, I could but be struck with their happy, healthy appearance. And I could but remark how refining and elevating are all these surroundings.

TAKING CARE OF THE GIRLS.

Now, a word about the way in which our girls are cared for at Greensboro. I have had girls here for two years, and I am well aware of the anxiety that fathers and mothers feel as they sit by their fires at home and wonder if their dear girl is comfortable. Indeed, it is a great responsibility that devolves upon any one who undertakes to provide for the physical comfort and moral and intellectual training of a young girl. Great confidence is reposed in them, and I give my honest conviction when I say I believe that at Greensboro they strive to be faithful to their high trust.

Every room is furnished with a bureau, wash-stand, table, wardrobe, and a good bed. Every room is lit with gas, and in my own case this quiets many an anxiety. There are no lamps to be turned over. There is an abundance of the very best wood brought to every floor by an elevator, and rolled very near the door of every girl. Every morning servant girls make fires in every room, so that in comfort the ladies can make their toilet and be ready for prayers and breakfast The table fare is good, and as far as I have heard, this is the one sentiment about that matter.

When sick, I am satisfied the girls are cared for quite as well as if at their own home. Here, they have had to make it a study. The College is fortunate in having Mrs. Pell—a motherly, faithful woman, in charge of the sick; and it was a happy thought of those who loved her to recognize, in a handsome Xmas present, her kind services. Skilled physicians can be had at a moment's notice.

PHYSICAL EXERCISE.

Provision is made for physical exercise. In the chapel I find dumb-bells, Indian clubs, wands and rings—all to be used in connection with the beautiful calisthenic drill. I think it will be well when our female schools shall give much attention to the physical training of our girls. If I should offer a medal, let it be to the girl who could handle Indian clubs with most grace, ease and endurance.

MUSIC.

When I left they were making ready a floral offering of welcome to Miss Ellsworth, who had taught with marked ability in the music department in past years. She again takes her place in this department, and I am told she has rare ability.

I am here reminded of a conversation had a few days ago in Virginia, with a man of large experience and fine practical sense. He had for many years been President of the Board of Trustees of a Female College. He said he heartily approved the plan of thoroughly qualified women teaching women, and especially in music.

BUILDINGS AND GROUNDS.

As one looks upon this large, well-constructed building and its happy occupants, with young life just blooming into womanhood, he can but think what a responsibility, what an opportunity rests with the Faculty and "Management" of this great enterprise. The building is commodious. The new observatory, reached by five flights of steps, overlooks the surrounding country. The grounds are spacious. It only requires time and money to make them a veritable paradise for birds and school girls. They say the "Management" has the *money*, and there'll be no trouble about furnishing *time*.

THE VENERABLE PRESIDENT.

Dr. Jones seems to be doing hard work, and doing it well. While his head is white his step is elastic. He seems to me to enjoy the confidence and affection of his girls.—There is nothing like terror or fear. For 39 years he has been in the fore front of our female educators. For much of this time at the head of Greensboro Female College, and through what vicissitudes has he followed its fortunes. I spent an hour in his study on Xmas day, and while there was the sound of joy in the air, yet a shadow of sorrow rested on the heart—such sorrow as the first Xmas, after a sad parting, must always bring to a bereaved father and husband. And we may not speak of years of service and years of trial, and not recall the memory of the "womanly woman" who, for more than a quarter of a century, filled her responsible position as few women could.

GIRLS RETURNING.

I heard the Dr. state that he had never known the girls to return more promptly after Xmas than they have this year. May its halls long be crowded.

North Carolina Methodism.

—Rev. J. E. Woosley's Post office is Earpsboro, N. C.

— Rev. A. D. Betts writes: Watch-night at Trenton was well attended, and was a solemn, profitable occasion.

— The District Stewards of Trinity College District meet at Trinity College, N. C., Feb. 20th 1885. See notice under appointments.

— Rev. L. L. Nash received a suit of clothes from *one* of his stewards, and not from the stewards, as it was printed in our issue of Jan. 7th.

—The Shelby District Stewards are called to meet in Shelby, N. C., Feb. 18th 1885. See notice under appointments for that district.

— Rev. H. T. Hudson is slowly improving. A note from his wife brings us this cheering news. He is still feeble, but somewhat improved since our last report of his condition.

—Rev. J. R. Brooks intended to say "commendation of Natural Law" &c. instead of "communication of Natural Law" &c., as it was published in his little note endorsing the volume.

—Rev. Dr. M. L. Wood requests the pastors of Southfork, McDowell, Morganton, Burke and Rutherfordton circuits to inform him where their 1st Quarterly Meetings are to be held.

— Our new preacher, Rev. J. O. Guthrie, preached for us on the first Sabbath, and preached a sermon that was liked by all who heard it, and our people are well pleased with him.—*Cor. Lenoir Chronicle.*

— We congratulate the people of Kings Mountain circuit on securing Bro. H. F. Wiley to preach for them this year. He is a forcible speaker, and preaches with his whole soul. We were sorry to give him up.—*Cor. Lenoir Chronicle.*

—Rev. E. L. Pell writes: Our church at Aurora began the new year by paying a debt of nearly one hundred dollars, which had long been a great burden and a serious hindrance to the growth of the Church. And the pastor thinks that he did not injure himself in the estimation of his people a particle by presenting this matter and pressing it right at the beginning of his pastorate.

—Rev. Dr. N. H. D. Wilson was in the city last Saturday and Sunday and held his first Quarterly Meeting at Person St. Church. He has greatly improved in health, and opens his work very hopefully and cheerfully. He is greatly beloved and warmly welcomed on the District. His sermon at 11 A. M., the first he has preached in four months, was an excellent, impressive one. The Love Feast on Friday night was a fine meeting. The charge is in a good condition.

— Rev. J. C. Hartsell, of Gaston Ct., writes: Please allow me to say in the nice, new parsonage at Brevard Station, N. C., and before we had time to rest, we were pounded severely by the kind people of this community. Many thanks to all concerned. The people on the Gaston circuit, during last year built a nice parsonage, and we are in it to our great comfort and satisfaction. Last year we paid $110 house rent, that in four or five years would build a comfortable home for the pastor, and yet a great many fail to see it perhaps in that light. Every circuit ought to have a good parsonage. We have have had a hard struggle to build ours, but a great deal can be accomplished through continued prayerful effort. May God bless and prosper all our people.

—Rev. I. A. White, of Double Shoals circuit, writes: If you will allow space in your much appreciated paper, I would like to say, that we reached our new home, (parsonage Double Shoals) on the 29th of Dec., found Miss Eaves and Mr. Torrence, members from the furtherest off appointment, and Bro. Jackson, one of our Stewards, awaiting us—others of the circuit had come and deposited their baskets and left, as it was growing late in the afternoon. Shortly after our arrival, we were summoned to the dining-room where we found a table well supplied with good things, and much that the table would not hold, so we fared "sumptuously" for some days, the brethren have since replenished the store, so we are yet faring "sumptuously" every day. One who has been for two years on a mission can appreciate such kindness as few others. Will let you hear from us at another time.

— Rev. W. J. Scroggs, of Stokes circuit, writes: My thanks are due, and are hereby tendered to my congregations at Germanton and Stokesburg, through Miss Bettie Leak for the present of a nice Conference suit, also to the people of the circuit, generally for substatial remembrances, and numerous presents. We have had a laborious, but very pleasant and successful year. Nearly one hundred additions to the Church; with the material and spiritual interests advancing. The circuit is equipped with most excellent churches, and with a splendid, new parsonage, for which my predecessor, Rev. P. L. Groome, deserves very great credit.

—Rev. J. Sandford, writes: The 1st Quarterly Conference for South Edgecombe circuit, was held at Toisnot, embracing the second Sunday in Jan. Bro. W. H. Moore, the new Presiding Elder was present and impressed himself as no ordinary preacher, besides conducting the business of the Conference with an eye single to the best possible means to advance the interest of the Church, he preached three first-class sermons, attended Sunday-school and class-meeting, and gave us the benefit of his godly conversation yesterday. Our reception has been just as pleasant as we could wish. On Thursday morning, 2:30, my wife and daughter arrived in safety, and at 7 o'clock that night, the little parlor was filled with men, women and children, each with some substantial expression of kindness, which when deposited, and family introduced and welcomed, we joined in humble prayer; and together, thanked God for mercies past, and implored His blessings in our new relationship. We were prepared by the retiring pastor, Bro. Cordon, to find a pleasant people, and we humbly hope the pleasure may increase as we get better acquainted.

—Rev. F. D. Swindell writes: We moved to Monroe the 2nd of Jan. Our reception was gratifying, both mentally and phisically. The ladies had, as usually, been at work. Among the things provided, was a new and elegant black walnut set for bedroom. The night after we reached here we were profusely "pounded." The church here has a substantial membership and a fine congregation. All that is needed to make Monroe specially disirable is a parsonage, that we expect to have before another Conference.

—Rev. J. B. Bailey, of Lincolnton circuit writes: I wish to notice through the columns of your paper, also to express our gratitude to the members of the Church for the very kind reception given us on our arrival in Lincolnton. We were met at the depot and conducted to the parsonage where we found several ladies waiting our arrival. Pleasant countenances, flow of soule, genial conversation and very kind words made us feel at home among true friends. Anticipating the wants of an itinerant minister, every thing necessary for our comfort in the way of a good house well furnished, pies and an excellent dinner were at hand, and well served up, chicken was included in the bill of fare as I was their preacher. I found upon examination many other substantial evidences of genuine hospitality in the pantry which were highly appreciated by us. May heaven's richest blessings be upon them, and eternal life be the result of their christian labors. I will look after the interest of the paper as soon as I get properly to work.

—Rev. T. S. Campbell, of Lexington, writes: I reached this charge, the place to which the Bishop was pleased to assign me, on the 16th of Dec. and received a most cordial welcome by the people whom I had served and left four years ago. I was appointed to this place when it was first made a separate pastoral charge, by Bishop Doggett, in 1878, and served it three years. The church grew steadily while I was in charge. My successors, Thompson and Stone, were vigilant and faithful. There has been a growth of enterprise, business and resources in Lexington, with growth in the Church about equal to the growth of population. These people have only good things to say about former pastors. Since my arrival my own health and the weather have interfered with our church services. To date only two Sabbaths have been occupeied. But the at ention and interest shown are encouraging. We have hope that this year may be as the former and more abundant. Pray for us. A pleasant surprise it was to us on the night of the 9th inst., when our home was invaded by a donation party—scores in number, joyous and happy, with scores of packages of things substantial and useful that filled our larder to repletion. We should indeed be stolid did we not appreciate such evidences of interest and good will. We have never failed to find hosts of friends wherever we have been, but none kinder than the Lexington friends.

—Bro. L. L. Massey, writes: In the year 1878, the Sabbath-school at Massey's Chapel (Durham circuit) was organized by Rev. B. A. York, who was then teaching school close to that place. Owing to the peculiar surroundings of the place, and the predominating influence which swayed the larger portion of the community averse to Methodism, it was predicted by many that failure would be the result; but it has struggled on through the past six years of its existence, regardless of all opposition, relentlessly pursuing its own course, baffling against many odds, and triumphing over many difficulties, by its patient toil, untiring perseverence, and unswerving integrity, until to-day the victory is complete, the triumph is gained, and the Sabbath-school at Massey's Chapel stands upon a firm and sure foundation. In compliance with our practice of giving an annual reward to the scholars in the past, we delighted the scholars this year with a Christmas tree on the night of Dec. 24th. Notwithstanding the inclemency of the weather, a very good audience had assembled by the appointed hour, the services were opaned with prayer, Rev. P. H. Massey leading, then, after explaining the absence of Bro. James H. Southgate, and Rev. J. T. Lyon, who were to deliver addresses on the occasion, Rev. P. H. Massey was called to the floor. To those of your readers who are acquainted with this brother of the local ranks, it is unnecessary for me to say his address was entertaining, and to those who are not, any synopsis that I could give would fail to give justice. Your humble scribe then arose, and in his feeble way, addressed the audience, for perhaps fifteen minutes, upon the Sabbath-school as it stands related to the soul of man. It is needless for me to attempt a description of the tree then exhibited. The eager, upturned faces of the children, as they one by one, received their Christmas presents, bespeaks in silent language, the thanks of the happy recipients. Without discord or dissatisfaction, our festival passed pleasantly by, and all feel that it was a grand success.

—Fayetteville has had a large fire. The large store of Mr. Frank Thornton was burned and the entire stock of goods, and one or two other buildings.

For the Advocate.

Natural Law in the Spiritual World.

EDITOR ADVOCATE:— I have just been reading "Natural Law in the Spiritual World,' and had determined to call specially the attention of young preachers to it through the ADVOCATE, when Mr. Kingsbury's notice appeared. It was recommended to me by Dr. Hudson several months ago, and I immediately sent for it. After buying it, while engaged in other reading, I put it into the hands of a cultivated lawyer who was charmed and deeply impressed by it. Occasionally I read a book that arouses and stimulates every mental power, and opens to me a new and hitherto unexplored circle of thought. I could mention, perhaps, a dozen that stand out prominently, and have left a lasting impression—some of them books that this author quotes. But higher than any other, this book stands in many respects. Mr. K. has not overdrawn or exaggerated in the least. His language is the embodiment of truth and soberness. The book has elicited much criticism from the highest sources. Two or three observations have either been suggested or confirmed by the reading. 1st the Bible, when properly interpereted, inculcates philosophy. Most of the old writers of apologetics in attempting to vindicate the Bible against the charge of inharmony with science, disclaim for it scientific teaching. This concussion surrenders one of the strong holds of revealed religion. 2nd. Most of the preaching that is done is simply a play upon the surface of truth, the root thoughts and vital stamen of revelation not being discovered by the average preacher. And in this, I do not criminate others without condemning myself. 3rd. The amazing defectiveness of ministerial education, in consequence of which a large per cent. of the ministry are disqualified for a deep, analytical, searching insight into, and a clear and full unfolding of the Scriptures. Too many young men are urged by short-sighted friends into the ministry, when they ought to be advised to put themselves under first class instructors in the school-room. The day is not far distant when a scientific education will be as imperatively demanded of a preacher as a knowledge of theology. The truth is, every preacher ought to have a thorough training in natural science wherever it is possible. I am glad that some of our young preachers have appreciated the educational idea sufficiently to suspend the itinerant function for a while, and have begun to prepare for more effective service by improved equipment. If I had the ear of others that I know, I should say, "Go and do likewise.'

This book can be bought from Jas. Pott & Co., 12 Astor Place, N. Y. Pub. price, $2.00, or from DeWolf, Fisk & Co., 365, Washington St., Boston, for $1.40. Title of the book—Natural Law in the Spiritual World, by Henry Drummond, F. R.S.E., F.G.S.

J. T. BAGWELL.

Winston, N. C., Jan. 15th, 1885.

For the Advocate.

From Rocky Mount.

In 1875 we made the transit from Kinston to Mt. Airy. In 1885—almost a decade, exactly nine years, we make it from Mt. Airy to Rocky Mt. *Then* we made it almost from seaboard to mountain top; *now* almost from mountain top to seaboard. *Then* we moved off the railroad, now on it This is itinerancy *on a stretch*, with a long rest in the interim. Our move was through rain, ice and mud for two days, when we struck fair weather and the cars. The nights spent with Bros. Green, Helsabeck and Harris were pleasant ones. We were met at the depot and welcomed to our new field of work. The kind ladies of this place were thoughtful and gave us timely aid in furnishing and adjusting our home. Last Tuesday night we had a most pleasant visit from both ladies and gentlemen, and were made the recipients of substantial expressions of esteem and love. We heartily reciprocate the kind feelings so warmly expressed and enter upon our work with cheerfulness and hope.

We have four appointments, three on and the other convenient to the Wilmington and Weldon Railroad. It is a pleasant work. We find in Rocky Mount all we expected, yea, a little more, but we can better write of the place and country when we have been in them longer.

To-day we received the first copy of the ADVOCATE in our new home and like its make-up. Dr. Harrison on the Atonement we like on a hasty glance. Dr. Smith is a pleasant writer and has a pleasant way of advertising his books. We like his catechism, his bi-monthly letters will enrich your columns. We congratulate Dr. Yates on the conclusion of his Baltimore speech on "The Mission of Methodism to the Extremes of Society," regretting our failure to get the paper containing the first part of it, calling as we did, at two houses to-night on that business.

And now lastly we shake hands hands with you on assuming entire control of the ADVOCATE, regretting, yet approving, the retirement of Dr. Black. May it long live and prosper in its work of usefulness.

JAS. WILLSON.

Rocky Mt., N. C., Jan 15th 1885.

A Good Deed.

MR. EDITOR:—Allow us to state through the ADVOCATE that Burgess Nichols, of Charlotte, N. C., has kindly donated to our Church at Newton, one dozen nice chairs. To him we return our sincere thanks. May he live long to sell furniture, and may our people give him a call when they want to buy.

M. O. SHERRILL,
Ch'm Building Com.

For the Advocate.

A Letter From a Layman.

DEAR BROTHER:—Having been confined to my room for nearly three weeks since Conference, my mind has floated out with the preachers. In imagination I have seen those who were sent to new charges, gathering up their little all and cheerfully going where the Master has seemed to say, "Go, preach to these my sons and daughters salvation free and full." These charges, so well known to the itinerant preacher, fill the mind with anxiety and fear, yet trusting they go.

With what submission and courage did they receive their appointments. Christian heroes indeed, and now through the ADVOCATE we begin to get tidings from them, begin to hear how hospitably they were received by their new charges, giving them greater strength in the gospel and renewed courage to go whithersoever sent, feeling that God will take care of His servants if they but trust Him. And now what is to be the outcome of the work for 1885. I trust the harvest will be great, that thousands who now are walking in darkness will be numbered with the children of light. I fear that we laymen are apt to place too many responsibilities upon our preachers as though the work is all theirs and we have nothing to do. Hence a faithful pastor is often led to be discouraged as he witnesses the indifference and coldness on the part of his membership. Brethren, there is a work for each of us, and no man can do our work and if he could we would have no reward. The faithful brother or sister is surely rewarded. How apt some are to feel that they have nothing to do, and look idly on, and are severe critics as to what others do.

Let us all as Methodists do what we can for the Master, knowing that none are perfect. Let us pull together, overlooking mistakes and imperfections, let us attend preaching and prayer-meetings and let us all take a part in the great work of saving souls; and when we do this, when all try to work for the Master, then will sinners become interested, then you will hear the shouts of new born souls and then your pastor will find that he is being sustained, and a new life will be awakened in him. Oh, my brother, we are not one in the Lord as we ought to be. Let us throw aside the spirit of fault-finding and gather up all the good we may. In finding fault with others, let us look into our own hearts and see if a large portion of the difficulty is not right there; some men are *cranks* and would have all men wrong except themselves. They would be counted very pious, and yet neglect the prayer meeting &c., coming out now and then, and continually finding fault with everybody except themselves, such men not only work harm to the cause, but to themselves, for men lose all confidence in them. I fancy some preachers unfold your papaper, (perhaps borrow it) to see what good you may have to say, not much Christian spirit in that and such men are always fault finders, and will be to the gates of death, and if they pass into glory how far their minds will be changed remains to us unknown. We should let our light shine in our daily acts, and not up a fight that in our estimation is brilliant, but which others fail to see. Let us be true, humble, devoted Christians, working while the day lasts for the night will soon come. Oh what an army we might present in front of the enemy if we would only stand up as on one man, and what a victory we might achieve the coming year for Christ. What a grand Conference we had at Wilmington; how that people seemed to enjoy it and with what regrets they parted with their guests. No! as you say, the Conference is not a burden wherever it goes, but a great blessing to the people.

And now, Mr. Editor, it does seem cruel to break up such a grand old Conference, she is now a power among the Conferences. Bishop Parker, I was told, said that he could wield the Conference with more ease than a smaller one, could fill the appointments with more satisfaction. Then why be shorne of our strength? Men of promise intellectually, and of firm spirituality hardly ever seek a smaller Conference. My own opinion is that the masses of the *laymen* prefer to see the Conference remain as it is, and surely their wishes, to a certain extent, should be regarded. I think I see many difficulties in the way of division, and out of it will come confusion and trouble, all action should be based upon that principle, which is for the good of the cause which we as Methodists advocate. As it is we are a large influential body, growing stronger—yet stronger. It is a mistake that we are so large that it's getting difficult to find accommodations. There are at least ten appointments within our bounds fully able to take care of the Conference. What good is to come of division and how much trouble may grow out of it! Then why not remain the same *grand old North Carolina Conference*?

I do not write this to provoke discussion, these are simply thoughts suggested by what I look upon as the real situation and the love I bear for all the brethren of the body and the sadness in view of the fact that we may be separated. Let us be careful how we loose our present moorings and study well the great interest of Methodism. Let us not jump at a conclusion to gratify individual interest, but let the grand work of the North Carolina Conference loom up before us as she moves forward in her strength to conqer high above all personal ambition.

Yours truly,

W. M. PARKER.

Wilmington, Jan. 12th 1885.

—The work of laying the cross-ties on the Louisburg and Franklinton Railroad has been commenced, and will be kept up with grading. The authorities say that the road will be completed by the first of June.

The Secular News.

—See Allison and Addison's handsome advertisement in this issue.

—See new advertisement of Norris & Carter, and of Ludden & Bates.

—The Industrial Exposition at New Orleans is drawing crowds of people to the Crescent City.

—A round one hundred million dollars were invested in the manufacturing and mining resources of the South the past year.

—On last Thursday of the 38 States of the Union 23 had Democratic Governors. There are now 31 Legislatures in session.

—Maj. John W. Daniel, of Va., has been invited to deliver an address at the dedication of the Washington monument.

— The special election was held in the 5th North Carolina Congressional District on last Thursday to fill the vacancy in Congress occasioned by the resignation of Gen. Scales. Jas. W. Reid was elected to fill the unexpired term.

—The President has directed the consolidation of the internal revenue districts of North Carolina into two, abolishing the fifth and dividing it up between the fourth and sixth. Collectors Young and Cooper are retained in office and collector Wheeler is relieved from further service.

—The Legislature has done nothing of general interest the past week. It is getting work in shape to be acted upon. The committees are doing the most of the work. The body refused to increase the salaries of the State officers because it could not benefit the incoming officers. The Governor and State officers are to be installed to-day with proper ceremonies.

—Dr. J. H. Crawford, of this city has one of the most thoroughly equipped and handsomely furnished dental offices to be found in this section of country. He is thoroughly qualified and well prepared to do any kind of dental work, has one of the latest improved arrangements for administering gas so as to extract teeth without pain, all his work will be done in the best manner possible. For any thing in his line call on, or address him at No. 116 Fayetteville St. Raleigh, N. C., P. O. Box 433. See his advertisement in this issue.

MARRIAGES.

—At the residence of the bride's father, Mr. R. H. M. Paschall, in Warren county, N. C., on the 17th of Dec. 1884, by Rev. J. R. Griffith, Miss Annie Paschall, to Mr. Chas. Coleman, all of Warren.

— In Wilson N.C., on the 7th inst., by Rev. John R. Brooks, Mr. John Pastuer, of Beaufort county, and Miss Fannie Robinson, of Wilson.

— At the residence of the bride's father, A. McMichael, Esq., in Guilford county, on the 25th of Jaunuary 1885, Mr. Wm. E. McNairy and Miss Sallie P. McMichael were united in matrimony, Rev. R. M. Stafford officiating.

—Dec. 23rd, by Rev. V. A. Sharpe, at the residence of the bride's father, Mr. George T. Manley to Miss Katie Griffith, all of Caswell.

Jan. 14th, 1885, by Rev. J. J. Renn, Miss Mollie Overby, of Vance county and Mr. R. A. Robinson, of Richmond county, N. C.

— Thnrsday morning the 14th inst., at the home of the bride's father, Mr. George Ricks, by Rev. Jas. Mahoney, Mr. P. Bobbitt, of Warren rounty, to Miss Virginia V. Ricks, of Nash County, N. C.

Receipts by Mail.

W S Martin 1. J R Kincaid 2, J M Benson self 2, for M G Fisher 2, R B Harris 2, Mrs. J Bell 2, Robt. Jennette 2, and Mrs. M A Swindell 2, J A Waller 2, T J Hadley 2, D G Geddie 1, Mrs. V C Pell 2, A D Betts for Dr. F A Whitaker 2, B B John for Samuel Gattis 3, T H Walters 2, W B Doub for J W Davis 2, S J Muse 1, and A M D Williamson 2, J M Ashby for J E S Morrison 2, and for Bro. Hester 1, E J Lilly 2, F D Swindell for E A Moore 1, and for J W Townsend 50c. D T Dye 1, Mrs. H L. Brown 1, L D Hubbard 2, P L Hermon for Mrs E K Dukes 2. J Wheeler for J D Gaskill 2. C M Andersen for Mrs. T Langley 2. and Mrs M A Langley 2, A Garrison 2. J A Liles & Son for Mrs T Liles 2. H W Gorham 2. W T Noel 5. J T Lyon for J C Ferrell 1. Mrs Sallie Olmstead 1, and Robt. McAuley 2. Mrs. Dr. Lasley 2, Mrs. T M Keistler 1. J A Cunninggim for J H Buchanan 2.

Appointments.

Warrenton District—1st Round.

J. S. NELSON, P. E., Littleton, N. C.

Weldon and Halifax, Halifax,	Dec	27 28
Wilson Station,	Jan	3 4
Roanoke circuit at Littleton,	"	11 12
Ridgeway circuit, at Zion,	"	17 18
Warrenton circuit, at Warrenton,	"	24 25
Scotland Neck, Palmyra,	" 31	Feb 1
Warren circuit, Shady Grove,	Feb	7 8
Edgecombe circuit, Battleboro,	"	14 15
Halifax circuit, Pierces,	"	21 22
Wilson circuit, Mt. Pleasant,	" 28	Mar 1
Nashville circuit, at Nashville,	Mar	7 8

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville Reidsville,	Jan	3 4
East Guilford, Holt's chapel,	"	10 11
Guilford, Lees Chapel,	"	17 18
Pleasant Garden, Rehoboth,	"	24 25
Ruffin, Ruffin,	31	Feb 1
Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	Feb.	14 15
Winston,	"	21 22
Forsythe, New Hope,	" 28,	Mar. 1
Madison, Madison,	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

Newbern District—1st Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead Station,	Dec.	20 21
Goldsboro Station	"	27 28
Wayne circuit, at Salem,	Jan.	3 4
Goldsboro circuit at Carmel	"	10 11
LaGrange circuit at LaGrange	"	17 18
Snow Hill circuit, at Rainbow	"	24 25
Newbern Station,	" 31	Feb 1
Kinston Station,	Feb	7 8
Lenoir Mission, at Woodington,	"	9 10
Mt Olive circuit, at Mt. Olive,	"	14 15
Craven circuit at Lanes Chapel,	"	21 22
Jones circuit, Lees Chapel,	" 28	Mar 1
Carteret circuit at Newport	Mar	7 8
Neuse Mission, at Bectons,	"	9 10
Pamlico circuit, at Stonewall,	"	14 15
Beaufort Station	"	21 22
Straits & Core Sound at Springfield,	"	28 29

Wilmington Dis.-- 1st Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Wilmington, Fifth Street,	Dec	2
Smithville Station,	"	27
Magnolia circuit at Bryants Chapel,	Jan	
Clinton circuit, at Andrew's Chapel,	"	10
Cokesbury circuit, at Bethany,	"	17
Bladen circuit, at Center,	"	24
Elizabeth circuit, at Elizabethtown,	" 31	Fe
Wilmington, Front Street,	Feb	
Carvers Creek circuit, at Liberty,	"	14
Waccamaw Mission, at Bethel.	"	17
Whiteville circuit at Whiteville,	"	21 22
Topsail circuit, at Scott's Hill	Feb 28	Mar 1
Duplin circuit, at Kenansville,	"	7 8
Onslow circuit, at Tabernacle,	"	14 15
Brunswick circuit, at Concord,	"	21 22

The District Stewards will please meet in Wilmington, Front Street Church, on Feb. 4th at 11 o'clock, A. M.

Washington District 1st Round

W. H. MOORE, P. E., Washington, N. C.

Washington Station,	Dec.	27 28
Greenville station,	Jan.	3 4
South Edgecombe, Toisnot,	"	10 11
Tarboro and Bethel, Tarboro,	"	17 18
Williamston, Williamston,	"	24 25
Plymouth Station,	" 31	Feb 1
Columbia Columbia,	Feb	7 8
Fairfield, Fairfield,	"	14 15
Mattamuskeet, Amity,	"	21 22
Hatteras Mission, Hatteras,	" 28	Mar 1
Portsmouth & Ocracoke, Ocracoke,	" 28	" 1
Aurora, Aurora,	Mar	7 8
Swift Creek, Swift Creek	"	14 15
Pitt Mission, Berea,	"	21 22

The District Stewards for Washington District will please meet in Washington on the 5th day of March, 1885.

Durham District—1st Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	Dec.	20 21
Pittsboro circuit, at Pittsboro,	"	27 28
Durham Station,	Jan	3 4
Granville at Bullocks,	"	10 11
Durham circuit at Fletcher's Chapel	"	17 18
Haw River,	"	24 25
Alamance,	" 31	Feb 1
Person,	Feb	7 8
Hillsboro,	"	14 15
Leasburg,	"	21 22
Oak Hill Mission,	" 28	Mar 1

The District Stewards of Durham District will please meet me in the Methodist Church in Durham, Jan. 19th at 11 o'clock A. M. It is important that all attend.

W. S. BLACK, P. E.

Trinity College Dis. 1st. Round. in part.

V. A. SHARPE, P. E., Greensboro, N. C.

Uwharrie circuit, at Concord	Jan.	17
Abbott's Creek Mission	"	23
Lexington Station,	"	24 25
Montgomery Ct. Bascom's Chapel,	" 31	Feb 1
West Uwharrie circuit, New Hope	Feb	7 8
Franklinville circuit, Franklinsville	"	14 15
Trinity College station,	"	21 22
Pekin circuit, Little River,	" 28	Mar 1
Mt. Gilead circuit, Mt Gilead	Mar.	7 8
Randolph circuit Mt Vernon	"	14 15
Deep River circuit at Maroynes	"	21 22

The District stewards will please meet at Prof. Heitman,s office, at Trinity College, Feb. twentieth at 11 A. M. They are J H Lambuth, W E Wooten, J R Evans, Spencer Wood, Isham Bacon, F C Robins, W L Hurley, C L Fadgett, W P Wood, O W Carr, J J Bennett, W S Ingram, and F C Frazier. As the arrangement is all new, a full attendance is very much desired. The name of the brother from Deep River circuit is not known.

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station	Jan	3 4
Campbellton Mission,	"	3 4
Cumberland, Campground,	"	10 11
Rockingham Station,	"	17 18
Rockingham circuit, Mt. Zion.	"	17 18
Jonesboro Jonesboro,	"	24 25
Cape Fear, Memphis,	" 31	Feb 1
Carthage, Carthage,	Feb	7 8
St. John Station,	"	14 15
Ashpole Mission,	"	21 22
Laurinburg, Caledonia,	"	21 22
Maxly Mission,	" 28	Mar 1
Lillington,	Mar	7 8
Lumberton, Lumberton,	"	14 15
Robeson, Hopewell,	"	21 22

Salisbury District-1st Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Salisbury Station,	Dec.	20 21
Concord Station,	"	27 28
Mt Zion station,	Jan	3 4
Concord circuit, at Rocky Ridge,	"	10 11
Mt. Pleasant, Mt. Pleasant,	"	17 18
Salisbury circuit, at Harts	"	24 25
Rowan circuit, at Shiloh,	" 31	Feb 1
Albemarle circuit, at Albemarle	Feb	7 8
Stanly circuit, at Wesley Chapel,	"	14 15
Big Lick Mission, Big Lick	"	21 22
Mocksville circuit, at Concord	" 28	Mar 1
Farmington circuit at Smith Grove,	Mar	7 8

The District Stewards will please meet me in Salisbury in the Methodist church, Wednesday morning, February the 4th, at 11 oclock.

Statesville District-- 1st Round.

L. L. HENDREN, P. E., Statesville, N. C.

Elkins & Jonesville at Jonesville,	Jan.	3 4
Mt. Airy circuit, at Salem	"	8 9
Mt. Airy station,	"	10 11
Dobson, at Siloam.	"	14 15
Yadkinville at Yadkinville,	"	17 18
Iredell at Olin,	"	24 25
Statesville circuit	Feb.	1
Mooresville, at Wesley Chapel,	"	7 8
Rock Springs at Rehobeth,	"	14 15
Newton at Pisgah	"	21 22
Caldwell at Grace Chapel,	Mar	1
Lenoir, at Lenoir,	"	7 8
Wilkesboro, at Wilkesboro,	"	14 15
Roaring River Mission, at Dunkirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 29

The District Stewards will please meet me at Statesville, March 9th at 11 o'clock, a. m. They are M O Sherrill, T B Chire, H D Hoover, Nathan Gunn, G J Allen, M H Bestal, W M Cundiff, J W Ashby, R L Gwinn, A A Idson, W H Hurbard, W J Colbirt, R R Smith, J B Cornelius and J Davis.

Shelby District--1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby Station,	Jan.	3 4
Shelby circuit, Sulphur Springs,	"	10 11
Double Shoals, Palmtree,	"	17 18
Kings Mts.	"	24 25
Dallas Circuit, Dallas,	" 31	Feb. 1
Gaston circuit, Stanly Creek,	Feb	7 8
Island Mountain,	"	14 15
Lincolnton circuit, at Lincolnton,	"	21 22
Hickory & Happy Home, Hickory,	" 28	March 1
South Fork,	Mar	7 8
McDowell circuit,	"	14 15
Morganton circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt., at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

The district stewards will meet in Shelby Wednesday Feb. 18th at 11 o'clock, A. M. It is important that all attend.

Charlotte District- 1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	Jan	3 4
Pineville circuit, at Marvin,	"	10 11
Charlotte circuit, at Big Spring	"	18 19
Clear Creek at Mill Grove,	"	25 26
Monroe Station,	" 31	Feb. 1st
Anson ville circuit, at Polkton,	Feb	7 8
Tryon Street Station,	"	14 15
Matthews circuit at Hickory Grove	"	21 22
Wadesboro Station,	" 28	Mar 1
Monroe circuit at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Pleasant Grove circuit, Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

The District Stewards will please meet me at the Methodist Church in Monroe on Monday afternoon at 2½ o'clock Feb. 2nd. They are J. T. Barrett, R. L. Stewart, G. M. Hollebaugh, G. A. Cook O. E. Cunninggim, A. Hailes, H. W. Robbinson, H. A. Crawford, A. M. Livingston, S. B. Carpenter, J H Winchester, H. B. Adams, J. W. Swaringen. I earnestly urge all to attend.

Raleigh District-1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Person St. Station,	Jan 17	18
Brooklyn and Macedonia Miss., Brooklyn,	" 24	25
Edenton St. Station,	Jan. 31	Feb. 1
Tar River, at Plank Chapel,	" 7	8
Henderson, Henderson,	" 14	15
Oxford, Hermon,	" 21	22
Louisburg,	Feb. 28	Mar. 1
Youngville, Youngville,	" 7	8
Smithfield, Smithfield,	" 14	15
Clayton, Clayton,	" 21	22
Rolesville, Rolesville,	" 28	29
Cary, Cary,	Apr 4	5
Buckhorn, Holly Springs,	" 11	12
Earpsboro Mission,	" 18	19
Newton Grove Mission,	" 25	26

The District Stewards will please meet me in Edenton Street Church Wednesday, February the 4th, at 11 o'clock. I shall be very glad to have a full attendance of the Stewards.

COMMUNICATIONS.

For the Advocate.

Church Membership.

BY REV. L L. NASH.

There seems to be much foggy thinking on the condition of church membership. Ever and anon, there is an allusion to this subject by some body in our church papers. In the last ADVOCATE there was an article copied from the *Methodist Recorder* on this subject, which, to my mind, is calculated to mislead. It is a notorious fact, that while the Methodist have ever preached the witness of the Spirit, and urged a conscious assurance of the divine acceptance, as the privilege of all Christians, it has never made such an experience *a sine qua non* to church membership. We have only one condition previously required of those who wish to join our church, and that is a "desire to flee from the wrath to come, and to be saved from their sins." We assert that, "wherever this is really fixed in the soul, it will be shown by its fruits," and we require all who are members of the church to evidence their desire of salvation, first, by doing no harm; secondly, by doing good; and thirdly, by attending the ordinances of the church, etc., etc.

Now, there is not one word said about an experience of grace, or conversion in this condition. It is clearly implied, that all who have a desire to flee from the wrath to come, and to be saved from their sins, believe that there is wrath to come, and salvation from their sins. The test of membership in the Methodist Church is a religion that exhibits itself in deeds, and not in a profession. The church has frequently been misrepresented and charged with holding that religion consisted in emotions. Now, a new class of accusers arise, and assert that the greatest possible evils come from admitting to membership unconverted persons. And to give these charges weight, it is said "unconverted and ungodly persons, whose daily walk is not such as becometh the gospel of Christ," are admitted to membership. I am glad that I know nothing of any such ministers, as would admit any such characters to membership, even to gain their wealth and influence. There may be such, and if there are such I have no defence to offer for them.—Had they the power they would sell the Holy Ghost to a Simon Magus for money. Such conduct could not be too strongly condemned. But the conclusion that none should be admitted to membership unless they psofessed to be converted, would never follow from promises like the above. Many an anxious burdened heart, crying for an assurance of pardon, willing to do anything to be saved, and yet from the effect of a false education, or a melancholy temperament, fails to reach the happy experience of the children of God. And shall the smoking flax in such a case be quenched? Shall such a bruised reed be broken by being denied the means of grace? I have been an observer of these trials of mind for a dozen years; and while I have never failed to preach a presenr Savior, ready and willing to save now, I have found some of the most earnest souls, who trembled and dared not claim that they were saved. I have found the church the place for all such, and the sacraments means of grace indeed to them. It strikes me that the tendency of the times is to preach an easy conversion, and an easy religion; and that there is far more danger here than there is in taking earnest seekers of religion into the church. We must not lower the standard of holiness on the one hand, or prevent an earnest soul from having all the help we can afford on the other hand. The Word of God assures us that "whosoever is born of God doth not commit sin," and "without holiness, no man shall see the Lord."

The sacraments were ordained to be means of grace; and if there is anybody who needs the means of grace, it is the penitent, inquiring the way of salvation. We do not make an assurance of pardon a condition of admittance to the Lord's table; but the question is: "Do you truly and earnestly repent of your sins, and are you in love and charity with your neighbors; and do you intend to lead a new life?" &c.

There is a great deal said about unconverted persons joining the church that is mere jargon. It is evident that a mere profession of religion will not do as a test of membership; for in all the churches there are those who have been loud in their professions, who have been very irregular in their lives. The Methodist Church follows the Apostolic rule exactly, baptizing believers and their children, and then praying that the Holy Ghost may come upon them. For, mark you, there is a difference between yielding the assent of the mind to the truths of Christianity, and believing with that trust of the heart that makes us partakers of the divine nature. When Philip preached in Samaria, and the people believed him, they were baptized, and afterwards when Peter and John went down to them, they prayed for them, that the Holy Ghost might come upon them: "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." (Acts 8–16.) That is, they were baptized before they were regenerated. Now, there was a notable person among them, who wanted to buy the power to give the Holy Ghost to whom he pleased; and notwithstanding the fact that Simon had been baptized, "Peter said unto him: Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." (Act 8–20, 21.) If Simon was converted to God before he was baptized, he fell from grace very soon; but I think that he never had been converted.

It occurs to me that the trouble is not in the fact that we take unconverted persons into the church, bnt we keep people in the church who will not live right. There is no doubt but God will convert all who will believe in the Savior, and join the church, and keep their vows. But there are too many, and even among those who profess to have been converted, who do not adorn their profession by an upright walk and a godly conversation. The door of the church ought to be guarded by a pure gospel, that demands truth in the inward parts; and holds up a standard of holiness that will admit men into the kingdom of glory. And the interior of the church should be cleansed by an observance of discipline that would exclude from the fold every one guilty of any immorality expressly forbidden in the word of God. Let this be done faithfully, and there is no danger but all who come into the church would find just the help they need; and the church would move grandly on in her mission of saving the world.

I admit that it is desirable to have people converted before they join the church. I should rejoice to see the world receive the gospel like the household of Cornelius received it.—But I do not disparage the work of Philip among the Samaritans, because it differed from that of Peter at Cesarea.

Those who have been converted, and who are in the church, frequently have times of doubt and darkness, and I have known them much discouraged by being told that they ought not to be in the church. The true course is: If you have not been converted, serve God with all your might until you are. You can afford to do without everything else; but you must have religion, or you are undone forever. When the Methodist Church "invites all alike to become fellow citizens with the saints and of the household of God," she makes no compromise with sin; but extends to all the means of grace who will take her vows, and renounce the world, the flesh, and the devil. We present the plan of salvation in such a way as to leave none,

"A just pretense to perish in despair."

For the Advocate.

Christmas Festivities.

A festival of all Christian countries, observed annually, on the 25th day of December, in honor of the birth of Christ.

Shall we cease to observe it? No; I like it. Although I am getting old, my mind is crowded with pleasant and hallowed memories, from my childhood. How distinctly I remember 50 years ago, when awakened by a loud report of powder and wad from the old long barrel shot gun, I hastened to the big chair before the great log fire on the old family hearth, where I had hung my stockings, to find them filled with sweet bread, apples and candies; or to the breakfast table, to my unspeakable delight, to find nice little presents snugly hid under my plate. And then I remember my father, who, though full of innocent fun, was also full of religion. He would read from the Bible and pray. This he did every night and morning; but this time he would read the 2nd chapter of Luke, about the Shepherds, when they heard the angels singing, Glory to God in the highest, on earth peace and good will toward men, and about the wise men and the stars, and the babe in the manger, and then we would all kneel down, and he would thank God that He had spared our lives and brought us in health to see this, another Christmas festival, and that He gave His Son to be our Savior; that He came into this world, led a suffering life, and died upon the Cross to save not only us, but to save all men. Ah, this was a christian family. Thank God that I was raised in such a family! We rejoiced and made merry. We had fun, innocent fun. We had no balls, no dances, no cards or card playing, no "noggs," no such thing.

I have often been pained at the manner in which our people observe this festival. Certainly it is not a time for drinking, and reveling, and such like. O, how I was pained to hear that on the night of the 24th, at one of our churches in an enlightened community, where they had a Christmas tree for the entertainment of the Sunday-school. the devil was present with the whiskey, and in the whiskey. A number were under his influence. Profanity, even oaths, were uttered in the church. Would you believe it, members of the church, at the church, with the vile stuff in their pockets, offering it to others, some of whom, though not members of the church, had too much respect for themselves and the house of God to partake of the vile stuff.

For decency's sake, for the sake of the gray-haired fathers who love the church and the Sunday-school, for the sake of the dear children, for the sake of the church, and for God's sake, let us have no more Sunday-school celebrations here, unless we can have them managed by men who have skill, character, and moral power enough about them to control those brought out upon such occasions.

M.

For the Advocate.

The Shepherd and the Song.

Those shepherds watching their sheep on the plains that first Christmas night could never have dreamed of the great joy and honor in store for them. They must have been rough men, uneducated, and about the last audience we would choose if we wanted our finest music appreciated, but God chose them to hear the loveliest song ever sung on earth. Was it not a strange way to tell of the blessedness that had come to us? Why, He could have sent hosts of angels singing down the shining way till the whole earth would have rung with the glorious, heaven-tuned melody; but from the time the angel spoke those mysterious words to Mary until the weary, dying Savior cried "It is finished," God chose the weakest, the humblest, the poorest of earth to work out his mighty plans. And what need has He of what we call riches, learning, honor? What must our poor little distinctions seem in His sight? They are nothing; those shepherds were just as much to Him as a king on the throne. How the good old men must have wondered! No wonder they were afraid; not only was there an angel there, but the glory of the Lord. As soon as the angel spoke they must have guessed what he was going to tell them, for no doubt they were always expecting the coming of the Lord; but how surprised they were to think they had heard it first! And the other angels waiting in attendance upon the "Angel of the Lord" could wait no longer, but burst into that glorious song; and how glad they were to sing it then, and to sing it now, at the repentance of just one sinner. Have you ever wondered what kind of a tune they sang? Perhaps some of the beautiful anthems good men have composed are a little like it, and there are voices here that 'maybe' are something like as sweet as those voices, but I reckon there's never been anything just like it on earth, so those simple shepherds heard the sweetest sound that ever greeted mortal ears. And they waited till the heavenly visitors were gone clear up into heaven before they spoke. No wonder; and then it was not about the singers, but the One of whom they sang. Afterward when they found Him by the light of the wonderous star, sleeping in His lowly bed, they talked it all over, no doubt. There He lay in a manger, a poor bed and an humble place. But how little the difference of a palace and a stable to the God-child who lay there! Wouldn't you like to have been there when these men went home? Don't you think there must have been many an eager question first from the mothers and then from the children as they eagerly gathered around to hear of the strange things their fathers had seen? I can imagine it, for people were then very much as they are now, and I dare say many were ready to doubt while others were quick to believe.

I don't suppose those shepherds ever forgot for a moment the song. I wonder if they, any of them, ever saw Jesus afterward to tell him of what they had heard? Perhaps so. The Christmas song echoes down through all the centuries, and comes to us as fresh to day as to the shepherds that night. Just as true, just as precious, only instead of angel voices we have it in our hearts and in the word of God, which can never die: "Glory to God in the highest, and on earth peace, good will toward men."

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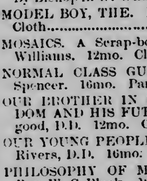

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PERSON STREET AUXILIARY.

On a dark, dreary Sabbath afternoon, Feb. 17th 1884, Mrs. Black, Miss Fentress and Miss Bagley, the officers of Edenton St. Auxiliary, met with a few of us at Person St. for the purpose of organizing a sister Society there.

All present, ladies and gentlemen, (even our old Sexton) seemed to be enthused with missionary zeal, and 25 names were enrolled. Mrs. Maggie Griffin was chosen President, Mrs. M. L. Jenkins, Vice Presdent; Mrs. B.C. Phillips, Recording Secretary; Mrs. Dewey, Cor. Secretary; and Mrs. L. Branson, Treasurer. Since that time we have gained ten new members, and although our attendance is not very good, those who do attend are faithful and zealous workers, and the home-stayers are prompt with their dues. From our small beginning, we have already forwarded to the Conf. Treasurer, $22.35, and hope to increase the amount a hundred fold during the coming year. We would ask our sisters to pray for us that we may be blessed in our work, that the work may be blessed in its results, and that the little rush light kindled at Person Street may prove a mighty beacon to those "that sit in darkness and the shadow of death."

Respectfully submitted,
LILIAN BRANSON,
Delegate from the Woman's Missonary Society of Person St. Church.

CHARLOTTE AUXILIARY.

Our Society reports 26 names on the roll, very good attendance at the monthly meetings, all have paid their dues, much interest manifested in the cause of missions; hopeful and praying for a greater interest throughout our congregation.

We have started a fund for the education of a little heathen girl to be named "Charlotte Bagwell," and hope to forward the amount early in the Spring.

We have paid to the Corresponding Secretary $3.00. and now send $28.00 by our much esteemed postor, making in all $26.00.

We send no delegate, as the Society desired to send all the money on hand to be used in the cause of Christ, praying God's blessing may attend our little mite, and that it may be multiplied ten fold to the good of some heathen soul.

If the next Annual Conference decide to meet in Charlotte, we again extend to you a cordial invitation to meet with us, praying the meeting may prove a blessing to the visited and the guest.

M. L. LITTLEJOHN,
Cor. Secretary, Charlotte Auxiliary.

NEWTON AUXILIARY.

Amount collected during the past year and forwarded to the Treasurer, $47.00. Dues from members, $31.00; Centenary offering, $16.00. Number of members, 28, number of subscribers to the "Woman's Missionary Advocate, 10. Our Secretary unites in kindest wishes for a pleasant and profitable meeting.

Respectfully,
CARRIE MAYHEW.
Corresponding Secretary.

LEXINGTON AUXILIARY.

The Society was organized on the 8th day of April 1884 with a membership of eight and it now numbers 23.

There is in the Society one subscriber to the "*W*oman's Missionary Advocate," and funds in the Treasury amount to $6.60.

The prospects of the Society are bright and hopeful, the members are manifesting a deep interest in the workings of the Society.

MRS. M. P. HUMPHREYS,
Cor. Sec.

LAURINBURG AUXILIAY.

As Correspoding Secretary of the Woman's Missionary Society of Laurinburg, I would say, we commenced our Society with a large number of members, and much interest, but some have moved away and others have lost interest in the work. A few still stand firm at their post and are doing what they can.

We humbly ask an interest in the prayers of the Society that we may do better the coming year. We send $16.-20.

MRS. M. A. ROPER.
Cor. Sec.

GOLDSBORO AUXILIARY.

Number of member of members, 37; am't collected during the year $42.

Officers for the ensuing year are: Mrs. W. H. Speight, Pres.; *M*rs. W. H. H. Cobb, Vice Pres.; Cor. Secretary, Mrs. J. Slocum; Treas., Mrs. J B. Fonvielle; Recording Secretary, Mrs J. W. Bryan.

To Mrs. E. J. Parish, Treasurer of the N. C. Conference Auxiliary of the Woman's Missionary Society:

In the absence of Mrs W. H. Speight, our efficient Treasurer, I have the honor to tender this as our report for the year 1884.

We have your receipt for $16.25, and now forward you $25.75 as our collection in full.

MRS. J. W. BRYAN,
Treas. Protem.

—Writing from Piracicaba, Brazil, to the Nashville "Advocate," Rev. J. W. Koger sends the following note of victory. Praise the Lord! "We had the pleasure of receiving six members into full connection last Sunday night, and administered the Lord's Supper to twenty-four communicants. Three of those received are pupils of *Collegio Piracicabono.* One was the mother of these. Another was the head of a large family. The other was a young American. There are some candidates not yet received, and some persons are speaking of offering themselves for membership. The college is flourishing. The opening of the present session is the largest up to date."

—The Baptists of England are certainly in earnest about missions. It has been resolved to establish ten stations, 100 miles apart, above Stanley Pool, and to send out 20 more missionaries to man them To meet the large outlay involved, some of the friends of the society are increasing their subscriptions Thus, Mr. E. S. Robinson, of Bristol, promises £500 and his son £100 a year for five years.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

PIPPIN—Sister Martha Pippin of Williamston. N. C., died full of faith, in January, 1884. Sister Pippin was one of the best Christians the Methodist Church ever knew. Peace to her ashes,

J. E. B.

SPRUILL—Sister Mary Spruill, a saintly member of our Church, died in Williamston, N. C., July 4th 1884, of consumption. She did her work well, and died, as she lived, in sight of heaven.

J. E. B.

HYMAN—Theophelas C. Hyman was born in Edgecombe county, N. C., Dec. 2nd 1824, married Dec. 2nd 1847, professed faith in Christ sometime after the late war, was stricken with paralysis in Sept. 1881. He struggled hard, sometimes improving, then relapsing until January, 1884, when heart disease and dropsy became obvious. From the effects of this combination of diseases he died on the 7th of Nov. 1884.

He leaves a wife, five children and a host of friends to mourn their loss. Bro. Hyman was a man of many excellent qualities; he was generous, kindhearted and true in every relation of life. He filled with credit to himself and the Church the office of Steward and other trusts committed to him. I was with him often in his affliction. He loved to talk of his hope, said he was only waiting the summons, had long been ready, of this and the goodness of God to him he always spoke with a great deal of emotion.

He often said his wife's devotion to God in life's trials, was the instrument by which he was brought to feel his need of Christ. She followed him to death's gate, where they parted for a season to meet in the sweet by and by, where he is, no doubt watching and waiting for her who led him to Jesus on earth.

Two of his children are in the way in which their father died. He "is happy now and they soon his happiness shall see." May the others soon give their hearts to Him who died that they might live and at last wake up in heaven an undivided family. God bless the bereaved ones.

J. E. BRISTOWE.

MORRISS—Died in this city on the 3rd of December, 1884, Mr. Willie W Morriss in the 24th year of his age. For some months he had lingered under severe bodily affliction, but always manifested a spirit of meekness and resignation. For several years he had been a member of Person Street Methodist Church, in Raleigh. The fires of affliction through which he was called to pass chastened him into a sacred nearness with God. As he realized that death was approaching he expressed himself with clearness as to his spiritual state, testifying that he realized the forgiving mercy of God in Christ, and expressing his assurance of the heavenly home that was just a little beyond. He sent messages to his comrades, exhorting them to meet him in heaven. And taking leave of his wife and little children and father, he quietly passed from the sufferings of earth into the rest that remaineth for the people of God.

N.

PHILLIPS—James Allen Phillips was born in Moore county, N. C., May 31st 1852, and sweetly fell asleep in Jesus at his father's home, Dec. 12th 1884, aged 32 years, 6 months and 12 days.

He was converted in early youth and joined the M. E. Church, South, under the ministry of W. M. Clegg, of the North Carolina Conference.

He was happily married to Miss Cornelia J. Brown, of Rampolph county, N. C., Sept., the 3rd 1874.

This union he considered a great blessing to him as he often told us. He was a gentle, loving husband and father. He never tired in his devotion to his wife and children. As a friend, he was loving, kind, "gentle as a summer breeze." His wife died six months and five days before he did He left five little children behind to mourn their loss, and try this unfriendly world without father or mother. His only concern and regret, he said, was leaving his little children, and that was deep. He had remarked to me more than once, that he felt no concern about himself.

From early childhood he was severely afflicted with asthma, so much so that he was not able to do manual labor—his occupation was a cabinet maker.

He possessed many fine traits of character, endowed with a strong and sensible mind, blessed with a clear, religious experience, sweet-spirited and gentle as a child, it was always pleasant to be with him He was one of the truest men to his convictions I ever knew, and fearless and outspoken always in denunciation of evil. He is gone at his Master's call and is no doubt now with the white robed multitude that no man can number. May God bless his bereaved father and mother and precious children. Let us meet him in heaven.

J. W. PHILLIPS.

COLTRAIN—Mrs. Susannah Coltrain, wife of Daniel Coltrain and daughter of William and Martha Welborne, was born June 25th 1816, died at her home in Randolph county, N. C., October the 5th 1884.

At the age of sixteen years she was converted and joined the Methodist Church, of which she remained a faithful member through life. She was a working Christian. In revival seasons she would go out after the young and bring them to the altar, numbers were thus brought to Christ through her instrumentality.

She was married Nov. 21st 1833, and after fifty years spent in happy wedlock, the golden wedding was celebrated in '83. God gave to them twelve children, eight of whom, three sons and five daughters, are still living.

About five years ago Sister Coltrain was partially paralized, but so far recovered as to be able to move about the house. Two years ago in October, she had a severe stroke, and subsequently repeated attacks, being confined to her chair and bed. It became my privilege as her pastor to hold several conversations with her during the last year of her life.

She expressed herself as having strong faith in Jesus, and as being in readiness to depart and be with Christ. She bore her sufferings with becoming Christian fortitude and resignation.

Hers I regarded in many respects as a model household. Husband and children attended to her every want, and waited at her bedside with unwearied devotion. It was sad to witness their grief at her departure, yet glorious to behold the triumph of their faith in Jesus.

The final stroke came on Saturday afternoon, Oct. 4th. As the full moon rose eclipsed beneath the earth's dark shadow, a darker eclipse fell across that hearthstone, in the shadow of death. Lingering about twenty-four hours, she peacefully breathed her last on the afternoon of the Lord's day.

On Monday her remains were conveyed to Union Church, four miles distant, where a large concourse of relatives and friends had assembled to pay the last tribute to her memory. Her funeral was delivered from Psalm 23rd, and her remains interred in the cemetery near by.

Thus, as one after another of our older citizens passes away, a vacancy is left in the community which cannot be filled, but the influence of a virtuous life and a godly example will linger long among us, as the aroma of precious ointment poured forth.

R. F. BUMPASS.

MISCELLANEOUS.

READ THIS.

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Still Holds the Fort in Raleigh.

Store full of Confections—Everything Fresh and Nice—Plain and French Candies.

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CIGARS AND TOBACCOS.

FRESH BREAD and CAKES always on hand.

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OYSTERS.

SODA WATER and ICE CREAM.

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FOR
LADIES AND GENTLEMEN.

First Class in every respect. Ladies at home at Moseley's. Meals furnished. Orders served. Prices moderate.

oct 24-tf

CAPE FEAR & YADKIN VALLEY R. R.

To take effect 4:19 a. m., Thursday, July 10th, 1884.

DAILY EXCEPT SUNDAY.

TRAIN GOING NORTH. No. 1. Arrive.	Leave.	NORTHERN DIVISION.	TRAIN GOING SOUTH. No. 2. Arrive.	Leave.
	10.30 a m	Fayetteville,	7.30 p m.	
00 p m	1.1 p m	Jonesboro,	4.38 "	4.51 p m.
1.20 "	2.00 "	Sanford,	4.05 "	4.25 "
2.45 p m	3.00 "	Gulf,	2.58 "	3.08 "
3.55 "	4.07 "	Ore Hill,	1.34 "	2.00 "
5.33 "	5. 45 "	Liberty,	11.58 a m	12.10 "
8.00 "		Greensboro,		10.10 a m

TRAIN GOING SOUTH. No. 3. Arrive.	Leave.	SOUTHERN DIVISION.	TRAIN GOING NORTH. No. 4. Arrive.	Leave.
	8.00 p m	Fayetteville,	7.50 a m	
9.15 p m	9.35 "	LumberBridge,	6.13 "	6.32 a m
9.43 p m	9.52 "	Shandon,	5.45 "	5.55 "
10.10 "		Head of Road,		5.30 "

Nos. 1 and 2 meet at Gulf.

No. 1—Dinner at Sanford. No. 2—Dinner at Ore Hill. No. 4—Breakfast at Fayetteville.

A hack will run between Head of Road on Southern Division and Shoe Heel after June 1st. Complete connection, both ways, will be made between Fayetteville and Charlotte and Fayetteville and Wilmington. Trains will not run to Red Springs until June 1st, 1884.

J. S. MORRISON, Gen'l Supt.
JNO. M. ROSE, Gen'l Pass. Agent.

MISCELLANEOUS.

AYER'S Hair Vigor

restores, with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured.

It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, the VIGOR is unequalled; it contains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

REV. C. P. BRICHER writes from *Kirby, O.*, June 3, 1882: "Last fall my hair commenced falling out, and in a short time I became nearly bald I used part of a bottle of AYER'S HAIR VIGOR, which stopped the falling of the hair, and started a new growth. I have now a full head of hair growing vigorously, and am convinced that but for the use of your preparation I should have been entirely bald."

J. W. BOWEN, proprietor of the *McArthur Enquirer*, says: "AYER'S HAIR VIGOR is a most excellent preparation for the hair. I know of it from my own experience. Its use promotes the growth of new hair, and keeps it glossy and soft. The VIGOR is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire satisfaction."

MR. ANGUS FAIRBAIRN, leader of the celebrated "Fairbairn Family" of Scottish Vocalists, writes from *Boston, Mass., Feb. 6, 1880*: "Ever since my hair began to give silver evidence of the change which fleeting years prescribe, I have used AYER'S HAIR VIGOR, and so have been able to maintain a appearance of youthfulness—a matter of considerable consequence to ministers, orators, actors, and in fact every one who lives in the eyes of the public."

MRS. O. A. PRESCOTT, writing from 18 *Elm St., Charlestown, Mass., April* 14, 1882, says: "Two years ago about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used but one bottle of the VIGOR, but now use it occasionally as a dressing."

We have hundreds of similar testimonials to the efficacy of AYER'S HAIR VIGOR. It needs but a trial to convince the most skeptical of its value.

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apl 23-tf

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ORGANS

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PIANOS

instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

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Steel Alloy Church and School Bells.
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WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $85 to $50. References exchanged. GAY BROS., 14 Barclay St., N. Y.

may 21-1y

The Publisher of GOLDEN THOUGHTS ON MOTHER, HOME AND HEAVEN—Introduction by Theo. L. Cuyler, D. D.—announce the 100th thousand of that work, and assures agents that have been selling it through bankrupt General Agents, they can be supplied direct from the Publisher, E. B. TREAT, New York.

MISCELLANEOUS ADVERTISEMENTS.

THE

Southern Methodist Publishing House,

NASHVILLE, TENN.,

Was established by the Church, and is the exclusive property of the Church.

"The object of this institution shall be to advance the cause of Christianity, by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals." (See Discipline, page 338, paragraph 217.)

One of the duties of a preacher in charge is "To see that all the people within the bounds of his charge be duly supplied with our books and periodicals." (See Discipline, page 80, Answer 9.)

The House is under the control of officers appointed by the General Conference, who have the good of the whole Church at heart. All ministers in good standing are considered agents, and special inducements are offered them to circulate the publications. There can be no great success without their coöperation; with it, no better system can be devised, as our preachers enjoy the confidence of our people, and are brought into pastoral contact with them. The people having confidence in him, the preacher is the most effectual agent that can be found. Let every preacher keep in communication with the House, and act as an agent in representing it before "the people within the bounds of his charge," that they may be supplied "with our books and periodicals." Our stocks are full. We rarely have a call for a religious book which we cannot promptly furnish. Let our preachers write to us for any thing they need for themselves or their members, and let them be sure that the **Christian Advocate** is placed in every **Methodist family,** and our **Sunday School literature** in every Sunday School.

Catalogues and **specimens** of the **Advocate** and **Sunday School Papers** sent free to any address, post-paid.

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JULIUS LEWIS & COMPANY,
SIGN OF GOLDEN HORSE SHOE,
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Raleigh & Gaston RAIL-ROAD.

Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	"	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	"
12 49	12.50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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AGENTS WANTED everywhere to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings with Heel and Toe complete in 20 minutes It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the TWOMBLY KNITTING MACHINE CO., 163 Tremont Street, Boston, Mass. oct 22-17t

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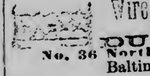
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Manufacture Wire Railing for Cemeteries, Balconies, &c.; Sieves, Fenders, Cages; Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, Settees, &c.
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Rev. Jacob Abbott, D. D.
Rev. Lyman Abbott, D. D.

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Agents Wanted—Outfit Free, and all Freight Paid. Address, H. S. GOODSPEED & CO. nov 5-1y. New York or Chicago.

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I have a lot of the Genuine Granville Yellow Tobacco Seed, the finest tobacco in the world for wrappers, cutters and smokers, which I will send to any address, post paid, for 25 cts. per oz. or 5 ounces for $1.

JAMES H. WEBB,
nov 12-3m] Tally Ho, Granville Co., N. C.

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SHOES!

To the ladies and gentlemen of North Carolina, who wish to wear good honest hand made shoes, and to the merchants who wish to furnish customers with warranted first class goods. We are manufacturing at our shops in Thomasville, N. C., a full assortment of

Gents' hand sewed Gaiters,
Gents' hand sewed French Calf Lace Shoe
Men's Stitched Downs,
Ladies' hand sewed Congress Gaiters.
Ladies' hand sewed Button Goat,
Ladies' hand sewed Lace Goat,
Ladies' hand sewed Lace Pebble Grain,

and will have manufactured for the Summer trade, a full line of

GENTS' LOW CUT SHOES,
AND
Ladies' Cloth
AND
Foxed Gaiters.

We have also a very large stock of Men's and Women's hand pegged shoes of every description and style, for the wholesale trade, made from the very best North Carolina leather and Philadelphia Pebble Grain.

Our shoes are made by honest labor and by the best shoe builders in the State. We sell for less money than you can buy shoes equal to ours in any other market. We are now the only wholesale shoe manufacturers in Thomasville. When you wish to buy a shoe that will wear longer and hurt your feet less than any other make, call for the Thomasville Shoe. If your merchants don't keep them, send your orders direct to our factory, and we will send them to you by mail or express at our expense. We will send samples to merchants. They may examine and return at our expense.

JAS. A. LEACH & CO.,
apl 2-tf Thomasville, N. C.

Greensboro Female College,
GREENSBORO, N. C.

The 38th Session of this prosperous Institution will begin Jan. 8th, 1885.

Charges moderate. For Catalogue apply to
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dec 24-tf.

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Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price List and Circulars sent free.
HENRY McSHANE & CO.,
nov 5-1y. Baltimore Md.

FAMILY READING.

The Goodness of God.

Who can compute the mighty debt
Each mortal to his maker owes?
Too brief is life the sum to count,
And yet the debt each moment grows.

God's daily bounties who can name
Confer'd to make his creatures blest
Or speak the good on each bestow'd,
That troubl'd hearts may hopeful rest.

Day unto day, from morn till night,
His special providence presides
As o'er the trackless sea of life
Each human bark imperil'd glides.

None are so great, and none so small
But need the gifts so freely giv'n
Without God's constant sovereign care
Man dies to joy—to hope, or heav n.

God is thy refuge, erring man,
'Tis he can crown with bliss thy days
Accept with contrite heart his grace,
And sweet shall be thy hymn of praise

Walk in Peace.

The temporary loss of joyous emotion, as one result of God's discipline, does not necessarily prevent his children from walking in peace. When they come to the knowledge of the "only true God," they find no possible ground of fear—that fear which is the cause of unrest. Faith—the evidence of things not seen—insures perfect peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." His hand maybe laid very heavily upon us, but faith interprets all as administered in love. Therefore joy may be absent, peace and quite may reign supreme in the soul.

We should not depreciate joy. To "rejoice with joy unspeakable" is our blessed privilege. But peace with God, through our Lord Jesus Christ, is that which our Savior especially bequeathed as the inheritance of his saints while on earth.

The Holiness Needed.

For the holiness that fights against sin, battles with temptation, keeps unspotted from the world, and lays self on the altar, there is a crying need in our time. It is a sympathetic spirit going about doing good, yet it has no sympathy with evil customs and the fashions of the world. It strives to keep clean. Against the downward pull of the world it braces itself and says, "If others do this, yet will not I." It dares to be singular and unfashionable. It keeps out of places where it would be smirched, and finds such enjoyment in its prayer-service, its Bible-sudy, its deeds of chairty, and in the innocent joys of life, that it does not hanker after the playhouse and kindred sensualities. Walking in the Spirit, it does not stoop to the lusts of the flesh.—*Dr. T. L. Cuyler.*

Hints for Husbands.

The first duty of husbands is to sympathize with their wives in all their cares and labors. Men are apt to forget, amid the perplexities and annoyances of business, that home cares are also annoying, and try the patience and strength of their wives. They come home expecting sympathy and attention, but are too apt to have none to give. Frequently they are morose and peevish, and give their attention to the newspaper, or leave the house, or seek the companionship of men at the club or the store and sometimes the hotel, while their wives are left alone and sad, borne down with family cares, and longing for sympathy and affection. A single kindly word or look to indicate her husband's thoughtfulness would lift half the weight of care from her heart. Secondly, husbands should make confidents of their wives, consulting them on their business plans and prospects, and especially on their troubles and embarrassments. A woman's intution is often better than all the wisdom and shrewdness of her "better half," and her ready sympathy and interest is a powerful aid to his efforts for their mutual welfare. Thirdly, men should show their love for their wives in constant attentions, in their manner of treating them, and in the thousand and one trifling offices of affection which may be hardly noticeable, but which make all the difference between a life of sad and undefined longing and a cheery, happy, existence. Above all, men should beware of treating their wives with rudeness and incivility, as though they were the only ones not entitled to their consideration and respect. They should think of their sensitive feelings and their need of sympathy, and, "never let the fire of love go out, or cease to show that the flame is burning with unabated fervor."

Growth in Grace.

We are exhorted to grow in grace and in knowledge of Jesus Christ Some tell us that we find the true philosophy of Chrisrian growth by reversing this order, and putting the knowledge of Christ first, as the means of increasing in grace. But the order of the apostle—grace first and knowledge second—is the most philosophical. We grow in the knowledge of Christ through the heart, and not through the head. We do know Jesus till we love him, and the more we love him the more in time our knowledge of him. The more we familiarize ourselves with the perfect character of Jesus, the more we shall admire him, just as, by studying the works of Angelo, we come to admire him the more. But admiration is not love. It kindles no furnace glow in the affections; it impels the souls onward through no losses and labors, self-denials and persecutions, to the martyr's stake. As the character of Christ folds its splendors beneath the long and earnest gaze of the student, he may be growing esthetically by familiarity with so many moral beauties, and he may become more perfectly grounded in his theological beliefs respecting the divinity of the man of Nazareth, and yet he may, in his own heart, be refusing to receive and to enthrone him as his rightful king.—*From "Love Enthroned," by Daniel Steel, D. D.*

Japanese Girls.

The Japanese girl, when she goes into company, paints her face white, her lips and the corners of her eyes red, with two slate-colored spots on her forehead. She would be thought immodest if she did not do so, as being so conceited as to think her complexion did not need improvement.

The children's shoes are made of blocks of wood secured with cord.

The stocking resembles a mitten, having a separate place for the great toe. As these shoes are lifted only by the toes, the heels make a rattling sound as the owners walk, which is quite stunning in a crowd.

They are not worn in the house, as they would injure the soft straw mats with which the floors are covered. You leave your shoes at the door. The beauty of the human foot is seen in the Japanese. They have no corns, no ingrowing nails, no distorted joints. Our toes are cramped until they are deformed, and are in danger of extinction. The Japanese have the full use of their toes, and to them they are almost like fingers. Nearly every mechanic makes use of his toes in holding his work, and I have dragged a Japanese youth across a platform by his merely holding on with his toes. Every toe is fully developed. Their shoes cost two cents and will last six months.

"I Have no Time."

This is one of the commonest excuses that is offered by a certain class of Christians who are conspicuous for not doing any personal work for the Lord. They are what Professor Drummond calls parasites in religion. They are attached to the Church, and seem to draw what little life they have from the life of others. They are vigorous and enterprising in the management and conduct of their own affairs. Generally speaking, they are very successful men. They find time for business, if not for pleasure, but can find no time for their Master, or his work. They are too tired when they come from business, or work in the close of the day, to go to prayer-meeting. They are too absorbed in their own affairs to undertake any kind of work for God.

Now, to these, and all such, we would say, with all the emphasis we can put into our words: In the first place, no Christian has a right not to have time to serve the Lord in some way. Every Christian is entitled to some time from the "cares of this world, the deceitfulness of riches, the love of pleasure and the lust of things." If he has not taken the time which is his, in right of being a child and servant of God, it is because these things have sprung up and choked the good seed which was sown in his heart at the time of his conversion, if, indeed, he was ever converted. In the second place, no Christian has a right to be so absorbed in private business or bound by secular work that he cannot respond to the daily call for service in the Master's vineyard, or to special and longer calls. We remember a young man from Connecticut who enlisted in the early part of the War. He was a watchmaker by trade, and of a thrifty turn of mind. He packed a neat but ample kit of tools in his knapsack, proposing at odd times to turn an honest penny by mending such watches as might come to him for repairs from his regiment. He soon found plenty of business. In a little while the watches of his comrades came in for repairs, to be cleaned and regulated. His tent soon presented the appearance of a thrifty and busy watchmaker's shop. Things went on in this way for some time, the officers excusing him first from daily guard duty, on the ground that he was useful in the especial line of private service which was engaging him. One day a large number of men was wanted for duty, and a double detail was ordered, and he was drawn for duty. When the sergeant called at his tent and ordered him to duty, he looked up with surprise, and some how of indignation, and said: "It is impossible for me to go on duty to-day. I have so many watches to repair."

Now, the truth was, that, in attending to his own private business, and in his eagerness to turn as many honest pennies as possible, he had entirely overlooked the fact that he was a soldier, and had no right to private business, certainly no right to refuse duty when called upon, because he had watch repairing on hand.

So it is with many of the soldiers of the cross. They have enlisted in the army of the Lord, and have quickly found their way into camp among the army of occupation. Being of a thrifty turn of mind, they have turned their attention to their own business. At first they have been excused from duty on the score of pressing private business. This has presently become a settled and fixed habit with them, so much so that, in time of special need, when workers are called for, they say: "I must be excused. I have 'watches to mend.'" In a word, they have forgotten that they belong to the Lord for service. They are ready to receive their "rations" regularly on Sundays, and confidently look for the final reward of the righteous; but, in the meantime, they are wholly given up to private business and solemnly declare that it is not a lack of interest in the prosperity of the Church or in the salvation of souls; but really they have no time to attend to such matters.

The Church of God is waging the holy war against sin and sinners, with large odds against her, to-day, so far as human helpers and workers are concerned, and mainly because there are so few professed disciples who are ready and willing to "go forth to the work and the war of the Lord." We do not say that such will not be saved, because we know that some will be saved, "being pulled out of the fire," who will go into Heaven crownless before the Lord, who build only with "wood, hay and stubble," whose works will be burned up; but we feel warranted in saying that the promise of life and salvation to such is very scant, even on the widest interpretation of the word of mercy; and certainly, there will be no "Well done, good and faithful servant." On the other hand, we fear that many such Christians will hear the word: "Thou wicked and slothful servant, take the talent which was his and give it to him who had five talents." Nay, the worst of the whole matter is that the most of these slothful servants, who are "mending watches" on their own account, and wholly excusing themselves from doing their Lord's work, are those who have more than one talent, even two or three or five talents. If the man who had one talent lose *it* and his *soul too*, because he buried it in a napkin, what shall be the end of the professor to whom five talents were committed? There be not a few who are accustomed to read the last verse of I Cor. xv. in this wise: "Be ye steadfast, unmovable, always *avoiding* the work of the Lord." How is it with our readers this week? Are you responding to the call of duty and conforming *your* business to the necessities of the Kingdom?—*Independent.*

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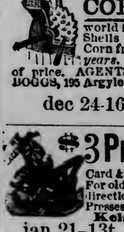

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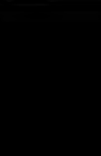

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Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily. Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.58 p m	11.10 a m
" Charlotte.	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and Southwest.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

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Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville.....	11.19 p m...	10.50 a m
Arrive Salem.....	11.57 p m...	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.....	7.00 p m...	7.20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily. ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases, or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

The Legend of the Stocks and the Babeis.

Have you heard of the Valley of Babyland,
The realm where the dear little darlings stay
Till the kind storks go, as all men know
And O so tenderly bring them away?
The paths are winding, and past all finding
By all save the storks, who understand
The gates and the highways and the intricate byways
The head to Babyland.

All over the Valley of Babyland
Sweet flowers bloom on the soft green moss;
And under the ferns fair, and under the leaves there
Lie little heads like spools of floss.
With a soothing murmur, the River of Slumber
Flows o'er a bed of silver sand;
And angels are keeping watch o'er the sleeping
Babes of Babyland.

The path to the Valley of Babyland
Only the kingly white storks know,
If they fly over mountains or wade through fountains,
No man sees them come or go
But an angel, maybe, who guards some baby
Or a fairy, perhaps, with her magic wand,
Brings them straightway to the wonderful gateway
That leads to Babyland.

And there in the Valley of Babyland;
Under the mosses and leaves and ferns,
Like an unfledged starling they find the darling
For whom the heart of a mother yearns,
And they lift him lightly and tuck him tightly
In feathers as soft as a lady's hand,
And off with a rock-a-way step they walk away
Out of Babyland.

As they go forth from the Valley of Babyland
Forth into the world of great unrest,
Sometimes weeping he wakes from sleeping
Before he reaches his mother's breast.
Ah! how she blesses him, how she caresses him,
Bonniest bird in the bright home band,
That o'er land and water the kind stock brought her
From far-off Babyland.

[*Ella Wheeler.*

LITTLETON, N. C., Dec. 26th, 1884.—*Dear Aunt Mary*: School duties and other things have prevented me from writing to you.

I was frightened when I heard that Uncle Black (for I suppose that is what I must call him) had withdrawn from the *Advocate*, for fear *you* would stop writing for us. I do hope you will continue to write for us.

I feel as if no one could interest us as you do.

Our Society is doing well. We lost our *good* preacher, Mr. Watkins, this year, but I think have another good one in his place. We miss him very much.

The Rev. J. S. Nelson, P. E., of Warrenton District has made his home in Littleton Mary Blanche Blackwell spent a week with us this fall. We liked her very much.

My sisters are all well, and would send love if they knew I was writing. I hope you, and the "Bright Jewels" are spending a merry Christmas. Wishing you *all* a happy New Year, I remain your niece, MATTIE JENKINS.

We are always glad to hear from you dear Mattie—many, many thanks for kind words—the love of my Jewels is very sweet to me, and though at some time you may have a wiser and better friend than "Aunt Mary" to help you in your work, you will never have one who loves you more, or will serve you more faithfully. So glad you have met our first Bright Jewel—hope we will all meet together in Raleigh. Loving greetings to all of our Littleton Jewels.

WILLIAMSTON. N. C., Dec. 27th, 1884.—*Dear Aunt Mary*: Please find enclosed our dues for the present quarter, also, one dollar, a Christmas offering from Hennie, which she wishes Aunt Mary to use as she thinks best. Lovingly yours, HENNIE SLADE, BESSIE RHODES and ANNIE MAULTSBY.

Thanks Hennie and Bessie and Annie for your dues, and grateful acknowledgment of dear Hennie's Christmas offering which Aunt Mary applied to our Centenary Monument. Love to each one of my dear girls.

LEASBURG, N. C., 6th, 1885—*Dear Aunt Mary*: I hope you will forgive me for not sending my dues before now. You will find 40 cents enclosed, which you will please apply to the payment of my dues, and my little brother's. You will please let me know how much we owe. My young hen is doing well; she has laid two dozen eggs, and I have sold them. I hope you will come up to see us this year. I know you would like this nice, healthy country, and you have a good many "Bright Jewels" up here who would be delighted to see you. I want to write you a long letter, but I know you have so many letters to read and answer you don't have time for long letters. So I will close, wishing you and all the "Bright Jewels" a happy New Year. I remain your little friend, MARVIN W. NASH.

Surely your young hen *is* doing nicely, my dear boy. Thanks for your kind invitation, which "Aunt Mary" would be delighted to accept. How much I would like to see all my Jewels! Your and your little brothers dues are paid up through Jan. 1885. Much love to my two brave boys—let us hear again.

TRENTON, N. C., Jan. 8th, 1885.—*Dear Aunt Mary*: I send the Quarterly report of our Society ending December 31st. Our Society is improving a little now, although we have not as many members as we had at first. I send $1 70, also an Enigma. Our love to "Aunt Mary" and the "Bright Jewels." Your loving friend, TEMPIE BETTS, Cor. and Rec. Sec.

We congratulate our Trenton Jewels on their improvement, and thank dear Tempie for her prompt report. Let us each one determine to do more and better work than ever before.

Chosen for His Worth.

One morning at the breakfast table Mrs. Grey said to her husband:

"We had such a fine rain during the night, and I think the garden had better be weeded and the walk smoothed over to-day."

"Let Sam do it," said Mr. Gray; "he is large enough."

"But he is so careless," said his mother; "Johnny would do better."

"Johnny is too small," said his father.

"Johnny is small, but he is the best worker," answered his mother. "He is conscientious, and whatever he does he does well. You can depend upon him."

So Johnny was sent to the garden to pull up the weeds, and make the walks look trim and neat, feeling very proud and happy at the honor placed upon him by his parents.

Dear children, God has work for us all to do, and sometimes he calls very young people to do important work. He chooses only those who He sees are fitted for the work. The pure in heart and life, and the earnest and faithful ones are those He wants. Try to be what He would have you, that you may be fitted for and able to do the work He gives you.

Baby Willie.

Little Willie laughed and clapped his hands, and then stretched them out to catch the pretty sunlight that streamed in upon his bed in the crib. All the children laughed, and Charlie said:

"Silly Baby."

"Not so silly, after all; it is a very pretty thought," said Mamma "It is what God wants all His children to do—catch the sunbeams. Look at Baby's face and see;" and sure enough, the little fellow had bent his head forward until the golden light was on his rosy cheeks and bright curls.

"I think I know what mamma means," said Louise, looking into the baby's laughing face. "She means catch the—the—happy, and be glad instead of cross."

"That is it," said mamma. "There is happiness all around us. If we try to catch it for ourselves and make others happy too, won't that be like sunshine?"

"Yes, and if things don't go just right we can call it cloudy weather; but we can be cheery, and so make sunbeams of our own."

"And then you will be my sunbeam," said mamma, with a pleasant smile.—*Sunbeam.*

Precious Promise.

The Lord is gracious and full of compassion. Psa. 111 : 4.

Enigma.

BY SUE KOONCE AND TEMPIE BETTS.

Who succeeded Solomon as king?
Who was the mother of Timothy?
Who was the wife of Ahasuerus?
Who was the wife of Ahab king of Isreal?
What prophet was called the Tishbite?
What did God feed the children of Isreal with, in the desert of Arabia, during their stay of 40 years?
Who was noted for his beautiful hair?
What became of the great metropolis of the Assyrian empire?
Who was Ruth's mother-in-law?

The initials of answers form the name of our beloved Presiding Elder.

Answers.

The answer to Enigma by J. A. B. S.—is Rev. Junius T. Harriss—answered by James E. Brown.

The answer to Enigma by Mamie Brummitt is—Rev. F. L. Reid—answered by Joseph Powell.

The answer to Enigma by Maggie A. Faucette is—Dr. N. H. D. Wilson—answered by Connor Burns.

The answer to Enigma by Minnie Drew is—Rev. T. J. Daily answered by Lena McWilliams.

The answer to Enigma by J. A. B. S.—is Bright Jewels Missionary Society—answered by Lessie Gilliam, and Frank Edwards.

The answer to Enigma by Mamie Thomas is—Rev. R. P. Troy—answered by Charlie Graham.

Ayer's Sarsaparilla is the most potent blood purifier and a fountain of health and strength. Be wise in time All baneful infections are promptly removed by this unequalled alterative.

That Sums it Up.

We could use all sorts of extravagant words about the effects of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff, dryness, restores original color, is a delicious dressing and perfectly pure and clean It will satisfy you. The only standard 50c. dressing.

Ayer's Hair Vigor improves the beauty of the hair and promotes its growth. It imparts an attractive appearance, a delightful and lasting perfume. While it stimulates the roots, cleanses the scalp, and adds elegance to luxuriance, its effects are enduring; and thus it proves itself to be the best and cheapest article for toilet use.

One Hundred and Thirteen Mells of Organs—In numbering the organs of their manufacture, Mason & Hamlin have reached No. 150,000. Arranged in a line these would reach one hundred and thirteen miles, or would fence the raiload on one side from the Grand Central Station in New York, to within twenty miles of Springfield, Mass. Not only does this show the great popularity of American organs, but it illustrates what was declared by James Parton to be a general fact, that he who makes the best article in his line always has the greatest success.

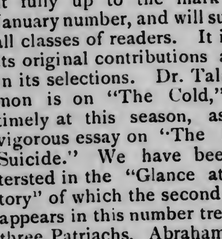
We understand that the Mason & Hamlin Company's new Upright Piano is now commanding a large sale, and is, in every way, up to the standard of their unrivalled organs. We predict a large success for this piano, which is constructed on a new system, said to be a decided advance over the prevailing wrest-pin system. —*Boston Journal.*

Attractive and Useful.

The Brown Chemical Co., Baltimore, Md., the owners of the celebrated Brown's Iron Bitters, have just issued a beautiful *Hand Book* and *Almanac* for ladies, and a complete and useful *Memorandum Book* for men. These publictions are attractive, containing a great many valuable and interesting things. They are furnished free of charge by druggists and country store keepers, but should they not have them the Brown Chemical Co., will send either book on receipt of a two cent stamp to pay postage.

Frank Leslie's Sunday Magazine for February

It fully up to the mark set by the January number, and will surely please all classes of readers. It is strong in its original contributions and happy in its selections. Dr. Talmage's sermon is on "The Cold," and very timely at this season, as is also his vigorous essay on "The Increase of Suicide." We have been much interested in the "Glance at Bible History" of which the second installment appears in this number treating of the three Patriachs, Abraham Isaac and Jacob. This series bids fair to be a very valuable as well as interesting feauture. The second representative religious journalist, depicted by pen and photograph, is Dr. W. C. Gray, editor of the Chicago *interior*. Mrs. A. E. Alexander contributes a charming sketch on "Intelligent Women," and there is an article dealing with the libretto of the new oratorio, "The Rose of Sharon," and another is promised dealing with the music of this oratorio. "The Bi-centennial of Handel" is another timely article, the great Saxon master having been born in February, 1685. The miscellaneous poems and sketches are as atractive as usual, and the illustrations as profuse. We can heartily recommend this magazine as a good family monthly and the best of its class. The price is 25 cents a number, or $2.50 yearly, postpaid. Mrs. Frank Leslie, Publisher, 53, 55 and 57 Park Place, New York.



RIDGE'S FOOD will find the $1.75 the most economical size to buy. Druggists should keep it, but if you cannot procure this size of your Druggists send the amount with full address to WOOLRICH & CO., Palmer, Mass., and they will forward a can, express paid.

LUDDEN & BATES
Southern Music House,

Converted into an Incorporated Stock Company, with $200,000 Paid in Cash Capital.

THREE TREMENDOUS PURCHASES FOR THIS SEASON'S TRADE.

$50,000 worth of Chickering Pianos at One Purchase, $20,000 worth of Imported Musical Merchandise at One Purchase, 75,000 Pieces of Sheet Music at One Purchase.

Read this, Musicians and Music Lovers. Business has rushed us the past year so that we could not post you, as usual, through our advertisements, and to make amends, we here give a few solid facts well worth taking in.

Ludden & Bates Southern Music House is a household word from the Potomac to the Rio Grande. Who has not heard of it? It is a Mammoth Music Emporium, from which a Solid Musical South draws its supplies Eleven large Branch Houses and over 200 wide-awake agents distribute its goods through every Southern State, and its yearly sales are nearly half a million dollars.

Founded fifteen years since on the Solid Bed Rock of Large Capital, Enterprise and Square Trade, it has stood, unshaken, amid financial panics, pestilence, cyclones and fires, and to ensure its permanency for generations to come it has been incorporated as a Co-operative Stock Company, with a paid up Cash Capital of $00,000, which is owned solely by the Officers and Employes. The Officers are: W. Ludden, President; J. A. Bates, Treasurer and Manager, and J. D. Murphy, Secretary.

Patrons are, therefore, as safe in dealing with this House as with any Bank, and need have no fears as to its permanency, responsibility, or guarantee. It is solid. Now notice these

Trade Items for 1884-85.

More Pianos and Organs sold yearly than by all other Southern Dealers combined. $50,000 worth of Chickering Pianos bought at one purchase in October last. Largest purchase ever made by any Southern House. Special bargains. Elegant Pianos only $240, with Handsome Embroidered Cover, Stool, Instructor, and Music Book. Organs, $24, $50, $75, $100, with Stool, Instructor, and Music Book. All Freight Paid. Easy Installment Terms One price to all, and that the lowest known. Write us, and we will save you money.

Privilege of return, or exchange, given if goods are not satisfactory. Revised Catalogue Jan. 1, 1885, free to all.

Times are hard, and money must buy more goods than it used to. The most for the money can always be had at

Ludden & Bates Southern Music House,
Savannah, Ga.

Rev. George G. Smith's
BOOKS
AT REDUCED RATES.

History of Methodism in Georgia, 538 pgs, 13 steel plates, a few copies only	$1.00
Life of Bishop Andrew	1 00
Life of John W. Knight—Methodist preacher—a wonderful story	25
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Work in the Light	5
Infant's Life of Jesus	5
Infant's Catechism	2¼
Fifty Hymns	2¼
Old Test. Lessons	5

I will also send circular of my aids for the deaf on application. This aid is intended for the very deaf and to enable them to hear conveniently, is the cheapest and best conversing tube in the world. *WARRANTED TO SATISFY.*

On all the books I will give to preachers 25 per cent discount. Address,

Rev. Geo. G. Smith
Macon, Ga.
jan17 tf]

Floriculture

Three Beautiful Clematis—1 *Coccinea*, 1 *Crispa* 1 *Jackmanni*, hardy handsome climbers, $1.00. The superb *Cannas*, *Ehrenani*, 50c. *Chrysanthemum Seed*, saved from over 40 varieties, that won 43 *First Prizes* at the great show in New York. 25c. per pkt. We give $20 premiums for the best flowers from this seed. The *El Dorado Marigold*, finest in the world, flowers 4 in. diameter, dark and light gold color, double as dahlias, 25c. per packet. The *Queen's* collection of unrivalled Flower Seeds, 30 pkts. distinct, $1.00. 180 First Prizes last year. No firm can show such a series of successes in public competition. Our *Catalogue FREE.*

V. H. HALLOCK, SON & THORPE,
Queens, N. Y.
jan 21–5t eow

Horner School,
OXFORD, N. C

A Classical, Mathematical, and Scientific Academy, with Military organization and discipline.

The Spring Term of 1885 will begin the 21 Monday, the 12th day of January

An ample corps of able instructors is provided, and the School thoroughly equipped for efficient work.

Terms for board and tuition the same as heretofore.

Send for Catalogue.

dec 24-3t]. J. H. & J. C. HORNER.

TRINITY COLLEGE,

The Spring Term will begin Jan. 7th, and close June 11th, 1885.

TERMS.

Tuition in college classes, per month,	$5.0
Tuition in preparatory department "	$3.0 to $3.0
Tuition in business course "	$3.5
Telegraphy, stenography and typewriting (extras) each, per term,	$12.5
Board, including furnished room, per month,	$9.00 to $10.00

Particular attention will be paid to the Natural Sciences, English Literature, and the Business Course.

The Faculty, now composed of seven men, are specialists in their respective departments, and, with additional improved apparatus and appliances, are prepared to meet the demands of the educational interests of the Church and patrons of the Institution.

For Catalogue and particulars address

PROF. J. F. HEITMAN,
Trinity College, Randolph county, N. C.

NEW DOUBLE COLUMN ADVERTISEMENTS.

ALLISON & ADDISON'S
"STAR BRAND"
SPECIAL
TOBACCO MANURE.

The manufacture of this Fertilizer is attended with the greatest care and prepared by us under our own immediate personal supervision, especially for growing **FINE BRIGHT TOBACCO.**

We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

For sale by Agents at all important points in Virginia, North and South Carolina.

ALLISON & ADDISON Manuf'rs. Richmond, Va.

BURPEE'S SEEDS ARE WARRANTED FIRST-CLASS in every RESPECT. FEW EQUAL—NONE BETTER—
FARM ANNUAL FOR 1885
Will be sent FREE to all who write for it. It is a Handsome Book of 120 pages, hundreds of beautiful new illustrations, two Colored Plates, and tells all about the best Farm and Garden Seeds, including IMPORTANT Novelties of Real Merit. Farmers, Market Gardeners, and Planters who want the BEST SEEDS at the LOWEST PRICES send address on a postal to
W. ATLEE BURPEE & CO., PHILADELPHIA, PA.
jan 21–3t eow

DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.
THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two: H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.
DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowls, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of *Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles,* also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG
DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma and Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, containing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh**; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - - $1 00
Or six Bottles for - - - - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER, which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. J. COREY,
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T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm

ALLISON & ADDISON'S
"STAR BRAND"
GUANO
FOR
COTTON, CORN and ALL SPRING CROPS.

This Fertilizer is prepared by us especially for the crops named, and has been used for the past fifteen years in Virginia and North Carolina with the most satisfactory results.

Farmers and planters can run no risk in using it, and can always rely with absolute certainty upon its being of uniformly high grade and free from adulteration. It is sold at the **LOWEST POSSIBLE PRICE** consistent with high quality and the use of the best materials.

It cannot be surpassed, and we ask a trial of it by all who are in search of a high-grade trust-worthy Fertilizer.

For sale by Agents at all important points in Virginia, North and South Carolina.

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NEW & RARE FRUITS PLANTS and SEEDS
and all the old reliable sorts. NONE BETTER. None Cheaper. Plants, Trees, Vines, Seeds, &c. *by mail*, a specialty. Postage paid; safe arrival guaranteed. **64 CHOICE CHEAP $1** SETS
For example: 15 splendid ever-blooming Roses, 15 sorts, our choice, $1; 14 magnificent Carnations, 14 sorts, $1; 14 Chrysanthemums, 14 sorts, $1; 36 packets choice Flower Seeds, $1, or 17 for 50c., or 8 for 25c.; 20 packets choice Vegetable Seeds, $1, or 14 for 50c., or 7 for 25c., 7 pkts. choice Vegetable and 8 pkts. choice Flower Seeds, 50c. 1 Kieffer Standard Pear, 1 Russian Apricot, and 1 Champion Quince, $1. 12 Grape Vines, 4 sorts, $1, or 12 all Concord, $1. 75 strong Strawberry Plants, 5 sorts early to late, $1. 75 Hardy Catalpa, $1. 40 Sweet Chestnuts, $1. 30 Mulberries, 10 each Russian, Black English and White, $1. For 50 other 64 $1 sets, and 1,001 things beside, send for our valuable **Catalogue** of over 110 pages, **FREE.** Every thing kept in the Nursery line, from pot plants to forest trees, including an immense stock of Grape Vines and Fruit and Ornamental Trees of all sizes. 31st Year. 500 Acres. 21 Large Greenhouses.
THE STORRS & HARRISON CO. PAINESVILLE, LAKE CO., Ohio
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CANCERS TUMORS AND ULCERS
Cured without the knife or loss of blood.—Vastly superior to all other methods. Hundreds of cases cured!! Descriptive pamphlet sent free. Address Dr. E. L. GREENE, 17½ Peachtree st., Atlanta, Ga. jan 14-4t.

AGENTS WANTED for the best and fastest selling Pictorial Books and Bibles Price reduced 33 per cent. National Publishing Co. Philadelphia, Pa. jan. 19th 4y

AGRICULTURAL.

Gleanings.

The blanket should not be used up on a horse at all in the winter, unless it is used faithfully. The great trouble in its use arises in this way: When a team has been driven a few miles to market, or the same distance for pleasure, blankets or robes are put on; but when drawing logs to the saw-mill, or doing other heavy work, they are made to haul large loads a mile or two, and return at a brisk trot, then stand unblanketed while another load is being put on. Or perhaps while driving upon the road—sleighing good, speed high—a friend is met and half an hour is spent in talking; the horses cool suddenly, take cold, and the owner wonders how it happened. Do not accustom your horses to the blanket unless you cover them under all circumstances after being driven in cold weather. The blanket is of great benefit if properly used.

The *Breeder's Journal* recommends a light harness for balky cattle, made as follows: Procure a common head halter, without a leading strap; in place of the strap, tie to the ring a half inch rope eleven feet long; about three feet back, more or less, according to the size of the animal, tie a small ring firmly to the rope; pass the rope back between the fore legs, which will bring the ring directly under the waist or girth of the animal; pass the loose end up over the back and down to the ring and tie. This makes a harness that will keep the animal from getting his head high enough to jump a fence, while it does does not torture or annoy unreasonably. Only a little practice will be required for finding the proper length for each of the parts.

One of the best plans we have seen, says the *Agricultural World*, in husking, is to have boxes holding a bushel each placed at proper distances in the field to throw the corn into as it is husked. The boxes are lifted into the wagon, and from that into the crib to empty, thus saving twice handling and needless shelling. Besides if rain comes, the ears of corn are not covered with mud, as they must be if the corn is thrown on the ground when husked.

Flax will grow on any kind of soil that produces wheat, oats, barley, corn, or potatoes, but it thrives best on a mellow soil, or one not too wet or too sandy. It also produces well on new timber clearings, especially where the timber has been burned off, wood ashes being an excellent fertilizer for it. Although in some sections it is grown principally for its fibre, yet it is said to be a profitable crop when grown for the seed alone.

Plants may be watered at any hour of the day, except when the sun is shining on the pot, or has just left it; for the earth gets hot when the sun shines on it, and then, if cold water is poured on it, will cool off too rapidly. The best time for watering flowers in summer is the evening, and in winter noon is best. Rain or brook water is always preferable to the well water.

Don't Whip Him.

It seems to be a characteristic failing of most coachmen to lay the lash on a horse that exhibits fear at an object in the street, or beside the road. Mr. Bergh, President of the the Society for the Prevention of Cruelty to Animals, says in the organ of that Society what every reasoning being ought to know, and that is never to whip a horse for becoming frightened at any object by the roadside, for if he sees a stump, a log, or a heap of tan bark in the road, and while he is eyeing it carefully, and about to pass it, you strike him with the whip, it is the log, or the tan-bark that is hurting him in his way of reasoning, and the next time he will be more frightened. Give him time to smell these objects, and use the bridle to assist you in bringing him carefully to those objects of fear.

A Sad Career.

The divorced wife of a Bonanza millionaire recently came to a mournful death principally from taking chloral, which unsettled her mind and demoralized her whole physical system. She had been weakly and ailing and felt her need of something to drown her sorrows and brace her up. Had she taken Brown's Iron Bitters she would have been invigorated so that she could have fought her sorrows off, and enjoyed healthy life. This valuable medicine cures general debility, tones the nerves, strengthens the muscles and aids digestion.

We gain as much in avoiding the failures of others as we do in imitating that in which they excel.

Opposed to Strong Drink.

"Parker's Tonic is delicious to the palate; it invigorates, but does not promote a love for strong drink; it cures coughs and colds; it purifies the blood, thus curing kidney, liver and lung troubles and rheumatism. It should be kept in every home." G. H. Sherman, photographer, Elgin, Ill. Place it in yours.

"Now's the time to give Smith's Worm Oil." feb 7th 1-yr

MISCELLANEOUS.

AYER'S
Ague Cure

IS WARRANTED to cure all cases of malarial disease, such as Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint. In case of failure, after due trial, dealers are authorized, by our circular of July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

june 4-26t.

Horace Waters & Co's
"New Scaled" Three-Stringed
UPRIGHT AND SQUARE GRAND
PIANOS.

The best and most durable made.

Warranted for six years.
Powerful and brilliant tone.
Rich singing quality.
Elegant cases in dark and light woods.

A GREAT OFFER!

We will sell NEW PIANOS in all parts of the country on the following terms:
$25.00 Cash and the balance $10.00 monthly until paid.

HORACE WATERS & Co's
WORLD RENOWNED
Parlor and Chapel
ORGANS
IN BEAUTIFUL CASES

Warranted for Six Years.
Fine, full tone and elegant finish.

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We will sell NEW ORGANS in all parts of the country on the following terms: $15 cash and $5 monthly for the balance until paid.

PRICES $50 UPWARD.
No charge for boxing and shipping. Send for our new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.
HORACE WATERS & COMPANY,
124 Fifth Ave , New York.

CATARRH
Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.
Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 1000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address Dr. C. N. BROCKINGTON,
[Mention this paper.] 309 Fourth Avenue, Louisville, Ky.
oct 22-1y

LADIES Gentlemen, Boys and Girls are making money rapidly with our Holiday Book for children BRIGHT JEWELS Special premium offer. $18 Family Bibles, elegant Silk Plush Albums GIVEN AWAY
Union Publishing House, New York, N. Y.—Cincinnati, Ohio,—Atlanta, Georgia.

HOLMES' SURE CURE
MOUTH WASH and DENTIFRICE
Cures Bleeding Gums, Ulcers, Sore Mouth, Sore Throat, Cleanses the Teeth and Purifies the Breath; used and recommended by leading dentists. Prepared by Drs. J. P. & W. R. Holmes, Dentists, Macon, Ga. For Sale by all druggists and dentists.
For sale by Williams & Haywood, Raleigh, N. C.
Lamar, Rankin & Lamar, Wholesale Agents, Atlanta, Ga.
nov 5-13t.

MISCELLANEOUS.

SHIP YOUR CONSIGNMENTS of
PRODUCE, &c.
— TO —
JONES & POWELL,
COMMISSION MERCHANTS,
AND JOBBERS OF
Grain, Hay, Meal, Flour, Mill-Feed, Coal, Wood, Lumber, Laths, Shingles, &c., &c.
JONES & POWELL,
Fayetteville St. and Central Depot, Raleigh, N. C.
sept 27-1y.

Bright Tobacco!

If you want fine, bright tobacco, use Simpson's Chemical Fertilizer. Price, $10.00 for amount sufficient to make one ton. Send for testimonials.

WM. SIMPSON & CO.,
DRUGGISTS
RALEIGH, N. C.

Also a large stock of drugs and everything usually kept in a first-class wholesale and retail Drug Store.

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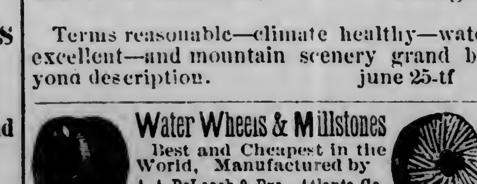

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 4 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, JAN. 28, 1885. | $2.00 PER ANNUM. Payable in Advance.

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

THE NORTH GEORGIA CONFERENCE.

Met this year in Atlanta, in Trinity Church. In 1866 the Old Georgia Conference, if a Conference which was formed in 1831 could be called old, was divided; since that time, the two Conferences, North and South Georgia, have each doubled the membership it began with. The North Georgia does not cover so large an area as the South Georgia, but is in a more populous section, and has over double the membership of her sister. She has the largest membership of any Conference in the Southern connection, except the North Carolina. The cities of Augusta, Atlanta, Athens, and Rome, are in her boundary, and quite a number of small thrifty towns of from 15,00 to 4,000 inhabitants. The workers of the Conference are a fine and average body of men as one would like to see. The work is easily manned, and while we are perhaps not overstocked with great men, we have quite a number of fine sorts, and of good culture. Our young men are especially promising. The Conference is noted for its liberal giving, and yet its wealth is not great. There is not a millionaire in Georgia, among our members, and indeed not one in any other Church in the State. Our Missionary contributions are quite respectable, and yet fall far behind what they might be. Altogether this year we gave $30,246 to Missions.

EMORY COLLEGE

Belongs to us, in connection with the South Georgia and Florida, and so does the Wesleyan Female College. The LaGrange Female College is our own. As you are struggling to build up Trinity, perhaps a little history of Emory, her struggles and triumphs, might give you a few hints. After the war the College was in almost a hopeless condition. The buildings, were in sad decay, the old Chapel in which were the teaching rooms. unsafe, the dormitories dilapidated, and the Endowment almost entirly lost. In Oxford, however, lived some of the old Professors, who were willing to try again, and Bishop Pierce put his shoulder to the wheel. How grandly he worked, history tells. Luther M. Smith was made President—he was a gifted, energetic, consecrated man, and regardless of the gloomy prospect, he went to work. Prof. Stone, who had been there long, stood by him. The State proposed to send a certain number of its wounded soldiers to College, and Emory accepted the trust, and risked the payment of the bonds. The College began to fill up, Bishop Pierce provided funds for building, and just before the panic of 1873, the patronage was respectable—then came the pressure—Prof. Smith retired and President O. L. Smith came to the place. Patronage fell off, until there was less than a hundred. The Professors received less than half their salaries, and matters were gloomy enough, but still the College held on its way, and still the cheery voice of Bishop Pierce promised deliverance. Dr. Haygood had resigned at Nashville and now he was called to the head of office—supporting himself largely with his pen, gathered around him a first class faculty—the first thing to be done was to fill up the classes. Free scholarships were offered; about 100 in Georgia and Florida—4 to each Presiding Elder's District; but the trouble was not in the matter of tuition. The young men could not pay their board. The Doctor decided on a plan to help them. Renting my father's vacated home, he established the first Mess Hall. It worked well. He then bought a larger building, boys could now get board at $10 per month, instead of $17. This hall was soon filled. Then a gentleman noted for his liberality bought another Hall, it was soon filled, and then another and another, and Dr. Haygood turned his own home into a Mess Hall, so that at present the is in Oxford an Andrew Hall, a Marvin Hall, a Florida Hall, a Georgia Hall and a Haygood Home. There are about 60 rooms which will give good lodging to 120 boys. There is no profit accruing from the board bills. All is consumed. The boys live well and are content.

THE SENEYS.

Unexpected gifts, however, gave a new impetus to matters. He gave $125,000 to Emory, $75,000 of which went for Endowment—with $50,000 a very elegant and convenient building was erected, called in his honor Seney Hall. Dr. Haygood after this Hall was built, made another departure. He organized a Sub Fresh department for those who could not enter at once on the College course, and a large number entered it, as soon as it was established. The history of the connection of Dr. Haygood with the Slater fund is well known—Gov. Colquitt was one of the Trustees, Dr. Haygood was well known, and he was at once selected, and for the time allowed to retain his connection with Emory College. The demands of the agency of that fund, and the demands of the College clashed, and he resigned his Presidency, but not until one of the Trustees of that fund had given him $25,000 to pay the last debt over the College and to do other needful work, and until he could see that one who knew his plans was ready to carry them out. This one was Dr. Hopkins, who had graduated at Emory, had been Professor of Natural Science, of Latin, and of English Literature. Before Dr. Haygood resigned, he made arrangements for establishing a Polytechnic Department, some friend in the North gave him $3,000, to buy tools and the Conferences gave him $2500 to build a shop, and so Emory has all the Departments of a College, a commercial department, and a Polytechnic department, and has in consequence nearly 300 students on the roll.

THE WESLEYAN FEMALE COLLEGE

is not far from my own home in Vineville, which is a suburb of Macon. It was established here near 50 years ago. It had many vicissitudes in its early days, and Bishop Pierce saved it from being abandoned. It was the first College which conferred degrees on women in the world. It was a comely pile before Mr. Seney gave it $125,000, with that the College building was made the most elegant in the State. There are now 250 pupils in regular attendance. The son of Henry Bass, who began his ministry in Fayetteville, N. C., is its President.

The LaGrange Female College has a fine buildiug, an excellent faculty, and a good patronage.

Speaking of Colleges leads to

CENTENARY MATTERS,

which have taken up a large share of space in the Church papers—Dr. Hendrix has done all that any one man could do to make the Centenary Collection a success. If any one has helped the Sanguine Missourian; who is the man? The papers have published what Dr. Hendrix has sent them and have most of them been silent as the grave. The Bishops are not often forward to speak, but their silence has been oppressive this year, and yet we have a report of a million of dollars Centenary Offerings. Where has it gone? To whom did we offer it? To ourselves, or to some other selves? No College has been endowed, no Mission has been strengthened, but some debts have been paid. Well, that's good. It is a good plan for one who does not want to give money away to get in debt and stay there. If he finds he is going to get out, let him buy more property and he has a good excuse for not giving, since a man must pay his debts before he gives anything away. We can't give $100 to China, therefore let us frescoe our Church and spend $500. We cannot help Brazil or Mexico, therefore let us go in debt for a new organ, and when we pay for it, let us sing the Doxology, and report a Centenary Offering. If I were not a dignified clergyman, I would say *fudge! bah!* That's no offering at all but as I am I wont say so.

THE CENTENNIAL GATHERING.

While the brethren were greeting so warmly in Baltimore, might it not have been well for some one to have asked the following questions, first of Bishop Foster: "Do you really think, Right Reverend brother," that $4,000 of hard earned Missionary money ought to be spent in Georgia, in supporting a separate Methodism, in a poor section of the State where there are not Methodists enough to halfway support the one already there? Do you think, that in Atlanta, Nashville. New Orleans, and Austin it is really necessary to pay out about $6,000 to supply the people who go to Church with the gospel according to Northern Methodism?" And I would say: "Dr. McFerrin, as you are the Belle of the occassion, do you think, with China in want, and Mexico, and Brazil, and Texas, and Florida, and the Indians all clamoring for help, that it is absolutely necessary to supply the people of Kansas, Nebraska, Montana, Oregon and Idaho, with the gospel according to Southern Methodism, that there should be two Methodisms side byside in these States and $10,000 taken from our scantily supplied Missionary purse to keep one of them alive? If you do, please tell why." A people who can't trust each other more than we are doing can't be said to love each other very fervently, at least trustingly.

Well, this is plain speech, but I am a plain, blunt man, and I am a little weary of a fraternity which is all in word. If I could, I would make every Southern Methodist preacher, who is trying to build up a Church where the Northern Methodists are doing the work well, fold his tents, and quietly glide away, and I would hold a farewell service with all those from the North who are building altar against altar in our section, and wish them a happy return to the land from whence they came. I don't sing much, if Chaplain McCabe came singing down this way and rejoicing in building one Church a day, I would point to more than one, which he has built here, and say in bad Latin, my dear Chaplain, *Cui Bono?* The Methodist Episcopal Church has a building, but no congregation; or if one at all, one which had better not be. Dr. Reid once said to me, "The solution of the trouble 'is Organic Union." "How so,' said I, if we are competent to take care of those people, united with you, are we less so apart from you?" The fact is our work in some parts of the west is not sufficiently important to be irritating to the Methodists there, and so with the work of the M. E. Church in these parts. They have some good men who are suffering needless martyrdom, and so have we in the far West. Is it possible that each Church feels itself in the fix of the man, who had a tiger by the tail—it was very disagreeable to hold on, but impossible to let go? But I began to tell about the Conference in Atlanta, and I am now on the hills of Montana, or on the Columbia, so I reckon I had better stop.

For the Advocate.

Miscellaneous Matters.

GREENSBORO—THE ADVOCATE, THE EDITOR—OUR CHURCH — TRINITY — GREENSBORO FEMALE COLLEGE.

BY REV. L. W. CRAWFORD.

Zoar was called by Lot a little City, so it was in comparison with others. Greensboro, with its suburbs now numbering 5,000 inhabitants, with its fine hotels, prosperous business, flourishing schools and many concentric railroad lines, is regarded by visitors, commercial travelers and others, as a beautiful little city—with a steady normal growth that will yet make her the rival of her older and larger sisters, Raleigh, Charlotte and Wilmington.

THE ADVOCATE.

Every year I appreciate more fully the work that is being done by the ADVOCATE. It is indeed an educator—those who read it regularly can not fail to be improved intellectually and morally. I wish I could see a copy of it in every Methodist family in the State. Our people need the information it contains—facts in regard to our history, our polity, and doctrines, our progress and the grand opportunities that God is now giving us to show in the field of achievement that we are in the highest and best sense an apostolic Church.

THE EDITORS.

I greatly appreciate the motive of brother Black in leaving the Editorial Chair in order to devote his entire time to the work of the ministry—the work to which he has been called and for which he is peculiarly fitted. The hand of the Lord is upon him and he will be blessed, and the Church will be enriched through the abundance of his labors. I am glad the paper remains under your editorial management. Young in in years yet, with fair experience, born and reared under the best Methodist influences, with rare facilities for acquainting yourself with the Church, her ministry, her membership, her polity, her resources and her wants, you ought to be able to give us a paper equal to any in the large family of ADVOCATES in literary merit and moral tone, and superior to them all in its adaptability to the wants of North Carolina Methodists. May your weekly editorials sound the clarion notes that shall stir the multitudes and move forward the hosts to nobler and grander achievements in the field of conquest.

Our Church here begins the year under the most favorable auspices—by every token Methodism is advancing in Greensboro. Notwithstanding we enlarged our Church auditorium and Sunday-school room two years ago by the addition to each of two hundred sittings, we are now pressed for room both for our congregations and school, and a second Church will be a necessity at an early day. The people who have been so kind to me for the past three years continue, in the most substantial way, to give me assurances of their abiding esteem and devotion. Already I begin to anticipate with sadness the parting hour.

TRINITY.

I want to congratulate the whole Church and especially the Committee, Col. J. W. Alspaugh, J. S. Carr, and J. A. Gray on the brightening future of Trinity College. These brethren desrve our thanks, our praises and our support. Well done, thou good and faithful servants. Brethren of the clergy and laity, if we heartily cooperate with these noble layman, Trinity College will yet be the pride of the Church and an ornament to Southern Methodism. Greensboro sent, as students, to Trinity last week six promising young men, from as many of our best families, brethren, roll on the ball and swell the number until at least 200 of our noblest youth answer to the daily roll call of this worthy Institution.

GREENSBORO FEMALE COLLEGE.

This seat of learning, so long and so favorably known to the best people of North Carolina, is still growing in popularity and increasing in patronaga. The Spring Session of 1885 opened on last Monday, Jan. 12th with 154 pupils; others are daily arriving. In discipline, in methods of instruction, in social and moral tone, in its curriculum and faculty, it is equal to the best Female Colleges in the South, and it is the purpose of its management to keep it in every particular abreast with the age, and make it worthy to be the *Alma Mater* of the fairest daughters of our *Heaven favored land.*

Greensboro, N. C., Jan. 13th, 1885.

For the Advocate.

Letter From South Carolina.

YOUR CONFERFNCE.

Although the session of your body has been numbered with the past, yet it will not be violating all rules of propriety for us to make some brief remaks relative to your last convocation. We must say, in the first place, that our visit to your Conference was fraught with no ordinary plasure, arising not only from meeting brethren beloved, but our pleasure was enhanced by the pleasant sojourn in the family of Mr. D. L. Gore, where we had a warm welcome. In fact we were favorably impressed with the citizens of Wilmington, they seem to be clever and ever ready to extend a generous hospitality to visitors.

Now, Mr. Editor, don't think that we mean to flatter when we say that the North Carolina Conference is a grand body of men, yes a body of men that will compare with any body of Christian ministers. Many of them are of fine physique, dignified in demeanor, with all the signs of mental development and scholastic training. We have the honor of making a brief acquanitance of some, and if we could had remained to the close of your session, we might have seen and known more of them.

It was certainly a great pleasure for the writer to look into the genial face of our class-mate, Dr. W. S. Black, to feel the warm grasp of J. S. Nelson, to receive the warm greetings of Sharpe, Sandford, Dr. North, J. C. Crisp and some others.

If some of these brethren have grown mentally and spiritually as they have in avordupois, they certainly have attained to a good degree. North Carolina in the main must be healthy, and she also knows how to take care of her preachers, if the rotund appearance of many is to be a criterion. We have read with some degree of interest and pleasure a part of Dr. Yate's address before the Centenary Conference at Baltimore on "The Mission of Methodism to the extremes of Society." If the latter part (which we suppose will appear in the next issue) is as good as the first, it certainly is in my humble judgment a capital paper, and clearly shows that the Dr. had comprehended his theme By the way he impressed us as a live man all over, full of energy and fire.

Dr. Bagwell, who was appointed to preach your Centenary Sermon instead of Dr. Wilson, who could not be present on account or sickness, gave us a most compact, clear, and orthodox sermon, on the docrines and polity of the Methodist Church.

We took note of some rising young men of your body, who in a few years are destined to occupy the front rank among their brethren, unless they should take on a very prevalent disease known as the "*bighead*," which they say is hard to cure, sometimes needing heroic treatment in order to eradicate the disease. Now, don't understand the writer as insinuating that the desease is more prevalent in N. C. than elsewhere. Oh, how it mars to see a Christian minister have so much of the Peacock about him, to see in him more of self than there is of grace and humility?

OUR CONFERENCE.

Was very harmonious throughout, there was not a jar in the machinery, either in the sessions, or in the cabinet, so we were told. Bishop McTyeire in our opinion is a grand man, and by his last presidency won the admiration and hearts of all. May this prince among the hosts of Isreal be long spared to the Church. The appointments as a general thing gave more satisfaction than we have known for years. This shows that every case was carefully considered.

THE EXODUS.

A goodly number of our colored population have taken (so we are informed) the Arkansas fever, and are being allured by certain parties to leave the State and go West. Numbers have also left this State and gone to Georgia to work turpentine. We are fearful that in a few years with this constant drain on this laboring class, that the Agricultural interests of our State will suffer, and that there will be depreciation of real estate. What will large tracts of land be worth if there be no one to till the soil, for we cannot import in my judgment any lubor for the South equal to those born and reared in our midst.

YOUR CONTRIBUTORS

While Dr. Black has left the tripod, yet we are glad to know that he is one of the Corresponding Editors. With the contributors outside of your State, (your correspondent excepted) and the many able within, we feel assured that the RALEIGH CHRISTIAN ADVOCATE is destined to occupy a high position as a religious Journal. Now Mr. Editor, at this late time let me wish you and yours a happy New Year, and that God's blessing may be upon you while engaged in your important and laborious work.

J. W. MURRAY.

Mullons, S. C., Jan. 14th, 1885.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

This has been a week of surprises in Congress. Without any warning, the ex-President of the ex-Confederate States was the subject of an acrimonious debate, that commanded a good deal of attention. This controversy was brought on by some opposition to Senator Hawley's resolution asking that the President furnish the Senate with the statement recently filed in the War Department by Gen. Sherman, concerning Jefferson Davis' policy. Several Democratic Senators maintained that Davis was loyal to his cause, honorable and patriotic. As many Republican Senators pronounced him a conspirator and traitor, and commented, in sarcastic terms, upon the spectacle of men who had been relieved of their political disabilities, and who had taken the oath of allegiance to the United States, lauding Jeff. Davis as a patriot. The time may come when the constitutional aspects of the late rebellion can be considered as calmly as the historical relationship of England to Scotland, but statesmen cannot yet discuss these questions without passion. The general remark of visitors in the galleries, even of those who listened with deep interest to the debate, was, that the Senate could occupy the few remaining weeks of the session with more profitable and timely themes than the Davis-Sherman controversy.

The prompt passage of the new bill to retire Gen. Grant by the Senate, and the tribute paid to his magnanity at the close of the War by Southern Senators, was another unexpected episode in the week's doing. Senator Gibson said, as a Senator from Louisiana he felt it incumbent on him to vote for the bill in order to show the good will and sympathy of the people of the state for Gen. Grant. The Junior Senator from Mississippi voted for the bill because he thought the people desired its passage. He had made a covenant with himself that on all questions that did not effect the honor of his people he would vote exactly as if he had worn the federal instead of the confederate uniform. Senator Maxey, of Texas, felt that no man had ever acted with more generosity than did Ulysses S. Grant at Appomattox. And Senator Voorhees also recalled the fact that when Secretary Stanton wanted to arrest and imprison Gen. Lee after the surrender, Gen. Grant had told Stanton that Lee was a paroled prisoner, and that not a hair of his head should be molested, There were only nine dissenting votes to the bill.

While military heroes, war issues, measures, reminiscences and scenes were being revived and discussed, news came of the death of Hon. Schuyler Colfax, the man who had weilded the Speaker's and Vice President's gavel during those stormy times of reconstruction. While his remains lay in state at Chicago the Senate adjourned through respect to his memory.

The House of Representatives surprised everybody by undertaking to pay some old debts. The French spoliation claims came up and passed. The history of these claims begins with the Revolutionary war. The bill for their adjustment passed the Senate before the holidays, so, as it only awaits the President's signature, the ancient score is in a fair way to be settled.

Represenatives who favor the passage of a bankrupt bill say they can do nothing with it this session because the Congressmen from New York city cannot be kept in their seats when there is a chance to take up this important measure.

The Senate talks about the Nicaraguan treaty with its doors locked. Some days it spends three hours in these secret discussions. Senator Miller, of California, opened the debate in favor of the treaty, and Senator Sherman followed in opposition. Both gentlemen being Republicans, this shows that it is not to be made a party question, and that it will be carefully debated.

The Inauguration committee has discovered that Washington can be so arranged as to accomodate the rest of the civilized world during March third and fourth, and make everybody comfortable and happy. The hotels and boarding houses are wonderfully elastic. The ware rooms and stores and public halls are all to be utilized for lodging visitors, and now the Department corridors are being secured for sheltering them. The station houses will be open as usual, and yet possibilities are not nearly exhausted.

Pennsylvania avenue is to be illuminated on the night of March the fourth with colored globes, placed at short intervals. Electric lights were deemed inadvisable, because their glare would destroy the effect of fireworks.

Long ago speculators secured window space along the Avenue, and it is said one dollar per capita will be asked for a view of the procession from such vantage ground.

Washington, D. C., Jan. 17th, 1885.

For the Advocate.

From South Carolina.

MR. EDITOR: The "Raleigh" is good to the use of edifying, with especial reference to those quondam residents of North Carolina, who may be so fortunate as to receive its weekly visits. Like a friend from the old neighborhood, it comes bearing messages of deepest interest.

Once and again in reading it, have pent up feelings struggled to be set free. In one instance the writer felt as though he could toss his hat high in the air, and with exuberance yell: "The Old North State, forever!" A sort of false dignity, perhaps, and the presence of those unable to appreciate such a demonstration, served to keep down outright exultation. The occasion of such pleasure was the announcement of the signal success of the State Exposition and Fair, *in the absence of horse-racing, whisky-selling, and gambling institutions.* If ever the heart of a son of Carolina throbbed with genuine State pride, that of the writer was no exception. "Heaven's blessing attend her," by natural impulse, rang out in the secret chambers of the soul, setting in vibration chords that had, perhaps, too long been silent. But, true to her attuning, the melody came forth and thrilled. The "goodwill of him that dwelt in the bush" is emphatically the very best possession to be secured by the citizen or State. The clear perception of Wm. Gaston apprehended this when he wrote, *Heaven's* blessing, etc.

Again have the deep recesses of emotion been stirred by reading, in your columns, of the propititions reorganization of Trinity College. Long may she wave! In the ranks of the newly constituted faculty, the writer recognizes one, at whose feet he was wont to sit and learn lessons of truth and holiness; another, with whom sweet counsel was taken within the "classic cell," amid the quiet groves of College life; and another. to whom instruction meekly given seemed only to intensify an eager longing for deeper draughts. Pastor, College-mate, and pupil of days so swiftly flown, each to his special trust will be found true.

As the closing sentences of this page are being penned, the u[illegible], full-orbed, rises upon the horizon, dissipating the unequal rays of the lamp. So may the real—the substantial—in the political, educational and religious economy of the good old North State, ever dispell the artificial and unstable! Though linked with the fortunes of a sister State, there never will cease to exist, in one heart, the warmest affection and prayer for the weal of North Carolina.

WM. A. BETTS.

Greenville, S. C.

Raleigh Christian Advocate

RALEIGH, N. C., - - JAN. 28, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Inaugural of Gov. Scales.

On last Thursday Gov. A. M. Scales and the other State officers elect took their oaths of office and were installed. Gov. Scales, in the presence of a large concourse of people, delivered his Inaugural Address, which made a fine impression. It was comprehensive, yet not prolix; practical, yet not prosy; progressive, yet conservative; very bold and outspoken, but sufficiently modest and mild. It signally marked him a man of the people and clearly indicates that under his administration the State will continue its line of march upon the highway of enlarged and increasing prosperity.

He first gave a fine review of the State's history for the past fourteen years; he then took up the subject of education and devoted considerable time to it, urging the necessity of increased facilities for common schools and of enlarged appropriations for the State University, and paid a fine tribute to his *Alma Mater*, incidentally alluding, in terms of good will, to the denominational colleges. He then discussed the Department of Agriculture at length and impressed its importance upon his audience, and actually had the temerity to advocate a law for exterminating dogs in order to promote sheep husbandry, and to suggest that some provision ought to be made to work and insure good roads throughout the State. Taking up the manufacturing interests, he discussed the Tariff briefly and took an encouraging view of the future of Southern manufactories. On reaching the Railroads he recognized the fact that there is a disposition on the part of Railroads to extortion and to monopolize, whilst at the same time the people are not disposed to do justice to the Railroads in the courts and on the juries—that there are two sides to this great question. He suggested that the Railroad companies knew and understood their interests, and that it would be better for them to pursue a policy that would quiet this strife than for the law to take hold of it and force matters. The pardoning power, he thought, should be exercised in rare cases only, and he favored a Board of Pardon before whom all applications for pardon should first come, and upon recommendation of the Board be submitted to the Governor. In the conclusion of his address he clearly set forth North Carolina's loyalty to the Union, and eloquently spoke of the "restored Union of our fathers," and closed with these well-timed and noble words:

> And now, in discharge of the high duties which devolve upon me, I invoke the aid of all the co-ordinate branches of the government; I invoke the sympathy, indulgence and support of this great people, and especially do I invoke wisdom, knowledge and strength from on high, that I may go in and out before this people in the fear of God, and so conduct myself in my great office, that my administration may redown to His glory and the honor and welfare of this people.

As he took his seat amidst rounds of applause, a brother at our elbow involuntarily exclaimed: "Thank God for a Christian Governor."—And we all ought to be thankful that a man is our Governor who himself serves God, a man who loves and works in and for the Church, a man who daily calls his family around him and leads in family prayer, a man who does not forget even in his Inaugural to lift his voice and heart in prayer for God's blessings upon his administration, and who on last Sabbath sat in his place at Church, and as an humble christian partook of the Holy Sacrament. With such a man in the Gubernatorial chair our State affairs, so far as in him lies, are safe.

The University and Free Tuition

On our 4th page will be found an article from the pen of Dr. Mangum in reference to the University. We thank him for his kind mention of our recent editorial on the subject. He replies at length to our view, incidentally expressed, in reference to granting free tuition to boys. Of course there are exceptions to all rules, and the cases he so pathetically gives are a few of these exceptions. In the cases he mentions the boys received just the training we contend they needed to develop them.

But the question of granting free tuition, on general principles, is not the question at issue. The question is shall the University be made free to the detriment and possible destruction of the denominational colleges? Our position is this: If the University needs help, then make an appropriation to supplement its tuition fees sufficient to relieve it, without injuring the denominational colleges by offering a premium, in the shape of free tuition, to boys who would otherwise prefer to go to one or the other of the colleges. Help the University, if it needs it; but, in doing so, do not hinder and possibly break down the colleges.

On the other hand, if it is the poor young men, and not specially the University, that you want to help, then here is a plan to help them without detriment to any of the colleges, or to the University: Let the Legislature appropriate a certain amount to pay the college tuition of the poor young men of the State. Then upon the certificate of the faculty of the University, or upon the certificate of the faculty of any of the chartered male colleges of the State that they have given any number of needy young men tuition gratis, specifying the number, the Governor shall issue his warrant upon the State Treasurer for the payment of the regular tuition charges of such young men to said faculty. Of course the aggregate of these warrants must not exceed the whole amount appropriated, and each institution must be limited to an equitable share of the appropriation. In case any one of these institutions fails to educate poor young men up to its proportion of the appropriation, then the other institutions can share the excess at the discretion of the Governor. As this would be an appropriation for the relief of poor young men, and not for the denominational colleges, it would not come in contact with the Constitution. And, further, this plan will enable the poor young men, as well as the rich young men of the State, to go to whatever college they may prefer.

Now, then, we repeat, if you want to help the University, make an appropriation sufficient to do it without offering free tuition in a way to injure the denominational colleges. But if you want to help the poor young men, and give them the right of choice as to where they will be educated, and at the same time not injure any of the institutions, then our plan as stated above, we contend, meets the case. We want the University to prosper and do well; we want the poor young men of the State, who *really need help* to be helped; but this ought not to be done in a way to cripple the colleges that are doing so much good, and taxes ought not to be forced from the men who are sustaining these colleges, when with these very taxes the denominational colleges are to be injured. A better way surely can and ought to be adopted.

As is the custom with nearly all papers, we have arranged so that the reader can designate editorials furnished by our Editorial Contributors. To what Dr. Black writes a small B. will be appended, and to what Dr. Hudson writes a small H. will be appended. This will be more satisfactory to all concerned.

Paragraphic Personals.

— Hon. A. H. Merritt has been elected Superintendent of Public Instruction of Chatham County. He will make a good one.

— Rev. L. S. Burkhead, D. D., of Newbern Station, spent several days in the city last week. To the pleasure of his friends, he made an impressive talk at Edenton St. Prayer Meeting last Wednesday night.

— Bro. John Robinson, of Anson county, was in the city last week attending the meeting of the Board of Agriculture, of which he is a valuable member. He dropped in and spent a short while in our office, very much to our pleasure.

— Rev. Dr. J. T. Bagwell was in the city last week and we were pleased to meet him in our office, and glad to find him in fine spirits. He spent several days last week among his warm friends in Goldsboro, N. C.

— Rev. S. D. Adams, former Presiding Elder of the Raleigh District, now of Fayetteville District, spent several days with us in Raleigh last week and made us several calls. A favorite expression with his friends in this section is that "he is as solid as a rock."

— Mr. T. B. Kingsbury, of the Wilmington *Star* staff, has been invited to deliver an address before the next session of the North Carolina Teachers' Assembly, to be held at Black Mountain Hotel in June next. The teachers may prepare to hear something good from him on that occasion.

— Mr. Joseph G. Brown, Cashier of the Citizen's National Bank of this city, and one of the best business men we know, has been elected President of the Young Men's Christian Association of this city. It is an honor to be president of such an Association, and Bro. Brown will worthily preside over and represent it.

— Hon. Carl Schurz lectured in this city last week and was greeted by a large audience. His theme was Benjamin Franklin, which he discussed in a way to disappoint his hearers. As a political speaker he may be a success, but his fort is not lecturing, if we are to judge by his effort in Raleigh.

— Gov. T. J. Jarvis had one of the finest possible compliments paid him last week. The Legislature *unanimously* and *enthusiastically* recommended him for a position in the Cabinet. Every member, white and colored, Democrats and Republicans, joined in this recommendation most heartily. The Republicans complimented him most highly in several speeches. It must have been highly gratifying to Mr. Jarvis, and is more creditable and honorable to him than the Post Master Generalship will be, if he gets it, and we hope he will.

— Rev. W. I. Hull, who superannuated on account of feeble health at our late Conference, is residing at King's Mountain, N. C., and is in a very critical state of health. He has an abscess on the spine and is suffering from blood poisoning. On last Wednesday he was very low and, unless some change takes place for the better, he cannot long survive. He is a most excellent, sweet-spirited, talented young minister, and we bespeak earnest prayer for his recovery and warm sympathy for him and his.

— Rev. R. A. Young, D. D., thus writes of our Conference in the *Advocate of Missions:* "The North Carolina Conference held its session in Wilmington—"the city by the sea." Here we spent three days—never more delightfully. It is a large and intelligent body, representing a very large lay membership. Every man in the Conference seems to be on duty—not a single drone. Bishop Parker was full of the missionary spirit, and ran over with one or two capital speeches. The first thing he said to us on our arrival was, "Take as much time as you want." Crowded and devout audiences attended every morning and evening. Not a word against anniversaries and collections. They seemed to enjoy both. The good old city of Wilmington has no decaying splendors. It is in fine repair."

Comments on Current Events.

— All the Conferences of our Church have now been held, except that of Baltimore, which meets March 11th.

— A good brother, renewing his own subscription to the ADVOCATE, sends along a dollar to send the paper to his County Poor House. That was a thoughtful act, and his dollar could not have been better invested anywhere else.

— Last week, by some error in wetting down our paper, we lacked about 80 papers of having enough to supply all our subscribers; so we ran off about that number of half sheets and sent them mostly to Wilmington and Warsaw, N. C. This was the best we could do under the circumstances, and we regretted its necessity more than any one else possibly could.

— Great prominence was given to the "Inaugural Ball." The Governor's Reception was so closely tied on to it that many gentlemen who would gladly have paid their respects to Governor Scales at his formal Reception did not do so, because they preferred not to be connected in any way with the "Ball." If men will dance we do not claim the right to prevent it, but we do protest against coupling the Governor's Reception to a dancing club in such a way as to keep off a number of good people who, otherwise, would have been glad to do honor to the new Governor. It is due the Governor, and his accomplished, Christian wife, to state that they retired from the hall after the Reception was over.

For the Advocate.

Hearing Moody in Richmond.

BY REV. J. D. ARNOLD.

Being called to Virginia on business, I concluded to extend my visit to Richmond and hear the great Evangelist, the "Trade Mark" of whose books seems to be the angel of the apocalyptic vision flying thro' the heavens.

On the train they talked of Moody, at the hotel they talked of Moody, and it was plain that Moody was in the air.

It was near the hour for night service when I reached Richmond, and I took a street car to the office of the Young Men's Christian Association, where I was kindly received and furnished a minister's ticket, which admitted me to "all meetings." Then a good supper at the "St. James" put me in nice plight for hearing. The street cars put us down at the "Armory" at 15 minutes to 7. I was met at the door by very attentive ushers who showed me to a seat on the platform. The room, I was told, would hold from 2300 to 2500 people. Already a few hundred were in. A platform extended the entire length of the building, and would seat, I suppose, one or two hundred people. On this platform a small, temporary stand about 4 by 5 ft. had been erected for the preacher. On the right of this stand were perhaps 100 singers led by an organ. On the left were the preachers. I should say 100 or more can be seated. I took a seat some ten feet from where Mr. Moody was to stand and watch with great interest the gradually increasing crowd of humanity that eagerly pour in at the doors until every available space is filled. Many cannot get in. Before you is a veritable sea of faces; men from every walk in life, anxious to see and hear.

See how the platform has filled until you could call a small Synod, or Convention, or Conference, or Association. Here they are from all the denominations and can meet on Moody's platform, if on no other. All this, too, in disagreeable, rainy, winter weather.

As I sat there and looked forth upon the great multitude, I could but think of the day when "the books shall be opened."

"Here he comes," said a preacher at my side, and I have my first sight of the great preacher. He is a low, fleshy man, not tall and imposing. Has full beard, and his neck is so short that his head is down between his shoulders. His forehead is not high or broad, and indeed at first sight I could see little of what is called a commanding presence. He does not appear to be the "born orator." No "dress parade" in coming in, but you soon learn that he has business to attend to, and he goes right about it. Calls out at once, "Let us all sing on 47th page—47th." "Now, let's try that chorus over again," "Now, let the ladies alone sing it." "Now, once more, very gently,"—and so he is in full command, and it takes but little time to see that he has the energy of a Corliss engine. No posing, no sanctimonious air, no magnetic voice or beautifully rounded periods—no study of modulation—but an earnest man with an earnest message, backed by faith in himself and faith in his God.

We have several pieces by the choir and several prayers—and now Mr. Moody steps up on his little platform to deliver his message. Text: "Come thou and all thy house into the ark." He said: There may be some skeptic here who does not believe this story of Noah and the ark. He knew a man who said he did not believe it, but did believe in Christ and his teachings. He told this man that if he took Christ, he must take the ark, for Christ said: "As it was in the days of Noah, so also shall it be in the days of the Son of Man," &c. The ark could not have been sold for kindling wood a few hours before the flood, and in a few hours after, men would have given the world for standing room. He had seen people who said they believed all were saved—murderers, thieves, adulterers, harlots and all. Then, said Mr. Moody, I suppose they were all swept into glory and Noah and his family were left to buffet the deluge alone.

He put stress on "all thy house," and made the inquiy: "Are the children all in?" Holding up his Oxford Bible with a nervous grip, he said: "Young man, its an easy matter to laugh at your mother's Bible now, but the time will come when the door will be shut."

After his sermon he gave an opportunity for any of his congregation to retire who desired to do so, but nearly all remained. We then had a few songs and prayers, and he had an "after meeting." He made a short talk, very tender and pointed—and during silent prayer he called for any desiring to seek peace in Christ to rise. Seventy-five arose for prayer. Old, gray-headed men, young men, girls and boys. Everything remarkably quiet, but very earnest. Nothing escapes Mr. Moody's eye. After his sermon, which had evidently gone to the mark, the singing began.—One of the musical directors came to the front to lead the great congregation, and I noticed he was very demonstrative in beating time, which was all proper, but not just then. Mr. Moody said a word to him, and he saw the point. Nothing must divert the mind from the Message.

AN INCIDENT.

After an introduction to Mr. Moody, I was slowly making my way out with the congregation, and had reached the further end of the audience room, and had stopped to enjoy the splendid rendering of the song, "I'll stand by you till the morning."

I noticed several looking through the windows into those of the adjoining building—say about 40 feet off, and there went couple after couple, in elegant attire, whirling in the mazes of the round dance. Such is life.

When I went back to my hotel I felt as Dr. Haygood said he did when he had heard Beecher: "I want to hear that man again."

And now, in what consists his great power? I asked perhaps a half dozen intelligent men. Hardly any gave the same answer.

Christ said to his disciples, "Tarry ye at Jerusalem until ye be imbued with power from on high." I incline to think the "live coal from the altar" has touched his lips.

AN OLD FRIEND.

As I was passing up Main street to honor myself by a call at the *Advocate* office, I noticed the sign E. B. Spencer & Co. Well, said I, there is my old friend. As I walked in and down the long store room, I saw the old gentleman coming to meet me. When he came up I extended my hand and asked him if he knew me. "Well, your face looks familiar, but I can't quite locate you," he said. "Do you know this empty sleeve?" I asked. "Well, no; I can't quite make it out." I then gave my name and it all came up and he welcomed me cordially.

Now, the incident. My arm had been torn nearly off by a shell or solid shot at Malvern Hill, and that good friend of my college days, G. B. Finch, now a prominent lawyer of Boydton, Va., (and in these parenthesis I throw him a kiss across the border), came and took me in charge. I shall never forget the cool drink of water held to my parching lips that July day. With a few friends they started with me on a stretcher to a place of safety. I well remember when utterly worn out, how we asked one after another of the "stragglers" from the battle to lend a helping hand and how they refused. In fact, will stragglers do to depend on anywhere, or in anything? My friend saw me to Chimborazo Hospital that night. As the ambulance, at about 4 o'clock in the morning, after a night of weariness and pain, drove up and stopped in the street of that hospital, how harrowing, yes, how heart-rending were the wails and mournful cries and groans of anguish that came up from that vast throng of sufferers. "The angel of death spread his wings on the blast."

It was the last of the "Seven days' fight," and Richmond, noble old Richmond, had opened wide her arms for her suffering sons. Soon the morning dawned and shed its light into that long ward, with its row of trunks and pale faces, and sad, wistful eyes, that seemed to beg for sister and wife, and mother and home.

In a little while some bread and weak coffee and fried bacon were brought to us. I suppose it was all they had, for there was a terrible strain on supplies. Though quite robust when shot, yet I could not eat that morning. Soon my friend came and announced that Mr. Spencer was out there with his carriage. They "took me up tenderly" and placed me in that nice carriage and drove me to his elegant mansion on Main Street. Let me remark here that it had probably been months since I had been in a house or looked into a woman's sweet face—was dirty after that "Seven Days' experience, and very bloody. But sir, after sending a little wine down to the carriage for me, they took me up stairs and I thought those were the *whitest sheets* and pillow cases and counterpanes that ever I saw. They put me plump down on them.

Soon they came with delicacies to tempt the appetite, and how hardly could we restrain our tears. It gave at least a faint idea of how Lazarus felt when the angels came after him, and who can say that war brings no angels?

So it happens that almost every affliction has some compensation; every cloud some golden pencilling. And I remember how I would like there and think that I'll be at home before long and see father and mother, and brothers and sisters—and then, too, you know—

"There's another, not a sister."

It was these reflections that led me to say to my old friend: Send me a photograph of your wife, or yourself; I have a daughter that sometimes makes portraits, and it will be a labor of love to make yours.

More Money For Trinity.

The best endowment Trinity College can have is an enshrinement in the affections of North Carolina Methodists. If we can get our people to love the College they will give their money, send their sons to it, and get others to patronize it. It is fast gaining ground in this respect. It is taking hold upon the hearts and consciences of our people. Men and women are beginning to remember it, in connection with other loved objects, when they make their wills. Here is a letter explanatory of itself, that will be read with joy and gratitude. Let the good work go on:

REV. F. L. REID: It affords me great pleasure to announce that another small legacy has been left to a good woman of Rowan county for Trinity College. This, with funds already bequeathed and donated, will commence the endowment fund with about $6,000. Good for a beginning! Now, that the college debt is out of the way, and the college thoroughly reorganized, and equipped with a new Faculty of unquestioned and unquestionable ability, and a rapidly increasing patronage, if our church papers and the ministers throughout the Conference will press the claims of the College upon the public, the amount of endowment agreed to be raised at the last Conference, in Wilmington, during the next year can easily be effected. The Church must take hold of this matter, and must be taken hold of in earnest, or it will succeed.

The donor referred to in the letter is the late Mrs. Ann E. Eberhardt, of Salisbury, N. C.

J. W. ALSPAUGH.

Winston, N. C., Jan. 20th, 18[illegible]

North Carolina Methodism.

—Dr. N. H. D. Wilson held his Quarterly Meeting with Brooklyn Mission last Sabbath. This charge is prospering under the energetic pastorate of Rev. J. F. Butt.

— In the obituary of Bro. M. D. Landreth by Rev. L. W. Crawford, in a recent issue of this paper, it was stated that he was fifty years a member of the Lutheran Church—it should have been Methodist Church.

—In Dr. J. T. Bagwell's short article last week the printer left out a line. As printed it read: "The Bible when properly interpreted inculcates philosophy." It ought to have read: "The Bible, when properly interpreted inculcates the most accurate science and the truest philosophy."

— Our Church at Newbern, N. C., was thoroughly reconstructed and beautified last year at a cost of between four and five thousand dollars. It was re-opened December the 21st 1884 by the pastor, Rev. L. S. Burkhead, D. D. They had a pleasant and profitable watch-night meeting in this Church the last night of the past year. This is Dr. Burkhead's fourth year as P. C. of that charge.

— Rev. R. A. Willis writes: Our first Quarterly Meeting was held at Pittsboro, December 27th and 28th, and notwithstanding the unfavorable weather, was an occasion of interest and profit. Dr. Black, our new Presiding Elder, was in his place and made a fine impression in the pulpit, in the Quarterly Conference, and in the social circle.

— Rev. J. E. Underwood writes: I desire through the ADVOCATE to return thanks to kind friends on Big Lick Mission for various presents received, consisting in flour, pork, sugar, coffee, fruit, potatoes &c. We are making earnest efforts to complete the churches at Big Lick and Oak Grove, both of which are now being used. Miss Jennie Skeen, a young lady of Mt. Pleasant, N. C., presented our Church at Oak Grove a nice Bible and hymn book, which were thankfully received by the pastor and congregation. We are laboring and praying for the conversion of many souls during the year. May God give the increase.

— Rev. H. F. Wiley writes: Allow me to express thanks through the ADVOCATE, to the good people of Kings Mountain, for the kind reception they gave us. On arrival of the train, we were met at the depot by Bro. P. Hines and conducted to the house rented and fitted up for a parsonage. Here we found a number of ladies assembled to welcome us to our new home. The welcome was cordial, and without affectation. Every thing was neat and in order. On further exploration we found that the dining room and pantry contained a number of necessaries and delicacies, in fact everything that was needed to go to housekeeping. In this, the people of Kings Mountain have sustained their reputation for kindness and hospitality, and we are convinced that it is merited.

—Rev. F. A. Bishop writes: We reached our new home in Fairfield on December the 18th, found a comfortable parsonage, well furnished, fire burning and the table ready for us to sit down and eat. Every place showed that friendly hands had prepared for our coming, and friendly hands have been extended to us daily in various acts of kindness. We left dear friends in Plymouth, and we will ever love and pray for them, and now the good Lord has given us warm friends here whom we already love, and pray our Father to make us a blessing to them during this year. We think the outlook is good for a successful year, and we earnestly pray for an outpouring of the Holy Spirit. Fortunate is that preacher who falls into the hands of the good people of Hyde county. We are perfectly satisfied with our appointment, and would not change it if we could. Hope you will have a successful year in your work.

— Rev. J. T. Kendall, of Clinton circuit, writes: We are pleasantly domiciled in the parsonage at Clinton, we met with a warm greeting by a generous people and found a good fire and dinner waiting for us with enough in the larder to last for several days, we intend to renovate and refurnish the parsonage very soon. Our first quarterly Conference convened at Andrews Chapel last Saturday and our P. E. (one of the new ones), Rev. P. J. Carraway, was with us, s the spirit of the Master. He preached us several fine stirring sermons, our people are well pleased with him, around the fireside he is genial and winning, and in the pulpit he fearlessly denounces sin and cheerfully tells of Jesus and his love. In the chair he makes a splendid presiding officer. Bishop Parker in our judgement made no mistake in this appointment. Brother Carraway will certainly have the sympathy and co-operation of our people, and we have no doubt that Wilmington district will go forward. The outlook on Clinton circuit is hopeful. God bless you as sole proprietor of the ADVOCATE.

—Rev. J. H. Cordon writes: If it [illegible] your good fortune to [illegible] years, ministering to [illegible] a people as those of [illegible] the circuit, you may form [illegible] conception as to how we felt upon realizing that farewell [illegible] sad separations must take place, so long had we been associated that we had almost begun to feel ourselves a part of them. We shall never forget them. We shall always think of that our lot was cast among the most kind for a season. By their kindness and affection they implanted within our heart, an interest in their welfare that the cycles of time cannot uproot. We left Tolsnot one evening in December and arrived at this place the next morning at one o'clock. We were met at the depot by those two sterling, active laymen, Bros. J. B. Connelly and W. E. Anderson. Their cordial greetings and kindly expressions will not soon be forgotten. They conveyed us to our home where we were met and welcomed by one of the ladies of the Church, whose cordiality of manner soon convinced us that she too was the preacher's friend. We were not long in finding out that these Statesville Methodist people had an eye to the comfort of their pastor and his family, for the whole house was nicely furnished from the parlor down to the pantry inclusive. We remarked to our helpmeet, "These people are not hearers of the word only, but doers as well," and we are more convinced now of the truthfulness of the statement. Let me state a fact right in this connection, viz: There are at least fifteen laymen in my congregation who pray in public. Is not this a little remarkable, when brought in comparison with other churches much stronger numerically? We also have class meetings up in these parts, and our paople enjoy them. But I must stop, had no idea of writing so much at the outset, excuse me and I'll condense next time.

For the Advocate.

Division of the Conference.

"Proceedings of Committee on division of the North Carolina Conference, held in the Methodist Church in Wilmington, N. C., Dec. 1st, 1884:

Present:—Revs. J B Martin, V A Sharpe, T H Pegram, G W Ivy, T J Gattis, C M Pepper, L S Burkhead J R Brooks and T P Ricaud: Messrs. I L Wright, C G Montgomery, W M Parker, W A Darden and E A Thorn. On motion L. S. Burkhead was elected chairman and C. G. Montgomery Secretary. The object of the meeting was explained by the Chairman. Rev. J. R. Brooks moved that the Chairman invite correspondence with parties interested, that we may obtain all the information possible in regard to the proper line of division. After discussion the motion prevailed. On motion adjourned subject to the call of the Chairman.

L. S. BURKHEAD, Ch'm.
C. G. MONTGOMERY, Sec."

Dear Brethren, I publish the above to show who were present and what was done at the only meeting held by the committee. In obediencs to the action of the committee, I hereby call for iuformation in regard to the division of the Conference. In doing this, I desire to state, that this question calls for the mature thought of "cool heads and pure hearts." No personal, partisan, or selfish interest, or policy, should be allowed to becloud our intellects, or sway our judgments. The interests of the cause of Christ alone should control and guide us. Let each one interested carefully study the whole question and forward the results with the reasons therfor to me during the spring and summer, and I will arrange and file the same, in order that the whole question may be placed before the committee the first day of the Conference. If more convenient, forward your views to Bro. Montgomery. You will greatly help the committee if you will stick close to the following points: viz: (1,) Shall the Conference be divided? If yes, or no, why? (2,) If yes, then where shall the line be established?

May God help us to act wisely in this great matter.

L. S. BURKHEAD,
Newbern, N. C. Jan. 24th 1885.

"Natural Law in the Spiritual World"---"Does God Answer Prayer."

MR. EDITOR:— It is a labor of love to urge people to read good books. "Natural Law in the Spiritual World" is a very readable and doubtless profitable work for cautious readers. But we must be careful about swallowing it all. Wax-fruit sometimes looks very natural, but then it is only painted wax, and not good for food. I do not mean to say that this book is only a basket of waxed fruit. I think many of the apples are genuine and wholesome, but there are enough faulty ones to make discrimination necessary. The spiritual *analogue* furnished by the natural world is a most profitable material for thought and preaching, and yet if pushed too far becomes injurious. As for example: the absolute inactivity of the inorganic protoplasm until it is *forced* into plant or animal life by the law of biogenises. This being true, as it is, then the spiritual protoplasm must be perfectly inactive until *forced* into life by the Spirit. But Christ says to that spiritual protoplasm, "Ye *will not come to me* that ye might have life." Now, unfortunately for the scientific analogue, the spiritual protoplasm has something to do, at least to move towards the Life-giver, and this would imply a knowledge of the necessity for it.

Again: "The natural man has life only in correspondence with his environments. If cut off from these by his own act or that of another, he ceases to exist." This is plainly true. Now, let us see where this leads. Spiritual life is secured and sustained by correspondence with the spiritual environment, which is God. The argument is to prove the immortality of the soul, and this only in correspondence with God as its environment—the unity of the soul with the infinite God lifting it over death to immortality, or using the author's words, that by "the only environment that can 'bridge the grave.' So then, if the soul is never thus generated into immortality, or if so generated cuts itself off from its environment which is God, does it not, like the natural man cut off from his environment, cease to exist beyond the grave? Is this intended by the author? "Annihilation of the wicked," or "universal salvation?" Is it? Perhaps it is *not* intended. And yet the conclusion is easy, and ought to have been guarded by a plain statement, or distinct chapter exhibiting the scientific law of the punishment of the wicked beyond death. If science furnishes no such law, so much the worse for science. I read the book last year, but these difficulties struck me at the time.

Brethren, please read again carefully the chapters on "Eternal Life" and 'Conformity to Type.' Let us be careful. As Mr. Beecher says, it is well enough to sail out on the troubled sea of metaphysics, but let us fasten a line around the good old doctrines, and when we find the sea getting up around us, *pull on the line.*

But I began this article to call the attention of the brethren to a little book entitled, "Does God Answer Prayer," by McCheyne Edgar. To my mind it is the book of the age.

E. A. YATES.

Notice.

Rev. D. May, who was appointed at our last Annual Conference by Bishop Parker to Smithfield circuit, having declined to go to the work, I have appointed Rev. G. B. Perry, a local preacher, in charge of the circuit. I commend him to his people, and pray the divine blessing upon him and them.

N. H. D. WILSON, P. E.
Raleigh District.

The Papers and Our Preachers

—The Rev. W. B. North preached an excellent sermon at the Methodist E. Church last night.—*Weldon News.*

—Rev. C. W. Ryrd, of Morehead City, will deliver the literary address at Vine Hill Academy next June. Many of our readers remember Mr. Byrd very pleasantly. He was stationed here two years ago as pastor of the Methodist church. He will doubtless highly entertain us.—*Scotland Neck Democrat.*

—The new Methodist pastor for this circuit, Rev. B. B. Culbreth, with his family is now conveniently lodged in the new parsonage west of the Methodist church, where a warm reception was given them by representatives of the congregation last Thursday night immediately after their removal thereto.—*Laurinburg Enterprise.*

—Rev. S. D. Adams, Presiding Elder of the Fayetteville District, after an absence of nine or ten years, was in onr town from Sunday to Monday night. His meeting with old friends was equally pleasant to them and himself. He is a favorite with our people, who hail with delight his appointment to this District.—*Rockingham Rocket.*

Rev. M. A. Smith preached a very able and acceptable sermon in the Methodist church on last Sabbath. The church was destroyed by fire last spring and this is the first sermon ever preached in the new one now nearing completion. The Methodists and their friends deserve much credit, for the erection of such a beautiful and commodious house of worship.—*Manly N. C. Cor., in Moore Gazette.*

—A full congregation greeted Rev. J. H. Page, the new pastor, to which he delivered a sermon which impressed all hearers. Selecting his subject from the passage, "Wherefore, seeing we also are compassed about with so great a cloud of witness," he applied the teaching in a sense to show the reality of the Christian religion as established by various phases of evidence, and "witnesses" to the Truth as furnished in the life of the true follower of Christ, and then in his death. At night communion service was held, preceding which Rev. S. D. Adams, P. E., preached a practical and forceful sermon on the text, "Preach the Word," which Word he characterized as synonymous with Christ, and labored to show the importance of bringing to bear upon the work, of preaching and teaching the gospel, both earnestness and perseverance.—*Rockingham Rocket.*

Southern Methodist Items.

— The Alabama Conference reported over thirty-one thousand dollars as a Centenary offering.

— The Centenary offerings of the White River Conference amounted to $21,000.

— Rev. G. W. Briggs, editor of the Texas "Advocate," is a son of Rev. A. J. Briggs, of the Alabama Conference.

— The average salary in the South Carolina Conference for 1884 was, preacher in charge, $575; Presiding Elder, $1.184.

— At the South Carolina Conference seven were admitted on trial. There are eighteen on the roll of superannuates.

— The Alabama Conference gave $5000 to the Southern University in response to an appeal from Bishop Keener.

— Rev. J. T. Wightman, of the S. C. Conference, has been transferred to the Baltimore Conference.

— Prof. E. E. Barnard, of Vanderbilt University, was the first to discover Encke's comet on its appearing last week.

— The Woman's Missionary Society of the Kentucky Conference has 1320 members and subscribes for 283 Missionary *Advocates.*

—The latest report from the great revival at Ashland, W. Va., is that there have been 294 conversions, and the interest still increasing.

— The Nashville *Christian Advocate* of Jan. 24th reports Centenary thank offerings to date to be $1,199,-631, with several Conferences to hear from.

— The Mississippi Conference resolved to raise $60,000 as a Centenary offering. The amount reported at its recent session was $59.219.09.

— The South Carolina Conference at its recent session, by resolution, devoted all the evenings (except Saturday) exclusively to preaching.

— Dr. D. C. Kelley, Nashville, has received from Baltimore, and will be glad to distribute gratuitously, ten thousand missionary supplements containg the flood of missionary light poured upon the Church by the Centennial Conference speakers.

— Dr. Paul Whitehead has returned from the home and grave of his brother in Salisbury, N. C. His brother died on the evening of the 2d. He was one of the most popular men of his State, and one of Carolina's leading physicians.—*Richmond Advocate.*

— Rev. Stephen Noland has purchased from Zephaniah Meek an interest in the *Central Methodist*, published at Catlettsburg, Ky. He is a good writer, and will add much to the interest of this excellent journal.

—The following are some of the statistics of the South Carolina Conference: Conference collections, $4603.05; foreign missions, $7956.43; domestic missions, $4620.08; education, $2440.32; bishops' fund, $941.54; publication of minutes, $407.27; church extension, $1752.46; Sunday-school interests, $5,-370; benevolent enterprises, $21,461.-19.

— Mrs. A. H. Redford, under the dicision of the court, holds the right to publish the Life of Bishop Kavanaugh, written by her husband. The support of her family is largely dependent on the proceeds. She has the other works of Dr. Redford for sale. Her address is 79 Vine St., Nashville, Tenn.

— The Northwest Texas Conference which met at Waco, Nov. 6th, was formally welcomed to the city by the Mayor, Hon. J. S. Wilks. In reply Bishop McTyeire made a characteristic speech. He said that was the second time he had ever been welcomed by a mayor. The first was at the Ecumenical Conference in London.

The Secular News.

— The Spanish treaty meets much opposition.

— Chief Justice Waite is improving in health.

— Some talk of an extra session of Congress.

— Concord, N. C. voted $7,000 for a graded school,

—Raleigh, N. C., now has three tobacco warehouses.

— Hon. William Evarts was nominated United States Senator from New York.

— Edison has gained his telephone suit before the Commissioners of Patents.

— A Democratic Caucus last week, in Raleigh, endorsed Daniel G. Fowle for Solicitor General of the United States.

— The bill to abolish the internal revenue has been brought before the Lower House of Congress and defeated.

— The Directors of the N. C. Railroad have declaired a dividend of 6 per cent; 3 per cent payable March the first, and 3 per cent. payable September 1st.

— The U. S. Senate by a vote of 49 to 9 decided to put Gen. Grant on the retired list, which means to pay him $17,500 per year, if the House concurs.

— A bill increasing the number of Superior Court Judges to fifteen, has been introduced in the Legislature. The delayed trials and suits of various kinds in the different counties show the wisdom of this step.

—Gov. Z. B. Vance was re-elected United States Senator last Tuesday by a the unanimous vote of the Democratic members of the General Assembly of North Carolina. Dr. Fyre York, Republican nominee, received 25 votes.

—Rev. V. A. Sharpe, Greensboro, N. C., can supply you with Dr. Edwards' Book—"The Log Meeting House" at $1 and with 'Natural Law in the Spiritual World" at $1.50. Orders sent to him for these books will be promptly filled.

— Through Mr. R. H Battle, chairman of the Democratic executive committee, Hon. Z. B. Vance presented to the Senate and Representative of Catawba county, for their county, a beautiful silken flag, in recognition of the fact that Catawba, having given the largest Democratic majority for the last twelve years, is "The Banner County" of North Carolina.

—Jonathan Chase, of Rhode Island; O. H. Platt, of Connecticut; W. M. Evarts, of New York; J. D. Cameron of Pennsylvania, and Daniel W. Voorhees of Indianna, were elected U. S. Senators from their respective States. Secretary W. M. Teller was elected United States Senator from Colorado, and George G. Vest of Missouri was elected to succeed himself.

— The new Governor's mansion of North Carolina will be one of the handsomest architectural features of Raleigh. It is of brick, trimmed with the largest blocks of brown sandstone ever quarried in the State. This stone has remarkable richness of color and firmness of texture, and its fine possibilities for building purposes have not elsewhere been so adequately shown as in the Governor's house.

— Mr. H. D. Egerton, of Franklin county brought some of his tobacco to Raleigh last week and sold one lot of ninety-five pounds @ sixty cents per pound, another lot at 38½ cents per pound, and another lot at 30 cents and another lot at 16½. These were good lots and he was deligited with his sales. Raleigh, it seems, is a good market for the sale of leaf tobacco.

—Messrs. Pescud Lee & Co, are most excellent druggists of this city. They have two splendid stores, well filled with almost everything in their line. They are most clever gentlmen, reliable and trustworthy, and we commend them as excellent druggists and reliable business men. See their advertisement in this issue.

—Messrs. T. H. Briggs & Sons are dealers in hardware in this city and have a magnificent stock. They are most excellent business men, perfectly reliable and will fill all orders given them promptly and satisfactorily. See their advertisement in this issue, and call on or write to them for anything in their line.

MARRIAGES.

—Nov. 26th, 1884, at the residence of the bride's father, the Rev. Dr. O. P. Fitzgerald, Nashville, Tenn., by Rev. J. A. Lyons, Mr. John H. Nye to Miss Genella Fitzgerald.

—By Rev. F. A. Bishop, at the Methodist Church, in Swan Quarter, Jan. 14th, 1885. Mr. R. H. Martin to Miss Bettie Creddle, all of Hyde Co., N. C.

—In Chatham Co., N. C., Dec. 17th, by Rev. R. A. Willis, Mr. Charles D. Burns and Miss Mattie F. Gilmore.

—In Wilson, N. C., on the evening of the 22nd inst., by the Rev. John R. Brooks, Mr. John Hutchinson and Mrs. Sarah E. Simms, all of Wilson, N. C.

—In Washington, N. C., on Tuesday, Dec. 23rd 1884, Mr. C. W. Munger, of New York, and Miss Martha A. Woolard, Rev. T. Page Ricaud officiating.

—By the same, in Plymouth, N. C., Jan. 14th, at the residence of the bride's father, Hon. Charles Latham, Mr. F. R. Johnston and Miss Minnie P. Latham.

—In Haywood, N. C., Jan. 14th, by Rev. L. H. Gibbons, Mr. W. J. Bradshaw, of Stokes county, and Miss Sarah E. Wilkes, of Haywood.

—By the same, Jan. 20th, at the residence of T. W. Gattis, Esq., Mr. H. L. Burns and Miss Sallie Gattis, all of Chatham county.

—Dec. 18th 1884, Deco Eidson and Netta Claywell, by Rev. J. C. Rowe.

—Jan. 21st 1882, J. M. Shaw and Harriet E. Padget, by Rev. J. C. Rowe.

—Jan 21st 1885, David L. Padget and Mary E. Shaw, by Rev. J. C. Rowe.

—Mr. George P. Frink, of Brunswick and Miss Lola A. Powell, of Columbus, at the residence of the bride's father, Mr. J. H. Powell, on the 1st of Jan. 1885, Rev. C.W. Smith officiating.

Biblical Recorder please copy.

DEATHS.

—Rev. Charles W. Miller, D.D., of the Kentucky Conf. died at Lexington, Ky., on Saturday, Jan. 10th. He was a leading divine in our Church and a very able man.

—Rev. Dr. Blagden, formerly pastor of the "Old South Church," in Boston, died in New York a few days ago.

—The New Orleans *Christian Advocate* announces the death of Rev. J. T. Heard, a member of the Mississippi Conference. He was once connected with the Alabama Conference.

—Ex-Vice President Schuyler Colfax dropped dead in the Omaha depot at Manadota, Minn., recenly.

—Orlando Hearn, of Pitt county, died Dec. 30th, 1884. His end was peace, so Rev. C. M. Auderson writes us.

—William Sherry, the patriarch of New Orleans Methodism died January 12th.

—Rev. M. C. Calloway, of the Louisiana Conference, died at Jackson, La., Jan. 13th.

Receipts by Mail.

W A Flynt 3, D Matt Thompson 2, W H Moore for C W Bailey 2, J R Scroggs for S L Houser 4, and J P Atkins 2, Dr. L E Kirkman 2, T R Garner 2, J S Holt 2, J N Cole for W B Fleming 2. B C Phillips 2.50, R A Willis for Isaac Womble 2, and Mark Bynum 2, L E Stacy for Frank Lee 2, L L Nash on act. $10, N Lefter 2, J W Gaskill 1, F Sandford for self 1, E C Melton 1 50, J T Gibbs for Mrs M J Cheatham 2, W H Byrum 2, Mrs. A J Hazlewood 2, Mrs. J E Bobbitt 3, J B Floyd 1, W P Clegg 2, J D Perdue 2, Mrs. Bettie Mosley 1, Rev. S Lea 1, Mrs. W E Coffin 2, G W T Averitt for Miss C F Nobles 2.

Appointments.

Warrenton District—1st Round

J. S. NELSON, P. E., Littleton, N. C.

Weldon and Halifax, Halifax,	Dec	27 28
Wilson Station,	Jan	3 4
Roanoke circuit at Littleton,	"	11 12
Ridgeway circuit, at Zion,	"	17 18
Warrenton circuit, at Warrenton,	"	24 25
Scotland Neck, Palmyra,	" 31	Feb 1
Warren circuit, Shady Grove,	Feb	7 8
Edgecombe circuit, Battleboro,	"	14 15
Halifax circuit, Pierces,	"	21 22
Wilson circuit, Mt. Pleasant,	" 28	Mar 1
Nashville circuit, at Nashville,	Mar	7 8

Greensboro District. 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville Reidsville,	Jan	3 4
East Guilford, Holt's chapel,	"	10 11
Guilford, Lees Chapel,	"	17 18
Pleasant Garden, Rehobeth,	"	24 25
Rattle Buffin,	" 31	Feb 1
Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	Feb.	14 15
Winston,	"	21 22
Forsythe, New Hope,	" 28,	Mar 1
Madison, Madison,	Mar.	7 8
Stone Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

The District Stewards will please meet in the basement of the Methodist Church in Greensboro, N. C., Feb. 4, at 11 a m

Newbern District—1st Q. Mts

J. E. MANN, P. E., Goldsboro, N. C.

Newbern Station,	Feb	7 8
Kinston Station,	"	9 10
Lenoir Mission, at Woodington,	"	14 15
Mt. Olive circuit, at Mt. Olive,	"	16 17
Craven circuit, at James Chapel,	"	21 22
Jones circuit, Lees Chapel,	" 28	Mar 1
Carteret circuit at Newport	Mar	7 8
Onslow Mission, at Bear Inn,	"	9 10
Pamlico circuit, at Stonewall,	"	14 15
Beaufort Station,	"	20 22
Straits Access Round at Springfield,	"	28 29

The District Stewards will meet at the District parsonage in Goldsboro, Feb 6th at 12½ a.m. They are: T. A. Green, W. E. Kornegay, J. H. Barnes, N. W. Smith, L. L. Hill, Jas. Thos. Sutton, W. A. Dancy, J. E. Webb, F. A. Whitaker, W. B. Pearce, S. W. Latham, D. McRae, Alex Potter, W. Arrendall and W. . Steward. A full attendance is highly important.

Wilmington Dis.— 1st Round

P. J. CARRAWAY, P. E, Wilmington, N. C.

Wilmington, Fifth Street,	Dec	21
Smithville Station,	"	27 28
Magnolia circuit at Bryants Chapel,	Jan	3 4
Clinton circuit, at Andrew's Chapel,	"	10 11
Cokesbury circuit, at Bethany,	"	17 18
Bladen circuit, at Center,	"	24 25
Elizabeth circuit, at Elizabethtown,	" 31	Feb 1
Wilmington, Front Street,	Feb	7 8
Carvers Creek circuit, at Liberty,	"	14 15
Waccamaw Mission, at Bethel,	"	17 18
Whiteville circuit at Whiteville,	"	21 22
Topsail circuit, at Scott's Hill	Feb 28	Mar 1
Onslow circuit, at Tabernacle,	"	7 8
Duplin circuit, at Kenansville,	"	14 15
Brunswick circuit, at Concord,	"	21 22

The District Stewards will please meet in Wilmington, Front Street Church, on Feb. 4th at 11 o'clock, A. M.

Washington District 1st Round

W. H. MOORE, P. E., Washington, N. C.

Washington Station,	Dec.	27 28
Greenville station,	Jan.	3 4
South Edgecombe, Tolsnot,	"	10 11
Tarboro and Bethel, Tarboro,	"	17 18
Williamston, Williamston,	"	24 25
Plymouth Station,	" 31	Feb 1
Columbia Columbia,	Feb	7 8
Fairfield, Fairfield,	"	14 15
Mattamuskeet, Amity,	"	21 22
Hatteras Mission, Hatteras,	"	28 29
Bath, Pantego,	" 28	Mar 1
Portsmouth & Ocracoke, Ocracoke,	" 28	" 1
Aurora, Aurora,	Mar	7 8
Swift Creek, Swift Creek	"	14 15
Pitt Mission, Berea,	"	21 22

The District Stewards for Washington District will please meet in Washington on the 5th day of March, 1885.

Durham District—1st Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	Dec.	20 21
Pittsboro circuit, at Pittsboro,	"	27 28
Durham Station,	Jan	3 4
Grenville at Bullocks,	"	10 11
Durham circuit at Fletcher's Chapel	"	17 18
Haw River,	"	24 25
Alamance,	" 31	Feb 1
Person,	Feb	7 8
Hillsboro,	"	14 15
Lensburg,	"	21 22
Oak Hill Mission,	" 28	Mar 1

The District Stewards of Durham District will please meet me in the Methodist Church in Durham, Jan. 18th at 11 o'clock A. M. It is important that all attend.

W. S. BLACK, P. E.

Trinity College Dis. 1st Round, in part.

V. A. SHARPE, P. E., Greensboro, N. C.

Uwharrie circuit, at Concord	Jan.	17
Abbott's Creek Mission	"	21
Lexington Station,	"	24 25
Montgomery Ct. Bascom's Chapel,	" 31	Feb 1
West Uwharrie circuit, New Hope	Feb	7 8
Franklinville circuit, Franklinsville	"	14 15
Trinity College station,	" 28	Mar 1
Pekin circuit, Little River,	Mar.	7 8
Mt. Gilead circuit, Mt Gilead	"	14 15
Randolph circuit Mt Vernon	"	14 15
Deep River circuit at Maroynes	"	21 22

The District stewards will please meet at Prof. Heitman's office, at Trinity College, Feb. twentieth at 11 A. M. They are J H Lambuth, W F Woolen, J R Evans, Spencer Wood, Isham Ragen, F C Robins, W L Hurley, C L Fadgett, W P Wood, O W Carr, J J Bennett, W Slingram, and F C Frazier. As the arrangement is all new, a full attendance is very much desired. The name of the brother from Deep River circuit is not known.

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station	Jan	3 4
Campbellton Mission,	"	4
Cumberland, Campground,	"	10 11
Rockingham Station,	"	17 18
Rockingham circuit, Mt. Zion.	"	17 18
Jonesboro Jonesboro,	"	24 25
Cape Fear, Memphis,	" 31	Feb 1
Carthage, Carthage,	Feb	7 8
St. John Station,	"	14 15
Ashpole Mission,	"	19 20
Laurinburg, Caledonia,	"	21 22
Manly Mission,	" 28	Mar 1
Lillington,	Mar	7 8
Lumberton, Lumberton,	"	14 15
Robeson, Hopewell,	"	21 22

Salisbury District-1st Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Salisbury Station,	Dec.	20 21
Concord Station,	"	27 28
Mt Zion station,	Jan	3 4
Concord circuit, at Rocky Ridge,	"	10 11
Mt. Pleasant, Mt. Pleasant,	"	17 18
Salisbury circuit, at Harts	"	24 25
Rowan circuit, at Shiloh,	" 31	Feb 1
Albemaale circuit, at Albemarle	Feb	7 8
Stanly circuit, at Wesley Chapel,	"	14 15
Big Lick Mission, Big Lick	"	21 22
Mocksville circuit, at Concord	" 28	Mar 1
Farmington circuit at Smith Grove,	Mar	7 8

The District Stewards will please meet me in Salisbury in the Methodist church, Wednesday morning, February the 4th, at 11 oclock.

Statesville District-- 1st Round.

L. L. HENDREN, P. E., Statesville, N. C.

Elkins & Jonesville at Jonesville,	Jan.	3 4
Mt. Airy circuit, at Salem	"	8 9
Mt. Airy station,	"	10 11
Dobson, at Siloam.	"	14 15
Yadkinville at Yadkinville,	"	17 18
Iredell at Olin,	"	24 25
Statesville circuit	Feb.	1
Mooresville, at Wesley Chapel,	"	7 8
Rock Springs at Rehobeth,	"	14 15
Newton at Pisgah	"	21 22
Caldwell at Grace Chapel,	Mar	1
Lenoir, at Lenoir,	"	7 8
Wilkesboro, at Wilkesboro,	"	14 15
Roaring River Mission, at Dunkirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 29

The District Stewards will please meet me at Statesville, March 4th at 11 o'clock, a. m. They are M O Sherrill, T B Chire, H D Hoover, Nathan Grinn, G J Allen, M H Bestal, W M Cundiff, J W Ashby, R L Gwinn, A A Ideon, W H Hurbard, W J Colbart, R R Smith, J B Cornelins and J Davis.

Shelby District--1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby Station,	Jan.	3 4
Shelby circuit, Sulphur Springs,	"	10 11
Double Shoals, Palmtree,	"	17 18
Kings Mts.	"	24 25
Dallas Circuit, Dallas,	" 31	Feb. 1
Gaston circuit, Stanly Creek,	Feb	7 8
Island Mountain,	"	14 15
Lincolnton circuit, at Lincolnton,	"	21 22
Hickory & Happy Home, Hickory,	" 28	March 1
South Fork,	Mar	7 8
McDowell circuit,	"	14 15
Morganton circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt, at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

The district stewards will meet in Shelby Wednesday Feb. 18th at 11 o'clock, A. M. It is important that all attend.

Charlotte District- 1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	Jan	3 4
Pineville circuit, at Marvin,	"	10 11
Charlotte circuit, at Big Spring	"	18 19
Clear Creek at Mill Grove,	"	25 26
Monroe Station,	" 31	Feb. 1st
Ansonville circuit, at Polkton,	Feb	7 8
Tryon Street Station,	"	14 15
Matthews circuit at Hickory Grove	"	21 22
Wadesboro Station,	" 28	Mar 1
Wapesboro circuit, at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Providence circuit, at Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

The District Stewards will please meet me at the Methodist Church in Monroe on M[illegible] ... at 9½ o'clock Feb 2nd. [illegible] ... rell, R. L. Sneed, G. M. Hadaugh [illegible] ... H. A. Crawford, A. M. Livingston, [illegible] ... J. B. Adams, J. [illegible] ... Feb. 2nd Mar. ... Youngsville, ... Smithfield, ... Clayton, ... Cary, ... Apr. 25 ... Pittsboro, Haile Springs, ... 11 12 ... Fairsboro Mission, ... 18-19 ... Newton Grove Mission, ... 25-26

The District Stewards will please meet me at Sloanish Street Church, Wednesday, February 4th, at 11 o'clock. I shall be very glad to have a full attendance of the Stewards.

J. J. D. WILSON, P. E., Greensboro, N. C.

COMMUNICATIONS.

For the Advocate.

ABOUT THE UNIVERSITY.

DEAR BRO. REID: Sincerely do I thank you for your editorial on the "University and Free Tuition." It was dignified, manly, consistent. You are right in your view that 'there ought to be no strife between the University and our denominational Colleges in the State. They are and ought to be helpful to each other." As far as I know there is no such strife. Bro Heitman and I see face to face —in the gratifying relations of the University and Trinity. Indeed I can say that I have long been resolved to avoid strife on this and all other subjects, as far as positive duty will allow. I have even refrained from answering an article by one of your neighbor editors that was rudely personal and palpably unfair. I hoped that his strange injustice to me would be readily seen by those of his readers about whose opinions I need to be concerned. He has grossly wronged me; but if he can stand it, I think I can. I have more to regret on his account than my own.

As to free tuition, whatever may be the views of gentlemen here, they contentedly leave the question with the Legislature. Gov. Jarvis does not recommend free tuition for any but those who are not able to pay tuition. President Battle informs me that at least nine out of ten of those now receiving free tuition are unable to pay. More, he says that he is not sure that any of them can pay. But if there be any, we, the faculty, are not to blame. The responsibility is with the County Commissioners.

Please note that the appropriation of $7,500, as interest of the Land Grant from the U S., imposes upon us the duty to do lower work than we would prefer—apart from the idea of what is needed.

Secondly, the appropriatiun of $5,000 annually is coupled with the condition that we educate in what is called the Teacher's Course such young men as wish to prepare themselves for teaching. So, we are constantly abused for doing what the powers that be require us to do. When students come to us under either of these obligations, we have little or no choice: we must do the best we can for them. What else can we do?

Again, there is a law of self-preservation that is very strong in human nature. Like all the other enterprises in the State we are bound to have something to live on and to work with; and as long as the State fails to give us adequate support, we very naturally try to do the best we can for ourselves. All the institutions of learning in the State seem to be very accommodating in their terms of admission. Bro. Heitman sees and says, with his usual practical judgment, that it is not practicable at present for the schools of different grades in the State to be run so that the higher will not in some degree do the same work as the lower. Those half-a-dozen lines of his, in his comments on the article of the *Biblical Recorder*, have more hard sense, more manhood, more Christian consistency in them than you can find in long columns that have been written in the spirit of blind and bitter prejudice. He is where he can see the matter more clearly than outsiders possibly can.

I beg you, and your readers, now to bear with me and take pains to understand me when I say that the opinion that the University should do no work except what is above the usual collegiate course is not founded on the example of any institution in the United States, and is not warranted by any fair judgment of the objects of the University or the needs of the State. I challenge all who complain that we are in the way of the colleges to name a single University in this Union, or in Great Britain, or in Germany, that is not doing some work that is done in the average American colleges. If there be such an institution—a school that bears the name and professes to do the work of a regular university, and still does no part of the usual college work—I have not yet learned of it. The University of Virginia does regular college work. Vanderbilt does regular college work. Johns Hopkins does regular college work. So of all the other institutions of this Union. They have vast endowments and therefore can and do employ a sufficient number of men to do more post-graduate work than our small and overburdened faculty can possibly do. Still, we are severely criticised because *we* do not teach post-graduate studies only. Now, *you* are signally consistent in saying that you are in favor of the State's appropriating what is necessary to enable the University to be and to do what its true friends desire.

You are not a Pharoah that denies us the straw and requires the full number of the bricks. *You* don't demand that we shall raise the standard at the University before we are able to raise it and *live*. Would that all were as consistent!

I see the force of your view, in your argument against free tuition, that it is well to develop a boy's self-respect and independence by leaving him to battle for his education, and not to weaken him by causing him to feel that he is receiving as a gift what he might have struggled for and won. But let us consider. This theory would in some degree affect the free schools. It would seriously affect the graded schools. It would close the Normal Schools. It would also close the doors of the church colleges to many, if not all poor boys, even to the sons of ministers and to candidates for the ministry, or burden them with debt. I hope that those you mention as self-educated graduates of Trinity were not charged tuition. The child —the boy of North Carolina—has two parental aids in his education; one is his natural father, and the other is his mother State. It seems to me to be right for both that father and that mother to do what they can to furnish their child with the training he needs in cases in which he is unable to obtain it otherwise. As a father I could not turn my child from my door, should he come to me hungry and ask for bread—telling me he was unable to buy it. As a State, North Carolina ought to be ashamed to turn one of her own sons from the door of *her school*, when he comes and knocks and shows that he is unable to pay the price of admission.

You say that those who *can* pay, ought to pay. We act on that principle here. Every member of this faculty who sends a son to the University pays full tuition. I am to-day the only member of the N. C. Conference who cannot send his son to the University free of tuition. I don't say that I particularly enjoy this, or think it right—but it shows that we are not abusing the matter of free tuition to our own advantage.

I would wring your heart, my brother, to know what we know of the struggles of the poor boys of the State. I tell you, they have plenty of opportunity to cultivate self-dependence without having to pay from $75 to $85 a year for tuition. And no one need tell me that that amount is not a serious addition to the difficulty, if it is reqnired. I hold that the University and the Church Colleges do not hurt each other by taking those who cannot pay. How can they? Both—to their everlasting honor—are now taking as many beneficiaries as they can. Dr. Craven will never be forgotten by the boys that he—through all the heroic struggles of Trinity—so kindly helped through College. I can tell you such a story of the struggles of our poor young men at the University as would touch a heart of stone. I knew one of our boys — a Methodist preacher's son—go to the woods and cut two loads of wood to get one of them —known him to mend his own shoes —known him to take the work of the sexton of the Church in which he was one of the most faithful and competent workers—known him to struggle in his brave fight until he had won his diploma; and then I knew him called weeks before his graduation to take a high Christian office at a certain salary of $600—with a probability of $200 more. Before the year was out he was called to take the place of a pastor who went as a missionary to Brazil. To day he is one of the eminently successful members of the South Carolina Conference.

I think of the sallow face of a feeble boy, the son of a poor widow with a number of children, who told me the poverty of his home. He made a sad struggle. He could not pay for board anywhere. He bought a few cheap articles and cooked his plain meal over his little fire. His average meal cost him less than six cents. He studied and denied himself until he almost literally fainted over his task. He fell sick and was forced to leave. But he had made such progress that he was ready for successful service in the world. He, when last heard from, was the principal of a flourishing high school. Now he can help his poor mother and her little children.

A boy from the mountains left a home of poverty and started out to get an education. He walked a long way. He spent one night in Greensboro, but he did not eat and sleep at a hotel. He could not pay the charge. He bought what he called his supper and breakfast for ten cents. He lay down on the ground under an oak and rested his weary body. A kind conductor brought him to Durham. From there he walked to Chapel Hill. He reached here in his dusty country garb—with a few clothes in a little bundle and twenty-five cents in his pocket. That was in 1880. Ought we to have charged him eighty five dollars for room and tuition? The college or university that would have refused him a welcome would be a shame to our civilization and deserves being burnt down to the ground that it dishonors. He entered on the struggle with a brave heart. We helped him as we could. He struggled and struggled. I think that at one time he lived so sparingly that the average price of his meals was only three and a third cents. He was very popular. He was well endowed in mind. He reached a point from which he could almost see the final triumph. But one day he came to me with quivering lips and tear-filled eyes an told me his means were exhausted and he could go no further. Of course he was not permitted to leave, President Battle managed so that he got through. Last June the boy that slept under the oak in Greensboro and ate his five cent supper, stood upon the rostrum of the University and delivered a fine address that won applause from that cultivated multitude and took from the hand of Governor Jarvis his well deserved diploma.

He is now the principal of a prosperous high school, having as his assistant the near relative of an ex-member of Congress. We are proud of him.

Ah, sir! if the people of North Carolina knew the truth, they would never be guilty of crying out against the University as the college of the rich man's sons. When I consider what we have done and are doing for the poor as well as other classes in the State, I can but be amazed at the conduct of those who oppose and malign us. The whole truth may come out after awhile. We here, wish it could come out, all around, now.

A. W. MANGUM.

Chapel Hill, N. C. Jan. 15th, 1885.

For the Advocate.

Caesar and God.

I know a member of the M. E. Church, South, who, during the late campaign, grew wild with enthusiasm as he sat for three whole hours listening to a speech which abounded with vulgarity and vituperation, and who makes it a part of his business to speak Monday of the powerful long sermon on Sunday morning, if his pastor happens to preach over 30 or 40 minutes. Why is this? Is it because he desires to "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's?" If so, I enter my protest against the inequality of the division.

INQUIRER.

Take Sides.

The evil of the time advances, and the fifteen million church members in America will have to take sides in this conflict. It is going to be an out and out battle between rum and sobriety, between heaven and hell, between God and the devil. Better take sides, before we have any further national decadence. Better take sides, before your own sons are sacrificed, or your daughter's new home goes down under the alcoholism of an imbruted husband. Better take sides while your husband and your vote and your pen may render an effectual service. To-day, mark you, not in the millennium, but to-day, the Church of God holds the balance of power, and could extirpate this evil, if it would march solidly to the front. Over three hundred thousand churches and Sunday-schools in Christendom! What might they not do if they would march shoulder to shoulder for God and sobriety.—*Dr. Talmage.*

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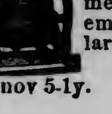
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has had in his case. I think his blood must have contained the humor for at least ten years; but it did not show, except in the form of a scrofulous sore on the wrist, until about five years ago. From a few spots which appeared at that time, it gradually spread so as to cover his entire body. I assure you he was terribly afflicted, and an object of pity, when he began using your medicine. Now, there are few men of his age who enjoy as good health as he has. I could easily name fifty persons who would testify to the facts in his case.
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Arrive Tarboro,	5 40 p m.	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
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Leave Wilson,	12 40 a m.	12 55 p m
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
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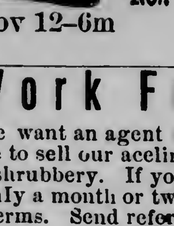
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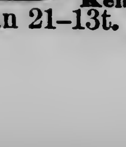
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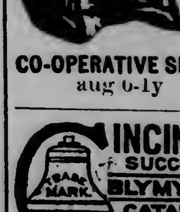
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MISSIONARY COLUMN.

The Work of Our Women.

Reports of Auxiliaries Read at the Annual Meeting of the N. C. Conference W. M. Society, Wilmington, N. C., Nov. 27th, 28th and 29th, 1884.

STATESVILLE AUXILIARY.

Our Society having been organized in 1880 is now at the close of the 5th year. The interest in the work has steadily increased each year, the attendance at the meetings, though small, is not an indication of lack of interest, but of inability, on the part of some to attend regularly, as their dues are promptly paid.

On our list of membership there are 26 names enrolled, number of subscribers to "Woman's Missionary Advocate" eight.

Our Treasurer has paid over to our Conference Treasurer this year the the sum of $44.75. Amount paid to Centenary Fund, $24.88.

The last meeting was the regular time for the election of officers. Mrs. L. L. Hendren, having been our president for the past two years, a zealous and earnest worker in this good cause. and under her management the Society has greatly prospered, was re-elected president by a unanimous vote.

In connection with, and under the supervision of this Society, is a Juvinile Society, called the "Bright Jewels,' organized last January, these little workers having paid their monthly dues promptly, and regularly, have paid to their Treasurer, for the year, the sum of $28 55. This added to the amount paid by the ladies, makes $73.30. Centenary Fund added to this makes a total of $98.18 for the year.

We wish you a pleasant meeting, and hope that much good will result therefrom.

Respectfully submitted,
LYDIA ANDERSON.
Cor. Sec.

WILMINGTON AUXILIARY.

The Woman's Missionary Society of Wilmington submit the following report: We regret that we are not able to make a more flattering report, we feel that although our donations for the year are equal to those of the last, yet each year should bring an increase. We have contributed the sum of forty-three dollars, our list of members numbers 43, some of these are active, zealous, workers, but we feel that we all need more of the missionary spirit.

May the coming year be a prosperous one for the cause of missions.

Respectfully submitted,
MRS. *W.* W. PHARR,
Rec Sec.

LINCOLNTON AUXILIARY.

Our Society numbers 18, we have paid $18.25. The attendance at our monthly meetings is not very large, yet I think the interest in our mission work is increasing. There are nine copies of the Advocate taken. We have not accomplished as much as we desired, yet we are not discouraged, but feel determined to renew our energies and endeavor to work more zealously in the future than we have in the past.

MRS. J. W. *Wheeler.*

SNOW HILL AUXILIARY.

We have had three resignations and three accessions during the year, which leaves the membership as per last report, ten, and have received for dues during the year, $12.65.

MRS. M. A. ALBRITON, Pres.
Mrs. MOLLIE MURPHREY, Sect.

CHAPEL HILL AUXILIARY.

This Society has a membership of 82. Amount remitted during the present year, $48.85; $20 of that amount was a Centennial offering to the mission school for girls in Rio de Janerio.

Number of subscribers to the 'Missionary Advocate,' five.

Respectfully submitted,
MRS. L. W. NORWOOD, Rec. Sec.

MT. PLEASANT CHURCH AUXILIARY,

The *W*oman's Missionary Society at Mt Pleasant Church was organized last April, and has at present twenty-four members, about half that number is claimed by the children.

We have only two subscribers to the "Woman's Missionary Advocate" as yet.

The following officers were elected at our first meeting, President, Miss Mattie Foushee; First Vice President, Miss Annie Burnett; Second V. President, Miss Sophronia Baldwin; Treas. Miss Sallie Gattis; Rec. Sec., Miss Wonie Atwater; Cor, Sec., Miss Cara Atwater.

Since the organization of our Society we have sent $13.15 to our Conference Treasurer.

Our amount is small, but we remember the "widow's mite" and trust that through it a ray of light may be reflected in the lands of darkness We are thankful that we are permitted to labor in the grand and noble work of missions, though few in number we intend giving our best energies to promote its development.

We earnestly pray that we may wave the banner with the following command, "Go ye into all the world, and preach the gospel to every creature," so high and in such bright collors that many will come and help us.

Respectfully,
CARA ATWATER, Cor. Sec.

GREENSBORO AUXILIARY.

Our Society, though not so large as it should be, in such a congregation as ours, is in a flourishing condition. Through the noble and untiring zeal of our President, Mrs. L. W. Crawford, aided by willing and earnest workers among the officers and some of the members, a new interest has awakened in the Society.

The result of this enthusiasm was shown at our recent Centenary celebration. After instructive and pleasing exercises, a collection was taken up, amounting to $118 63. On our list of membership are 63 names enrolled. Our Treasurer has paid as regular dues $38.68, for our Chinese protege $41, which added to the Centenary Fund makes a total of $197.31.

We think the coming year promises to be the brightest in the annals of our Society. We wish you a pleasant session and trust you may be divinely aided in your important work.

Respectfully submitted,
MRS. CHAS M. GLENN, Sec.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

PUGH—Fannie Clyde, child of John M. and Nannie G. Pugh, was born in Chatham, N. C., Nov. 1st 1882, and departed this life Dec. 23rd 1884.

"I take these lambs, said He,
And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

R. A. W.

FULLER—Died in Randolph Co., N. C., on the 10th of Dec. 1884, Anna Lenora, infant daughter of Albert *W.* and Lula F. Fuller, aged eleven months. She was a promising child, but God in infinite wisdom took her from this world of sickness and suffering to the rest and joys of heaven.

May her death be sanctified to the good of the stricken father and mother.

C. H. PHILLIPS.

DEANS—On the 12th inst of hemorrhagic fever Johnny A. Deans, son of the late J. A. Deans, in the 11th year of his age. Funeral preached by the pastor, from 2nd Samuel 12:23.

O. RYDER.

BAXTER—On the 13th inst., Mrs. Kate (Dunn) Baxter, wife of Rufus Baxter, in the 18th year of her age. The pastor preached her funeral from Ps. 39--4. O. RYDER.

FOWLER—On the 14th inst., of paralysis, S. H. Fowler in the 43rd year of his age. His funeral was preached by the pastor. Text, Isaiah, 38--1.

O. RYDER.

HENDERSON—W. H. Henderson died at Richlands, in Onslow county, N. C, Dec 7th 1884, of pneumonia. He was a member of the Church for thirty years and lived a consistent Christian life. He died the death of the righteous, and "his last end was like his," peaceful. It is said of him that he was active in the discharge of his Church obligations. The church sustained in his death, the loss of a firm supporter, his wife a kind husband, and his children an affectionate father. We expect to see him 'in that morning."

A. G. G.

BROWN—Willie Brown died Dec. the 10th 1884, aged 58 years. He was a member of the M. E. Church, South, at Carvers Creek from early childhood, and during all these years he enjoyed the religion he professed. He was a faithful member of the Church, a kind husband, indulgent father and good neighbor. He stated to me during his illness, that if God were to call him from earth, he was ready. He left a wife and five children. Their loss was his gain.

A. G. GANTT.

FULFORD—Near Middleton, Hyde county, N. C., Oct. 29th 1884, Bettie Fulford, only daughter of Mrs. Etta Fulford, aged nine years and three months. How inscrutible the Providence that snatched from the embrace of such a fond and loving mother, such a sweet and interesting child. Never has the writer seen the image of Christ more faithfully impressed upon a human soul. No one could look upon that face and hear that voice, as soft and sweet as the melody of waters, without the thought, for earth "a thing of beauty," for heaven "a joy forever."

As I gazed upon her in the last hours of her fatal sickness, as her weary feet were tottering toward the "dark valley," and the light beyond streamed upon her brow and robed her in transfiguring glory, I could but say, such a flower is too tender too bloom amid the sin and wretchedness of earth, and God is taking her to Himself to bloom in fadeless beauty high upon the hills of light.

God bless the afflicted mother who patiently awaits the glad greeting of her Bettie beyond the river.

R. C. B.

FULFORD—Died in Hyde county, N. C., Oct. 18th 1884, little Jeff, son of B. B and Annie Fulford, aged three years, three months and four days.

God alone can measure the grief of these fond parents in the loss of such a sweet and interesting child. Upon him they had lavished the wealth of their love—for him they had dreamed and planned for all the coming years; but alas, death, cruel, sudden death snatched him from their arms and left them desolate.

May they find that source of comfort for which the stricken heart always yearns.

R. C. B.

COOKE—Died at his home in Raleigh, N. C., on the 21st of Dec. 1884, Geo. T. Cooke, in the 63rd year of his age.

Thus has passed away one of Raleigh's best citizens, and one of the most beloved and useful members of Edenton Street Methodist Church.

Bro. Cooke was born in Granville county, near Tally Ho. He moved to Raleigh in the year 1840, and from that time until his death made this place his home.

In the year 1846 he was united in marriage to Miss Mary Van Dolen Lindeman, of Raleigh, she and three daughters survive the beloved father and husband.

He became early identified with the Church and its work, laboring in the Sunday-school and going out to destitute places carrying the blessings of the Church. He was among the first to organize the Sabbath-school at Person St., the ontgrowth of which is the present Person St. Church.

His heart was intensely interested in the building of the new Edenton Street Church, and he was one of the first to subscribe largely to start the work He assisted in laying the corner stone, and from that time to his death he was always ready to respond liberally to carry forword the work.

Bro. Cooke was a good man, of genial, kindly disposition, abundant in works of mercy. We shall greatly miss him. When the summons came he was ready, and quietly and triumphantly he passed from the toils and sufferings of earth to the home of the blessed above.

"Blessed are the dead who die in the Lord,"

N.

CRAIG—In Wilmington, N. C., on the 24th of November, 1884, Mrs. Susan K. Craig, aged about 75 years, a member of the Front Street Methodist Episcopal Church, South.

The subject of this sketch was one of the purest and brightest characters I ever met. Having given her heart to God when a child, she was enabled to hold fast to her Christian integrity to the last. She expressed delight and satisfaction that she gave her heart to God when a mere child and as death approached that her lamp was filled with oil and ready burning. She possessed great confidence in God and often expressed her readiness to depart and be with Christ at any moment. She was so anxious to go to heaven that she was afraid that she might commit sin in this respect, she wondered why her Father kept her here suffering so long, that perhaps it was to lead some poor sinner to Christ and if so, she was willing to suffer on She told her friends that when the last moment came she did not want them to come around her couch with tearful eyes and saddened countenances, but to be bright and joyful, as she was going home to heaven, and that the last thing she wanted to hear upon earth, and the first thing she wanted to hear in heaven was praises to God. She died as she lived with great faith in God, and from her sick bed preached the gospel as I never have heard it proclaimed before. Would to God every member of the Church militant could have enjoyed the precious privilege of standing around her bedside and of hearing her sing the songs of Zion almost exhausted, and of listening to her expressions of confidence in God &c, for then like the writer they would all feel that let others do as they will, but as for us we will serve the Lord.

W. M. POISON.

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To take effect 4:19 a. m., Thursday, July 10th, 1884.

DAILY EXCEPT SUNDAY.

Train Going North. No. 1. Arrive.	Leave.	Northern Division.	Train Going South. No. 2. Arrive.	Leave.
	10.30 a m	Fayetteville,	7.30 p m.	
00 p m	1.1 p m	Jonesboro,	4.38 "	4.50 p m.
1.20 "	2.03 "	Sanford,	4.05 "	4.25 "
2.45 p m	3.00 "	Gulf,	2.58 "	3.08 "
3.55 "	4.07 "	Ore Hill,	1.34 "	2.00 "
5.33 "	5. 45 "	Liberty,	11.58 a m	12.10. "
8.00 "		Greensboro,		10,10 a m

Train Going South. No. 3. Arrive.	Leave.	Southern Division.	Train Going North. No. 4. Arrive.	Leave.
	8.00 p m	Fayetteville,	7.50 a m	
9.15 p m	9.25 "	LumberBridge,	6.13 "	6.23 a m
9.43 p m	9.52 "	Shandon,	5.45 "	5.55 "
10.10 "		Head of Road,		5.30 "

Nos. 1 and 2 meet at Gulf.

No. 1—Dinner at Sanford. No. 2—Dinner at Ore Hill. No. 4—Breakfast at Fayetteville.

A hack will run between Head of Road on Southern Division and Shoe Heel after June 1st. Complete connection, both ways, will be made between Fayetteville and Charlotte and Fayetteville and Wilmington. Trains will not run to Red Springs until June 1st, 1884.

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HORACE FAIRBROTHER."
Rockingham, Vt., July 15, 1882.

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"While in the country last winter my little boy three years old, was taken ill with croup; it seemed as if he would die from strangulation. One of the family suggested the use of AYER'S CHERRY PECTORAL, a bottle of which was always kept in the house. This was tried in small and frequent doses, and to our delight in less than half an hour the little patient was breathing easily. The doctor said that the CHERRY PECTORAL had saved my darling's life. Can you wonder at our gratitude? Sincerely yours,
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Schedule to take effect Sunday, Nov. 18th 1883:

NORTH. No. 1. Mail Train. Arrive.	Leave.	Stations.	South. No. 2. Mail Train. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	5 25	
11 48	11 49	Henderson,	5 03	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
1 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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FAMILY READING.

A Midnight Prayer.

BY MRS. H. I. RICHARDS.

Father, thou know'st how oft I've prayed
That thine own will be done,
That every doubt might be removed,
Through faith in Christ, thy Son.

Thou heard'st the prayer, thou gavest peace,
My soul was bathed in light.
A Pentecostal blessing came,
And scattered all my night.

Then help me at this midnight hour
To closer draw to thee,
That by thy presence, grace, and power
I may more holy be.

Let every thought and wish of mine
Be echoes of thine own!
May my whole heart a mirror be
Reflecting thy dear Son!

O! help me with the eye of faith
Thy guiding hand to see,
Until at last I find a home
In heaven, Lord, with thee!

He Simply Had to Ask.

"I was told lately by a young man who had been in Scotland," says Rev. C. H. Spurgeon, "that he came one day to a gate, when the gatekeeper's little girl ran down and shut it, saying, 'You have not to pay anything to pass; you have only to say, "Please allow me to go through."' The young man did as he was directed, and simply repeated, 'Please allow me to go through,' and the gate was immediately opened. The owner just wished to preserve the right of entrance, that was all. So, simply, 'ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"

In the Furnace.

How often we pray, "Lord, refine and purify me," forgetting the fires which will become necessary for the accomplishment of the desired work or end. And our Father, desiring more the purity our hearts than our happiness in this world, lays upon us some crucifying burden, some great cross, and startled, we cry, "O, no, not so;" but if intent on His image, we readily exclaim, "Even so; Father. Not my will but Thine!" Yes, welcome rain or sunshine, only let me have Thy presence, for with Thy favor, loss is gain. I covet trial, adversity, or any storm, so that the Divine presence may be manifest in me. Why not, when he is constantly saying, "My presence shall go with thee, and I will give thee rest." Blessed rest! Jesus! let me cling to Thee "till the storms of life be past."—*Christian Standard.*

Too Good Keep.

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said: "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What!" she said, "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon and peace and eternal life myself and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there! Do not try to hinder me, for I must go and tell my people the good news."

What is Your Religion Worth?

A gentleman was travelling from Cambridge to York, and as a true servant of the Lord Jesus he sought ever to be about his Divine Master's business. Ere he started he furnished himself with a pocketful of tracts, and as the train glided out of Cambridge station he began to hand them round. One of the passengers refused, and taking a race-card out of his pocket he held it up, saying:

"You see this; that's *my religion.*"

"Is it, my friend" "Yes," he replied.

"I suppose you have a good many of those cards?" "Oh yes, I have them pinned all over my mantelpiece."

"Well, then, go on and collect as many more as you can; pin them all round your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over and see what your religion is worth."

They sat quiet, the one in silent prayer, and the other in anxious thought. When the gentleman opened the door to alight the man said: "I say, you can give me one of those papers if you will." The tract was immediately given; but the result is known to Him who will not let his word return void, but will make it accomplish his purposes.

Dear reader, what is your religion? Every one has a religion of some sort or another, for man must worship and make a god of *something* or *somebody.* —*British Evangelist.*

Serious Questions for Every Member of the Church.

(Dr. Geo. L. Spining.)

Do you ever tell what the Lord has done for your soul?

How does the world know you are a Christian?

Do you ever make a personal appeal to an unconverted soul?

Do your religious engagements take precedence over all other?

Have you tried to induce any one to attend Church?

Have you welcomed any stranger in Church?

Do you visit the poor, the sick, and strangers?

Have you sought to know our new members?

Do you "go into all the world and preach the gospel," by giving as the Lord has prospered you?

Is secret prayer your daily habit?

Are you informed concerning the spread of the gospel?

Do you take a religious paper?

Are you an advocate of gospel temperance principles?

Do you observe family worship?

Do you ever hand any person a good book or tract?

Do you contribute your part of the current expenses of the Church?

Are any of the ways of working and witnessing for Christ your ways?

Something About Burdens.

The year has opened full upon us. Already obligations begin to press heavily. In some things we do not see the way. Possibly we are tempted to think that the year will be a hard one; that our circumstances may be distressing; that our business may be embarrassed; that our resources may be cut off; that some evil may befall our household or some disaffection may ripen in our Church. Do we pause upon the threshold of the new year and listen to such voices? The year will not be a successful one unless we can break this evil spell.

Fix your heart upon Jesus, your burden-bearer.

Resolve that, whatever burden comes during the year, you will immediately carry it to him.

See that you meet every trial with *sincerity* of heart; asking not so much that it may be removed, as that you may have grace to bear it.

When providential burdens are laid upon you, remember that you are not alone; others have trials equal to, or even greater than, yours.

Do not commit the error of supposing that, because the situation is difficult, you have not the favor of your Heavenly Father.

Do not become so engrossed in yourself as to forget that you may misrepresent your Master before an ungodly world, constantly looking to you for an example of quiet, religious trust under all circumstances.

Never forget that it is impossible for us to realize that immeasurable burden of sorrow which Jesus bore for us.

Look up! during all the year. Behold the prize at the end of the race. Heaven is not now far away.

What it Does.

Almost every lady habitually uses some kind of hair dressing. It is a toilet necessity. Parker's Hair Balsam is the best, because: it gives gloss and softness; arrests falling out; does not soil the most delicate fabric; is deliciously perfumed; cools the head; eradicates dandruff, and promotes a luxuriant growth.

Hall's Hair Renewer renews, cleanses, brightens and invigorates the hair, and restores faded or gray hair to its youthful color and lustre. People with gray hair prefer to use the Renewer, rather than proclaim to the world, through their bleached locks, that they are becoming aged, and passing on to decay.

About twenty-five years since Mason & Hamlin announced important improvements in reed instruments, than known as melodeous. So considerable were the changes and improvements that they claimed for their new instrument another and better name—organ or cabinet organ,—by which it has since becomes universally known, and obtained wonderful usefulness and sucess; about 80,000 organs being now made in this country yearly, while American organs are largely exported to every civilzed country.

The same company now offer to the public an improved Upright Piano, which they have been experimenting upon and testing for a number of years, and confidently claim present improvements of the greatest practical value. A distinguishing characteristic is that they entirely dispense with wood in holding the strings, which are secured by metal fastenings directly to the iron plate, so securing perfect virbration and more pure musical tones, with much greater durability. The changing conditions of wood, so objectionable in such a matter, are entirely avoided. The improvement certainly seems to be one of the greatest importance.—*Boston Traveller.*

A Corpse Restored to Life by Electricity.

A wonderful story was lately cabled from Berlin telling how a man who had apparently been dead two days was restored to life by electricity. While this may be doubted, it is a well-known fact that electricity properly applied, if it does not restore the dead, at least prevents death by curing disease. It is said that an electric appliance made by a German electrician has recently created great excitement in Europe by the marvelous cures it has made, and a well-known firm in Brooklyn, N. Y., have obtained the agency for this country, and offer it at a price within the reach of all. See the advertisment of Forrest & Co., in this issue.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of *Consumption.* His child is now in this country, and enjoying the best of health. He has proved to the world that *Consumption* can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address CRADDOCK & CO, 1032 Race St., Philadelphia, naming this paper.
Oct 29th, 19 t eow

Messrs. Hall & Taylor, who advertise the "Great Electric Lamp" in this paper, claim over 250,000, of these Lamps in use, giving universal satisfaction. They want agents in every county in this and adjacent States. We are using and recommend this Lamp. Dec 10 it.

Plantation Corn Feed and Hominy Mill—$15, $25, $35, $60. The best and cheapest for plantation use. Address O. B. GOODWIN, 66 Water street, Norfolk, Va. jan 7-3m.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich. jan 28-13t

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere. jan 28-26t eow.

CONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y. jan 28-26t.

Send for Price List and Circular! AUTOMATIC "NO TENSION" SEWING MACHINE. NOISELESS—LIGHTEST RUNNING. Most Beautiful and Durable Work, AND DOES NOT INJURE HEALTH. Willcox & Gibbs S. M. Co., 658 Broadway, N. Y. nov 5-16t eow.

STEAM COOKED CEREALS. The Purest Foods in the World, for Old and Young. A. B. WHITE OATS. A. B. C. WHITE WHEAT. A. B. C. Barley Food. A. B. C. [illegible]

American Breakfast Cereals. Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. [illegible] Prepared, as can the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving taste. Saving health. Easy to digest, *already their [illegible] cooked and dried (desiccated).* Ask for A. B. C. only. (Registered Trade Mark.) For sale by all Grocers. THE CEREALS M'F'G Co. Send for circulars. 83 MURRAY ST., NEW YORK. dec 3-4t eow

1,391½ BUSHELS OF PER ACRE of the famous GREEN MOUNTAIN POTATO. Send for history, description and full particulars. A Wonderful Yielder, Enormously Productive, Perfect in Form, Color and Table Qualities. IT WILL PAY YOU! OUR SUPERB SEED CATALOGUE Embraces all kinds of seeds. Each variety honestly reported. Rich Premiums, Inducements to gardeners, Mailed Free. J. A. EVERITT & CO. Seedsmen, Box 42, Watsontown, Pa. jan 7-1m

Werds of Warning and Comfort.

"If you are suffering from poor health or
'languishing on a bed of sickness, take cheer
if you are simply ailing, or if you feel'
'weak and dispirited,
'without clearly knowing why, *Hop* Bitters
'will surely cure you.

If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labor, weakened by the strain of your everyday duties, or a man of letters toiling over your midnight work, Hop Bitters will most surely strengthen you.

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case.

"Or if you are in the workshop, on the farm, at the desk, anywhere, and feel "that your system needs cleansing, "toning, or stimulating, without intoxicating, if you are old, blood thin and pulse feeble, nerves unsteady, faculties waning *Hop* Bitters is what you need to give you new life, health, and vigor."

If you are costive, or dyspeptic or suffering from any other of the numerous cases of the stomach or the bowels, your own fault if you remain ill.

If you are wasting away with any form of Kidney disease, stop tempting death this moment, and turn for a—cure to Hop Bitters.

If you are sick with that terrible disease, Nervousness, you will find a "balm in Gilead" in *Hop* Bitters.

—If you are a frequenter or a resident of, —a miasmatic district, barricade your system against the scourge of all countries —Malaria, Epidemic, Bilious and Intermittent Fevers by the use of Hop Bitters

If you have rough, pimply, or sallow skin, bad breath, Hop Bitters will give you fair skin, rich blood, the sweetest breath and health. $500 will be paid for a case they will not cure or help.

A Lady's Wish.

"Oh, how I do wish my skin was as clear and as yours," said a lady to her friend, "You can easily make it so," answered the friend. "*How?*" inquired the first lady.

"By using Hop Bitters that makes pure rich blood and blooming health. It did it for me as you observe.",

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

S. B. NORRIS. P. A. CARTER

NORRIS & CARTER

Great Reduction In FALL AND WINTER GOODS.

For the next six weeks we shall offer

Wonderful Bargains in fine Dress Goods.

Startling Bargains in Velvets and Velveteens.

Rare Bargains in Hosiery, Gloves and Notions.

Great Bargains in Blankets and Underwear.

Housekeepers should not fail to avail themselves of these rare bargains offered, in order to make room for our spring stock.

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No 303 Fayetteville street.

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Ladies Ready-Made Underwear,

Corsets, &c.

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Dress Making Department.

Rules for self-measurement, samples of materials, with estimate of cost, sent upon application.

TERMS CASH.

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Are unequalled in EXACTING SERVICE.

THE BEST Used by the Chief Mechanician of the U. S. Coast Survey; by the Admiral commanding in the U. S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railway men. They are recognized as for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COMPANY'S exclusive Agents leading jewelers, who give a Full Warranty.

aug 20-26t eow.

MISCELLANEOU.

To the Men

— OF —

NORTH CAROLINA:

On December 1st,

Wittkowsky & Baruch,

CHARLOTTE, N. C.

Will commence the greatest sale of

READY MADE CLOTHING

ever attempted in the Carolinas.

No such slaughter was ever made in the CLOTHING BUSINESS before. All talk about great sales eclipsed.

We mean to close out $50,000 worth of Clothing in the

Next 30 Days!!!

We are loaded down—the Goods must go. No matter what the loss. Men's, Youth's and

BOY'S CLOTHING

at prices that never will be heard of again.

We are in DEAD EARNEST.

Come in and see if you ever saw CLOTHING sold so low in all your life.

Wittkowsky & Baruch,

Charlotte, N. C.

THE GREAT ELECTRIC LIGHT.

Produces from Coal Oil a light equal to 50 sperm candles, 4½ gas jets, or 5½ ordinary Number 2 lamps. It will burn hours without refilling, at a cost of ½ cent per hour. It never breaks or smokes a chimney and is absolutely safe. Being made entirely of metal it will not break in falling. The Fount will fit any Gas Fixture. Its light will cast a shadow over any light which can be safely used, except the light of electricity, which it so nearly resembles in its purity and brilliancy. Manufactured in either Brass, Nickel, or Golden Bronze.

This lamp is specially adapted to country districts where there is no gas. Correspondence solicited and circulars furnished on application. Agents and dealers wanted in every county.

HALL & TAYLOR, Genl. Agents, 360 W. Baltimore St., Baltimore, Md.

nov 26-tf.]

The Ministers' and Teachers' Bible. This magnificent Parlor Bible is imported from London and is indorsed as The Best by the leading Bishops of England. In addition to the Old and New Testaments it contains a Concordance of 24,000 Words! 40,000 References with Context; An Encyclopedia; A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps, Poetry, Music, Etimology, Plants, Animals, and Jewish Rects of the Bible, etc. "Superior to all others." N. Y. Tribune. "A complete Biblical Encyclopedia." —Interior, Chicago. This Bible is bound in French morocco, red edges, with silk book mark, and has copious references. Rev. Eli Wilson, Xenia, O., writes: "The Bibles received to-day I am more than pleased." A Special Offer! To introduce this Bible in America we will, for a limited time only, send one copy, postage paid, to any address on receipt of only $2.00; 3 copies and one copy of Revised New Testament for $5.00; with less margin, sell for $2.50. Address as above. WANTED Circulars free.

C. S. MAYO & CO., 160 LaSalle St., Chicago Ill. jan 30, 2-t6-eow

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THE [illegible] WORLD Agents Wanted. ATLANTA, Georgia. jan 7-3m

MISCELLANEOUS.

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W. H. & R. S. TUCKER & CO

Beg to direct the attention of Every Visitor who will come to the

STATE EXPOSITION

To their most Magnificent Display of Elegant Novelties in

SILKS. VELVETS. PLUSHES

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N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53 Daily
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.50 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R D R R. for all points North, East and West Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52 Daily
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with Atlantic Air-Line for all points in the South and Southwest.

No. 52 connects at Charlotte with C., C. & R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52 Daily
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.35 a m

Going North-	No. 51, Daily,	No. 53 Daily
Leave Salem	7.00 p m	7.20 p m
Arrive Kernersville	7.35 p m	7.55 p m
Arrive Greensboro	8.40 p m	8.55 p m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3 Daily ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily. ex. Sun.	No. 2 Daily ex. Sun.
Leave University,	6.30 p m	11.50 a m
Arrive Chapel Hill,	7.31 p m	12.50 p m

BUFFET SLEEPING CARS WITHOUT CHANGE

On Trains 50 and 51, between New York and Atlanta, and between Greensboro and Warm Springs.

Through Pullman Sleepers on 52 and 53, between Washington, Augusta and Danville and Richmond, Washington and New Orleans.

☞Through Tickets on sale at Greensboro, Raleigh, Goldsboro, Wilmington, Charlotte, for all points South, Southwest, West, North and East. For rates to Louisiana, Texas, Mexico and the South-west, address

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Good Pay for Agents. $250 a mo., made selling our fine Rubber Stamps. Write to J. C. McCurdy & Co., Philadelphia, Pa.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases, or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

MY DEAR CHILDREN.—What shall we chat about this cold, frosty weather? Ah! I fancy I see you with mufflers gay and mittens warm, and brght, dancing eyes as you take down satchels and straps, making ready to trudge off to the dearly loved school-room—yes I say "*dearly loved school-room*," for though some of you may shake your wise little heads as much as to say, "Aunt Mary don't know *everything*, if she thinks *I* love that old school room, where I have to sit still so many hours every day, and don't have a bit of fun, unless I take it on the sly—and when sometimes the long columns of figures *won't* come right, and the names of places in Geography, get all mixed up with the great men in History, and *everything* goes wrong"—still, you *do* love that school-room, and in after years how sweet to you will be the memories of your school days—the merry play-times, and even the nice, rainy days, when your kind teacher kinder than usual, read you a charming tale, or told you a more "charming story," and was blind to the sly pinches and tricks indulged in by you youngsters, and would even leave you for a while all by yourselves, and never ask upon returning, if any *rule* had been violated—but I did not start out to talk with you about school days. Let us peep into our "Letter Box," and see what we have there—only two letters—they are very good and sweet, and now that we have taken them out, our Box is *empty* for the first time since we owned one. But I am sure my Jewels will not allow it to remain empty. Now, for a glance into our Enigma Department. I hear you say "oh! Aunt Mary you have a *plenty* of Enigmas." Let us see—why, these have been here for some time - why have they not been published? Because, little ones, the *answers* were not sent with them. Now, if any of you have sent Enigmas, and forgot to send the answers; if yon will just send the answer on a *postal* now, Aunt Mary will publish them, but unless the answers *are sent* you must not expect to see them in the *Advocate*. From a valued exchange I have clipped something which I think will interest you - and with it close our chat for this week—read it will carefully dear children, then cut it out and let it serve as a "book mark" in one of your school-books, and occasionally glance over

"A SWARM OF B'S FOR THE LITTLE FOLKS:"

I come, my young friends, with a "Happy New Year!"
And a budget so large, it is equally clear
I have something to give you, more tangible still—
Here it is, and presented with healthy good will.
Yet no; I would first have you guess, if you please,
What it is. Give it up? 'Tis a fine swarm of B's.
Yes, B's that make honey, but minus the ting,
Which, given warm welcome, will never take wing.
From a clime that is lovely, celestial, they came,
And what is peculiar, each B has its name,
Of course I can give you of these but a few;
There's B kind and B loving, B upright, B true,
B unselfish, B generous, B honest, B just,
B yielding in trifles, B true to your trust,
B diligent always, and do with your might
What your hand finds to do, if you're sure it is right;
B obedient to parents, and honor them, too,
Regarding their wish in whate'er you may do;
And to all, in whatever relation they stand,
Ever B what your Bible and conscience command
B guarded in speech, and B truthful in heart;
B your aim vastly higher than to be called "smart;"
B character far above talent esteemed
For never, no, never, can that be redeemed
By wit or learning, by genius or by art;
These may serve as a cover, impure still the heart.
One thing more on this point; What you wish to appear,
Seek really to B, and your path is made clear.
B refined and polite, and in temper be sweet;
B obliging and courteous to all whom you meet;
B fearless and dauntless at duty's command;
B the cost what it may, by the truth ever stand.
Temptations will meet you wherever you go;
B strong to resist them, and learn to say "no."
But remember, dear children, remember, I pray,
To B modest and gentle in what you may say;
For argument hard, spoke in words that are soft,
You will find far more potent, I'm certain, full oft,
Then the sharp, noisy tones which oft anger excite,
And but close eye and ear against judgment and right.
Time flies! I have named but a few of the B's,
Yet can give only two or three more; they are these:
"B kindly affectionate, one to another;"
As sister to sister, and brother to brother.
B haters of vice in its many hued forms,
B ever the friend of true, godlike reforms.
B rum and tobacco, which sadly defile,
Eschewed from your youth; they but lure to beguile,
And too oft lead to misery, poverty, crime;
While, alas! the result is not ended in time.
Now this choice swarm of B's—which I hope you'll receive;
In the spirit of love they are sent; I believe,
If treated with care and with proper regard,
Your attention and labor will richly reward.
If neglected, alas!—But this side of the case
I'm unwilling to touch on, or paper deface
With view so appalling; so leaving to each
The full h've, the end of my rhyming I reach.
Yet one word: My dear children, I pray you to choose.
All things lovely and pure, and all evil refuse.
E'er remember your weakness; seek help from on high,
Of One who has promised His strength to supply.
Trust in self will not aid you the tempter to fight;
Trust in God and you'll conquer; he'll quickly take flight.
But enough; the fair muse has flown off on the wing;
So, hoping you'll value the present, I bring,
And cherish and foster each dear little B,
Which in turn will yield honey—yes, wait, and you'll see,—
And repeating my wish for a happy New Year,
Believe that I am the true friend I appear."

Lovingly and faithfully,
AUNT MARY.

PLYMOUTH, N. C., Jan. 19th, 1885.—*Dear Aunt Mary:* We have a sprightly little band of "Bright Jewels," with 12 *live* members We have just revised our list of members. and taken off all who wont attend. We want to tell you that our number of members is *doubled* the next time you hear from us. Enclosed find postal note for $1.75 which is a start for the New Year. We send love to all the "Bright Jewels," and our hearty good wishes to you, Aunt Mary. Pray for our success. Affectionately yours,
BRUCE LATHAM, Treasurer.

"Twelve *live* members" can accomplish a great deal, my dear Bruce and we feel much cheered by your encouraging report. Our Plymouth Jewels are active and *faithful*—blessings upon each one.

ROCKY MOUNT, N. C., Jan. 15th, 1885.—*Dear Aunt Mary*: We are far from our mountian home, comfortably settled in our new one at this place. We have not forgotten you and our little band. I send you 50 cents—25 cents each for myself and little sister Laura. Does this foot our dues or not? Answering Rosa Rush, St. Paul says: "The law was our *school-master* to bring us unto Christ, that we might be justified by faith." Gal. 3: 24. Affectionately, MARY D. WILLSON.

And right glad are we that you and Laura have determined to be as Bright Jewels in Rocky Mount, dear Mary, as you were in your Mountian Home. You are the very first to reply to the question by Rosa Rush. May you have a happy, prosperous year in your new home—your dues are paid up now—prompt little payers you always are. We will ever be glad to hear from you.

Precious Promise.

And my people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places, Isaiah 32: 18.

A Present to Every Lady.

A 25 cent book on Art Needle work and Crazy Patchwork; with 100 new stitches and transferable designs and full intructions for the work, will be given to every new subscriber to Strawbridge & Clothier's Fashion Quarterly. The Fashion Magazine contains 120 large pages with over 1,000 illustrations each issue, and is the cheapest magazine in the world. Cut out this notice and mail with 50 cents, the price of a year's subscription, to

STRAWBRIDGE & CLOTHIER,
Eighth and Market St., Phila.

By lack of open air exercise, and the wanter of sufficient care in the matt of diet, the whole physical mechanism often becomes impaired during the winter. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor.

Health & Strength Ridge's Food possesses all the strengthening properties of Oatmeal or Barley. but is not like them. in its positive action upon the powels, laxative or constipating. Ridge's Food is neutral in its action, is pleasing to the taste and strengthening. Sold by all Druggists. Put up in tin cans, four sizes, 35c. 65c., $1.25 and $1.75. Do not let your children grow up weak and puny when Ridge's Food can be had at so small cost. WOOLRICH & CO., on label.

jan 16-26teow.

READ THIS.

MOSELEY

Still Holds the Fort in Raleigh.

Store full of Confections—Everything Fresh and Nice—Plain and French Candies.

FANCY GOODS
IN ENDLESS VARIETY.

CIGARS AND TOBACCOS.

FRESH BREAD and CAKES always on hand.

IN SEASON
OYSTERS.

SODA WATER and ICE CREAM.

Dining Hall
FOR
LADIES AND GENTLEMEN.

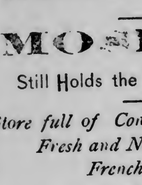
First Class in every respect. Ladies attended by Moseley's. Meals furnished. Orders served. Prices moderate.

oct 28-tf

CANCERS TUMORS AND ULCERS
Cured without the knife or loss of blood.—Vastly superior to all other methods. Hundreds of cases cured!! Descriptive pamphlet sent free. Address Dr. E. L. GREENE. 17½ Peachtree st., Atlanta, Ga. jan 14-4t.

AGENTS WANTED for the best and fastest selling Pictorial Books and Bibles. Price reduced 33 per cent. National Publishing Co. Philadelphia, Pa.

jan. 28th 4t

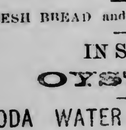


ONLY $20.
This Style Philadelphia SINGER, with full set of Attachments, sent on two weeks' trial. We do not ask you to pay one cent until you use the machine in your own home for two weeks. Other companies charge $50 for this style. Warranted for 5 years. Circular and testimonials free.
C. A. WOOD & CO.,
17 North 10th St., Philada., Pa.

dec 10-14t eow.

Baltimore Church Bells
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. J. REGESTER & SONS, Baltimore, Md.

oct 15-23t eow.



FARMERS, I sell the best CORN SHELLER in the world for the money. Price only $3. Shells 8 bushels an hour. Separates Corn from Cob *and is warranted for 5 years.* Sent to any address on receipt of price. AGENTS WANTED. Address A. P. BOGGS, 195 Argyle Ave., Baltimore, Md.

dec 24-16t.

MISCELLANEOUS.

LUDDEN & BATES
Southern Music House.

Converted into an Incorporated Stock Company, with $200,000 Paid in Cash Capital.

THREE TREMENDOUS PURCHASES FOR THIS SEASON'S TRADE.

$50,000 worth of Chickering Pianos at One Purchase. $20,000 worth of Imported Musical Merchandise at One Purchase, 75,000 Pieces of Sheet Music at One Purchase.

Read this, Musicians and Music Lovers. Business has rushed us the past year so that we could not post you, as usual, through our advertisements, and to make amends, we here give a few solid facts well worth taking in.

Ludden & Bates Southern Music House is a household word from the Potomac to the Rio Grande. Who has not heard of it? It is a Mammoth Music Emporium, from which a Solid Musical South draws its supplies Eleven large Branch Houses and over 200 wide-awake agents distribute its goods through every Southern State, and its yearly sales are nearly half a million dollars.

Founded fifteen years since on the Solid Bed Rock of Large Capital, Enterprise and Square Trade, it has stood, unshaken, amid financial panics, pestilence, cyclones and fires, and to ensure its permanency for generations to come it has been incorporated as a Co-operative Stock Company, with a paid up Cash Capital of $80,000, which is owned solely by the Officers and Employes. The Officers are: W. Ludden, President; J. A. Bates, Treasurer and Manager, and J. D. Murphy, Secretary.

Patrons are, therefore, as safe in dealing with this House as with any Bank, and need have no fears as to its permanency, responsibility, or guarantee. It is solid. Now notice these

Trade Items for 1884-85.

More Pianos and Organs sold yearly than by all other Southern Dealers combined. $50,000 worth of Chickering Pianos bought at one purchase in October last. Largest purchase ever made by any Southern House. Special bargains. Elegant Pianos only $210, with Handsome Embroidered Cover, Stool, Instructor, and Music Book. Organs, $24, $50, $75, $100, with Stool, Instructor, and Music Book. All Freight Paid. Easy Installment Terms. One price to all, and that the lowest known. Write us, and we will save you money.

Privilege of return, or exchange, if goods are not satisfactory. Revised Catalogue Jan. 1, 1885, free to all.

Times are hard, and money must buy more goods than it used to. The most for the money can always be had at

Ludden & Bates Southern Music House,
Savannah, Ga.

Rev. George G. Smith's
BOOKS
AT REDUCED RATES.

History of Methodism in Georgia, 538 pages, 13 steel plates, a few copies only	$1.00
Life of Bishop Andrew	1.00
Life of John W. Knight—Methodist preacher—a wonderful story	25
From Darkness to Light—for penitents, each	5
Young Methodist	5
Work in the Light	5
Infant's Life of Jesus	25
Infant's Catechism	25
Fifty Hymns	25
Old Test. Lessons	5

I will also send circular of my aids for the deaf on application. This aid is intended for the very deaf and to enable them to hear conveniently, is the cheapest and best conversing tube in the world. *WARRANTED TO SATISFY.*

On all the books I will give to preachers 25 per cent discount. Address,

Rev. Geo. G. Smith
jan17-tf] Macon, Ga.

Floriculture

Three Beautiful Clematis—1 *Coccinea*, 1 *Crispa* 1 *Jackmanni*, hardy handsome climbers, $1.00. The superb *Canna, Ehemanni*, 50c. *Chrysanthemum Seed*, saved from over 40 varieties, that won 40 *First Prizes* at the great show in New York, 25c. per pkt. We give $20 premiums for the best flowers from this seed. The *El Dorado Marigold*, finest in the world, flowers 4 in. diameter, dark and light gold color, double as dahlias, 25c. per packet. The *Queen's* collection of unrivalled Flower Seeds, 30 pkts. distinct, $1.00. 180 First Prizes last year. No firm can show such a series of successes in public competition. V. H. HALLOCK, SON & THORPE, Queens, N. Y. Our *Catalogue FREE.*

jan 21-5t eow

Horner School
OXFORD, N. C.

A Classical, Mathematical, and Science Academy, with Military organization and discipline.

The Spring Term of 1885 will begin the 2nd Monday, the 12th day of January.

An ample corps of able instructors is provided, and the School thoroughly equipped for efficient work.

Terms for board and tuition the same heretofore.

Send for Catalogue.

dec 24-3t]. J. H. & J. C. HORNER.

HOLMES' SURE CURE
MOUTH WASH and DENTIFRICE

Cures Bleeding Gums, Ulcers, Sore Mouth, Sore Throat, Cleanses the Teeth and Purifies the Breath; used and recommended by leading dentists. Prepared by Drs. J. P. & W. B. Holmes, Dentists, Macon, Ga. For Sale by all druggists and dentists.

For sale by Williams & Haywood, Raleigh, N. C.

Lamar, Rankin & Lamar, Wholesale Agents, Atlanta, Ga.

nov 5-13t.

LADIES Gentlemen, Boys and Girls are making money rapidly with our Holiday Book for children BRIGHT JEWELS Special premium offer. $18 Family Bibles, elegant Silk Plush Albums GIVEN AWAY
Union Publishing House,
New York, N. Y.—Cincinnati, Ohio,—Atlanta, Georgia.

NEW DOUBLE COLUMN ADVERTISEMENTS.

Hot Springs Physicians use

BUFFALO LITHIA WATER

TRADE MARK—PATENTED

IN THEIR OWN CASES, AND PRESCRIBE IT TO OTHERS IN

Gout, Rheumatism, Stone in the Bladder, Brights Disease of the Kidneys, &c.

DR. JAMES L. CABELL,
Professor of Physiology and Surgery in the Medical Department of the University of Virginia and President of the National Board of Health, and former Resident Physician Hot Springs, Va.

"The Water of Spring No. 2 contains in notable qualities two of the Akalies which are accredited as extremely valuable in the treatment of Gout, Lithiasis, and Liver Affections. I refer to the Carbonates of Potash and Lithia. It is now well known that both of these alkaline carbonates have an ascertained value in cases of Uric Acid Diathesis connected with Gravel, and in cases of Chronic Gout, because of their affinity for Uric Acid, and the great solubility of the salts which are formed by their union with that acid."

DR. ALGERNON S. GARNETT,
Surgeon (Retired) U. S. Navy, Resident Physician Hot Springs, Ark.

"My experience in the use of Buffalo Lithia Water is limited to the treatment of Gout, Rheumatism and that hybrid disease 'Rheumatic Gout' (so-called), which is in contradistinction to the Rheumatoid Arthritis of Garrod.

"I have had excellent results from this Water in these affections, both in my own person, and in the treatment of patients for whom I have prescribed it. Of course the remedial agent is its contained Alkalies and their solvent properties.

"Hence, it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi, when due to a redundancy of Lithic Acid."

DR. WM. B. TOWLES,
Member Medical Society of Va., Resident Physician Hot Springs, Va.

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all diseases of Uric Acid Diathesis, I know of no remedy at all comparable to Buffalo Lithia Water, Spring No. 2. In a single case of Bright's Disease of the Kidneys I witnessed very marked beneficial results from its use, and from its action in this particular case, I should have great confidence in it in this disease."

DR. T. B. BUCHANNAN,
Resident Physician Hot Springs, Ark.

"Send me five cases Buffalo Lithia Water, Spring No. 2. I have made use of this Water for Gout in my own person and prescribed it for patients similarly suffering with the most decided beneficial results. I take pleasure in advising Gouty patients to these Springs."

jan 14-2t eow.

ALLISON & ADDISON'S
"STAR BRAND"
SPECIAL
TOBACCO MANURE.

The manufacture of this Fertilizer is attended with the greatest care and prepared by us under our own immediate personal supervision, especially for growing **FINE BRIGHT TOBACCO.**

We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

For sale by Agents at all important points in Virginia, North and South Carolina.

ALLISON & ADDISON Manuf'rs, Richmond, Va.

DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the natural functions.

KIDNEYS, LIVER OR BLADDER.
THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG
DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma and Consumption**, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps. I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1.00
Or six Bottles for - - - - - - - 5.00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER.

which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

NEW & RARE FRUITS PLANTS and SEEDS

and all the old reliable sorts. NONE BETTER. NOR Cheaper. Plants, Trees, Vines, Seeds, &c., *by mail*, especially. Postage paid: safe arrival guaranteed. 64 CHOICE CHEAP $1 SETS. For example: 15 splendid ever-blooming Roses, 15 sorts, our choice, $1; 14 magnificent Carnations, 14 sorts, $1; 14 Chrysanthemums, 15 sorts, $1; 36 packets choice Flower Seeds $1, or 17 for 50c, or 8 for 25c.; 29 packets choice Vegetable Seeds, $1, or 14 for 50c., or 7 for 25c., 7 pkts. choice Vegetable and 8 pkts. choice Flower Seeds, 50c. 1 Keiffer Standard Pear, 1 Russian Apricot, and 1 Champion Quince, $1. 12 Grape Vines, 4 sorts, $1, or 12 all Concord, $1. 75 strong Strawberry Plants, 5 sorts, early to late, $1. 15 Hardy Catalpa, $1. 10 Sweet Chestnuts, $1. 30 Mulberries, 10 each Russian, Black English and White, $1. For the other 54 $1 sets, and 1,000 things beside, send for our valuable Catalogue of over 100 pages, FREE. Every thing kept in the Nursery line, from pot plants to forest trees, including an immense stock of Grape Vines and Fruit and Ornamental Trees of all sizes. 31st Year. 500 Acres. 21 Large Greenhouses.

THE STORRS & HARRISON CO. PAINESVILLE, LAKE CO., Ohio

jan 7—8t.

AGRICULTURAL.

Judging Live Stock.

The *Maine Farmer* takes a very sensible view of the common plan of judging live stock. It says that a scale of points has a fascination for some men, including some very competent judges, but that paper would count its general adoption a misfortune.

"Carefully prepared scales of the desirable points in animals of different breeds are valuable; chiefly, as we think, as a help to inexperienced breeders or observers in familiarizing themselves with these points. The assignment of comparative value to these points is necessarily arbitrary.

"One result of judging solely by a scale with fixed numerical value for each point would be, that an animal with some glaring defect in an important point might be placed over one without any striking excellences, but fairly good 'all round.' The first animal might be rejected by any intelligent breeder, while the second might be valuable. Thus a draft horse might be admirable in every point except that it had a very weak and badly formed back, or a cow might be a nearly perfect model save that her udder was so poor that no breeder would care to rear a calf from her. Yet either of these, judged strictly by scale, might show a larger total than animals without a single bad point and of average merit in all.

"In selecting for breeding purposes, we believe it is, at best, equally as important to emphasize the undesirable points as to give credit for the good ones. The tendency is to overlook weak points in admiration for unusual merit in some special characteristic."

How to Raise Tobacco.

THE EXPERIENCE OF A SUCCESSFUL AND PROGRESSIVE NASH FARMER.

(Wilson Advance.)

TO THE ADVANCE:—Your favor of the 6th to hand, and I will answer your inquiry as best I can. I planted twenty acres of tobacco last year. I did not keep an itemized statement of the cost of the crop, but it will not exceed sixty dollars per acre, ready for market, and its value depends entirely upon the manner of cultivation, curing and handling. From what I have sold I think my crop will be worth about twenty-five hundred dollars. I lost about five hundred dollars from imperfect cures. The net profit from one acre when well managed should not be less than one hundred dollars and ought to be more. My brother planted three and a half acres last year and will realize about seven hundred dollars from it. Mr. G. W. Ward, near Battleboro, plant- four acres last year and has sold the tobacco from two acres for two hundred and eighty-three dollars, after paying all expenses of selling &c. Mr. Ward sold his tobacco with Messrs. T. P. Braswell & Son at Battleboro. There was about seven hundred acres of tobacco planted in Nash last year and I know of no one who is not pleased with the results. I consider the cultivation of tobacco belongs almost entirely to small white farmers who do their own work themselves with the aid of their families. It is that class that has obtained the best prices and succeeded best, but it will pay any one who plants cotton to put a part of their crop in tobacco, if they expect to do what they do well, but it will not pay to raise poor tobacco. Tobacco does not conflict with a cotton crop as much as I expected, for the trouble is over with cotton before the cultivation of tobacco counts much und the cultivation of cotton is over before we have any worms to hunt much. I shall continue to plant about the same average of cotton and tobacco that I did when I planted all cotton. Any good gray land well adapted te cotton that's high and dry is all that is required to raise tobacco on. A little descent to take off the water is best. I would not advise planting tobacco after cotton, it does not grow off so well in the start. My experience is that any good manure for cotton is good for tobacco except swamp muck which I have not tried and would not recommend in large quantities. Cotton seed, stable manure and all commercial fertilizers do well. I used as special fertilizer for tobacco, but could see no difference in that and the ordinary cotton fertilizer.

I would advise all who expect to go into the cultivation of tobacco extensively to procure some experienced help.

R. H. RICKS.

Rocky Mount, N. C., Jan. 6tg, 1885.

Young Lady at Boarding School.

At some of the French boarding schools in Paris, the girls are fed on weak soup, two or three degrees stronger than hot water; meat, from which nearly all the nourishment is extracted by boiling; coarse veal, watery carrots and gray, sour bread. The young lady who comes home after a few terms of this sort of diet may be very learned, but is pale and poor-looking, lacking vigor and health. Give her Brown's Iron Bitters—the best tonic in the world for young ladies with impoverished blood—and bring the roses into her cheeks.

A genuine discovery in the Orient always confirms the history of the Bible.—*Christian Intelligencer.*

His Mother's Wishes.

"My mother wishes me to say that she has found Parker's Tonic more effective than anything she ever used for invigorating and strengthening the system debilitated by malaria. She desires me also to say that it aids digestion and overcomes exhaustion." Rev. J. W. Phelps, pastor St. Paul's M. E. Church, Chicago.

MISCELLANEOUS.

AYER'S
Ague Cure

IS WARRANTED to cure all cases of malarial disease, such as Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Billous Fever, and Liver Complaint. In case of failure, after due trial, dealers are authorized, by our circular of July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

june 4-26t.

Horaee Waters AND Co's

"New Scaled" Three-Stringed

UPRIGHT AND SQUARE GRAND

PIANOS.

The best and most durable made.

Warranted for six years.
Powerful and brilliant tone.
Rich singing quality.
Elegant cases in dark and light woods.

A GREAT OFFER!

We will sell NEW PIANOS in all parts of the country on the following terms:
$25.00 Cash and the balance $10.00 monthly until paid.

HORACE WATERS & Co's
WORLD RENOWNED
Parlor and Chapel
ORGANS.
IN BEAUTIFUL CASES

Warranted for Six Years.
Fine, full tone and elegant finish.

A GREAT OFFER!

We will sell NEW ORGANS in all parts of the country on the following terms: $15 cash and $5 monthly for the balance until paid.

PRICES $50 UPWARD.

No charge for boxing and shipping. Send for our new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.

HORACE WATERS & COMPANY,
124 Fifth Ave , New York.

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON, [Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

oct 22-1y.

MISCELLANEOUS.

SHIP YOUR CONSIGNMENTS of

PRODUCE, &c.

— TO —

JONES & POWELL,

COMMISSION MERCHANTS,

AND JOBBERS OF

Grain, Hay, Meal, Flour, Mill-Feed, Coal, Wood, Lumber, Laths, Shingles, &c., &c.

JONES & POWELL,

Fayetteville St. and Central Depot, Raleigh, N. C.

sept 27-1y.

Bright Tobacco!

If you want fine, bright tobacco, use Simpson's Chemical Fertilizer. Price, $10.00 for amount sufficient to make one ton. Send for testimonials.

WM. SIMPSON & CO.,
DRUGGISTS
RALEIGH, N. C.

Also a large stock of drugs and everything usually kept in a first-class wholesale and retail Drug Store.

Buy The Best.

We have introduced the most approved Steam Machinery in our new factory and are now prepared to furnish at short notice

Millers Acme Shirts, Drawers, and Gents. Underware, Fine Dress Shirts to Measure a speciality. Write for Printed Blanks for self-measurements. Ready made shirts, *all linen* Bosom, from 75 cents to $1.50. Sent by mail on receipt of price and six cents in postagestamps. Give size of Collar worn

OUR 75 CT.
ACME SHIRT
is the best shirt ever made for the money

H. T. MILLER & CO.,
Richmond, Va.

mar 29th 1-y

PESCUD, LEE & CO,

WHOLESALE & RETAIL

Druggists.

CORNER FAYETTEVILLE & MARTIN STS. and 14 FAYETTEVILLE ST.,

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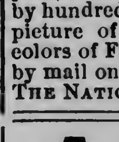

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RALEIGH CHRISTIAN ADVOCATE

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REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, FEB. 4, 1885. | $2.00 PER ANNUM. Payable in Advance.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

MOODY IN RICHMOND, VA.

Mr. Moody's visit to Richmond has stirred up the city from one end to the other. Revivals have been progressing in the Churches of all denominations from the day that Mr. Moody closed his meeting of ten days continuance in the Armory Building. In some of the Churches the revivals have been very extensive and powerful. Moody is a most remarkable man. The secret of his power seems to lie in his whole-hearted consecration to his work. His style of address is simple and direct. He preachers nothing new, but old familiar truths are presented in a new garb, and enforced by apposite and striking illustrations. The common people hear him gladly. They understand him. His vocabulary is made up of the plainest words in the language. There are no high sounding words—no technical terms—no jaw-breakers. He goes for the sinner and backslider, and 'does not stand on the order of the going.' Then, he expects immediate results. His preaching is followed up immediately by the "after meeting." He says plain things, but offends no one. The wonder is how he can preach as he does to all classes, and to men and women of all denominations, and yet say nothing that seems to collide with the religious sentiments, doctrines, and experience of his hearers. Ought we not to learn something from this wonderful man? There were perhaps as many as 200 preachers, of different Churches, who heard Mr. Moody during his stay in Richmond. Is there one of them that would not be ashamed to go into his pulpit, after hearing him, and get up with a yellow, musty, dirty old manuscript, and go on to read it to his congregation? We need this glowing evangelist to go among our Churches and break up the old, stale, stereotyped, formal, and lifeless way in which most of our public services are conducted.

RESULTS FOLLOWING.

The best proof that Moody's visit to Richmond was attended with the divine blessing and favor is found in the fact that all the Churches, more or less, have shared in a general revival of religion, immediately following his visit. Union meetings of two or three Methodist Churches were held, the week after Moody's meeting's closed, at the Centenary Methodist Church, of which Rev. Wm. E. Edwards, D. D., is pastor, and night after night there were remarkable manifestations of divine power in the conversion of souls. At other Churches, among the Presbyterians and Baptists, similar meetings were held with the happiest results. The religious interest does not seem to abate. It was not a fire of brush and shavings that was kindled by the warm hearted evangelist. A new spirit has been diffused among the Churches. The preachers are inflamed with a burning zeal. The preaching is evidently taking on a new type. As a consequence the membership is aroused to increased activity. The meetings are largely attended. Then, the singing has caught a new inspiration. What a power there is in song—singing with the spirit and the understanding. It stirs the heart, stimulates faith, excites hope, and intensifies the spirit of devotion. For myself I am not afraid of the emotional in religion, and religious worship. Indeed, it is simply ridiculous to my own mind to talk about an experimental religion without emotion. Singing is a great power in Moody's meetings. Without Sankey to sing, or a large chorus on his platform, he is like a bird with one wing. The meetings which have been held in Richmond, since Moody left, have been noted for the fine congregational singing. Say what you will about the Sankey and Moody songs, for one, I believe in them. Not in *all* of them, but in *very many* of them. Every one to his liking.

WHAT WE NEED JUST NOW.

More than anything else, just now, we needs imple, plain, pointed, Holy Ghost preaching. The tendency, for the last few years, in all the pulpits of the land, has been in the direction of philosophic, scientific, technical preaching. Too many big words have been used; too many refinements in theology; too much time spent on Darwin, Huxley, Tyndal, and Herbert Spencer; too much labor on the mere mechanical structure of the sermon; too much concern about justice to the subject in hand, and too little concern about doing justice to the congregation. There was a paragraph in the *Richmond Christian Advocate* of Jan. 22nd, that touched me tenderly. "Did you hear Moody?" asked the Editor, of a working man, "No, I did not; wish I could, but could not leave my post," was the reply. "Do you have the opportunity to get to Church often?" inquired the interrogator. "Not very often," replied the working man; "and when I do go," he continued, "the preachers use such great big words I do not understand half they say. I do wish," he added, "they would preach as they tell me Moody does, so the plain people could understand them, for I love to go to Church, but for this fact." There is a lesson in this simple story that our preachers should lay to heart. "The common people heard the Savior gladly?" Why? Because he came down to their apprehension in the truths he delivered, and the great heart of humanity always, and everywhere responds to simple truch whenever it is so presented to the intellect as to find its way to the conscience, and the heart. Much of our preaching is lost on the masses of our hearers for the reason stated by the "working man" as quoted above. Much of the preaching in the earlier days of Methodism was hortatory. Direct and earnest appeals were made to the unconverted. Every day illustrations were made to bring the truth home to the hearer. Moody preaches very much after the same style of the Methodist preachers of former times.

A QUALIFICATION.

From what has been said in the foregoing paragraph it is not to be inferred that the writer is the apologist for lazy preachers who do not keep abreast with the times, in its literature, science, theology, and even with the diversified phases of the skepticism of the age. Nothing of the sort is intended. The preacher should keep up with what is called the advance thought of the times in which he lives. He ought to know as much as the most cultivated of his congregations on general subjects. There is no excuse for his ignorance. But he should aim to cultivate the facility of so presenting what he has to say in his sermons as to make it apprehensible to the average hearers whom he addresses. We have all heard men of the highest literary culture and scholarship, and of the largest range of information who, in addressing the masses, used words easily understood, and presented their subject in a style that brought it within the apprehension of the unlearned "working man." He had no occasion to complain of "great big learned words" beyond his comprehension. The preacher ought to know everything, and how to tell it to everybody. It is a mistake to suppose that the masses of the people do not understand and appreciate felicitous illustrations, and respond to the finest passages in a well prepared discourse, provided the language is plain, and the style perspicuous. The unlearned are stirred and moved by true eloquence. But, I have dwelt long enough on this subject.

NOTES ON NEW BOOKS.

Our Publishing House at Nashville is constantly issuing new books. Scarcely a week passes that is not marked by an addition to the catalogue of publications that bears the imprint of the House. "The Log Meeting House," which is meeting with a rapid sale, was followed in close succession by "Omnium Gatherum," by Dr. Ralston. "The Life of Bishop Paine," by Dr. Rivers; "Dr. Summers, a Life Study," by Rev O. P. Fitzgerald, D. D., which is a lively, charming book; "The Law of Success," by William S. Speer—a book that bristles with startling and intensely interesting facts, and abounds in wholesome and instructive advice for young men starting out in the world; and so on, week after week, here comes a new book. A pleasing feature is that many of these new publications are exactly the books we need for our Sunday-schools, libraries. A curious thing is, that nearly every book that is added to the catalogue is published at $1.00. A one dollar note enclosed to the Agent, or Business Manager, will bring back the book by mail. If anybody doubts it, let him order "Lights and Shadows;" "John Newsom;" "Burl;" "Log Meeting House;" "Life of Bishop Paine;" "Dr. Summers, a Life Study." The books are forwarded at once, on the receipt of the dollar—postage prepaid. Try it. The misfortune is that the booksellers, generally, do not keep the publications of our Publishing House. We are shut up to the necessity of ordering them by mail. But, in buying a single book, as it comes from the press, it is a great convenience to get it by mail.

THE ADVOCATE'S CORRESPONDENTS.

Rev. Geo. G. Smith promises to write often for the RALEIGH CHRISTIAN ADVOCATE. This should be a gratification to the patrons of the paper; for there is not a more sprightly, intertaining, and instructive letter writer than this same G. G. Smith. The Editor is fully awake to the importance of having a number of letter writers for his columns, from different sections of the country. Nothing gives a more pleasing variety to a weekly paper than wide awake letter writers. Where is Dr. DuBose of Texas? He knows how to write a spicy letter. I am glad that the writers for our ADVOCATES are dropping the *nom de plume*, and coming out over their real names. We all like to know who the writer is that is talking to us through the types. But enough for our letter.

Danville, Va., Jan. 27th, 1885.

For the Advocate.

Letter From Gilderoy.

MR. EDITOR: The Raleigh Christian ADVOCATE keeps coming to my address, and by this time I am "heels over head" in debt to you. I have been thinking I would write to you for a long time past, but the care of all the Churches in my District, and the pressing claims of my numerous family, piles of good papers, a few Reviews and Magazines and two or three good books have taken up all my time. I am at home now, sick with cold and shut in by great floods, waiting for the waters to abate and for the ice to melt. The thermometer has been kept busy for sometime past, playing up and down the tube, from zero to seventy degress above. Night before last I slept comfortably all night with a single light quilt over me and last night I needed all the cover I could turn under. To night I am in a tight room before a blazing fire and I have to keep on my overcoat to keep my back from freezing.

I have just read "Dr. Summers—a Life Study by O. P. Fitzgerald, D. D." This book will live, go and do good, if I am not greatly mistaken. Dr. Fitzgerald has a taking style for this kind of writing. From the first page to the last it is in the best style of his Cameo writing. It is a Cameo of Dr. Summers, greatly enlarged and improved. It would be difficult to grow sleepy and begin to yawn over this book. My wife, who has only nine children to care for, read every word of the book the first Sunday after it came to hand. This is no small compliment to the book when one considers the load she has to carry. Indeed, busy people, who are fond of good reading, *will* find time to read this book if they once get a taste of it. It is at once appetizing and satisfying. The book has been gotten up in good style by our Publishing House and is cheap as dirt at one dollar. The lives of many good and great men have been written in a style too stately and stiff for common people and young folks. If I am not mistaken the common people and our young people will read the Life of Dr. Summers. The Life of Bishop Andrew by G. G. Smith has life enough in it to charm young folks and to please the common people who constitute the great mass of our Methodism. The Lives of our great men ought to be written by the men whose style is adapted to the masses. The people will then buy and read these books and they will do good wherever they go.

As we go along and grow older and wiser we will lay better plans to win our young people to a better class of reading. The only way to do this is to make better and more attractive books for them. We have already taken a long stride forward in this direction, and others and more rapid strides will be taken as time moves along. I go into hundreds of homes every year and everywhere I go the children and young people are charmed with the Miscellany Column and Natural History department of the Nashville *Advocate*. The boys often have a "scuffle" over the paper when it comes in to see which shall read these departments first; and I notice they taste many other good things in the paper. The tastes of children and old folks differ widely in reading as well as in eating. The cooks have all forgotten how to make such ginger cakes as we used to have when I was a boy. My mother used to make the finest ginger cakes and Irish puddings the world ever saw, but she can't make them now. Not long ago I offered ten dollars for an old time ginger cake, and mother tried her hand, but the art was lost. Mother said, "My son your taste has undergone a change" and so it has. The boys love the Miscellany Column and Natural History Column of the Nashville *Advocate* and a wise administration will keep those columns full. In the course of time the boy's tastes will undergo a change. The change will come on slowly as other tastes are developed and altered.

But enough for this time. The children are crowding round the fire, tramping on my toes, shaking my table, running against my arm and talking, laughing and romping in all sorts of ways. They will soon go to bed and then I must brush up my sermon for to-morrow. Succes to you, Mr. Editor, and to the Raleigh CHRISTIAN ADVOCATE.

Yours,

GILDEROY.

Verona, Miss.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

The women are here again calling attention to their rights. Year after year for sixteen years, prominent lights of the sisterhood have rallied at the National Capital to renew their demand for suffrage, and to review the trials and triumphs which the cause has undergone in the twelve months that have passed since last they met. They do not receive overwhelming encouragement at the White House on Capitol hill, or in political conventions, but they are undaunted and insist that the cause is growing, growing every day. It is, alas, too true that locks are growing whiter, and that age and death have devastated their ranks, but new recruits come forward every year. Then there are more school trustees, and deputy marshalesses, and postmistresses, and common council women and jurywomen among their numbers. So the struggle goes bravely on and the spark of hope is kept alive. In convention, they adopted resolutions rejecting, as dogmas of Judaism, the teaching that woman was an after thought in creation, that her sex was a misfortune, and that marriage was a condition of subordination. And further called upon the Christian ministry, as leaders of thought to enforce the idea that in true religion, there is neither male nor female, neither bond nor free, but all are one.

It was an interesting sight to observe the eager crowds that thronged the meetings just held here by evangelist Moody. High and low, rich and poor, saints and sinners, literally all classes and conditions of men and women went, or tried to go. And as one watched the sea of faces, one could not help wondering what had brought them there. Primarily, of course, it was the man himself, who has made his name familiar to half the globe. But no one, however indifferent or prejudiced, could listen to Mr. Moody long without feeling that he has power, or without understanding something of what it was that held and influenced the lowest and vilest people of Chicago or London, and the highest culture of Oxford and Cambridge. He is a man who feels that he has a message, and that nothing on earth is so important as to tell it. He is more than that. He is a man who feels that his message is greater than himself.

Congress has not accomplished much this week. The subjects that have come up for consideration have been dull, and both the Senate and the House devoted much time to obituary oratory over the late Senator Anthony, of Rhode Island, and Representative Evans deceased, of South Carolina. Indian appropriations have been discussed in the House, and the Oklahoma-lands question has been before both branches of Congress. Thus the whole Indian question has been sprung and no question, probably, is more provocative of talk. The fact that the best use the Indian can make of land is to lease thousands of acres to syndicates of cattle kings at a few cents per acre yearly, while there are thousands of white people who have no land and would like to get some, has impressed legislators with the idea that Congress must take hold of the matter. Not only for the purpose of taking care of the Indians, but for the purpose of taking care of the white people. Senator Vest, of Missouri, declares that Oklahoma belongs to the Red men and thinks the white setler should be made to go, while Rep. O'Neill, of Missouri, thinks there is no need of carrying the idea of sacredness of treaties to the verge of idiocy.

The favorite loafing place of Congressmen has been spoiled. The row of screens in rear of the seats in the House, behind which Members collected in order to joke, tell stories and smoke, have all been taken away. The alleged reason was to promote ventilation, but the real object was to promote legislation. The next improvement will be electric bells connecting with each Member's desk, and all the pages and officers of the House who now crowd around the Speaker's platform will be relegated to the space behind the seats, where there will be indicators to direct them to any Member who rings.

Senator Garland of, Kansas, has left the city again, and Cabinet builders and aspirants are nonplused by this second visit. Mr. Garland did not leave word that he was summoned to Albany, or authorize anyone to state the character or his errand, but it is "understood," nevertheless, that he was invited to confer again with Mr. Cleveland.

The work of preparation is being pushed along as rapidly as possible. The immense court of the unfinished Pension building, where the inaugural ball is to be held, is now the problem before the committee. There is nothing about it now to indicate that it will be a proper setting by the night of the fourth of March for plumes, beauty, and brilliant costumes. The floor is now heaped with rubbish, the wind whistles through the gaping doorways and windows, and stirrs the dirt and sand into motion Still a large force of workmen will make wonderful changes in the next few weeks.

For the Advocate.

Division of the Conference.

BY REV. R. L. ABERNETHY, D. D.

MR. EDITOR: I exceedingly regret the necessity that brings me into collision with the opinions of a man of Dr. Yates' intelligence and good sense. But, upon the question of a division of the N. C. Conference; or rather, of the organizion of a Western N. C. Conference, I would collide with my *wife*, were she opposed to the movement.

There are many reasons why this new Conference should be organized, a few of which I will give your readers.

And first, not to make the New Conference, is to thwart the original design and expectations of the people of the transferred territory from the old S. C. Conference. The transfer was asked for only with direct reference to a W. N. Carolina Conference; and this new Conference was desired only with reference to the intellectual and moral development of W. N. Carolina. Now, if the middle and eastern portion of the State must have the Colleges and the special care and nursing of the Conference, then we cry out; "Every man to his tent, Oh! Israel." While we are glad to see our Conference schools prosper, yet we ought to recollect that there are other locations in N. C. where good Conference schools can be established; and that even now there are schools in Western N. C. which are doing as much good for the M. E. Church, South, as Trinity is doing, or can do.

The Dr. says that he does not believe that the laymen desire the division; that they "say but little and write less."

We have said little and wrote less because the great mammoth N. C. Conference has held us so tight in her grasp that we could not breathe. Western N. C. is just waiting to find a time when the N. C. Conference falls to sleep, and then ——— well, I don't know what we'll do.

Another special reason for dividing the old Conference is that, she has grown *too unwieldly*. Three fourths, if not nine tenths of the members both lay and clerical, scarcely ever hear what motion is before the Conference at any time. The body is so large that the Bishop's *cannot control* the house. Motions come up before the body, and a few members near the Chair do all the talking and voting, simply because others cannot hear what is being done. In fact, *one half* the number of the clerical and lay delegates would make a large body of men; one, too, that would wield a much more salutary influence over a Presbyterian brother, (for the Presbyterians are people of order,) than would a body of three or four hundred men all whispering and babbling upon different subjects during the business hours, the Bishop in the mean time rapping with his gavel and crying himself hoarse with the words: "Brethren, come to order." "We *must* have order."

Western N. Carolina is destined ultimately to become the grandest spot upon this continent. Her latent, undeveloped resources are being discovered and will ultimately be developed. The native intellect of her people is superior to that of any other portion of the State. Her scenery for grandeur and sublimity cannot be surpassed upon the globe. All she needs is the fostering, nursing care of a pure, intellectual gospel ministry, in connection with Colleges and schools of high grade. This she will never get while swinging on to the *skirt* of a Conference whose whole forces are being centralized upon the center of the State. We must have the division.

For the Advocate.

Reminiscences of By-gone Days.

CAMP-MEETINGS AT BETHANY CHURCH, NEAR LEASBURG, CASWELL COUNTY, FIFTY YEARS AGO.

BY REV. SOLOMON LEA.

It may be both interesting and instructive during these Centenary Years of Methodism to call to mind some incidents connected with these meetings, and the distinguished preachers who participated in them. Bethany Church still stands in a grove of venerable oaks, which, if they could speak, could tell many a thrilling tale. The house is of brick, which looks as fresh as if it was just built. It still stands as a monument to the memory of Benjamin F. Stanfield, and John Johnston, who lived near by, and who were the main leaders in its erection. The neat cabins for the tent-holders that surrounded the Church have all disappeared and the Church, as to members, has nearly gone down. In former times the membership amounted to hundreds, now it has dwindled to some eight or ten. They still cling to it and are unwilling to give it up. It was there that their fathers, mothers and other relatives worshiped and some of them are buried near by. Is it any wonder they love the dear old spot and are loth to give it up? But the influence that emanated from these camp-meetings at Bethany Church have not died away. For many miles around the sacred spot, both in Caswell and Person, Methodism is fully established. Leasburg and the surrounding country are almost exclusively Methodist, and a more religious and moral community can hardly be found anywhere.

Doubtless it may be traced back to these camp-meetings at Bethany Church held between 1831 and 1840. I call to mind some of the noted preachers who attended these meetings, and who have left their impress upon this community and the Church at large. Among them may be mentioned Moses Brock, Hezekiah G. Leigh, John Early, Peter Doub, Lewis Skidmore, Hammet, McAden, and several others. They have all long since gone to the better land, from the Church militant to the Church triumphant, where camp-meetings will never end. These ministers were giants in their day. They would preach sometimes two hours or more, hold the audience spell bound, many powerfully convicted, and when invited, there would be a general rush to the altar amidst the shouts of the Christians. At some of the camp-meetings as many as seventy-five, and a hundred, and one time, one hundred and sixty-seven professed religion. I remember one thrilling incident. It was Sabbath, a vast crowd had assembled. Brock, I think, was the preacher, (another brother thinks it was Hammet.) As he proceeded in his discourse, a divine unction rested upon him, the word was attended with power, and when penitents were invited, among the scores that pressed to the altar, was Ned Davis, a notable character, a professional gambler and horse-racer. He was standing on the outskirts of the congregation, catching hold of the arm of one of his associates, he walked rapidly towards the pulpit, his friend releasing his hold, passed off. Just before reaching the altar, he turned around to the audience, exclaiming aloud, "farewell world." Advancing a few steps further, he knelt down amidst the cries of the penitents and the shouts of the Christians. It was not more than sixty minutes before he rose praising God. A shout went up from the camp that thrilled the whole congregation. Davis had his horses on the premises, attended by his negro boy, who said to his master, "what shall we do with the horses now?" As quick as thought, he replied, "go to camp-meetings with them." He had a very devoted pious father-in-law on the camp-ground whose prayers were continually ascending in behalf of his son-in-law. Once he caught hold of the arm of Davis, held him fast and knelt down and poured out an agonizing prayer for him. He did not resist, but stood still until the prayer was finished and walked off apparently unaffected. Let us follow the career of this notable character. He disposed of his horses, became a most devoted christian, moved out to the Western part of North Carolina where he worked and superintended a gold mine. The last I heard from him, he employed a minister to preach to the negroes while he himself held on to his religion.

Doubtless he has long since died and gone to the Heavenly country, where he is exploring a mine more precious than gold. He yet speaketh, though dead.

Raleigh Christian Advocate

RALEIGH, N. C., - - FEB. 4, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Death of Rev. W. I. Hull.

As we are closing up this issue and ready to start the press, the following telegram comes from Rev. H. F. Wiley:

TO REV. F. L. REID:
Bro. Hull died last evening at 6 p. m.
H. F. WILEY.

Kings Mt., N. C., Feb. 3rd, 1885.

Our note last week somewhat prepared our readers for this sad event. Young, gifted, sweet-spirited and nobly endowed, Bro. Hull falls on sleep in the early morning of what promised to be an eminent and useful life. May God bless the afflicted ones. A more extended notice hereafter.

Its Power and Beauty.

Both the power and beauty of our holy religion is demonstrated when it overcomes the weaknesses of our human nature, and gives triumph and joy in the hour of death. Such demonstrations clearly proclaim that religion helps us to live right and to die right. Many men who have been greatly useful and remarkably eminent, owe their usefulness and eminence to the power of Christianity. Ever and anon we have beautiful illustrations of the power of the gospel over human nature and over death.

Dr. C. W. Miller, who recently died, was a man of vigorous intellect, of strong convictions. He wore a keen, glittering blade; and, at a moment's warning, it was unsheathed and ready for combat. He was regarded by some as too ready to fight. And when he did fight, he cut too sharply sometimes. But you get at the true man when the hour of victory draws nigh. A man, with whom he had had the sharpest and bitterest contest, went to his dying bed and they had a feast of love together; and just a few days before he fell on sleep he said to a brother minister:

"If I go down the next month, as I have the past month, I cannot stand it. I think the chances are against me. I do not think I have what the physician said President Garfield had, a 'fighting chance.' But at this I am not dismayed; I have no fears. I have some things if I could live I would like to complete, but if it is ordered otherwise, they must perish on the shore. If I had my life to live over again I could correct some mistakes, but of one thing I am certain, my aim all the time was right. The atonement covers all. On this I rest."

Rev. Dr. Mangum's Pamphlet.

We have received from the Southern Methodist Publishing House, of Nashville, Tenn., a very neat and handsomely printed pamphlet of 80 pages, entitled: "Your Life Work: What Shall It Be?"—by Rev. A. W. Mangum, D. D., of the North Carolina Conference, and Professor in the University of North Carolina. The price is 20 cents per copy.

This little work is designed especially for boys and young men, and is divided into two parts. The first part discusses boyhood generally, and then wisely delineates the differences between boyhood in the country and boyhood in the city,—In this plain, practical discussion, Dr. Mangum says some excellent things and things that every boy ought to read. In the second part a larger range of subjects is discussed and just such subjects in which every boy and young man ought to be interested. Hints and helps are given, errors to be shunned are pointed out, wise words are written in reference to common prejudice against industrial pursuits; and these and other pertinent things are discussed in a way to impress them upon the minds of the young. We like the little pamphlet very much and wish every boy in the land could read and heed its instructive pages. A parent could not expend the small sum of twenty cents to better advantage than to send it to the Southern Methodist Publishing House, Nashville, Tenn., and get this book and put it into the hands of his boys.

We are glad to see that our Publishing House is giving special attention to books and pamphlets adapted especially to the young. The greatest and most important work before the Church to-day is the proper care and training of our young people. It would be well for the pastors and church officials and authors and editors and publishers and parents, all, to be more deeply impressed with the importance of looking after the young people, and to have them more in mind in their respective fields of labor.

More Manliness in Demand.

We have received a communication from a responsible source, with a responsible name, and it at least indirectly assumes that some members of "missionary boards, general and local," are patrons of the theatre and the dance—that one of the Church papers "refuses to let it be known through its columns that dancing is one of the prominent features of a college for young ladies, whose advertisement it admits."—*St. Louis Christian Advocate*

The *Southern Christian Advocate*, in commenting upon the above, pertinently says:

"Naughty, if true. But why not say either more or less? What's the use to create a general suspicion, when telling the truth in love about any particular case would meet all demands."

The *Central Methodist* copies the same item from the *St. Louis Advocate*, and says of it:

"That is a grave charge, indirectly involving all our Church papers, since no one is named. For the *Central Methodist* we enter an emphatic disclaimer, as also for the "local missionary boards" of the Kentucky and Western Virginia Conferences. As for the other papers and boards, they are of age, and can speak for themselves. While we fully exonerate the venerable editor of the Saint Louis *Advocate* from any thought of casting reproach upon the Church, or of his brethren of the press, yet the above item is well calculated to have that effect."

We copy all of above because we feel that it is time for the press to speak out against just such things as the *St. Louis Advocate* publishes. That paper ought to have published the communication over a responsible name, giving name of paper and school and board referred to, or it ought to have published nothing at all in reference to the matter. The *St. Louis Advocate* can afford to be open and manly about such things, and it cannot afford to be otherwise. We are tired of seeing reflections upon character and innendoes, that may be wrongfully conjectured to apply to any or all of a class, put in a newspaper in an irresponsible way. Some papers allow personal reflections upon men, or bodies of men, or boards, or organizations over *nom de plumes*. All such we regard as unjust and unmanly. If such things ought to be published at all, then they ought to be put in over a responsible name; and names, dates and places ought to be specified; and in our opinion the editor of a paper who allows it otherwise deserves the censure of all fair-minded people.—The item above referred to applies to no paper, or official in this State so far as we know. We quote it simply as a text to express our views in reference to an unfair way of doing things far too prevalent in the journalism of to-day. We believe in the "freedom of the press;" but we would like a little more "fairness of the press," if you please.

Among the Books.

Having more leisure than usual, since the session of our Conference, we have spent much of the time among new and old books. This we have greatly enjoyed. The pleasure has been real and the profit to head and heart decidedly advantageous. Bishop Marvin said once to a young minister: "Always have a good book on hand. Never go to an appointment without one." The young minister that heeds that suggestion will be astonished at the rapidity with which he will accumulate valuable information. Then his mind will always be active and ready to reproduce for usefulness what it has carefully stored away. Dr. Rivers' *Life of Bishop Paine* is a most valuable addition to our biographical literature. The writer was intimately acquainted with the Bishop, and has with great care given the salient points in the character and life of this great and good man. He presents him to the reader with great accuracy and intense interest as a youth, a young minister, President of LaGrange College, and as a Bishop. In all these relations you will see that the author is aiming at a correct and faithful portraiture of the subjects before him. The book is written in an attractive style, and is put up by our Publishing House in good order, as they have been doing all their work of late.

The *Log Meeting House*, by Dr. J. E Edwards, of Virginia, issued from the Publishing House, is a popular book in North Carolina.—The characters and incidents are located in North Carolina, and mostly in Guilford county. Some of the characters can be readily recognized, and of others we are in doubt. His description of the camp meeting in the olden times is to the life and just splendid. He also gives a real picture of the "Yearly Meeting" of the Friends. The book contains a faithful presentation of Methodist doctrine and discipline. It is thoroughly Methodistic. We predict for it a large sale in this State. We advise our readers to buy and read it.

We have also greatly enjoyed reading *Dr. Summers—A Life Study*, by Dr. O. P. Fitzgerald. There is no "large meadow of Fitzgerald and a small stream of Dr. Summers" in the book. There is a great deal of Dr. Summers in the volume. It is true the Doctor must have been nodding when he wrote at least one sentence, but he has given us a faithful life of Dr. Summers. It is instructive and interesting; for it is in the author's best style.

Our Publishing House has been doing good work for the Church and the reading public. It has turned out quite a number of valuable books during the past sixteen months. Books from Southern Methodists and books that will live and do good after their authors are in their graves. We say let the good work go on. Let our men and women write, and let our Publishing House send their words and thonghts out among our people to be read.

We had the pleasure of seeing some of the proof-sheets of a capital little book, *Address to Young Men*, by Rev. A. W. Mangum, D. D. Professor of the University of N. Carolina, which will be out from the press at Nashville, in a week or two. It will be an octavo volume of about eighty pages. It is the very thing that our young men need, and the old men may read it with profit. We are anxious to see the book.

During the war Dr. Mangum published a little book called the *Safety Lamp*. It answered a felt want at the time and did much good. There has recently been a demand for its republication, and Dr. Mangum has consented to republish it in an enlarged form, adding to it two chapters.

Rev. M. H. Moore, a young man of promise in our Conference, has written and published a work, Pioneers of Methodism, which has been complimented by some who are good judges of what a book should be. We hope that his highest expectations will be realized in its sale.

But books to be useful must be read and studied. These men should not toil in vain. We hope they will not.

B.

Books and Pamphlets Received.

— The *N. C. Teacher* for January is an excellent number. This monthly magazine is conducted by Mr. Eugene Harrell, and is an excellent publication.

— "Our Digestion," by Dr. Dio Lewis, is a very spicy and interesting number of a Bi-monthly Series of American and Foreign Tid-Bits, touching public and personal hygiene. The price is 75 cents each, in paper, or $3.00 per annum, and it is published by H. C. Lewis & Co., Bible House, New York.

—"Bible Truth, or Omnium-Gatherum," is the title of a pamphlet of 100 pages, written by Rev. T. N. Ralston, D. D., and published by our Publishing House in Nashville, Tenn. This is a discussion of the principle points of doctrine in regard to which there have recently appeared in books or church papers articles not considered by some Methodistically orthodox. The pamphlet itself, has been sharply criticized, in some respects.

— "Virginia Conference Annual" is on our table. It is printed in splendid style and is well arranged every way. It shows a clerical membership in the Virginia Conference of 221, and that in addition to these 11 local preachers had pastoral charges in the bounds of the Conference, with 4 missions left to be supplied. The Conference has 61,747 white members. Dr. A. G. Brown, the editor and publisher, has our thanks for the pamphlet.

— "The Living Preacher" is a monthly published at Durham, N. C., by Rev. J. J. Lansdell, a Baptist minister. It is about as sectarian as any publication we ever saw, and contains some very reckless statements, to say the least of them. Its spirit is not good.

— St. Nicholas for February is on our table. It is a fresh, elegantly illustrated and nicely printed monthly for young folks, published by the Century Co, of New York, at $3.00 per annum.

—"Meditations on Life, Death and Eternity," by Zschokke, translated from the German by Fredrica Rowan and compiled by Dr. Dunn, is a work of two volumes, which is published by Phillips & Hunt, of New York, and by Cranston & Stowe, of Cincinnati, Ohio, price $1.60. The portions of this work that we have read we have richly enjoyed. It is a valuable work for invalids especially.

— A small book with four special sermons and analyses of ten of our Lord's Parables is the contents of a small volume by Rev. S. Noland, of the Kentucky Conference, and published by the Southern Methodist Publishing House, Nashville, Tenn. It is a real neat little volume; and, like everything written by Bro. Noland, is very readable and entertaining.

Paragraphic Personals.

— Vice-President elect Hendricks is senior warden of an Episcopal Church at Indianapolis.

— Bishop Granbery was given an elegant reception by the St. Louis Methodists, among whom he has recently made his home.

— The late ex-Gov. Coburn, of Maine, left about $1,000,000 for the education of the colored people of the South. He died on the 4th of January.

— Bev. John E. Edwards, D. D., delivered a lecture in Danville, Va., on the 28th of January on the "Choice of a Wife." It was, no doubt, a good thing.

— Rev. C. W. Westbrook has removed from Wilson, N. C., to Greensboro, N. C., and is gladly welcomed by his old friends in that section.

— D. L. Moody and Ira D. Sankey have received in royalties from the publishers of the Moody and Sankey collection of hymns $600,000. Every dollar has been given to the cause of religion.

— Stanley, the explorer, has received seven titles, twenty-four decorations, ninety-five resolutions of thanks, and one hundred and fifty complimentary dinners.

— Bishop Wilson stood the trip to Hot Springs, Ark., well, though he is still feeble. The latest news from him is that he has slightly improved. We shall hail his return to health with very great joy.

— Gov. Patterson, who is Governor of Pennsylvania, meditates going into the Methodist ministry.—Gov. Colquitt, of Georgia, was such a zealous christian layman that he was often called a minister while Governor of Georgia.

— Rev. J. T. Finlayson spent several days in the city the past week, and remembered the ADVOCATE in the way of a renewal and a new subscriber. His people on Lumberton circuit are treating him kindly, and he merits such treatment.

— Rev. Henry Ward Beecher, in the February number of the *North American Review*, discusses the question whether clergymen should "meddle with politics." He could, no doubt, talk with more feeling as to whether the people should meddle with preachers who meddle with politics. He has *felt* on that line.

— Rev. Dr. N. H. D. Wilson and wife have been in this city the past two weeks. The Doctor has been holding his Quarterly Meetings with the Churches of the city. He preached a splendid sermon at Edenton St. Church last Sabbath. His friends are rejoiced that he has been able to resume his work again. We have enjoyed his visit richly.

— Dr. J. W. Jones, who has been living in this county for a year or so, has removed to his old home in Tarboro. He will be received and welcomed gladly. We were pleased to shake his hand in our office last week.

— Maj. W. J. Montgomery, a "level-headed" lawyer and an excellent layman, of Concord, N. C., was in the city last week, and we were pleased to meet him several times. He says that Methodism in Concord is in splendid condition, and that Rev. W. S. Creasy is doing a fine work there, as he does everywhere he goes.

-- Mr. Adams, our worthy Representative in the Legislature, we are pleased to notice, has taken a prominent stand in that body. He is a member of several of the most important committees of the House. Mr. Adams is a good lawyer and a man of excellent common sense, has the courage of his convictions, and will make his mark in any position in which he is placed.—*Monroe Express.*

— M. O. Sherrill, Esq., our State Senator from Catawba and Lincoln, seems to be highly appreciated at Raleigh, if we may judge by the number of committees on which he has been appointed. Besides being chairman of the committee on Library, he has been announced as being one of the following others: Salaries and Fees, Deaf, Dumb and Blind, Penal Institutions, Education, Enrolled Bills, Agriculture, Mechanics and Mining.—*Hickory Press.* Mr. Sherrill, the Senator from Catawba, occupies a prominent seat in the Senate, first on the right of the President, and equally as prominent in the estimation of his brother Senators.—*Hickory Press Letter.*

Comments on Current Events.

— Rev. Dr. J. P. Newman has resigned his pastorate of the Congregational Church in New York, and has gone to California on a lecturing tour. This solves a vexed question and ends a troublesome trouble.

— Five of the stewards of Chesterfield Circuit, South Carolina Conference, in formal session, resolved not to receive the preacher, Rev. J. W. McRoy, sent there at the last Conference. The secular press call it a "rebellion in Methodism." It turns out that the remainder of the charge wants him and he is on the circuit and at work. Such cases are exceedingly rare in our Church, so much so that the few cases of this kind that do occur attract considerable attention.

— Congress has refused for years to extend the time of collecting the whisky tax, and there was due on January 1st, 1885, about $5,000,000; and on the said day Secretary McCulloch suspended the collection of the tax for a period of seven months, which gives the speculators the loan of $18,000,000 for that time. The Secretary ought to be held strictly responsible for this unwarranted evasion of the law in the interest of the liquor traffic.

— A brother writes us that he has heard that the present Legislature sits two hours each day in regular session, and spends the remainder of the time in bar-rooms; and wants to know if the papers in Raleigh ought not to publish and expose such things. In reply to which we would state that it is as well behaved a body as we ever saw. Many of them are very earnest, pious men; and nearly all of them moral and upright. They are at work, and so far have done their work well.

— Bishop Taylor, recently elected Bishop to Africa by the Northern Methodist Church, has a new idea and proposes to work it. When the Missionary Board proposed to make an appropriation to Africa, he arose and said: "I am the Bishop of Africa, and I only ask hands off; I propose to inaugurate self-supporting missions. If it is understood among the natives that I have a missionary society behind me, with a fund, all kinds of fellows will want to screw on their hose and draw. Christ sent out the seventy without purse or scrip, and said that he sent them as lambs among wolves. 'Very good for the wolves,' men would say; but they went, and had such great spiritual results that they forgot all financial matter in their report, until the Master called their attention to it by the question, 'Lacked ye anything?' I claim the right to go to the people, accept their hospitality, and teach them to sustain their own re-Christianity. I only demand to be let alone."

— The *Independent* says that the action of Assistant Bishop Potter, of New York, in admitting a young man to the order of the Holy Cross by vows of poverty, celibacy and obedience, has led to a correspondence between himself and Bishop Lee, the Presiding Bishop of the Protestant Episcopal Church. Bishop Lee deals with the matter with great candor. He expresses his "astonishment and distress" at the "unexampled act," which must create "anxiety and alarm" throughout the Church. In the service used not only was the whole monastic system sanctioned, he writes to Bishop Potter, "by you, in your official character," but it was "attributed to divine inspiration, the solemn language of our Ordinal being adopted." He speaks of the fruits of the monastic system as "evil and pernicious," and declares that "sacerdotal celibacy," which he characterizes as an "attempt to override God's law and to set up a purer standard than the Holy Scripture," "has a history of shame, suffering and sin." He adds that "no attempt, however specious, to introduce the system in our Church can fail to awaken earnest and indignant condemnation," and he entreats and charges Bishop Potter to "pause before any repetition of such an act." The two Bishops are having a lively correspondence over it.

An Hour With Other Editors.

— It is stated that James Gordon Bennett is to start a London edition of the *New York Herald.*

— The *Illustrated Methodist* is a new candidate for public favor. It is an eight page monthly, and is published in Baltimore, Md.

— The *Fayetteville Sun* is to be sold for a division on the 6th of February, by Mr. R. K. Bryan, Jr., surviving partner of the late firm of Evans & Bryan.

— Mr. P. M. Hale, editor of the *Raleigh Register*, was given the public printing by the Legislature last week. The vote, in the caucus stood *Register* 62, *News and Observer* 34, *State Chronicle* 19.

— Dr. Woodrow, who was removed from his chair in the Seminary, has a professorship in the University of South Carolina, located in Columbia, and owns the *Southern Presbyterian*, a large printing office and a handsome residence in Columbia.

— Rev. J. B. Cheshire, Jr., has bought one half interest in the *Church Messenger* of Rev. E. N. Joyner, and the two are now editors and publishers of that journal. It is published in Charlotte, N. C., in the interest of the Protestant Episcopal Church in North Carolina, and has always been conducted in most excellent spirit and good taste. We wish it abundant success.

— Hereafter Rev. R. N. Price will devote the whole of his time to the *Holston Methodist*, having resigned his professorship in Emory and Henry College. It will require all his time to do the work on the paper, and he will do it well. He has both the ability and experience to make an excellent paper, and if the people will give him the circulation his paper ought to have, his future is bright. We wish that excellent journal and its clever editor great success.

For the Advocate.

Jonesboro High School.

I think I am justified in saying that the session of this school, which is now about closing, has given entire satisfaction to its friends and patrons.

When Bro. Doub resigned, much anxiety was felt to secure a competent and faithful successor. This required time and care, as those very well know who have had experience in these matters. It is easy enough to get a man who can "hear lessons," but a faithful, conscientious, competent instructor is harder to find.

The school was placed in the hands of Prof. R. J. Davis, of Virginia.

He came very highly recommended by leading educators. He has steadily grown in favor with the parents of the school. Here is what a few of his patrons say:

"Generally closely observant of the progress of my children in school and having sent them the last session to Jonesboro High School, I am free to say that I think Mr. Davis' administration, with the efficient help he has, will compare favorably with any former session of this very successful school."

JAS. DALRYMPLE.

"I am glad to say as far as I have heard Mr. Davis has given entire satisfaction as Principal of Jonesboro High School, and I take pleasure in recommending him and his school to the public."

K. H. WORTHY.

"I take great pleasure in saying that Prof. R. J. Davis, who has taught for n the past session is "the right man in the right place." He is peculiarly fitted for a teacher, is full of energy and sticks close to business. The school is moving on well."

GEO. S. COLE.

I have given these testimonials to which many could be added, that those at a distance may know what those on the spot say of the school. This is an important Church enterprise, and I wish to ask the preachers on the Fayetteville District to send us pupils, board is low and tuition is low, send to Mr. R. J. Davis, Jonesboro, N. C., for circulars. I think it is but simple justice that calls on me to mention the very efficient work done in the preparatory department by Miss Bell Bryan, she has worked hard and succeeded well.

Miss Bell Worthy has taught for one term very acceptably. The music has been in charge of Miss Carrie Pell. I have had opportunity to know the views of her patrons, I think they have been entirely satisfied, and indeed much pleased with the progress their daughters have made.

And I have stated what I believe to be a fact, that good, honest, thorough work is being done at Jonesboro High School.

It was a wise provision that the General Conference made when it authorized the establishment of "District Conference Schools."

If they were generally established —well officered and well patronized, I am fully satisfied that they would furnish a certain and uniform supply for our colleges and universities. This view is verified by my own experience and observation in connection with this school. It has sent boys and girls to most of our leading colleges and in many cases, who but for the stimulus given by this school, would not have thought of going higher.

People, as a rule, must feel the need and see the good that is in an education, before they will spend their money freely for it. They have the boys and girls to educate and in many cases they have the means to send them even to graduation. Why do they not do so? The colleges are calling for them and it sometimes seems that they must almost close their doors for a want of patronage. I quote a remark I heard Dr. James A. Duncan make several years ago, said he: "What the people need is the educational sentiment." As long as they feel more interest in a cow and calf, or sow and pigs than they do in the education of John and Thomas and Mary and Lucy, you can do but little with them. And have we not sometimes resorted to temporary expedients or mere periodical stimulants to perpetuate the existence of our colleges and not directed our attention carefully enough to the lower schools whence must come a certain supply. In this connection I will call attention to a very able article in the Nashville "Advocate" in which a "school teacher" "freely speaks his views." The "educational sentiment" above mentioned must be mainly created and fostered by the schools more immediately in contact with the people. Of these we should have a greater number and a better quality.

The great complaint in regard to even the meagre number that attend our colleges, is that they are so poorly prepared to utilize the advantages of higher education, their training in the elementary branches is very defective.

I think there is an earnest desire to do good work at Jonesboro High School.

J. D. ARNOLD.

P.S. In the article, "Hearing Moody in Richmond," that you were pleased to publish, you have this—"Soon the morning dawned and shed its light into that long ward with its row of *trunks* and pale faces. It should read "*bunks* and pale faces." Perhaps the honor of the "Lost Cause" calls for this correction as trunks were as scarce as white linen. A.

Notice.

The District Stewards of Fayetteville Dis. will meet in the M. E. Church at Lumberton on Wednesday Feb. 18th at 11 o'clock, a.m. Let all be present, it is very important.

S. D. ADAMS, P. E.

—Author Roberts will accept our thanks for his excellently printed and well edited annual report, which is on our table. His work has been well done.

For the Advocate.

Division of the Conference.

MR. EDITOR:—On this question, the two communications from Wilmington and your editorial of last week, have sounded the tocsin and put the ball in motion. Let it roll free and easy. And may every one who hits it with his cudgel, do so in a dispassionate spirit as you suggest—We tap it with ours, not simply for the fun of tapping, but because we have a conviction and wish to avow it.

For six years or more we have favored a division of the Conference, but during several of them we have been quiet and rather opposed it because we did not like the spirit that seemed to characterize the movement. We now give emphasis to the belief that there ought to be two Conferences in North Carolina, with or without the State lines becoming the Conference boundries, that the name of the present Conference remain unchanged and that the new one be known as the Western North Carolina Conference.

This conclusion is reached from the following considerations:

1st, The Conference, as a body, is too large.

2nd, It is largely unwieldy.

3rd, It requires sessions too long to do all the business properly that an Annual Conference ought to do. For a body so large as it is, a week is full long, if not too long, to remain in session. Even then it is so pressed with business that it is often unsatisfactorily hurried through.

4th, It is a burden and no question. It is not forgotten that before the late session, there was one heavy heart, when the child was rapidly approaching its birth and there was no apparent strength to bring forth. The after joy does not change the fact that the repetition is annual. The figure is a plain one and easy of application.

5th, A large part of the membership have comparatively nothing to do except to make reports. This is not because they are not qualified to do any work of the Conference, or that they have no disposition to work. In a body of 250 or 300 members, less than half do its business. The rest are lookers on, or interest themselves in other ways.

6th. The Territory is too large, rather too long, few men think of the length of the Conference or of the State, 375 miles will barely cover the length of the Conference, 500 the State, 200 a little over cover the width of both. Dr. Deems was once a member of the North Carolina Conference and had charge of the "Church of Strangers" in New York City under appointment of the Bishop. Now it would have been thought too hard and unreasonable to have compelled him to attend the sessions of Conference (though he did it), or to have changed him from New York to a charge in North Carolina, and sent another to take his place, and yet that would have been but little more than was and is frequently required of other members in distance, or any other particular. He who travels McDowell circuit or Upper Broad River Mission and attends a Conference at Newbern or moves from one extreme of the Conference to the other, travels almost as far and is subject to nearly the same inconveniences and expense. Change the position of the Conference from East and West to North and South, and it stretches away through Virginia, Maryland, Pennsylvania and almost to New York. Change the State and you stop near Lake Ontario or Canada. It is not difficult then, to see that the distance traveled to and from the Conference and from one appointment to another, are unreasonably long and the changes too great.

7th, The burden of expense and fatigue on the ministry is too heavy. And a 100 voices in chorus respond "Amen" to that. To meet this many of the ministers are driven to unreasonable economy, while others are "driven to the wall," "break down" and retire from the active work. These are not fancy statements. We believe that a fair division would in a large measure obviate these difficulties. It would annihilate distance and distribute more uniformly the burdens and blessings among the different sections of the State; so that more towns and the people around them, would have an opportunity to bear and share them.

For the present, we say nothing as to lines. The committee has this matter in hand. Let the colleges stand on their own merit and take care of themselves as they may receive help from both Conferences. And instead of disturbing the peaceful condition of the Church it will likely give it an impetus that will move it on to more glorious success.

The talk about "breaking up a grand old Conference," is mere sentiment, not argument. Such sympathies and ties must be waved in view of the great and more important interest involved.

JAS. WILLSON.

Rocky Mount, N. C. Jan. 26th, '85.

From Brunswick Circuit.

Rev. Z. T. Harrison, of Brunswick circuit writes: I have been on my circuit six weeks, and have found a kind people and think I shall love them very much. We have already had many expressions of appreciation; and still they come, last night a large crowd of our neighbors came to see us, bringing a lot of the good things of this world with them, the house was full of cheerful voices, we had a good time then, but who but a pounded preacher can tell the joys of to-day, what shall we eat first, has been the earnest enquiry of our minds. I would how many of our missionaries have been pounded this winter. I was a missionary once, and then when I took up the ADVOCATE and read of a pounded preacher, I thought it would be a nice thing to be pounded. God bless our missionaries, many of them have a hard time, and yet of the happiest years of my life were spent on a mission.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

Congress began the week with dynamite. The Senate took the lead in explosions of indignation relative to the crimes recently committed in London. Senator Hoar thought that in voting for the dynamite resolution, he expressed the wish of Irish-American citizens among his constituents in the old Bay State. The Senator from Louisiana, Mr. Gibson, held that dynamiters placed themselves on a level with poisoners: that they were assassins. Senator Ingalls said the explosions of last Saturnay were declarations of war against society. "They shook the foundations of every capital in Christendom." He promised to vote for the resolutions. Still he thought there was something in society worse than dynamite, namely: "the guilt and the wrongs that made dynamite possible." "Helpless, hopeless poverty, and the oppression of centuries were the ingredients of dynamite." He thought that these occurrences should teach the lesson that for nations as well as for men, there is nothing so unprofitable as injustice. The junior Senator from Virginia, who has enjoyed the distinction of being called the handsomest man in the upper House, assumed for the second time this session the rule of the *lone* Senator. He spoke and voted against resolutions that could be construed as sympathy and fellowship with England, referring to her as a Government of cruelty and tyranny, and he earnestly championed the cause of poor, oppressed struggling Ireland. Senator Hawley referred to the two occasions when the American people had solemn experience of assassination and from every tribe and nation, savage and civilized, came indignation. The crimes of dynamiters were far worse than those—they were "an insensate dash at humanity." He did not know what good the adoption of the resolution would do, but it did him good to curse these crimes. It does every part of the world good to hear denunciations from all other parts.

While this explosive subject was being agitated, there was an alarm of fire at the Capitol, and a rush for the doors. For a moment, everybody seemed to expect an explosion and a repetition of the scene in the British House of Parliament. The fire proved to be in the file room of the House of Representatives, many valuable records narrowly escaped destruction.

While combustibles were in order, Congressman White indulged in an explosion intended to blow up the Speaker of the House. He claimed that Mr. Carlisle had discriminated against him in ruling that certain matter should not be printed in the Record, referring to the Speaker as "that creature of the House." The popularity of the Speaker with both parties forbade any disrespectful allusion, and the member from Kentucky was hissed from all parts of the Hall with a vehemence that is unusual even in that demonstrative body.

Captain Eads has been spoken of as the most successful engineer of schemes through Congress that the world has produced. His strong point has been thought to be his ability to talk men over to his way of thinking. He has just failed, however, to carry everything before him in the matter of the Galveston harbor improvement. The wharf owner's ring, who have been co-operating with him were made happy by the promise that he would get an eight and a half million bill through. The River and Harbor committee propose to grant about $750,000 for a beginning of the work, and to pay Captain Eads a salary of $5000 a year to superintend it, and $3000 for each foot of water gained. In the room of the Senate Committee of Naval affairs, for some weeks Captain Eads displayed extensive models of ships, railways and other appliances proposed to be employed in his Nicaragnan ship canal. Only Senators, members of the House, and others directly interested were invited to see the models in operation. This was the alleged trap to get Congressmen in a committee room to talk over the harbor scheme, for the ship railway bill was soon withdrwn.

The occupation of the lobbyist is gone this sesion. Members of the 'Srd House' hang around, but are not making enough to pay their cigar bills. The session is too short for their methods, and besides the Congressional mind is not inclined to legislation this winter. It is directed to the political outlook; to the new order of things that the 4th of March will bring. The lobby is a thing of the past and of the future.

Washington, Jan. 30th 1885.

Complimentary Resolutions.

Granville Street Sunday-school, M. E. Church, South, Halifax, N.C., Jan. 25th 1885.

WHEREAS, our late pastor, Rev. W. L. Cunninggim, during his 3 years pastorate on this pastoral charge, evinced a deep interest in the Sunday-school work, and the solemn responsibility resting upon him as the head of the school, by his regular attendance upon, and work in its sessions, his bi-weekly Friday night addresses on the lessons, his love and care for the children, his earnest instructions to the school as a whole, and his loving advice to the officers and teachers.

Resolved 1, That by his removal we would have experienced a loss beyond our power to estimate, had not God in His goodness supplied his place with a pastor embodying the characteristics, already showing themselves, to make a faithful and worthy successor.

2, That it pains us to part with one we had learned to love so much; but meekly bowing to the authorities of our Church, we bid him God speed, and most heartily extend to his successor, Rev. W. B. North, the hand of welcome, as our leader, and pray God's rich blessings upon him and his labors.

3, That these resolutions be spread upon the minutes, that the Raleigh ADVOCATE be requested to publish the same, and that a copy be sent to Bro. Cunninggim.

For the Advocate.

Pleasant Letter From Dr. Yates.

MR. EDITOR:—Barring what this present writer contributed, I think your last issue one of the very best yet. I like the spirit of every article, and am glad you have the courage of your convictions, and say in such good spirit and sense just what you think about the University, desiring as you do to save it from a clash with the interest of the great majority of the best people in the State. Then you say what you think of dance-houses and the rum-mills of the devil, grinding rapidly and exceeding fine. Well said, and all right. Then the glorious Edwards—he talks like a stream, but it is a stream of honey, with lumps of comb here and there to hold the sweetness.

Then Bro. Burkhead's good-spirited article on Division. That's the way to talk. Let us preserve the unity of the spirit in the bonds of peace. By the way, the word *unity* is suggestive. "United we stand," or words to that effect. I am opposed to splitting up Conferences. Let us keep some of these large and influential Conferences together. We want, must have, some great Mississippis, not all little mill-tails. A large apple split in two leaves large halves, to be sure, but then generally, with back or face down, there is a *lie-still* in them, a want of beauty, and tendency to decay

Then Bro. Alspaugh brings us more good news about Trinity College. His heart is in it. Will we as a church come up to the help of those good brethren who have inaugurated a brighter day for the College? Remember that unless each soldier in the army does his duty, the shouting of the captains will be in vain.

Permit me to bow my thanks to Bro. Murray, across the border, and to Bro. Jas. Willson.

E. A. YATES.

Southern Methodist Items.

—The North Alabama Conference has 11,000 more members than the Alabama.

—Rev. Dr. Wm. M. Rush has returned from California, and, we regret to learn, was not benefitted by the journey.

— By the will of Mrs. Myra Clarke Gaines, the Rev. J. W. Harmon, of the Mississippi Conference, is to receive $10,000.

—We see that Mrs. Kavanaugh, in compliance with the wish of the late Bishop Kavanaugh, has given the Bishop's library, entire, to the Kentucky Wesleyan College. That will be good news to the friends of that institution.

—Our Walnut Street Church, Kansas City. Dr. Mathews, pastor, reports that $14,000 has been raised during the year for building two new churches, Holmes Chapel and Brooklyn Avenue which have been completed and opened with regular pastors and services every Sunday. The Central Church is left, notwithstanding 345 accessions during the year, with a slightly decreased membership, owing to the removal of many families to the branches.

Of Other Denominations.

—Rev. Dr. T. DeWitt Talmage was fifty-three years old on the 7th inst.

— A new Episcopal Church to cost $8000 is to be built in Greenville, N.C.

—One fruit of Moody's visit to Richmond was a subscription of $15,500 for a Young Men's Christian Association Hall.

—Rev. P. R. Law, of Pittsboro, has accepted the call to the pastorate of the Presbyterian churches in Monroe and Matthews N. C.

—Rev. Dr. W. A. Nelson entered upon his work as pastor of the second Baptist Church of Raleigh, N. C., on last Sabbath.

—Rev. O. F. Gregory has resigned the pastorate of the Baptist Church in Charlotte, N. C., to go to a church in New Orleans.

—In North Carolina there are in the Protestant Episcopal Church 54 clergy, including the Bishop, and 15 candidates for orders. Last year the baptisms numbered 570, and the confirmations numbered 2.909.

—The Board of Trustees of Davidson College will meet in Charlotte on Wednesday, the 11th of February, to elect a President, a Professor of Greek and German, and to transact such other business as may regularly come before the Board.

—A Presbyterian minister, in a letter to the "Herald and Presbyter," of Cincinnati, states that in the State of Indianna there are 308 churches and 185 ministers; that of these only 125 are in active service, and live among their people, leaving 184 churches dependent on laymen to conduct their social services.

—Messrs. W. H. & R. S. Tucker & Co., advertise their first Spring work in the way of white goods in this issue. "Tucker's" is a splendid place to get anything in the dry goods line, and as they are now making a specialty of white goods, it is the time to buy. Call and see them or write to them for anything in their line. They are first class, reliable merchants and we cheerfully commend them to our readers.

—The salary bill in the legislature has been defeated. The bill to reduce the cost of marriage licenses has been defeated.

The Secular News.

—Receipts by mail will be published next week.

—The Governor of Michigan receives a salary of $1,000 while his private secretary is paid $1,600. Odd.

—Mr. Randall was delighted with his Southern trip, and has come to the conclusion that the Southern people are a great people.

—Gen. Bob. Vance, of North Carolina, is mentioned in connection with the position of Commissioner of Patents under the Cleveland administration.

—An effort was made last week to blow up the House of Parliament in London with dynamite, and there was great excitement over it in the old and in the new world.

—Messrs. Norris & Carter of this city are offering rare bargains in blankets and flannel underwear, Dress goods, Glen Shirts, collars, cuffs, and hats. They are a wide awake firm and are perfectly reliable. See their new advertisement in this issue.

—Messrs. Wittkosky and Baruch, of Charlotte, are among the leading merchants in the South, and they have an attractive advertisement in this issue. We have had dealings with them several years, and commend them to our readers. When you go to Charlotte be sure to call on them, or order anything of them by mail.

—Those of our readers desiring to secure tenant farmers to cultivate their land on shares can, by addressing J. T. Patrick, State Agent of Immigration, Raleigh, N. C., receive the names of Northern farmers who desire to rent farms in this State. These farmers have the means to furnish their provisions for the first year, and therefore are no expense to the land owner. They require comfortable houses,

—It is believed that the recommendations of the Postmaster-general to reduce newspaper postage from two cents to one cent per pound will be carried out by Congress. It certainly ought to be done. The postage on newspapers is entirely too high. If our Congressmen want to favor the press, that has so often favored them and which they appreciate, let them exert themselves to have this tax reduced to an equitable and just rate. One cent per pound is enough.

—The New Orleans "Christian Advocate" says: The great Exposition is now in full blast. With the exception of the art gallery, which will be thrown open in a few days, and a few minor exhibits, everything is in readiness and the display is magnificent. Those who have delayed their coming under an apprehension that preparations were incomplete can pack their trunks and take the next train. Of course alterations and additions will be made during the entire continuance; but there is more here and now than the most diligent student can master in months.

—Official vote for Congress at the special election, held on the 15th of Jannary for Congressman in the 5th District was as follows:

	Reid	Worth	Edwards
Caswell,	392	41	4
Forsyth,	653	17	30
Granville,	308	—	—
Guilford,	1017	231	2
Person,	256	20	—
Rockingham,	1073	—	23
Stokes,	254	6	5
Surry,	254	41	1
Total,	4707	356	65

J. W. Reid's majority over Worth was 4,351 and over Edwards 4,642 out of a total vote of 5,128. The election was a mere matter of form. Mr. Reid was sworn in and took his seat in Congress last Wednesday.

MARRIAGES.

—Jan. 28th 1885, at the residence of the bride's father, R. E. Beeson, of Oak Ridge, Guilford county, Mr. H. W. Gaddy, of Gaddy, S. C., and Miss H. J. Beeson were united in matrimony, Rev. R. M. Stafford officiating.

—On the 29th of Jan. 1885, by the same, at the residence of the bride's mother, Mrs Mc rackings, of New Garden, N. C., Mr. Edward A. Pleasant and Miss Mamie Mc racking were united in matrimony, all of Guilford.

—In Rockingham, N. C., Jan. 26th 1885, at the residence of Daniel Gay Esq., father of the bride, by Rev. F. Sandford, Mr. Henry L. Stogner, of S. C., to Miss Emma Gay, of Rockingham, N. C.

—At Midway, near Rockingham, N. C., Dec. 21st 1884, at the residence of James Hall, the bride's father, by Rev. Frank Sandford, Mr. Brevard Wilson, of Union county, N. C., to Miss Mary Magdalene Hall, of Midway, N. C.

—By Rev. P. F. W. Stamey, Jan. 28th, 1885, at the residence of Mrs. Mary Fields, Cabarrus county, N. C., Mr. Samuel L. W. Johnson to Miss Emma J. Wilkerson.

—At the residence of the brides brother, Mr. Wellington Boomer, near Lake Landing, Hyde county, on the 21st of Jan. 1885, Mr. George A. Selby and Miss Martha J. Boomer, Rev. Jas. M. Watson officiating.

—At the residence of Mrs. Sallie Thompson, in Beaufort county, by Rev. Edward L. Pell, Mr. H. A. Reel of Grantsboro, N. C., and Miss Allie Deans of Beaufort county.

—In the Methodist Church in Greenville on the evening of the 28th inst. by Rev. C. M. Anderson, Rev. J. G. Nelson, of the N. C. Conference to Miss Julia E. Humber, daughter of Rev. O. P. Humber, of Greenville, N. C.

—On the 28th of Jan. 1885, at the residence of the bride's mother. Mr. W. M. Davenport, of Denver, Col., to Miss Ina E. Harris, of Rutherford Co., N. C. Rev. T. J. Dailey officiating.

DEATHS.

—Mr. Jno. L. Davis, a young man, died in this city last Saturday of consumption.

—The wife of a Methodist minister at Shreve, Ohio, was burned to death by the explosion of a coal oil lamp Jan. 19th.

—President D. M. Rush, of Centenary College, Louisiana, is dead. Bishop Keener, who is President of the Board of Trustees of the College, called the Board together this week. His death is a calamity to the Institution.

—Mrs. Martha A. Peterson, mother of Revs. P. A. and E. M. Peterson of the Virginia Conference, died in Petersburg, Va., Jan. 26th. She was 79 years of age, a Methodist more than 50 years and a widow 33 years.

—Jas. B. Upchurch, a young man aged 26 years, died in this city last Saturday. He was for years the Bookkeeper for Messrs. Julius Lewis & Co., of this city.

Appointments.

Wilmington District—1st Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Wilmington, Front Street,	Feb	7 8
Carvers Creek circuit, at Liberty,	"	14 15
Waccamaw Mission, at Bethel,	"	17 18
Whiteville circuit at Whiteville,	"	21 22
Topsail circuit, at Scott's Hill	Feb 28	Mar 1
Onslow circuit, at Tabernacle,	"	7 8
Duplin circuit, at Kenansville,	"	14 15
Brunswick circuit, at Concord,	"	21 22

Washington District 1st Round

W. H. MOORE, P. E., Washington, N. C.

Columbia Columbia,	Feb	7 8
Fairfield, Fairfield,	"	14 15
Mattamuskeet, Amity,	"	21 22
Hatteras Mission, Hatteras,	" 28	Mar 1
Bath, Pantego,	" 28	" 1
Portsmouth & Ocracoke, Ocracoke,	Mar	7 8
Aurora, Aurora,	"	14 15
Swift Creek, Swift Creek	"	21 22
Pitt Mission, Berea,	"	

The District Stewards for Washington District will please meet in Washington on the 9th day of March, 1885.

Durham District—1st Round.

W. S. BLACK, P. E. Raleigh, N. C.

Person,	Feb	7 8
Hillsboro,	"	14 15
Leasburg,	"	21 22
Oak Hill Mission,	" 28	Mar 1

Trinity College Dis 1st. Round. in part.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uwharrie circuit, New Hope	Feb	7 8
Franklinville circuit, Franklinsville	"	14 15
Trinity College station,	"	21 22
Pekin circuit, Little River,	" 28	Mar 1
Mt. Gilead circuit, Mt Gilead	"	7 8
Randolph circuit Mt Vernon	"	14 15
Deep River circuit at Maroynes	"	21 22

The District stewards will please meet at Prof. Heitman's office, at Trinity College, Feb. twentieth at 11 A. M. They are J H Lambuth, W E Woolen, J R Evans, Spencer Wood, Isham Ragen, F C Robins, W L Hurley, C L Fadgett, W P Wood, O W Carr, J J Bennett, W S Ingram, D. G. Fox and F. C Frazier. As the arrangement is all new, a full attendance is very much desired.

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, Carthage	Feb	7 8
St. John Station,	"	14 15
Ashpole Mission,	"	19 20
Laurinburg, Caledonia,	"	21 22
Manly Mission,	" 28	Mar 1
Lillington,	Mar	7 8
Lumberton, Lumberton,	"	14 15
Robeson, Hopewell,	"	21 22

Salisbury District—1st Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Albemarle circuit, at Albemarle	Feb	7 8
Stanly circuit, at Wesley Chapel,	"	14 15
Big Lick Mission, Big Lick	"	21 22
Mocksville circuit, at Conord	" 28	Mar 1
Farmington circuit at Smith Grove,	Mar	7 8

Statesville District—1st Round.

L. L. HENDREN, P. E., Statesville, N. C.

Statesville circuit,	Feb.	J
Mooresville, at Wesley Chapel,	"	7 8
Rock Springs at Rehoboth,	"	14 15
Newton at Pisgah	"	21 22
Caldwell at Grace Chapel,	Mar	J
Lenoir, at Lenoir,	"	7 8
Wilkesboro, at Wilkesboro,	"	14 15
Roaring River Mission, at Dunkirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 29

The District Stewards will please meet me at Statesville, March 9th at 11 o'clock, a. m. They are M O Sherrill, T R Chire, H D Hoover, Nathan Gaines, G J Allen, M H Bestal, W M Cundiff, J W Ashby, R L Gwinn, A A Adson, W H Harbard, W S Colbert, R R Smith, J B Corneline and J Davis.

Shelby District—1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Gaston circuit, Stanly Creek,	Feb	7 8
Island Mountain,	"	14 15
Lincolnton circuit, at Lincolnton,	"	21 22
Hickory & Happy Home, Hickory,	" 28	March 1
South Fork,	Mar	7 8
McDowell circuit,	"	14 15
Morganton circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt., at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

The district stewards will meet in Shelby Wednesday Feb. 18th at 11 o'clock, A. M. It is important that all attend.

Charlotte District—1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Ansonville circuit, at Polkton,	Feb	7 8
Tryon Street Station,	"	14 15
Matthews circuit at Hickory Grove	"	21 22
Wadesboro Station,	" 28	Mar 1
Wapeshore circuit, at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Pleasant Grove circuit, Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

Raleigh District—1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Plank Chapel,	"	7- 8
Henderson, Henderson,	"	14-15
Oxford, Hermon,	"	21-22
Louisburg,	Feb. 28	Mar. 1
Youngsville, Youngsville,	"	7-8
Smithfield, Smithfield,	"	14-15
Clayton, Clayton,	"	21-22
Rolesville, Rolesville,	"	28-29
Cary, Cary,	Apr	4-5
Buckhorn, Holly Springs,	"	11-12
Earpsboro Mission,	"	18-19
Newton Grove Mission,	"	25-26

Warrenton District—1st Round

J. S. NELSON, P. E., Littleton, N. C.

Warren circuit, Shady Grove,	Feb	7 8
Edgecombe circuit, Battleboro,	"	14 15
Halifax circuit, Pierces,	"	21 22
Wilson circuit, Mt. Pleasant,	" 28	Mar 1
Nashville circuit, at Nashville,	Mar	7 8

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	Feb.	14 15
Winston,	"	21 22
Forsythe, New Hope,	" 28,	Mar. 1
Madison, Madison.	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	20 21

Newbern District—1st Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston Station,	Feb	7 8
Lenoir Mission, at Woodington,	"	9 10
Mt. Olive circuit, at Mt. Olive,	"	14 15
Craven circuit at Lanes Chapel,	"	21 22
Jones circuit, Lees Chapel,	" 28	Mar 1
Carteret circuit at Newport	Mar	7 8
Neuse Mission, at Becons,	"	9 10
Pamlico circuit, at Stonewall,	"	14 15
Beaufort Station	"	21 22
Straits & Core Sound at Springfield,	"	28 29

COMMUNICATIONS.

For the Advocate.

Doctrines and Duties vs. Practice.

BY REV. J. C. ROWE.

The Methodist Church, in its organic form, has now entered upon its fourth generation. Its growth in numbers has met the most sanguine expectation of its founders. But there is a general conviction that the morals have degenerated, and the church has decreased in piety and suffers from a loss of spiritual power. There seem to be grounds for this conviction when we consider the prevailing indifference to experience and class-meetings. Fasting is almost obsolete. The lack of brotherly love and fellowship is everywhere apparent. Our observers say "the Methodists are no better than other people."

1. What is the cause of this decline?—for there must be a cause somewhere. It is not in our doctrines. For the doctrines of the Methodist Church are scriptural, and in beautiful harmony with both the Old and New Testaments. No change has been made in any of them since they were formulated. The tendency of both the Arminian and Calvinistic schools of theology is toward an adoption of the doctrines of Methodism. No compromise of doctrines is made, or demanded of Methodists. We must certainly look elsewhere than to our standard doctrines for the cause of degeneracy.

2. This cause is not in a changed or imperfect enjoinment of ministerial duties.

The duties of both traveling and local preachers are set forth in very minute and specific form in the Discipline. No duty is either omitted or given in doubtful language. An agent never received clearer and fuller instructions from his principal than the Methodist Church gives to her ministers. It is not because the church has failed to give the right orders that she has suffered loss.

The general complaint is that administration of discipline has been neglected too much, and the world and church have been allowed to mix, hence our degeneracy. But the question still arises, What is the cause of the necessity for the exercise of judicial power? The primal cause of decline must lie back of the neglect of disciplinary proceedings.

I am satisfied that the primordial cause of decline is in practice. Our practice, in many particulars, has not been in accord with our doctrines, theories and ministerial instructions. The practice has been to labor for the conversion of adults and to build up the church from the pews. This has been done at the expense of a culpable neglect of the children.

When our forefathers came to the wild woods of America, they were poor. Houses had to be built, lands cleared and provisions raised. Their lives and property were in jeopardy day and night from the attacks of savages. They had very little time to devote to study and literature. The first generations that were born and brought up on American soil had almost no educational advantages. The "mourner's bench" among a people so peculiarly situated, was most fitly adapted to their condition. The salvation of the people largely depended upon its use. And the time has not and will not come, as long as children are allowed to grow up untutored in Christian principles, for the discontinuance of the divinely honored "mourner's bench."

But when civilization was established, churches, school houses and colleges built, innumerable books and newspapers published, and preachers multiplied, the time and opportunity for intellectual culture had also come. The church, in practice, has not entirely ignored this fact, but the methods adopted have very seriously failed. The practice has been to labor to inflate the heart with emotion, while the intellect has been left to dwarf through neglect. Of course we have wise heads and gigantic intellects among us, but I refer to the great bulk of the membership. Seventy-five per cent, at least, of the accessions to the church are uncultured men and women. They are often brought in through popular excitement, without any forethought. The proper age for their moral training and scriptural teaching passed unimproved, and they never will be indoctrinated and moulded into well disciplined character. We are not surprised that ungodly parents should so neglect their children, but the wonder is that Christian parents can be so morally criminal toward their children, whom they dedicated to God in holy baptism.

The remedy for the decline of church-power will be found in educating the children in the doctrines, morals and responsibilities of Christianity. This would harmonize with our doctrines. "The baptism of young children is to be retained in the church." 17th Article.

We believe that infant baptism means something and a great deal of it. Paragraph 95, Ans. 3, of Discipline reads: "As soon as they" (the baptized infants) "comprehend the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the church, agreeably to the provisions of the Discipline." The provisions referred to here are found in paragraphs 94 and 170. The responsibilities of a public profession of faith in Christ, are simple, and the children, if well taught, will comprehend them at an early age—say from eight to fourteen years, according to capacity. But they must be taught. Parents and pastors must teach them. Co-operation is essential. There must be systematic teaching. Books, and the right kind of books, must be used. We have catechisms, but they are not adapted to the infantile or youthful mind. The questions are good enough, but the answers are too verbose. We need a standard catechism; which ought to comprehend in a simple, but forcible form, the doctrines, evidences, morals and institutions of Christianity, and also the obligations to and responsibilities of church membership. With such a book systematizing, simplifying and elaborating the several branches of religious education, we would be prepared to teach the children. Classes of catechumens could be formed in nearly all the churches. Parents, by teaching their children from such a book, would receive large benefit themselves—while the children would be prepared to meet and recite to the pastors. Pastors could meet the children in class, at church on Saturday, hear their recitations and give them instructions. Such a system would have many very profitable effects and results. It would bring the pastors into direct and systematic pastoral relation to the children, and solve that perplexing question with pastors, "how shall we get at the children?" It would attract and assimilate the children to the church. And in a few years it would give the church a membership of high culture and clear understanding of moral responsibilities.

Somebody will say, "Such a system would lead to formalism." Well, it would be a formalism sprinkled and red with the blood of atonement, and flaming with the fire of the Holy Ghost. Others will say that "it would lead to moralism." It would be a moralism, the central figure of whose dogmas would be the crucified Son of God; who, with pierced side and bleeding hands and feet, holds life and immortality to such as love him and keep his commandments. I, for one, am ready to say let such formalism and moralism come. We need it. For if we act in faith in teaching the children religious knowledge, we may confidently expect the presence and co-operation of the Holy Ghost. This system would assimilate the children to the church and produce a gradual but certain restoration from our moral and spiritual dyspepsia. In our practice we assume that children are born under the power and in the character of the devil—and that they must grow up and form moral character in sin. Then this salvation is extensively conditioned upon ministerial skill to arouse their emotions and get them to the mourner's bench. Such conversions and professions will always be spasmodic. It takes excitement to convert them, so it takes constant excitement to hold them. This class of converts furnishes the back-slidden and immoral members who are in the church. As long as this is our plan of procedure the type of piety will be low, and the tendency will be downward. Let us teach and train the children in the way they should go, and no longer prescribe times and places for the Holy Ghost to regenerate the heart. It is true we must, and the children must be born again, but let us remember that is God's side of the work. He will take care of the new birth.

It is much more important for us to *know* and *do* the will of God than to ask what He is to do for us. But the promise is He that doeth his will shall have experimented knowledge of Him.

Olin, N. C.

For the Advocate.

Heaven—What is it? Where is it?

Thts is a question beyond the power of the human mind to answer. We believe heaven is the perfection of what we call blessedness, and when considered as a place, its location in God's universe is unknown to mortals. The inspired word gives us but a glimmering ray of knowledge of that future state. To the mind and heart is only given a consciousness of its existence, while it is left for our faith and imagination alone to endeavor to portray that beautiful land beyond. A favored one in the inspired word says of this future state that it was not lawful for him to reveal what he was allowed to see in a vision, and why, we are only left to conjecture. Perhaps it was because such knowledge would render mortals discontented with their present existence, and forgetful of the duties of this life. We know that Christ has said it is a place of many mansions, and he says "I go to prepare a place for you, that where I am ye may be also." It is a place where the pure in heart shall see God, and be forever with the Lord. A place where the wicked will cease to trouble and the weary are at rest. Rest from cares, diseases, burdens, heart-aches, disappointments, losses, and all the ills of this life.

We know something of the transitory happiness of earth, and we are told that it is nothing when compared to the happiness which shall be revealed hereafter. With the love of Christ in our hearts we have a beginning of that blessed state. The poet has sung, "'Twas a heaven below, my Redeemer to know," and it is only the pure and upright who really know what happiness is even in this present life.

Earth is not the home of the soul. We may have many earthly blessings, such as home and friends and plenty, yet sometimes the heart grows homesick for heaven. Some days must be dark and dreary, and the December winds blow mournfully about the eaves of the house. The sky is a dark lead colored back ground, and the trees, with their icey covering, stand like stately grim sentinels in front. Wistfully past the dreary December landscape we gaze, far out into cloudland, and stretch out our hands towards the dear ones who are safe home in heaven. We almost imagine they are beckoning to us to cross over. Oh! we say, if we could only clasp hands with those loving, true hearts, and be at home forevermore with those who love us, who know us, who rightly understand us. Yes, sometimes we do grow so homesick for heaven. We know that we are not of the world; our aspirations are higher, purer, and earthly joys do not satisfy our soul. We love Christ our elder brother, and he has gone to heaven. In him is centered the perfection of purity and all the attributes of the divine character. We love these heavenly principles when they do shine forth in his disciples who are still in the flesh. With Christ for our model, and these heavenly influences of his followers, as helps—

"Through this changing world below,
Christ will lead us as we go;
Trusting him we cannot stray,
We shall never, never lose our way,"

to heaven. Loving God, loving the truth, loving virtue, are the qualifications we claim to fill our place in Christ's heavenly home. Oh, how perfectly happy we shall be, when we have left all of earth's sorrows, and greet Christ and our loved ones in our heavenly home.

"Then we will sing the songs of that
beautiful land,
The far away home of the soul,
Where no storms ever beat on the
glittering strand,
While the years of eternity roll.
Oh, that home of the soul in my visions and dreams,
Its bright jasper walls I can see,
Till I fancy but thinly the veil intervenes,
Between the fair city and me.
That unchangeable home is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is he,
And he holdeth our crowns in his hands,
And he holdeth our crowns in his hands."

M. E. ———.

December 26th, 1884.

Messrs. Hall & Taylor, who advertise the "Great Electric Lamp" in this paper, claim over 250,000, of these Lamps in use, giving universal satisfaction. They want agents in every county in this and adjacent States. We are using and recommend this Lamp. Dec 10 if.

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Leave Wilson,	12 40 a m.	12 55 p m.
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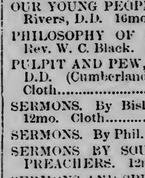

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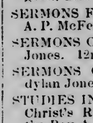

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Sept. 9th the Society was re-organized, electing new Secretary and Treasurer.

Our beloved President was called to a higher home Nov. 2nd, and we were left sorrowing but hopeful that her influence, so earnest in the cause, will ever go with us, and that her mantle will fall upon her daughter, Miss E. D. Jones, who has been elected to fill her place. In September we collected thirty-seven dollars and thirty-eight cents for the benefi of a sister student who has gone from here to the missionary work in Africa. *We* have paid fourteen dollars and sixty cents collected for dues since September the 1st.

We always have interesting meetings and think a society of as large a number from so many portions of the State must necessarily exert a wide as well as good influence.

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Auxiliary to the Woman's Missionary Society, Greensboro, N. C. No. of members, 75; meetings held regularly every month. Amount on hand, $8.55; amount paid, $3.38; amount raised during the year, $11,98.

WILSON AUXILIARY.

Number of members, 33; subscribers to the "Woman's Missionary Advocate," 10; amount collected, fourth quarter, $13. Total amount for year 1884, $36. Centenary fund, $5; collected toward paying expenses of delegate, $2. Total amount, $43.00.

Officers—President, Mrs. T.B. Gilliam; 1st Vice President, Mrs. M. Rountree; 2nd Vice President, Mrs. *W* E. Deans; Cor. Sec., Mrs. F. A. Woodard; Rec. Sec., Mrs. John R. Brooks; Treasurer, Mrs. D. Haskett.

I believe the hearts of our women are in sympathy with all missionary work, but we find it very much trouble in getting members to attend our meetings.

We unite our prayers with yours that God may bless the noble women who left all to labor for our fellow women in heathen darkness. May God be with you and bless you.

MRS. MOSES ROANTREE.

CARY JUVENILE HELPERS.

To the Woman's Missionary Society of the M. E. Church, South, Wilmington, N.C.:

The Cary Juvenile Helpers, one of your auxiliaries beg leave to report the following: Whole number of regular active members thirty-eight, am't. collected since last Conference, and herewith reported, $24.

Respectfully submitted,
SALLIE JONES, Sec.

PLYMOUTH AUXILIARY.

To the officers and members of the W. M. S, of the North Carolina Conference:

I take pleasure in forwarding to you this report of the Woman's Missionary Society of Plymouth, N. C., of work done during the past year, and the names of officers elected for the ensuing year. The number of members now on roll, ten. The amount of money on hand and forwarded to you by Mrs. F. A. Bishop, our delegate, $11.70.

The following named have been elected officers for the ensuing year: President, *Mrs.* D. E. Bratton; V. President. Mrs. S. Thompson; Rec. Sec., Mrs. M. E. Spruill; Cor. Sec., Mrs. L. D. Carstarphen; Treas., Mrs. E. T. Harrell.

We have labored under many disadvantages, but "have done what we could."

LOUISA D. CARSTARPHEN.

NORWOOD AUXILIARY.

This is our second annual report of the Norwood Woman's Missionary Society, which was organized at Centre church, on the Albemarle circuit, by our pastor, Rev. T. J. Gattis, Apr. 29th 1883.

We number about forty members. Owing to the great amount of sickness to which our place was subject the past summer, we have been partially discouraged But we have reorganized, and while some of our members are not as much interested as they should be, yet I trust we are accomplishing some good.

We have elected new officers to fill vacancies caused by death. Within the past three months our second V. President, Miss Kate Cochran; our Corresponding Secretary, Miss Sallie Gains; and Mr. W. Phillips, an honorary member, have died.

We have collected and forwarded $16.30 to the Treasurer, by our representative. We hope our next report will be more favorable than the present one. May the Lord bless us in our work.

MRS. L. D. ANDREWS, Cor. Sec.

ZION CHURCH AUXILIARY.

Our Society during the past year has done but little, except to keep alive. There has been something over $5 paid for dues. *We* have nine members and seven as Bright Jewels, we take one "Missionary Advocate." Our President wishes me to say to the Society to bear with us, and by the help of our Master we will do better next year.

MISS. FANNIE B EVANS, Pres.
MISS C. A. EVANS, Cor. Sec.

MT. AIRY AUXILIARY.

The *Woman's* Missionary Society of Mt. Airy was organized Oct. 17th 1884. Since that time the membership has increased from 16 to 22, and the active interest these are manifesting will induce others to join.

It is not practicaple for us to send a delegate to represent us at the annual meeting at Wilmington, so I inclose $10 85, the amount handed me by our Treasurer. *We* trust we can report increased numbers and zeal in our embryo Society by the time our first anniversary rolls round.

Fraternally,
MRS. M. H. MOORE, Cor. Sec.

HAYWOOD AUXILIARY.

Our Auxiliary cannot send a delegate to Conference, therefore send report.

Owing to a great deal of sickness in our community and the absence of several of the official members during the summer, our Society is not in a very prosperous condition. We paid $5 to Mrs. Parish, Treasurer and to "Aunt Mary" in Aug. and after our next meeting will again send our dues. Wishing you a pleasant session, and invoking richest blessings on your labors, we close.

Truly,
MRS. N. M. PATTERSON, Cor. Sec.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

EAGLE—Zebulon Vance Eagle was killed by a falling tree on the 10th day of January 1885, aged seven years, seven months and five days. This was a sad death, but painless, for it was instantaneous. With the father who felled the tree it was an accident, but with God, who is the author and custodian of all life, it was His chosen method of taking the child to heaven.

J. C. ROWE.

GODBEY—Maude Imhogine Godby was born April 11th 1877, died June 12th 1878, aged one year, two months and one day.

Edna Eleanor Godby was born August 23rd 1878, died May 1st 1879, aged eight months and 8 days.

Judith Caroline Godby was born July 30th 1880, and died Jan. 29th, 1881, aged 5 months and 29 days.

Sarah L. Godby *nee* Hogue, wife of J. M. Godby, and mother of these children, died Jan. 16th 1885, aged 35 years.

Sister Godby joined the Baptist Church when she was twenty years old. In 1883 she joined the Methodist Episcopal Church, South, at Clarkesbury, on the Iredell circuit. Her cheerfulness and patience during her prolonged afflictions and last sickness were exemplary. She was honored and loved by her acquaintances for her intelligence and sweetness of spirit. She was a good woman and willing to die. May the husband and two children who now mourn over their loss, meet her in heaven.

J. C. ROWE,

GUINN—Mrs. Eliza Guinn, the mother of Rev. J. H. Guinn, late of the North Carolina Conference, died at Shady Grove Davie county, Nov. 18th 1884. She was born in Va., near Danville, April 1st 1819, she was for several years a member of the Baptist Church, joined the Methodist Church in 1881. Her last days were her brightest and richest in religious experience. She attended a revival meeting for a week at bethlehem, and as she expressed it, "was happy all the time." On her return home, quietly prepared her burial clothes, telling her friends, "I will not be far behind my boy" (Rev. J.H. G.,) and so it was. Her death was one of triumph.

Although during her illness her sufferings were great, there was no murmur or complaint After giving cheering evidence of her hope and faith in Jesus, words of encouragement to loved ones, she passed beyound the clouds to join her "boy."

W. C. W.

WILLIAMS—Died near Mocksville in December 1884, Mr. Stephen Douglas Williams in the 22nd year of his age. Mr. Williams was a young man of promise, he professed religion at the age of thirteen and joined the Church and has lived a Christian from that time, thus showing the wisdom of giving the heart to God early.

W. C. W.

SHEEK—At Smith Grove, N. C., Davie county, the Rev. Jacob Sheek died the 13th day of June 1834. he was born June the 4th 1795, and he was 89 years and 9 days old. He was confined to his room several months, being a man of energy and industry never succumbed to the destroyer until about two weeks before he died, he could lie on his bed of afflictions as happy as he could be, and shout the sweet praises of Jesus and of the Lamb of God that taketh away the sin of the world, and he was ready to go over the river where he has been journeying for many years to meet loved ones that went before him, he shook hands with those that stood around his bedside and asked them to meet him in heaven.

We think he joined the Church about 1820, and was class leader for a number of years at Whitakers Church and then to Smith Grove Church, and then he was licensed an exhorter for a number of years.

In 1856, Aug. 9th under Wm. Barringer, P. E., he was licened to preach at Smith Grove camp-meeting.

In 1840 the North Carolina Conference was held at Salisbury the 9th day of Dec. under Bishop Robt Paine, he was ordained deacon.

In 1877, June 17th, under Bishop Geo. F. Pierce he was ordained an elder at Smith Grove, N. C. He had read the Bible through 78 times. What a lesson for young people to learn in reading the Bible.

He was a great lover of the Sabbath School, he was useful in the Sabbath-school and in the Church. One more good man has gone home to wait on the other shore of the silent river, on the golden shore, to wait for his children and brothers and sisters to come home and to gather up his sheaves for the Master, and to claim his crown and harp.

"In sorrows, trouble, conflicts woe,
Point thou the way, and with me go,
Be thou my father, thou my friend
Sustain and keep me to the end."

J. SMITH.

"Now's the time to give Smith's Worm Oil." feb 7th 1-yr

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oct 24-tf

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To take effect 4:19 a. m., Thursday, July 10th, 1884.

DAILY EXCEPT SUNDAY.

Train Going North. No. 1. Arrive.	Leave.	Northern Division.	Train Going South. No. 2. Arrive.	Leave.
	10.30 a m	Fayetteville,	7.30 p m.	
00 p m	1.1 p m	Johnsboro,	4.28 "	4.59 p m.
1.30 "	2.03 "	Sanford,	4.05 "	4.25 "
2.45 p m	3.00 "	Gulf,	2.58 "	3.08 "
3.55 "	4.07 "	Ore Hill,	1.34 "	2.00 "
5.33 "	5. 45 "	Liberty,	11.58 a m	12.10 "
8.00 "		Greensboro,		10,10 a m

Train Going South. No. 3. Arrive.	Leave.	Southern Division.	Train Going North. No. 4. Arrive.	Leave.
	8.00 p m	Fayetteville,	7.50 p m	
9.15 p m	9.25 "	Lauiher Bridge,	6.13 "	6.23 a m
9.43 p m	9.52 "	Shandon,	5.45 "	5.55 "
10.10 "		Head of Road,		5.30 "

Nos. 1 and 2 meet at Gulf.

No. 1—Dinner at Sanford. No. 2—Dinner at Ore Hill. No. 4—Breakfast at Fayetteville.

A hack will run between Head of Road on Southern Division and Shoe Heel after June 1st. Complete connection, both ways, will be made between Fayetteville and Charlotte and Fayetteville and Wilmington. Trains will not run to Red Springs until June 1st, 1884.

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dec 3-3m

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TERMS.

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Tuition in business course "	$3.5
Telegraphy, stenography and typo-writing (extra) each, per term,	$1 50
Board, including furnished room, per month,	$9.00 to $10.00

Particular attention will be paid to the Natural Sciences, English Literature, and the Business Course.

The Faculty, now composed of seven men, are specialists in their respective departments, and, with additional improved apparatus and appliances, are prepared to meet the demands of the educational interests of the Church and patrons of the institution.

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nov 5-13t.

MISCELLANEOUS.

WARREN LELAND,

whom everybody knows as the successful manager of the

Largest Hotel Enterprises

of America, says that while a passenger from New York on board a ship going around Cape Horn, in the early days of emigration to California, he learned that one of the officers of the vessel had cured himself, during the voyage, of an obstinate disease by the use of

Ayer's Sarsaparilla.

Since then Mr. LELAND has recommended AYER'S SARSAPARILLA in many similar cases, and he has never yet heard of its failure to effect a radical cure.

Some years ago one of Mr. LELAND'S farm laborers bruised his leg. Owing to the bad state of his blood, an ugly scrofulous swelling or lump appeared on the injured limb. Horrible itching of the skin, with burning and darting pains through the lump, made life almost intolerable. The leg became enormously enlarged, and running ulcers formed, discharging great quantities of extremely offensive matter. No treatment was of any avail until the man, by Mr. LELAND'S direction, was supplied with AYER'S SARSAPARILLA, which allayed the pain and irritation, healed the sores, removed the swelling, and completely restored the limb to use.

Mr. LELAND has personally used

Ayer's Sarsaparilla

for Rheumatism, with entire success; and, after careful observation, declares that, in his belief, there is no medicine in the world equal to it for the cure of Liver Disorders, Gout, the effects of high living, Salt Rheum, Sores, Eruptions, and all the various forms of blood diseases.

We have Mr. LELAND'S permission to invite all who may desire further evidence in regard to the extraordinary curative powers of AYER'S SARSAPARILLA to see him personally either at his mammoth Ocean Hotel, Long Branch, or at the popular Leland Hotel, Broadway, 27th and 28th Streets, New York.

Mr. LELAND'S extensive knowledge of the good done by this unequalled eradicator of blood poisons enables him to give inquirers much valuable information.

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Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. Mail Train. Arrive	Leave.	STATIONS.	SOUTH. No. 2. Mail Train Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	5	
11 48	11 49	Henderson,	5 25	
12 24	12 25	Ridgeway,	4 47	
12 48	12 50	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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3 n] Tally Ho, Granville Co., N. C

FAMILY READING.

An Evening Hymn.

O God of love, thy name we bless
For all the good this day hath known;
With prayers and songs of thankfulness
Once more we would approach thy throne:
In all thy love shall be adored;
Teach us that love this night, O Lord.

If we this day have failed to tread
The upward path that leads to light,
If any cloud of grief or dread
Broods darkly o'er our souls to-night,
Thy joy to us can strength afford;
Give us that joy this night, O Lord.

Thy chariots are all winds that blow,
Thy ways are on the pathless sea,
At thy command the waters flow,
The deeps lift up their hands to thee;
Yet thou dost hear our suppliant word;
Grant us thy peace this night, O Lord.

What more we need thou knowest best;
Forgive our sins for Jesus' sake;
Fold weary hearts in thine own rest;
Give midnight songs to those who wake;
And of thy grace to all accord
Love, joy, and peace this night, O Lord.
—*Sunday at Home.*

Beginning Life Right.

Dean Stanley once, while preaching to a crowd of children at Westminister Abbey, told the following incident: "I knew once a very famous man, who lived to be eighty eight. He was always the delight of those about him. He always stood up for what was right. His eyes were like an eagle's when it flashed fire at what was wrong. And how early do you think he began to do this? I have an old grammar which belonged to him, all tattered and torn, which he had when a little boy at school, and what do you think I found written in his own hand, in the very first page? Why, these words: 'Still in thy right hand carry gentle peace, to silence vicious tongues—be just, and fear not.' That was his rule all through life, and he was loved and honored down to the day when he was carried to his grave."

Doing Good and Doing Duty.

How common is the error of thinking that one's truest success is his doing the most good that is possible. Doing one's *duty* is always better than doing any amount of *good;* better than accomplishing the largest beneficial results by one's action—apart from the question or the strict duty. Saul made the mistake of thinking that worship and sacrifice were better than simple duty-do-ing. The Lord sent Samuel to rebuke and to condemn Saul's folly. David did better. When his men were in two divisions, one part fighting unto death, and the other part doing nothing but stand and watch the camp equipage, David insisted that the measure of reward should be according to their active service and its results. He said: "As his part is that goeth down to battle [to do great things], so shall his part be that tarrieth by the stuff [to attend to his simple duty there]; they shall part alike. And it was so from that forward, that he made it a statute and an ordinance for Israel unto this day." And that seems to be God's standard of approval in every sphere. The invalid, patiently enduring in weakness and suffering, a helpess charge in the care of others, is as sure of recognition, and of a glorious reward, as is the wise ruler of a great people, or the winner of souls by the thousand as a brilliant and successful preacher of Christ. One's only anxiety need be to know what is duty, and to do *that.* Duty-doing, not doing good, should be the highest aim of service on the part of every child of God.—*S. S. Times.*

Think of the Cost.

There is a sentence in Lacon, that we read when young, which we have never forgotten. It is, "The excesses of our youth are drafts upon our old age, payable about thirty years after date." In how many instances have we seen this aphorism realized! Scores who started with us in the race of life commenced a career of folly and ended their days before they reached the half their threescore years and ten, while others lingered a little longer and passed away. Youthful execesses lead to premature decay. The lad who takes the first cigar is not aware what the consequence may be. Smoking often leads to drinking, to misery and death. Touch not the vile weed, we pray you, no matter if invited to do so by your best friend. You will never regret that you formed the good resolution and abided by it. We never knew a strictly temperance man who was not thankful that he kept aloof from vicious associates, and never stained his lips by tobacco or flushed his cheeks by the social glass.—*Ex.*

Your Lip-Sins.

David said, "I will take heed unto my ways that I sin not with my *lips.*" It is a resolution that multitudes ought to make and keep. No habit is easier fallen in with than that of speaking unadvisedly. Not to do it requires the greatest watchfulness and care. The censorious remark, the irreverent jest, the angry retort, the silly tattle—how readily we fall into them! Christians also frequently make grave mistakes in talking with sinners about Church affairs in a way that, although done thoughtlessly and with no such purpose, does much to harden their listeners and alienate them from the Church. Let no one dismiss such faults as trifles unworthy of rectification. Their bad influence is often out of all proportion to such an estimate. Not a bad recipe, that old one:

If your lips would keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak
And how, and when, and where.

Given Names.

There are many families in which the really absurd practice prevails of retaining the same set of given names from generation to generation, with the natural result that each member of one of these families is constantly subjected to the inconvenience of being mistaken for his father or his cousin. In the giving of names considerations of sentiment ought always to give way to those of convenience. It is satisfactory to observe that the very commonest of our Christian names are fast losing their excessive popularity, and that the custom of giving double names and that of using surnames as Christian names are decidedly becoming more general. These useful innovations are especially to be recommended to the Smiths, the Browns, the Joneses, and all other possessors of excessively common surnames. We may reasonably hope that in a generation or two there may be no longer any plain John Smiths to lament the inconvenience of bearing a name which is practically "no name at all." Although, as a rule, it is well to avoid any thing very eccentric or unusual in the choice of a Christian name, it may fairly be allowed that those families which have extremely common surnames are entitled to a dispensation from this general law.

IdlePeop

The most idle are the very people who couplain the most of the lack of time, and find it the most difficult to bring anything to pass. Let an idle man have anything to do that will occupy but a few hours of the day, and he will inevitably put it off to the latest possible moment; and the surest way to accomplish it seasonably and well, would be to fill up the rest of the day with some other employment. But, is there any one who can earnestly say that want of time is the reason why he does not cultivate the mind? Is his time so accurately divided between labor and necessary recreation and repose, that no time can be snatched for reading and thought? How agrees with this the daily and eternal complaint that business is dull and there is nothing to do? No! This is not the case. The true reasons are want of settled conviction of the importance of the thing, and still more, a want of the habit of so employing your faculty. The natural and fatal propensity of man is to do as he can; to do as little as he can; to do less, the less is imposed upon him; and if necessity of labor is removed altogether, he sinks into a mere animal, who divides his time between eating and sleep.—*Burnap*

Paring Down the Gospel.

When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the Gospel to the small end of nothing. They make our Divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the Gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone. As for me, I believe in the colossal; a need as deep as hell and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement; infinite love and mercy; an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ.—*Spurgeon.*

Injurious Talking.

A Frenchman, speaking of a person known to his comrades, said, "His mouth costs him nothing, for he always opens it at the expense of others." There are multitudes of persons to whom that remark will apply. Exaggeration and defamation are two fertile sources of social mischief. We meet with persons who sensitively shrink from the deliberate violation of truth, who will habitually over-color their statements to such an extent that a false impression is conveyed to the mind of the listener. They thus lower the tone of their own mind, destroy the power of accurate perception, diminish the confidence of their friends, and sow the seeds of much error in the world. They soon discover that they are not credited even when they speak soberly. Their moral drafts upon social confidence are dishonored.

But perhaps the most injurious talk is that which detracts from the character of another—that which openly or in disguise strikes at the reputation of a brother pilgrim—that which "cut's men's throats with wh'sperings"—that which is adopted by the envious rival who seeks to build "his name on the ruins of another's fame." Little does the slanderer think what a bitter harvest he will himself reap from the calumnious words he has uttered. A lady visited Philip Neri on one occasion, accusing herself of being a slanderer. "Do you frequently fall into this fault?" he inquired. "Yes, very often," replied the peintent. "My dear child," said Philip, "your fault is great, but the mercy of God is greater; I now bid thee do as follows: Go the nearest market and purchase a chicken just killed, and still covered with fathers; then walk to a certaio distance, pulcking the bird as you go. Your walk finished, return to me." The woman did as directed, and returned, anxious to know the meaning of so singular an injunction. "You have been very faithful to the first part of my orders," said Philip; "now do the second part and you will be cured; Retrace your steps, pass through all the places you have traversed, and gather up one by one all the feathers you have scattered." "But," said the woman, "I cast the feathers carelessly away, and the wind carried them in all directions." "Well, my child," replied Philip, "so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now if you can. Go sin no more."—*The Rev. J. Hiles, Hitchens, in the Quiver for January.*

The soul is made for God, and never finds rest till it returns to him again. When God and the soul meet, there will follow contentment. God, simply considered, is not all our happiness, but God as trusted in, and Christ as we are made one with him. —*Sibbes.*

Hall's Vegetable Sicilian Hair Renewer imparts a fine gloss and freshness to the hair, and is highly recommended by physicians, clergymen, and scientists, as a preparation accomplishing wonderful results. It is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color.

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"There are so many frauds advertised for the hair," you say. So there are, but Parker's Hair Balsam is not one of them. It will not work miracles, but it will do better service for your hair than anything else you can find. Restores original color, cures dandruff, gives new growth. Elegantly perfumed. Not a dye.

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I offer my house and lot for sale, located in the beautiful village of Trinity College. The house is in thorough repair, and there are nearly six acres of land attached. I will sell the house and furniture together, or I will sell the house and lot separately. Persons who have sons to educate would do well to see me in person or communicate by letter as I wish to sell my property and will give a bargain in the sale of it.

MRS. FANNY GUNN.

My P. O. is Trinity College, N. C.
feb 4th 2t

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of *Consumption.* His child is now in this country, and enjoying the best of health. He has proved to the world that *Consumption* can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.
Oct 29th, 19 t eow

Manson & Hamlin Upright Pianos are not as high priced as the most expensive of such instruments. Every one who is a judge of good workmanship and material will see why they cannot be as low priced as the poorest.—*Boston Jurnal.*

How to insure a happy childhood is a question of great moment to those who for any reason are unable to finish the little one with nature's supply, while the selection of a wet nurse is attended with much difficulty and risk. Send to Woolrich & Co., Palmer, Mass., for pamphlets on the subject. Ridge's Food has successfully reared more children than all other foods combind. Put up in 4 sizes—35c., 65c., $1.25 and $1.75. For sale by Druggists everywhere. WOOLRICH & CO., on label.

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MISCELLANEOU.

To the Men

— OF —

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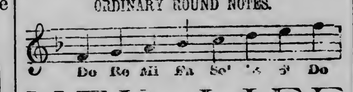
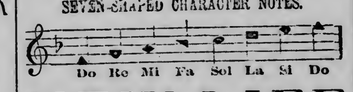


NEW LIFE

SEVEN-SHAPED CHARACTER NOTES.



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N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.55 p m
" High Point,	8.36 a m	9.30 p m
Arrive Greensboro,	9.10 a m	9.25 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R. D. R. R. for all points North, East and West Danville. At Salisbury with W. N. C. R. R. all points in Western N. C. At Goldsboro with W. & W. R. R. daily, Nos. 51 and 53 connect at Greensboro with R. & D. R. R. and all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52. Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W. N. C. R. R., and at Charlotte with Atlantic Air-Line for all points in the South and Southwest.

No. 52 connects at Charlotte with C., C. & A. R. R. for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52 Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville.....	11.19 p m...	10.50 a m
Arrive Salem.....	11 57 p m...	11.35 a m

Going North-	No. 51, Daily,	No. 53 Daily
Leave Salem.....	7.00 p m...	7.20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8.55 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily, ex. Sun.	No. 3 Daily ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2 Daily ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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jan 28-26t.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases, or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Programme for Monthly Meetings of Bright Jewel Bands.

February, 1885.

RESPONSIVE PRAISE SERVICE

Leader.—O, magnify the Lord with me, and let us exalt His name forever. Psalm 34 : 3.

Society.—Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings......in Christ. Eph. 1 : 3.

Leader.—What shall I render unto the Lord for all his benefits toward me? Psalm 116 :12.

Society.—I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. Psalm 116 : 17.

All.—Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be world without end. —Amen.

Doxology.—Praise God from whom all blessings flow. Tune, Old Hundred, L. M.

Prayer.

Roll Call.

Transaction of Business.

Reading and Recitations.

Hymn.—Tune, Hendon, 5th P. M.

Let us with a gladsome mind,
Praise the Lord for He is kind.
For His mercies aye endure
Ever faithful, ever sure.
Ever faithful ever sure.

Let us blaze His name abroad,
For of Gods he is the God,
For his mercies aye endure,
Ever faithful, ever sure,
Ever faithful, ever sure.

Adjournament.

Dear Aunt Mary: It would have done your heart good to have seen the "Bright Jewels" hastening to give 'Uncle Frank' a welcome to his home in Fairfield. Bless the children who are so earnestly at work in the Master's cause! I wish you could come down in this country and see what a noble band of Jewels we have! And we have *good* children here too—just such as your large heart would gladly take in and enjoy mingling with.

I do hope the good Lord will give you many "Bright Jewels" to sparkle in your crown. I know His blessing is resting upon your work, and some day the Church will recognize the importance of your work and gladly encourage and he p you "press forward."

I hope the children will try to do more this year than ever before—to do this they must begin now and work earnestly. I hope the preachers will help you more this year, and use this opportunity to win the little ones to Jesus. UNCLE FRANK.

We must thank "Uncle Frank' for his kind letter and words of cheer We know he enjoyed the welcome from our Jewels—may they in many ways add to his happiness during the present year. How much "Aunt Mary" would enjoy a peep at our Fairfield Jewels. We hope some of them will peep in upon *us* at our Annual Meeting in Raleigh. And, dear children, take heed to what "Uncle Frank says—"*begin now and work earnestly.*" Come again Uncle Frank —we need your help.

MOCKSVILLE, N. C., Jan. 22nd, 1885. —*Dear Aunt Mary*: We found the answer to the question, asked by Rosa Rush. "Where is school-master found in the New Testament?" It is found, in the 24th and 25th verses of the 3rd chapter of Galatians. Lovingly, ANNIE CALL and FANNY RICHARDSON

Glad are we to find that so many of our Jewels "search the scriptures." Your answer is correct my dear girls —let us hear from you again.

FRANKLINTON, N. C., Jan. 23rd, 1885.—*Dear Aunt Mary:* Enclosed please find thirty cents, fifteen cents for myself and fifteen for my little brother. This Papa and Mama gave us to study our lessons, and we concluded to send it to you, that it might help send the gospel to the poor heathen. We also send answer to Rosa Rush's question—school-master is found in Galations the 3rd chapter and 24th and 25th verses Much love to Aunt Mary and the little Jewels ESIE and DOCTOR BYNUM.

Many thanks Esie and Doctor—what generous little Jewels you are! God bless you and help you to live good and useful lives. Glad you found the answer to question by little Rosa Rush.

MOCKSVILLE, Jan 26th, 1885.—*Dear Aunt Mary:* This is my first letter. I want to tell you something, we have a little "Bright Jewels" here and I am going to carry it to Sunday-school as soon as it is big enough. I am five years old. I get Mama to read me the letters. I can't write, so I get sister to write for me Your little friend, CONN CHAFFIN.

We are glad to hear of another tiny Jewel; may it grow brighter and more precious, and become indeed one of our Savior's gems.

LITTLETON, N. C., Jan. 28th, 1885. -*Dear Aunt Mary:* Rosa Rush asked the question, "Where is the word school-master to be found in the New Testament ? '

It is found in two places. You can find it in the 24th and 25th verses of the third chapter of Galations. Your true friend, MATTIE JENKINS

And here is yet another with answer to question by our Jewel, Rosa Rush. Blessings upon each young searcher of God's precious word.

An Omission.

While at the Annual Meeting of our W. M. S. at Wilmington, Rev. J. C. Rowe handed me $2.35 which had been paid to him by Mrs. L. T. Stimpson, for Turnersburg Sunday School, to be sent to the "little heathens." This amount was included in the sum paid over by the Bright Jewels to the Treasurer Pro tem, but was unintentionally omitted in the December receipts, which omission we much regret, for the offering of love from this small, but faithful band of workers was received with loving appreciation. We hope to hear from them again.

Precious Promise.

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. Isaiah 32 : 17.

Enigma.

BY EMILY E. FULLER.

Who was one of the daughter's-in-law of Naomi?

Who was the strongest man?

What did Mary Magdalene do at the foot of the Cross?

Who was the husband of Hannah?

Who was the rich king of Jerusalem?

What is required both of man and God?

The above initials spell the name of a much beloved pastor among the children, on Tar river Circuit.

Enima.

BY NOAH C. EAGLE.

What was it that swallowed Jonah?

Who was higher from his shoulders then any other man?

Who was the father of Isaac's wife?

Who was Noah's father?

Who was the father of the two men that offered before the Lord, and died?

Who slew his brother?

Who was Abraham's second wife?

The initials of the above questions form the name of one of our beloved P. E's.

Heroism at Home.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We think of life's great battlefield, and we wish to be heroes. We think of the good we might do if our lot had been cast in differet scenes. We forget that the world bestows no such titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle words of soothing for another's troubles, the care of the sick, may all seem as nothing; yet who can tell the good they accomplish? Our lightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well it will be for us if the harvest will be one we are proud to gather. If some one in that dear home can look back in after years, and, as he tenderly utters our name, say, "Her words and example prepared me for a life of usefulness; to her I owe my happiness," we may well say, I have not lived in vain.—*Christian at Work.*

CANCERS CURED.

TWENTY-EIGHT YEARS OF SUCCESSFUL PRACTICE.

DR. A. G. WOLLARD,

who has practiced so successfully in the city of Richmond, Va., for the past eleven years, invites the afflicted to call on patients living here who have been cured and see for themselves, and hear testimony of the wonderful cures he has made.

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THE KNIFE IS NOT USED IN ANY CASE WHATEVER.

REFERENCES:

Dr. Bennett, President Randolph-Macon College, Ashland, Va.
Rev. P. A. Peterson, pastor Centenary Methodist church, Richmond, Va.
Rev. J. M. Anderson, Norfolk, Va.
Rev. W. C Schaffer, pastor First English Lutheran church, Richmond, Va.
C. B. Morton, M. D., Fredeoicksburg, Va.

MAYOR'S OFFICE,
RICHMOND, Va., February 4, 1884.

As Dr. A. G. Wollard's advertisements go to other sections of the country where he is a stranger, I take pleasure in performing the duty to one of our citizens in saying he is a gentleman of high moral character. He has lived here many years, and his personal deportment has been such as to win the confidence of those with whom he has intercourse.

His private and personal reputation is without reproach. His success in practice will be his voucher in his professional line.
W. C. Carrington, Mayor.

HOUSE OF REPRESENTATIVES,
WASHINGTON, D. C, June 7, 1882.

I have known Dr A. G. Wollard for several years, and take pleasure in saying that he is known in Richmond, where he has resided and practiced his profession for many years, as a gentleman of unquestioned character and as a worthy and estimable citizen.
George D. Wise, M. C.,
Third Congressional District of Va.

RICHMOND, Va., June 6, 1882.

Dr A. G. Wollard is a member of my pastoral charge in this city. He is a Christian gentleman of unimpeached character, and commands the respect and confidence of our people. In curing cancer, which he makes his specialty, Dr. Wollard has met with remarkable success, and I have no doubt that in every case presented for his treatment he will give a candid and trustworthy opinion. Dr. Wollard has certificates from gentlemen of this city and of other places of the very highest character testifying to his success.
S. S. Lambeth,
Pastor Clay-Street M. E. Church, South.

CERTIFICATES.

PETERSBURG, Va.,
LITTLE-CHURCH STREET, 117, July 1, 1884.

This is to certify that I suffered greatly from cancer of the breast of twelve months' standing. It gave me much pain and uneasiness It was about the size of a dollar when I applied to Dr. Wollard. He undertook my case, and after about four months' treatment I was entirely cured. I now feel no symptoms of the disease, and can recommend the Doctor to all who may be suffering from such diseases.
Mrs. Sarah Taylor.

PETERSBURG, Va.,
267 BYRNE STREET, June 2, 1884.

This is to certify that I was a great sufferer from cancer on my lower lip, which covered two thirds of the lip. It first made its appearance about five years ago. I had some very eminent physicians to practice on it, but to no avail. They pronounced it cancer. I then applied to Dr. A. G. Wollard, of Richmond, Va. He undertook my case, and after about three months' treatment the cancer came out and the place healed up. I can most cheerfully recommend the Doctor to all sufferers.
Yours respectfully,
R. Butler.

MANCHESTER, Va., January 28, 1884.

Dr. A. G. Wollard:

Dear Sir.—It gives me great pleasure to state to you that the cancerous tumor that I had on my breast is entirely well. The cure being made for quite a number of months, I have no fears of its return. Now, let me say to the public, the cancer made its appearance some three or four years ago, and still continued to grow until it was near the size of a hen's egg. It was located on my breast, near the centre. I had the best medical aid I could find, but found no relief until I applied to Dr. A. G. Wollard, of Richmond, who made a perfect cure. I cheerfully recommend Dr. Wollard to all who may be afflicted in a sim way. I can be seen at corner of Sims and Eleventh Street, Manchester, Va.
George Munn.

RICHMOND, VA., June 13, 1875.

DR. A. G. WOLLARD:

Dear Sir,—It has been my misfortune to be affected for ten years with a cancer on the left side of my face and nose. It began on my face, and spread until it nearly covered one side of my nose. It was very painful, and I was most miserable in consequence of it—From the time of its first appearance up to the time that you took it in hand, I tried various remedies, and two of our most eminent physicians practiced upon it for three years, but availed nothing; still it grew larger. You began to practice upon it the 10th day of April last, and in three or four weeks from that date the cancer was entirely out, and on the 29th of May it was all healed; and after long years of anguish and bad health, I was once more happy and well. Words fail me Never can I express the one-thousandth part of the contentment, happiness, and intense gratitude I feel; but that God may grant you success in all your efforts in relieving suffering humanity, and eternal blessing and happiness shall ever be my most earnest desire and heartfelt prayer.
Respectfully,
JOHN WHITWORTH.
119 South Fifth street, or Eleventh and Byrd streets.

P. S.—I shall ever be most happy to testify to any one, but especially to the afflicted, of the great and perfect cure you have effected for me.
J. W.

SOUTH BOSTON, VA., April 5, 1884.

DR. A. G. WOLLARD:

Dear Sir,—I have waited for three years to test the permanency of the cure you made of the cancer on the right side of my face, and now voluntarily testify both to the fact and permanency of the cure. This I do with gratitude, and a due appreciation of your skill and success, and most earnestly recommend all who are afflicted with cancers and tumors to avail themselves of your treatment. Any one desiring particulars may obtain them by addressing

REV. J. R. WAGGENER,
oston, Halifax Co., Va.

MISCELLANEOUS.

LUDDEN & BATES
Southern Music House,

Converted into an Incorporated Stock Company, with $200,000 Paid in Cash Capital.

THREE TREMENDOUS PURCHASES FOR THIS SEASON'S TRADE.

$50,000 worth of Chickering Pianos at One Purchase, $20,000 worth of Imported Musical Merchandise at One Purchase, 75,000 Pieces of Sheet Music at One Purchase.

Read this, Musicians and Music Lovers. Business has rushed us the past year so that we could not post you, as usual, through our advertisements, and to make amends, we here give a few solid facts well worth taking in.

Ludden & Bates Southern Music House is a household word from the Potomac to the Rio Grande. Who has not heard of it? It is a Mammoth Music Emporium, from which a Solid Musical South draws its supplies Eleven large Branch Houses and over 200 wide-awake agents distribute its goods through every Southern State, and its yearly sales are nearly half a million dollars.

Founded fifteen years since on the Solid Bed Rock of Large Capital, Enterprise and Square Trade, it has stood, unshaken, amid financial panics, pestilence, cyclones and fires, and to ensure its permanency for generations to come it has been incorporated as a Co-operative Stock Company, with a paid up Cash Capital of $00,000, which is owned solely by the Officers and Employes. The Officers are: W. Ludden, President; J. A. Bates, Treasurer and Manager, and J. D. Murphy, Secretary.

Patrons are, therefore, as safe in dealing with this House as with any Bank, and need have no fears as to its permanency, responsibility, or guarantee. It is solid. Now notice these

Trade Items for 1884-85.

More Pianos and Organs sold yearly than by all other Southern Dealers combined. $59,000 worth of Chickering Pianos bought at one purchase in October last. Largest purchase ever made by any Southern House. Special bargains. Elegant Pianos only $210, with Handsome Embroidered Cover, Stool, Instructor, and Music Book. Organs, $24, $50, $75, $100, with Stool, Instructor, and Music Book. All Freight Paid. Easy Installment Terms One price to all, and that the lowest known. Write us, and we will save you money.

Privilege of return, or exchange. goods are not satisfactory. Revised Catalogue Jan. 1, 1885, free to all.

Times are hard, and money must buy more goods than it used to. The most for the money can always be had at

Ludden & Bates Southern Music House,
Savannah, Ga.

Rev. George G. Smith's

BOOKS

AT REDUCED RATES.

History of Methodism in Georgia, 538 pages, 13 steel plates, a few copies only	$1.00
Life of Bishop Andrew	1.00
Life of John W. Knight—Methodist preacher—a wonderful story	25
From Darkness to Light—for penitents, each	5
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Work in the Light	5
Infant's Life of Jesus	5
Infant's Catechism	2½
Fifty Hymns	2½
Old Test. Lessons	5

I will also send circular of my aids for the deaf on application. This aid is intended for the very deaf and to enable them to hear conveniently, is the cheapest and best conversing tube in the world. *WARRANTED TO SATISFY.*

On all the books I will give to preachers 25 per cent discount. Address,

Rev. Geo. G. Smith
jan17-tf] Macon, Ga.

THE DINGEE & CONARD CO'S
BEAUTIFUL EVER-BLOOMING
ROSES

Our Great Specialty is growing and distributing ROSES—we deliver strong Pot Plants, suitable for immediate bloom, safely by mail at all Post Offices. 5 Splendid Varieties, your choice, all labeled, for $1; 12 for $2; 35 for $5; 100 for $12. Also OTHER VARIETIES 2, 3, & 10 FOR $1 according to value. Send for our New Guide, 76 pp elegantly illus. and choose from over 500 finest sorts Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

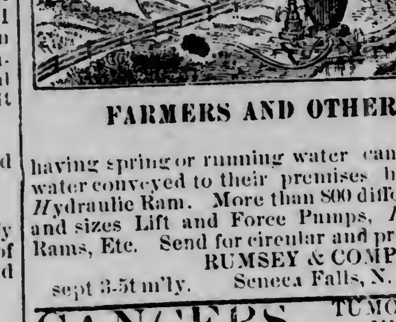
feb 4–10t eow

FITS

A Leading London Physician Establishes an Office in New York.
From AM. JOURNAL OF MEDICINE.
"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free Give P. O. and Express address to
Dr. AB. MESEROLE, No. 96 John Street, New York.

feb 4–13t.

RUMSEY & Co's Hydraulic Ram in Operation



FARMERS AND OTHERS

having spring or running water can have the water conveyed to their premises by using a Hydraulic Ram. More than 800 differet styles and sizes Lift and Force Pumps, Hydraulic Rams, Etc. Send for circular and prices.
RUMSEY & COMPANY,
sept 3-5t m'ly. Seneca Falls, N. Y., U S A.

CANCERS TUMORS AND ULCERS

Cured without the knife or loss of blood.—Vastly superior to all other methods. Hundreds of cases cured!! Descriptive pamphlet sent free. Address Dr. E. L. GREENE. 17½ Peachtree st., Atlanta, Ga. jan 14 4t.

Good Pay for Agents. $100 to $200 per mo., made selling our fine Books and Bibles Write to J. C. McCurdy & Co., Philadelphia sept.12-1yr.

STEAM ENGINES Portable and Agricultural. Send for circulars. Wood, Taber & Morse, Eaton, N. Y.

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NEW DOUBLE COLUMN ADVERTISEMENTS.

SEED Warranted to Grow.

or order refilled gratis. I have sold vegetable and flower seed to over a million farmers and gardeners in the United States, perhaps some are your neighbors, if so ask them whether they are reliable. Mr. Thomas Henshall of Troy, Kansas, writes me: "For 26 years I have dealt with you. I have lived in Iowa, Missouri, Colorado, and Kansas, and no matter what the soil or climate, the result was always the same, to wit:—religiously honest and good." This is the kind of seed I raise and sell. The Hubbard and Marblehead Squash, Marblehead Corn, Marblehead Cabbages, Ohio Potato, Eclipse Beet, are some of the vegetables of which I was the original introducer. A Fair with $500 in premiums. See my catalogue, free to all.
JAMES J. H. GREGORY, (Seed Grower). Marblehead, Mass

feb 4-3t eow.

BURPEE'S SEEDS ARE WARRANTED FIRST-CLASS in every RESPECT. FEW EQUAL —NONE BETTER—
FARM ANNUAL FOR 1885

Will be sent FREE to all who write for it. It is a Handsome Book of 120 pages, hundreds of beautiful new illustrations, two Colored Plates, and tells all about the best Farm and Garden Seeds, including IMPORTANT Novelties of Real Merit. Farmers, Market Gardeners, and Planters who want the BEST SEEDS at the LOWEST PRICES send address on a postal to
W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

jan21–3t eow

AGENTS WANTED FOR THE PICTORIAL COMPLETE STOCK-DOCTOR

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam, Editor "Prairie Farmer" and Dr. A. H. Baker, V. S. Covers every subject pertaining to stock both in Health and Disease. Two charts for telling ages of Horses and Cattle: 720 Engravings and 14 Colored Plates. Farmers clear $100 a month. ACT NOW! Exclusive Territory. For Confidential Terms, Testimonials and "Extracts from Agents' Reports," etc., address N. D. Thompson & Co., Pubs. St. Louis, Mo. or, New York

oct 22-4t&4teow.

NEW & RARE FRUITS PLANTS and SEEDS

and all the old reliable sorts. NONE BETTER. None Cheaper. Plants, Trees, Vines, Seeds, &c. by mail, a specialty. Postage paid; safe arrival guaranteed. 64 CHOICE CHEAP $1 SETS For example: 15 splendid ever-blooming Roses, 15 sorts, our choice, $1; 14 magnificent Carnations, 14 sorts, $1; 14 Chrysanthemums, 14 sorts, $1; 36 packets choice Flower Seeds, $1, or 17 for 50c., or 8 for 25c.; 29 packets choice Vegetable Seeds, $1, or 14 for 50c., or 7 for 25c. 7 pkts. choice Vegetable and 8 pkts. choice Flower Seeds, 50c. 1 Kieffer Standard Pear, 1 Russian Apricot, and 1 Champion Quince, $1. 12 Grape Vines, 4 sorts, $1, or 12 all Concord, $1. 75 strong Strawberry Plants, 5 sorts, early to late, $1. 75 Hardy Catalpa, $1. 40 Sweet Chestnuts, $1. 30 Mulberries, 10 each Russian, Black English and White, $1. For the other 54 $1 sets, and 1,001 things beside, send for our valuable Catalogue of over 110 pages, FREE. Every thing kept in the Nursery line, from pot plants to forest trees, including an immense stock of Grape Vines and Fruit and Ornamental Trees of all sizes. 31st Year. 500 Acres. 21 Large Greenhouses.
THE STORRS & HARRISON CO. PAINESVILLE, LAKE CO., Ohio

jan 7—8t.

ALLISON & ADDISON'S
"STAR BRAND"
SPECIAL
TOBACCO MANURE.

The manufacture of this Fertilizer is attended with the greatest care and prepared by us under our own immediate personal supervision, especially for growing FINE BRIGHT TOBACCO.

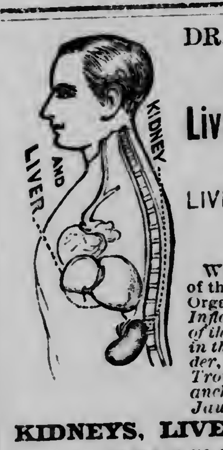
We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

For sale by Agents at all important points in Virginia, North and South Carolina.

ALLISON & ADDISON Manuf'rs, Richmond, Va.



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

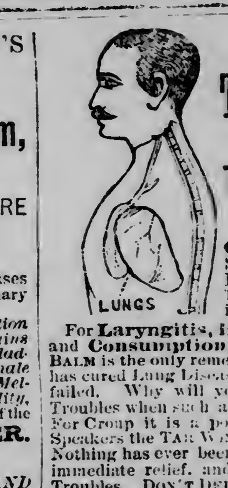
DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalcula), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of *Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles*, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of Dr. J. H. M'LEAN'S OWN SELECTED Field, Farm, Garden & Flower Seeds.



DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a trial. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of Dr. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM for your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - $1.00
Or six Bottles for - - - - 5.00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.,
Proprietor of DR. J. H. M'LEAN'S
WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER,
which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me.
I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup, it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

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A Classical, Mathematical, and Scientific Academy, with Military organization and discipline.

The Spring Term of 1885 will begin the 2nd Monday, the 12th day of January

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Terms for board and tuition the same as heretofore.

Send for Catalogue.
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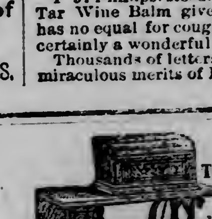

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This Style Philadelphia SINGER, with full Set of Attachments, sent on two weeks' trial. We do not ask you to pay one cent until you use the machine in your own house for two weeks. Other companies charge $40 for this style. Warranted for 3 years. Circular and testimonials free.
C. A. WOOD & CO.,
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oct 10-14t eow.

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Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

oct 15-23t eow.

AGENTS COIN MONEY who sell Dr. Chase's Family Physician. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich. —jan 28-13t

AGRICULTURAL.

For the Advocate.

Important to Stock and Poultry Raisers.

We have one among the greatest discoveries of the 19th century. It is destined to revolutionize the whole butter and egg industry. No more poor white butter in winter, or scarcity of eggs at any time—every one living on a farm can have both now and without cost, only a little labor. It was by a mere chance we made this valuable discovery which we propose to give to our brother farmers, without cost. Mr. Editor, knowing the large circulation of your valuable paper among hard working men like ourselves—and knowing also your desire to benefit your readers—and gladden the hearts of the tillers of the soil, we lay before you for publication, if you deem it worthy of a place in your columns. Some two years ago—we had placed in our hands a small package, marked Large Russian Sunflower seed. We planted them in the garden—cultivated like corn—and notwistanding a very dry season—we raised an immense crop of both grain and corn feed of the very best kind—supposed to be at the rate of 125 bushels of seed and 5,000 lbs. of dry forage per acre. In the Fall when the ripe seed began to drop out on the ground, we noticed the fouls were all the time scratching around the hills and picking up the seed—in fact it was impossible to keep them away. Very soon we discovered they began to lay an enormous quantity of eggs—5 times more than we had ever gotten before. So we saved all we could and fed them during part of the Winter—saving enough seed to plant a large patch, and the amount of eggs we got were simply incredible, and that too in dead of Winter, when others were getting none. We fed the fodder and small branches and empty pods that contained the seed to the cows, and soon discovered the milk and butter doubled, both in quantity and quality. The butter changed from a white spungy nature to a beautiful yellow cast, equal to June butter while grazing on clover and timothy. This Winter we are grinding the seed, mixing it with bran and feeding it to cows in connection with rough feed as it is too rich in oil to feed alone—and we never saw before such rich milk and butter as we are now getting. Our experience teaches us that one acre will produce 5 times as much chicken and cow feed as any forage plant we ever saw, except Mills Maize, it is also good for horses and hogs. Last year was the dryest ever seen in this section, and yet we saw but little damage done it, while everything else was literally parched up. It yields immensely on poor land, the roots diving down into the] subsoil—opening the pores, letting in the air, making it as mellow as a plant bed, acting as a subsoiler as demonstrated by the heavy growth of anything planted on land previously planted in this plant. It is the very thing for the renovation of old fields that have become impoverished by shallow plowing.

No seed for sale. But if any of our brother farmers will send 3 cents in stamps to pay mailing, packing and directing, we will send enough seed to get a start. In no case will we send more than one package to one person, as our aim is for as many different farmers in each neighborhood as possible, to get a start of this as, we call it, everybody's friend.

HUDSON & Co.,
Gold Hill, Va.

All papers friendly to the farmer's interest are at liberty to copy.

Hints on Feeding.

Swine wi l usually eat anything that is placed before them, and seem to thrive upon food that would be rejected by all other animals. Damaged grain, decayed vegetables, fermented swill, animals which have died of disease, and even those which have already begun to putrefy, are considered good enough for hogs. Yet, if such food is given sows with young pigs, it will be found that the pigs will quickly sicken and die. Though apparently without effect on the stronger constitution of the parent, such food so affects the milk as to make it unwholesome for the younger animal. If the milk of a sow fed upon unwholesome food can be so poisoned as to be unfit food for her young, would the milk of a cow fed upon smaller food be fitting for the delicate stomachs of feeble children? Or would eggs produced or poultry grown upon such food be nourishing to invalids?

Food in which putrefaction has commenced cannot produce blood free from germs of disease and decay, and blood can only create flesh tainted with its own impurities, and these impurities will reach as far as the circulation of the blood extends.—*Farmers' Tribune.*

"Oh! Cast that Shadow from thy Brow."

You can't do it if you have liver complaint or dyspepsia. The darkened countenance tells the story of inward commotion and woe. Clear your stomach, strengthen your digestion, regulate your liver, tone your nerves, and then away goes the shadow from your brow, and you are happy because you are well. Mrs. M. J. Alston, of Littleton, N. C., says, "I recommend Brown's Iron Bitters to the nervous and debilitated. It greatly beuefitted me."

There is no gold, nor jewel, nor sparkling pearl equal to the "ornament of a meek and quiet spirit."

New Light on Rheumatism.

"I had been completely disabled from rheumatism. I used Parker's Tonic for kidney disease, when to my astonishment the rheumatism completely disappeared." So writes Mrs. Henry Bogert, of No. 454 Atlantic Ave., Brooklyn, N. Y. Rheumatism arises from the failure of the kidneys to separate the uric acid from the blood.

AYER'S
Ague Cure

IS WARRANTED to cure all cases of malarial disease, such as Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint. In case of failure, after due trial, dealers are authorized, by our circular of July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

june 4-26t.

Horace Waters AND Co's
"New Scaled" Three-Stringed
UPRIGHT AND SQUARE GRAND
PIANOS.

The best and most durable made.

Warranted for six years.
Powerful and brilliant tone.
Rich singing quality.
Elegant cases in dark and light woods.

A GREAT OFFER!

We will sell **NEW PIANOS** in all parts of the country on the following terms:
$25.00 Cash and the balance $10.00 monthly until paid.

HORACE WATERS & Co's
WORLD RENOWNED
Parlor and Chapel
ORGANS.
IN BEAUTIFUL CASES

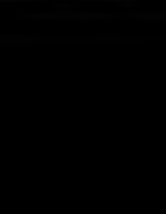
Warranted for Six Years.
Fine, full tone and elegant finish.

A GREAT OFFER!

We will sell **NEW ORGANS** in all parts of the country on the following terms: $15 cash and $5 monthly for the balance until paid.

PRICES $50 UPWARD.

No charge for boxing and shipping. Send for our new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.
HORACE WATERS & COMPANY,
124 Fifth Ave., New York.



FARMERS, I sell the best CORN SHELLER in the world for the money. Price only $3. Shells 8 bushels an hour. Separates Corn from Cob and is warranted for 5 years. Sent to any address on receipt of price. AGENTS WANTED. Address A. P. BOGGS, 195 Argyle Ave., Baltimore. Md.

dec 24-16t.

MISCELLANEOUS.

SHIP YOUR CONSIGNMENTS of
PRODUCE, &c.
— TO —
JONES & POWELL,
COMMISSION MERCHANTS,
AND JOBBERS OF

Grain, Hay, Meal, Flour, Mill-Feed, Coal, Wood, Lumber, Laths, Shingles, &c., &c.

JONES & POWELL,
Fayetteville St. and Central Depot,
Raleigh, N. C.

sept 27-1y.

Bright Tobacco!

If you want fine, bright tobacco, use Simpson's Chemical Fertilizer. Price, $10.00 for amount sufficient to make one ton. Send for testimonials.

WM. SIMPSON & CO.,
DRUGGISTS
RALEIGH, N. C.

Also a large stock of drugs and everything usually kept in a first-class wholesale and retail Drug Store.

Buy The Best.

We have introduced the most approved Steam Machinery in our new factory and are now prepared to furnish at short notice

Millers Acme Shirts, Drawers, and Gents. Underware, Fine Dress Shirts to Measure a speciality. Write for Printed Blanks for self-measurements. Ready made shirts, *all linen* Bosom, from 75 cents to $1.50. Sent by mail on receipt of price and six cents in postagestamps. Give size of Collar worn

OUR 75 CT.
ACME SHIRT
is the best shirt ever made for the money
H. T. MILLER & CO.,
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WHOLESALE & RETAIL
Druggists.
CORNER FAYETTEVILLE & MARTIN STS.
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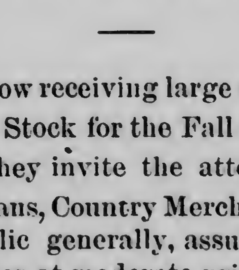

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 7. THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, FEB. 18, 1885. $2.00 PER ANNUM Payable in Advance

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

SUNDAY-SCHOOL LIBRARY BOOKS.

I have been particularly pleased with some of the books recently issued from our Publishing House in Nashville—pleased especially because of their adaptation to Sunday-school library purposes. For years past some of us have felt the imperative need of this class of books. The Sunday-school Library is becoming a positive institution in many of our charges. Hertofore we have been almost entirely dependent upon other publishers for our books to meet this demand. But the more objectionable feature is the fact that we have been dependent on writers of other denominations, and not in accord with our own doctrines and Church polity, to write our books. I have seen Sunday-school libraries of four or five hundred volumes, in Methodist Sunday-schools, where there were not twenty volumes written by Methodist authors, and still fewer with the imprint of our Southern Methodist Publishing House. I have seen books in these libraries that taught Roman Catholic dogmas, High Church pretensions, Baptist exclusiveness, and some that were objectionable on the score of their morals. Under these circumstances, as a pastor, I have felt the need of a class of books, written and revised by *Southern* Methodists. We have had, and still have a wealth of unwritten Southern literature; we have the men and women to write the books, and the time has come when the books must be written, and published by our Church, to supply our Sunday-school libraries, and to furnish our young people with a literature that will suit their tastes on the one hand, and that will teach our doctrines, experience, and Church polity on the other. Happily there are indications that we are about to realize our hopes and wishes in this direction, at least to an extent that is full of promise for the future. Our Publishing House, just now, is turning out books in this line with astonishing rapidity.

NEW BOOKS.

On opening a package from our Publishing House a few days ago I found three new books almost damp from the press and bindery. Firstly, the title page was scanned; then the author's preface; then the Book Editor's introduction; then the table of contents, and then I sat down to the perusal, and went straight through the three little books, one after another, and finished the last page of the last book with a measure of satifaction that I have but seldom realized in running over the new books from Nashville Here, said I to myself, are three books everyway adapted to Sunday-school library purposes. These,thought I, added to "Burl," "Lights and Shadows," "Breakers Broken," "John Newsom," "The Sunday-school and its Methods," "California Sketches," "The Law of Success," "Devane;" last not least, with modesty be it spoken, "The Log Meeting House"—these new books, just now to be mentioned, will form the nucleus of a Methodist Sunday-school Library.

HERE THEY FOLLOW.

"Chain and Ball," by Emma Wilmot, is intensely interesting. It is a story well sustained—full of exciting incidents. The characters are admirally drawn, and the book abounds with wholesome moral lessons. It is the book for our colporteurs to sell everywhere. It makes one laugh and cry by alternation. Then, it is a *Southern* book, in its seenery, social manners, customs, and home life. "From Cabin to Mansion, or Frank Hunter's Victory," By F. Irene Reese. This is the book for our boys, and young men. Written in a most captivating style. Pure in its morals, exciting in incident, and all the time pointing, with a sure index finger, to the path of honorable success. "Selections of Sketches and Stories for Boys and Girls," complied by Evie Lannon, is just the little book for boys and girls. Fine taste is displayed in these "Selections," sixty six in number. Let all our Sunday-schools order these books for their Libraries.

SOME PAMPHLETS.

In the express package that brought the above named new books to my very door, I found three or four pamphlets all of which I read with interest.Good as these tractates are, it is a question in my own mind whether or not they pay either the authors or the publishers in a financial way. Why not put them up in a more substantial form? "Bible Truth, or Omnium Gatherum," by Dr Ralston, it seems to me, ought to be bound up with the author's "Elements of Divinity," as an appendix, or, at least be put up in *book* form. It is entitled to a permanent place in our standard theological literature. As a pamphlet it will soon go to waste paper. Everybody will not accept some of the positions of the author, but it is not the less valuable on that account. All our preachers ought to read it. The *substitutionary* theory of the atonement is ably maintained, as oposed to the *rectoral*, and *moral influence* theories. "A short Method with Modern Doubt," by Dr. D. C. Kelly, is the title of another of these tractates, to which is appended a discourse on "the laws of nature." Dr. Kelly is a deep thinker. He goes a long way below the surface of things. The reader will find some deap sea soundings in this pamphlet of 66 pages. The proceeds of the sale are devoted to the cause of Foreign Missions. It merits a wide circulation.

"Mrs. Susanna Wesley, a Centenary Monograph," by the Rev. W. L. C. Hunnicutt, is an admirably conceived, well written Monograph. It presents Mrs. Wesley in her true relation to Methodism "When it rains it pours." That sentence is not the title of another pamphlet, but is introductory to further notices, in brief, of what follows. Dr. L. S. Burkhead's Catechism on water Baptism dropped in on me while the shower of pamphlets was coming down. It was a happiness to find that I was not *immersed*. That Catechism is about as comprehensive and conclusive a work on the subjects discussed as has fallen under my eye in the last fifty years. It takes a wide view of the subjects in controversy, and seems utterly to demolish all other opposing views. It ought to find its way into all the regions where there is "much water," and even into the sections where there is but little water, but *much talk* about water. It is unquestionably a fine treatise on water Baptism and its cognate subjects.

Here comes "*Christian Thought*," a Bi-monthly, edited by Charles F. Deems, for January and February. This periodical is taking rank with the finest in the world, devoted to its class of topics. There are four leading papers in this number that are entitled to very high rank as philosophical discussions; namely: "A new Basis for the Philosophy of Conviction;" "Philosophical Topics for the Pulpit;" "Great Believers;" and "Agnosticism." These papers were severally read by their authors in the order named—(Edward J. Hamilton, D. D.; Prof. Herrick Johnston, D. D.; Chas. S. Stockton, M. D.; and Rev. Alex. Mackay Smith) before the American Institute of Christian Thought. There is no publication in America, at $2.00 per annum, that pays the readers of advanced Christian thought as does the Bi-Monthly under notice.

In the avalanche, or the flood, or what not of pamphlets that has tumbled, or poured in, or otherwise come at once on my table, I find one, the title of which is "*Your Life Work*," etc., addressed to boys and young men, by Prof. A. W. Mangum, D. D., of the North Carolina Conference, that is literally worth its weight in gold. I must congratulate my friend Dr. Mangum on the success he has achieved in writing this pamphlet. It ought to be bound up in *book* form, and put in the hands of every youth in the land. The readers will excuse me for adding one more pamphlet to the foregoing list. The title is: "Addresses on the History of Journalism in North Carolina," by W. W. Holden. To me this pamphlet is intensely interesting; and the name of the auther brings him up to me as I first knew him in the office of the *Raleigh Star* in 1837—then a boy in his round jacked; but, Oh, how bright he was, and so full of pron ise! I knew him so intimately too in 1844–45 when I was stationed in Raleigh. There was a close and intimate freindship between us that I have never forgotten. No one other than he could have invested the History of Journalism in North Carolina with such a fascination.

But I must stop on the pamphlets, or I will smother my readers.

NOTES HERE AND THERE.

The revivals in Richmond, following Moody's visit, are still going on with unabated interest in many of the Churches. Similar meetings—Union Methodist Meetings—are in progress in Petersburg, all the Methodist Churches uniting in one Church for a week at a time. The weather has been inclement during the whole winter—especially onSundays—which has interfered seriously with circuit work in our Conference. We have a new Presiding Elder on the Danville District—the Rev. Charles Watts, who has braved the weather and been present at the time and place for his Quarterly Meetings. In one instance, after riding a long distance through the rain, and cold, he found one person present. They will come out next time. My space is full.

Danville, Va., Feb. 5th, 1885.

For the Advocate.

Shall the Conference be Divided?

BY REV. EDWARD L. PELL.

It is not intended in this article to show the advantages of the present arrangement, or the disadvantages which would undoubtedly result from a division. Those who oppose the division of the Conference will do well to bear in mind that the "burden of proof" lies on the opposing side, and we may be content to act on the defensive without taking on our shoulders that which we are under no obligation to carry. Plainly, the advocates of an existing system have the advantage: whoever proposes a change must show cause why there should be a different state of things; it is not required of the other side to prove why that which exists should continue to exist.

Several articles favoring the division have appeared, which, while claiming many unnamed reasons, rest the case on the four points following:

1. It is contended that as a deliberative body the Conference is unwieldy; that there is too much noise; that two-thirds of the members never hear what is going on; that the Bishop cannot keep order, and that the business is so obstructed as to make the session too long and tedious. To a nervous man who is just recovering from the derangment caused by a week's stay in what is without doubt one of the noisiest bodies in the world, this will appear a very reasonable and serious argument. But is it not just a little probable that our brother with the weak nerves has suffered a derangement which gives an abnormal appearance to every thing he sees? What with the noise of the day's session and the the big dinings coming afterward—it may be a night-mare has had something to do with this. Is the North Carolina Conference the largest deliberative body in the world? If our Conference is too large, what shall be done with the General Conference and the great world's assemblies and the English Parliment and the monster political conventions? The noise of a body is not by any means proportionate with its size. Smaller bodies than ours have made more noise, and there have been times (rare, we confess,) when even in our own Conference one could have heard a pin drop. The Conference is noisy not because of its *large size*, but because of the *small sentiment* the Bishop has to back him in his efforts to keep order. Divide it, because it is noisy! As if the North Carolina Conference could not behave itself, if it had a mind to!

As to the objection that the business is often interrupted, prolonging the session unnecessarily, it may be replied that no deliberative body does more in a given time than our Conference, and that it is contrary to the spirit of the Discipline to hurry through the work and adjourn under a week.

2. Another objection offered to its present size, is that the entertaiment of the Conference, is burdensome, and that the smaller towns are unable to entertain it at all. As to the smaller towns, it would rarely be advisable to go to them however well the Conference might be entertained. An Annual Conference exerts a tremendous influence, and it should be held in the largest communities. It cannot be denied that often times the effort to entertain the Conference, even in the large towns, is attended with great difficulties, and occasionally almost serious hindrances. But is this burden caused by the *members* of the Conference? Front Street, Wilmington, entertained about three hundred and fifty guests at the last Conference. Of these, nearly one hundred were visitors. While these visiting friends are always welcome, they are not to be counted in the make-up of the Conference, and if the time should come when no town will want the Conference because of its size, these friends will be the first to offer to lighten the burden.

3. Dr. Abernethy tells us that for the Conference to refuse to divide, "is to thwart the original design and expectations of the people of the transferred territory from the old S. C. Conference." If there are any of our people in the West (beyond a few of the older brethren who are bound by strong ties to their old Conference,) whose "designs and expectations" have been "thwarted," they have our deepest sympathy. We do not know how they were led to these expectations: they were not excited by any offer of the North Carolina Conference, and however deeply we may sympathize with them, the North Carolina Conference is not under any obligations to do to-day what a few men on their own responsibility may have promised years ago. But if there are any disappointed brethren—beyond those mentioned above—the writer has not been able to find them. True, a few years ago, when the East and West ware at loggerheads in politics, the bad feeling which existed occasionally showed itself in Church matters as in everything else, but when the politicians stopped quarrelling, and the East could no longer complain, because it was taxed to build railroads in the West, and the West could not complain that the East held all the offices, then quiet was restored along the lines, the chasm was filled up and and to-day sectionalism in North Carolina, whether in Church or in State, is a thing of the past. The impression now prevaling in many places that the West, as a section, wants to separate and form a new Conference is a mistake.

4. The only remaining reason given is that the size of the territory makes it very inconvenient and burdensome to the preachers who are taken up and moved from one end of the State to the other at great expense, and with great danger to their health. Such a practice, if it is as frequent as the advocates of division seem to believe, is confessedly a great evil. That it does sometimes happen is not denied. When this writer was admitted into Conference he was sent two hundred miles West; his second appointment was a hundred miles farther West; the next year he was shifted two hundred miles East, and the next he landed on the coast, where he now rests with the comfortable assurance that the Old Atlantic will successfully oppose any future attempt to give him a more Eastern appointment. This I believe is not an unusual experience for unmarried preachers. But how many cases have occured where a minister with a family has been hurried around the State in this fashion? The interest and sympathy which such cases excite are alone a proof of their rarity, and perhaps the most of those that have occurred could have beenprevented.

All great changes—and especially divisions—are attended with great dangers and difficulties. Great worry, and bad feeling and dissatisfaction and disappointment—somebody is responsible for all this when wrought by changes which have been made to satisfy a whim. All this we may risk when great advantages are to be gained. If the gain by division will overwhelm the advantages of the present arrangement, plus the ill-feeling, worry, trouble, disappointment necessarily attending such a change, then let us have the division. But this its advocates have first to prove.

For the Advocate.

Our Texas Letter.

BY REV J. A. MURPHY.

MR. EDITOR: Journalism is a profession as well as a business. Real talent to conduct ably the columns of a newspaper, so that it may take rank with the foremost, and as such be sought after, is born with men who possess it. Education is essential to its development, but does not supply it, where it is wanting by nature. Most educated men concieve the idea of their own ability to edit a newspaper. I am not so sure, but preachers have atendency in this direction that has brought forth its fruit unto financial disaster, if nothing worse. It does not follow because a man can preach a fine sermon, or even write a correct and interesting article for the press, that, therefore, he is fully adapted to fill the position of Editor.

Nature has been charry of her bestowment of that rare talent, which fully meets the demand and responsibility to conduct editorially a weekly religious newspaper. When this class of literature is second rate the damaging effect is much greater than that, of the same class of secular journalism. It strikes me that a paper ought to command support on the ground of merit. The appeal to the reading public to patronize a paper on the ground, that it voices particular denominational tenets and polity, is certainly not the highest order of motive. A Methodist ought not to subscribe for and read a methodist publication, because it is *his* Church organ, but rather because it is meritorious and as a religious journal, on this ground, as an intelligent Christian, he cannot afford to do without it.

It does not underrate the ability and intelligence of even an accomplished scholar, to say he is not suited to be the editor of a great religious weekly. A gentleman may be a fine mechanic, but know but little about practical husbandry. Or he may be a first class jurist and a poor critic of literary excellence. Recently one of the morning papers criticised severely the message of the State Executive issued from this city. At least some of the criticisms were just, from a literary standpoint. It would have been no disparagement of the Governor's high talents as a jurist and Statesman—if he had submitted his principal State paper to some literary critic, who would have eliminated the offensive parts.

The Legislature of the this great empire State is now in session. The distinguished gentlemen composing the two houses are supposed to represent fairly their constituency throughout the country. There have been already certain forms of economy so-called cropping out at different stages of the proceedings. One may be illustrated by the man who still plows with the old wooden pattern, because it costs too much money to buy a splendid Maline, or other manufacture. Another style of economy is that which expends hundreds in debate, in order to retrench in units. Death will soon remove some of us, who are a century behind the advancing columns of progress, and the younger ones education will improve.

On the 2nd day of March, which is an anniversary of Texas Independence, the Corner-stone of the Capitol building will be ceremonially laid. President Diaz of Mexico has been invited and it is said will be present. If the contract shall be changed so as to construct the entire building of granite, it is not saying too much to affirm, that it will scarcely be second to any superstructure in the new world.

The weather has been severe for this latitude, and has interfered very much with Church work. In Texas, when a cold wave comes down upon us, we shut in as far as possible. It has so happened that Church services have in a large degree, been set back in this way. The periodicity given to special efforts in revival services, has had the effect to educate the Church into relaxation in the intervals. The Methodist Church is par excellence a revival Church, and when her spiritual thermometer falls below the revival point, she is too cold to advance. It is a great pity that any Church should ever have cause to seek by any means a revival. Christianity is an enthusiasm, and any state of religious life, less than this, is an unhappy exemplification of nominal Christianity, if indeed it is no worse.

Austin, Texas, Feb. 4th, 1885.

For the Advocate.

Reminiscences of By-gone Days.

RANDOLPH MACON COLLEGE, A HALF CENTURY AGO.

BY REV. SOLOMON LEA.

The College took its name from the celebrated John Randolph, of Roanoke, Va., and Nathaniel Macon of North Carolina, two Senators in Congress. They were two old batchelors, very rich and inclined to scepticism. In selecting the name, was there not a vague hope that they would make a donation to the College? It would seem so. It was located about one mile West of Boydton, Mecklenburg, Va. The location was most unfortunate, as subsequent developments proved it to be. There were many other competitors for its location, among them Oxford and Leasburg, N. C., either of which would have been far preferable. What objection to Boydton? Half dozen or more. 1st. The soil is red clay, entirely unsuited for College purposes. 2nd. It was surrounded by wealthy planters who felt and took no interest in funishing supplies; the boarding houses had to send very often ten or fifteen mile to obtain eatables for table. 3rd. It was inaccessable except by stages and private conveyances. This was a great drawback to the College, as most of the students were from South Carolina, Georgia and Alabama, and they found great difficulty in getting there. Why was Boydton selected? Mainly, if not entirely, because one wealthy person, Mr. T ——— made the largest donation. It would appear that money selected the place, and not beauty nor scenery, nor convenience. What a blunder as it proved to be, and what a loss to the Church! Let us notice its original organization; John Early, afterwards Bishop, was President of the Board of Trustees, Hezekiah G. Leigh was principal Agent. He visited various parts of Va., and N. C., and electrified the vast crowds that flocked to hear him. He was then in his prime, and by his eloquence and logical reasoning obtained large donations for the College. The original Faculty were Dr. Olin, the great pulpit orator and scholar. Professors Garland, Sims, and Parks and Lorenzo Lea. Soon its halls were crowded with students,from one hundred to one hundred and fifty. A large majority were pious, coming principally from Methodist families. Although several of the Faculty were ministers, soon it was thought best to have regular Chaplains for the College who should not only preach, but act as pastors, whose duty it was to attend prayer meetings, class-meetings and many other duties. Among the many that were sent by the Virginia Conference that I now recollect, were Edward W. Wadsworth, David Dogett and the venerable Bro. Rowzie, who still lingers on the shores of time. The first two prosecuted their studies as students as well as acting as Chaplain. In reference to the moral and religious status of the students, it was of the highest type. Scarcely a session ever intervened without a revival of religion. These revivals were general, affecting the whole College and often extending to the community. They did not interfere with the regular duties of the College. The lessons were recited as usual, If there was any difference in their studying, the revivals rather stimulated them in their duties. And what an influenee for good emanated from this seat of learning! Education without piety is an attainment more than doubtful. It is often a curse. Nearly all the graduates of Randolph Macon College were not only highly cultivated mentally, but endued with piety. They are now filling the highest positions in Society as treachers, ministers, lawyers, physicians, statesmen etc. Speaking of these revivals, I call to mind one, conducted by Bro. Rowzie of precious memory. His style and manner of preaching was not what is technically called eloquent, but it was simple, direct, pointed, reaching and penetrating the heart and conscience. His manner of conducting a revival was unique. Penitents were invited forward, prayer and singing were interespersed, but the penitents were several times invited to take their seats, and then he would explain the nature of faith, the plan of the atonement, and make every thing so plain that often the penitents would be converted while he was talking to them. Class-meetings were regularly kept up among the students as well as the faculty.

I hope I may be excused for alluding to one with which the writer was connected, as it sets forth the regularity, the punctuality and deep piety of some of its members as good examples for us to follow. This class consisted of the Faculty of the College and a few members of the Church who resided on the College premises. The writer was appointed class-leader by Bro. Rowzie (I suppose because he could not get any one else to serve.) The class met in my room every Sabbath at nine o'clock. Two facts, I call to mind vividly: 1st. There were two members that never were absent. 2nd. These two were as simple, and humble and as confiding as little children. They were not emotional, not demonstrative in their feelings, and yet they had an unwavering faith, an implicit confidence in the atonement that never admitted of a doubt. And, reader, who do you imagine these two members were? Why, they were Landon C. Garland, now the venerable Chanceller of the Vanderbilt University, of Tennessee, and Professor Duncan, now transfered to the class above. Why may we not catch their spirit and imitate their example?

How to Preach Well.

Let me add that should I ever be in charge of a congregation again, I should feel it a solemn duty and a blessed privilege to get as much religious literature as practicable into the homes and hands of my people. Every time I induced a friend to subscribe for the religious paper I could feel that I had been instrumental in starting a branch pulpit that would certainly go on for one year, preaching the gospel in multiform ways, never failing because of the weather. In that way I conld *colonize* my ministry, while the homework went on without any loss. When it rained or snowed so I could not go to church, or when I was sick so that I could not preach, I could gratefully think: Well, I'm doing something this week anyhow, I'm preaching to the people that get and read the paper that I prompted them to take.—*Rev. A. W. Mangum, D. D., in Richmond Advocate.*

God's love was so great that it could not wait until we should come into actual existence; the very thought of us was the delight of his heart.—*Charles F. Deems.*

A woman in society with no intellectual or moral aims is a woman standing in flowing robes amid flying wheels and shafts.—*Interior.*

Raleigh Christian Advocate

RALEIGH, N. C. - - FEB. 4, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(The editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

A Word of Caution.

We advise our readers not to order any Russian Sun-Flower Seed from Messrs. Hudson & Co., of Virginia, until we investigate them a little more. We had an article in reference to these seeds in a recent issue, since which we have had some reason to suspect that the firm is not reliable. Hold up orders until we investigate. We make this note to protect our readers. In the meantime we shall investigate, and if the firm is reliable, we will so state.

Let Our Preachers Write.

We want our preachers in North Carolina to write for the ADVOCATE. We are glad that they are doing it more now than ever before. We have some eight or ten good communications from our ministers in this State that we cannot get in this issue. They will be out very soon, though. Very many of our preachers can write, and write well too. We like the *length* and *spirit* of what they are writing. Short, pointed articles are read by everybody. Let our preachers write such for the ADVOCATE often. They do good in many ways. Very many can help us in this way and do good by it. Be brief. Write in good spirit. Make what you write interesting, and write as often as you can.

THE LAYMEN TOO.

Many of our laymen can write well. A few of them are doing it. Let others do likewise. Our columns are open to them. Always glad to hear from a layman. Let us all resolve to help make the ADVOCATE better this year, and make this year better for the ADVOCATE than any previous year has been.

Bishop McTyeire on Free Tuition.

On our 4th. page of this issue will be found a very interesting and able article from the pen of Bishop McTyeire on free tuition in State Universities. We have been discussing this subject, at times, for several years; and it is very gratifying to us that our Senior Bishop, who is the President of the Board of Trustees of Vanderbilt University, puts us in such respectable company by taking our side of the question. He puts it strongly, and we feel like saying to the Bishop what the negroes frequently say to their political speakers when they are pleased with what they say, namely: "Talk more."

Perhaps we ought to inform the Bishop that there is a secular editor or two in North Carolina who will call him a fanatic, but we suppose, like the rest of us, he can survive the pellets from such pop-guns. As he intimates in his letter some of us have made up our minds "not to try to be popular with certain men and newspapers." The sooner this is known the better.

The question is a great, practical one. We must meet it face to face. It must be met in an open, manly, Christian manner, but at the same time the friends of denominational or Christian education must not hold their peace and suffer injustice at the hands of Legislatures, simply because a few politicians and editors will cry fanaticism. Whenever the friends of free tuition in State Universities force the issue before the people, a large majority will be found to be "fanatics" on this subject. We thank Bishop McTyeire for his strong, timely article, and we give it room with exceeding great pleasure.

Apropos to this subject the Wilmington *Star*, which by the way is one of the "few strong secular papers" that is not afraid to give light on the subject, says:

"Two students were at the University. One paid $84 tuition; the other was a county beneficiary. The one who paid his tuition spoke in a $20 suit of clothes at Commencement. The beneficiary bought three suits at a cost of $135.00 and spoke also. There are other cases that could be produced."

Now, let the "county students" at the University have another meeting, and pass resolutions condemnatory of the *Star*. The more light we get on this subject the better.

Suggestions to Pastors.

Now is the time to begin taking the collections ordered by the Conference. The general rule is, the pastor who begins early in the year to take up his collections, gets them all. Those who put them off until October fail to get them in full. There is more money in circulation now than there will be again until the preachers leave for Conference. This is especially true in the cotton and tobacco sections. Many farmers do not get their cotton on the market until December and January, and but few sell any tobacco before January. And where they have no money you can get their subscriptions, and having subscribed they know, early in the year, what they are expected to give for the enterprises of the church, and arrange their finances accordingly. During the closing months of the Conference year, the stewards are pressing them for the amounts due for the support of the ministry. For the stewards and preachers both to be pressing their respective claims every time they meet a member of the church on the eve of the meeting of the Conference, embarrasses and often irritates the member, and results in a failure to both. Let the preacher, therefore, get his collections up and out of the way, so that the stewards will have a clear field for closing up their financial work.

Then these collections are needed NOW. Dr. R. A. Young, our able and laborious Missionary Secretary, says the Missionary Treasury is empty and in debt. Drafts are coming in, to meet which there is no money. He has had to borrow money from the Banks for drafts that have already been received. This ought not to be so. We ought not to compel him to go in debt. We ought to have the money to pay our drafts as they fall due. Do not let your answer to Question 10th, from one quarterly conference to another, be, "Nothing as yet." Compel Dr. Young to take some other text at the next session of our Conference.

Then our Domestic Missionaries are on hard and poor work without a Board of Stewards to whom they can apply for relief. They must get relief, if they get any, from the money you raise for Domestic Missions. They and their families ought not to be required to suffer for *bread* until the close of the year, when you can relieve them by taking up that collection in the beginning of the year. These men, "of whom the world is not worthy," have entered upon a year of toil and great sacrifice without the hope of getting more than a bare subsistence, if their drafts are paid in full. Some of us, who are on better work, know nothing about the sacrifices they are compelled to make to live and keep out of debt. Do raise for them early in the year, and in full, the pittance allowed them.

Dr. Morton, the tireless Secretary of the Board of Church Extension, needs every dollar you can raise for his constantly increasing work. He has calls for "help" nearly every day. He could put thousands of dollars where, in a few years, the returns to the church would be gratifyingly large.

Who will be the first to report his collections in full? Report all at once, if you please. B.

Their Best Advertisement.

The best advertisements that Greensboro Female College and Trinity College have is the large number of noble women and excellent men they have sent out, who adorn so many home circles, and excel in so many of the vocations of life We might call the names of many excellent women, who are ornaments of society and blessings to the Church of God, who owe largely what they are to the influences and education received at Greensboro. Many of our readers can, no doubt, call over scores of such names. Then, not only for what it is, but for what it has been in the past and for what it will be to society and our Church in the future, we ought to sustain and patronize it, and speak well of it everywhere as it deserves. We know an excellent man who married a noble woman who was educated at Greensboro, and every time that man sees us, or writes to us, he urges us to say everything good we can about Greensboro College. He knows the value of the Institution. Its graduates commend the school all over North Carolina.

Then Trinity College has contributed many excellent men to the ministry, the legal fraternity, the medical profession, the teachers, the farming class, and to all classes of society. In the N. C. Conference its graduates rank well. At the Bar some of them are taking fine positions, and so in every vocation. In every General Assembly "Trinity boys" have abounded and have stood well. In the present Legislature, Trinity has much of which to be proud. Hon. E. T. Boydin, Pres. *pro tem* of the Senate; E. C. Beckwith, Engrossing Clerk of the Senate. Phil Holland, Reading Clerk of the Senate; J. M. Brown, Enrolling Clerk of the General Assembly; W. G. Burkhead, Reading Clerk of the House; H. B. Adams, J. A. Barringer, Geo. Bulla, J. R. Henderson, H. E. Norris, L. S. Overman, J. A. Turner, members of the House, are all graduates of Trinity. Such women as Greensboro sends out and such men as issue from Trinity are their best advertisements, and it is well to let such facts be known. Methodism owes a great deal to these institutions, and one of the best ways to pay the debt of gratitude is to patronize the schools, especially when they are so eminently worthy of patronage.

Paragraphic Personals.

— Bishop Wilson writes to Bishop Parker that he has improved and is hopeful of permanent recovery.

— President Cleveland holds a still tongue and thereby gives evidence of a clear head.

— Vice President Hendricks is visiting the New Orleans Exposition.

— Dr. John E. Edwards is to preach the Commencement Sermon at Wofford College this summer.

— Rev. G. B. Perry, of the Smithfield circuit, called to see us last week. He will soon move his family to Smithfield.

— Rev. B. C. Allred, of Youngville ct., and Mr. Lewis, of the *Reidsville Times*, have paid us pleasant calls the past week.

— Prof. Johnson, of Trinity, has published his new map of Randolph county, and it is now about ready for sale. Price only $1.25.

— The Rev. Dr. Talmage, in his sermon recently, said that Ingersol should be put in jail for blasphemy.

— Rev. T. S. A. Adams has been elected President of Centenary College in place of President Rush, who recently died.

— Rev. Thos. M. Cobb, a preacher of the M. E. Church, South, has been chosen Chaplain to the State House of Representatives of South Carolina.

— Dr. R. A. Young has been invited to deliver the Annual Sermon and the Literary Address before the Greensboro Female College, North Carolina.

— The United States supreme court has admitted to practice Mrs. Laura De. F. Gordon, of California. She is the second woman to receive that honor.

—The Nashville Publishing House has brought out a second and enlarged edition of Dr. Harrison's Book, "The Living Christ." Two new chapters are added; one is entitled, "Christ the Mediator," and the other, "Of such is the Kingdom of God."

— The election for Chief Manager and Marshal for commencement came off at Trinity College a short time since, and resulted in the election of J. C. Pinnix, Jr., of Davidson, for Manager, and J. A. Bell, of Mecklenburg, for Marshal.

— The St. Louis people have given Bishop Granbery a ten room stone-front house, with every comfort; and now the preachers and people of the State of Missouri propose to replace his lost library.

— The fall of Khartoum is the startling news from London. Gen. Gordon, after holding the city against the Arabian rebels for many weary months, was overpowered and captured just as the British rescuing troops, under Lord Wolseley, were almost in sight.

Some Recent Publications.

— One of the contributing editors and several of the correspondents of the ADVOCATE have been writing up recent publications in such good taste that it leaves but little for the editor to say, more than merely to acknowledge the reception of certain books and pamphlet.

— "Ball and Chain," by Emma Wilmot; "From Cabin to Mansion," by F. Irene Reese; "Sketches and Stories," by Evie Lannon, are three volumes for Sunday-school libraries and home reading, recently issued from our Publishing House. For a good notice of them we refer the reader to Dr. Edwards' letter on our first page, and the books may be had at our Publishing House, Nashville, Tenn., the first at 60 cents, the second at 50 cents, and the third at 40 cents. They are well bound and neatly printed, and ought to be in all our families and Sunday-school libraries.

— "A Study of Origins," by Edmund DE Pressense', D. D., is published by James Pott & Co., 12 Astor place, New York city. This work is a discussion of the philosophical and scientific questions of the day. He takes up and discusses ably the problems of knowledge, of being and of duty. We have been very much interested in the work. Whilst in some things we may not agree with the author; yet, if one has time to study these great questions that are now agitating the public mind in so many sections, he would do well to read this volume. He states his points clearly and gives a great deal that is valuable food for thought and study.

— "The Precious Promises," by Rev. Cunningham Geikie, D. D., is another volume published by James Pott & Co., 12 Astor Place, New York. This volume has thirty-one chapters, and very excellent chapters they are. It will do any one good to read them. They are full of cheer, comfort, hope and warning The book is calculated to inspire a devotional spirit and will cheer the desponding—it is a good book for all to read, especially for invalids.

— "Reassuring Hints," by Rev. Henry Footman, M. A., is another volume published by James Pott & Co., 12 Astor Place, New York. This volume takes up the subject of Modern Unbelief and vigorously meets some of its fundamental assumptions. The author gives fairly what he regards as the *wrong* side and then the *right* side. He puts in a strong plea for our holy Christianity. As the name of the book indicates, whilst he admits reasonable apprehensions in this quarter, he gives strong reassuring hints that all can easily take.

— "A Study in Human Nature," by Lyman Abbott, D. D., and "Outlines of Psychology," author's name not given, are two small volumes recently issued by the Chatauqua Assembly Press, New York. Both volumes are very practical and plain, and their perusal will interest and profit one very much. They are neatly bound and the price of each is 50 cents.

— "The Philosophy of Ralph Cudworth," by Chas. E. Lowery, A. M., is a study of the true intellectual system of the universe. Cudworth dealt largely in a labored style and in much erudite phraseology, hence his works have not been popular with the general student. The object of this volume is to present the principle features of Philosophy as developed by Cudworth, so as to make it sufficiently comprehensive to the general student, and lead him to a more extended acquaintance with Cudworth. The volume is published at $1.00 by Phillips & Hunt, of New York; and by Cranston & Stowe, of Cincinnati, Ohio.

—"The Great Red Dragon" is the title of a strong impressive sermon on the evils and dangers of the liquor traffic by Rev. W. W. Bennett, D. D., President of Randolph Macon College. It may be had of T. L. D. Walford, Richmond, Va., or of Dr. Bennett, Ashland, Va., at 5 cents per copy, 50 cents per dozen, or $4.00 per hundred.

— "A Short Method with Modern Doubt," is a pamphlet of 66 pages written by Rev. D. C. Kelley, D. D., and published at our Nashville Publishing House. It is well written and has been very interesting to us. It is a very strong defense of our religion, taking Jesus as his own proof, and giving, in conclusion, a sermon on "The Laws of Nature." Dr. Edwards in his letter notices this pamphlet, as he also does another we have just received, namely: "Mrs. Susannah Wesley, a Centenary Monogram," by Rev. W. L. C. Hunnicutt. This is a memorial of the mother of the Wesleys, with her rules for the training of children appended.

An Hour With Other Editors.

—The *Pacific Methodist* goes back to the four page form.

— The *South-Western Methodist* has been enlarged.

— The *Western Tribune* is the name of a new and excellent paper published in Ashville, N. C.

— The *Clinton Caucasion* is now edited by D. A. Culbreth and D. B. Nicholson, they having bought out F. R. Cooper.

— Webster's *Dollar Weekly* predicts that the next United States Senator from North Carolina will be Alfred Moore Scales.

— Samuel A. Ashe, Esq., editor of the *News and Observer*, is believed to be the strongest contestant for the position of postmaster at Raleigh.

— The *Prohibitionist* comes to us from the town of Bush Hill, with C. P. Frazier and A. J. Tomlinson editors. It will advocate the cause of Prohibition, and its editors proclaim their determination to stay in the field till they gain the Presidency.

— That the editor of a newspaper in England is strictly accountable for the libelous utterances of his contributors has been demonstrated by the recent conviction of Mr. Edmund Yates, of *The London World*. By the criminal law of libel, he has been sentenced to four months' imprisonment for printing a paragraph furnished by a contributor, which he, or his assistants thought true, but which proved to be false.

— The *Wilson Advance* was fourteen years old last week. Bro. Josephus Daniels, its present editor, and, by the way, he is president of the North Carolina Press Association, took charge of the *Advance* four years ago, when it had only a circulation of 800. It now has a circulation of 2,808. This fact speaks more for the paper and for its accomplished editor than any words we could employ.

— According to the *Catholic Examiner*, the combined circulation of all the Roman Catholic papers in the United States is less than the combined circulation of four leading Protestant journals published in New York. In four days a single New York daily sends out more papers than all the Roman Catholic journals of this country send out in a whole year.

— *The Voice*, published by Funk & Wagnalls, New York, contains a complete vindication of Hon. Jno. P. St. John, late prohibition candidate for President, from the charges made against him by Mr. Clarkson, of Iowa, to the effect that he offered to withdraw from the Presidential contest for a consideration from certain Republicans. The letters and telegrams showing the falsity of the charges are full and explicit.

— The Wilmington *Star* copies our suggestion in reference to arranging free tuition so as to allow boys to select the college to which they will go, and says of it: "The Raleigh ADVOCATE makes an excellent suggestion for the consideration of those who demand free tuition, even though it breaks down the denominational college. This proposition is worth the attention of enlightened legislators," and that paper further and truthfully says: "The organs of the churches show no hostility to the plan of endowing the University so as to carry out the idea of making it in all respects a superior institution equal to the best. Their opposition is to the *free tuition* idea."

— *Christian Thought* for January and February is full of unusually good matter. The opening paper by Prof. Hamilton is very acute and will attract attention as the proposal of a new philosophy of conviction. Dr. Hamilton is well known among scholars as the author of an able work entitled, "The Human Mind." A more popular article is that by Prof. Herrick Johnson, of the Theological Seminary of the North-West, on "Philosophical Topics and the Pulpit." All our pastors should read that. It is full of sound practical sense. A paper written in still freer style is on "Great Believers," by Chas. S. Stockton, M. D., a layman of Newark, N. J. The paper on "Agnosticism," by Rev. Mr. Mackay Smith, is well worth reading. It would deeply interest young men. "Christian Thought" is not a dry periodical. It is alive all over. The "Memorabilia," "Notata," "Letter Book," etc., are very attractive. It improves with every number.

Comments on Current Events.

— Dr. Herrick Johnson, of Chicago, speaking to the ministers of his church on the "Use of the Press by the Pulpit," reprobates in strong language the advertising of sermons by sensational titles. Ah, well, this is a cheap way to get a little notoriety, and the sensational titles sometimes draw better than the sermons do.

— About the strongest temperance lecture of the season is the recent statement of the keeper of the New York morgue that four-fifths of five thousand bodies that come to the city dead-house every year are sent there by drunkenness.

— A gentleman in Person county and another in Edgecombe order the ADVOCATE for their respective County Poor Houses. Is there not some friend to the poor in each county in the State that will send our church paper to his county Poor House? An exchange states that one of the oldest Methodists in the State is in the Forsyth County Poor House. All such ought to have the ADVOCATE. We give a great many copies away as a charity, but we cannot do all in this direction that ought to be done. Who will help?

—The National Government keeps Sunday at the New Orleans Exposition. Secretary Frelinghuysen ordered the Government Building closed on Sunday, and wrote to the Director General that President Arthur suggested that all the Exposition be closed on the Sabbath, that an observance established in the United States by custom and religious principles might not be violated. Now, let some secular papers and a few ungodly men call President Arthur and Secretary Frelinghuysen fanatics. That is the favorite epithet now applied to those who have backbone enough to be governed by religious principles in public as well as private matters.

Subscribe for this ADVOCATE.—Price, $2.00 per annum, postpaid.

—George McKensley Gibbs, died in Morganton, N. C., Feb. 3rd, aged 77 years, long a Presbyterian missionary in that section.

News in Our Conference.

—Mr. W. J. Scroggs has removed from Smithville to Mt. Olive, N. C., and has charge of Mt. Olive High.

—We are glad to learn that Fifth ... Church, Wilmington, N. C., is prospering. Fourteen persons have been added to the church this year. They are preparing to repair their church building.

—Rev. P. J. Carraway says: "Please say through the ADVOCATE that the Wilmington District Conference, at Smithville, will embrace the fourth Sunday in July."

—Central Institute, of which Rev. J. M. Rhodes is Principal, is doing well. The boarding department is full and future outlook good. We rejoice at the prosperity of this, and all our schools.

—Rev. F. D. Swindell writes: "I have this day sent out the drafts for Domestic Missions for 1885, to the Presiding Elders. If any of them fail to receive them they will please notify me."

—We hear the memorial sermon of Rev. D. H. Tuttle, delivered at the Fifth Street Methodist Church, on Sunday morning last on the death of Rev. W. I. Hull, spoken of in very high terms by persons who heard it, as being an able and appropriate testimonial to the beloved Christian minister whose death has caused so much genuine sorrow in this community.—*Wilmington Star.*

—Rev. Jas. Mahoney, of Nashville circuit, writes; We have been on our work over a month. We are pleasantly settled in Nashville, the outlook I think is favorable, people are kind. The first night after we moved into our new home, the kind friends of the town made us a pleasant and profitable visit by giving us a nice pounding of quite a number of good things to help us live, for which we are thankful.

For the Advocate.
Note From Rocky Mount.

MR. EDITOR:—Dr. Yates' "Pleasant Letter" of last week *sounds* like he was in a perfectly good humor all round. We are almost sorry, for his sake, that the communications of Dr. Abernethy and myself appeared, because we regret so much to come in conflict with and disturb the feelings of one who feels and writes so pleasantly. Your editorial on "Manliness" has the right ring. We take no stock in *nom de plumes*, or articles as a rule, that do not stand over a man's own name.

JAS. WILLSON.

For the Advocate.
From Elizabeth Ct.

Please allow me the privilege of your columns to express my appreciation of the many favors shown to me by the people of Elizabeth circuit, especially the one of last Thursday afternoon, which was of a truly substantial character. On this occasion, the parsonage was invaded by a number of ladies from this place and the surrounding country who began to deposit their parcels until both of the tables in our dining room were completely filled with almost every thing needed in a family, such expressions of kindness do good in more ways than one. May these good people be abundantly blessed in this world and in the world which is to come, receive everlasting life.

Our first Quarterly meeting came off last Saturday and Sunday, Bro. Carraway, our new P. E., was with us, and preached three stirring sermons; he impressed himself very favorably upon the people of this circuit.

J. M. LUMLEY.

For the Advocate.
Matters at Mt. Gilead.

MR. EDITOR:— Allow me to say through the ADVOCATE to the good people of Robeson circuit, with whom we spent four of the most pleasant years of our ministry who had at heart with many other good things, the comfort of the preacher and his family, by which they have secured a large place in our hearts. May we all meet beyond the river. We are now among strangers in one sense, yet friends who have not failed since our arrival to administer to our wants by liberal acts and Christian appreciation for which may heaven's benediction decend upon the good people of Mt. Gilead circuit. Strong efforts are now being made to make the preacher and his family comfortable, a very neat and comfortable parsonege, which will be a credit to any circuit, is being erected at Mt. Gilead, where we have a very fine and prosperous school under the management of that learned and Christian gentleman, Rev. R. H. Skeen. The outlook is good for a prosperous year, we are working and praying for the conversion of souls this year. May God give us the victory.

M. W. BOYLES.

For the Advocate.
From Franklinsville.

On the 27th of January we started with all our worldly goods for our new field. Bro. Samuel W. Carter, of Oak Grove Church, was the good man that moved us. A liberal, charitable, hospitable, good man he is. May the Lord abundantly bless him! Would there were thousands like him that I might call for blessing to them all.

The day we left was a glad, sad day, glad that a house had been procured on the new charge in the midst of our work, and that the trouble and worry would soon be over; sorry that we were leaving such clever, good and hospitable people. We shall never forget the Lassiters, Luthers, Skeens, McMasters, Carters, Woods, Thompsons, Crawfords and many others. Bros. Jonathan Lassiter and Jimmie Skeen are strong props to the pastor. The Lord bless all that people. At night we arrived at Franklinsville, passing along the road Mr. Russel hailed us and said we must come in and stay over night and go on in the morning, we did so, spent a pleasant night at his house with his family and came over the next morning. We found our things all safe and ready to be placed, with a warm fire in the fireplace. Bro. Russel was there, and ready to lend a helping hand. Two cords of wood on the yard, and horse feed ready prepared, a new stove was on the yard, just arrived and ready to go in the kitchen. Bro. Caples, from Columbia, of the Columbia Manufacturing Co., had sent up a sack of flour, a full, fresh ham of meat and a pound of soda; a gentleman unknown, presented us with a nice, new cedar bucket, and since a cord of wood, and so, here we are at Franklinsville. Saturday we went out to attend two country appointments and returned at night, after ten we were sitting around the fireside when a light tap at the door told us that some one was there, we went to look, and lo! they stood thick from the door to the front gate, the leader said, "We are some of your friends, come to see you, and desire to be admitted into your dining room." We did not know what to say, but replied that they could hardly find room in there, but to come in and we would try to find standing room in the house; there was a crowd. We talked and prayed and sang, and they all dispersed. When we went to the dining room the table was loaded with small packages and large ones, and underneath on the floor we found them still. Those precious gifts—useful to the preacher, gladdening his heart and coming from cheerful givers made us think the Lord was here. Surely the lines have fallen to us in pleasant places. May God bless them every one.

Just one word more. Pray with us and for this people that the strong may be faithful, that the weak may be strengthened, backsliders reclaimed and sinners convicted and converted. We want peace and prosperity.

W. T. CUTCHIN.

For the Advocate.
From Rev. P. J. Carraway.

Affairs on the Wilmington District are progressing as well as we could expect under the circumstances. We have had very unfavorable weather, especially on Saturdays and Sundays, but I have been able to attend all of my appointments thus far. Our congregations have been surprisingly good, and everything has passed off pleasantly. All of the preachers are at their work and, so far as I have learned, have been well received, and are making good impressions.

We are praying for, and expecting good success. The outlook is favorable.

DIVISION QUESTION.

The division question, I see, is beginning to call forth discussion in the ADVOCATE. Well let our brethren be respectful and pious in the discussion. Each side of the question has its friends, and there are some pretty strong arguments for, and against division. I suppose most of those concerned have about made up their minds upon the subject, but respectful discussion, perhaps, will do no harm. Some how I hate to see the grand old North Carolina Conference divided. It has always seemed to me that both East and West can be developed much better by a large Conference than by two small ones. I think many wise laymen are of this opinion, I know some are.

However, I did not commence to write on this subject at present.

CONFERENCE MINUTES.

Oh how sorry I am that we cannot get up some plan to have our minutes out earlier. Is it a fact that a pamphlet no larger than the journal of the North Carolina Conferennce requires over two months and a half to get it out? The trouble, perhaps, is that the credit system has much to do with the delay. Publishers can afford to take such jobs as ours on time, but they cannot afford to delay cash jobs to do it. Cannot we get up cash enough next fall to have the minutes published in the shortest possible time? Let us try.

THE ADVOCATE AND OTHER THINGS.

I am glad to know that the Raleigh CHRISTIAN ADVOCATE is popular, and I do hope its circulation will increase. Dr. Edwards still wields a fiacile pen, dear old man, I read every letter of his with boyish relish. I have the "Log Meeting House," but Dr. Lipscomb's "Forty Days" has occupied my reading time just forty days, and I am about two-thirds through. I ought not to be impatient. It took him years to write it and one need not expect to *run* over what he writes.

Yours truly,

P. J. CARRAWAY.

For the Advocate.
Let us Hear From the Girls.

MR. EDITOR:—In my humble opinion your suggestions in regard to the University cover the ground.

I am glad Dr. Mangum has given us a history of some of the boys. It will be a stimulus to others, and will very likely help many who have been allowed to grow up with false ideas and consequently false pride overcomes dire mistakes and seeks education in any honorable way. I know another young man who in order to complete his course at college, formed a mess composed of himself alone—if you will allow the term as applying to a single individual, and to save expense of a cook, had a peck of meal and a proportional quantity of meat cooked at the same time, and on these he lived so long as they lasted. His bread became stale and even mouldy, but he persisted for the sake of education, and remained at school on this bill of fare. Result: To-day he stands well as a lawyer, a gentleman and, above all, a Christian. I know still another who, though uneducated himself, lived in a similar manner on about three dollars per month nearly a year, to educate his sister. Now, let some female educator write up the history of some such deserving girls and I've no doubt it will help some of their sisters to overcome a false pride, which is robbing them of a blessing second only to the religion of Jesus. This request is what prompts me to write this article.

Most truly,

GEO. T. SIMMONS.

For the Advocate.
Something From Smithville.

I give you a few lines through the ADVOCATE in reference to our short stay among the Smithville people. I did not intend writing anything so soon, but the people, by their kindness, have provoked me to do so, and according to our custom, it would not be treating these kind people with due courtesy to be silent, We are very well pleased with our work, if we can only have success in doing good. I generally try to wait awhile to see if I can do something worth writing up, and so pass on through the year, trying to do more, until I have lost sight of the littles and have nothing to write at last. Some men's work is made up of little things anyway. Little grains of sand, no massive stones, much less huge mountains. But I have something to write now, and I come to the point at once. They gave us a pounding. This is what has disturbed my quiet and provoked me to write. A great many came very gently, orderly, but with authority, entered the dining room and deposited their packages with as much gravity and easiness of manner as if the custom were ancient and common with them. This is characteristic of Smithville. The town is old and has outlived the novelty and pride of youth and settled down to real life. Not very ceremonious, and this agrees with my nature likewise. Sixty odd parcels were piled on the table. All this makes us feel no less cheerful. This took place Friday night of Jan. 30th. As it was an agreeable trespass upon our premises, we bring no complaint; but to the contrary, pray the Lord to abundantly reward them for so doing.

C. M. GENTRY.

For the Advocate.
Points From Plymouth.

The first quarterly meeting for Plymouth station embraced the first Sunday in Feb. Rev. W. H. Moore, our Presiding Elder, was in his place performing his duty well, he preached four sermons to the edification and profit of all who heard him, he is a pleasant presiding officer, and made a fine impression on our people here.

I have read with pleasure the cordial reception and hearty welcome given the preachers all over the Conference, and I have just been waiting for time to get a long breath to tell you something of the cordiality of the people of Plymouth. I can not give you the details, but will sum it all up in one sentence. From the first day of my arrival, Dec. 4th, to the present, in a hundred different ways, they have demonstrated their kindness and appreciation. I have substantial reasons to believe that I shall want no good thing that is in their power to grant during the year; for when question eight was asked in Quarterly Conference, the stewards promptly laid on the table more than one-third the salary of the P. C., and at least one fourth the salary of Presiding Elder. With the blessing of the Lord, the church here shall grow this year. Help us to pray that many souls may be born unto God, and every interest of the Church moved forward. How appropriate and full of meaning just here are those beautiful lines of Dr. Dodridge:

"'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands."

I think it an excellent plan you have adopted in your paper, viz: to mention the names of men who are filling prominent positions in this and other States that have received their education at Trinity College. The College thus speaks for itself, which is the best way to advertise. When an Institution turns out men who make a success in life, others are induced to lay the foundation where these began. No doubt there are strong men all over the State who were Trinity school boys, but our young men don't know this fact; and there is no better way to make them know it than through the church paper and the preachers. One of our best men and wisest educators has said, "Let us all pull, and let us all pull together."

Very truly yours,

W. R. WARE.

Addendum and Errors.

Reading last night a paper on "Cæsarism" in the *Nineteenth Century* by Lord Cowper, I found the following interesting reference to Drummon's "Natural Law in the Spiritual World." The noble author says:

"Some consider that its publication begins a fresh era in the history of theological study, and that its author has really discovered an entirly new way of approaching the subject. * * * It certainly presents spiritual truths in a manner which we have long since ceased to expect from either commentary or sermon."

If I were in the ministry I could find matter in that volume for a year's profitable preaching and without doing more pilfering than the pulpit allows. But I have said all I intend to say.

A few errors need correction in my hasty communication of the 2nd inst. For *Smith* read *South*. For "*walks* and towers" read "*walls* and towers." For "for I thought that *portion* bearing &c. were," read "portions &c."

T. B. KINGSBURY.

"Natural Law in the Spiritual World."

MR. EDITOR:—It looks a little like we are trying to advertise this book. Perhaps that is well. No thoughtful man can read it without being benefited, if he is cautious and reflective, and men who read such books generally are so. My attention was called to the book last year. I got it and read it. I was asked to give my candid opinion of its merits. There is no conflict of opinion between myself and that fine scholar and *literateur*, Mr. T. B. Kingsbury. If there were, I should feel constrained to yield my opinion to his. For I know no man in the State so thoroughly conversant with the whole range of literature as he, and whose opinion of books is more reliable. I have long thought that it was only his modest and retiring nature that prevented his occupying the chair of *Belle Lettres* in some first-class institute at a salary worthy of such a man. But this by way of parenthesis.

I have received several letters inquiring about the book I noticed in the ADVOCATE in my former article. The title is "Does God Answer Prayer? by McCheyne Edgar; It can be ordered from B. F. Ball, 71 West Fayette St., Baltimore. It belongs to the same order of thought as Drummonds book, and is the most satisfactory discussion of the subject that has ever fallen under my eye.

E. A YATES.

For the Advocate.
Our Washington Letter.

(From our Regular Correspondent.)

It seems probable now that Mr. Cleveland, among other troubles, will have to contend with an extra session of Congress. "Will there be an extra session?" is a question seriously asked at the Capitol. Congressmen answer it variously. Some say there will be no extra session, others say an extra session is inevitable. Opinion seems now to be about evenly divided on the subject. The action of the Senate this week in deciding that legislation cannot be incorporated in appropriation bills is constructed by many as necessitating an extra session. All appropriation bills this year have more or less special legislation attached to them. The Senate will require all such matter to be stricken out. Long and bitter debates will follow unless the House takes a new departure and yields in every instance, which is not probable. This will delay bills until the closing hours of the session, and some may fail entirely. The Senate has declared it would not work day and night to dispose of tardy House bills, and a call of the forty-ninth Congress may be unavoidable. It is not desired, however, by either the Democrats or Republicans. A member said to me yesterday: "If an extra session is called it will be on the account of the time lost by us in listening to the vaporings of John D. White and other Congressional cranks." This was in allusion to some recent scenes of confusion in the House in which Mr. White, of Kentucky, was conspicuous. Mr. White avails himself of every opportunity to irritate the Democrats, especially his Democratic colleagues, and sometimes he persists in spite of all parliamentary rules.

The pilgrims, as the Democratic Congressmen who recently called on Mr. Cleveland in New York are now called, have nearly all returned to Washington. None seem to have received any positive information in regard to the Cabinet, but they are all enthusiastic in praise of the President-elect. One of them asserted that Mr. Cleveland's eyes are not in the clouds, or fixed upon the stars, they are looking right ahead of him, at the ground over which he must travel. Senator Lamar was not less favorably impressed. He says Mr. Cleveland is a very superior man, and has no commonplace trait about him. It is not surprising that the Mississippi statesman should have been melted to admiration by the special attention accorded him at the New York conference. Mr. Lamar was the most prominent and influential Southern advocate of Mr. Bayard's nomination at Chicago, and he has not expected any marked graciousness to be shown to him by the coming President. The all-prevailing impression among Democratic Senators now is that Mr. Bayard will accept the State Department portfolio; but should he decline it, it is believed that Mr. Lamar will be appointed. Some think it would be almost unnatural magnanimity on the part of Mr. Cleveland to offer positions in his official household to two of his former opponents at Chicago.

This reminds me that the next President is likely to have one more Cabinet officer to appoint than any of his predecessors. The Agricultural Bureau is about to be raised by the action of the Senate, to the dignity of an Executive Department, with the same rights and privileges as to a seat at the Cabinet table, salary etc. While this sop to the rural voter has been urged for a long time, it never before got so near being actually tendered. There is nothing to prevent the bill from becoming a law before the close of the session, in which case Mr. Cleveland will have eight instead of seven Cabinet problems to solve.

The counting of the electoral vote by the two Houses of Congress on Wednesday drew more people to the Capitol than any event of this session. It was merely a monotonous formality, but for the reason that it occurs only once in four years, it is considered in the nature of a show. An hour before the count began every seat in the gallaries of the House was taken, except the Diplomatic and President's galleries. Those who could not get in, and there were hundreds of them, wandered about the Capitol, the only part of the ceremonies they were able to see being the march of Senators across the building to she Hall of Representatives. At several stages of the count the Democratic side of the Chamber was disposed to indulge in bursts of applause and acting Vice-President Edmunds found difficulty in controlling it.

Washington D. C., Feb. 12th, 1885.

Dr. Edwards on our Editors.

Dr. Lafferty is keeping the "Old Richmond" up to standard. Rev. F. L. Reid, now the sole proprietor and editor of the Raleigh CHRISTIAN ADVOCATE, has started out with a purpose to keep his paper steadily on the up grade. The editor is young, comparatively, but he has the talent, energy, experience and determination that warrant the prophecy that he will achieve a high success in conducting his paper. Dr. Potter is keeping up the "Wesleyan Advocate" to high-water mark. He wields a vigorous and incisive pen, and keeps fully abreast with the times. The St. Louis "Advocate" has been enriched during the past year with a large number of contributions from the ablest writers in Southern Methodism. With Dr. McAnally as editor, sustained by a strong assistant, and Logan Dameron as manager, its success is insured Of the other Conference 'Advocates' I do not see much but have reason to believe they are all doing well. The Southern Christian Advocate abounds in racy, pungent, well-timed editorials and leaving out the writer has some first-rate correspondents. The "Nashville Advocate" speaks for itself, and speaks well. Rev. O. P. Fitzgerald, D. D., is a wide-awake editor.

IMPROVEMENT OF THE SUBJECT.

There is not a pastor who does not find the presence of a Conference Advocate in the families of his charge an invaluable adjunct to his labors. It diffuses that sort of information among his people that promotes Christian liberality, fosters intelligent piety, quickens and stimulates a well tempered zeal, attaches members to their church and to its institutions, supplies the lack of pastoral attention, and in numberless ways subserves the highest interests of the Church. Is it not strange, with these admitted facts, that we do not more earnestly and persistently strive to have an Advocate in every family? Our Conference Advocate first, and then the Nashville "Advocate" for a wider range of subjects than falls, to the same extent, within the sphere of our Conference papers.—*Fr. J. E. Edwards, in the Southern Christian Advocate.*

Missionary Assessments.

Bro. Raven published these assessments in the ADVOCATE of Dec. 17th 1884; as they do not appear in the minutes, for which this editor is to blame, and as many persons want them we re-publish them:

The Central Board of Missions at Nashville has assessed the North Carolina Conference $18,000 for Foreign Missions for the year 1885, which is the same amount assessed us last year. We have apportioned it to the Districts as follows:

Districts,	Amount.
Raleigh,	$ 1,700
Durham,	1,450
Greensboro,	1,450
Charlotte,	1,285
Shelby,	1,055
Statesville,	1,375
Salisbury.	1,475
Trinity College,	1,275
Warrenton,	1,275
Newbern,	1,385
Washington,	1,175
Fayetteville,	1,700
Wilmington,	1,400
	$ 18000

This Board recommends that the Conference raise during the year 1885 the sum of $6 925 for Domestic Missions, which has been apportioned to the Districts as follows:

Districts,	Amount,
Raleigh,	$ 610
Durham,	550
Greensboro,	545
Charlotte,	510
Shelby,	490
Statesville,	525
Salisbury,	535
Trinity College,	500
Warrenton,	510
Washington,	500
Fayetteville,	610
Wilmington,	520
Newbern,	520

A. R. RAVEN,
Sec. Board of Missions.

MARRIAGES.

—In Montgomery county, N. C., Jan. 28th, 1885 by Rev. M. W. Boyles Mr. T. F. Furr, of Stanly county, to Miss Alice T. Boggan of Montgomery.

—On the 11th inst. at the residence of the bride's father, Mr. D. C. Murray, in Raleigh, N. C., by Rev. W. C. Norman, Mr. James Iredell Johson and Miss Rebecca Murray, both of Raleigh.

—At Edenton Street Methodist Church in Raleigh, N. C., on the 10th inst., by Rev. W. C. Norman, Prof. Geo. D. Mears and Miss Minnie Harrison, both of Raleigh.

—At the Monroe circuit parsonage, in Monroe, N. C., on Wednesday, the 11th day of Feb. 1885, Mr. Lemuel N. Pressen, to Miss Mattie E. Boyte, by Rev. F. B. McCall.

—By Rev. F. A. Bishop, Feb 11th 1885, at the residence of the bride's father, Mr. C. E. Swindell, in Fairfield, Mr. H. Hardin Swindell, brother of Rev. F. D. Swindell, to Miss Sarah R. Swindell. All of Hyde county, N. C.

—Jan. 22nd 1885, at the residence of the bride's parents, by Rev. Jo. L. Keen, assisted by Rev. O. Hightower, Mr. David C. Jones, of Hamilton, to Miss Bettie Carstarphen, of Williamston, N. C.

—Rev. Wm. P. Mouzon, of the S.C. Conference, died at Ramberg, S. C., Jan. 28th 1885. He was a greatly beloved and worthy member of the S.C. Conference.

New Advertisements.

—Mr. W.H. Crow, of this city advertises that old reliable company, "The Ætna Life," in this issue. It is a good company and he has a good plan of insurance for ministers. Write him for particulars.

—The old and reliable firm of Julies & Co. insert a new advertisement in this issue. They have almost anything you want in their line and are reliable and trustworthy. Call on them or order from them goods in their line and they will treat you all right.

—Rev. J. W. Vandiver of Weaverville, N.C., writes: "Your readers perhaps look for me to say something, and an "ad." hid away behind some others twice as large, amounts to very little. I have a very fine stock of fresh seeds, and am selling them low. The main point I want to make is, that my seeds are originated here, and therefore already acclimated, and therefore are preferable. I have added some desirable new seeds to my list."

Appointments.

Wilmington District—1st Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Wilmington, Front Street,	Feb	7 8
Carvers Creek circuit, at Liberty,	"	14 15
Waccamaw Mission, at Bethel.	"	17 18
Whiteville circuit at Whiteville,	"	21 22
Topsail circuit, at Scott's Hill	Feb 28	Mar 1
Onslow circuit, at Tabernacle,	"	7 8
Duplin circuit, at Kenansville,	"	14 15
Brunswick circuit, at Concord,	"	21 22

Washington District 1st Round

W. H. MOORE, P. E., Washington, N. C.

Columbia Columbia,	Feb	7 8
Fairfield, Fairfield,	"	14 15
Mattamuskeet, Amity,	"	21 22
Hatteras Mission, Hatteras,	"	21 22
Bath, Pantego,	" 28	Mar 1
Portsmouth & Ocracoke, Ocracoke,	" 28	" 1
Aurora, Aurora,	Mar	7 8
Swift Creek, Swift Creek	"	14 15
Pitt Mission, Berea,	"	21 22

The District Stewards for Washington District will please meet in Washington on the 5th day of March, 1885.

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor,	"	21 22
Pittsboro at Mt. Vernon,	"	28 29
Person,	April	4 5
Leasburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Alamance, at Salem,	"	25 26
Hillsboro,	May	2 3
Durham circuit, Masseys Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Trinity College Dis 1st. Round. in part.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uwharrie circuit, New Hope	Feb	7 8
Franklinville circuit, Franklinsville	"	14 15
Trinity College station,	"	21 22
Pekin circuit, Little River,	" 28	Mar 1
Mt. Gilead circuit, Mt Gilead	Mar.	7 8
Randolph circuit Mt Vernon	"	14 15
Deep River circuit at Maroynes	"	21 22

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, Carthage	Feb	7 8
St. John Station,	"	14 15
Ashpole Mission,	"	19 20
Laurinburg, Caledonia,	"	21 22
Manly Mission,	" 28	Mar 1
Lillington,	Mar	7 8
Lumberton, Lumberton,	"	14 15
Robeson, Hopewell,	"	21 22

Salisbury District—1st Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Albemarle circuit, at Albemarle	Feb	7 8
Stanly circuit, at Wesley Chapel,	"	14 15
Big Lick Mission, Big Lick	"	21 22
Mocksville circuit, at Concord	" 28	Mar 1
Farmington circuit at Smith Grove,	Mar	7

Statesville District—1st Round.

L. L. HENDREN, P. E., Statesville, N. C.

Statesville circuit	Feb.	1
Mooresville, at Wesley Chapel,	"	7 8
Rock Springs at Rehobeth,	"	14 15
Newton at Pisgah	"	21 22
Caldwell at Grace Chapel,	Mar	1
Lenoir, at Lenoir,	"	7 8
Wilkesboro, at Wilkesboro,	"	14 15
Roaring River Mission, at Dunkirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 29

The District Stewards will please meet me at Statesville, March 20th at 11 o'clock, a. m. They are M O Sherrill, T B Chire, H D Hoover, Nathan Gwinn, G J Allen, M H Bestal, W M Cundiff, J W Ashby, R L Gwinn, A A Idson, W H Hurbard, W J Colburt, R R Smith, J B Cornelius and J Davis.

Shelby District—1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Gaston circuit, Stanly Creek,	Feb	7 8
Island Mountain,	"	14 15
Lincolnton circuit, at Lincolnton,	"	21 22
Hickory & Happy Home, Hickory,	" 28	March 1
South Fork,	Mar	7 8
McDowell circuit,	"	14 15
Morganton circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt,. at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

Charlotte District—1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Ansonville circuit, at Polkton,	Feb	7 8
Tryon Street Station,	"	14 15
Matthews circuit at Hickory Grove	"	21 22
Wadesboro Station,	" 28	Mar 1
Wapesboro circuit, at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Pleasant Grove circuit, Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

Raleigh District—1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Plank Chapel,		" 7- 8
Henderson, Henderson,		" 14-15
Oxford, Hermon,		" 21-22
Louisburg,	Feb. 28	Mar. 1
Youngville, Youngville,		" 7-8
Smithfield, Smithfield,		" 14-15
Clayton, Clayton,		" 21-22
Rolesville, Rolesville,		" 28-29
Cary, Cary,		Apr 4-5
Buckhorn, Holly Springs,		" 11-12
Earpsboro Mission,		" 18-19
Newton Grove Mission,		" 25-26

Warrenton District—1st Round

J. S. NELSON, P.E., Littleton, N. C.

Warren circuit, Shady Grove,	Feb	7 8
Edgecombe circuit, Battleboro,	"	14 15
Halifax circuit, Pierce,	"	21 22
Wilson circuit, Mt. Pleasant,	" 28	Mar 1
Nashville circuit, at Nashville,	Mar	7 8

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	Feb.	14 15
Winston,	"	21 22
Forsythe, New Hope,	" 28,	Mar. 1
Madison, Madison,	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

Newbern District—1st Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston Station,	Feb	7 8
Lenoir Mission, at Woodington,	"	9 10
Mt Olive circuit, at Mt. Olive,	"	14 15
Craven circuit at Lanes Chapel,	"	21 22
Jones circuit, Lees Chapel,	" 28	Mar 1
Carteret circuit at Newport	Mar	7 8
Neuse Mission, at Bectons.	"	9 10
Pamlico circuit, at Stonewall,	"	14 15
Beaufort Station	"	21 22
Straits & Core Sound at Springfield,	"	28 29

BISHOP McTYEIRE ON FREE TUITION.

Education -- Wofford College, its work and worth—Hindrance of an unfair rivalry—State Universities offering free tuition -- Is it right? Some preposterous absurdities connected therewith -- Legislative appropriations—Inadequate common schools—Will there be a reform? When and how!

MR. EDITOR:—I continue writing on the late session of the South Carolina Conference, because it affords a text and standpoint for saying some things. They bear on other Conferences also and perhaps equally, but the proceedings at Charleston are fresh in mind, and contain all the elements of the general problem.

Much was said and done, as was to be expected, on higher education by the Church. The expediency and practicability of it, the necessity of it, was strongly set forth, especially in the appeals made for Wofford College. The State, it was argued, cannot do this work for us, and we may not, in good conscience, relegate it to the State, which, at the utmost, aims to keep good faith with the public by attaining to neutrality in the moral and religious influence exerted by its Institutions. This aim is not high enough; but, looking at the elements at work in this formative period of manhood, who believes that even neutrality is attained?

The calamity of a Church having its young men, of best mind and future influence, educated away from it, or in hostility to it, must be averted. Even the blank loss of this critical time, in the building up and shaping of character, is not to be endured by those who are responsible for the event. "Now, brethren, help. The State offers free education at its University. This draws away many paying pupils from our College We need it, any way, but to compete with this powerful neighbor we must get up an endowment." Nay, more; the present distress urges. The professors are poorly paid; nothing but loyalty to the Church keeps them where they are. The annual receipts fall so far below the current expenses of the College that an assessment is levied for raising an annual subsidy to keep its doors open.

This might raise the question, Is it right for a State University to offer free tuition? While we were in session the act of the Legislature at Columbia was passed, granting $37,000 for the support of the University and the Military Academy—an amount, I was informed, sufficient, not only to cover free tuition in both, but free board in one of those institutions—with brass buttons thrown in.

I must admire the patience or the patriotism of the brethren, lay and clerical, in and out of the Conference. Though they were wrestling with the problem how to keep up Wofford College, there was no unfriendly allusion made to an oppressive perversion of the public funds. If such perversion be persisted in, the maintenance of Wofford College is hardly possible. How can a few hundred itinerant preachers, whose salary does not average $700 per annum, and the voluntary contributions of a few thousand members compete with a great State, gathering its hundreds of thousands of revenue by the strong arm of taxation? Even though another Wofford arise and give another $100,000 for endowment, the State, with its longer purse, could still overbid or underbid, and offer not only free tuition, but free board, free books, and free transportation.

We do not propose to go into politics; but, at the same time, we must not be so afraid of politics as to let politicians destroy us. The English Wesleyans pursue their calling as a pure and unworldly church with singular fidelity. They have, however, and have long had, a Committee of Safety, charged with the duty of seeing that the Connection suffers no harm from unfriendly legislation; and more than once it has thus been saved from unequal and oppressive measures. Dr. Ryerson led the Methodists of Canada in the famous contest over the Clergy Reserves question—when it was sought to discriminate against and degrade Methodists and other "Dissenters," even to a point where they could not perform a legal marriage ceremony among themselves. It was a long and hard contest; but, by spreading light and by engaging lawful combinations, the right prevailed. Otherwise, the position and usefulness of Methodism in British America would have been very different from what it is to-day. Baptists, Congregationalists, and Presbyterians shared in the benefit of that victory.

Christian people, and Methodists with the rest, mean to maintain a Christian Sabbath, to restrain drunkenness, and to promote the higher education under religious influences. It may be a question how far they can properly go, invoking State legislation in favor of these objects; but they surely cannot look with indifference upon a legislation which arrays itself against them. As things are drifting, every church college in South Carolina, Virginia, Georgia, Alabama, Mississippi, and Texas, must sooner or later go to the wall. Methodist or Baptist people cannot compete with themselves as citizens—working in the latter character by taxation, with all the taxable population superadded, and in the former as a fractional part of the population, by voluntary contribution.

Not a few thoughtful persons take the ground that States and municipal corporations should confine their work to common school education, and that with colleges and universities they properly have nothing to do. Primary instruction—including what has been facetiously styled the three Rs, reading, 'riting, and 'rithmetic—is almost a natural requisite for citizenship. A man who cannot write his ballot, or make out a civil summons, or read a legal advertisement, is badly equipped for even the lowest sphere of life. Society owes to itself and to him that such disqualification should not exist. What is necessary for all should be free for all. Even enforced attendance upon instruction, to this extent, has its arguments. Beyond this, money belonging to the public may not go. People must not starve; but the public purse may not be drawn upon to feed them on turtle-soup and plum-pudding. It is communism or agrarianism, to give A, B, and C, a classical education, or fit them for professional life. As well tax the public to give them a house or farm, or to set them up in business. The key of knowledge has been put into their hands by the common school. If they have taste or aptitude for greater things, they may be left to make their way up.

It is moreover held to be bad political economy for the State to charge itself with doing that which, if let alone, religious zeal and private munificence can and will do as well and even better. There is a class, not without activity and influence, who affect breadth and elevation, and in the face of this axiom of political economy cry out: "What, must a great State be dependent on sectarian and private benevolence for the higher education of its sons!" Their exclamation goes for argument, ignoring the fact that the best literary institutions of our country have had that origin. The anti-church sect is the most bigoted and intolerant of all the sects. These gentlemen have a way of getting into the management of all public trusts, and of dispensing or enjoying the patronage. If they wish godless and unsectarian colleges and universities, this is a free country; let them build and run them at their own expense. It is asking too much of a Christian people to do this for them.

If, however, the State goes into the University business let it charge for tuition. With all its resources, cannot the State compete on equal terms with the colleges chartered by it, and which deserve to be protected and encouraged rather than crippled by its hand?

Aside from economy, the best, if not the only, moral safeguard of a State University is the healthful existence of similar institutions under denominational patronage. Living men may recollect the bad moral atmosphere that infected State Universities before denominational institutions arose to shame them into propriety. Infidelity, drunkenness, or profanity, was no bar to a professorship, and the corrupting exploits of teachers were a jest among students. When Dr. Cooper, eminent for science, was President of South Carolina College, some of the choicest youth of the State were tainted with his infidelity. There was no alternative to a parent who feared to expose his son to that influence but to send him abroad.—With Dr. Carlisle at Spartanburg, or Dr. Furman at Greenville, a Dr. Cooper at Columbia is impossible.

The University was practically closed under the dynasty of Fox and Moses—who was last seen on his way to Sing Sing prison. Wofford and Furman then gave to South Carolinians the only home opportunity for college education. The control of State Universities is liable to perilous fluctuations.

Columbia in vain tried to draw Dr. Carlisle to her faculty, and, report says, to be the head of it. They soon determined to cut away the ground from under him at Spartanburg.

It is too serious for a farce, though one can hardly help smiling at the preposterous absurdity of offering free University tuition, where free common schools can hardly run four months in the year. Of the over six millions of illiterates who disgrace and threaten our country a very large proportion of them are in those Southern States that are inviting their citizens to free University education!

It sounds well to say, "Our State University is open to the poor as well as the rich. The farmer and the mechanic can educate his son there on the same terms with the millionaire." Look at this a moment. The farmer wants his son to chop out cotton and help gather the crop for a few months in the year. The mechanic wants his son in the shop during the busy season. Offer to them a common school, within reach, for nine or ten months in the year, and you offer them what they want and can accept. Moreover, could these boys be spared for two or three years from the plow and anvil and work-bench, their parents can not afford the expense of travel and books and suitable outfit for the University. It is mocking them to say it is open and free. The rich and well-to-do mainly get the benefit of this free tuition, and they are able to pay for it. Agrarianism this of an uncommon sort; it robs the poor for the benefit of the rich.

When the legislators (practical men) meet, the State Universities must make a large showing of numbers for all this money: therefore they take in, upon a low standard of qualification, many boys and girls who ought to be in grammar schools.—Thus, not only the colleges are broken down, but a valuable class of teachers are flanked and discouraged who are essential to the higher education—men who, at their own expense, keep preparatory schools and academies; for why should one pay them when he can pass by and go on to the State University, so-called, and get tuition for nothing? The famous training-schools once taught in South Carolina by such men as Alexius M. Forster and Moses Waddell, would meet poor patronage, in our day, anywhere within reach of the State University or Military Academy.

What is to be done? The answer will, I trust, be formulated by those who are better qualified to do it than I am. The Agents, Committees on Education, and Trustees, in all the reports and addresses which I have seen and heard in all the Conferences seem unwilling to recognize the situation. With singular unanimity they preface their appeals for aid by magnanimously declaring they have no complaint against this destructive legislation, no issue with State Universities that are cutting rates, etc., etc.; and they conclude by asking from a few Methodist friends help in their hopeless contest against tremendous odds. I greatly mistake if this tone and attitude will not have to be altered before relief comes. The daily paper which brought us the news, in Charleston, of the annual appropriation of $37,000, added that it was done by "a diminished minority vote." The appropriation formerly had been hotly contested; but the opposition was weakening. No wonder. If those most nearly concerned stand with indifference, and even with implied approval, while the cord is tightened, can rising men who have Judgeships, Attorney-generalships and Senatorships in view, be expected to sacrifice a career for the principle at stake? The Methodists, Baptists, and Presbyterians, and others, citizens all, who are pledged to the higher education under positive religious auspices, when they wake up to this matter can, irrespective of political parties, force the State institutions within proper lines; and their chambers should beware lest, when this work is begun, it may go farther than that.

A correction of abuses will be accompanied by a few things concerning those who take part in it.

1. They will make up their minds not to be popular with certain men and newspapers.

2. They will not act like a boy who throws a stone at a hornet's nest, and then runs. Steady, systematic movement is required. Politicians will soon detect this and give way.

3. The religious weeklies, planted as they are at controlling centers, will discuss the subject in a religious way—calmly, fairly; avoiding intemperate expressions that may furnish catchwords to demagogues in the opposition. A few strong secular papers will join them in giving light on the subject.

4. All personal compliments and flatteries will go for nothing, while the friends of reform refuse to be divided until their righteous end is gained.

5. The end will surely be gained, to the advantage of true education, and to the benefit of Church and State.—*Bishop H. N. McTyeire, in Nashville Advocate.*

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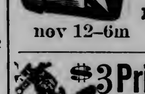

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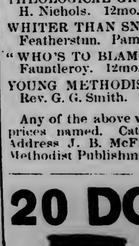

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MISSIONARY COLUMN.

We are all very much pleased (says the Rev. A. P. Parker, in a letter from Suchow, China, to the St. Louis Advocate) with the two Missouri ladies (the Misses Phillips). I will leave others who are better acquainted to speak of the new accessions to the force in Shanghai. But I think our two new Suchow missionaries will be a most valuable acquisition to our force of workers. For good, solid, common sense; as well as culture and refinement, and, above all, for earnest devotion to the Master s service, I think, so far as I have become acquainted with them, their superiors will be hard to find.

Rev. Wm. Summers, M. D , a graduate from Pennington Seminary, is about to lead a party of Christian Missionaries into Central Africa, under the lead and general supervision of Missionary Bishop Taylor. Dr Summers lectured in the Church at Pennington, N. J., last Friday night on Africa and its need of the Gospel. The plan of Bishop Taylor—concisely stated—is to plant about twenty mission stations on a line running through the rich belt of a country which lies just South of the Congo river, and stretches from the Atlantic to the Pacific ocean. For this gigantic enterprise forty missionaries are needed to open the work. Of this number about twenty have been secured. Bishop Taylor himself will enter Africa from the Atlantic coast with twenty missionaries about October or November, while Dr. Summers will enter Africa from the Indian Ocean with twenty more missionaries in May or June next. Both parties will advance toward the interior, until they meet, thus completing the chain of mission stations across Africa from the mouth of the Congo on the Atlantic Ocean to the mouth of the Zambezi on the Indian Ocean.—*New York Advocate.*

Missionary Health.

Dr. Wallace Taylor stated that nineteen missionary boards have been laboring in Japan for about twenty-four years, and have sent to that country two hundred and eighty missionaries—one hundred and twenty-one males and eighty-seven females. Of these, thirty-two have broken down in health—the males after an average service of five and two-thirds years, and the females after an average of four and one-half years' labor.

This failure of health among missionaries is much larger than among other foreigners residing in Japan, and Dr. Taylor assigns reasons for this:

"1. Excessive haste in beginning missionary labor.

2. Excessive worry, and wear and tear of the sensibilities, in pushing the same.

3. Disregard of the laws of health as related (*a*) to a wise adjustment of work, (*b*) to due amount of physical exercise, (*c*) to proper and healthful mental diversion, and (*d*) to suitable and timely brief periods of rest and recreation.

It will be observed that the reasons given for the failures of health among missionaries are all complimentary to the devotion of the laborers, and show that the supporters of missions have little occasion to complain of the faithlessness of those who represent them in foreign lands. Rather they ought to be encouraged to allow themselves more rest and recreation from their overburdensome and depressing labors. As Japan is a very healthful country, it is probable that these valuable and interesting statements of Dr. Taylor are more favorable than could be given of the health of missionaries in any other land; and they show how great a claim the laborers for Christ in heathen lands have upon the prayers and sympathies of those at home.—*Baptist Missionary Magazine.*

Missionary Zeal.

'Why do you not start that engine?' 'Because,' replied the engineer, 'the water has not come to boil.'

In this respect man is a good deal like an engine. There is not much go in him until steam is up. He must feel deeply or he will act feebly.

There are some subjects about which Christians ought to feel intensely. Missions is one of them; but the fact is that to the average Christian about the driest subject you can mention is missions. *Why?* Feeling in view of duty to a lost world has not been brought to the boiling point.

The generic source of all missionary zeal is Gospel truth. This is the underlaying and sustaining power of every missionary enterprise. The command, obligatory on every Christian, "Go preach the gospel to every creature," and the reason for the command, a lost world that the Gospel alone can reclaim, are two facts out of which you are at liberty only to read this great fundamental truth, that Christian missions are the divinely appointed agencies for the world's redemption.

There is enough in this truth to stir the largest intelligence in its every fiber. It implies the appeal of the lost for salvation. It contains the stupendious motive that brought the Son of God from heaven to earth. It was the inspiration of his sacrificing life, it was the justification of His atoning death.

By the very condition on which a Christian is entitled to hope, namely, obedience, it is rendered simply impossible for him to be exclusively indifferent to the subject of missions. He has no right to imagine or call himself a Christian if his heart beats not in sympathy with the heart of his divine Lord and Master.

A missionary Church will, therefore, be a spiritual Church. In a broad sense, you cannot have the one without the other. The spirit of obedience is the life, missions the fruit. There are none who pray more earnestly or who watch more eagerly for the spiritual revival and prosperity of the Churches than those who have to do with your missionary societies, for they know full well that, with every spiritual uplift and increase to the churches, there comes more prayer and more effort and more sacrifice for the enlargement and establishment of Christ's kingdom.—*J. Powell.*

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

CROWDER—Lewis H. Crowder died on the 29th of Dec. 1884. He was born in Wake county, Dec. 14th 1817, married December 1847. He was a useful member of the Methodist Church at Asbury for 32 years, and was noted for his knowledge of the Holy Scriptures. A large audience joined in the burial service, conducted by Rev. E. Howland. May the grace of God be the support and comfort of the bereaved family.

W. J. W. C.

MANNING—Died at her home, near Bethel, in Pitt county, Dec. the 12th 1884, Mrs. Margaret Manning, wife of J. L. G. Manning, in the 43rd year of her age. She was converted and joined the M. E. Church at Bethel in youth, and lived a consistent member until her death. During her sickness of ten weeks she was a happy and bright soul, trusting in God, doubts and fears had all passed away, she had a clear conciousness of her acceptance with God and was resigned to His will. Just before she died she called her husband to her and blessed him, and told him to make ready and come home to her, and had her children called around her and gave them her last charge and asked them to be good children and meet her in heaven. She seemed more alarmed about her oldest son who is a wayward and prodigal son, she told him that it was necessary that she should die that he might be saved, that her death would be a means of grace to the saving of his soul, and then looked around and bade them all farewell and passed over the river to her heavenly home. The writer preached her funeral from the 119th Psalm, 67th 71st and 75th verses to a large concours of people.

Mc. G. DAVENPORT, L.P.

SNUGGS—It may be a source of comfort and encouragement to God's people, that I should report from this part of the army of Israel another triumphant death.

At Gold Hill, Rowan county, N. C., Sister Lucy I. Snuggs, after a few weeks of suffering, passed quietly, yet peacefully and safely from the church militant to the church triumphant. To one who was by her bedside, she said, "I feel like shouting victory, victory, and it is nothing to die when one is prepared to die." But she has gone to greet loved ones who have gone before, and to wait and watch for the coming of loved ones left behind. She was born March the 18th 1807, died Jan. 28th 1885, aged 77 years, 10 months and 10 days. She joined the Methodist Church about the time she was married, (over fifty years ago) and was a faithful, good member to the day of her death. She was one of those quiet, uniform, consistent and reliable members, always at the post of duty, rendering whatever assistance she could to the cause of good, her seat in the church was never vacant when it was possible for her to occupy it. Her house was open to God's ambasadors, and many a way-worn itinerant has found a welcome and pleasant resting place with that family; may they realize the blessing of that declaration of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Her husband and three or more of the children, have passed on before. She leaves five children, (all walking in her footsteps) and a number of grand children to mourn over their loss, but their loss is her eternal gain. May they all meet in heaven. Her funeral was preached by the writer.

Z. RUSH.

HANKINS—Died in the city of Wilmington, Jan. 25th 1885, William Hankins, aged 76 years, 4 months and 10 days.

"A good man gone," as announced in one of the city papers the next day, told the whole story. The deceased was in some respects, a remarkable man. In the way of endowments, moral, mental and physical, nature did much for him. Naturally he was good, possessing few of the infirmities, and none of the vices that environ ordinary mortals. His mind was peculiarly philosophic, and had his early educational advantages been favorable he might, had he so desired, have attained prominence in some department of science. Physically, though of ordinary statue, he was an athlete, and after three quarters of a century his hair was dark, eye-sight and hearing good, had every tooth, and in perfection, and moved almost with the quickness and elasticity of youth He was born in Brunswick Co., where for a large portion of his life, he was engaged quite extensively in rice culture. Shortly after attaining his majority he was chosen to the Sheriffality of his native county, the duties of which office he discharged with fidelity and satisfaction.

For the past twelve years he had resided in Wilmington. From early life he had been an acceptable member of the M. E. Church, South, attending constantly upon its ordinances and supporting its institutions. As a husband he was true to all his marriage vows, and after nearly fifty golden summers of married life his affection was, if possible, tenderer and chaster than that of his youth. The silvered hair, the dimmed eyes, the uncertain step and other marring touches of time in his aged and now bereaved relic were as beautiful and dear to him as were the fresh charms of her sweet young maidenhood. As a father, he was affectionate and considerate, with an especial pride in his children, and taught them by the potent lesson of honorable example.

As a man he was honest, brave and truthful; as a citizen, law-abiding; as a friend, sincere; as a Christian, humble and unwavering. With him there was truly no place like home, for within its sacred precincts he found his brightest pleasures. Being thoroughly temperate in his life, and striving always to have a "conscience void of offence toward God and man" there was little to obstruct the free flow of the general current of his nature. His religion was a religion of sunshine which helped but did not hinder. Gratitude, which is the crown of Christian perfection, was a marked characteristic of his nature. He never slept but to thank, he never awoke but to praise. Whether in sickness or in health, in prosperity or adversity he had no quarrel with his Maker. Infidelity found no place in his heart. His trust in God's providence was simple, complete and abiding. "With malice toward none, and charity to all" he constantly "fed on Him by faith" and fondly dreamed of the time when he should "eat and drink anew with Him" in that beautiful land which sin can never touch nor sorrow cloud. After

"Life's work well done,
Life's crown well won."

His glorified spirit is enjoying the "pleasures evermore" about which he so loved to talk. To the sorrowing ones I can but say: "Do not, forever, with thy veiled eyelids seek Him in the dust." But turn your thoughts heavenward, for soon the last word will be spoken, the last song be sung, and then if faithful to the end, the angels will also gather you up, and in the golden glitter of their circling wings crown you immortal.

S. W. CORBETT.

Words of Warning and Comfort.

"If you are suffering from poor health or languishing on a bed of sickness, take cheer if you are simply ailing, or if you feel weak and dispirited, without clearly knowing why, *Hop Bitters* will surely cure you.

If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labor, weakened by the strain of your everyday duties, or a man of letters toiling over your midnight work, Hop Bitters will most surely strengthen you.

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case.

"Or if you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning, or stimulating, without intoxicating, if you are old, blood thin and pulse feeble, nerves unsteady, faculties waning *Hop* Bitters is what you need to give you new life, health, and vigor."

If you are costive, or dyspeptic or suffering from any other of the numerous diseases of the stomach or the bowels, it is your own fault if you remain ill.

If you are wasting away with any form of Kidney disease, stop tempting death this moment and turn for a—cure to Hop Bitters.

If you are sick with that terrible disease, Nervousness, you will find a "balm in Gilead" in *Hop* Bitters.

—If you are a frequenter or a resident of,
—a miasmatic district, barricade your system against the scourge of all countries
—Malaria, Epidemic, Bilious and Intermittent Fevers by the use of Hop Bitters

If you have rough, pimply, or sallow skin, bad breath, Hop Bitters will give you fair skin, rich blood, the sweetest breath and health. $500 will be paid for a case they will not cure or help.

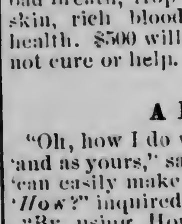
A Lady's Wish.

"Oh, how I do wish my skin was as clear and as yours," said a lady to her friend. "You can easily make it so," answered the friend. "*How?*" inquired the first lady.

"By using Hop Bitters that makes pure rich blood and blooming health. It did it for me as you observe."

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

MISCELLANEOU.



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dec 10-14t eow.

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nov 5-13t.

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oct 15-23t eow.

MISCELLANEOUS.

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was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp. HALL'S HAIR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause: *the entire fulfilment of its promises.*

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apl 23-tf

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may 21-1y

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oct 22-4t&4teow.

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jan21-3t eow

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feb 4-3t eow.

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Schedule to take effect Sunday, Nov. 18[illegible]4.

NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	[illegible]
10 45	10 51	Youngsville,	6 24	[illegible]
11 02	11 03	Franklinton,	[illegible]	[illegible]
11 25	11 26	Kittrell's,	[illegible]	
11 48	11 49	Henderson,	5 2[illegible]	
12 24	12 25	Ridgeway,	4 47	
12 48	12 50	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	[illegible]
1 17	1 18	Littleton,	3 58	[illegible]
1 41	1 42	Gaston,	3 35	[illegible]
2 15	P. M.	Weldon,	P. M.	3 05

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apl 1-1y

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AGENTS WANTED everywhere to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings with Heel and Toe complete in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Twombly Knitting Machine Co., 163 Tremont Street, Boston, Mass. oct 22-17t

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I have a lot of the Genuine Granville Yellow Tobacco Seed, the finest tobacco in the world for wrappers, cutters and smokers, which I will send to any address, post paid, for 25 cts. per oz. or 50 ounces for $1.

J. [illegible] H. WEBB, [illegible] Oxford, Granville Co., N.C

ASTHMA Smithnight's Asthma and Hay Fever Remedy. Sold under positive guaranty. Sample Free. L. SMITHNIGHT, Cleveland, O. oct 1-13t

FAMILY READING.

Burying Sin.

There are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to bury a sin, It is like hiding seed or a root in the ground. It draws strength in its concealment, and, finally pushing up through the soil, brings forth fruit,thirty, sixty, and a hundredfold. Sin is not dead enough to be safely buried. It is like smoldering flame. It is like a poisonous seed; it will work ruin in its concealment, and finally break out into open ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place and extirpated. Hiding it only gives it a fresh hold. "Whosoever covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy."

Politeness and its Place.

Sir Arthur Helps had the happy faculty of putting expressions of wisdom into a few words. It was he who said, "Familiarity should not swallow up courtesy." Probably one half of the rudeness of the youth of this day, that later in life will develop into brutality,is due to a failure of parents to enforce in the family circle the rules of courtesy. Of all places in the world, let the boy understand that home is the place where he should be the gentlest and be most kindly, and there is the place above all where courteous demeanor should prevail. The lad who is rude to his sister, impertinent to his mother, and vulgar in the house, will prove a sad husband for a suffering wife, and a cruel father to unfortunate children. The place for politeness, as Helps puts it, is where we mostly think it superfluous.

Walking.

Every healthy person, man or woman, should be a good walker, able at any time to walk from six to twelve miles a day at least, and for double that distance when gradually brought up to it. The points to be attended to are : To see that the walk be brisk and vigorous not of a loitering or dangling kind; that there be some object in the walk besides its being a routine "constitutional," (*i e*, not like the staid promenade of the othordox ladies' school,) and, if possible, that it be a pleasant company; that there be no tight clothing, whether for the feet or the body, which will constrain or impede the natural movement of the limbs and trunk; and that the walk be taken, if it be possible, in the fresh country air.

The Work of a Moment.

Did you never write a letter, and just as you were finishing it let your pen fall on it or a drop of ink blot the fair page? It was the work of a moment but the evil could not be entirely effaced. Did you never cut yourself, unexpectedly and quickly? It took days or weeks to heal the wound, and even the scar remained. It is related of Lord Brougham, that one day he occupied a conspicuous place in a group to have his daguerreotype taken. But at an unfortunate moment he moved. The picture was taken but the face was blurred.

Do you ask what application we would make of these facts? Just this: "It takes a lifetime to build a character; it only takes a moment to destroy it." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

The disfiguring eruptions on the face, the sunken eye, the pallid complexion, indicate that there is something wrong going on within. Expel the lurking foe to health. Ayer's Sarsaparilla was devised for that purpose; and does it.

Many improvements have been made in Upright Pianos in recent years, but the greatest of all is probably that recently introduced by the Mason & Hamlin Company, which not only improves materially the quality of tone, but the durability of the instrument.—*Boston Journal.*

As an article for the toilet, Ayer's Hair Vigor stands unrivaled. It cleanses the scalp and preserves it from scurf and dandruff, cures itching and humors, restores faded or gray hair to its original dark color, and promotes its growth.

EXCITEMENT IN ROCHESTER

Widespread Commotion Caused by that Remarkable Statement of a Physician.

The story published in these columns recently, from the Rochester, N. Y, *Democrat*, caused commotion in Rochester, as the following from the same paper shows :

Dr. J. B Hesion, who is well-known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity

With this end in view a representative of this paper called on Dr. Benion at his residence on Andrews street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them and many adirionas ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt durl pains and my stomach was out of order, but I did not think it meant anything serious. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of kidney disease more than a cough announces the coming of consumption. We do noi treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headacher, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydraheaded monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also."

Mr. Warner was visited at his establishment on North St. Paul street At first he was inclined to be reticent, but learning that the information desired was about Bright's disease, his manner changed instantly and he spoke very earnestly :

"It is true that Bright's disease had ncreased wonderfully, and we find, by reliable statistice, that from '70 to '80, its growth was over 250 per cent. Look at the prominent men it has carried off: Everett, Summer, Chase, Wilson, Carpenter, Bishop Haven, Folger, Colfax and others, Nearly every week the papers record the death of somo prominent man from this scourage. Recently, however, the increase has been checked and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"A prominent professor in a New Orleans medicals college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications I will show you how it appears in a state of perfect health,' and he submitted his own find to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: "Gentlemen. I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The sligetest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"No more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured."

"I know it can. I know it from my own and the experience of thousands or prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying : 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

Dr. S. A. Lattimore, although busily engaged upon some matters connected with the State Board of Health, of which he is one of the anaylsts, courteonsly answered the questions that were propounded him :

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

"Yes, sir."

"What did this analysis show you?"

"The presence of albumen and tube casts in great abundance."

"And what did the symptoms indicate?"

"A serious disease of the kidneys,"

"Did you think Mr. Warner could recover?,'

"No, sir. I did not think it possible."

"Do you know anything about the remedy which cured him?"

"Yes. I have chemically analyzed it and find it pure and harmless."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The doctor was cured *four years ago* and *is well* and attending to his professional duties to-day. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question and the statements they make cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, and that it can be cured.

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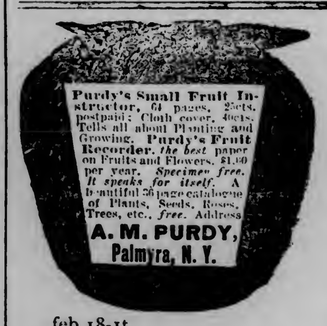

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8 59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	8.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1 .00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11 57 p m	11.25 a m

Going North-	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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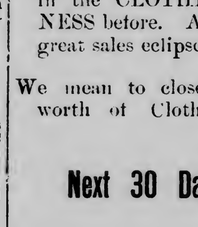
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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases, or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

MY DEAR CHILDREN: So swiftly and quietly have the days followed each other into the silent Past, that almost one quarter of a year has sped away since our last Annual Meeting, and though we have not all been idle, I very much fear, my little darlings, that some of us have not been as earnest, nor as faithful as we should have been. Perhaps "Aunt Mary" is to blame some for this—for I have not been very urgent so far, this year, and even our "Bright Jewels" need occasional, loving reminders of their duties; and gentle urging to the full performance of these same duties. One of the greatest hinderances we have, is often times the feeling that we can do so *little*, it is not worth while to do anything at all. Perhaps it may not be amiss right here to remind my little friends of that loaded team which was once stuck in the mud—the men came up and pushed, and pushed with all their might, but they could not start it. Just then a little boy came up, and saying "I can push a pound," he put his little shoulder against the wheel, and the great strong men added all their power, and they started the load. The little boy knew he could not do *much*, but he was willing to do all he could—he lent his hand, pushed with all his might, and his help was just enough to start the team. You can each one of you, my dear children, lend a hand of helpfulness at home, in the school, and in the Church. You can "push a pound" by a kind word, a small gift, or a little, loving deed; and all your pounds together will help a *great deal* in saving people from sorrow and sin. And just here I remember a story I heard a good man tell when I was a little girl, ever so many years ago. He said a little vessel got on a hidden sand bar not very far from the shore, and unless it could be pulled off this sand—bar into the deeper water, the wild waves which were every moment breaking over it, would soon beat it to pieces and the people on board would be drowned. There was a large New foundland dog on board, and the Captain took a rope and fastening one end securely to the vessel, tied the other firmly around the dog's neck and threw him overboard. The brave dog started at once for the shore, which he succeeded in reaching—then all the men took hold of the rope and pulled with all their might, but they could not start the vessel. Then the women came and took hold with the men, and pulled with all *their* might, but the vessel would not move. Then the children who had been looking on, thinking they were *too* small to do anything, came up, and put their little brown hands on the rope beside the rough, strong hands of their fathers, and the firmly clasped hands of their mothers and there was "a long pull, and a strong pull and a pull altogether;" and the vessel came off the bar into deeper water and was saved. Long years ago, the men alone did or had the credit of doing what was done to send the Gospel to heathen lands—then the women of our Church lent a helping hand, and soon the dear children joined in, and have helped a great deal by their songs, and their prayers, and their gifts to save the heathen from the wreck of sin. I know you will all continue to help, my dear children—oh! there is *so much* for us each one to do—*and we must each one do our own work.* I hope soon to hear from very many of you. I can not close better than by repeating for you, and commending to you, the adoption of a resolution, adapted by one of the "Look Up Legions," of which Rev. E. E. Hales of Mass., has written a great deal. Let us take it for *our* mottoe this year, dear children.

We will "look *out*" for chances to do good, and "*up*" to Jesus for help in helping others, and "*forward*" to the Heavenly rest and reward of the faithful."

Lovingly,

AUNT MARY.

PANTEGO, N. C., Jan. 21st, 1885.—*Dear Aunt Mary:* I want to help do something for the little heathen, so today I earned ten cents which I send to you. It is not much, but you know what is said about "Little drops of water"—so I hope my humble offering will do a little good. Your little nephew, WILLIE F. CLARK.

Yes, indeed Willie dear, each little drop of water must occupy its own place, and help make the "mighty ocean." Many thanks for your offering of love, and God's blessing upon you.

MADISON, N. C., Feb. 1st, 1885.—*Dear Aunt Mary:* I am a little Mississippi girl out her to visit my Aunt Anderson. I have been reading some of your letters to little children in the Raleigh *Christian Advocate*. I thought I would write to you and send 25 cents for your Missionary Fund. I am seven years old, I belong to a Missionary Society in Okolona, Miss., of which my Aunt Laura Waller, is President. I hope you will write to me as I can read your letters myself. I have not been to school very much, but I read in the 3rd Reader, Spelling and Arithmetic and write a little. Your litttle friend, BIRD FONTAINE

And right glad are we to hear from this little Mississippi "Bird." Write again, little one, and tell us about your Missionary Society - thanks for your contribution.

MADISON, N. C., Feb. 2nd, 1885.—*Dear Aunt Mary:* Will you please accept 25 cents from me enclosed in the letter from my little Mississippi Cousin?

We have no Society in this neighborhood, but I am going to ask our good Mrs. Troy, what my dues for each month will be. I should like for my beautiful little brother "Wade" to be a member too, he is two years old. I am going to school now, and hope some time to write you a letter by myself. I was seven years old last August. Affectionately your little friend, Mary Carr Chrisman.

Thanks, my dear Mary; and we too would like for beautiful little "Wade" to be a Jewel. Will not your kind friend, Mrs. Troy, help you organize a band of Bright Jewels at Madison? We do hope she will, and that we will soon hear from you again.

FEB. 3rd, 1885.—*Dear Aunt Mary:* It has been sometime since you heard from your Jones county trio, but we have not been idle. We enclose $1.80 cents, our dues for 1885, and 20 cents for Centenary Offering. With much love for Aunt Mary and all the "Bright Jewels," and our best wishes for the success of all the the efforts being made, for the spead of the gospel in heathen lands, we bid you good bye. JULIA, HARRY, and ANNIE BRYAN.

Many thanks, bright little trio—you are very punctual and faithful Jewels.

NORWOOD, N. C., Feb. 7th, 1885.—*Dear Aunt Mary:* I reckon you think I have forgotten my promise to you, but I have not. I promised in my last to tell the "Bright Jewels" something about the progress of the Log Cabin Sunday-school, but I have not had the time. I want to talk about something else just now—since I last wrote to you I have changed my home. And now I wish to tell the "Bright Jewels" something about this place. We have splendid Church facilities here; we have preaching four Sundays in every month. Presbyterians first and third Sundays – Baptists the second Sunday, and the Methodist, the fourth. How pleasant it is to hear all these bells ringing every Sunday morning. Away go the children and older people, bound to their Churches. I do not think that we have any "Bright Jewel Band". I want us to have a Band here; I do not want our town to be behind all others, and hope that we may soon report a large band from this place. I failed in getting a band at the Log Cabin and Mount Zion. But hope that we may very soon have one here. We have a a splendid school at this place Mr. L. D. Andrews, is Principal and is a splendid man is he. Hoping to soon report a band of Jewels from this place I remain yours very truly, W. C. KENDALL.

We are glad to hear from this friend again. We have a flourishing band of Jewels known as the "Five Fork Academy Jewels," and if it is advisable would be glad to have a band of Norwood Bright Jewels. If not, we just know you will work and help our Five Fork Jewels all you can—will be glad to hear from you again.

LOUISBURG, N. C., Jan. 25th, 1885.—*Dear Aunt Mary:* This is my first attempt to write to you My Aunt takes the *Advocate* and I like it very much, especially yours and the Jewels letters. I want to become one very much, and hope you and they will welcome me. I would like very much to see you and all the "Jewes," I feel as if I could write you a long letter, but as am spending a few days with my Aunt, I have not the material. The answer to Sus is Koonce and Tempie Bett's Enigma is Rev. J. E. Mann.

Hoping to write soon again and send an Enigma I am your loving niece, SADIE JARMAN.

We gladly welcome you to our column dear Sadie and shall always be delighted to hear from you.

Precious Promise.

No weapon that is formed against thee shall proper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Isaiah 44 : 17.

Enigma.

BY W. F. GILL.

What swallowed Jonah?
Who was the mother of Samuel?
Who was the mother of Mark?
Who was the son of Ruth?
Who was the chief officer of king Ahab's houshold?
Who was the wife of Boaz?
Who was the father of Samuel?

The initials of the answers to the above questions spell the name of our beloved Pastor, who has served us the past four years.

Receipts for January.

Hattie Green,	$ .10
Laura French and Albert Oglesby,	.50
Marvin W. Nash and brother,	.40
Agnes King,	.60
Trenton Bright Jewels,	1.70
Plymouth " "	1.75
Mary D. and Laura Willson,	.50
Willie F. Clark,	.10
Total.	$5.65

Improved Poultry.

No family either in town or country, who has even a small yard or lot, should be without at least a few improved fowls. The taste of different people in regard to the superiority of different breeds of fowls, are very varied. But after long years of experience in raising thorough-bred fowls, including nearly every kind, I have discovered that in the Partridge Cochin, we have more good qualities combined in one than are found in any other breed. First: Size, cocks weighing as high as 15 pounds, hens 10½ pounds. Second: Good winter layers. Third: Kind mothers. Fourth: Good setters. Fifth: Active, healthy and strong Sixth: Mature early—young chicks are ready for market at eight weeks old. By writing to Geo. W. Poe, Raleigh, N C., you can get a setting of (thirteen) eggs, from these superb fowls, for $2.00, from which I will guarantee a good hatch. See advertisement. GEO. W. POE.

MISCELLANEOUS.

35th Annual Statement
OF THE
ÆTNA LIFE INSURANCE CO.,
OF HARTFORD, CONN.,
JANUARY 1, 1885.

Premium Receipts in 1884	$2,689,734 45
Interest Receipts in 1884	1,609,015 27
Total Receipts during the year	4,298,749 72
Disbursements to policy holders and for expenses, taxes, &c.	3,574,660 65
Assets January 1, 1885	29,771,230 91
Total Liabilities	24,789,784 72
Surplus by Vt. and Mass. standard	4,981,445 32
Surplus by the standard of N. Y.	6,440,000 00
Policies in force January 1, 1885, 60,286 insuring	84,663,591 44
Policies issued in 1884, 4,470 ins'ng	8,022,998 00

MORGAN & BULKELEY, Presidents.
J. C. Webster, Vice President.
J. L. English, Secretary.
H. W. St John, Actuary.
Gurdon W. Russell, M. D., Consulting Physician.
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RALEIGH, N. C.
Manager for Twenty Years.
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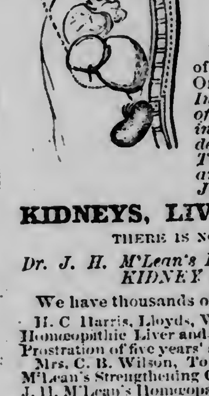

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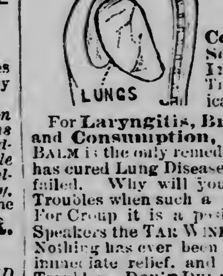

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1. One acre of land well prepared and well tilled, produced more than two which received only the same amount of labor used on one.

2. One cow, horse, mule, sheep or hog, well fed, is more profitable than two kept on the same amount necessary to keep one well.

3. One acre of clover or grass is worth more than two of cotton where no clover or grass is raised.

4. No farmer who buys oats, corn or wheat, fodder and hay, can keep the sheriff from the door in the end.

5. The farmer who never reads the paper, sneers at book farming and improvements, always has a leaky roof, poor stock, broken down fences, and complains of "bad seasons."

6. The farmer who is above his business and entrusts it to another to manage, soon has no business to attend to.

7. The farmer whose habitual beverage is cold water, is healthier, wealtheir and wiser than he who does not refuse to drink.—*Michigan Farmer.*

Don't Neglect the Garden.

No part of the premises of many farmers presents a more neglected and pitiable sight at this time of the year than the garden, with the refuse litter from the vegetables and plants, and a stock of dead weeds, which have already made the chances sure for another good crop of their kind another season, unless plenty of persistent work should be given to keep them in check. As the garden is necessarily near the house, and perhaps bordering on the lawn, it would present a very untidy appearance for the winter if left so. Besides the profitble and economical working of the garden would require a different treatment—first, by not letting such weeds go to seed on it, and next, by removing all refuse litter, and either applying and ploughing under a heavy coat of manure in the fall, or, dragging or cultivating down, covering the surface well with rotten manure, to be ploughed under in the spring. By this treatment it will lie well for the winter and give good promise for another season's crop.—*New York Herald.*

Light Harness for Balky Horses.

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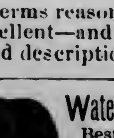

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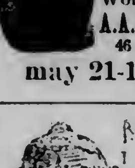

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 8 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, FEB. 25, 1885. | $2.00 PER ANNUM, Payable in Advance.

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

SAM JONES

Has, by this time, become one of the most famous of Georgians. He has just ended a series of services in Dr. Talmage's Tabernacle, in Brooklyn, which were as usual startling, and successful. He is now on his way to Huntsville, Ala.

The Jone's family, as well as the less famous Smiths, is a large one, and many Joneses are Methodists. The Rev. Sam Jones, grandfather of our Sam, is a faithful, pious, earnest local preacher, who is serving a Mission in our Conference. Sam's father was a lawyer. About 35 years ago Sam was born. He grew up a black eyed, mischievous, frolicksome, popular boy, who was as tricky as Jimmy Brown, in *Harper's Weekly*. He was so smart the teachers could not but like him, and so mischievous they could not but thrash him. Sam was always ready for a frolic, or a fight. He was not vicious, but he was far from being pious, and as he grew up he fell into bad ways. He went to Kentucky and wedded a lovely and handsome Kentucky girl and came back to Georgia. He was not pious, that's certain, and he is very willing to let these few wild frolicksome years be forgotten. The community was gratified and surprised when it learned Sam Jones was converted and was going to preach, and was going into the Conference. Into the Conference the minutes say, some dozen years ago came Samuel P. Jones. He was a delicate looking fellow, with a trim black moustache, a keen black eye, wore a slouch hat, and staggered about looking as little like a preacher, as the next man. But he had inherited the moral brawn of old Sam, and under the appearance of an almost abandon, there was an earnest, thoughtful soul. He was endowed with a native scent for *shams*, and when he went on his work he began to ferret scover so many religious shams, so much religious cant and humbuggery, that he alarmed his friends, vexed and embittered his foes, but uncovering his guns and going right at them, he was so audacious, so absolutely fearless, so regardless of all that the fastidious could call proper, that he was from the first a sensation, and men differed much about what was going to be the outcome. It would be starvation for the preacher to have a revival in the Church. His good wife begged him to tone down. His stewards told him they could not raise any money. Bang! went Sam's gun, again. Crash! went his shell right into their midst. The outcome was a revival. He was successful from the start. I will not follow up his wonderful history. Sam is *now in demand*, from city and country, and can draw a larger congregation than any man living in Georgia.

Sam is in person about as I described him, when he entered the Conference. He dresses neatly, is always at ease, and behaves just as he pleases. He is a fountain of the best humor, I never saw him vexed at anything, never heard him make an ill-natured expression. He respects no one for his position, and is afraid of neither man nor Devil. He knows men and can always find an avenue to their hearts. He uncovers sin, and exposes it mercilessly, and so reveals its deformity, as to make men hate it, and often to lead them, at least for a time, to abjure its rule. He is withal a good man who loves God, and loves men and seeks to do them good.

His methods of work are his own. His first object is to draw the crowd. He says you must get to the fish or bait the fish so you can catch them, and that he has not time to seine a mudhole to catch tadpoles. He then aims to hold their attention to one thing. So he has prayer meeting by sunrise, preaching at 11, prayer meeting at 4 P. M. and preaching at night. He does all the preaching and managing.

Sam has a sweet, melodious, distinct voice, and his manner is the perfection of oratorical grace, by which I mean you see nothing of it. You never think of the way he speaks, but of what he says. He deals with the consciences of his hearers. He touches the heart wonderfully, and moves it, but it is upon the conscience that he moves chiefly. He has pathos, but it is not of the usual kind. When he has free swing, and full co-operation, you may expect to see things give way. He has as his great power, perfect confidence in God as the mover, and Sam Jones as God's instrument. I have been with him a great deal I know him about as well as I know any man, and I think he is one of the most lovable, and most wonderful men, I ever knew. I don't know very well how we could get along without him, and I don't know how we could get along with another just like him.

EVANGELISM

Is a very important subject for Church consideration. The gospel tramp, as the Evangelist is somewhat ill natured ly called, is in some of his presentations a necessity. The Evangelist, and the Revivalist, are synonymous. Somehow some of our wisest men and best preachers, and most faithful pastors, do not succeed in inducing bad men to leave their sins. Some of the leading men in Georgia never received a hundred people into the Church in all their lives. They are good men, valuable men, and do the Church much service, but they are not soul winners. We could not do without them, but we would cease to be, if there were no others but these.

Our Presiding Elders ought to be Evangelists, but the most useful superintendents of a District, the best doctrinal preacher, the best overseer of the work, often can't ask up mourners, and get people converted. We must have some men who know how to manage a meeting. It is simply absurd to say, that the Church ought to be in a revival state all the time, and support our view by a play on the word. The Church *ought not* to be gathering new members in to the fold all the time. The College which matriculates only cannot teach. The new members must be taught and trained and there is beside seed time, tillage, and then harvest. The revivalist is no greater, no more useful, no more a faithful servant of God, than the pastor, but he is not less so. Dr. Lovick Pierce, Wm. J. Parks, Jno. W. Glenn, were not revivalists. James Russell, Thomas Sandford, Jas. B. Payne, Jno C. Simmons were. Frances Asbury was not, Jessee Lee was, and in these days some of our most valuable men are dependent upon the help of Evangelists to bring people into the Church for them to train. In Georgia we have several earnest Evangelists who are greatly in demand. They are good pastors as well as revivalists. I thought I would write about them, but I do not know that it is best to mention names. How to conduct revivals: God made us, and we must have reference to the way he made us, when we would accomplish his objects, and the true revivalists seeks for the avenue he has left open to men's hearts. It requires a sound head and a warm heart for a successful revivalist. First of all, the ground must be made ready—I once conducted a successful meeting, when for four weeks of constant service, I aimed only at getting the working force of my Church drilled and ready. When it was ready, I went forward, but not till then. When you are ready arranged for aggresive work, somebody must sing. The best singing I ever had in a revival was by a a score of girls and boys, who knew what to sing, and sang as I suggested. Not every one can pray in such a time, we must have those who know how to come to the point, and to be short, the meetings should all vary, there should be no long talks. The propositions should be many, if need be, but not more than need be and made by one man. There should be the pure gospel and nothing else, no personal modesty, no fear of giving offence should keep the man conducting the meeting from doing what he ought to do. To ask a man to preach who one knows is going to pour a flood of cold water over the meeting is really a sin. Don't suppose every one is converted who begins to seek. Be sure they have time to repent and are encouraged to seek till they find. Don't let the Church set on the back seat, but get every man to seek for a deeper work of grace, a clean, pure heart. The pastor may be an efficient Evanglist, but if he is not let him get help. Don't be afraid of noise. Don't be too anxious to have it. Have a plenty of small hymn books and sing the gospel loudly and joyously. If other Churches join with you, let them be welcome, but don't let them control or embarrass you.

If you don't know how to conduct a meeting get some one who does, and above all rely on the HolpSpirit's power and his guidance.

REVIVALS.

Are not common with us in the winter. They are in the North, but we have so much rain and mud that our protracted services are not in the winter, but in the spring and summer. We had over 5,000 to join our Church, more joined us than there are Communicants in the Episcopal Church, in the entire State. As yet I have heard no news of a revival, though the Churches are, many of them, in a warm, lively state.

We are having almost spring weather. The birds are chirping, and the hyacinth peeping up above the ground. We have had no snow this entire winter, nor for any ten days has the weather been down to freezing.

Macon, Ga.

For the Advocate.

"Bible Truth, or Omnium Gatherum."

BY REV. JUNIUS T. HARRIS.

MR. EDITOR: Now-a-days it seems to be the custom when you read a book, with which you are well pleased, to write about it. So it now everywhere seems to be in fashion, we must do as others do. I have just closed a little volume of such a sweet spirit and such doctrinal soundness that I must call attention to it. "Bible Trtuth or Omnium Gatherum, by Dr. Thos. N. Ralston," issued from our Publishing House. This book is opportune, fresh, and perspicuous. It deals with a living question and discusses it with the mind of a Master, and on a Scriptural foundation. The author says: "The principal points of doctrine in regard to which there have recently appeared in Books or Church papers, articles not generally deemed Methodistically Orthodox. These are calmly considered and carefully tested from the bible stand-point. Designed to conserve the peace of the Church and cause of vital truth." I have read the books refered to, and tried to comprehend their teaching, and while I have admired the ability and logical force with which their learned authors here presented their peculiar views; yet, I felt, while reading, that these magnificent and elegantly furnished theological houses, are certainly on a foundation of sand—and must come to naught. So it has turned out, Dr. Ralston, with just a little breeze, and not a storm, has thoroughly demolished the whole beautiful concern. Whether anybody is seriously hurt by the falling timber, I am not able to say. But I will say it is my opinion, that somebody will get a hurt, if we continue to build "new things," otherwise than God's word doth allow, New Theology, new exegesis of well known Scriptures, new rules of interpretation, in fine, *anything* to appear original and attract attention, and be put down as a philosopher. It is remarkable how many Methodist Neologists have been born a year or two past. I love progress and advancement in thought, but I love better the truth as God has given it and our fathers understood it. It is just too bad to charge John Wesley and Richard Watson with Augustinianism. What next? Will some new light declare John Fletcher an Antinomian notwithstanding his "checks" are in all our libraries? But, Mr. Editor, are the book-makers the only teacher of heterodoxy? Sermon makers are as well. It was my painful privilege not long ago and on a great occasion, to hear a Methodist preacher, boldly proclaim from the pulpit against Paul, Wesley and all our standards on a doctrinal point. Thought I; little boats had better keep near the shore, or somebody will get upset beyond their depth. The fact is that the man or men who set themselves to work to pick flaws in the solid masonry of cohesive and Scriptural Wesleyan Theology will grow gray before they get their edged tools tempered and ready. Ages and mightier men have failed in this undertaking. When will we learn that it is our business, not to mend the Bible or our standards, but keep to them? Our doctrines as to "total hereditary" depravity, full atonement, repentance, justification by faith only, regeneration, Baptism, witness of the Holy Spirit, and witness of our own spirit are Scriptural and good enough. Let them alone. Preach them as God has given. The sciences and arts may change, but not these Bible truths. They are fixed stars in the merciful constellation of divine revelation. These doctrines are true and tried. They saved our fathers and will save us and our children. They need no amendments.

Dr. McFerrin says, in the Preface to "Bible Truth." "The love of novelty seems to be innate in many minds and men oftentimes ambitious to become leaders and to be regarded as discoverers of some great original truth or as having revised some system of theology by which to make themselves conspicuous and to be regarded as men of thought and of philosophical minds, have announced to the world some new things. Indeed the idea has been given forth that the doctrines of Christianity ought to be revised and especially that the creeds of Orthodox Churches should be remodeled and eliminated. However true this may be of other creeds, surely the great Methodist Church has no cause to change her creed or remodel her standard of doctrines. She has been one in faith ever since the organization of our beloved Zion: and all attempts to uproot, destroy, modify or neutralize these grand doctrines, which have stood the test of ages, should be regarded as unfortunate and disastrous."

Send to the Suthern Methodist Publishing House and get "Bible Truth." Price 25 cents.

Goldsboro, N. C., Feb. 13th, 1885.

For the Advocate.

Division of Conference..

As you allow correspondence in regard to the division of our Annual Conference, I have concluded to give my views upon the subject, as laymen are supposed to be as much interested as the clergy. Unless more important reasons can be assigned than "too large," "unwieldly," "unruly," "can not be entertained," etc. I am opposed to it.

As to its being too large for many of our smaller towns to entertain, I will say that it only those who properly belong to the Conference attended its sessions there are uumbers of places that can entertain it. If on the contrary every preacher is to carry his wife, and all the Aunts, Cousins, etc., are to pay a special visit to their relatives in the place where Conference is being held at the time every available space is needed for the entertainment of the members of the Conference; and delegates are expected from every old and young Missionary Society in the State, then perhaps there may be some difficulty in its entertainment. This can be partially remedied by the Missionary Societies holding their annual meetings at some other time and place, and by visits from relatives and visitors being made at some other peroid. I would not as a layman have any objections to a still farther reduction of the size of the Conference by dispensing with lay delegation, for I am fully satisfied that a majority of the laity did not desire it when it was introduced; and, with the exception of a sort of advisory body in making the appointments, see no necessity for it still.

As to the sessions being unruly or the Conference unwiedly, I am satisfied that in some instances I have seen organizations have about as many members present at a meeting as members of our Conference who quietly kept their seats, or only left them by permission of the presiding officer, and everything was done decently, and in order, and at the close of the session each one present could have told if called upon to do so, what business was transacted. This was a body composed, you may say, of all sizes, ages, intellects and temperaments while some were members of Christian Churches, others were not. Now suppose the same rule was adopted in our Conferences, that there should be no running about, no whispering, no talking, and that no one should leave his seat during business hours; without permission of the presiding officer, what a different effect would there be. Some business now transacted during business hours with the Secretaries might in my humble judgement be attended to at some other time during the session, or when the Conference was not transacting any business.

W. M. POISSON.

Wilmington, N. C., Feb. 17th, 1885.

For the Advocate.

Letter From Bishop McTyeire.

Two Lines of Work for 1885.

Of the $1,200,000 thus far reported on *Centenary thank-offerings*, over $250,000 have been directed by the donors, as was their privilege, to *Education*.

This cause is worthy of all that has been dedicated to it. New and better buildings have been secured, debts extinguished, and apparatus and endowments increased—an achievement worthy of the occasion.

In the matter of church-buildings, local needs were urgent. The best Centenary offering, in many places, was a new or improved house of worship, or a parsonage; and for these purposes it is estimated that three fourths of the whole amount have been expended. Grateful monuments these, for the year we celebrate, involving as they do an outfit for present and future usefulness.

In one sense this is *Church Extension*, but not according to the benevolent and aggressive principle on which a Connectional Board has been organized. We must go beyond ourselves to fulfill the commands and exemplify the spirit of Christ our Savior.

The Sunday-school interest is growing, and we trust this system of godly instruction for the rising generation is improving in its methods, and in its yield of fruit in conversion. The *medal* plan ought steadily to increase the income for helping the weak, while making Sunday-school membership cheerful and loyal.

The Foreign Mission Board has realized less than $10,000 from the special Centenary collections. Indeed, it may well be considered whether the stress laid on a few of the other collections the past year has not lessened the whole amount which otherwise had flowed into the Connectional treasury for Foreign Missions and for Church Extension. Objects at a distance, however needy and worthy, are liable to be forgotten in the presence of those at home. Many of the assessments in behalf of these two objects, partaking so distinctly of a charitable nature, fell short at the late Annual Conference sessions avowedly for the cause stated. Their wants, therefore, are entitled to special emphasis during the remainder of the Centennial year, which, it was determined by the Centennial Conference at Baltimore, should run through 1885.

Other branches of the Methodist family are now making their largest Centennial gifts. There is yet time and opportunity for us to give a more benevolent, and therefore a more religious, character to the offerings of Southern Methodism. Upon consultations of the Central Centenary Committee with the officers of other Boards, and with Bishops, the following proposition and announncement is made:

All collections above the assessment for Foreign Missions, reported by any station or circuit at the next session of the Annual Conferences, will be credited to the same as a *Centenary offering* for that cause.

Likewise, all collections above the assessment for Church Extension, reported by any circuit or station at the next session of the Annual Conferences, will be credited to the same as a *Centenary offering* for that cause.

Blank forms for statistics, containing these two in addition to the usual items, will be prepared, so that gifts so much in demand, and so justly measuring the *true spirit* of Christianity, may appear at a glance in detail and in aggregate.

Without neglecting other legitimate interests, it is earnestly requested that these two items be magnified for the time that yet remains; and before the memorable era closes let us respond to the call for help from "the regions beyond" in a way that shall place the Church on strong vantage-ground for beginning the work of the next century, and it shall demonstrated that in the history of our first century the original *spirit* of Methodism has not been lost or lessened.

H. N. McTYEIRE.

Feb. 17th, 1885.

For the Advocate.

The Eyes With Which we Look.

BY REV. CHARLES F. DEEMS, D. D.

What we see in any thing or any man is largely due to the eyes with which we look. It is a rule that we ordinarily bring from any thing according to that which we carry to it.

A picture, one of Raphael's, may always be the same in itself, but is it not really as many pictures as there are beholders? An untutored child sees in it only a group of persons, perhaps only a woman and child. An anatomist sees something which never enters the eyes of the child. An artist sees a third picture, a poet a fourth, a saint a fifth. It depends upon the eyes, and, still more, upon what is behind the eyes.

An old, blind begger sits by the wayside. To the political economist who passes by he seems a factor in the great system we call "society." An oculist does not see that picture at all, but he does behold a very interesting patient. The artist sees what he afterward reproduces in a picturesque sketch, the poet what he afterward weaves into the lines of a touching poem. A philanthropist beholds an object of charity, a destitute and afflicted fellow-being. As Jesus looks upon the man he sees a soul for whose salvation he has an unutterable longing It is what is in the beholder rather than what is in the spectacle.

In many places in the history of our Lord there is the statement that Jesus "looked." If only those on whom he looked could have known what was behind those eyes, how they would have been thrilled! In the third chapter of the Acts of the Apostles is a story, one phrase in which led to what is written above. Peter and John were going to the temple to worship. It was "the hour of prayer." A lame man lay at the gate which was called "Beautiful." Many had seen him that day. Perhaps Peter and John had seen him often before. But somehow, on this occasion, Peter looked with different eyes, that is with a different state of mind and heart. The phrase, "fastening his eyes upon him," is very impressive and instructive. Pentecostal power had quickened and strengthened all Peter's faculties. Love for the ascended Lord and apostolic responsibility had so transformed Peter that even on his way to pray he was moved to work. He looked upon the man, and as he looked the man gained a kind of fascination for the apostle who saw in him, not simply an ungainly beggar who had never walked, but a human being in whom might be shown the power of the ascended Jesus.

And so the lesson comes to us all to take heed how we look as well as how we hear. The best prepartion for the eyes is in the heart. A selfish man sees in every thing only an instrument for his selfishness, or an obstruction to his selfish enjoyment. A generous man sees in the same things outlets for the refreshing and fertilizing streams of his soul. A simister spirit can find faults everywhere and in every being, even in saints, in martyrs, in apostles, and in Jesus; and there is no human being living so utterly worthless that a truly Christian man can find nothing in him to love.

Let us not judge the world and men by what we see in them, but by that judge ourselves. If all things seem yellow, we have jaundice. If we see all the fautts and none of the beauties of our fellowmen, we may be sure that something has gone wrong with us. If we see only what we may pervert and destroy, we are like the devil; if our eyes seek and find something in every soul which we may make the field of operations for that soul's uplifting and sanctification, we are like Jesus.

For the Advocate.

North Carolina Methodist History.

BY REV. M. H. MOORE.

MR. EDITOR: I have been examining, during the past few months, the advance sheets of Mr. John H. Wheelers "Reminiscences and Memories of North Carolina and Eminent North Carolinians."

From the matter contained in these advance sheets and from the table of contents given. I am pained to see that Rev. Dr. Deems is the only Methodist divine accounted worthy of a place in this work. Episcopal Bishops and clergymen, Presbyterian and Baptist ministers are duly noticed. This is very well, but I could not help asking, as I perused these pages: "Where are Moses Brock, Hezekiah G. Leigh, Peter Doub, William Class, James Reid, Numa Fletcher Reid, and Thomas G. Lowe? Have Asbury and Coke and Whatcoat and Pilmoor and King and Shadford and Dromgoole and Easter and Dickens and Tunnell and Bruce and Ellis and Hull and McGee and Ormond and Dougherty and Nolley and O'Kelly and Jackson and others left no foot prints in North Carolina?" Yea, verily they have. And in every nook and corner of our grand old commonwealth, from the mountains to the sea-coast, they are to be found. Foot prints stained with the blood of martyrdom, foot-prints made amid falling tears, foot-prints that storms can't wash away, but which, as eternal as the ocean and as unchangeable as the mountains, will stand for the world's review in the Day of God.

It has been the great work of the writer's life, so far, to put on record what these men have done for our country. By the side of the men who took their lives in their hands and went out into the primeval forests and preached the first sermons and built the first Churches, how insignificant do the politicians and College Professors, to whom honorable place in history is given, appear!

I want our people to know what the Fathers of our Church have done for North Carolina and for the South. And so my book "Sketches of the Pioneers of Methodism in North Carolina and Virginia" was written. Without reward, or hope of reward, days and months of incessant toil were given to place on record, in life like colors, the portraits of our hero-dead.

Of course it is gratifying to me that the book has received the unqualified endorsement of some of the highest literary authorities on this continent. But that is not all. I want to see it put in the hands of every Methodist family in the State. It is sold to the preachers at precisely the cost of printing and binding, and I call upon them to help me to carry out my object in writing the book. Besides those that the publishers have sold, I have myself sold to my personal friends 364 copies. But I am not so situated that I can go out and present it to the people at large. Our preachers and laymen, friends, must do that. As I have no pecuniary end to subserve further than a desire not to lose anything on the venture, and putting the book at cost to all who will act as agents, I have no delicacy in making this appeal to my brethren, and I await their responses.

Mt. Airy, N. C.

Raleigh Christian Advocate

RALEIGH, N. C., - - - FEB. 25, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Good News From Dr. Hudson.

It rejoices our hearts, as it will many hearts in North Carolina, to learn that Dr. Hudson is convalescing, and is hopeful of a speedy recovery. A letter received from Sister Hudson has been a source of so much joy and gratification to us that we take the liberty to give it to our readers. Here it is:

SHELBY, N. C.,
Feb. 19, 1885.

DEAR BRO. REID:—With a glad heart I hasten to tell the good news of my dear husband's convalescence. He is decidedly better, and his physician is now quite sanguine of his recovery. Thus, after eleven long, weary months of patient suffering and prayerful waiting and watching, the storm-cloud is dispersed, and a merciful Father shows a smiling face. To Him be all the praise! Mr. Hudson is now very hopeful, and anticipations of future usefulness in his Master's service, and of again meeting his loved brethren, contribute much to his consolation. He hopes to write to you very soon.

Yours truly,
MRS. H. T. HUDSON.

Let the Sister be Heard.

DEAR MR. EDITOR: May I intrude long enough to prefer a request? It is this: Will you not kindly write a short article on "long winded preachers" for the next ADVOCATE? And may I be so impertinent as to suggest that you head the article in such a way as to instantly attract the attention of every minister, for in so doing, it may happily attract the eye of a certain minister who, *inter nos*, will ruin himself with his new people, if he continues to keep his congregations sitting in church *two hours* at a time. This is written with a pure motive. Don't pass my request by with silent contempt, because I give neither my name nor my post office. I never before wrote to *so august a being as an Editor*, and I have a bashful desire to be known to you only as

"A METHODIST SISTER."

The above is from one who has a right to be heard. Let everybody whom "the cap fits" put it on. Our good sister has written the "short article" for us. Whenever the women "set themselves" to do anything the men had as well yield at once, and if the women are going to declare war on the "long winded preachers" they had as well cut their sermons half in-two right away.

But, seriously, does not this good sister express the sentiment of nearly all the laity? Do not a great many preachers weary their congregations and impair their own influence by making the services too long? Long prayers, and long lessons, and long hymns, and long sermons, deplete a great many congregations. It will not do to argue that they will listen two hours to a politician and complain of a sermon the same length. They do not hear political speeches two or three times every week; if they did, they would soon grow tired of them. There are many advantages in preaching short sermons. If it is a dry sermon it is soon over. If it is a good sermon it leaves the people anxious to hear more from you, and when you preach again they will come.—It gets you in the habit of condensing; and we might give many other reasons.

But, finally brethren, make a note of the fact that the most successful preachers, in almost every case, preach short sermons. We never heard a congregation complain of seemons being *too short*—we have heard very many complain of long sermons. Better hear and heed what this "good Methodist sister" says.

Temperance Text Books.

The student of political economy who fails to recognize the fact that the liquor traffic is doing more to hinder our temporal, as well as our spiritual prosperity, is very short sighted, and is not competent to grapple with the great questions that present themselves in the efforts made to advance our civilization and elevate our people. The liquor traffic is doing more to degrade our people and keep them down than any other one thing, and the statesman who walks around the fact that the law must do something for our protection from this giant evil, is not the man to grapple with the great problems in state and national legislation.

Something must be done to loosen the grip of this monster upon the throat of our people, or our life will soon be gone. Several of the states have enacted laws providing for instruction of a temperance character in the public schools. They provide that text-books shall be prepared and placed in the schools, teaching physiology and hygiene with special reference to the effects of alcohol on the human system. The friends of temperance in Pennsylvania have been moving rather quietly, but with much vigor, in this direction, and have a bill of this character before the legislature at this time, with good prospect of securing its speedy passage. A dispatch from Harrisburg announced that there was scarcely a show of opposition to the measure in either house, and that it is certain of success.

Here is the place to begin the application of the remedy, with the young. Let temperance text books be put in their hands and let temperance literature be "sown knee-deep" over the land. The students of political economy, the statesmen and the christian people of this land must look this great evil square in the face and set about to correct its blighting and destructive work.

The University Appropriation.

The Legislature has, or will appropriate to the State University, $13,000 annually in addition to what it already gets. This will give the University, annually, from the State treasury a little over $27,000, which, added to tuition fees, will make the annual income of the University a little over $33,000. This appropriation was in accordance with the sentiment of a large number and a good majority of the best members of the Legislature. It was fought vigorously by several prominent members of the Legislature. After a full and fair discussion, however, the appropriation was made. There are no free scholarships and no free tuition provided for further than those already provided for in what is known as the county student system.

Now, just a word to those who are concerned, if they will pardon our presumption in uttering it. We want to see harmony between the University and our denominational colleges. To secure and retain this the University must be lifted out of competition with these colleges. It was a plea urged in securing the appropriation that the University wanted to be *a University sure enough*. As it now is, a boy can leave one of the denominational colleges, after completing the junior class, and go into the senior class of the University and graduate in one year. Boys in preparatory studies have been freely admitted to the University; so that it has been in competition, not only with the colleges, but with the preparatory schools of the State also. As long as this state of things continues there will be trouble.

To obviate all trouble we would suggest that the University abolish its preparatory department, then let the Legislature abolish the system of free county students, we do not doubt but that this is being abused in many instances; then let the University enlarge and elevate its curriculum and standard of scholarship so that the colleges may become its feeders—then there need be no clashing of interests, and harmony in all desirable quarters will prevail. We trust that such will be the policy of the University, and we shall hail with pleasure the day when all strife, and all causes of strife, between our educational enterprises in the State shall cease, and when all shall be set far along on the highway of prosperity.

Visiting the Poor.

There is much truth in the following paragraph from the writings of Joseph Cook: "In every great town there are six or ten strata of society; and it is, one would think, a hundred miles from the fashionable to the unfashionable side of a single brick in a wall. Superfluity and squalor know absolutely nothing of each other, such is the utter negligence of the duty of visiting the poor in any other way than by agents. I do not undervalue these, nor any part of the great charities of our times; but there is no complete theory for the permanent relief of the poor without personal visitation. Go from street to street with the city missionary or the best of the police; but sometimes go all alone, and with your own eyes see the poor in their attics, and study the absolutely unspeakable conditions of their daily lives. Live one day where the children of the perishing poor live, and ask what it is to live there always. I know a scholar of heroic temper and of exquisite culture who recently resolved to live with the poor in a stifling part of this city (Boston), and who, after repeated and desperate illness, was obliged to move his home off the ground in order to avoid the necessity of putting his body underground. You cannot understand the poor by newspapers, nor even by novels."

True knowledge of the poor must grow out of actual contact with them. You may read of cases of destitution and great suffering until the heart grows sick, but you will have no real conception of their condition until you go into the invalid dens of poverty and vice; or the hovels of the unfortunate where disease and poverty dwell together. There you will see the consumptive widow, thinly clad, shivering with cold, with an empty larder, and children crying for bread. Again, you will see the aged who have seen better days, with their aches and pains, with a cheerless hearth-stone and in utter destitution.—Such want and suffering none will ever fully appreciate until they go and see for themselves.

Wealthy Christians can only be educated in the most Christ-like of graces by coming in contact with the poor, and they who refuse to enter the appointed school lose much themselves and cause the poor to lose much.

More would be given in charity if it were given personally, and it would be more wisely distributed and more greatly appreciated. The kindly word and sympathetic look would cheer the heart more than the bread and the clothing. The way in which a deed of charity is performed often gladdens the sorrowing heart of the poor more than the deed itself.

We are glad to know that many of our churches have visiting societies connected with them, but there are not as many, nor are they in as flourishing a condition as they should be. The few generally do all the work. And too often is it the case that this part of the work of the church is turned over entirely to a few ladies. These sisters of mercy, who are willing to go, and do go, among the poor, are relieving much suffering. But why not the gentlemen too? There are men in all our churches who have the time if they would only use it. And how much better and happier would they be. We know a man in this city who, for several years, spent much of his time visiting the poor and praying with them, and none but they and God knew how much he did to relieve their sufferings.—We know some ladies of wealth and culture who periodically take their carriages, and with their pastor, go to the homes of the poorest in their church and the community. These noble ones are laying up treasures in heaven and cheering sorrowing hearts here below.

To give up an evening party in order to make a call in the slums may seem to be insane advice, but we are sure the one who would do it would enjoy the evening more and accomplish more for suffering humanity. No one ever complains of time being dull who spends his strength in relieving human need for Christ's sake. As one has said: "Gratitude for our own favored lot is excited by the inspection of a hospital, a work-house, or the squalid dens where poverty herds with vice." Personal visitation, with good things for the poor, is good all round. It blesses him that gives and him that receives. In that GREAT DAY, when Christ shall come in his glory, he will welcome the righteous by saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And when the righteous enquired of the Master as to when they did these things, he replied: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

We have the cities and country with their sorrows, and the church with her heaven-born love. Shall the church be recreant to her duty and fail in her mission? We all answer, no. Let her, then, in her membership, go forth as loving messengers to relieve the hungry, feed the poor, and gladden sorrowing hearts.

B.

Short Items of Special Interest.

— The Mayor of Charlotte has forbidden the sale of the *Police Gazette* in that place. Sensible Mayor!

—A bill prohibiting base ball playing on Sunday, and making it punishable by a heavy fine, was passed a few days ago by the Arkansas Senate. Good!

—Henry Bergh, of New York, says he has in his possession will bequeathing half a million dollars to the Society for the Prevention of Cruelty to Animals, and the Society is already self-sustaining, although its annual expenses amount to $20,000.

—Sharon O'Neill offers $10,000 in O'Donoran Rossa's paper for the body of the Prince of Wales, dead or alive, and it is stated that there is no law in New York to prevent such publications. There ought to be. The press has a little too much freedom, we fear.

— The latest "strike" is that of a dozen school boys in Worcester, Mass., and their refusal to return to their studies unless allowed "three afternoons in the week with permission to attend the theatre, skating rink and billiard hall." They need a little "striking" at home, as well as in the school-room.

— A District Convention of Sunday school workers is called by the Executive Committee of the International Sunday-school Convention, to meet at Lake de Funiak, Fla., on the grounds of the Florida Chatauqua, on Wednesday and Thursday, March 11th and 12th. All Sunday-schools are requested to send delegates, and to notify C. C. Banfill, Lake de Funiak, Fla., of their appointment.

— The Minutes of our Annual Conference have been sent to all who ordered them. Let those who have not received them make inquiries at their Express, or Post offices and if, then, they do not get them, notify D. W. Bain, Raleigh, N. C. A few copies are still in the hands of the Secretary, and parties desiring more had better order at once. Price $1.00 per dozen by Express and and $1.27 per dozen by mail.

— We see it stated that three Mormon Elders are preaching in Rutherford County, N. C., near the South Carolina line. They brought with them twenty-three converts from Rock Hill, S. C. They are holding meetings and preparing to build a church. There is considerable excitement in the community, and the Elders are threatened with prosecution. A little legislation on this subject would not hurt.

— Gilderoy makes the following suggestion in the *Nashville Advocate:* "It would be a good thing if our Bishops, at their next meeting, would so arrange their plans as to have the Annual Conference meet on Thursday instead of Wednesday. This arrangement would allow the preachers and lay members in most of our Conferences to leave home on Monday and reach the seat of the Conference by Tuesday morning. It would do away with most of the excuses for traveling on Sunday. It would allow two full days for the examination of the five classes."

— A meeting of interest to all temperance people will be held at the Florida Chatauqua, Lake de Funiak, Fla., on Tuesday and Wednesday, March 3rd and 4th. Among the speakers announced are Hon. J. N. Stearns, of New York; Col. Geo. M. Bain, of Louisville, Ky.; Gen. Clinton B. Fisk, of New York; Rev. W. W. Hicks, of Florida; Rev. C. H. Mead, and Bishop J. M. Walden, D. D., LL.D., of Ky. All the meetings are to be held in the new Tabernacle on the Assembly Grounds. To engage rooms, or inquire about rates, write to C. C. Banfill, Lake de Funiak, Florida.

An Hour With Other Editors.

— Rev. Jno. E. Edwards has an excellent article in a recent number of the New York *Independent* on the "Religious Culture of the Slaves Before the War." He sets us right on that question.

— The *Worcester Gazette* says that the common-school system introduced into Utah by the various religious denominations, is slowly but surely undermining the system of polygamy.

— The *Methodist Recorder* truthfully says: "The assaults of an open enemy are less to be dreaded than the insinuations of a pretended friend. The one places you at once upon your guard, while the other seeks to accomplish his purpose before he excites your suspicion."

— The *Wesleyan Advocate* copies our editorial on "More Manliness in Demand," and compliments us by saying: "Then you hit it, brother Reid; a good square lick straight from the shoulder. We will reprint you every time you do that way." We are glad to have endorsement from such a good quarter.

— Says the Alabama *Advocate* about the location of a parsonage: "Every church should have an eye to these things in locating their preacher's home. Remember these rules: 1. Get a good location in a good community, near a good church, a good school, with other advantages mentioned in this article. 2. Build a good house, get a good plan, make it attractive, make it comfortable. 3. Keep it well supplied with the necessaries of life. Remember, a poor pantry makes a poor pulpit. 4. It will not be hard, then, for you to get a good pastor and keep him."

— The *Moravian* makes the positive assertion in regard to Christian workers, that in most churches "about nine-tenths of the work is done by less than one-tenth of the members. This is not because this working one-tenth prefers to do so disproportionate an amount of labor; far less is it because it is its duty to do it any more than it is the duty of all the rest of the members, but because the other nine-tenths refuse to do their duty, and so force the few faithful ones to do it for them.

— The New Orleans *Advocate* remarks: "If the brother who gets so very mad because his communication is not published could only know how much harsh criticism and depreciation he escapes, his wrath would be changed to joy. The rejection of a manuscript is a trial of faith—too much for some, as we have reason to know. We exercise our best judgment, realize the difficulty and delicacy of the task, in making up the paper. Possibly some articles are published less meritorious than others that never see the light. But editors are not infallible. They can only promise faithful and impartial work."

Paragraphic Personals.

— Moody is to hold meeting, Louisville, Ky., this month.

—Bishop Hargrove took an active part in the recent revival at Huntsville, Ala.

— Jefferson Davis made a speech at the reception of the old Liberty Bell at New Orleans.

— Joseph Cook opened his course of Monday lectures in Boston with some very strong strictures on Mormonism.

— Father McNamee, identified with the Reformed Catholic Church movement in Brooklyn, N. Y., has been immersed, and will enter the Baptist ministry.

— Rev. Sam Jones, of whom Rev. Geo. G. Smith gives such a graphic pen picture in his letter in this issue, after closing a very successful meeting in Huntsville, Ala., is now in Charleston, S. C.

— Rev. T. D. Witherspoon, D. D., LL.D., of Kentucky, has been elected President of Davidson College and W. S. Graver, of Virginia, was elected professor of Greek.

— The Commencement Address before the Alpha and Delta Societies of Kings Mountain High School in June next will be delivered by the Mr. Thomas Dixon, Jr., of Cleveland Co., N. C.

— The Salem (Va.) *Register* says that a letter has been received in that city from Bishop A. W. Wilson, saying that his health is so much improved by his trip to the Hot Spring, Ark., that he will be in Salem the second Monday in May to attend the Baltimore Conference.

—Bishop Parker will preside at the approaching session of the Baltimore Annual Conference. He expects to spend the Sunday before the session begins at Salem, the seat of the Conference. The Baltimoreans are like him.

— Our thanks are due for a copy of the Report of the Finance Committee of the N. C. Agricultural Department for the years 1883-4. This excellent report was prepared by two splendid buisness men, namely: Wm F. Green, of Franklin, and Jno. Robinson, of Anson.

— Heny Ward Beecher was announced to lecture in Chickering Hall, New York, one evening recently, but there were only about fifty persons present; and these were dismissed without lecture, and the money returned. The Free Trade Club of New York is going to take care of the old man, though. They are to give a dinner at Delmonico's on the 26th of February, in compliment to Mr. Beecher, and we notice that, among others, Hon. Z. B. Vance and State Senator Conner have been invited to respond to toasts at the dinner.

— Dr. Talmage is getting a little notoriety in New Jersey. He said something sometime ago in reference to the Speaker of the New Jersey House of Representatives—something about his swearing and blasphemy. The Legislature took it up, and, after giving Talmage all the notoriety he could have asked, and after roundly abusing him in open session, concluded to drop the matter as unworthy of notice. Strange that after noticing it so much they should conclude not to notice it!

— We are glad to note that our old countymen, Senator Johnston, Col. Glenn, and Col. Galloway, of Rockingham county, are demeaning themselves so well and taking such fine positions in the Legislature. Any county may well be proud of such a representation. Of Col. Galloway the *Evening Visitor*, of this city, says: "Mr. Galloway, of Rockingham, of the House of Representatives, is a humorist of the most approved kind, while on proper occasions, he can assume all the gravity needed. He is especially watchful over the money chest of the Treasury, and an unrelenting foe to any and all violations of the Constitution. He is a safe member."

Rev. O. A. Fisher, one of the veterans of our Methodism in Texas, has been called from labor to reward. He is said to have been a great builder of churches, and over the territory of his itinerant toils there are left memorials of his Nehemiah enterprise.

News in Our Conference.

—The Piedmont *Press* says: "Rev. M. L. Wood, D.D., is one of the ablest divines in the State."

—The Davie *Times* says that Rev. John W. Floyd, who rode the Mocksville circuit 38 years ago, was in that village recently.

—In publishing the reports of auxiliary societies recently, the printer got Newton for Newbern. That is too bad and the printer ought to be "corrected."

—Rev. E. Pope, of Elevation, occupied the pulpit at the Methodist church morning and night, Sunday, and preached two impressive sermons.—*Smithfield Herald.*

—Rev. W. W. Rose preached at the Methodist Church Sunday afternoon at three o'clock. It was a splendid sermon and Mr. Rose is doing a good work on this Mission.—*Scotland Neck Democrat.*

—Rev. V. A. Sharpe, writes: "As it will not be in order for all to speak at once, I take the opportunity to state that Trinity College District Conference will be held at Concord, on the Uharrie circuit, embracing the third Sunday in July. You, Mr. Editor will not only be welcomed there, but you are most cordially invited to come."

—The first Quarterly Conference, M. E. Church, South, [Albemarle circuit for 1885], was held in the M. E. Church, in Albemarle, last Saturday. Rev. Dr. W. H. Bobbitt, D. D., P. E., was present and presided over the meeting. There was a good attendance of the official brethren, and the Conference was pleasant and beneficial throughout. Mr. James Lowder, a very pious worthy and talented young man, and a member of Norwood M. E. Church, was licensed to preach the Gospel. On Saturday at 11 o'clock a. m., Sunday 11 o'clock, a. m., and Sunday night, Dr. Bobbitt preached able and interesting sermons to large, and appreciative congregations. Rev. Dr. Bobbitt is just the man to follow in the wake of Rev. Dr. Black. The financial report of the circuit was very good; about up to the quarterage.—*Stanley Observer.*

—The new administration giveings fire satisfaction to all. Every thing around Trinity seems to have a new appearance, and the vigorous spirit of the new faculty inspires every one with hope. New furniture has just been received for the preparatory department and recitation rooms, and that department will now be as good as any in the State. Improvements about the College are being made every day. Prof. Heitman is a good manager. He has a place for everything, and everything is in its place. Every member of the faculty is good in his department, and well understands what he is teaching. Trinity will now move on to accomplish the work that was intended for her to do by her illustrious founder. She will succeed now. Parents you need hesitate no longer. Send on your boys. *Trinity Department, N. C. Educational Journal.*

A Correction.

BRO. REID:—There is in an error in the minutes which I regret. Mrs. Mary F. Peterson, of Yanceyville Ct., Hillsboro District, gave me three dollars for centenary purposes, one for missions, one for education and one for Church extension, and I so reported to the Treas. Bro. Webb. After Conference I noticed there was nothing credited to Hillsboro District, for Church Extension on missions, and called attention to it, but the *blank* still remains. Justice to myself and the sister making the donation requires that this should be published,

Yours truly,

V. A. SHARPE.

Another Correction.

BRO. BAIN—I see in your finance exhibit as published in the minutes, that the Concord circuit (of which I was in charge) was left out and also the report made by me. I certainly made the report and paid over the money to the proper places; the cause may have been an oversight of yours, or neglect, or oversight of the Secretary. I wish you to look into the matter and have the correction made in the ADVOCATE, or in some way to satisfy the people on my circuit, that the report was made by me, and money paid over as the Conference required, as it is, it places me in a very unsatisfactory position, and as the report may have been misplaced, I will report again just as I reported at Conference:

Bishop	Assessed	$8.70	Paid	$8.70
P. E.,	"	72.50	"	66.77
P. C,	"	530.00	"	479.40
Con. Col.	"	36.98	"	24.30
For. Miss.	"	98.60	"	26.00
Do. Miss.	"	32.63	"	25.40
Church Ex.	"	22.11	"	9.60
Trinity Col.	"	11.89	"	13.10

I hope you can make the correction satisfactory without much trouble, am very much pleased with the minutes, with that exception.

Yours truly,

Z. RUSH.

For the Advocate.

Cheering News From Trinity.

We are rejoiced to get the following note from Prof. W. T. Gannaway: Trinity is gathering up her strength again, the new organization is working admirably, and both professors and students mean business. The Chairman of the faculty has the reins well in hand, and complete order and harmony prevails. The preparatory department is now fully equipped with first-class furniture and other necessary facilities for instruction, and with Prof. English at its head, offers the very best inducements for liberal patronage. Such a preparatory must necessarily possess superior advantages from its close connection and contact with college life. The other new professors are faithful and efficient, and each ambitious to elevate the standard of his profession.

During my connection of more than a quarter of a century with this institution, I have never seen professors or students better satisfied or more in earnest. The outlook is encouraging, and with Methodism as a unit, earnest and active in its behalf, the future of Trinity is assured. The church cannot undertake a nobler enterprise, nor bequeath a better inheritance to her children.

The Committee of management are doing a generous, a noble work, and we feel assured that the new impetus and increased vitality they have already imparted to the college, will meet with most liberal encouragment and determined support.

For the Advocate.

From Greenville Station.

Many of our preachers will remember that until quite recently, Methodism in the town of Greenville, has had a hard struggle to keep its head above the wave.

A few men and women, some of them were in the church, but some only bore the name of Methodists, such as B. W. and Henry W. Brown and their families, Frank Johnson, Sister Pierce, Dill, Hoyt and a few others (some of them members, but some not) stood sentinel for a long time, and fed the servants of God, while they were sowing the seeds of the Gospel, and casting the bread of life upon the waters. Finally under the sunshine of God's grace, and the genial influence of the Rev. L. L. Nash, the seed began to germinate, and quite a number of the best citizens of Greenville were brought into the Methodist Church. Since his day, through the labors of Bros. Hoyle, Holden, Griffith and others a few more have been added to the little flock, so that now we have some over one hundred, besides considerably over that number of young people and children in the Sabbath-school, in tuition for future usefulness in the church. We have also now, instead of an old, dilapidated building called a church, a good, comfortable house of worship, large and fine enough to hold our congregation for some years to come; we have also a comfortable parsonage, I have lived in better, but both this and the Church in which we worship reflect great credit upon Bro. Nash, to whom we are greatly indebted, in connection with the people whom he served. Considering all the circumstances, we are bound to say, well done.

At the close of Bro. S. V. Hoyle's pastoral connection with the charge here, which lasted for two years, next succeeding Bro. Nash, and a little over one year ago, Greenville was made a station, and I was appointed by the Bishop as preacher in charge; when I came, I found a small station with a debt of nine hundred dollars or more hanging over them for the Church and parsonage. The preacher's family to support, with an assessment of seventy or eighty dollars for the Presiding Elder, and over two hundred dollars for Conference collections to raise. I confess that the prospect to me, looked a little gloomy. But the Stewards went to work with a will, and while our Conference collections were very small, far below what we were assessed, yet altogether, our report stood up something over thirteen hundred dollars, over twelve dollars per capita, I think.

And now I am happy to be able to say, that we have just about wiped out the whole debt, which gives us a showing of nearly eight hundred dollars in a little over twelve months. I think we are now about ready for the blessing of God in the shape of a glorious revival of religion.

May God bless our people of Greenville. We request all, especially the preachers who have labored and planted seed here, to join us in a hearty *Amen* to the prayer thus offered. Brethren pray for us.

C. M. ANDERSON.

For the Advocate.

From Carthage Circuit.

Thinking a brief note from Carthage circuit would be acceptable to your readers, and especially those preachers who have served this work, I give these points:

We have now 823 members, an increase at every church since this date a year ago. Yet for the first quarter, just ended, we reported more members removed than received, the reason is Church Conferences were held in January, and the names of a good many members who moved off years ago were dropped, according to the discipline. We have a church near ing completion at Cool Springs, a kind gentleman gave us about three acres for a site, and gave us a deed to it. The building has been erected thus far by voluntary labor and offering, without taking up any public collection. We have a Ladies Aid Society at Carthage which proves its title to life by being fruitful in good works, they keep an eye constantly on the condition of Church and parsonage, and needed repair or improvement is attended to by them; they never keep a very full treasury, but thanks to their fidelity, there is always something coming into it, and when they have decided on their next object of improvement, they only have to wait and be faithful, and in due time they have the funds. The other day they overflowed the ordinary bounds and made a handsome present of a cloth coat to their preacher and a new hat to their Presiding Elder.

Our first Quarterly Meeting has been held. Bro. Adams filled his place very acceptably to us all. The stewards attended to their important work of a first Quarterly Conference, and we elected delegates—men who, we thought would go to the District Conference. We hope we now have all sails set and trimmed for a prosperous year. We ask the prayers of the AEVOCATE and its readers. In conclusion a digression: It was the writers privilege to attend recently what rarely takes place, a golden wedding. Mr. N. R. Bryan and his excellent Christian wife, both of whom are held in grateful remembrance for Christian hospitality by quite a number of our preachers who have served Jonesboro circuit or visited the community, have, in the providence of God lived fifty years of wedded life together. On the anniversary day, (12th inst.) the family and connection to the number of forty-three gathered at the old homestead, and without any set form or studied compliments celebrated the day by being present and letting the occasion make its own suggestions. That day fifty years ago was frequently the subject of conversation, many things, it pleased the aged couple to recall, and the younger ones to hear, were talked over, even the Sunday before the far-past wedding-day was spoken of, but not a full exposure was made of its treasures sacred to them. The modern wedding was made to subserve this golden day in one feature: Presents, expressive of love and appreciation, were made. It was impossible for such a day to pass for that Christian pair without some religious feature. Family, devotion with prayer and song closed the day. Two thoughts came to the writer: what a blessing to contemplate the increase of this aged couple in a land of Christianity rather than of heathenism. Again, there is another "whole family in heaven and earth." There is a "household of God." There is to be another great family gathering. Kind reader, do you belong to the family? Will you be at the gathering?

W. B. DOUB.

For the Advocate.

From Dan River Mission.

I left my home in Guilford county, N. C., on Friday the 6th of Feb. 1885 to fill my second appointment on the Dan River Mission. After visiting the families of Bros. Wright Moore, Jones. Colley, Wm. Southern, Reynolds and Jno. Tucker on the evening of the second day after leaving home, at early candle light, according to previous appointment we found ourselves at a school house called Sardis, where we found a large congregation and had a refreshing time. Sabbath morning at 11 o'clock I reached Zion, and found a large congregation of people there. I tried by the help of the Lord, to preach from 1st Kings, fifth chapter and fifth verse. The Spirit of the Master was with me; when I closed I told them that I wanted to raise money to finish the church, that brother Southern had contributed liberally, and without further ceremony I asked Bro. L. Gant to wait on the congregation, and inside of ten minutes he reported to me forty dollars, and said that he would furnish the paint and oil and paint the house, and in addition to all that, another Bro. Gant who is a merchant and lives at the old Rocky Springs, whose christian name I have forgotten, said he would furnish the seats, and several others told me as soon as they sold their tobacco they would contribute. So you see we really did raise more than one hundred dollars; so I repeat that they are a willing and liberal people and stand ready to do their duty on all occasions. We will let you hear from us again when we get every thing complete.

I shall preach at Linville schoolhouse on said mission, in Forsyth Co., on the 4th Sabbath in Feb. 1885, and ere long you may expect to hear from us up there, we are going to build a church, no mistake. I know those people, I have been among them. Look out, the mission will come out all right yet, as I verily believe.

R. M. STAFFORD.

For the Advocate.

About the Minutes.

I am in receipt of the published journal of the late North Carolina Conference. Allow me to congratulate all concerned on the publication of this very neat and generally correct document, containing so much valuable information essential to the intelligence and piety of the church. Our worthy Secretary, the editor, deserves the highest commendation for having brought out the neatest, fullest and most accurate journal we have ever had published. Few persons have a correct idea of the pains-taking labor required to edit such a work. This has been done too in the midst of other pressing engagements. I am sure it has drawn heavily upon his time and strength. For all this he expects and receives no compensation except what he finds in the consciousness that he is serving the Church and its Head. The only mistake I notice in the body of the minutes is the marking as absent a lay delegate, from Shelby District, who was present during Conference.

But in referance to the memorial page, containing the names &c., of the dead of the Conference, as might have been expected, there are some deficiencies, mistakes as to dates, and typographical errors. In future these can for the most part be supplied. Henry Speck died in Lexington and was buried in the village cemetery where his grave is marked. Joseph W. Jeter and Joseph L. Nicholson should be James in both cases. Thos. Jones died in 1857, not 1837, Marcom L. Langlass should be Malcom L. Douglas. S. D. Bumpass was born in Orange Co., James Patterson died in Iredell, C. C. Dodson died in 1884, J. H. Guinn died in 1884, in Rockingham, not Winston. There may perhaps be a few other defects in this line. If all brethren who have access to sources of information will aid, this memorial catalogue can be easily perfected. To me it is a very profitable and interesting exercise to read the names and call up recollections of these veterans, some old, some young, men of sterling piety, devotion and zeal, who have finished their course and kept the faith. My faith gets a firmer hold on Christ and I feel greatly strengthened in the Lord. In the forty-eight years of our existence as a Conference more have died than constituted the original panel. Of the men who answered the roll call of the first Conference only six are now members; three of them are superannuated; three doing efficient work. Two others are members of the Virginia Conference: Dr. C., who is infirm, the other is Dr. Edwards, whose facile and vigorous pen so frequently enlivens the pages of the ADVOCATE.

T. S. CAMPBELL.

For the Advocate.

A Trip to Greenville.

DEAR BROTHER:—Some business matters recently called me down to Beaufort county, and having to pass through Greenville, I enjoyed the pleasure, in company with my wife, of a visit to my old charge, in that place. No one can tell, (except those who have enjoyed the pleasure,) what a treat it is for a preacher to return for a few days to a field of labor after a few years absence. Greenville is one of the most prosperous towns in North Carolina, it has doubled its population in the last few years, and more than doubled its business. It is destined to be a considerable place. Our Church there commands a large following, and has a bright future. Bro. C. M. Anderson is the pastor, and his people pay him the highest tribute of praise, for they all say, "he is a good man." I hold that nothing higher can be said of us, unless you add, "and full of the Holy Ghost and faith." The church in Greenville has recently paid all its debts, and now has a splendid church, a good parsonage and a whole-souled people, and a flourishing town to work in and for. What more is necessary to success? I answer nothing but consecration on the part of preacher and people, and success is certain.

The school located there by the District has gone into the hands of three enterprising citizens, who have about completed a splendid house, and will open a school next fall. Methodism has taken deep root in Greenville, and will flourish. Allow me to return my thanks to my dear friends there for their many acts of kindness to us. May God bless them in all things.

L. L. NASH.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

This (Saturday) will be a memorable day for the people of Washington, and for the thousands of strangers within her gates. The National Monument, erected to the memory of Geo. Washington, was dedicated with becoming pomp and ceremony. The massive memorial has been slowly growing toward its apex for thirty-six years. To-day prayers were offered for it, patriotic music was discussed about it, flowers of rhetoric were strwn over it and wreathed around it, and it was formerly pronounced a finished work. It is the noblest monument ever reared by man to man. It exceeds the pyramids in height, as well as all monuments of ancient or modern times, and it transcends them all in the moral grandeur of the sentiment that reared it and in the character it commemorates. When the corner-stone was laid in 1848, the orator of the occasion, Hon. Robert Winthrop, said in his address: "Build it to the skies, you cannot outreach the loftiness of his principles; found it upon eternal rock, you cannot make it more enduring than his fame; construct it of the peerless Parian marble, you cannot make it purer than his life; exhaust upon it the principles of ancient and modern art, you cannot make it more proportionate than his character."

A grand stand decorated with flags, streamers, and bunting had been erected at the base of the monument. On this the President, Congress and invited guests, distinguished and otherwise, to the number of about fifteen hundred, assembled to hear the speeches. At their conclusion, the immense procession which had been arranging for hours to fall properly in line, proceded to march to the Capitol, marshalled by General Sheridan. Members of Congress rode in carriages and all the aids representing states and territories, were on horseback. Brass bands were scattered along in the line at intervals, there were various battalions of military, many civic organizations and companies of secret orders, notably the Freemasons. All these bodies, with their bright uniforms, floating banners and gorgeous regalia, marching to the strains of patriotic airs, presented a stirring spectacle.

Nearly every grand lodge in the U. S. was represented in the parade. During the progress of the march to the Capitol, batteries of artillery, stationed respectfully, at Fort Myer, the Navy Yard and in the White Lot, near the monument, fired simultaneously, a salute of one hundred minute guns. At the Capitol the ceremonies assumed a more exclusive character. Of course the whole world could not get into the Hall of Representatives. Its capacity was adequate for only about two thousand people. So Congress, and its families and guests and friends including the Diplomatic corps, the Justices of the Supreme Court, Ex-Senators, Cabinet officers, Ex-Cabinet officers, the President, and last but not least, the surviving kith and kin of the Father of his country, entered, and the doors of the Capitol were closed to those who had no tickets. There are thirteen descendants bearing the name of Washington. Having been assigned to places on the floor in the Hall, they came in a body, and sat together in a row. It is a little remarkable that the number should correspond with the thirteen original colonies. The favored two thousand people heard an oration read, which had been sent by Mr. Winthrop, the orator of the laying of the corner-stone being still too feeble to appear in person. They then heard an oration by Hon. John W. Daniel, Congressman elect from Virginia. It was splendid. There was music by the Marine band composed expressly for the occasion. There was first an opening prayer, lastly a benediction, and the distinguished assembly dispersed. To-night, in the monument grounds the display of fireworks was very elaborate. It included fifty numbers, embracing bomb shells, boquets of rockets, flights of meteoric balloons, and fountains of fire. Among the set pieces was a dolphins fountain, composed of two golden dolphins supporting a basin in diamond lace work. From this a life size figure issued, holding an urn, from which issued a stream of silver fire and spray. There was a representation of Niagara Falls, seventy feet in length and fifty feet high, another of the Goddess of liberty, and an equestrian statue of George Washington above which hovered the American Eagle.

The time of Congress is now being consumed with the appropriation bills. The Senate has agreed to the House amendment to the Post Office appropriation bill reducing postage on newspapers from two to one cent per pound. Everything is looking forward to the Inauguration.

Washington, D. C., Feb. 21st, 1885.

Receipts by Mail.

T. A. Haithcock 2, L Phillips for W E Paschal 2, J W Carr 3, M E Rives 2, L L Nash for Mrs Ada Chery 6, & E C Glenn 2, J T Lyon for L Massey 2, J M McGinn 1, Dr. J F Miller self 2, Mrs. E Finlayson 2, Mrs. R D Holt 2, W F Kornegay 2, Mrs. N R Grainger 2, Dr. W H Cobb 2, and Rev. J F Brogden 1, W S Allen for obit. and sub. 4.58, W W Daniel 2, A J Lawrance 1, J T Lyon for Z Dickey 2, S H Helsebeck for Miss C K Null 2, S P Douglas for T L Mulnix 1, P C Beaman for W J Exum 1, Jas. Dickinson 50c, H W Lindsay 4, Mrs. W T Blackwell 2, Rev. J D Lumsden 2, Capt. L Everett for Rev. N. Mc N. Smith 1, and Mrs. M Smith 2, Rev. S Melton Frost 1, S H Eure 1, Mrs S Banger 2, Mrs. J A Mann 2, L J Hoyle for Mrs E M Dickson 2, James Council for self 2, and for Mrs. W F Sykes 4, S D Hankins for obit 3, and for paper 1, P L Hermon for Mrs. Julia Creech 2, C M Cook for W B High 2, H N Snell 2 J A Ricks 2, and W H May 2, R R Gwyn for Rev. J Minish 1, Mrs M F Douthit 1, Mrs Hardy Whitford 33c, J C Rowe for Mrs A D Stimpson 2, J M Turner 2, and W I Colvert 1, W B North for Mrs. E N Peterson 1, P J Harris 1, W B Hoyle 2, L J Hoyle for M P Gantt 2, Mrs M M Baxter 2, T B Pace self 3, and for O Goodwin 1, Annie B Lee 2.

The Secular News.

—The past week has been noted for large fires. A big fire occurred in Philadelphia, several lives were lost and much property. Charlotte, N. C., had a large fire Feb. 21st. A number of stores and much valuable property was destroyed here, much of it covered by insurance. At this fire Sam Richardson, a colored fireman, ran against Isaiah Broason, also colored, and broke two eggs in the latter's pocket. Bronson thereupon cut Richardson's throat. Richardson walked across the street to a drug store and fell dead in the doorway. Bronson was arrested. Both men had been drinking. Another large fire is reported as occurring in Danville, Va., last Saturday night, four or five houses were burned in the place. One young man, a Mr. Pleblin, was burned to death. There were also fires at Snow Hill and Warsaw.

—Parties desiring to invest in good property in a thriving place will do well to read the advertisement of Messrs Odell in this issue. We know the men, and what they say may be relied upon most implicitly.

—Mr. George A. Minor, salesman for the Messrs. Ryland & Lee of Richmond, Va., called to see us last week. He is travelling through the State selling pianos and organs for this excellent house, and can offer good bargains to parties desiring either a good piano or an organ.

MARRIAGES.

—In Rockingham, N. C., Feb. 20th 1885, by Rev. Frank Sandford, Mr. Elkanah Beck to Miss Mary Deaton.

—In Greensboro, Feb. 12th, by Rev L. W. Crawford, Edwin L. Steele, editor pf the High Point *Enterprise*, and Mary L. Jones, of Greensboro.

—Married on the 18th of February at Faison, N. C., Mr. Jas. A. Westbrook and Miss Henrietta S. Gibbons the father of the bride, Rev. H. H. Gibbons, officiating.

Near Endfield, at the residence of the bride's father, by Rev. C. M. Cook, at 1 o'clock, p. m., Wednesday the 11th inst. Mr. Samuel J. Harris and Maggie A., daughter of Col. D. C. Clark, all of Halifax county, N. C.

DEATHS.

—Mrs. V. E. Hervay, an esteemed lady of this city, died last Saturday in her 57th year.

—Rev. J. Lewis, D. D., a member of the North Georgia Conference, died at the home of his mother, in Sparta, Ga., on the 13th int., after a lingering illness.

—Mr. George Smedes, a talented young lawyer of this city and a son of the late Rev. Dr. Smedes, died in Wadesboro, N. C., last Saturday night.

—Miss Della Leak, of Winston, N. C., and daughter of Mr. David Leak, whose death is recorded in this issue, died in Winston a few days ago, thus soon following her father to rest.

—The Rev. Wm. H. Seat, of the West Texas Conference, died at Goliad, Texas, January 28th. His end was peace.

—Mrs. Lynch, mother of Rev. G. R. Lynch, publisher of the Alabama "Advocate," died in Montgomery, Ala., on the 2nd inst., at the advanced age of 80 years.

—Mr. David R. Leak, of Winston, N. C., died in Belton, S. C., recently, aged 64 years. He was a most excellent gentleman, a member of the Methodist Church, and an active business man.

—The Rev. J. T. Lyon lost his bright two-year old son last Friday from membranous croup. Our hearts go out in warm sympathy to the afflicted parents.

—Rev. W. B. Maness, a local minister in our Church, at one time a member of our Conference, died Feb. 11th 1885, aged forty-six years. He was a good man, one of the purest men we ever knew. A suitable obituary by Rev. M. H. Moore will appear next week.

Appointments.

Wilmington Dis -- 1st Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Wilmington, Front Street,	Feb	7 8
Carvers Creek circuit, at Liberty,	"	14 15
Waccamaw Mission, at Bethel,	"	17 18
Whiteville circuit at Whiteville,	"	21 22
Topsail circuit, at Scott's Hill	Feb 28	Mar 1
Onslow circuit, at Tabernacle,	"	7 8
Duplin circuit, at Kenansville,	"	14 15
Brunswick circuit, at Concord,	"	21 22

Washington District 1st Round.

W. H. MOORE, P. E., Washington, N. C.

Columbia Columbia,	Feb	7 8
Fairfield, Fairfield,	"	14 15
Mattamuskeet, Amity,	"	21 22
Hatteras Mission, Hatteras,	"	21 22
Bath, Pantego,	" 28	Mar 1
Portsmouth & Ocracoke, Ocracoke,	" 28	" 1
Aurora, Aurora,	Mar	7 8
Swift Creek, Swift Creek	"	14 15
Pitt Mission, Berea,	"	21 22

The District Stewards for Washington District will please meet in Washington on the 5th day of March, 1885.

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor,	"	21 22
Pittsboro at Mt. Vernon,	"	28 29
Person,	April	4 5
Lonsburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Altamance, at Salem,	"	25 26
Hillsboro,	May	2 3
Durham circuit, Masseys Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Trinity College Dis 1st. Round. in part.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uharrie circuit, New Hope,		7 8
Franklinville circuit, Franklinville	"	4 5
Trinity College station,	"	21 22
Pekin circuit, Little River,		28 Mar 1
Mt. Gilead circuit, Mt Gilead	Sept.	7 8
Randolph circuit McVernon	"	14 15
Deep River circuit at Maroyues	"	21 22

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, Carthage	Feb	7 8
St. John Station,	"	14 15
Ashpole Mission,	"	19 20
Laurinburg, Caledonia,	"	1 22
Manly Mission,	" 28	May 1
Lillington,	Mar	7 8
Lumberton, Lumberton,	"	14 15
Roheson, Hopewell,	"	21 22

Statesville District-- 1st Round.

L. L. HENDREN, P. E., Statesville, N. C.

Statesville circuit	Feb.	1
Mooresville, at Wesley Chapel,	"	7 8
Rock Springs at Rehoheth,	"	14 15
Newton at Pisgah	"	21 22
Caldwell at Grace Chapel,	Mar	1
Lenoir, at Lenoir,	"	7 8
Wilkesboro, at Wilkesboro,	"	14 15
Roaring River Mission, at Dunkirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 29

The District Stewards will please meet meet at Statesville, March 5th at 11 o'clock, a. m. They are M O Sherrill, T E Chire, H D Hoover, Newton Gwinn, G J Allen, M H Bostal, W M Cundiff, J W Ashby, R L Gwinn, A A Idson, W H Barbard, W J Colburt, R R Smith, J B Cornelius and J Davis.

Shelby District--1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Gaston circuit, Stanly Creek,	Feb	7 8
Island Mountain,	"	14 15
Lincolnton circuit, at Lincolnton,	"	21 22
Hickory & Happy Home, Hickory,	" 28	March 1
South Fork,	Mar	7 8
McDowell circuit,	"	14 15
Morganton circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt., at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

Charlotte District- 1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Ansonville circuit, at Polkton,	Feb	7 8
Tryon Street Station,	"	14 15
Matthews circuit at Hickory Grove	"	21 22
Wadesboro Station,	" 28	Mar 1
Wapesboro circuit, at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Pleasant Grove circuit, Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

Raleigh District-1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Plank Chapel,		" 7- 8
Henderson, Henderson,		" 14-15
Oxford, Hernan,		" 21-22
Lonisburg,	Feb. 28	Mar. 1
Youngville, Youngville,		" 7-8
Smithfield, Smithfield,		" 14-15
Clayton, Clayton,		" 21-22
Rolesville, Rolesville,		" 28-29
Cary, Cary,		Apr 4-5
Buckhorn, Holly Sprinpgs,		" 11-12
Earpsboro Mission,		" 18-19
Newton Grove Mission,		" 25-26

Warrenton District--1st Round

J. S. NELSON, P. E., Littleton, N. C.

Warren circuit, Shady Grove,	Feb	7 8
Edgecombe circuit, Battleboro,	"	14 15
Halifax circuit, Pierces,	"	21 22
Wilson circuit, Mt. Pleasant,	" 28	Mar 1
Nashville circuit, at Nashville,	Mar	7 8

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	Feb.	14 15
Winston,	"	21 22
Forsythe, New Hope,	" 28,	Mar. 1
Madison, Madison,	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

Newbern District- 1st Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston Station,	Feb	7 8
Lenoir Mission, at Woodington,	"	9 10
Mt Olive circuit, at Mt. Olive,	"	14 15
Craven circuit at Lanes Chapel,	"	21 22
Jones circuit, Lees Chapel,	" 28	Mar 1
Carteret circuit at Newport	Mar	7 8
Neuse Mission, at Bectons,	"	9 10
Pamlico circuit, at Stonewall,	"	14 15
Beaufort Station	"	21 22
Straits & Core Sound at Springfield,	"	28 29

Salisbury District- 2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord,	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stunly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

COMMUNICATIONS.

For the Advocate.

Evils of the Ball Room.

BY REV. HERNDON TUTTLE

TEXT: Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Paul—2nd Cor. 6 chap., 17th v.

We propose to show: 1st. That the christian cannot enter, or encourage the modern ball-room.

2nd. That the non-christian cannot enter or encourage them without encouraging sin and crime.

To the sincere and earnest christian God says: "Come ye out from among them—be ye separate." Come from among sinners be ye separate from sinners. "What part hath Christ with Belial?" Shall the church cast her pearls among swine's feet? What force hath the dance lent to the Church of Christ? What adornment hath the ball-room given to piety? Where is the luster that it lends to social life? If the religion of Christ is anything at all it lifts the soul far above the most fascinating joys of this world—leaves not the slightest taste or relish for them. The true christian finds exercise for his feet in "paths of peace" and "ways of pleasantness."

The church must never lose her identity—to do this is to lose power of influence in the world. The command "come out from among them" must be enforced by drawing the lines of separation so bold, so distinct, that no soul may err, and these lines must be sentineled with rules that know no bribe, compromise, or infringement. A compromise gains all for Satan, loses all for Christ.

Now, where shall these lines be drawn! The church cannot draw them at murders, robberies, adulteries, swearing, drunkenness, etc. The "code of morals," which is the world's best effort at purity of life, will not allow such as these; the church must reach farther than this. Somewhere beyond this the church must say to the soul it would save, "so far shalt thou go and no farther." Thus far is right—another step is sin. Then the church must draw her lines this side of these things and places which, though they may not be evil in themselves, yet are always connected with, or lead to evil. The ball-room is the fascinating center around which lies the darkest, foulest crimes of which humanity is guilty. Shall the church assume these sins? *The church* may, but God forbid that *the Methodist Church* ever should. God save her past history, her blessed memory from future shadows of such awful responsibility.

But, say they whose hearts are more devoted to the ball-room than to Christ, we will go to a church that will allow these things. Then go, and may God's mercy go with you.—Thousands like you have degraded the church which Christ died to found into a mere elevator to raise you into society, so-called, by this world; or to give you a "name to live," when in fact you are "serving the god's of this world." But before you go to other churches let me say that which reality will soon verify. Listen! If you are seeking the salvation of your soul by so doing, which is hardly true, you will make an awful mistake. The Episcopal Church has no nearer road to heaven than the Methodist Church. Whatever self-denial our church must require of its communicants in order to save the soul, another must. God is no trickster, has no "axe to grind" by giving special inducements to special churches. By joining other churches with such a motive, you may add a name to their book on earth, but not to the "Book of Life" in heaven. The church which places the greatest restriction on the carnel appetite in the enjoyment of this world will save most souls in heaven. A religion that curbs not the appetite will sacrifice the soul. What christian would not be disgusted at the sight of his pastor tripping and whirling in the ball-room? Preachers are no special pensioners on God's mercy. Whatever self-denial the pastor makes to strengthen influence, or save his soul, the cammunicant must. Again, our Episcopal friends admit the sin of the ball by suspending it during Lent. They need to be told that what is sin during those forty days is sin during the other three hundred and fifteen. The member that dances all the year save during Lent, will find that during that period his songs are as "tinkling cymbals," his prayers as "sounding brass."—Away with spasmodic holiness and bring along your habitual service to God.

In the second place, it is the duty of the present generation to give their posterity as pure society as they received from their ancestry; therefore 'tis wrong for the non-christian to dance or encourage the ball-room. "The curse causeless shall not come." (Prov. 26, 2.) Where is the cause of the present slackness and disregard for marriage vows? What is causing adultery to such fearful extent among our young men? Whence cometh the thousands of divorce cases now filling our courts all over the country? These effects proceed from the promiscuous mingling of the sexes in the modern ball. I boldly proclaim that the modern ball is a gigantic feeder to grog-shops and houses of ill-fame. No lady, when such attend, ever leaves the ball-room as pure as she entered it. No man's respect is the same for her. The ball-room then strikes a death blow at the sanctity of woman's influence. It destroys her power by lowering the throne from which she commands. "Familiarity breeds contempt." By holding herself far above the indecent or lustful liberty of man, woman has the power to fix the attitude of morals; by allowing these liberties she can draw man to the vilest depths of sin.

Young lady, as you would value purity in the life of your future husband, so value your own purity of life now—the young ladies now are molding the character of the future husbands. Then finally for the christian. If you would save your soul, heed the voice and "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." Finally, for the non-christian: If ye would not encourage the foulest of crimes, with the awful consequences which they will bring on posterity, do not encourage the modern ball-room. "To be carnally minded is death; to be spiritually minded is life and peace."

For the Advocate.

The Advocate and Division.

DEAR BRO. REID: According to my judgment the last ADVOCATE (Feb. 4th) is the best issue yet, and none the worse by containing "A Pleasant Letter from Dr. Yates." To sum up: Bro. James Willson gave us a dish of well cooked Nash county collards; a very large dish—(of course we are willing to divide.) Dr. Black gave us some excellent bread (which is the staff of life.) Bro. Abernethy gave us mountain trout, and took special care to split them in two before serving them. A splendid Western ham from Olin, (may no preacher fail to get a slice), and then that fat turkey from Virginia was about as good as that cat-fish stew (a favorite dish of Mrs. K's) from Mississippi; how good it ate with that good old fashioned corn bread from Caswell county, the tempting desert from Wilmington, besides the many side dishes and nick-nacks of excellent flavor, made up a most sumptuous feast.

I have greatly enjoyed reading Dr. Yates' recent letters in the ADVOCATE, By the way, will he tell us where to get "Does God Answer Prayer?" I hope he will continue to wield his versatile pen in the columns of the ADVOCATE. He writes very prettily against division, but a few more such sledge hammer blows as those of Bro. Willson will so effectually divide(split) the Conference that there will be scarcely any splinters to cut; but then let Greek meet Greek. I notice that Bro. W. M. Parker, of Wilmington, a layman, writes an excellent letter in the *Advocate* of Jan. 21st. I want every layman to turn back and read that letter down to where he says: "And now, Mr. Editor," and then begin at the first and read down to that point again, (I will attend to the balance of his letter) and then go and act upon the excellent advice given in that letter. Here is my hand, Bro. Parker on that letter down to the point named above, and I will go a little further and say that it would not be more silly for an army of soldiers to sit down behind their breastworks, and say to their General, go forward and conquer the enemy, we will stay within these barracks, than for a Church to say to its pastor, go and convert the world. We will take our ease and go to Church occasionally. I thank the Lord, Bro. Parker, that he has something for me to do, and if he did not have something for me to do, I verily believe I would strike a bargain with the Devil within a month. Yes, there is work for every Church member, and there is great danger if we do not go about it in Christian earnestness. But the latter of that letter, Bro. Parker, is what I want to get at, about that *grand old Conference*. I must take issue with you. Of course it would be cruel to break up the Conference, but I do not think it would be to divide it. I can't understand how the Bishop can manage a large body of preachers better than a smaller body, (you know they love to talk.) Bishop Parker may have filled the appointments with more satisfaction to himself, but there was one preacher he did not satisfy, and I saw one who had traveled about 150 miles through snow and sleet and cold on a buggy, look very much jaded, and yet he had about 50 miles to travel, and hunt a home after he got to his appointment.

One great difficulty is the great distance that preachers sometimes are moved; the sacrifice physically, mentally, and last, but not least, pecuniarily of the scant salary produces a depression that is not soon gotten over, and then the church suffers on account of the pastor's long journey to Conference, and long stay, and long journey back, and the long journey to his appointment. While all this is being done, no one to marry those that would get married, no pastor to bury the dead. I do not see why any trouble should come of a division of the Conference. It appears to me that division might awaken a commendable rivalry between the two Conferences. I can't see that it would necessarily effect our colleges, unless we could get that part of the State embraced in the Holston Conference, and that part embraced in the Virginia Conference; in that event I think our colleges would be strengthened. I refer you to Rev. G. G. Smith's letter in the *Advocate* of Jan. 28th as to what he says about the division of the Georgia Conference. May we not have lost by not having had an *East* and a *West* N. C. Conference several years ago?

The conclusion of your letter is so admirably written that I adopt it as my own. May God bless you. And now, Bro. Reid, "what shall I say more?" I imagine I hear you say you have said too much already.

Yours fraternally,

L. E. KIRKMAN.

For the Advocate.

Church Membership Again.

In his article of Jan. 31st, Brother Betts says: "Anxious souls should be pointed to Christ, not to the church—to the blood, not to the water."

I have never yet learned how to point a sinner to Christ without pointing him to the church. He says: "In answer to the question: 'Have you taken Christ for your Savior?' many have replied, 'Yes, I was baptized at such a time.'" In his ministry of 30 years he has "met many souls that had been too much pointed to water," &c.

In a ministry of only six years I have met many who had been pointed to "Christ and not to the church," and they say they can get to heaven outside the church. Well, it seems to me if they can get to Christ fully outside the Church they could get to heaven in the same way. I meet others who remain outside because they are not fully satisfied. I tell them they cannot expect to be satisfied while neglecting some of the plainest commands of God's Word, one of which is, "Go work to-day in my vineyard."

If Christ is outside the church, let us point sinners that way. But if he is the "Head of the Church," let us point them through the church to him.

Dear brother, if you were to find you had never been converted, would you leave the church and go outside to seek religion, or would you seek it where you are? I, for one, want to stay inside. I cannot see the danger of admitting penitents. There is not as much danger of their giving up the search inside as there is outside the Church.

Here are two applicants for membership; one has been seeking religion 12 months. He resolves to do his duty and serve God whether he is ever converted or not. (These are the exact words of a man to me last Summer. Shame on a church that would close the door against him.) The other is a convert. He just began to seek last night and professed conversion. Nine cases out of ten the first will make the best member and the best christian. I have never heard of one such ever bringing reproach upon the church.

Yours, &c.,

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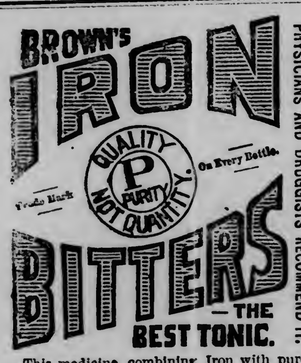

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mar 28-1y.

MISSIONARY COLUMN.

Extracts From Letters.

Mrs. Parker writes that she has been able to get several new girls lately, and is ready to receive new names.

If any of our Auxiliaries have other scholarships waiting, send them to Mrs. McGavock or Miss Mary Helm immediately.

SECRETARY.

Mrs. McGavock says that unless the remittances of the next two quarters far exceed those of the last two, we will not be able to meet our appropriations for the year. She urges the Treasurers of Auxiliaries to be careful and faithful to collect all back dues, and remit promptly. There must be a forward movement all along the line to increase the general fund. May God give faith and zeal and energy to us all that His work may not suffer loss.

From Evelyn Black.

MY DEAR MRS. BUMPASS:—I take great pleasure in sending the enclosed report of the taking up of the Evelyn Black scholarship, and trust that the ladies of Edenton Street Auxiliary will be pleased with what Mrs. Parker says about her.

Yours in Christian love,

MARY HELM.

Woman's Board of Missions, Elizabethtown, Ky., Dec. 2nd, 1884.

SOOCHOW, Oct. 25th 1884,

To the Edenton St. Aux.,—*My Dear Friends:*

I am very sorry you have had to wait so long to find a girl in one of our schools whom you may call your own. I have chosen for you a child who has been with us a little over a year, her Chinese name is Tse-Kee, She has an older sister with her in the school and she is not far behind her in her studies, she is about nine years old She is a great talker and very restless, and full of mischief, and though she loves to tease others her own heart is easily broken and the tears flow very easily.

We have now twenty-eight scholars, there have no new ones come in this year, but I have the promise of ten. Tse-Kee is learning to sew right well, all the smaller children are given the seams to fell, and some of even the very small ones do it very nicely. The larger girls are taught embroidering, and some of them are now embroiding their own shoes.

Tse-Kee's parents are Christians living at Ningpo, they belong to the Presbyterian Church, the sister has expressed a desire to unite with the church, and I hope Tse-Ku when she understands what the step means may also become one of Christ's own. I can but feel that the sister has experienced a change of heart, if one may judge from outward appearances.

Yours very Truly,

A. S. PARKER.

From Lucy Cunninggim.

To the Durham Auxiliary:—I received some time since a request to choose for your society a scholar in our school whom you might support and think of as your own. I am under the impression that I wrote you about a certain scholar named San-non. But having received no answer as to whether you were pleased with the choice, perhaps my letter did not reach its destination, I therefore write again: Your little girl has been very much afflicted this winter with a sore foot, so that she could not walk for a long time, with boils on her head so that we had to have her head shaved, I disliked very much to have to do this, for the Chinese value their hair very much. She made no fuss about it and we bought her a pretty hat to cover her head, so that she need not be made ashamed. She is better now, so that she has gone back to her books. She lost about three months of study, therefore is somewhat behind the others, she is bright, though, and quite young and it will not matter, she is quite a pretty child, and is somewhat petted by the larger people. The Chinese are very apt to pet pretty children and let the homely ones care for themselves.

May I hear from you as to whether you care to take an interest in this scholar. She is perhaps the most intereresting scholar in the school.

Yours very truly,

A. S. PARKER.

Soochow, Mar. 22nd, 1884.

On Africa's Burning Sands.

METHODIRT SEEK THE NEGRO AT HOME.

Bishop Wm. Taylor's missionary party of Methodists, numbering over fifty men, women and children, will start to-day for the field of work it has chosen in Central Africa This party is the largest band of missionary workers that has ever gone to Africa, and it is entering with great apparent cheerfulness and confidence upon a journey that the best explorers could not undertake without a vivid sense of its difficulties and perils.

The clergymen, farmers and artisans who with their wives and little ones compose this missionary band, hope to penetrate a part of Africa that the bravest explorers would not tread without caution. According to Bishop Taylor's plan, they expect to plunge into the African jungle, ford many bridgeless creeks and rivers, pass through tribes that are hardly known by name, until they finally reach a country 800 miles from the west coast and 300 miles south of the Congo, which only two white men have visited. One of these white men lived to get back and tell what he saw.

Lieutenant Wiseman brought home wonderful stories about the great plain that Bishop Taylor hopes to reach. If his report is accurate, it is the most densly peopled part of the continent, and its friendly tribes, living in a fairly salubrious climate, and more highly skilled in agriculture and iron working than most African peoples, are well worth seeking out by the teacher and trader. Very little, however, is yet known of this country or its populace. It is a serious question if this missionary band will not invite disaster if it persists in its present purpose of pushing on at once into the depths of Africa with its burden of women and youths and children in arms.— *Exchange.*

OBITUARIES.

We will insert an obituary of 80 words ree of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

FLINTOFF—Anna Belle, infant daughter of I. P. and V. A. Flintoff, seven and a half months of age, died January 8th 1885. This beautiful child, so tender and innocent, passed away to dwell with the many loved ones in heaven.

GRAND PA.

BRADLEY—Mrs. Sarah D., daughter of R. H. and M. E. Gorham, and wife of Jas. R. Bradley, was born Dec. 10th 1851, married Dec 11th 1872, joined the Methodist Church at Battleboro, in 1883, and died Feb. 5th 1885, leaving three small children with a large circle of relatives to mourn her departure. She was a long, but patient sufferer.

"Lo! the pain of life is past,
She is gathered home to God,
Where the weary are at rest."

JAS. WILSON.

ROUSE—David Rouse, of Duplin Co., on the 9th inst., near the end of his 68th year, died in great peace. He was a good citizen, and a faithful Christian. He professed religion and joined the Methodist Church under the ministry of "Uncle Gray" forty-two years ago. He spoke to me of Bro. Gray in warmest terms and desired so much to see him. It will not be long till they meet on the other shore.

A. G. GANTT.

WINGATE—Died near Lincolnton, N. C., Peter Wingate, aged 75 years, 4 months and 29 days. He had been a member of the M. E. Church for many years. He adhered strictly to the doctrines of the Church and fully enjoyed the profession of the faith as it is in Jesus. He leaves a family of six children, all grown, and walking in his footsteps. Death came quietly to him—it was simply falling asleep in Jesus.

A. FRIEND.

MULLINIX—Jesse M. Mullinix was born the 11th of February 1803 and died January the 10th 1885. Brother Mullinix was a member of the M. E. Church, South, for a great many years, he was a consistent member, loved the Church, stood by it in all its trials, and in its communion he lived and died a true man of God. He died in his 86th year. He lingered for a long time. He lived to experience the years which the Psalmist speaks, "The days of our years are three score years and ten, and if by reason of strength they be four score years yet is there strength labor and sorrow for it is soon cut off and we fly away."

Bro. Mullinix was a kind-hearted man and a good citizen and generally beloved.

S. P. DOUGLAS.

ALLEN—Mrs. Laura L. Allen, wife of Maj. W. S. Allen, of Reidsville, N. C., departed this life Dec. 8th 1884, in the 42nd year of her age. Sister Allen joined the Methodist E. Church, South, in early youth, of which she remained a worthy member until transferred by our great Head to "the general assembly and the Church of the first born, which are written in heaven."

The coming of the angels for our dear sister was neither an alarm or surprise; having been a sufferer for years, she was rather on the lookout, and their arrival found her ready and willing. Just as she was entering "the valley" she assured us that she feared no evil, for, said she, "I feel safe all the time." And soon she passed peacefully away. Possessed of many noble and attractive, womanly graces, she was highly esteemed by a wide circle of friends, and warmly loved by those who knew her best. Her devotion to her church was peculiar and beautiful; I have never known it surpassed by any one. Nothing offered her more real pleasure than the prosperity of our Zion; nothing pained her more than its adversity. "If I forget thee, O! Jerusalem, let my right hand forget its cunning," was the language of her heart while she lived, and her bereaved church will not forget her now that she is gone. We miss her, and mourn our loss but let us not be selfish. This was too bleak a shore for her, and so the rare and delicate flower was transplanted to a milder climate and to its native soil. A new and beautiful home had been made almost ready for her by her devoted husband, but her loving Savior had already prepared a place for her, infinitely more lovely in His "Father's House," and saw it was best to take her there, where, in renewed, eternal youth and health, she awaits the coming of her dear companion, her precious children and beloved sisters, brothers and friends.

A. R. RAVEN.

COOK—Sister Sallie H. Cook died in Warrenton, at the residence of her son, B. E. Cook, on the 8th day of Feb. 1885. She was born the 14th day of Jan. 1800. In 1819 she joined the Methodist Church in Warrenton, of which she remained a devoted and faithful member until death. if it can be called death, when the immortal spirit throws off the body, rendered useless by age and physical infirmity, and steps out into the new spiritual life. Sister Cook, through her long life was noted for her consistent piety and love for the Church of her choice. She believed in a religion which reached the heart, and made the soul glad and was not ashamed to praise God in His Sanctuary with the shouts of gladness and joy.

She was a woman of very vigorous intellect. Her conviction on any subject were decided and she had the courage of them. For many years her house was the home of the weary itinerant, and many old members of the Conference will remember her kindness to them in days long past, and learn of her death with sorrow. She has left us and is without doubt, holding sweet communion in the better land with friends and loved ones so many of whom had preceded her, but she has left behind her the savor of a good name and holy influence of a pious life.

B. F. LONG.

LOFTIN—Paul B., son of Dr. I. C. M., and A. E. Loftin was born the 9th of Oct. 1883, and died the 19th of December 1884 of pneumonia.

Words of Warning and Comfort.

"If you are suffering from poor health or
'languishing on a bed of sickness, take cheer
if you are simply ailing, or if you feel
'weak and dispirited,
'without clearly knowing why, *Hop* Bitters
'will surely cure you.

If you are a minister, and
have overtaxed yourself with your
pastoral duties, or a mother, worn out
with care and work, or a man of business
or labor, weakened by the strain of your everyday duties, or a man of letters toiling over
your midnight work, Hop Bitters will most
surely strengthen you.

If you are suffering from over-eating or
drinking, any indiscretion or dissipation, or
are young and growing too fast, as is often
the case.

"Or if you are in the workshop, on the
'farm, at the desk, anywhere, and feel
"that your system needs cleansing,
"toning, or stimulating, without intoxi-
"cating, if you are old, blood thin and
pulse feeble, nerves unsteady, faculties waning *Hop* Bitters is what you need to give
you new life, health, and vigor."

If you are costive, or dyspeptic or suffering from any other of the numerous diseases of the stomach or the bowels, it is your own fault if you remain ill.

If you are wasting away with any form of Kidney disease, stop tempting death this moment and turn for a cure to Hop Bitters.

If you are sick with that terrible disease, Nervousness, you will find a "balm in Gilead" in *Hop* Bitters.

If you are a frequenter or a resident of,
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—Malaria, Epidemic, Bilious and Intermittent Fevers by the use of Hop Bitters

If you have rough, pimply, or sallow skin, bad breath, Hop Bitters will give you fair skin, rich blood, the sweetest breath and health. $500 will be paid for a case they will not cure or help.

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Some years ago one of Mr. LELAND'S farm laborers bruised his leg. Owing to the bad state of his blood, an ugly scrofulous swelling or lump appeared on the injured limb. Horrible itching of the skin, with burning and darting pains through the lump, made life almost intolerable. The leg became enormously enlarged, and running ulcers formed, discharging great quantities of extremely offensive matter. No treatment was of any avail until the man, by Mr. LELAND'S direction, was supplied with AYER'S SARSAPARILLA, which allayed the pain and irritation, healed the sores, removed the swelling, and completely restored the limb to use.

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for Rheumatism, with entire success; and, after careful observation, declares that, in his belief, there is no medicine in the world equal to it for the cure of Liver Disorders, Gout, the effects of high living, Salt Rheum, Sores, Eruptions, and all the various forms of blood diseases.

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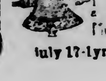

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	9 45	Raleigh,	7 25	P. M
A. M.	10 31	Forestville,	6 39	6 40
10 30	10 36	Youngsville,	6 24	6 25
10 45	11 03	Franklinton,	6 08	6 09
11 02	11 26	Kittrell's,	"	"
11 25	11 49	Henderson,	5 23	
11 48	12 25	Ridgeway,	4 47	
12 24	12 39	Warrenton,	4 34	"
12 48	12 50	Macon,	4 23	4 24
12 49	1 18	Littleton,	3 58	3 59
1 17	1 42	Gaston,	3 35	3 36
1 41	P. M.	Weldon,	P. M.	3 05
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FAMILY READING.

Cost of Drinking.

Some years ago, says Pomeroy's Democrat, we had in our employ a man who several times a day ran out of the office to buy a drink of whisky. Every time he went out the cashier was instructed to drop ten cents into a drawer to our credit. At the end of 17 months the man who had gone out so often had drank himself out of a good situation; and the drawer, when opened, was found to contain $490, which we loaned to young man at seven per cent interest. He used it to purchase a set of tinner s tools. —On the 16th of February, 1876, he returned it to us with interest, saying in his letter that he had a wife, two children and property worth $500 The other fellow is a bummer hunting for food.

Walking.

Every healthy person, man or woman, should be a good walker, able at any time to walk from six to twelve miles a day at least, and for double that distance when gradually brought up to it. The points to be attended to are: To see that the walk be brisk and vigorous not of a loitering or dangling kind; that there be some object in the walk besides its being a routine "constitutional," (*i e*, not like the staid promenade of the othordox ladies' school,) and, if possible, that it be a pleasant company; that there be no tight clothing, whether for the feet or the body, which will constrain or impede the natural movement of the limbs and trunk; and that the walk be taken, if it be possible, in the fresh country air.

Blankets.

Dr. Flint's remark about "overloading with clothing" leads me to speak my mind, which never fail to do when occasion offers, on the value of blankets as compared with quilts. Too many thickly wadded quilts are used for bed coverings. Good woolen blankets are really warmer and far healthier. They are more easily aired and more readily washed.

There may be pleasant associations about patch-work quilts that the skillful hands of loved ones have made, but sentment should not be considered where health is in question. Of course I do not commend the practice of some who sleep immediately under or on top of blankets. A pair of good cotton sheets should come first in contact with the sleeper, then place a blanket under the lower sheet and another above the upper sheet. Use as many extra blankets on top as may be found necessary. If your room is properly ventilated, and it is not extraordinarily cold, you will not need many. Two blankets will be as warm as six of some quilts, and far less oppressive.—*Observer.*

Reading the Bible.

1. Read the Bible regularly. A good man of old says, "I have esteemed the words of his mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly that the seed may grow thereby.

2. Read the Bible attentively. The meaning of the Bible is in the Bible. Unless he that reads gets the meaning it will not do him good. Hasty reading of a great many chapters at once is of no advautage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's book; not merely because father or mother wishes you to read it, but for better reason—because God speaks to you in the Bible. When I have seen a little girl run her eyes sparkling with joy, crying, "O, mother! here's a letter from father to me, for my name is on the outside," I always wish she might thus look on the Bible, for it is a letter from our Father in heaven. So feel, and so read, and you will not grow weary of the good book.

Origin of a Familiar Hymn.

There is an interesting incident mentioned in the life of Charles Wesley, which led to the writing of one of his best known hymns. One day Mr. Wesley was sitting by an open window looking out on the beautiful fields in summer time. Presently a little bird flitting about in the sunshine attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing verv much frightened was darting here and there, trying to find some place of refuge. In the bright, sunny air, in the leaf trees, or the green fields there was no hiding place from the fierce grasp of the hawk. But seeing the open window and the man sitting by it, the bird in its terror flew toward it and with a beating heart and quivering wing found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at the time suffering a severe trial and was feeling the need of a refuge in his own time of trouble as much as the trembling little bird did that nestled in his bosom. So he took up his pen, and wrote the beautiful hymn.

"Jesus, Savior of my soul
Let me to Thy bosom fly,
While the waves of trouble roll,
While the tempest still is nigh"

—*Waterloo, N. Y., Observer.*

EXCITEMENT UNABTED.

That Remarkable Experience of a Rochester Physician Fully Authenticted.

(*Cleveland, O., Herald.*)

Yesterday and the day before we copied into our columns from the Rochester, N. Y., *Democrat and Chronicle*, a remarkable statement, made by J. B. Henion, M. D., a gentleman who is well known in this city. In that article Dr. Henion recounted a wonderful experience which befell him, and the next day we published from the same paper a second article, giving an account of the "Excitement." It is doubtful if any two artcles were ever published which caused greater commotion both among professional people and laymen.

Since the publication of these two articles, having been besieged with letters of inquiry, we sent a communnication to Dr. Henion and also one to H. H. Warner & Co., asking if any additional proof could be given to us as to the validity of the statements published. In answer thereto we have received the following letters, which add interest to the entire subject and verify every statement hitherto made:

ROCHESTER, N. Y.

Gentlemen: Your favoor is received. The pubtished statement, over my signature, to which you refer is true in ever respect, and I owe my life and present health wholly to the the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should question the statement I made, for my recovery was as great a marvel to myself, as to my physicians, and friends. * * *

J. B. Henion, M. D.

Rochester, N. Y., Jan 21.

SIRS: Acknowledging your favor duly received, we would say: The best proof we can give you that the statements made by Dr Henion are entirely true, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card published by Rev. Dr. Foote, which you are at liberty to use if you wish.

H. H. Warner & Co.

To Whom it may Concern:

In the Rochester *Democrat and Chronicle* of December 31, there appeared a statement in the form of a card from Dr. J. B. Henion, of this city, recounting his remarkable recovery from Bright's disease of the kidneys, after several doctors of prominence had given him up, by the use of Warner's Safe Cure. We are personally or by reputaion acquainted with Dr Henion, and we believe he would publish no strtement not literally true We are also personally or by reputation well acquainted with H. H. Warner & Co proprietors of that remedy, whose commercial and personal standing in this community are of the highest order, and we believe that they would not publish any statements which were not literally and strictly true in every particular.

C. R. Parsons, (Mayor of Rochester.)

Wm. Purcell. (Editor *Union and Advertiser.*)

W. D. Shuart, (ex-Surrogate Monroe County.)

Edward A. Frost, (ex-Clerk Monroe County.)

E. B Fenner, (ex-District Attorney Monroe County.)

J. M. Davy, (ex-Member Congress, Rochester.)

John S. Morgan, (County Judge, Monroe Co.)

Hiram Sibley, (Capitalist and Seedsman.)

W. C. Rowley, (ex-County Judge, Monroe Co.)

John Van Voorhis, (ex-Member of Congress.)

To the Editor of the Living Church, Chicago, Ill.

There was published in the Rochester *Democrat and Chronicle* of the 31st of December, a statement made by J. B. Henion, M. D., narrating how he had been curred of Bright's disease of the kidneys, almost in its last stages, by the use of Warner's Safe Cure. I was referred to in that statement, as having recommended and urged Dr. Henion to try the remedy, which he did, and was cured. The statement of Dr. Henion is true, so far as it concerns myself, and I believe it to be true in all other respects. He was a parishioner of mine and I visited him in his sickness. I urged him to take the medicine and would do the same again to any one who was troubled with a disease of the kidneys and liver.

Israel Foote, (D. D.,)
(Late) Rector of St. Paul's Episcopal Church, Rochester, N. Y.

It is a good rule to accept only such medicines' as have, after long years of trial, proved worthy of confidence. This is a case where other people's expeience may be of great service, and it has been the experience of thousands that Ayer's Cherry Pectoral is the best cough medicine ever used.

We differ in creed and politics, but we are a unit all the same ou the desirableness of a fine head of hair. If you mourn the loss of this blessing and ornament, a bottle or two of Parker's Hair Balsam will make you look as you did in the dear old days. It is worth trying. Thy only standard 50c. article for the hair.

Ayer's Sarsaparilla is the best medicine for every one in the spring Emigrants and travelers will find in it an effectual cure for the eruptions, boils, pimples, eczema, etc., that break out on the skin—the effect of disorder in the blood, caused by sea-diet and life on board ship.

The new Upright Pianos of Mason & Hamlin are higly praised by good judges. They possess a refinement of musical tone which charms the connoisseur and all who hear it. This is owing largely to new system of their construction The great experience of Mason & Hamlin in their organ business, with the aid of their large corps of superior musical and mechanical experts, has enabled them, after several years of very expensive experiments, to produce a piano which bids fair to do more for their reputation then even their famous organs have accomplished. Their chief improvement consists in securing the strings by metalic fastenings, instead of pins held by friction, which renders it easy to put the three strings of each tone exactly in unison, and thereby produce tones of wonderful sweetness and purity. Messrs. Mason & Hamlin have made 150,000 cabinet organs. They can hardly hope to reach this number of pianos, but we doubt not their new "Uprights" will command a very large sale. - *Boston Traveller.*

Is your child peevish and fretful? If so, ascertain if its food is such as it should be. Often though the mother has a sfficient quanity, a proper investigation will show that it is utterly lacking in quality. Do not let your children grow up weak and puny, when Ridge's Food can be obtained at so small cost. Sold by Druggists. In cans, four sizes, retailing 35c., 65., $1.25 and $1.75. WOOLRICH & CO., Manufact'r's, Palmer, Mass.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to to make it known to his suffering fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Send by mail by addressiag with stamp, naming this paper, W. A. NOYES, 149 Powers' Block, Rochester, N. Y.

Feb. 25 4t e-o-w.

CHRISTIAN MEN AND WOMEN,

Are wanted as Agents for our new and fast selling edition of Jamison, Fausset and Briown *Bible Commentar.*
4 Vols. nearly 4,000 pages.
Maps and Illustrations, Cloth, $8.00
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I recommend it to English Bible readers as sound, judicious and devout. Rev. Philip Schaff, D D.

It is thorough, modern, compact, condensed and cheap, its immense popularity is deserved, it is especially adapted to the family; nowhere have we seen more valuable matter packed in the same space, Christian Advocate, Nashville, Tenn. We heartily recommend this work. Ed. R. C. A. and hundreds of others. Best terms, and exclusive territory to canvassers.

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feb 18-1y

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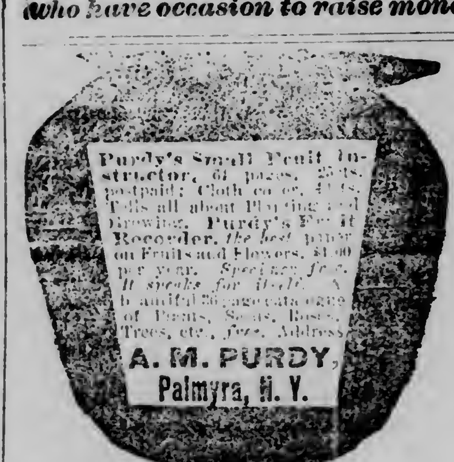
I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.

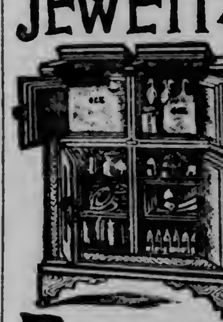
jan 28-26t.

This Lantern can be made very profitable at Church Fairs and Sunday School Entertainments, and a large amount realized ... passes almost every other apparatus used in a school. The attention of the scholar is concentrated on just the ONE illustration before ... and the mind of the student is forcibly impressed. There is a fascination about illustrations by means of the Lantern which dispels any lack of interest in the subject in hand, which might otherwise be dry and hard to attract the student's attention toward. The value of the Magic Lantern for educational purposes is acknowledged by many teachers who have tried it, and no College, Lecture Room, School or Parlor should be without one. As a means of impressing the minds of the young, it stands unexcelled. We particularly recommend this Lantern to all societies who have occasion to raise money for charitable and other purposes.



feb 18-1t

JEWETT'S



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FILTERS.

feb 25-6t eow.

N. W. N. C. RAILROAD.

GOING SOUTH.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

GOING NORTH.	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8 50 a m

STATE UNIVERSITY R. R.

GOING NORTH.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

GOING SOUTH	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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A. L. RIVES,
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To the Men

— OF —

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On December 1st,

Wittkowsky & Baruch,

CHARLOTTE, N. C.

Will commence the greatest sale of

READY MADE CLOTHING

ever attempted in the Carolinas.

No such slaughter was ever made in the CLOTHING BUSINESS before. All talk about great sales eclipsed.

We mean to close out $50,000 worth of Clothing in the

Next 30 Days!!!

We are loaded down—the Goods must go. No matter what the loss. Men's, Youth's and

BOY'S CLOTHING

at prices that never will be heard of again.

We are in DEAD EARNEST.

Come in and see if you ever saw CLOTHING sold so low in all your life.

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OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

mar 26-1y.

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JERSEYS, JERSEYS.

We have just received a full line of Jersey Waists in Black—Navy Blue, and Garnet from $1.25 up.

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WHITE GOODS, LACES, EMBROIDERIES, ALL-OVER LACES and EMBROIDERIES

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VELVETS, in

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Our Line of

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Prices of White Goods will be lower than heretofore known.

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feb 25-13t.

ROSES SAMPLE with Catalogue, 25 c., 4 for 80c. Order now. WM. B. REED, Chambersburg, Pa.

feb 25-4t eow.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases, or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands

FOR MARCH, 1885.

Prayer Services.

Scripture Reading. Isaiah 43 : 1–14.

Roll Call.

Transaction of Business.

Singing.

Reading and Recitations.

Singing.

Adjournment.

STATESVILLE, N. C., Feb. 13th 1885. —*Dear Aunt Mary:* Enclosed find $7.20, first quarters dues of the Statesville "Bright Jewels." We have entered on the New Year, I trust, with renewed zeal for the Missionary cause. The meetings are well attended, and a few new names have beeh enrolled.

The presence of our new pastor added much to the interest of our last meeting; his address was of encouragement, especially to the little ones; they seem to fully realize that they are indeed engaged in a noble work.

We feel very much gratified at a voluntary remark of our worthy Sunday-school Superintendent, who observes that since the organization of the "Bright Jewels," the S. S. has greatly increased in numbers, and interest.

Much love to "Aunt Mary and kind greetings to all the Bright Jewels." EMMA [illegible]ONN, Cor. Sec.

How encouraging your report is, my dear Emma. Thanks to your kind pastor and good Suprintendent for sympathy and help. What higher compliment could the Bright Jewels of Statesville desire? May God bless each member of your noble band, and may we all work faithfully and zealously, that we may reap a rich reward.

SAWYERSVILLE, N. C., Feb, 9th, 1885. —*Dear Aunt Mary:* I thought when I saw the Enigmas in the last paper that I would answer them—they looked so easy. But when I began trying them I found they were too hard for me; so I got Grandma Harris, who is a great hand to read the Bible, and to work out such things, to help me. We soon spelled out the name R. S. Webb, answer to Emily E. Fuller's and W. S. Black, answer to Noah G. Eagle's, We all know Uncle Black down here; I have heard him preach at Concord Camp Meeting Lovingly, ROSA RUSH.

I am glad the the dear Grandma helped little Rosa with the Enigmas —the answers are correct. By working out these Enigmas, you will learn much about the Bible, dear children —they will help you to "search the Scriptures."

Precious Promise.

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found there in, shanksgiving and the voice of melody. Isaiah 51 : 3.

Answers.

The answer to Enigma by Sudie Koonce and Tempie Betts is—Rev. J. E. Mann—answered by Mary L. Green and Sadie Jarman.

The answere to Enigma by Emily E. Fuller is—Rev. R. S. Webb—answered by Rosa Rush.

The answer to Enigma by Noah C. Eagle is—Rev. W. S Black—answer-by Rosa Rush, Thomas Brown.

A Good Daughter.

There are other ministers of love more conspicuous than a good daughter, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond. She is the steady light of her farther's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sun and evening star. The grace, vivacity, and tenderness of her sex have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which he reads with her eyes, come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely knows a weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, the gentle nurse of his sickness, and the constant agent of those nameless, numberless acts of kindness which one chiefly cares to have rendered, because they are unpretending, but expressive proofs of love.

Good Work or None.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M——, a well-known jurist, living near Cincinnati, loves to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to.

He had once an occasion to send to the village for a carpenter, and a study young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplaned boards—use them. It is out of sight of the house, so you need not take time to make it a neat job. I will pay you a dollor and a half.

The judge went to dinner, and coming out, found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once, just as they were, and continued his walk. When he returned, the boards were all planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said angrily; "I do not care how tt looks."

"I do," said the carpenter gruffly, carefully measuring his work. When he had finished there was no part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge started. "Why did you spend all that labor on the job, if not not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. Go; I'll take only a dollar and a half." And he took it and went away.

Ten years afterwards the judge had the contract to give for several magnificent public buildings. There were many applicants among master-builders, but the face of one caught his eye.

"It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys are not taught in their earlier years that the highest success belongs to the man, be he carpenter, farmer, author, or artist, whose work is most sincerely and thoroughly done.—*Living Age.*

Like a Chritian.

I heard of two little children—boy and girl—who used to play a great deal together. One day the boy came up to his mother and said:

"Mother, I know that Emma is a Christian."

"What makes you think you so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother, the expression sounding a little odd.

"Yes," replied the child; "if you take everything she's got, she don't get angry. Before, she was selfish, if she did nt haveeverything her own way, she would say:

"'I won't play with you; you are an ugly little boy.'"

Kisses to Grow On.

She was only a baby, but she held up her sweet red lips, shut the bright eyes and went the rounds from one member of the family to the other, repeating the phrase she had just heard from her young mother's lips:

"Three kisses, and one to grow on."

They caught her up, the darling, and kissed her fair baby face, pulled the soft curls, squeezed the dimpled shoulders, and followed her every movement with wistful, worshiping eyes, until she came to the sour, dis appointed member of the family, whose words were all hollow, and dolls stuffed with sawdust. She tiptoed up to the stern, bearded face, and put a fat chubby little hand on each unyielding knee.

"Three kisses, and one to grow on."

"What does all this tomfoolery mean?' inquired the gruff, grumpy voice.

"Baby is three years old to-day,' said the young mother, feeling how hard it is to explain a simple. foolish custom that has no particular meaning, "and so we give her a kiss for each year and one to grow on. But you needn't kiss her, Uncle Ben, if you don't want to."

What was it the old man saw in the limpid eyes lifted to his?—a vision of the green fields and still waters of paradise? or did some prescient knowledge possess him, that he caught her up in his arms as he had never done before, and kissed her again and again?

"Not want to kiss her?" he said, in a broken voice, "why, I should as soon think of refusing to kiss an angel from heaven. There! pet; there! and there! Now you may grow on this one even to the heights of heaven—never short of their standard, little one. Thatis the old man's prayer."

"Three kisses, and one to grow on;" three short and beautiful years, and now—

Her age I connot tell,
For they reckon not by months and years
Where she has gone to dwell

But I often wonder if we would not all reach nearer the gates of paradise if we had more kisses to grow on.

"To the height of the sinless angels
The little one has gone."

Oh! great family of humanity, lead all your weary, wandering ones up the divine heights by kisses. They are stronger than blows; they leave no stings like bitter words; they are blessed memories that blossom in our crown of thorns when those whom we kissed have gone from us a little way beyond tears or kisses; grown on that precious nourishment into the higher life, in the city whose builder and maker is God.

Frank Leslie's Sunday Magazine for March

Begins a new serial story entitled, "What she Made of Her Life," especially written for ite pages by Mrs Lydia Hoyt Farmer, of Cleveland. Ohio. This story will continue for about eight months. A notably interesting and timely article is "Alaska, Past, Present and Future," with eight charateristic illustrations Musical readers will be much gratified with "The Message of Music to Man,' Meyerbeer, Lindpainter and Volkman in "The Sacred Musicians Series,' "The Bach Bi centennial," "The Music of The Rose of Sharon," and "Mr. Gladstone on Sacred Music." Dr. F. W. Conrad, of the *Luthern Observer*, is the representative religious journalist depicted in this number. "Buddhist worship and Liturgy" is an exceedingly interesting article, and many will be interested in "Beaconsfield and Gladstone," in which these two English statesmen are compared and contrasted. Dr. Talmage has a characteristic sermon, "From Dungeon to Palace" on the subject of Joseph, and the same subject is treated in the "Glances at Bible History." There are many other good articles and poems, and fine illustrations, which we have not the space to particularize. Published by Mrs. Frank Leslie, 53, 55 and 57 Park Place, New York, at 25 cents a number, or $2 50 a year, postpaid.

MISCELLANEOUS.

VALUABLE

Property For Sale.

HAVING determined to go into the cotton manufacturing business, we will sell, on the premises, at Greensboro, N. C., on

MARCH 18th, 1885,

at 12 o'clock, M., without reserve, the following described property:

DESCRIPTION:

1. Lot on South Elm Street, 26x150 feet, on which is located a brick store 26x80 feet—2 stories above ground, handsomely and substantially fitted up for wholesale dry goods, notions, hats, caps, shoes, &c., with a capacious basement for groceries.

2. Lot adjoining the above, and of like dimensions, on which is located a two story brick store, 26x80 feet, with basement. This store is fitted up hadsomely for a retail dry goods store, with good basement for groceries, and has a handsome plate glass front, making it unusually attractive as a first-class mercantile stand for both a select and general stock.

3. Another lot adjoining the latter, 43x150 feet, and on which is located a one story wooden building 20x70 feet, used as a Tin Shop and Store; also a warehouse for storage, 12x60 feet.

4. A lot on Davie Street, and immediately in the rear of store No. 1—26x150 feet, on which is a warehouse 20x26 feet, and a wagon house 16x20 feet.

5. A lot on Davie Street along side of No. 4, and in the rear of No. 2, dimensions 27x150 feet, and on which is located a warehouse 20x26 feet.

6. A third lot on Davie Street, and in the immediate rear of No. 5—43x150 feet, on which is located a warehouse 12x40 feet. Nos. 4, 5 and 6 aggregating 95x126 feet, are very desirable locations for stores or for manufacturing.

The above described property will be sold one-half for cash, balance on a credit of six months.

Any one wishing to see the property, can do so by calling at the store of Odell Hardware Co.

ODELL & CO.,
Greensboro, N. C.

Feb. 25th 4t.

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35th Annual Statement

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JANUARY 1, 1885.

Premium Receipts in 1884	$[illegible]
Interest Receipts in 1884	[illegible]
Total Receipts during the year	[illegible]
Disbursements to policy holders and for expenses, taxes, &c.	[illegible]
Assets January 1, 1885	[illegible]
Total Liabilities	[illegible]
Surplus by Vt. and Mass. standard	[illegible]
Surplus by the standard of N. Y.	[illegible]
Policies in force January 1, 1885, 60,286 insuring	[illegible]
Policies issued in 1884, 4,470 insuring	[illegible]

MORGAN G. BULKELEY, President.

J. C. Webster, Vice President.
J. L. English, Secretary.
H. W. St. John, Actuary.
Gurdon W. Russell, M. D., Consulting Physician.

W. H. CROW,
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Manager for Twenty Years.
feb 18-3t

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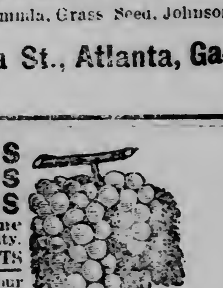
feb 18-2t



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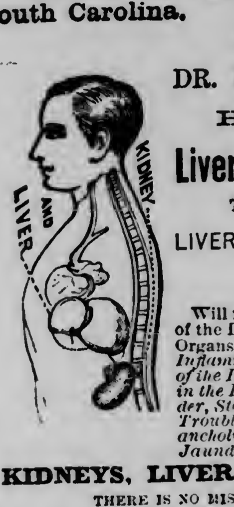

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The Most Wonderful
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Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

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A sure cure for all
THROAT AND LUNG
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Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues. I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to [illegible] your Throat and Lungs.

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Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
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WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER,
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[illegible] TUMORS AND ULCERS [illegible] loss of blood.— [illegible] other methods. Hundreds of cases cured!! Descriptive pamphlet sent free. Address Dr. E. [illegible] GREEN, 17½ Peachtree st., Atlanta, Ga. jan 14 4t.

AGRICULTURAL.

Smoking Meats.

In order to smoke a small quantity of meat; where the party has no smoke-house, a cheap but good arrangement for smoking hams or shoulders, according to the *Farmers' Review*, can be made by the use simply of a box and barrel. The box should be about eighteen inches high and wide enough for a barrel to set on it when it is turned bottom side up on the ground. Cut a hole six inches deep in the upper edge of the other end of the box. Then place it in position on the ground and set the barrel, from which both heads have been removed, over the hole cut in the bottom—but which is now the top—of the box, suspend the meat from sticks laid across the top of the barrel, and cover with a blanket or canvass to retain the smoke. The smoke can be made in an iron vessel just inside the doorway cut in the end. This opening should be closed with a board to prevent a draft, which would cause the material to blaze. Hickory chips furnish the best material for smoking meat, but corn cobs are good. Any such temporary and combustible arrangement of course needs close care and watching to prevent its taking fire, but with reasonable care the danger is small. Never attempt to smoke meat in a barrel inside of any building. A neighbor of the writer a few yeas since lost an expensive barn from its taking from a barrel arrangement for smoking. In smoking in a barrel or hogshead, with the fire in the bttom, there is aways danger of fire from the drippings of the meat upon it. In the box and barrel arrangement above described all such danger is avoided. The fire is too far away to heat the meat sufficiently to cause any dripping of fat, and even if there shouvd be any it could not come in contact with the fire.

Does Farming Pay.

Whenever farming ceases to be profitable, then look out for a breakdown in all industrial pursuits. The farmers not only feeds but sustains them all to a great extent.

No buisness pays that is not properly conducted, and no income however large will keep a man out of debt and prosperous, if he persists in living beyond his means. A wise economy is the secret of steady gains and permanent prosperity.

J. M. S., of Greensboro, Ga., writes to the Atlanta *Constitution*, that "the only way to make farming pay in Georgia is to work, and work hard, five days and a half in the week."

This suggestive thought comes backed by thousand of successful examples.

If some energetic man, who loves to investgate, will tabulate the failures in all departments of industry, trade and profession, he will find that failures in farming are in the minority, in proportion to the number engaged in agricultural pursuits.

Cotton planters, it is true, do not all get rich, but their cotton makes commission merchants and brokers wealthy and builds immense warehouses and elegant residences. Is the cotton planter to have no credit for this grand contribution to the growth of cities? His toil and losses make others rich.

The editor of the *Religious Herald*, of Virginia, has found a man who knows that farming does pay, and is able to tell how it is done. And what this man has accomplished can be attained by any man of the same purpose, energy, and good sense. The *Herald* says: During the late Sunday School meeting in Albemarle county, we visited Mr. Wm. A. White, who resides about two miles from Mechums River. When the war closed, Mr. White's earthly possessions consisted of a wife and two little children. He rented land, went to work on it, and now he is a man of large means, with rich productive farms and all that is needed to "run" them. And he has made it all *by farming*—has not attempted anything else. He has nine children, and, of course, has had through all these years heavy family expenses. Besides meeting these and contributing generously to objects of benevolence—for no man has more public spirit than he—this Virginia farmer has made money and grown rich by farming.

"Right Peart."

"I was right peart till the rheumatiz sot in," said a suffering old man who lived near the swamp Fact is, wherever you live you can't be "right peart" if you are a victim of this troublesome disease. Captain C.W. Hotsenpiller, Springfield, O., says "I found great relief from inflammatory rheumatism by using Brown's Iron Bitters" Thousand of othea people have found similar relief.

The freedom of Ireland will come when assassination has no place in Irsh hearts and no service in Irsh politics.—*Presbyterian*

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This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

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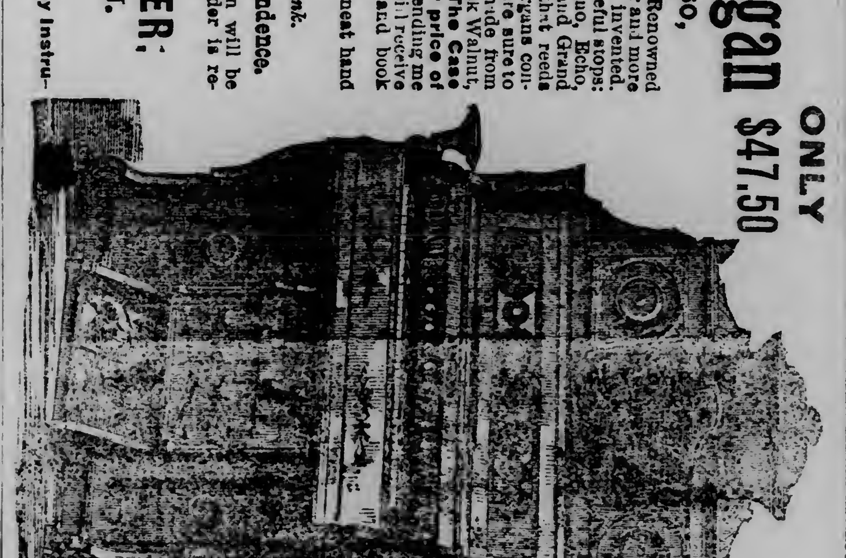

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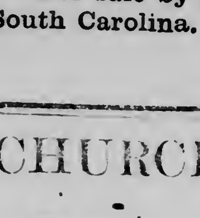

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RALEIGH CHRISTIAN ADVOCATE

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REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, MAR. 4, 1885. | $2.00 PER ANNUM, Payable in Advance.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

GREAT IS THE CLASS-MEETING!

There is a story told of a good old Methodist lady, who is reported to have said, "she would not give one good class-meeting for all the preaching in the world." I heard a very good man say in the great Centenary Conference in Baltimore, that he believed he would backslide in 90 days if he did not get to a class-meeting. Some people are great on class-meetings, that are not great on going to Sunday-school; not great in sustaining the pastor, nor in giving to the Missionary cause, and are too old fashioned in their Methodist religion to be very great in anything but class-meetings, and in finding fault with everybody that is not great on the class-meeting. In the ADVOCATE of the 11th, Feb. there is a good brother who signs himself "Will," who writes a good letter—brimfull of spirituality, and intensely fervent on the subject of class-meetings. Sorry to learn, with all his zeal on the subject, and having himself, at one time in his life, "attended as many as four or five a week," that now, "only one is held in connection with the Church to which he belongs," and that one "thinly attended." But even that one, it seems, has prevented a brother from backliding "in heart and life." Now, if one class-meeting, "thinly attended," has prevented one brother from backsliding "in heart and life," what might have been done by four or five classes, largely attended? So, the argument runs; and if each member had done what brother "Will" once did, "attended four or five a week," what might not have been accomplished? The whole Church might have been saved from backsliding "in heart and life"—that is, if the class-meeting is the only thing to keep Christians from backsliding. But brother "Will" uses the following language. I quote him, word for word: "I was pained to learn tha a prominent minister of the M. E. Church, South, and one who had recently been so near death's door, spoke disparagingly of the class meeting at the Baltimore Centenary Conference." Now, brother "Will," you allude to me. Who said I spoke "*disparagingly*" of the class-meeting? I did not so speak. All I said was that, "the class-meeting could not be re-established in its pristine form in the Methodist Church" Ask Dr. Yates, of Wilmington, N. C., if that is not what I said, and all I said? But, suppose I had spoken *disparagingly* of the class-meeting, what had my "being recently at death's door" to do with it? Sometimes the earnest advocates of class-meetings forget the "Charity that thinketh no evil." But, Bro. "Will" did not mean all that his language implies. What I said at the Centenary Conference I say again, and that too after "having been recently at death's door." It is idle to talk about re-establishing the class-meeting in its pristine from in the Methodist Church, North or South, in England or America. Nor is it as necessary now as in the early days of Methodism. The pastoral relation is now different; the mode of raising Church funds is different; the Sunday-school, with its pious teachers, comes in to supply, in part, the place of the class-meeting; religious papers serve an end in this direction; good books talk and instruct quite as well as the average class-leader; prayer-meetings and love-feasts supply, to some extent, the lack of the class-meeting; our more frequent religious services, and protracted meetings take the place ot these meetings; and yet I have to say that I am the advocate of the class-meeting whenever it can be sustained. I always try to keep up one at least, in all my pastoral charges, though it may be "thinly attended." There are always some, in all our charges, that need the class-meeting to keep them from backsliding "in heart and life." Some, there are, who would hardly keep up to the high water mark of Christian charity, if they were to go to class, "four or five times a week." The most useful members I have ever had, in my various charges, were the men and women who did not go to seed on class-meetings, holiness circles, or any other *one* thing. They were great on going to the Sunday service, and Wednesday night lecture, and Friday night prayer meeting, and to the Sunday-school, and yet they never made any fuss about it. There are a great many good people in this world who never went to a class-meeting. Falacious tests of piety are dangerous. But, enough.

A LADY CORRESPONDENT.

The regular correspondents of any paper seem to become acquainted one with another. When a new correspondent appears, the "old regulars" want to shake hands and give the debutant a cordial welcome. In the ADVOCATE of the 11th, Feb., Mrs. "P. H. B." tells us "what a woman saw at the Centenary Conference," and she tells it so well that she positively elicits our admiration, awakened by her graceful style, and graphic discriptions. She writes well, and her pen ought not to be idle. Now, Bro. Reid, keep her at it. Some of the most charming letter writers, in the leading papers of this country, are ladies. They see things that men never see, or, at least see them as men do not see them; and they possess the faculity and tact of throwing a charm and fascination about the pictures they sketch for the eye of the reader, that men rarely possess. The little incidents that escape the eye of the opposite sex are used by her as the light and shade that give expression and tone to her delineations. Mrs. "P. H. B." used these little incidents, with decided effect, in her pen picture of the Centenary Conference.

OTHER CORRESPONDENTS.

Rev. G. G. Smith is as bright as a new dollar just from the mint, and "as sharp as a briar." In his last letter to the ADVOCATE he writes as though his bile were a little stirred up. Bro. George, what is to pay? You seem to be pitching in generally, and all around. If you want anybody to help you, I am your man. But for the present, as you seem to be master of the occasion, I do not propose to enter the arena. You have certainly dealt some blows with a mailed hand, and as soon as your antagonists get on their feet they will be after you again. Come up to Virginia and rest a while. Here we are Methodists of the middle rank, according to your classification. We stand in the centre. We "walk in the old paths, but are not afraid to leave them for the better way;" but we must know that it is "the better way" before we leave the "old paths." We believe in revivals, "and are not afraid of noise." We believe that children are depraved by nature, and need to be converted by the regenerating influence of the Holy Ghost, as soon as they reach the age and the stage of moral accountability. We have no Dr. Thomas, or David Swing, or Dr. Heber Newton in our ministerial ranks. If such a hydra head were to show itself amongst us we would decapitate it before you could say, "Jack Robinson." We give money, but do not regard it, by any manner of means, as "the main test of piety." But now, Bro. George, hold on a little while and get your breath. You have cleared the arena. But let me pat you a little on the back, and say, "hit him again," if there should be any show of fight, from any of the contestants, whom you have so severely walloped and wallowed in the dust. I am amused when I see a fellow tilting with a windmill, but my unqualified admiration is excited when I see a man, as in the case under notice, attack a host of real enemies, single-handed, and fight his way through. I say good for Brother George G. Smith.

Then again, speaking of other correspondents, I am much pleased with what Rev. A. D. Betts says, in the same paper, on the subject of "Church Membership.' Under the present economy of our Church, no member should be received who does not, on previous examination, "give satisfactory assurance of the genuineness of his faith;" in other words, who does not give satisfactory evidence of his conversion, according to the Methodist idea of conversion; and we all know what it is. No greater curse or calamity can come to the Methodist Church than to fill it up with unconverted members. We are no longer a mere "Society," but a Church. We have no probation system under which to receive "seekers" on trial. The abrogation of probation, and reception into full membership at once, contemplates conversion as the condition of reception.

AN EXCEPTIONALLY GOOD PAPER.

An exceptionally good issue of a weekly religious paper comes like a good crop year, only now and then. Good crop years rarely come, for a long succession of years, together. So of our best conducted religious weeklies. Sometimes the paper is like the poor crop year, not altogether barren, but poor as compared with other weekly issues. This is as inevitable in a weekly paper, as in the seasons that determine the character of the crops. Drought, and flood, and frost are very sure, at longer or shorter intervals, to bring the diminished crop. The most diligent and sagacious farmer cannot ward it off. So with the editor in relation to his paper. Correspondents are behind time, or, if in time, are dull and prosy. Subjects are discussed that are not pertinent to the times. Maybe there is a death of correspondence; the exchanges may be without anything of special interest; the scissors serve but a poor purpose; indisposition, or absence, or other unavoidable conditions deplate the editorial columns. But the paper must come to time. This is a round-about way of reaching what I started out to say. To come to it at once: the RALEIGH CHRISTIAN ADVOCATE of the 11th, Feb. was an exceptionally good issue. I read more than a half dozen *Advocates* every week, and I am frank to say that the RALEIGH ADVOCATE of the 11th Feb. was not surpassed, if equaled by any of the whole family of *Advocates* that fell under my eye for that week. Happily it did not have in it anything from the *Virginia* Correspondent. One such issue as that, like a good crop year, ought to fill granary and larder for some time to come. It is but rare that such a number of capitally good writers, on a pleasing variety of subjects, appears in the same issue of a weekly. Such a paper as the RALEIGH CHRISTIAN ADVOCATE ought have a large circulation. The Editor, alone and single-handed in the management of the paper, is doing wonderfully well.

OTHER MATTERS.

The Methodist Union Meetings in Richmond are still kept up, going the round of nearly all the Methodist Churches in the city. Great religious interest has been developed by these meetings. Largely over one hundred have professed conversion, and joined the several Churches. Centenary charge, at last advices, had received more than sixty on profession. Broad St., Trinity, and especially Union Station, have all had valuable accessions. The interest still continues. Union Meetings, of like character, have been held in Peteresburg, and in Manchester with happy results. There are encouraging indications of a revival in Mount Vernon Charge, Danville.

Danville, Va., Feb. 19th, 1885.

For the Advocate.

Moody in Washington.

BY ROBERT W. BEST.

The visit of Rev. D. L. Moody to Washington on the 16th of Jan. last, was productive of much spiritual good to the Protestant Evangelical Churches. The services couducted by him lasted only four days and were mainly directed to the membership of the different Churches. The singing was conducted by a choir of 100 voices, selected from the different choirs in the city, and was under the direction Prof. Frank Wilson. This choir has now effected a permanent organization for evangelical work.

Since Mr. Moody's departure Union Services have been kept up every Sunday afternoon at Churches in different parts of the city, and so deep is the interest manifested in them that the largest Churches will not accomodate the people who seem so anxious to participate in the exercises, and after utilizing all the standing room, then hundreds are turned away, being unable to gain an entrance.

By agreement of the pastors, religious service of a revival character were commenced immediately in most of the Protestant Churches and have been continued ever since Mr. Moody left us.

The Rev. S. K. Cox, D. D., pastor of Mt. Vernon Place Place M. E. Church, South, commenced a series of meetings of a preparatory character the week previous to Mr. Moody's visit which were resumed immedately after that Evangelist left. On the 5th inst., the Rev. W. M. Leftwich, D. D., of Nashville, Tenn., who had been invited to assist Dr. Cox, arrived and preached his first sermon to a Washington audience. He is a preacher of great power, of great faith and possesses a wonderful amount ef magnetism. His sermons were delivered in a plain. earnest manner, but so pointed that each one seemed to take it personally to themselves. His discourse in the outset on the office and work of the Holy Ghost seemed to arouse the Church with new zeal and redoubled diligence in working for the conversion of souls.

The large audiences that attended his pulpit ministrations seemed to be held spell bound as from night to night he preached the truths of the gospel. Eternity alone will reveal the good accomplished by the visit of this man of God to Mt. Vernon Church. This much is visible, the Church has been revived and quickened into new life, its faith increased, its hope, strengthened and the desire for holiness of heart and life intensified. About 30 have professed faith in Christ since the meeting began, and a large number are serious; 24 have joined the Church on profession of faith.

Last Friday night week while we were spending a short time in a praise meeting, a gentleman arose and said: "I praise God for my conversion," he was converted the night before, he then gave a short history of his life, which, to use his own language, was very bad indeed. He had been the object of special prayer for some days. After concluding his talk, which brought tears to many eyes, he said "I was brought to consider my spiritual condition by my little child asking, 'Papa, do you love Jesus? Papa, why don't you love Jesus,' and said he, "I couldn't tell why, but it put me to thinking, I came to Church, and when penitents were invited to the altar, a place I always despised before, I went, and I stand before you to bear testimony to God's willingness and power to save, even the worst of sinners," and taking up his little child, only four years old, so that all could see her, said, "brethren here is the child that brought me to Christ." The effect of that speech and the exhibition of the child was wonderful.

Reader, offer one earnest prayer for Mt. Vernon Church.

Washington, D. C., Feb. 19th, 1885.

For the Advocate.

Division of the Conference.

BY PROF. L. JOHNSON.

MR. EDITOR: Being nothing but a layman, I feel a delicacy in measuring arms with the D. Ds. of the Conference, for they are many, standing as they do, on the top of the hill of knowledge, whilst the fields of literature and theology lie at their feet; yet I wish to unvail some of their sophistry, but do not propose to collide with any of them, especially not with a two hundred pounder, avoirdupois. And first, whatever may have been the wishes of the people, who were in the transfer from the S. C. Conference, then, like the Sobine women that were stolen by the Romans, they have become reconciled to their lot, and no doubt wish to remain with the old Conference of their affection.

Again, that any person should advocate the division of the Conference because it has grown *too unwieldly*, is a slur upon the presiding officers of hundreds of deliberative and legislative bodies, not only in this, but in other countries. "Three-fourths if not nine tenths of the members, both lay and clerical, scarcely ever hear what motion is before the Conference at any time." So says one of the D. Ds. Pray tell me what would be left if "three-fourths or nine tenths" of the Conference were removed? Conference could then be held in a log school house, and almost any neighborhood support one. Then it would give every member, both "lay and clerical," an opportunity to make a great many speeches, which would *edify* the *Bishop*, and add very much to the enjoyment of the occasion!

No, sir, this work of disintegration ruins everything. The N. C. Conference is just reaching a position in numbers, wealth, and territory that will enable it to achieve wonders in the future. But cut it in two, and the usefulness of both East and West will be materially and irretrievably damaged, and the great work of moral and intellectual progress retarded for years to come. Nature herself has prescribed limits to the N. C. Conference, and has said, "thus far shalt thou go and no farther."

The mother of Statesmen and Presidents on the North, the Palmetto State on the South; the land of chivalry and patriotism: on the East the white crested waves of the Atlantic, in their ceaseless thunder tones, tell us to stop, whilst the snow capped summits of the Apalachian chain on the West have all conspired to fix irrevocably the boundaries to the great N. C. Conference.

Again, I quote: "If the middle and Eastern portion of the State must have the Colleges, and the special care and nursing of the Conference." And again: "Even now there are schools in Western N. C. which are doing as much good for the M. E. Church, South, as Trinity is doing or can do." What does this have to do with the division of the Conference? If the Conference is divided of course the Yadkin river, to the Davidson line, thence east along the south line of Davidson and Randolph sufficiently far to strike Trinity, would be the line of division. Trinity has never had much "care and nursing" of the Conference. She was founded in 1835, in 1852 or 1853, she borrowed $10,000 of the State, paid back interest and principal. At our last Conference the new College building was still unpaid for, and the Trustees handed it over to three men who propose to run it for two years. During all these previous years, since the late war, the Faculty did not realize $300 dollars a year; and unless some was handed over to them by the Conference last year, they had never helped them to one cent.

Is this the "special care and nursing" of which the Rev. Gentleman speaks? We hope Rutherford College is doing well. We don't propose to draw a parallel between them. We do know that Trinity has done an almost *fabulous amount* of teaching, gratuitously, and has educated more than *one-fourth* of the ministers in the North Carolina Conference. I sympathize with the Committee, who have under consideration the dividing line, but am satisfied that the division of the great N.C. Conference would be analogous to the dismemberment of Poland, and that we would lament the damage done for years to come.

For the Advocate.

A Wonderful Defect (?) In Christ's Sermon on The Mount.

BY REV. W. H. ANDERSON, D. D.

This, at first glance, may seem a very disrespectful and improper remark. Christ's "Sermon on the Mount" is the first, longest, grandest he ever delivered. It is the master piece of sermons. Every shade of spirituality is discussed from the poverty and beggary of sin, up to "the pure in heart," the sublime character, relations and joys of true piety. Each sentence is as clear and distinct and beautiful as a sunbeam. We marvel at his wisdom, we rejoice in his goodness, we wonder at his love. Every time "The Beatitudes" is read by pious eyes directed by a desire for truth, some new spiritual beauty is discovered in this sermon by the prince of preachers, "the teacher came from God." Listening to our elder brother, we see the path of duty marked out by light from heaven; we dry our tears and lift our souls, trustfully, to Jesus, our Savior; we learn of of duties and of grace and help to perform them; we see our dangers and exposures and rejoice in God's provisions for salvation. Our tears become consecrated, and the grave itself is illumined by heavenly hope. Doubts are dissolved, difficulties removed, and we grasp our teacher by the hand to guide and help us towards the heavenly land.

But where is that "defect," that shadow on the sun?—*Jesus don't tell us anything about water baptism.* We see around us this simple, expressive, religious, external rite so magnified in importance as by some religionist to be made the direct and only "method of remission of sins." Others make their opinion as to the mode of baptism a reason for denying the Lord's table to those whom they otherwise recognize and fellowship as Christians.

Now, if baptism were designed by the head of the Chureh to assume the huge proportions ascribed to it, why the utter absence of any reference to this external relegious rite, in his first and most connected and complete religious instruction? If Jesus intended baptism to be the "watery grave" in which we were to bury our sins, why did not he at least, indirectly refer to this? If this sacrement were to be allowed to assume even the appearance of richer value than his shed blood, does not there seem to be a want of instruction so necessary at the time and under the circumstances and times of the delivery of that sermon?

More than this, if Christian "obedience," with all that it means, is and does, is performed in one single "act" of water baptism—and that by another who baptizes us—may we not reverently think, that if our Lord so understood and intended the rite, he would not only have authorized it in his sermon, and shown his tender mercy in this easy, short hand method, though he might have antagonized himself in the earlier and introductory part of his sermon? The loving Jesus who wept over Jerusalem and died to save man, would not have withheld information as to this labor saving, more modern dispatch method of salvation, if he had intended the beautiful. impressive and significant rite of baptism should assume its proportions so large as almost to be an apparent substitute for the blood of the Cross and the offices of the Holy Spirit. Christ's silence on this point is the most convincing evidence of the wrong done, a beautiful rite established by himself, a visible sign of an inward and spiritual grace," the witness and evidence of attachment and fidelity to Jesus, by attempt to invest its simple significancy with a value not understood or intended by "the great teacher." With no other feeling or purpose than regard for truth and right, we present these thoughts.

Read over carefully the v, vi, vii, chapters of Matthew, and the impression becomes more and more manifest that Christ's religion is a spiritual religion; that human agency blends with divine agency; that external rites signify spiritual relations and influences. Water never loses its material character however much it may typify spiritual cleansing, any more than wine can really become the blood of Christ, which it represents in the holy sacrament.

Ritualism is the great opponent of God and man, in that it antagonizes the spiritual nature of true piety, and practically ignores the eternal necessity of the blood of Christ and the influences of the Holy Spirit.

Reverence the intitutions of Christ, but let not any influence whatever lead us to give them undue and undesigned importance, so as to underestinate the cross of Christ and the promised Comforter.

Carlisle, Ky.

For the Advocate.

"A Consuming Fraud."

BY REV. JAMES WILLSON.

We admire the pluck of Col. A. K. McClure, of the Philadelphia *Times*, in his bitter war against the Louisiana State Lottery. He does not exaggerate when he characteaizes it "a consuming fraud." Nor does he show an improper zeal, when, after his arrest in New Orleans for libel, at the intances of M. A. Dauphin, the Manages of the Lottery, he publishes his card containing the charge, in Philadelphia, which was refused publication in New Orleans, although indemnity to any amount was offered, and then declares that the issue between himself and the Lottery, "will end only when the collossal public swindle of the age shall perish in its infamy." This is not, in any sense, an impossibility. Because if has grown to be a mighty giant is no reasons why it may not be overthrown. It is only necessary to get public sentiment aroused against it. This must be done, and the editor of the *Times* has started in the right way to do it. Already the sentiment against it is growing. The religious press is solid and the secular, with the pulpit to some extent, is falling into line. The pulpit, we presume, is solid, but it is by no means sufficently out spoken. The Brooklin Union Styles it a "National disgrace," and says: "The New Orleans Exposition calls attention afresh to" it. We are glad to see it put in that light, and wish to give prominence to the thought. The honor or dishonor of any State attaches to the National Government. The two are inseparable. It is well, therefore, to direct the public mind to the fact that it is a National dishonor—a legalized intitution whose principle is wrong and which excites a prurient disposition to get money without giving a proper consideration for it. This is the principle of its operation. Because for every half million dollars gotten monthly, it returns but little over one quarter million, which is scattered over the country in seemingly selected localities. That is, supposing the drawings to be kept up monthly, it gathers annually from the hard earnings of the people, very nearly three million dollars for which it gives nothing in return. Thus the country is growing poorer every year—paying this enormous sum for nothing—by the minds being tempted from honest pursuit of livelihood to catching at a mere shadow of hope of grasping larger fortune for a petty consideration.

We are glad also that the Exposition in the city of this legalized robbery, serves to bring it prominently before the nation and the world, and to expose it as a dishonor, under the sanction of law, fastened upon the body politic. The sooner the public eye is opened on this question. The sooner will it denounce the concern and work its abolition, then, let the press continue its opposition; let every pulpit in the country echo a voice against it; lit the millions of laymen—women and children—of the Church, East and West, North and South, lift up their voice and decry it; and it will not be long before its large influx of money will, in a great measure, cease; and the treasuries of the Church will be fuller and our Missionary Secretary will not call in vain to the Church for money.

Whe have written this article that those who may per chance, read it may be cautioned and extend it to others, and swell the tide. It has not been long since Rev. A. D. Betts was sneered at and characterized "a fanatic," because he made right and left thrusts at the authorities of the University of North Carolina, for allowing balls in the College buildings on Commencement occasions. At last we see it announced that the Trustees refuse to allow balls in the buildings. All honor to Bro. Betts. What we want is enlightened public opinions.

Feb. 1885.

Raleigh Christian Advocate

RALEIGH, N. C. - - MAR. 4, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.)

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The date opposite your name on the yellow label which we paste on your paper each week, is the time when your subscription to the ADVOCATE expires. Address all letters to

REV. F. L. REID,
Raleigh, N. C.

Our Premium Offers.

As an inducement to persons to work to increase our subscription list, I offer the following Premiums:

1. To any person sending me 10 new subscribers for 1 year with the cash, $20.00, any time between this and the 15th day of June, 1885, I will send a "Waterbury Watch" and nickle plated chain. This is a cheap watch, made of nickel plate, looks well and keeps good time. They are used by several persons in this city, and by persons all over the country, and give general satisfaction. The watch will be sent promptly and is a good time keeper.

2nd. To any person sending me 20 new subscribers for one year with the cash, $40.00, between this and the 15th of June, 1885, I will send a complete set of Jameison, Brown & Fausette's Commentary, in four volumes, bound in library style. The retail price of this work is $11.00. It is an excellent commentary on the whole Bible, and the very thing for itinerant preachers. A number of our ministers already have it, and all of them ought to put it in their libraries. Here is a good chance to get it.

REMEMBER

1. That the cash must accompany the name of each subscriber and not be charged on accounts.

2d. The full number of subscribers must be sent between this time and the 15th day of June. At that time the premiums will be withdrawn.

3d. Six and three month subscriptions will not be counted. Each one must be for one year with the cash, $2.00 each, paid in advance.

4th. New subscribers only will be counted. Renewals for names already on our books will not be counted.

Parties intending to try for the premiums offered will please notify us when subscriptions are sent, so we may keep correct account for them.

Garden Seed Given Away.

To every subscriber who will renew his subscription for 1 year and send me the $2.00 in advance during the month of March, I will send free, postage prepaid, one dozen papers of Improved Garden Seed, assorted as may be desired. Remember this offer is good only during the present month. I will also send to every new subscriber who sends me $2.00 cash, during March, for the ADVOCATE one year, a dozen papers of the seed. This offer does not extend to parties in clubs under my other premium list in this issue.

Here is a list of the seed. Send along your two dollars, select a dozen packages of seed from this list and send with the $2.00, and the seed selected will be sent at once to you by mail, and remember that this offer holds good only during the month of March:

SEED LIST.

Artichoke—Large Globe.
Asparagus—Colossal.
Beet—Ex. Early Turnip or Bassano, Early Red Turnip, Early Egyptian Red Turnip, Long Blood Red and White French Sugar.
Cabbage—Early York, Early Large York, Late Drumhead, Late Flat Dutch, French Oxheart, Early Winningstadt, Early Jersey Wakefield, Early Flat Dutch, Early Drumhead, Early Sugar Loaf, Green Glazed, and Red Dutch (for Pickling).
Carrot—Early Scarlet Horn and Long Orange.
Cauliflower—Early London and Early Dutch.
Collards—Southern.
Celery—Large White Solid and Dwarf White Solid.
Cress, or Pepper Grass—Curled and Water.
Cucumber—Early White Spine, Early Frame, Early Cluster, Early Russian and Long Green Turkey.
Egg Plant—Improved Large Purple.
Endive—Green Curled and White Curled.
Kale—Green Curled Scotch.
Kohl Rabi—Early White Vienna, Early Green or White, and Early Purple Vienna.
Leek—London Flag and Mammoth.
Lettuce—Early Prize Head, India Curled and Drumhead Cabbage.
Melon—Orange Water, Citron (for preserving), Mountain Sprout Water, Improved Gipsy, Peerless, Ice Cream Water, Netted Nutmeg, Netted Green Citron, Persian, or Casaba, Pine Apple, Early Jenny Lind.
Mustard—White, Black, or Brown.
Okra—Dwarf, Tall, or Long Green
Onion—White, or Silver Skin, Large Red Wethersfield and Yellow Dutch.
Parsley—Double Curled, Plain, or Single.
Parsnip—Fine Sugar.
Pepper—Large Sweet, Large Bell and Large Red Cayenne.
Pumpkin—Cashaw, (Crook Neck) and Connecticut Field.
Radish—Early Long Scarlet, Early Red Turnip and Early White Turnip.
Salsify, or Oyster Plant.
Spinach—Round Savoy.
Squash—Early Bush, or Patty-Pan, Yellow Crook Neck, Hubbard, and Winter Crook Neck.
Tomato—Large Trophy, Early Large Smooth Red, New Early Acme and Tilden.
Turnip—Southern Prize, Red or Purple Flat Top, Early White Flat Dutch, Pomeranian White Globe, Large White Norfolk, Large White Hanover, Yellow Aberdeen, Amber Globe, Improved Purple Top Yellow Ruta-Bega.

Church Work and Business.

The church is of God and has a grand work to accomplish for humanity, both for time and eternity, and those who enter her pales are recreant to their obligations if they do not improve every opportunity offered them for securing the end for which she was instituted. This proposition being true, it will be well for every member of the church to ask himself the question: "Am I doing my duty? Have I been as earnestly and constantly employed for the success of the church in the salvation of souls as I ought to have been?" If the answer, honestly given, is against the inquirer, to be honest with himself and true to his Master's cause, he ought at once to begin to improve.

True religion means business. It is not a mere sentiment or creed, but the working the works of Him that sent us while it is day. As members of the church we may learn some valuable lessons from men of the world in the prosecution of their business. Christ bade the church learn from the methods of business men when he said, "The children of this world are wiser than the children of light." And we hear him tenderly saying to his mother, when she found him in the temple, "Wist ye not that I must be about my Father's business?" We do not expect christians to be "slothful in business," but we do expect them to be "fervent in spirit, serving the Lord." In earthly business we are hired servants or partners with men; as christians we are partners with God, "co-workers" with him. As one has said, "It is the firm of *God and sons* that is to save the world." How infinite the honor of such a partnership! God's part is to convict and convert the soul, as he did Saul of Tarsus at the gate of Damascus; *our* part is to lead such converts into the light by our words and prayers, as did the good Ananias. What is winning gold and fame compared to winning souls as partners with God?

During Mr. Moody's meetings in London, a certain business man was converted, and his brother was restored from backsliding. They had another brother in the south of Ireland who was not a christian, and they telegraphed him, "Come at once, *very important business*."—He came to London, and they took him into their private office, and with streaming eyes told him of their desire for his conversion. They brought him to the meeting that evening, and into the inquiry-room, and he was happily converted to God. That dispatch was truthful, "*Very important business.*" We too often preach to our people and talk to our friends about the salvation of their souls, as if it was a matter of small import.

A young man in a Southern city was dying. His brother, who was a minister, was telegraphed to come at once and see him die. When he entered the dying brother's room he said to him: "My brother, why did you not tell me of this fearful state? I am now dying and am unprepared." "Why," said his brother, "I have often told you of the necessity of your becoming a christian." "Yes, you have; but why did you not take me by my coat collar and drag me away from hell?" That is, why did you not convince me that you were in earnest about my soul?

Why is it churches and churchyards are kept so much less tidy than private ones? Why is it harder to get a quorum of church officers than of bank directors? A full house at a prayer-meeting than a theatre? Why are not ministers as much concerned for the salvation of souls as merchants to sell their goods? A preacher has great bargains to offer—"mansions" and "robes" and "jewels." Why should he not be as earnest in seeking customers as if his pulpit were a counter or an auction block? One has said, "Men ride swift steeds when they hunt for game, and snails when they are on the way to heaven."

How often is the question asked in our Sunday-school conventions: "How can we get the youth and children to the Sunday-school?" The answer is a plain one. Let the pastor, superintendent and teachers take the same interest in their work that the politician takes in getting voters to the polls. If such were the case, our Sunday-schools would be crowded with young people and children.

A preacher once asked a boy if his father was a christian. He replied: "Yes, sir; but he ain't working at it much lately."

We need, and must have, if we succeed as we ought, men and women who WORK. Who are willing to make any sacrifice to win a soul to Christ and carry forward the work of the church. B.

Personal to the Preachers.

We have, during the past week, sent out to all the preachers, where we had the post offices in their respective charges, a list of the subscribers in each charge, with the date of expiration of each subscription opposite each name. We desire to call attention to two or three things:

1st. Amounts received by mail since the 18th of February are not entered upon these lists. Bear this in mind in collecting renewals.

2nd. In cases where the preachers have ordered the subscriptions renewed and charged to themselves, they have been run up on these lists for the time so charged on account.

3rd. If we have not sent you a list you may know that we have no list of the post offices in your charge, and if you will drop us a postal card and give a list of your post offices, we will send you a list of subscribers in your charge at once, and we will thank you to do this. If we have left off any post office in any charge we would like to know it, and we will regard it as a special favor to be informed immediately of any errors of any kind in these lists. If any dates are wrong, or if any papers are going to the wrong place, please call our attention to it at once, so that we may correct.

Now, just a few words to the preachers. We are spending all the money we can command, and giving all the time, talent and labor we possess to make the ADVOCATE as readable and useful as possible. It is growing in favor all the time.—We have abundant evidence of this. We give an advertisement on the 5th page of this issue to let our readers see in what estimation the paper is held by papers and persons who are competent to speak. Now is the time to increase the circulation of the ADVOCATE. Its circulation will be determined by the interest manifested and the work done for it by the preachers. Some preachers, on what are called "poor circuits," are doing well for it. One preacher last year, on a small circuit, secured forty or fifty new subscribers for the paper, and he bids fair to do the same thing on another small circuit this year. Any preacher might do as well. When a Methodist preacher *determines* to do a thing he generally does it. If the ministers of our Conference make *an earnest and determined effort* to put the ADVOCATE into every family in their charges, its subscription list will be doubled this year. Now, will you do it? Will you make it a special point to find out who do not get it and get them to take it? It will help you greatly in your work. Whilst the preachers as a rule have done well for the paper, but few have really done what might have been done.

Finally, brethren, if you will give us special help this year and do for the paper what you can do, we promise you that the ADVOCATE shall go steadily up grade and become more and more useful in the cause of the Master as represented by North Carolina Methodism.

We close, and could not do it with anything better, with an article on this subject from the pen of Rev. F. M. Edwards in last week's *Richmond Advocate:*

Why is it so difficult to increase patronage of religious papers? Give the faithful preacher a reading membership—each person belonging to his charge keeping himself well informed as to the interests of our Zion, by the weekly visits of a good religious paper connected with the same organization that sends the preachers—and Satan will hardly find himself able to prevent a widespread revival. On the other hand, let the pastor have no help from the press (because the people bar out the printer's toil from their house) and Satan will rejoice because his work is rendered so much the more easy to nullify the preacher's toil. Would it were fact that every Methodist could be set down as a student of our periodical literature! How much easier would be the task of the pulpit! Oh, ye, who declare your love for the church, do you urge the spread of your church papers? If not, why not? Do you think of the fact that every child that can read will read something? Will you let that something be hurtful, when, for a few dimes, you can give that which will point "to the Lamb of God that taketh away the sins of the world?" Parent, suppose your boy or girl, ruined by literary poison, should rise in the judgment to condemn your parsimony in refusing to supply nutriment, mental and moral food!—Think and act before it is too late. Men of means who are not parents, how much encouragement do you give to the religious press? How much advantage do you get from it? What example do you place before the young? Do you ignore all responsibility in the matter? Think before it will be too late to remedy the evil effects of carelessness and neglect. Your pastor needs the help of the editor. Let him have it. Do not rest satisfied till a weekly religious paper shall visit every house. And let all who receive those visits be sure to study prayerfully the entire contents of the visitor's message. The blessing of our Heavenly Father may be expected.

Paragraphic Personals.

— Rev. J. E. Woosley was in the city last Saturday *en route* from a visit to relatives in Davidson county.

— The Editor, after giving out matter for this issue, started for Washington City, and will witness the Inauguration, and will give his readers some account of the imposing ceremonies.

— Rev. Solomon Lea is doing excellent work as junior preacher on Leasburg circuit. If he preaches as well as he writes, and they say he does, his hearers are being delighted.

— Rev. J. H. Page was in Raleigh last Friday, looking as bright and happy as a sunbeam. He thinks those Rockingham people are wonderful people, and they are.

— Rev. Dr. Leo Rosser will go, by special invitation, to assist in a special meeting in the People's Church, Boston. Bros. Rosser and Jones are getting an enviable notoriety as evangelists.

— Maj. W. W. Stringfield, of Waynesville, N. C., was in Raleigh several days last week. It was our pleasure to have several talks with him. He is a fine specimen of the best type of a Methodist layman, with which it does one good to meet.

— Rev. Samuel Leard, at one time a member of our Annual Conference, now of South Carolina, is preparing to publish a volume of "Reminiscences of South Carolina Preachers and Others." He wants 1,000 subscribers to the volume at 80 cents per copy.

— Prof. W. C. Doub, we hear with exceeding great sorrow, has been stricken with paralysis and his condition gives alarm to his family and friends. We bespeak for him earnest prayer for his recovery. There are but few such men as W. C. Doub.

— As a matter of justice to the editor he would state that several glaring errors on the 1st page of this issue were corrected by him in proof, but the printer failed to make corrections as ordered. The errors will be discovered in Dr. Edwards' and also in Prof. Johnson's article.

— Mr. John C. Palmer is one of the oldest and most highly esteemed Methodists in this section of country. He commenced business in 1840, and has occupied the same store on Fayetteville Street for 44 years consecutively. But few men are more highly esteemed or more generally beloved than "Uncle Johnny," as he is affectionately called.

— It gives us great pleasure to record good deeds. In the recent cold snap Maj. J. C. Winder and Col. A. B. Andrews, two excellent railroad officers of our city, have greatly endeared themselves to our people by contributing a number of cords of wood, each, to the poor of Raleigh, Winston and Charlotte. Such worthy deeds deserve special mention and commendation. The railroad corporations seem to have *more soul* than some people who so roundly abuse them. Raleigh feels a just pride in numbering among its residents two such admirable gentlemen and successful railroad men as Col. Andrews and Maj. Winder. If all railroad men were as clever and considerate as these two gentlemen, the unjust prejudices against railroads would soon be a thing of the past.

For the Advocate.

Missionary Collections.

BY REV. F. D. SWINDELL.

MR. EDITOR:—I thank B. for the article in your issue of the 18th on "Suggestions to Pastors." I had an article written on the same line when his appeared. I hope it will be heeded. Dr. Young's call is not a mere reminder of duty, but a cry of need, immediate, pressing need. The debts due are the church's debts, not his, and it is an unjust burden for him to have to borrow the money to pay them on his own personal credit. The church is amply able to meet all the present demands upon her, and more too. Our failure is not due to want of ability, but to a lack of availability. She is not doing the half of what she ought. Greater things were expected last year than usual. It was thought that the grateful offerings of our people during the centenary year would greatly swell the volume of the Missionary Board's finances.

That expectation has not been met. Our own Conference will fairly represent what the Southern Methodist Church at large has done. Our gain was but slight above the collection of the previous year; just $1065.54. Our members paid on an average a fraction less than 13½ cts. per member for Foreign Missions. That average is not at all complimentary to our liberality. That there is real indifference to this important and imperative work of the church is painfully evident. This indifference is a fault, a sin. The cause of it lies somewhere, either with the preachers or the laity, or both. I think with both.

We of the ministry, as a class, are not doing what we should on that line of our work.

WE FAIL.

1st. To educate the people as we ought.

We preach once a year on the subject of missions, when we take our collections, and then we let the subject alone till the next collection is to be lifted for missions. We do not present even a tithe of the matter in one sermon. We discuss a few generalities, and that is all, perhaps the same things that the people have heard for years, and they are very little better informed either as to the necessities or obligations of the mission work of the church. If the preachers would inform themselves thoroughly on the subject, preach frequently, and then discuss the subject with the people at their firesides until the great body of the church has gained an intelligent view of the matter, the gain in the collections would exceed our expectations. The people will never do their duty until they are educated in duty. In this particular the work of educating lies largely with the preachers. If they fail to do it, it is not done.

WE FAIL

2nd. By our lack of proper, systematic, and determined effort to collect the amounts assessed to our charges.

Some preachers always bring up every dollar of the missionary assessments. They do not fail anywhere, and at any time. They go where others have failed and succeed. Others fail where they have succeeded.

They succeed because they determine to do so. They commence early, work zealously, and systematically, and they give all a chance. They show their interest in the matter by their works, for they subscribe liberally themselves. They do not bunch all the assessments together and take all up at one time, and then divide *pro rata*.—They make each stand on its own merits, and they show the people what its merits are. The failure to reach assessments often lies largely with ourselves, in our lack of system in our fear of the few, and in the half-hearted, perfunctory manner of raising the collections. I write not this to condemn, but to call attention to what I believe to be the reasons of our failure to measure up to our duty, and to the demands of the Church of Christ, that we may, as far as in us lies, remove the causes and lead the church to higher achievements for the work of Christ in foreign lands. The time has come when our advance must be more by a leap than by a snail pace. God is opening before us in China, in Brazil, and in Mexico "great and effectual doors," which we must soon enter, or the opportunity will, in a large measure, be lost.

Apart from the general question of duty, the call of Dr. Young should be at once attended. Let every preacher take up his collection at the earliest possible time, and forward the money to Dr. Kelly. If all of the assessment cannot be secured now, get what can be, and it will be easier to collect the rest in the fall. What is collected may relieve the present embarrassment of Dr. Kelly. Recollect that to the preachers alone can Drs. Young and Kelly look forward.

"We urge as the conditions of success in bringing the church to the discharge of her missionary obligations:

"1. *The preaching of the Bible-doctrine of missions.* It is a general principle that we cannot get Bible duties done without preaching the Bible doctrine that underlie them. It is well known, to those who have considered the subject, that it is not now the habit among us to preach on the subject of missions. But not to preach the Bible doctrine on this subject is to preach an imperfect gospel.

"2. *Prayer for the outpouring of the spirit of missions.* How rarely is mention made of the cause of missions in our public prayers in the great congregation, or in the prayer-meetings! Do we pray for missions around the family altar, or in our closets? God knoweth. But if we are to do work for God, how important, how necessary, that we pray God's blessing upon our work!

"3. *Patience and method.* Every pastor should determine to raise every dollar that is assessed upon his charge, and more, if possible. He should find out the plan best for him and his people, and work it faithfully. He should consider that the honor and safety of the church are in his keeping. We shall all see that *patience and method* will secure the money for our work, when the Bible-doctrine of missions is preached, and the baptism of the Holy Spirit is invoked."

Monroe, Feb. 25, 1885.

An Explanation.

The error in the Minutes of which Rev. Sharpe complains grew out of a mistake of mine in crediting Greensboro instead of Hillsboro District with the three dollars from Yanceyville circuit. It formerly belonged to the Greensboro District, and so the mistake was easily made.

R. S. WEBB.

A Short Note.

If any of the preachers of the N. C. Conference want neat, blank Church certificates, they can get them from Rev. John D. Knox, Topeka, Kansas. They are very neatly gotten up; on the outside is a beautiful picture of a church and on the first page written some excellent advice to the holders of certificates. I don't see how any one can carry a certificate, with such advice without handing immediately to the pastor where he resides. All of the young preachers would do well to get "Omnium Gatherum" and "Natural Law in the Spiritual World."

P. F. W. STAMEY.

A Card.

To the Members of the Local Ministers' Conference, N. C.— DEAR BRETHREN: By reference to page 9th of the late minutes of the Local Ministers' Conference of North Carolina, a copy of which our Secretary, Rev. L. Pearson has sent you, the names of all delegates elected at Ashville, to be used in our next Conference, to be held in Thomasville, N. C., commencing on Thursday, the 23rd of July, 1885, will be seen.

If any member elect feels that he cannot attend that Conference, let him notify our Secretary, Bro. L. Pearson, at Raleigh, who is hereby requested and authorized to appoint alternates in all such cases. I do trust, brethren, that we will have a full attendance at our next Conference. Come up and let us consult together upon plans for doing the greatest good.

R. L. ABERNETHY
Pres. of L. P. Conf., of N. C.

For the Advocate.

Trinity College District.

MY DEAR BROTHER:— I have not been round my District, but I have been going, bad as the weather has been. We are new you remember as a District, I think we will harmonize and have a good one, "Inland" though it be. Last week my work was at Trinity College—District Steward's meeting, and quarterly meeting. Spending three full days there, with eyes and ears open: I must say I was most favorably impressed. There is every indication that the present management will succeed. The young men seemed pleased, and feel that the success of the Institution is now beyond peradventure. To this sentiment there was not a dissenting voice so far as I heard. Indeed the Professors and citizens are all encouraged. There are 92 enrolled to date, if I mistake not, and the belief is prevalent that the Fall session will witness the matriculation of one hundred and fifty, and may all the people say Amen!

The arrangement of the Preparatory Department, under the control of Prof. English, forms an era in the history of the College. The style is modern, tasteful, and arranged with a view to comfort.

The discipline is such as to give promise of the best results. Religious tone is excellent. Though every student is not religious, perchance not moral as they should be, nevertheless I feel warranted in saying that parents sending their sons to this Institution, may feel that their morals will be looked after as well as their intellects.

With fair play, and favoring winds, and above all with the earnest support of North Carolina Methodism, there is a bright future for Trinity.

Yours truly,

V. A. SHARPE.

For the Advocate.

Pleasant Reflections.

As I sat by the quiet fireside this morning shut in by the darkness and falling rain I concluded to pen a few thoughts for your columns. And in the first place will say I am proud of the dear old friend who is so regular in its weekly visits and is always so full of good news just like the ADVOCATE.

When I contrast the paper now with what it was when I first knew it I can note the great improvement that has been made. It is always so full of good news. It reminds me of my boyhood days when away from home at school; and I received a letter, it brings the news of the whole Methodist family. And while it brings to our minds many reflections, some very unpleasant, still there are some very consoling. Those thoughts occurred to my mind some time past while reading an account of Dr. F. A. Mood's death. My mind carries me back to the days of our connection with the old South Carolina Conference, and many of the dear, familiar faces that we will see no more in this world. My first recollection of Dr. Mood goes back to the time he was Presiding Elder of Shelby District, South Carolina Conference, when I applied for license to preach, I thought of his kind words to the young preacher. And there was Bro. John W. Kelly; how my heart warms as I read his letters and think of the many happy days we have spent together. The first Conference I ever attended, in a business way, was held at Newberry, S. C., at which time I was ordained deacon, by Bishop Pierce; never can I forget his kind words, and that address of his father's, Dr. Lovick Pierce, Dr. W. H. Fleming was my Presiding Elder, who gave me much good advice, and at whose house I always found a hearty welcome; and when I first became acquainted with the *children's Aunt Mary*.

I have just read Dr. Edward's account of the great Centennial Conference at Baltimore just closed, he seems to think that Prof. J. C. Carlisle is no ordinary man. That was the conclusion of your correspondent years ago when I heard him make a speech on family religion at a District Conference held at Rutherfordton. But I must close these reflections for the present, will say that the ADVOCATE is in favor with all the people as far as I know, and more would take it were it not for the scarcety of money. However, I will do all in my power to increase its circulation. It certainly is a great help to preachers, and now that the new year is begun we are trying to get to work more earnestly. I think Bishop Parker did a good thing to return Rev. C. G. Little to the McDowell circuit again, he is very popular with all his people, and the Board of Stewards have agreed to raise his salary this year. All things considered, we are very hopeful, the Church here is in a healthy condition, and growing. Will bring this letter to a close, as I know not but I may be contributing to the contents of your large waste basket, and do not wish to be so liberal at once.

M. L. KAYLOR.

For the Advocate.

From Fairfield.

Our first Quarterly Meeting was held on the 14th and 15th. We had an unusually rainy time, but Bro. Moore our Presiding Elder, was on hand, ready for work and did work well, he fits the Presiding Elder's office like he was raised in it. Bro. Moore traveled the old Mattamuskeet circuit before it was divided, so that he found many old friends glad to greet him.

We are all decidedly well pleased with Bro. Moore as a preacher and presiding officer. We have received our Minutes of the last session of the Annual Conference. Bro. Bain certainly does his work well and deserves the thanks of the Church.

But I would call attention to the statement that in answer to roll call on the first day of Conference, "the following responded." He gives several names and passes over about fifty-seven on the roll as not responding. I *know* some of these were present and *responded*, but then perhaps Bro. Bain did not hear, so is excusable. The P. E's were requested to take up collections for Trinity College but I see no account of the money raised.

Plymouth Station paid $7.50 for Trinity and the money was paid to the P. E. I think our charge should be credited in the Minutes with the am't they pay.

We are having very hard weather, but are moving ahead on our work. Cold weather is a capital time to raise funds to put stoves in our churches, which we are doing on this circuit.

Yours &c.

F. A. BISHOP.

For the Advocate.

From Dallas Circuit.

As a number of our preachers are reporting kind treatment at the hands of their people, it might seem that others had not been kindly treated. Hence I arise to say that our relation on this charge was of the kind to make the preacher take courage and go forward. For ten days we were the guests of our Stewars at Gastonia. We moved into the parsonage the 27th of December and on the night of the 31st we were pounded. Have met fair congregations at all of our appointments and warm reception by the people.

Our First Quarterly Conference was held the 31st of January and was a season of refreshing, Dr. Wood was present and magnified the office of Presiding Elder, he preached us four sermons, that we feel must produce good fruit. Our Stewards made us a reasonable assessment, and we believe will pay it.

The 15th of February we occupied our new Church at Gastonia, it is a splendid brick structure, and our people seem determined to make it complete in all its parts. Our new church at Lowell approaches completion, and we hope to occupy it soon.

Our people love the cause of the Master, they build good churches they love their pastor, they supply his wants, but we are not surprised, as we have tested their kindness before, having been pastor on this work in 1878-9. We are expecting good times this year, as we already see signs of revival. Have had eleven accessions to date. May God give us a gracious outpouring.

J. B. CARPENTER.

For the Advocate.

From Snow Hill Ct.

I ask a little space to submit report No. 1. from this field. I arrived here a few days before Christmas, found that the parsonage at Snow Hill had been burned about eight months ago, consequently the preacher must look out for a house. We canvassed Snow Hill, but failed to procure a house in that town, so we dropped down the creek to Hookerton, where through the agency of that energetic, Methodist, Mr. John Taylor, we succeeded in getting a comfortable home. The furniture having been moved down, the ladies of Hookerton, Ormandsville, and Rainbow set the house in order, and on the 31st of Dec. 1884 the family arrived, and we were conducted to our home by Sister Harper, where a number of ladies gave us a genuine Eastern Carolina welcome, which means good fires, a sumptious dinner on the table, the larder well supplied, and the barn supplied with corn and fodder for the preacher's horse. Our reception was all that could be desirred. The Lord bless these dear people and make us a blessing to them.

I am tempted to mention the names of some of these who still come and minister to our wants. Mr. John Patric, for instance, who lives well at home and delights to supply the preacher with turkey, spare-ribs, potatoes and various good things. The Lord reward him. The outlook is encouraging.

Our first Quarterly Conference was held the fourth Sunday in January, our Presiding Elder, Rev. J.E. Mann, was on hand and preached to the comfort of all our hearts. We all feel that he is a man full of faith and the Holy Ghost. We resolved to make an effort to rebuild the parsonage accordingly the ladies are being organized into aid societies, and we are canvassing for funds with some success, and hope by October to have a parsonage on our splendid lot at Snow Hill, that will be inviting to any preacher of the North Carolina Conference in fact that is all that is required to make the Snow Hill circuit second to none in the Conference. The ADVOCATE is prized and increasingly patronized. We have a high School here in our new academy, presided over by Prof. Perry, of our Church, we also have a high school at Snow Hill, under the presidency of Prof. Wilcox and wife.

I see that many of the brethren are axercised about the division of the Conference, I shall have nothing to say on that subject at present, but in my next I will give you my experience as a traveling preacher for twenty-five years with the hope of throwing some light on the subject.

P. L. HERMAN.

The Late Rev. Wm. I. Hull.

MR. EDITOR:—I can but express the hope, that you will give in the columns of the ADVOCATE, for the expression of feelings and sentiments, love and respect which we in common with all our people on Topsail circuit entertain and cherish for our late Bro. Rev. W. I. Hull, of the North Carolina Conference. During his labors here, where he spent the greater part of his short but useful ministerial life, it was our good fortune to meet with him frequently, and we can safely say, we never saw a man more peculiarly fitted to adorn a pulpit than he was. To a mind of extraordinary vigor, clearness and point, he added a firmness of purpose and frankness of character freely, which made him the true soldier of the cross, ready and willing at times to confront opposition. The conspicuous and acknowledged leader, even among the most prominent of his faith, one might be understood to say, that he died before his time, but not so, Oh! no, his work was done on earth, his example is with us, he has only gone to make heaven more attractive to those whom he has left behind, we will keep his memory green not only in the church, but around our hearth stones among our children at the family altar, will he ever be remembered by us, we believe that a better heart never beat in human breast, nor never did a nobler spirit wing its way to the God who gave it.

JOHN R. PADDISON.

For the Advocate.

A Good Thing About Greenville.

MR. EDITOR:—In the last ADVOCATE I saw with much pleasure the communication of Rev. C. M. Anderson from Greenville, in which he informs us that the church is nearly out of debt and that they are nearly ready for a glorious revival and calls on all, and especially the former pastors, to say amen. This I can, and heartily do; may my friends, both pastor and flock, be abundantly blessed with the outpouring of the Spirit, and may many be added to the Church, such as shall be saved. Bro. Anderson in giving a sketch of the church in Greenville for the past seven years leaves the impression that the two years itinerancy between the term of Rev. L. L. Nash and his, were years in which but little or nothing was accomplished, "a few having been added," this and nothing more occurred to him as being worthy of remark for the two years in question. Now the truth of history demands that it be said that there was an accession at one time of thirty members standing around the altar receiving the right hand of fellowship according to the beautiful form of our discipline.

Some of the oldest members of the church said it was the grandest sight ever seen in the M. E. Church in Greenville. These were chiefly recieved on profession of faith, many of them heads of families. At least a dozen of these were enrolled at other times during the two years. The Sabbath-school was more than doubled, and under the wise and zealous superintendency of Bro. E. C. Glenn order and beauty soon came out of confusion and chaos. Financially, we did something, though small, so small as to escape the notice of Bro. Anderson. I find by reference to private memoranda and confirmed by the published minutes that in 1882 the Greenville Church raised for all purposes nine hundred dollars and for 1883, $1,372,25 making for the two years, $2,272,25. And this was in connection with a vigorous effort to collect subscriptions for the district school which reached a sum nearly equal to the above which will show a sum paid in the aggregate for school and church purposes not less than five thousand dollars.

I am glad Bro. A. found the parsonage so comfortable but would humbly claim a small share of his gratitude for the addition of at least three of its rooms during my stay on the charge. It is also true that my labors were aided by the good and faithful men of God, Griffith and Holden. But equally true that the sainted Jesse H. Guinn and others contributed to the results of the four previous years. It is with pleasure that mind recurs to these little incidents and results of by-gone days and rejoice in the fine showing he has made and humbly pray that he may be a thousand times more successful in the future than in the past.

Fraternally,

S. V. HOYLE.

ASSESSMENT FOR DURHAM DISTRICT.

PASTORAL CHARGES.	B. FUND.	P. E'S SAL.	C. FUND.	CH. EX.	F. MISS.	D. MISS.
Durham Station,	$21.00	$225.00	$87.00	$50.00	$82.50	$218.50
Durham circuit,	12.60	140.00	54.00	30.00	36.33	51.33
Hillsboro circuit,	9.00	105.00	40.00	23.00	102.50	38.50
Chapel Hill Station,	7.00	80.00	31.00	17.00	78.33	29.33
Person circuit,	16.00	180.00	70.00	40.00	175.00	66.00
Leasburg circuit,	19.00	200.00	77.00	45.00	194.33	73.33
Alamance circuit,	9.00	105.00	40.00	23.00	102.50	38.50
Haw River circuit,	14.00	160.00	65.00	35.50	155.66	58.66
Pittsboro circuit,	14.00	160.00	65.00	35.50	155.66	58.66
Granville circuit,	13.00	145.00	56.00	32.00	138.50	53.16
Oak Hill Mission.						10.00
Total.	$134.60	$1,500.00	$585.00	$331.00	$1452.31	$559.97

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

PREPARATION FOR THE INAUGURATION.

There will have been only a breathing spell between the celebration of the Washington monument, and the fourth of March. Preparation for the inauguration is taking more definite shape, and a grand display is now assured. The streets herald the event in the bunting and flags displayed from buildings and in the long stretches of wooden stands, with their tiers of seats rising one above the other, which have been erected for spectators on the public reservations along the line of March. I will mention, *en passant*, that a view of the procession from these stands may be had at one dollar per capita. The parade will be one of the largest ever seen here. There will be nearly twenty-five thousand men in line, military and civic organizations, representing every part of the country. There will be seven thousand troops from Pensylvania alone. There will also be a large number of colored troops coming from both the North and the South. This procession, which will escort the new President from the White House to the Capitol and return, will be the main feature of the inaugural festivities. It can be viewed by everybody, while only a few hundred people can get near enough to Mr. Cleveland to hear the inaugural address, from the Capitol portico, and not more than twelve thousand people are expected to attend the evening festivities. The fire works for the night of the fourth are here, ready to be touched off. Some idea of the extent of the display may be had from the fact that there were twenty car loads of material. The inaugural supper is to be cooked in New York and brought to this city on a special train. At Buchanan's inauguration the guests ate up 900 chickens and 500 gallons of oysters. They drank 400 gallons of claret punch and 3000 bottles of wine. But this is nothing to what will be consumed at the Cleveland supper. According to the itemized list of preparations, 850 turkeys are on their way to the supper, with lobsters, oysters, clams, salmon, bass, hams, roast beef, and tongue in proportion. The receipts will scarcely be equal to the expenditure for the inauguration. The loss of a few thousand is expected, the deficiency to be made up by patriotic Democrats.

Although the inauguration is only four days distant, Mr. Cleveland's Cabinet is still opened to guess work. And it seems likely to be so up to the time it is officially sent to the Senate. Even the *quid nunes* have become puzzled with regard to it and nothing more is actually known about the Cabinet than was known a month ago. It is the common understanding that five of the seven members have been chosen, but nothing has been said or done that would prevent Mr. Cleveland from changing the list at the last moment. A Congressman from New York, who is supposed to have the confidence of the President-elect has remarked several times, significantly, that when the Cabinet is authoritatively announced it will cause much surprise. The ability of Mr. Cleveland to keep his own counsel apparently, and to seal the lips of those in whom he confides, is a rare power that excites wonder. The last visit of Senator Lamar to Albany, during which he spent a night with Mr. Cleveland, furnished a large amount of gossip at the Capitol. Of course it was agreed that the Mississippi Statesman would be a solid man with the new administration, but as to the particular Cabinet office which he would fill the mystery seemed to depend.

This has been a troublesome and exciting week in Congress. The House has been rushing business with the hope of avoiding an extra session. There was common desire to get thro' with the work, but the body was not in an acquiescent mood, and everything that was gotten had to be fought for. Appropriation bills have been passed, the River and Harbor bill has been making a final struggle for life, and the silver suspension proviso in the Sundry civic bill involved the House in an angry controversy. The final outcome does not yet appear. The shadow of an extra session seems to have grown smaller with some finished work, but of Congress it can always be said, that no one can tell what a day may bring forth.

To the fashionable world, Lent brings a welcome rest. The season just passed has been one of great brilliance, and has proved one fact indisputably. Society people, that is, those who lead the fashions in entertaining and in dress, are not affected by the business depression. Their wealth, as a rule, is so great that they are unmindful of the financial storms which sweep over the country, bringing ruin to so many less powerful crafts.

Washington D. C. Feb. 28th 1885.

The Secular News.

—An earthquake shock was felt at Wytheville, Va., recently.

—The House has refused to pass the Grant retirement bill.

—President Arthur will visit New Orleans March 15th.

—The appointment of a State geologist is being discussed in various parts of the State.

—A flattering start has been made to establish a savings bank in Raleigh. Over $11,000 were subscribed.

—A bill has been introduced into the Pensylvania legislature, establishing the whipping post for wife-beaters.

—From all accounts, the great snow storm of last weeek throughout the West, was the most extended and severe of the winter.

—The Arkansas Legislature has elected two ladies as engrossing clerks. The State Librarian of Mississippi is a lady, as is also one of the bookkeepers in the auditor's office.

—It is estimated that the forth coming public debt statement will show a reduction of the debt for Jan. of betwen and eight million dollars.

—The amount paid in the last five years for pensions, writes a Washington correspondent to the New York *Sun*, exceeds $300,000,000.

—The cereal production of the U. S. for 1884 was: Corn, 1,795,000,000 bushels; wheat, nearly 513,000,000, and oats, 583,000,000.

— Mr. Childs says Gen. Grant is a very sick man. He does not complain and bears his suffering with great fortitude, and he suffers a great deal.

— The following appropriations have been made to improve North Carolina Rivers: Cape Fear river $70,500, Currituck sound $5,000, Pamlico and Tar $5,000, Roanoke $17,300 Trent 2,500.

— The Wilmington "Star" well says that "the State needs industrial schools. They have been thoroughly tried in Massachusetts and other States.. And with excellent result. Skilled mechanies are always in demand.

MARRIAGES.

In Richmond, Va., February 18th, 1885, at the residence of Mr. Geo. H. Blakey, by Rev. Dr. J. W. Bledsoe, Mr. Pleasant R. Mason, of Richmond county, N. C., to Miss Octavia Blakey.

— By Rev. P. F. W. Stamey, in the Methodist Church in Mooresville, Feb. 25th, 1885, Mr. James C. Kernerly, to Miss Alicke Kerr, of Mooresville.

— At Mt. Zion Church, in Johnston County, N. C. on the 25th of Feb. 1885, by the Rev. Jno. R. Brooks Mr. William R. Long and Miss Kittie M., daughter of the late L. H. Sanders, all of Johnston county.

— By Rev. J. Carr. at the residenee of the bride's father. Feb. 19th, Mr. W. E. King, of N. C. to Miss Ida Estella Dorpson. of Telfair Co. Ga.

—Mr. N. H Shepard and Miss Laura Smith both of Onslow Co. were united in matrimony on the 3rd day of Feb. 1885 at the residence of the bride's father, Mr. Charles Gerock, Esq. officiating.

—By Rev. J. T. Harris, Feb. 25th, in the Methodist Church, in Smithfield, N. C., Mr. D. W. Gallaway to Miss Ida S. Abell, daughter of J. H Abell.

—In Statesville, N. C., on the morning of the 26th inst., at the residence of the bride's father, Mr. E. L. Wagner, Mr. Lawson E. Davis, of Wikesboro, N. C., and Miss Josie D. Wagner. Rev. J. H Cardon officiating.

—At the Methodist Church, in Lincolnton, N. C., Feb. by Rev. J. B. Bailey, Mr. David A. Hendrix, of Winboro, S. C., to Miss Mary L. Templeton.

— John W. Martin and Miss Ella Basnight were married in the M. E. Church, South, in Columbia, N. C. Feb. 11th 1885, Rev A. W. Burfoot officiating.

—At the residence of the bride's mother, Mrs. S. A. E. Yancey, Feb. 8th 1885, Mr. C. S. Conley, of Deadwood, Montana, and Miss Anna M. Connelly, of McDowell county, N. C. Rev. C. G. Little officiating.

—In Wake county, N. C., Feb. 25th 1885, at the residence of the bride's father. by the Rev. W. S. Chaffin, Mr. Nat. G. Yarbrough, son of Mr. A. M. Yarbrough, of Chatham Co., N. C., to Miss Sarah L. Judd, daughter of John T. Judd, Esq.

—Jan. 14th 1885, at the residence of the bride's uncle in Tyrrell county, N. C., Mr. Henry W. McCleese was married to Miss Lola Basnight. Mr. Joseph Spuill officiating.

DEATHS.

— Rev. John W. Kelly, of the South Carolina Conference, died suddenly Feb 18th. He was a most excellent, whole-souled, noble-spirited man

— Mrs. Ursla Pegram, mother of Rev. T. H. Pegram, died in Forsyth county, week before last, in her 84th year. She was a daughter of Robt. Dwiggins, who lived to about the same age.

—The Rev. Josiah Lewis, D. D. for several years a professor in the Southern University, died in Sparta, Ga., on the 13th inst. He was a cultured gentleman and a faithful minister of the word.

Receipts by Mail.

R M Stafford for C C Neil 1, W S Black for J G Cooley 2, and L L Nash 8.75, B E Sedberry for self 2, and I Culbreth 2, H M Blair for W D Cornelius 2, Geo. A Miller 2, T T Earnhardt 1, and W A Brandon 85c, Mrs. S E Jones 2, J E Underwood for A M Colmon 1, J T Harris for Derant Williams 2, JC Thomas for JD Waddill 2. Wm. Paylor 2, J E Woosley for H W Dorsett 1, P L Groom on act 5, D F Morrow 1, Mrs. P M Stanback 2, Rev N H Guyton 1, Mrs H W Betts 2.

Notice.

I will send Bishop McTyeire's "History of Methodism" to any one for $2.50; Natural Law in the Spiritual World" for $1.50, and "Log Meeting House" for $1.00 Address Rev. V. A. Sharpe, Greensboro, N. C.

Appointments.

Warrenton District—2nd Round.

Roanoke circuit, at Calvary	March	21 22
Wilson station	April	4 5
Warrenton at Warrenton,	"	11 12
Warren circuit at Cokesbury,	"	18 19
Nashville circuit,	"	25 26
Wilson Mission,	May	2 3
Ridgeway circuit at Union	"	9 10
Scotland Neck, & Hobgood X R'ds"	"	16 17
Edgecomb ct., at Rocky Mount,	"	23 24
Halifax at Enfield	"	30 31
Weldon & Halifax at Weldon	"	

Wilmington District—2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

	March	23
Smithville station,	"	28 30
Wilmington, Fifth street	April	2 3
Cokesbury circuit, at Halls	"	4 5
Clinton circuit, at Magees	"	8 9
Bladen circuit, at Bethlehem	"	11 12
Elizabeth circuit, at Union	"	18 19
Carvers Creek circuit at Wayman	"	21 22
Waccamaw mission at Zion	"	25 26
Whiteville circuit at Fair Bluff	"	
Wilmington at Front street,	May	3

Washington District 1st Round

W. H. MOORE, P. E., Washington, N. C.

Columbia Columbia,	Feb	7 8
Fairfield, Fairfield,	"	14 15
Mattamuskeet, Amity.	"	21 22
Hatteras Mission, Hatteras,	" 28	Mar 1
Bath, Pantego,	" 28	" 1
Portsmouth & Ocracoke, Ocracoke,	Mar	7 8
Aurora, Aurora,	"	14 15
Swift Creek, Swift Creek	"	21 22
Pitt Mission, Berea,		

The District Stewards for Washington District will please meet in Washington on the 9th day of March, 1885.

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor.	"	21 22
Pittsboro at Mt. Vernon,	"	28 29
Person,	April	4 5
Leasburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Almance, at Salem,	"	25 26
Hillsboro,	May	2 3
Durham circuit, Masseys Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Trinity College Dis 1st Round. in part.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uwharrie circuit, New Hope	Feb	7 8
Franklinville circuit, Franklinsville	"	14 15
Trinity College station,	" 28	Mar 1
Pekin circuit, Little River,	Mar.	7 8
Mt. Gilead circuit, Mt Gilead	"	14 15
Randolph circuit Mt Vernon	"	21 22
Deep River circuit at Maroynes		

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, Carthage	Feb	7 8
St. John Station,	"	14 15
Ashpole Mission,	"	21 22
Laurinburg, Caledonia,	" 28	Mar 1
Manly Mission,	Mar	7 8
Lillington,	"	14 15
Lumberton, Lumberton,	"	21 22
Robeson, Hopewell,		

Statesville District-- 1st Round.

L. L. HENDREN, P. E., Statesville, N. C.

Statesville circuit	Feb.	1
Mooresville, at Wesley Chapel,	"	7 8
Rock Springs at Rehoboth,	"	14 15
Newton at Pisgah	"	21 22
Caldwell at Grace Chapel,	Mar	1
Lenoir, at Lenoir,	"	7 8
Wilkesboro, at Wilkesboro,	"	14 15
Roaring River Mission, at Dunkirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 29

Shelby District--1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Gaston circuit, Stanly Creek,	Feb	7 8
Island Mountain,	"	14 15
Lincolnton circuit, at Lincolnton,	"	21 22
Hickory & Happy Home, Hickory,	" 28	March 1
South Fork,	Mar	7 8
McDowell circuit,	"	14 15
Morgantou circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt., at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

Charlotte District- 1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Ansonville circuit, at Polkton,	Feb	7 8
Tryon Street Station,	"	14 15
Matthews circuit at Hickory Grove	"	21 22
Wadesboro Station,	" 28	Mar 1
Wapesboro circuit, at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Pleasant Grove circuit, Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

Raleigh District-1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Plank Chapel,		" 7- 8
Henderson, Henderson,		" 14-15
Oxford, Hermon,		" 21-22
Louisburg,	Feb. 28	Mar. 1
Youngsville, Youngsville,		" 7-8
Smithfield, Smithfield,		" 14-15
Clayton, Clayton,		" 21-22
Rolesville, Rolesville,		" 28-29
Cary, Cary,		Apr 4-5
Buckhorn, Holly Springs,		" 11-12
Earpsboro Mission,		" 18-19
Newton Grove Miesion,		" 25-26

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	Feb.	14 15
Winston,	"	21 22
Forsythe, New Hope,	" 28,	Mar. 1
Madison, Madison,	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

Newbern District—1st Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston Station,	Feb	7 8
Lenoir Mission, at Woodington,	"	9 10
Mt Olive circuit, at Mt. Olive,	"	14 15
Craven circuit at Lanes Chapel,	" 28	Mar 1
Jones circuit, Lees Chapel,	Mar	7 8
Carteret circuit at Newport	"	9 10
Neuse Mission, at Beetons,	"	14 15
Pamlico circuit, at Stonewall,	"	21 22
Beaufort Station	"	28 29
Straits & Core Sound at Springfield,	"	

Salisbury District- 2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord,	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

COMMUNICATIONS.

For the Advocate.

"The Division."

BY REV. W. T. CUTCHIN.

Should there be a division of the N. C. Conference? If it will be a benefit to the militant church of Christ, yes. But this necessarily propounds another question. Will a division of the N. C. Conference benefit or subserve the interest of the militant church of Christ?

Then to the point at issue. Hearing is essential to faith. Hearing awakens interest and interest begets labor. But nothing seems to gain the ear of a large majority, no matter of how much interest to the church, with the present dimensions of the Conference. If, however, by continuous call and rap of the gavel, the ear is finally gained and the subject brought to discussion, one half that perhaps would like to speak, and sometimes I might say with more prudence and wisdom, dare not for fear of protracting the discussion beyond endurance. And this has a powerful reaction, often creating careless indifference. Indifference, lack of interest—satisfaction of not being bound, destroys effort, and hence resolutions become failures.

There is a vast difference in church and state. In the latter one body offers and passes the resolution, another puts into effect; while the former must offer, pass and execute, and that upon the *ego ipse*. Lack of interest and participation make a failure here.

A small number, comparatively, do all that is done at the Conference sessions; two-thirds of those appointed upon committees, perhaps, are present; one-fifth of those in Conference session paying any attention to half the proceedings. Interest will beget effort. But the tendency is growing worse as the Conference continually enlarges.

A division would put employment in twice the number of hands; employment would incite interest, interest would beget zeal, and zeal awaken an enormous amount of latent power. And either division by the other would be zealously affected.

Where is the stronghold of Methodism in the South? In a State where two Conferences vie.

A division would give every preacher a *home* at the annual session, and he might take "the angel of his household" perhaps without incurring the frown and displeasure of the committee for homes. Laymen desiring to attend from a distance would not be told "you are not wanted," but gladly received. Flying advertisements from the pastor in charge requesting a notice from every one who could not conveniently attend—a hint not to come—would cease.

A division would save thousands of miles travel in the worst winter weather, and nearly two thousand dollars to the preachers and their families in money. Does it pay to divide?

A division of circuits and a contraction of districts has always worked well. One of the best things done at the last Conference was the formation of Trinity College District. If it works well in District and Quarterly Conferences, why not in an Annual Conference? (But what do station men, laymen, or preachers, know about these?)

The N. C. Conference is the largest in the M. E. Church, South, by several thousand members, and yet the Baltimore, the Virginia, and the N Georgia Conferences pay more to the Conference claimants; Alabama South Carolina and South Georgia about as much. Virginia and North Georgia pay more for missions and Baltimore and South Carolina about as much, and in proportion to the membership nearly all are ahead of the N. C. Conference. Would not a division help along this line?

A division would give more time for the brethren to discuss matters coming up before the Conference. There would not be too many for one fire. Nothing would be hurried through. Everybody would be better satisfied, and go home with stronger resolutions to do their share of the labors to be performed.

A division would give more time for devotional exercises and a better spiritual tone to our annual sessions. I have heard laymen say: "Our camp meeting was a failure because of too many preachers."

A division is, to some extent, already recognized by "the powers that be." The acclimated preachers of the East must remain there, and the mountaineer must never cross the center. Break the imaginary line and stop the tendency to localization.

It will not lessen the burden of the Conference by the writers from the "largest town" in North Carolina declaring that the benefit derived is a three-fold compensation. I remember how the committee travailed in Wilmington. It does not prove that there is no necessity for a division because the Conference is a "grand old North Carolina Conference."—She is a division of the Virginia Conference. And besides, we hope each division will still retain some of this important peculiarity.

The fact that "Trinity College is on a basis promising success," does not touch the question under discussion. The men that put it there were not the members of the North Carolina Conference *en masse* assembled. The success or failure of the College has nothing to do with this question. There are as many of our preacher's and laymen's boys in other schools as at Trinity.

The fact that there are from fifteen to twenty-five applicants at every session of the Conference for reception on trial shows the necessity of a division, and more interest in our home missionary territory.

The fact that our women are compelled to separate—as Dr. Yates says they have—in order to hold their missionary meetings, shows the need of a division. He, himself, regrets the fact

A declaration that the laymen do not want a division is all gratuitous—certainly not the *ipse dixit* of those laymen. I have heard them speak otherwise—and more than one has sympathized with the writer in a financial way.

Now, the negative affirm that the *onus probandi* lies with the affirmative, and I think the above, together with what Bro. Jas. Willson and others have written, sufficient proof in favor of the affirmative, and it remains for the negative to show that it is not.

But enough; when the question is discussed and the facts are seen there will be a division.

Franklinsville, N. C., Feb. 18, '85.

For the Advocate.

"Church Membership" and my Critics.

BY REV. L. L. NASH.

My good brethren, Betts and Bristowe, seem to take exception to the views advanced by me on Church Membership in the ADVOCATE of 21st of January I am satisfied that they misunderstood the object of my article, as well as the matter of it. That may be my fault, however. I endeavored to make myself understood; and I am sorry I failed. The first point I made in that article is this: While we urge the necessity of regeneration, and the witness of the Spirit, as an absolute prerequisite for the kingdom of God, we do not make an assurance of pardon the condition of admission into the church. Brother Betts charges me with mixing the general rules of the United Societies organized by Mr. Wesley in 1739 with the Laws and Ritual of the M. E. Church, South. Well, it may be that I did mix them a little; and if I did, I think my knowledge of the "Laws and Ritual of the M. E. Church, South," was the cause of the mixing. Let us see if the General Rules have not something to do with the Discipline of our Church. 1st. The general rules is part of the "laws and ritual of the M. E. Church, South." The form of reception and recognition of church members mixes them a little. "Dearly beloved, you profess to have a desire to flee from the wrath to come and to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation," etc., etc., sounds a little like the condition of membership stated in our General Rules. "When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their *desire to flee from the wrath to come and to be saved from their sins;* and also the genuineness of their faith, and of their willingness to keep the rules of the church." Discipline, page 119. (Italics mine.) This looks a little like "the general rules of the United Societies organized by Mr. Wesley in 1739," and the Laws and Ritual of the M. E. Church, South, are a little mixed.

Discipline, page 79: "To see that all the ordinances and regulations be duly observed, and that the General Rules be read at least once a year in every congregation." This is part of the duty of preachers in charge of circuits, stations or missions. Of course the general rules of the United Societies organized by Mr. Wesley in 1739, is no part of the Laws and Ritual of the M. E. Church, South! We just have them read for fun!!

2nd. There is no other condition of membership in the M. E. Church, South, than the one stated in the General Rules. In my article I said: "It is clearly implied, that all who have a desire to flee from the wrath to come, and to be saved from their sins, believe there is wrath to come, and salvation from sin." Just as faith in some degree must precede repentance, so must faith in some degree precede a desire to flee the wrath to come, and salvation from sin.

I said in that article: "For, mark you, there is a difference between yielding the assent of the mind to the truths of Christianity, and believing with that trust of the heart that makes us partakers of the divine nature."

Brother Betts talks about pointing sinners to the church and to the water. I never hinted at such a thing, but on the contrary I said: "I have never failed to preach a present Savior, ready and willing to save now." I have no sympathy with any who teach that the church or the sacraments have power to save. Did Bro. Betts never find an earnest soul, groaning after salvation, and yet from the effect of a false education, or a melancholy temperament, failing to reach the happy experience of the children of God?

What I said on the subject is a fact of observation; and I have known many such persons to join the church and become happy christians in the use of the means of grace. Of course there are no difficulties that the Holy Ghost cannot dispose of, if we place ourselves under His influence. But a failure to trust God, and use the means of grace, may leave us where the Holy Spirit cannot save us.

Again, is there any consistency in demanding an assurance of pardon, as a condition of membership, and then allowing members who once professed conversion, but who have lost the evidence of acceptance to stay in the church? Or would it be wise to say to every man if he gets in the dark, or doubts his acceptance with God: "Get out of the church, it is no place for you?" Who would dare to do that? Brother Betts would not do that; but he would point such a one to Christ just as I would do. Brother Betts says that Simon Magus could not see the witness of the Spirit, and infers from this that the Holy Ghost was only given to the Samaritans in His miraculous power. We have positive assurance that He had not been given at all when the converts in Samaria were baptized. "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." (Acts 8–16.) I hold that no man is regenerated until he receives the Holy Ghost, and has the love of God shed abroad in his heart by His quickening power.

I do not think there can be much difference between these brethren and myself on this important subject. I have no doubt that we are all trying to do the same, viz: trying to get the people converted to God. I think the best way to do this, is to get the wicked to forsake his way, and the unrighteous man to forsake his thoughts, and to get them to renounce the world, the flesh, and the devil at once, and seek God in the use of the means of grace, with a determination to serve God whether they are converted or not. That is man's duty; and I believe when he does that God will save. I have found a great many unconverted people in the church everywhere that I have been, and I find it easier to get them converted, than I do to get the unconverted out of the church, converted. If any man believes that church membership will save him, he certainly has been mistaught. My observation teaches me, that those who lay stress upon an experience of grace as the condition of church membership, generally lower the standard of holiness, and do the very thing in the end that brother Betts fears. I heard a preacher say: "The only difference between a converted man and an unconverted man is, one sins willingly, and the other sins unwillingly." This is Antinomianism. The Bible says: "Whosoever is born of God doth not commit sin." To attain unto salvation from sin is the only real salvation. This is not so easy a matter as some suppose; but it is absolutely necessary. The earnest soul will find that he needs the means of grace which the church alone supplies. Suppose we make a profession of religion the condition of church membership; will any man say that will make the church perfect? Others pretend to do that, and yet their professions of religion are not equal to our condition. "By their fruit shall ye know them," is the only infallible rule.

Leasburg, N. C., Feb. 16th, 1885.

For the Advocate.

Rev. W. I. Hull.

MR. EDITOR: Were it not to correct a little mistake in Bro. Stamey's statements in regard to the time Bro. Hull attended the Rutherford College, I would not trouble your columns with more upon the life and labors of our dear brother.

In the opening of the Spring term of 1872, a pale, weakly boy of about 15 or 16 years of age, entered my recitation room one morning, and asked me if I could let him enter school, without books or money. I asked him his name and the place of his birth, etc., and found him to be from my own old county (Catawba) and the son of a family that had been my friends in my early days. I admitted him in the school, furnished him with books from my own library, and put him upon a course of study. While the little fellow could not read the books of science without spelling a great many of the words, yet I soon discovered that he had an intense desire to learn, and possessed that important element in the attainment of an education, *the power of attention*. He became a member of the Newtonian Literary Society, and I soon discovered that he had superior power in the line of oratory. His tone of voice resembled a musical instrument, and the boys were charmed with his speeches. At the time of his entrance in the school he had an eye to law. The revivals of religion in the chapel during his school days, however, changed his intentions. At the close of his second term, as he could pay no tuition and thought he could not procure means for boarding, he spoke to me of having to quit school. I encouraged him to continue, and managed for him to return a third term, which he did, and it was during this term of his school life that he fully determined to give himself to the ministry.

Brother Hull was an exception of a student while in school. He never received a single mark of demerit or failure in the three school terms.

He has filled out his day and gone to his reward among the angels where the writer expects ere long to greet him, and once more enjoy that peculiar smile, which amidst his joys or sorrows, always encircled his brow.

R. L. ABERNETHY.

Rutherford College, N. C.

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"If you are suffering from poor health or
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If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labor, weakened by the strain of your everyday duties, or a man of letters toiling over your midnight work, Hop Bitters will most surely strengthen you.

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MISCELLANEOUS.

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restores, with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured.

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MR. C. P. BRICHER writes from *Kirby, O., July* 3, 1882: "Last fall my hair commenced falling out, and in a short time I became nearly bald I used part of a bottle of AYER'S HAIR VIGOR, which stopped the falling of the hair, and started a new growth. I have now a full head of hair growing vigorously, and am convinced that but for the use of your preparation I should have been entirely bald."

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MRS. O. A. PRESCOTT, writing from 18 *Elm St., Charlestown, Mass., April* 14, 1882, says: "Two years ago about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as it ever fell. I regularly used but one bottle of the VIGOR, but now use it occasionally as a dressing."

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1. Lot on South Elm Street, 26x150 feet, on which is located a brick store 26x80 feet—2 stories above ground, handsomely and substantially fitted up for wholesale dry goods, notions, hats, caps, shoes, &c., with a capacious basement for groceries.

2. Lot adjoining the above, and of like dimensions, on which is located a two story brick store, 26x80 feet, with basement. This store is fitted up hadsomely for a retail dry goods store, with good basement for groceries, and has a handsome plate glass front, making it unusually attractive as a first-class mercantile stand for both a select and general stock.

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4. A lot on Davie Street, and immediately in the rear of store No. 1—26x150 feet, on which is a warehouse 20x26 feet, and a wagon house 16x20 feet.

5. A lot on Davie Street along side of No. 4, and in the rear of No. 2, dimensions 27x150 feet, and on which is located a warehouse 20x26 feet.

6. A third lot on Davie Street, and in the immediate rear of No. 5—43x150 feet, on which is located a warehouse 12x40 feet. Nos. 4, 5 and 6 aggregating 95x126 feet, are very desirable locations for stores or for manufacturing.

The above described property will be sold one-half for cash, balance on a credit of six months.

Any one wishing to see the property, can do so by calling at the store of Odell Hardware Co.

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MISSIONARY COLUMN.

Treasurers Report.

Supplement to 4th Quarterly Report, Mrs. E. J Parrish, Treas. In acct. with W. M. Society:

1884.

Nov. 20.	To am't from Newbern Aux. for Cen. fund,	$14.00
" "	To am't from Randleman Aux. for Rio School,	28.00
" 21.	To am't from Hickory aux.,	3.60
" "	To am't from Chapel Hill Aux.,	10.65
" 23.	To am't from Shelby aux.	7.40
" "	To am't from Raleigh Person Street aux.	5.00
Dec. 29	To am't from Newbern for Centenary fund	10.00
" "	To am't from Greensboro aux.	118.63
" "	Durham aux. as per report sent to Conference.	149.10
" "	By check sent MrsR. Weakly Brown	346.38
	$346.38	346.38

Mooresville Auxiliary.

Report of the Woman's Missionary Society of Mooresville Auxiliary to the North Carolina Conference Society of the Methodist Episcopal Church, South.

This Society was organized March 7th 1884; the membership now numbers about twenty, the money made by the society during said time am'ts to twenty-one dollars and fifty cents. As a society, we respectfully ask that this money be appropriated to assist in the support of a missionary within the bounds of Statesville District, North Carolina Conference.

MISS LUCY JURNEY
Pres. and Cor. Sec.

Respectfully submitted
MISS MILDREE STAMEY.
Rep. of W. M. S , Mooresville, N. C.

At the annual meeting, when the above report was read, the society decided as follows: "That according to the Constitution, all dues must go for the support of the regular work."

RECORDING SEC.

Randleman Auxiliary.

Mrs. Ferree, the Treasurer of Randleman auxiliary, writes: "I send Mrs. Parrish twenty-eight dollars from our little missionary Society for the Rio College.

Our society is small since the children here have a Juvenile Society. Mrs. Ferree desires exceedingly a larger attendance of members. The Secretary adds her earnest wishes that this Society may be greatly blessed during the present year. and the hearts of her officers made glad by the deep and growing interest of every member.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

COX—William H. Cox, aged 81 years, a good man and prominent citizen of Anson county, died suddenly at his home near Pee Dee, Feb. 15th, 1885.

F. SANDFORD.

MANER—Sister Susan Maner, wife of Mr ——. Maner has departed this life, she died Feb 17th 1885, aged 24 years.

She was one of the oldest members of the church in Franklinville, joined when she was young, and remained a member til she died. Her life was not without its trials, she had mountains to climb and valleys to pass through. sometimes she felt the muttering thunders of Sinai and again she had a glimpse from Tabor's peak. Suffering was her lot, but she patiently endured it. Consumption ate her life away, and she gave up this life of hope for one of full fruition.

She leaves parents, a husband and children to mourn their loss, her eternal gain. I commend them to God, even her God, who will be their guide even unto death. Her funeral was preached Thursday at ten o'clock, from Psalms 38:14 and her body entered in the grave at the church Peace to her ashes.

HER PASTOR.

DAVENPORT—Bro. Tully Davenport was born Feb. 1st 1814, and died at his home, in Tyrrell county, N. C., Feb. 15th 1885. He was stricken with paralysis about a week before his death, and he suffered greatly. He professed conversion and united with the M. E Church, South, in August 1877, under the ministry of Rev. James Mahoney. I never knew him, but I am told that he was a good man, and a consistent member of our Church. He leaves a widow and six children to follow him toward the better land. May they all meet in heaven, an unbroken family, around God's throne. Amen

C. C. BROTHERS.

DILLARD—Mrs. Carrie Dillard, widow of J. H. Dillard and daughter of Thos. N., and Lucinda Carlisle, was born in Louisburg N C., Feb. 21st 1849, and died Feb, 12th, 1885, being within a few days of 36 years of age. Nature and education, and contact with the world, and discipline of suffering, and above all, the crowning influence and glory of the Christian religion, united in making her a decidedly attractive and cultivated and lovely women.

From childhood her constitution and health were too delicate to admit of her education being made thorough, but as far as it went it was fully utilized and improved, so that her mind was well cultured, and she grew into a pure and refined womanhood, amiable and gentle to all, an affectionate sister and daughter, realizing her responsibilities, and true to every relation of life, and beloved by every one. In her 18th year. Nov. 1866, she was married to J H. Dillard of Edgecombe county, with whom she lived happily until his death, Oct. 1881, from which time she was left a widow.

Religion was to her a gracious reality. While yet in her girlhood, about her 14th year, she professed religion and joined the Methodist Church, in which she lived and died, honoring her profession, and adorning the doctrine of God her Savior in all things; and the religion she professed and lived was a joy and support in her affliction, and a light amidst the dark valley. For several months preceding her death she suffered greatly. She told the writer amidst it all that she wished to live if it were God's will—"life was beautiful to her," "she wanted to do more for the Church"—"she wanted to live for her mothe's sake." But grace triumphed over it all, enabling her to say that if God willed her to die, she was ready to go. And without any fear of death she passed peacefully away, and lives among the pure spirits and beautiful scenes of the Paradise of God on the other shore!

Though the snow lay heavily on the ground and the weather was exceedingly inclement, a large number attended her funeral, attesting their appreciation of the charcter who had lived in their midst. Beside her husband, who had preceded her, by only a few years, she rests in the beautiful cemetery at Louisburg, where together they await the resurrection. "And God shall wipe away all tears from their eyes."

HAGWOOD—Mrs. R B. Hagwood died in Rolesville, N. C., on the 16th day of February 1885. She had been married twice, the first time to a Mr. Williams. For a number of years, while she was a widow, she lived on the same lot with the writer, and this gave him good opportunity to observe her daily life. She was one of the most even tempered, sweet spirited Christians I ever saw. She was always cheerful and pleasant, and her life was really "an epistle known and read of all men."

I do not know how she died, this is not material. I know how she lived, and I am sure she has a high seat in glory. All who came in contact with her were impressed with the beauty of her character. She requested the writer of this to preach her funeral and went so minutely into it as to suggest the text: Second Tim., 7th and 8th verses, "I have fought a good fight," &c. This text appropriately sums up her life-work.

F. L. REID.

CHEATHAM—God's mysterious hand with a death stroke has been felt in our Sunday-school in Henderson for the first time during my superintendency of 5years. Feb. 8th 1885 Marion Lilburn Cheatham, son of Mr. and Mrs. W. A. Cheatham, aged 11 years, 4 months and 6 days, after a short illness was taken from his parents and earthly friends to enter upon the mission that is promised to His faithful workers.

He joined the M. E. Church, South, here Oct. 18th 1883, and was a faithful member of our Sunday-school for 6 years, and leader of our Sunday-school choir for four years, and a member of my wife's class for two years, was absent but once during that time, and was always punctual with perfect recitations. He was a boy of sweet, amiable disposition, and one I had learned to love. He has left a good example for us all to follow. May God so direct us all as his school associates that we may be faithful and at last join him in the Sunday-school that shall never break up.

J. A. STALLINGS

MANESS—Rev. Wm. B. Maness, son of Isaac Maness, deceased, and Mary Maness, was born March 23rd 1838, and died February 11th 1885, aged 46 years, 10 months and 19 days. His mother lives in Moore county, N. C., and was 74 years old the day of her son's death.

Bro. Maness was a man of God and the history of his life is the story of a hard struggle, against fearful odds, to fill his station in the church and in the world. His father having died while he was quite young, his religious training suffered for the lack of his advice, restraint and assistance. He was converted on the 13 h of October 1856, at Mt. Olive camp-meeting in Randolph county, under the ministry of Revs. Rush and Triplett. He was licensed to exhort in 1838. On August 25th 1860 he was licensed to preach by the Quarterly Conference, Rev. Dr. Peter Doub presiding. He was offered free tuition to prepare himself for his work, if he would join the Beptist Church, but all such offers he declined, working for his education and paying every dollar of his tuition. What he was he made himself under the blessing of God. He was ordained a deacon by Bishop Doggett, at Morganton, N. C., (then in the bounds of the South Carolina Conference) Dec. 6th 1867. He entered Trinity College in 1869 and remained one year to finish his course and get his diploma. He joined the North Carolina Conference in Dec. 1870. His fields of labor were as follows: 1871, Surry circuit; 1872, Whiteville; 1873-74, Ocracoke and Hatteras; 1875, Surry circuit; (this year he was married to Miss Cornelia F. Evans, of Surry, on the 25th of November.) 1876-7, Pilot Mountain Missson; 1878-79 Broad River Mission; 1880, Columbus; 1881, Broad River Mission. At the end of this year, through the advice of his Presiding Elder, he located, but was ever afterward just as zealous as before in the great work of saving souls. He engaged in the book business, selling only the books of our Publishing House. In 1884 he removed to Dobson and began to teach schopl, but his health was already failing, and he was soon forced to desist. Under his physical disorders his mind became impaired. He was removed to his father-in-law's a few miles from Dobson, last December, and there he remained until he fell on sleep Feb. 11th 1885.

For a few hours just preceding his death, his reason was re-enthroned and he talked sweetly of his unshaken confidence in his Savior and of his eternal rest in the city of God. His last words, spoken to his brave, good wife, who had nobly shared all his trials as only a good Christian woman can, were: "I am by the river of life, darling."

On the 12th of Feb. at New-Hebron Church, Surry county, loving hands laid his remains away in their long rest, this writer conducting the burial services. His warfare was ended. We thought of the hard fields of labor that he had served, of the silent sufferings that he had endured, and we felt that the spirit of our pioneer heroes was not dead while William B. Maness lived.

God bless the brave wife and the five young children, whom he leaves in circumstances that appeal to Christian sympathy.

M. H. MOORE.

MISCELLANEOUS.

KING'S EVIL

Was the name formerly given to Scrofula because of a superstition that it could be cured by a king's touch. The world is wiser now, and knows that

SCROFULA

can only be cured by a thorough purification of the blood. If this is neglected, the disease perpetuates its taint through generation after generation. Among its earlier symptomatic developments are Eczema, Cutaneous Eruptions, Tumors, Boils, Carbuncles, Erysipelas, Purulent Ulcers, Nervous and Physical Collapse, etc. If allowed to continue, Rheumatism, Scrofulous Catarrh, Kidney and Liver Diseases, Tubercular Consumption, and various other dangerous or fatal maladies, are produced by it.

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WORDS OF ENCOURAGEMENT.

What other Papers and some Persons say of the Raleigh Christian Advocate.

From our City Papers.

News and Observer.

In the *Christian Advocate* we find an announcement of the dissolution of the firm of Black & Reid, and the retirement of the Rev. Mr. Black, Rev. Mr. Reid being now the sole editor and owner. Mr. Black, however, will still furnish contributions. It seems always to have been the purpose of Mr. Black to retire, when circumstances justified, as he deemed it his first duty to devote himself to the work of a pastor; and now he is able to carry out this intent. It has long been our good fortune to know these two gentlemen very well—"our neighbors" even in another than a biblical sense, and we lack words to express our high appreciation of their many excellencies of character. We have ever found them frank, sincere, honorable gentlemen, given to courtesy, moderate in expressing their views, while staunch in principle. As editors they have reflected credit upon the fraternity; as business men they have commanded the respect and esteem of all having dealings with them; and as publishers they have merited the enviable success that has attended their labors. We wish for Mr. Black a long career on the field to which he is called, with increasing power and usefulness as the years pass; and we hope that Mr. Reid may continue to grow in his editorial work until he reaches that brilliant zenith to which his talents, his learning, his industry and his character so justly entitle him.

Evening Visitor.

The *Raleigh Christian Advocate* contains the dissolution notice of Messrs. Black & Reid. Mr. Reid has bought out Mr. Black's interest and will hereafter conduct the paper under his own name. He is a graceful and fluent writer, and no doubt the *Advocate* will keep up its former reputation of being one among the best religious weeklies in this State. Every Methodist family in this State ought to subscribe for and read their church paper. The *Visitor* wishes the retiring editor a long and happy life, and hopes that the present editor will meet with that success which he so eminently deserves. Subscribe for the *Raleigh Christian Advocate*.

Daily Chronicle.

Rev. W. S. Black, the senior editor of the *Raleigh Christian Advocate*, has withdrawn from the paper, and his partner, Rev. F. L. Reid, is now sole owner and editor of the *Advocate*. The *Chronicle* congratulates Mr. Reid on becoming the proprietor of what it regards as one of the best paying newspapers in the State. Mr. Black is Presiding Elder of the Durham District and will devote his entire time to the work of the ministry. Mr. Reid will keep up the high standard of excellence of the paper.

Farmer and Mechanic.

Rev. Frank L. Reid, who has long had the chief management of the *Raleigh Christian Advocate*, has bought out the interest of his partner, Rev. Dr. Black, whose duties as Presiding Elder have always caused him to regard the journalistic connection as temporary. Mr. Reid gave an handsome gold headed cane to Dr. Black as a Christmas present, and token of good will.

From Other Religious Papers.

North Carolina Presbyterian.

Rev. F. L. Reid has purchased the interest of Rev. Dr. Black in the *Raleigh Christian Advocate*, and thus becomes sole editor. The *Advocate* is prospering we are glad to know. Our Methodist brethren make the sustaining of their church paper a Conference matter. Mr. Reid has our heartiest wishes for his continued success.

Church Messenger, Episcopal.

The Rev. F. L. Reid has taken sole editorial charge of the *Raleigh Advocate*, his associate, Dr. Black, having retired. The *Advocate* is conducted with great ability, and we can but warmly endorse the Christian spirit which pervades its columns. Peace and prosperity to both the retiring and continuing editor!

The Christian Sun, Christian.

One of our most welcome exchanges is the *Raleigh Christian Advocate*, edited for the last six years by Revs. W. S. Black and F. L. Reid. At the end of last year Dr. Black wishing to give his entire time to the ministry, sold his interest to Bro. Reid, who will continue the paper. He is one of the cleverest editors we know of, and a warm hearted Christian gentleman. He has our best wishes.

Biblical Recorder, Baptist.

Rev. Dr. Black has sold his interest in the *Raleigh Christian Advocate* to Rev. F. L. Reid, his former associate. Brethren Reid and Black have made the *Advocate* a useful and valuable paper, and the representative of Methodism in North Carolina. As editors they were gentlemanly and considerate, and while devoted to their church, they neither abused nor misrepresented those who did not agree with them. They deserve the success that has crowned their efforts. We part with Dr. Black as an editor reluctantly and wish him success in his chosen work. The paper, we are sure, will continue to prosper. Bro. Reid is well prepared for the responsible work before him, and knows what he is doing. We bid him God speed in his work.

Holston Methodist, Methodist.

The partnership of Dr. W. S. Black and Rev. F. L. Reid in the ownership of the *Raleigh Christian Advocate* has been dissolved. Bro. Reid becomes sole proprietor, and Bro. Black will give his entire time to the pastoral work. They part in the most friendly relations. Under their management the paper has risen from 2,600 to 5,000 subscribers, and is one of the best in the connection. We know both editors personally, and know them to be "Israelites indeed." Dr. Black's valedictory breathes the spirit that should characterize every genuine Christian.

From State Secular Papers.

Stanly Observer.

The *Raleigh Christian Advocate*, under the management of Rev. F. L. Reid, maintains its high order of excellence as a religious journal.

Pittsboro Home.

Under the editorial management of Messrs. Black and Reid, the *Advocate* has attained a circulation and influence of which any paper might be proud. Dr. Black retires in order to devote himself exclusively to the work of the ministry. Mr. Reid is the sole editor. He is an excellent editor, and a most estimable christian gentleman.

Chatham Record.

In the last issue of the *Raleigh Christian Advocate* was the announcement of the withdrawal of Rev. Dr. Black as an editor of that paper, and that Rev. F. L. Reid would continue as sole editor. While regretting the withdrawal of so genial a gentleman and pleasant a writer as Dr. Black, yet we congratulate our Methodist brethren that they have such a gentleman as Mr. Reid in charge of their church paper.

Wilmington Star.

The last *Raleigh Christian Advocate* announces that Rev. W. S. Black has sold his interest in the paper to Rev. F. L. Reid, who will continue to edit it. Mr. Reid has had most of the work to do and his six years' editorial experience will stand him in good stead when all of the burden rests upon him. We wish both of the gentlemen prosperity and happiness in their respective callings.

Stanly Observer.

Rev. Dr. W. S. Black has retired as senior editor from the *Raleigh Christian Advocate*, and Rev. F. L. Reid is now sole owner and editor of that paper. Dr. Black was connected with the *Advocate* for more than six years, and by his abilities, faithfulness and fine social qualities, contributed largely to its success. We regret his retirement from the editorial fraternity. Rev. F. L. Reid, however, has shown himself equal to the occasion, and the *Advocate* under his management will doubtless maintain its high order of excellence.

Charlotte Observer.

The last number of the *Raleigh Christian Advocate* announces the dissolution of partnership, by mutual consent of F. L. Reid and W. S. Black joint owners of that paper. Mr. Black retires and Mr. Reid becomes sole owner, and will continue the publication of the paper as heretofore. Mr. Black retires simply for the purpose of devoting himself exclusively to the ministry. Under the management of these gentlemen the *Advocate* has been a power, always able and brilliant in the cause for which it spoke, and under Mr. Reid's guidance it will not be less so.

Greensboro Patriot.

The *Raleigh Christian Advocate* is now the sole property of Rev. F. L. Reid. Dr. Black retires in order to give his whole time to pastoral work. The *Advocate* has prospered under Messrs. Reid & Black and is now one of the best newspaper properties in the State. Dr. Black is a genial christian gentleman and we regret his retirement from journalism. Mr. Reid is a hard worker, a discriminating journalist, a graceful writer and every inch a gentleman. Under his management the *Advocate* has doubled its circulation in four years, and faithfully and ably representing, as it does, a most powerful and growing denomination in the State, it has a great work ahead.

From Private Individuals.

(We give below a few extracts selected from a number of such expressions received in private letters recently. We would like to give all received, but the following will suffice.—ED.)

—You are making an excellent paper.—*Bishop Parker.*

—I wish I could get the *Advocate* daily.—*Rev. T. S. Ellington.*

—Your *Advocate* is growing in favor with the people.—*Rev. J. W. Lewis.*

—Hope I shall at least double your subscription on my circuit this year.—*Rev. M. W. Boyles.*

—Your paper has improved and affords one of the greatest enjoyments of my life.—*Mrs. Dr. Closs.*

—Allow me to congratulate you on the recent great improvement in the *Advocate*.—*Hon. L. J. Hoyle.*

—Accept congratulations for steady improvement in *Advocate*.—*D. B. Nicholson*, editor Clinton *Caucasian.*

—How your paper is improving! Last week's and this week's issue are both first-class.—*Rev. Dr. W. H. Bobbitt.*

—My people love the *Advocate* and I am sure it will soon have a larger circulation in this part of the Conference.—*Rev. R. M. Hoyle.*

—Continue it *ad infinitum*, as long as I live. Hope the boys will keep it in the family after me. Glad it *runs* so well.—*Rev. J. F. Smoot.*

—The *Advocate* is fine—better than it ever has been—just splendid! Your success makes my heart rejoice.—*W. H. Pleasants*, an old editor.

—I am glad to be able to encourage you by stating that the brethren say: "The *Advocate* has never been equal to what it is now."—*Rev. D. R. Bruton.*

—Am glad to see the improvement in the matter of the dear *Advocate*. God bless you in your noble work. I expect to do all I can for it.—*Rev. A. McCullen.*

—You see I have begun the first year of the second century of Methodism by putting in good work for the *Advocate*. These make four new subscriptions before January is out.—*Rev. F. D. Swindell.*

—We are very much pleased with the *Advocate*. I have heard several of our most intelligent citizens speak decidedly in its praise for the last three weeks. We are doing what we can for you, and remembering you in our prayers.—*Rev. W. S. Creasy.*

—Besides being one of the best religious papers, the *Raleigh Christian Advocate* is one of the most convenient papers published; it is conveniently folded and the date being on every page saves the reader a great deal of trouble.—*A. K. Scarboro.*

—I read your paper with great pleasure and am gratified that Methodism in my native State has so valuable an auxiliary in the presentation and defense of her doctrines and polity as your excellent *Advocate*.—*Rev. Dr. W. H. Anderson*, of Kentucky.

—The *Advocate* continues to improve, and it is doing good in many ways where it is taken and read. I observe that church members who read the *Advocate* attend divine worship better, and are more liberal in supporting the institutions of the church. Let us give the *Advocate* a more extensive circulation and good will be the result.—*Rev. C. G. Little.*

—The *Raleigh Christian Advocate* of the 11th of February was an exceptionally good issue. I read more than a half dozen *Advocates* every week, and I am frank to say that the *Raleigh Advocate* of the 11th of February was not surpassed, if equalled, by any of the whole family of *Advocates* that fell under my eye for that week. * * * One such issue as that, like a good crop year, ought to fill granary and larder for some time to come. It is but rare that such a number of capitally good writers, on a pleasing variety of subjects, appears in the same issue of a weekly. Such a paper as the *Raleigh Christian Advocate* ought to have a large circulation. The editor, alone and single-handed in the management of the paper, is doing wonderfully well.—*Rev. Dr. Jno. E. Edwards.*

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FAMILY READING.

Thoughts for Home.

Never be disagreeable if you can possibly help it.

Do not say, "It does not pay to begin what we probably will never finish." The beginning may be the part assigned to you. There are no dropped stitches or floating ends in God's loom.

He is a very meek Christian who cherishes no grudge against the man who once gratuitously made him uncomfortable by rubbing his self complacency the wrong way. And most tale-bearing *is* gratuitous

If to bore one's audience be not criminal, the selfishness that prompts the offense nearly approximates sin. Yet common sense would say that pride, if not humanity, ought to make a man prefer to yawn, himself, to the mortification of seeing others obviously striving *not* to yawn.

"Faithful are the wounds of a friend!" True; but not one person in five millions loves his friend the better while the smart lasts, if the affection between the two is not ended summarily by the frank reproof, let it be uttered never so tenderly. Therefore, do not take the risk lightly.

The aching head may well cease to throb when laid upon that softest pillow for human pain—"God knows!" The sleep that falls like heavenly dew to the music of the lullaby—"All things work together for good to them that love God," and "Fear not! I am with thee!"—brings strength and renewal of youth with balm for present ills. Your "shadowy future' is definite and district to Him. Whatever of seeming disaster it may hold for you, be assured that it is *only* in seeming; that His purposes toward you must, from the necessities of His own nature, be all love and goodness. Be patient, yet hopeful, in awaiting the development of His will.—*Eve's Daughters.*

Seed by the Wayside.

Some time ago a poor little boy came to a city missionary, and holding up a dirty and worn-out bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it, and found it was a paper containing that beautiful hymn of which first stanza is as follows:

"Just as I am—without one plea,
But that thy blood, was shed for me,
And that thou bidst me come to thee;
O, Lamb of God, I come."

The missionary looked down with interest into the face earnestly upturned to him, and asked the boy where he got it and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket after she died. And she used to sing it all the time she was sick, and loved it so much that father wanted to get a clean one to put in a frame to hang it up. Won't you give us a clean one, sir?" The little page with a single hymn on it had been cast upon the air like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little mission Sabbath-school, probably, this poor girl had thoughtlessly received it, to find in it, we may hope, the Gospel of her salvation.—*Christian Register.*

The Healthfuness of Milk.

A medical authority says if any one wishes to grow fleshy, a pint of milk, on retiring at night, will soon cover the scrawniest bones. Although we see a good many fleshy persons now-a-days, there are a great many lean and lank ones, too, who sigh for the fashionable measurse of plumpness, and who would be vastly improved in health and appearance could their flesh be rounded with good solid flesh. Nothing is more coveted by a thin woman than a full figure, and nothing will arouse the ire and provoke the scandal of the "clipper build" as the consciousness of plnmpness in a rival. In the cases of fever and summer complaint milk is now given with excellent results. The idea that milk is feverish has exploded, and it is now the physician's aid in bringing through typhoid fever patients, or those in too low a state to be nourished by solid food. It is a mistake to scrimp the milk pitcher. Take more milk and buy less meat.

The Day-star.

Turn a telescope on a star, and at the instant when the instrument has reached the right position the light flashes through the tube and produces an image of the star in the dark chambers of the telescop.e Just so when the human will yields to God there flashes through the human spirit the light from the orb of heaven, and there is found within us the star of a sense of forgiveness, a star which the Bible itself calls the day-star, and unto which, as it avers, we do well to give heed.—*Joseph Cook.*

Divine Providence.

Lord Bolingbroke once asked Lady Huntingdon how she reconciled prayer to God for particular blessings, with absolute resignation to the Divine will. "Very easily," answered her ladship; "just as if I were to offer a petition to a monarch, of whose kindness and wisdom I had the highest opinion. In such a case my language would be, I wish you to bestow on me such or such a favor; but your majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition and leave the event of it entirely to you."

God in All Our Ways.

In some way or other whatever be my character or profession, I must acquire the holy habit of connecting everything that passes in my house and affairs with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God within Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them, If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all the day long, I must still have the glory of God in my view. If I have any affair to transact with any other person, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other.

Home.

Most Americans do not have homes they have merely places to stay, where the father can read his newspapers, the mother ply the sewing machine, and the children make molasses candy, or have annual birthday parties. But the idea of a heart center, where love is cherished, thoughts are fostered, and morals expended, is apparently unheard of in their philosophy. Materfamilias goes to church on Sunday without an idea that she is leaving the holiest temple behind her, of which she is high priestess, and if you should dissect her brain you would find that in the corner devoted to necessities, the strata of clothes, cooks, sewing girls and roast turkey fill up all but the smallest crevice conscientiously act aside for religious belief and church membership.

An Honest Boy.

A large class of scholars were standing up to spell. A hard word was missed by the scholar at the head of the class, until the last scholar, a little fellow, spelled the word and went "up to the head," passing above seventeen boys and girls, all older than himself.

The teacher then turned around, and wrote the word on the blackboard, so that all might see it and remember how to spell it.

No sooner had she written the word out, than the little boy at the head exclaimed:

"Oh, I didn't say it so Miss W——; I said *e* instead of *i*," and he walked to the foot of the class again, quicker than he went to the head. That was an honest boy, who would not take credit that did not belong to him.

Keep Young.

It is one of the happy facts in our life that old age can be postponed. The wheel of time cannot be stopped, but the spirit can find the long-sought fountain of youth. Who can doubt that the Christian temper, manifesting itself in sweet charity, reverence for the body as the temple of the Holy Ghost, in the expulsion of selfishness and the whole brood of un-Christly tempers, in the welcome admission of whatever is of good report and in submission to the will of God—who can doubt that these preserve the youth of the spirit? No beautiful thing can flit by such a soul without its lesson. No sad experience can break down the buoyancy of such a spirit. With all ages, knowledges, pure pleasures, growths, and activities, it is in sympathy. To have this is to be independent of birthdays. To have this is to be always young. No artist has ever painted an old angel. The fulness of the eternal life keeps them young, as it keeps those who know something of it in the life which now is —*Christian Advocate.*

Not Mere Feeling.

"Feeling is of just as much use in religion as steam is in an engine—if it drive the engine it is good; but if it does not it is uot good for anything but to fizz and hiss and buzz. There are some people who seem to be like yard engines, that never go anywhere, but keep puffing and blowing, and hissing, and runniug up and down side tracks, doing nothing going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward our final destination—God. Fine feelings, glorious feelings—we all have them after our measure, but fine feeling, quick responsive sensibilities—do you not know that they have been the occasion of the ruin of some of tha greatest geniuses that God ever gave to the human race? Feeling is a miserably cheap substitute for duty. It takes more than being happy on Sunday in church to be religious.

"My friends, religion never stops short of holiness. It means that, first and last. Religion does not stop at feeling; religion does not stop at tradition, or at respectability, or at ecclesiasticism, or at painted windows, or at spacious cathedral aisles, or eloquent preaching, or delicious music; religion means, always has meant, always must mean, the actual communion of the human soul with God in righteousness and holiness. And that kind of religion costs; it takes the best there is in a man to be religious in that way,'—*Dr. Joseph Parke.*

What to do in an Emergency.

Here is the best method of action when the clothiug of a friend is on fire. Seize a shawl, or blanket, or any woolen fabric, hold the corners as far apart as you can, stretch them out higher than your head, and running boldly to the person, make a motion of clasping in your arms, mostly about the shoulders. This instantly smothers the fire and saves the face. The next instant throw the person on the floor. This is an additional safety to the face and breath, and any remnant of flame can be put out more leisurely. The next instant immerse the burnt part in cold water, and all pain will cease. Next, get some common flour, remove from the water, and cover the burnt parts with an in of flour; if possible, put the patient to bed, and do all that is possible to soothe until the physician arrives. Let flour remain until it falls off itself, when beautiful new skin can be found. Unless the burns are deep, no other application is needed. Dry flour for burns is the most admirable remedy ever proposed. The principle of this action is, that like the water, it causes instant and perfect relief from pain by totally excluding all the air from the injured parts.

Mother's Turn.

"It is mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh color and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her, for her unselfish words.

Too many mothers in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it, and the danghters do not think there is any self-denial involved. Jennie gets the new dress and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon, but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which for years they have patiently borne.—*M. E. S., in Intelligencer.*

Thankfulness

Said a very old man, "Some folks are always complaining about the weather, but I am very thankful when I wake up in the morning and find any weather at all." We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to calm and peaceful life. It is better and wiser to cultivate that spirit than to be always complaining of things as we are. Be thankful for such mercies as you have, and if God sees it will be for your good and his glory, he will give you many more. At least, do not make yourself and others unhappy by your ingratitude and complaints.—*The Presbyterian.*

What Girls Should Learn.

To sew; to cook; to mend; to be gentle; to value time; to dress neatly; to keep a secret; to be selfreliant; to mind the baby; to avoid idleness; to darn stockings; to respect old age; to make home happy; to catch a husband; to hold her tongue; to make good bread; to keep a house tidy; to be above gossipping; to control her temper; to take care of the sick; to sweep down cobwebs; to marry a man for his worth; to be a helpmate to her husband; to keep clear of flash literature; to take plenty of active exercise; to see a mouse without screaming; to read some books besides novels; to be light hearted and fleet footed; to wear shoes that won't cramp her feet.

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MISCELLANEOUS ADVERTISEMENTS.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "Shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1.
Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. MRS. L. C. SPENCER.

BROOKLIN, ME., June 28.
Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvelous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. MRS. J. B. BABSON.

CHAMBERSBURG, PA., October 9.
I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp.
MRS. T. E. SNYDER, Fancy Goods Dealer.

SAND BEACH, MICH., September 3.
I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished. MRS. A. CURREY,

HOLLIS CENTRE, ME., August 29.
I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. MRS. H. D. BENSON.

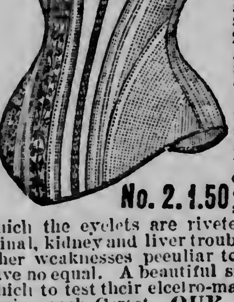
PEORIA, ILLS.
I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

POSTPAID

MEMPHIS, TENN., November 28.
Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. MRS. JAS. CAMPBELL.

HENDERSON, TEX., August 17.
I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush unless I could obtain others.
MRS. S. P. FLANAGAN, Wife of Webster Flanagan, Real Estate Operator.

Dr. Scott's Genuine ELECTRIC CORSETS.
have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. **In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced.** The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1.00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00 25 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. **OUR ELECTRIC INSOLES, price 50 cents per pair,** should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00. (In ordering by mail, add 20 cents for postage.) State size of waist and mention this paper. Make all remittances payable to **GEO. A. SCOTT, 842 Broadway, N. Y.** Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3.00.



No. 2. 1.50

NILES, MICH., January 5, 1885.
Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time.

BALTIMORE, MD.,
Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

ON TRIAL.

BELOIT, WIS., November 7.
Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged
M. E. PENNBOCK.

MERIDIAN, MISS., June 24.
Dr. Scott—Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside.
MRS. J. H. DRINKWATER

EAST PEPPERELL, MASS., June 26.
Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains.
With much gratitude, ELIZA M. HOBART.

PRINCETON, MINN., June 25.
Your Corsets have accomplished wonders in my case, I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc.,
JULIA J. McFARLAND.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. MRS. S. J. HARPER, WESTON, O.

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THE CHILDREN'S COLUMN.

...n writing for "The Children's Col-..." address "AUNT MARY," care of R. ...DVOCATE.)

...nswers to questions in this column ...t be in this office within three weeks ...n the date of the insertion of the ques... in the paper.

...nswers to Puzzles, Enigmas, or Ques..., must accompany such in all cases, ...hey cannot be published.

AUNT MARY AND THE LITTLE ONES.

Little Givers.

Little givers! Come and bring
Tribute to your Heavenly King;
Lay it on the altar high,
While your songs ascend the sky.

Little givers! do your part
With a glad and willing heart,
For the angel voices say:
"Little givers! give to-day."

Give to all the darkened earth
Tidings of a heavenly birth,
Till the youth in every land
Learn the Savior's sweet command.

Give your heart with holy love;
Give your praise like that above;
All your life to Jesus give,
And in glory shall live.

Little givers! give and sing
Bring your offerings to your King;
Praise the Lord so good, so true,
He has given *all* for you.

ROXBORO, N. C., Feb. 15th, 1885.—*Dear Aunt Mary:* I guess you think I have forgotten you, as I have not written to you in sometime. I am very sorry to tell you that our "Lady Manager" is sick; on account of her sickness we have not held the meetings for the three past months. I hope that she will soon be well enough to attend the meetings, and we will collect our back dues and report to you. I will close with best wishes for the success of the "Bright Jewels." Lovingly, MAMIE GREGORY, President.

How sorry we are, dear Mamie to learn of the illness of your kind and efficient "lady manageri"—shall pray for her speedy and perfect recovery. Our Roxboro Jewel Band must keep their place in the front ranks of our youthful workers. Besure to collect back dues

LITTLETON, N. C., Feb. 17th, 1885.—*Dear Aunt Mary:* I have been waiting to write to you a long time. I love you because you say so many sweet things, to us in the ADVOCATE. I am eleven years old to-day. Go to school Mr. Rhodes, at the Central Institute; and to Sunday school in Littleton. All four of my sisters, go with me to both schools. The snow was so deep last Sunday, we could not go to Sunday-school, but Auntie heard our lessons at home.

I have been a member of the Missionary Soicety about two years.

I wish I could be a good little girl all the time. Farewell, dear Aunt Mary. Your little niece, SALLIE JENKINS.

Ah! Sallie dear, we older folks would like to be good all the time too, but our hearts are prone to evil as the sparks to fly upward, and is only by asking the constant hely of our loving Savior that we are able to keep in the right path. What a nice time you four sisters must have! In the years to come you will look back upon your school days as the *golden* days of your life. We also had the snow and could not get to Sunday-school. Here is a little verse for you to think about.

"If I will early seek his face,
He will not turn away;
But he will lead me by the hand,
And hear me when I pray."

Dear Aunt Mary: I am a little girl seven years old. Have learned to write a little, and want to send you one of my first letters.

I am the youngest of the five motherless children, you have writing so sweetly to, in the ADVOCATE. I have been going to school to Mr. Rhodes, nearly a year.

I wish I could show you my pretty Sunday-school card, I got Sunday before last, for a perfect lesson.

I want to join the Misstonary Society, the next time they meet. Auntie says I may. My hand is tired and I must stop. Your little niece, MELLIE JENKINS.

What a nice little letter this is, written by dear Nellie's own little fingers; and how glad we will be to welcome her into our Jewel Band! I am sure you must prize that pretty card, my dear little girl. May God bless you and your sisters, and may you learn that

"No mother's love is great as His,
No care like His can be;
And oh! how sweet it is to know
That Jesus cares for me."

WILSON, N. C., Feb. 20th, 1885.—*Dear Aunt Mary:* Enclosed I send you an Enigma which I would like for you to publish. I read your letters in the ADVOCATE, and like them. From one of your "Bright Jewels." FLETCHER H. BROOKS.

We are glad to hear from you dear dear Fletcher, and to receive the Enigma—thanks for kind words, and loving greeting to our Wilson Jewels.

LITTLETON, N. C., Feb. 20th, 1885.—*Dear Aunt Mary:* We are little girls, one four and the other two years old. Ma gave us a Missionary hen. I hope you will receive three dollars, the income from her to give to the Missionaries. We hope to do more for them when we get older. Yours loingly, MARY and SUSIE ROBINSON.

Many, may thanks my dear, generous little girls—surely your Missionary hen must have been *very* industrious. We hope she will live long and well. our best respects to her and a loving kiss to Mary and Susie.

CARTHAGE, N. C., Feb. 24th, 1885.—*Dear Aunt Mary:* Enclosed please find "Postal Note" for four dollars and sixty-seven cents—the dues of "Carthage Bright Jewels," for 1st quarter. The regular day for our last meeting was so inclement that our Lady Manager thought best to postpone the meeting till another time—hence the delay in sending dues. At our meeting in January—new officers were elected. We think the interest in our Society is not decreasing and we hope to report some new members by the expiration of next quarter. While we are trying in our feeble way to send the glad tidings of salvation to those who have never heard of Jesus, pray for us, that our own hearts may be the recipients of that sweet peace and comfort that comes from trusting in the blessed Savior. Lovingly, Your little nephew, BAXTER S. PHILLIPS, Cor. Sec. of "Carthage Bright Jewels."

Thanks dear Baxter for your encouraging report—we have labored amid difficulties this winter, bui soon the pleasant spring time will be here, and we will be able to hold regular meetings. May we indeed while sending blessings to others seek to be blessed ourselves, until each member of our Jewel Band is an earnest faithful follower of Him whose love we would have the heathen nations know.

RICHLANDS, N. C., Feb. 23rd, 1885.—*Dear Aunt Mary:* Please find enclosed $3 46, the dues for quarter ending the second Sunday in Feb. 1885. We regret to say that some of our members who joined us at the beginning of our Society have been careless in the way they have been attending; and we are compelled to erase those who have not been at all. And I am happy to say we still have faithful workers who are punctual in attendance and still pay tbeir dues. And by the help of our Lord we do not intend to be weary in well doing. So now Aunt Mary pray for the "Bright Jewels" of Richlands that they may continue to have good success, in the work we are doing. I remain yours, ANNIE S. MILLS, Cor. Sec.

We must thanks you dear Annie for your prompt report. Don't be discouraged because some members prove unfaithful—for almost every band has a similar experience. May God bless each one of our Bright Jewels of Richlands, and help them to gather many sheaves for his garner.

NEAR RALEIGH, N. C., Feb. 23rd, 1885.—*Dear Aunt Mary:* I hope you will excuse me for not writing sooner. I send twenty cents as dues—much love to Aunt Mary and all the little cousins. Your affectionate niece, Annie Lee Green.

Why Annie dear you are among the most prompt of our members in paying their dues. We are always glad to hear from you. Love to all our Sydney Jewels.

Precious Promise.

And all thy children shall be taught of the Lord; and great shall the peace of thy children. Isaiah 54: 13.

Enigma.

BY F. H. BROOKS.

What din Solomon say was a mocker?
Who was the beloved disciple?
What last command did our Savior give his disciples?
What so rebelled against his father and was slain?
What did the serpent first say to Eve in Eden?
The initials of the answers to the above questions spell the name of a most faithful local preacher of the Warrenton District.

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MISCELLANEOUS.

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Premium Receipts in 1884	$2,639,734 45
Interest Receipts in 1884	1,699,015 27
Total Receipts during the year	4,298,749 72
Disbursements to policy holders and for expenses, taxes, &c.	3,574,650 65
Assets January 1, 1885	29,171,240 04
Total Liabilities	248,489,784 72
Surplus by Vt. and Mass. standard	4,981,445 32
Surplus by the standard of N. Y.	00 00
Policies in force January 1, 1885, 60,286 insuring	84,663,591 44
Policies issued in 1884, 4,470 insuring	8,022,968 00

MORGAN & BULKELEY, Presidents.

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feb 18-3t

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The Most Wonderful
LIVER AND KIDNEY CURE
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Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

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Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

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Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

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Cold in your Head, tickling in the nose, forehead and throat, you have Catarrh; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.
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mar 4-6m

AGRICULTURAL.

The total yield of wheat and corn in the United States for 1884 exceeds the yield of any previous year. The yield of wheat is put down at 510,000,000 bushels. The largest previous yield was that of 1883, which amounted to nearly 503,000,000 bushels. The yield of corn for 1884 is 2,800,000,000; largest previous yield 2,787,803,000 bushels, in 1878. The amount of which required for domestic consumption and for seed during the year is estimated at 325,000,000 bushels leaving an estimated surplus of 185,000,000 bushels.

The Garden.

No part of the premises of many farmers presents a more neglected and pitiable sight at this season of the year than the garden, with the refuse litter from the vegetables and plants, and a stock of dead weeds, which have already made the chances sure for another good crop of their kind for another season, unless plenty of persistent work should be given to keep them in check. As the garden is necessarily near the house, and perhaps bordering on the lawn, it would present a very untidy appearance for the winter if left so. Besides, the profitable and economical working of the garden would require a different treatment—first, by not letting such weeds go to seed on it, and next, by removing all refuse litter, and either applying and plowing under a heavy coat of manure in the fall, or, after dragging or cultivating down, covering the surface well with rotton manure, to be plowed under in the spring. By this treatment it will lie well for the winter and give good promise for another season's crop.

Value of Hay for Stock.

Experiments have been made in England as to the comparative value of hay for stock, with the result that it is estimated that 100 pounds of hay is equal to 275 pounds of green Indian corn, 400 pounds of green clover, 442 pounds of rye straw, 360 pounds of wheat straw, 160 pounds of oat straw, 180 pounds of barley straw, 153 pounds of pea straw, 200 pounds of buckwheat straw, 408 pounds of dried corn stalks, 275 pounds of raw potatoes, 504 pounds of turnips, 300 pounds of carrots, 54 pounds of rye, 45 pounds of wheat, 59 pounds of oats, 45 pounds of mixed peas and beans, 64 pounds of buckwheat, 57 pounds of Indian Corn, 68 pounds of acorns, 105 pounds of wheat bran, 167 pounds of wheat, pea and oat chaff, 179 ponds of mixed rye and barley, 50 pounds of linseed, and 330 pounds of mangelwurzel.—*Journal of Agriculture.*

Farm and Garden Notes.

A fair ration of turnips for a full grown cow or for ten sheep is a peck per day.

For sheep it is seldom pays to grind corn. For young stock grain may often be profitably cooked, Potatoes may often be cooked and fed to young stock to advantage.

The man who led the first emigrants across the plains to California, in 1849, died recently at the age of eighty. He was worth $3,000,000, made by raising cattle in that State.

Oat-meal and wheat-bran is one of the best of ration for milch cows; but the *Rural New Yorker* thinks that a still better ration is made of new process oilmeal, bran, corn-meal, and a liberal supply of yellow globe mangels.

Professor William Brown, of the Ontario Agricultural college, has repeatedly declared that peas form a cheaper and better food than does corn for stock. Others who have experience assert the same, yet very few peas have ever been fed in the United States.

The *American Dairyman* says there is one point that should be deeply impressed upon the dairyman's mind, and that is, if he wants to make a first-class article of butter he must churn often. Never let the cream get over three days old, no matter how cold it may be kept. If cold, it will get old, flat and frinky. If sour, the whey will eat up the best butter globules. Churn as often as you can.

One of the special recommendations of raspberries and blackberries is that they are easily propagated and will take care of themselves and multiply to any extent desired. One hour's work in taking up a few patches of the shoots—and clearing up the canes—a foot square and placing them at some fertile fence corners, will presently supply all the berries that you will care to pick for the family. Try it.

As a rule farmers should save what pumpkin seed they need, and from the largest and heaviest specimens. There if a great deal of difference in the quality of pumpkins. Seed from the store is very often from inferior specimens. Some farmers have been stuck this year with pumpkin seed that only produce specimens about as large as a two-quart pail, while better seed on the same land quadruples the size and value.

Hobbies of the Hygienists.

There were several dozen of the hygienists in council, each with his individual hobby. Each thought all the others were wrong. Each was sure that his own hobby was the only correct one. A gentleman present said he had taken Brown's Iron Bitters for debility and dyspepsia, and, though he didn't want to make a fuss about it, he knew the use of this great tonic to be better than all the notions he had heard advanced in the council. One practical cure is worth thousand of guesses and notions. Thousands of happy convalescents speak gratefully of Brown's Iron Bitters.

This world is the schoolhouse of our childhood, where our Father is seeking to educate us for the duties and joys of an enternal manhood and womanhood in heaven.—*Advance.*

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Ague Cure

IS WARRANTED to cure all cases of malarial disease, such as Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint. In case of failure, after due trial, dealers are authorized, by our circular of July 1st, 1882, to refund the money.

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Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

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Fresh supply of

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Offer at low prices 40 lbs. choice to prime Rio Coffee as low as can be bought in any market.

10 Lbs.
Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee.

Mocha, O. G Java, Savanilla, Guatamala, Maracaibo and Laguayra.

600 Bbls.

Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.

250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

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125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.

Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

Patapsco and Orange Grove Flour at lowest prices.

Sugar cheaper than ever.

100 bbls Standard Weite and Yellow Sugars 6½ to 8½c.

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15,000 lbs. choicest brands Sugar Cured Hams. Westphalia, Brunswick, Magnolia and *Harveys*. North Carolina and Southampton, Va., *Hams*.

20 Tierces *Harvey's* Best Refined Lard.

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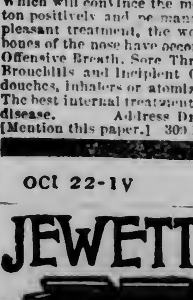

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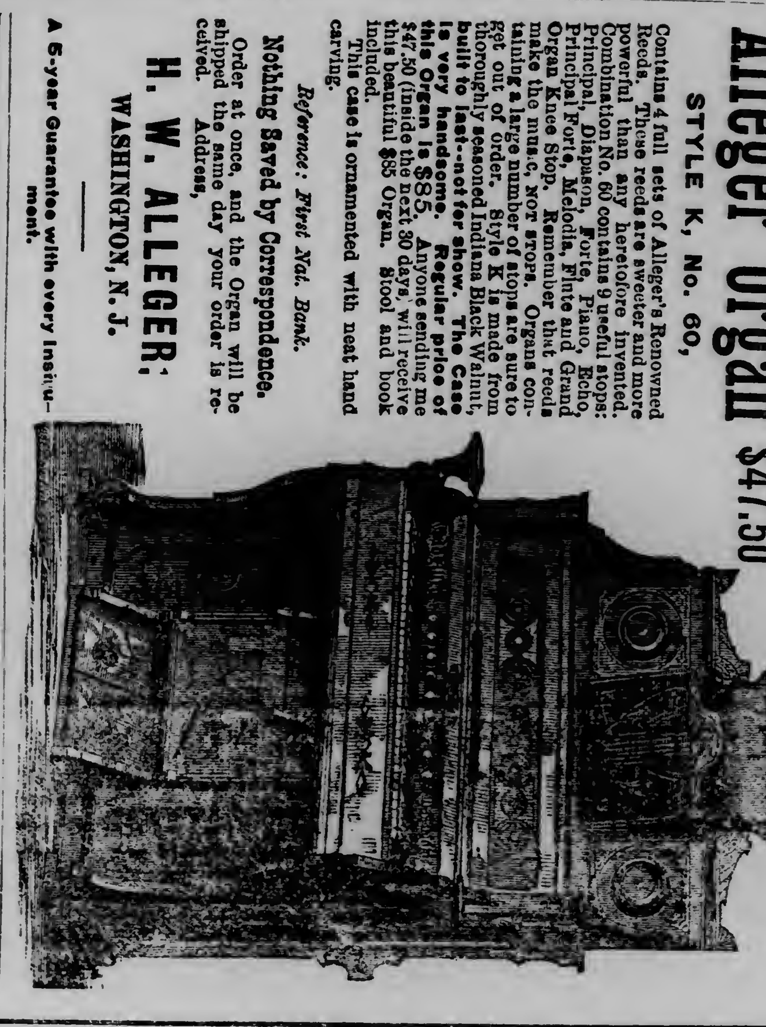

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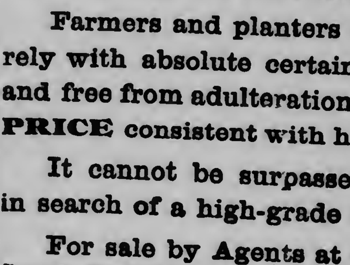

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 10. THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. ESTABLISH 855

REV. FRANK L. REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, MAR. 11, 1885. $2.00 PER ANNUM. Payable in Advance.

M C Cole
31356

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

WORK AMONG THE CHILDREN.

In 1858 I was the assistant pastor of the only Methodist Church then in the city of Macon. My colleague was the Rev. H. H. Parks, then in his prime as a popular and useful preacher. I was but a boy, just twenty-two years old. I became impressed with the fact that the children had no preaching. I had never heard a sermon when I was a child, intended for me specially, and as I had Sunday afternoon to myself, with Bro. Parks' concurrence I began some childrens' meetings. I found no difficulty in getting the children to attend the meetings, and no want of interest, was manifest when they came. The result was a great children's revival. Scores were converted, and over 60 joined the Church. I organized three classes for Saturday, we had beside one for large boys Tuesday night, and the result was that about 98 per cent of those who were converted or professed religion held out. From that day to this I have been preaching to the children. I am sure, and stand sadly by myself in the position, that the crying sin of the Church is the neglect of the children. We glory in our attention to them, and yet we are letting them escape us, and go out into the world of sin, by the thousands, while we are defending our posts, or trying to argue with the unconvicted.

AN INCIDENT.

Pardon any apparent egotism, but hear me for my cause.

When I was in Maryland. I began to hold children's services at camp-meetings and on my return to Georgia I continued the custom. I was at the Culverton camp-meeting. They had had a great time. Dr. A. had preached a grand sermon, Dr. B. had preached a greater; and Dr. C. a greater than all. The good second blessing, brethren, had held after meetings, and given in testimony. The Bishop was present and was well troubled, for after all no one was converted, no one sought religion. I came in Monday, I said to the P. E., "Let me make my appointment. Give me 8 o'clock to-morrow for the children." J. W. Wallace, a Presbyterian, and one of Isreal's sweet singers, was present, and we had a childrens meeting. We preached the gospel, we asked up mourners. The altar was filled. Conversions were many, and the revival began in good earnest. Bishop Pierce and I were at the tent and he avowed his intention to send me out on this Evangelistic work, among the children, and that is why I am in the field, filling the only active Sunday-school Agency in the Southern Church. I have had for over twenty years experience in this field, and have had time to test the work, and I can do no better service to young preachers than to say something of

CHILDRENS MEETING'S.

A service for the children should be a *real religious service*. These little five minutes sermonettes, are of but little value. Say your Sunday-school meets at 9 a. m. the best hour I think, for it then devotes Sunday afternoon to a service for the children. The first work of course is Evangelistic. They must be converted. The question of the old Episcopal Catechism: "When were you made a Christian;" ans. "In Baptism" has been replaced by some of our progressives with, "When were you made a Christian?" Ans. "I was born one," but either answer will do away with effort for their salvation. They were not made Christians in Baptism, nor born such, they must be made Christians by Repentance toward God, and faith in Jesus Christ. If I were to find a large number of unconverted children in my Sunday-school, or Church, I would first pray and get others to pray very earnestly for the descent of the Holy Spirit, in converting power, and would seek to awaken and convert them, by special effort. The best way to teach is by example, and as I am just from

SAVANNAH.

Where I have been holding a childrens meeting, I will write of that. Trinity Church has 680 members, and 25 of these were children, under fifteen. The Sunday-school was large, numbering nearly 300. It was admirably officered and equipped. Everything which money or capability to conduct and teach, could do, was done in it. The Sunday-school was famous for its large gifts—its excellent appointments, but yet this was the outcome of 9 boys under 15, in the Church, and 16 girls. The ablest men of the Conferences had been the pastors of the Church, and now and then a sweeping revival had followed earnest effort. The good pastor, Rev. T. T. Christian, had taken in last year 176 new members, but his heart was burdened for children. It is not in my Conference, but I could go to help him, and I went.

The preparatory work had already been done. It is already done in most Sunday-schools, so I had nothing to do, but to help the pastor in the reaping.

The services began by public announcement, that a week should be given to the children. On Sunday A. M. at 11 o'clock, I preached to a large congregation, on the Possibility of the Conversion of little children—at 3, I met the Sunday school. The Superintendent, R. B. Reppard, President of the Monteagle Institute, gave me the hour. I talked to the children about personal religion. Perhaps 100 persons came forward to the altar for prayer, and two joined the Church. The next morning and every morning afterwards for several, I met the mothers. The

MOTHER'S MEETINGS

are a feature of these special services, of the greatest value. My talks were on

1. A mother's Christian example.
2. The importance of early conversion.
3. The need of parental control.
4. The mode of nurturing young Christians.
5. Encouragement.

The people of the Church are of what we call the better classes, and I gave them faithful warnings against dancing schools, theatres, bad books, prayer lessness in homes, and especially I spoke of the fearful responsibility of mother's.

These topics engaged us every morning, and we more than once opened the meeting for experiences and Conference.

Although the weather was very bad the lecture room was well attended by the leading women of the Church.

THE CHILDREN SERVICE

Was held at four o'clock every afternoon. The first sermon was on

1. "The Kingdom of Heaven is at hand, repent and believe the gospel."
2. On the new heart.
3. On the witness of the spirit.
4. On the gift of the Holy Ghost.
5. On love to Jesus.

The gentle organist knew what to play and the children to sing. We had first several songs, then the Lord's Prayer in concert, then a *Hymn*, and then the sermon, which wound up by an invitation to the altar. The children were told God was their father, he loved them, he wanted them. Jesus was their Savior. They could know they were saved. They were asked to say how they felt. They spoke in meeting—"I love Jesus and I know he loves me," was their word of experience. I wound up the meeting by getting their pledge that they would pray twice a day for their pastor and for me—and took a little collection from them—the poor children; 50 professed religion, and 25 joined the Church.

The excellent pastor was there to direct every service. I was merely his helper. He will nurture the children—*I will not go when I am not invited*—for it would be useless work. The pastor can do the work perhaps, but God has deemed that we shall in the work of the Church help each other, and one has one gift, and one another. The pastor whose children are not converted, is cruel beyond degree if he is too jealous of his prerogative to ask for help.

DR. POTTER

Is always discreet and cautious. He has his theories and one of these is that a special worker among the children, a Sunday-school Agent, ought not be a necessity, but he says some times and often is. This agency is not popular in the general, although it seems to be in our Conference. To fling at it is common, and to discount it by making it a pocket to put a useless man into, for the time being, is a common proceeding—"what is Bro. —— doing?" I asked of Dr. —— "Trying to collect his salary," he said. "I had rather be a dog and bay the moon—than such a Roman."

If I were not an agent, I would say no man can do more good than an efficient, and devoted Sunday-school Agent, but he must not be a wornout, impracticable—indolent, cranky man, fit for no station or circuit, or district. Nor must he, if he hopes for success, follow the example of some agents, and give himself to the mere educational part of the work.

RITUALISM AGAIN.

I said there was a Ritualistic trend in Methodism. I see in my last *N. Y. Advocate* notice of a new book by a Methodist preacher. "Lessons for the Lenten Season." Poor Dr. Coke, brought over to the Christmas Conference, the miniature model of an American Episcopal Church; prayer book, gown and bands, and good Francis Asbury, much against will, donned the gown and tried to wear it, but by the time Jesse Lee, got through with him, the little Episcopal Church sunk out of sight, and Methodism went on her way rejoicing. From that day to this some brethren have had a weakness toward the Liturgy and the gowns. Bishop Huntingdon's son taking monastic vows, and some Episcopal priests I know of imitating the exploded ceremonies of mediæval Rome, remind me much of these Methodists, who are going to save our young people by giving them a water-colored copy of the Episcopal picture. For my part I am not ashamed of Methodism, and I want no feeble imitation of old-time usages, even if *the Church* does have them. So I don't enthuse much over some modern usages in our Sunday-schools that feed this spirit. The other day I saw some tracts. They were our Church series. A gothic door on one side, a Cross on the other, a real Episcopal cover, for a Methodist book, a Confederate trooper in a Federal officer's uniform.

Am I a radical? Well, forgive me. One hundred years ago my Virginia and North Carolina ancestors left the Church in which they were baptized in Society. I joined in Society when I was 8 years old, and I am not disposed to go back on the act, although so many of excellent kin are Churchmen.

For the Advocate.

Division of the Conference.

BY REV. JAS. B. FLOYD.

MR. EDITOR: I wish to submit to the Committee on the division of the Conference and to those composing the North Carolina Conference, some reasons why, in my judgement, the Conference should be divided. The last writer, and perhaps others that have expressed themselves upon the subject, think that the better plan is "to let well enough alone." The adage is a good one, when it will do to apply, but in this case it is inapplicable, and is indeed, no argument, 'united we stand, divided we fall" is equally inapplicable," in the matter under consideration.

Now for the arguments in favor of division. Make a Raleigh Conference and a Greensboro Conference of the North Carolina Conference, and you will excite a spirit of emulation between the East and West that has not hitherto existed. Now, there is not only nothing wrong in this, but it is absolutely necessary to the greatest success, we admit that a great deal has been done, a great amount of territory has been fenced, and much of it cultivated to some extent, and an incalculable amount of work still to be done everywhere. A vast number of Church buildings have been erected in localities where they were needed and much good has been effected, and Christianity promoted, so far perhaps, it has been well enough, and is well enough, but how has it been in enterprises, in which the Church or Conference generally were interested? Has there been success? Is it well enough, Mr. Editor, when the wise and far-seeing brethren of the Conference conceived the idea, that a splendid Metropolitan Church building would enhance the cause of God and Methodism within our boundaries, that after steps were taken for the consummation of this enterprise; two decades should have well nigh past, and the building incomplete, and that material should have lain upon the site, until time made its mark and called it old? Is it well enough, that, after agents were worn to a hull, and agencies became hated, and tens of thousands of dollars expended for a Female College in the town of Greensboro and, yet, now the Conference does not own a single brick nor piece of tin or slate or bench or book in that building? Again, Is it well enough. when it has taken an age to establish one College for educating the boys among one hundred thousand Methodists; we believe it is not well enough.

There is a mighty power in the Methodist people of North Carolina, but it has not been brought fully into action. It has not been applied. It has been like a balky team to a heavy load. Many of the clergy have done their whole duty, but all have not, in fact some have either put on the brakes, if they have not actually pulled backward. We think many barriers would be removed by division. Let Doctor A. have his Western North Carolina Conference, in order to a proper and full development. Give to the West Greensboro and Davenport with all and every, etc. Aye, and Trinity also. The West has the intellect, the East the money. Build a College for boys in Granville or Wake, and a Female College in Franklin. We have alluded to the efforts of the clergy in the past, and as to the laity we would say one in fifty perhaps has tightened his traces.

Too much territory, too far from the East to the West. Delegates can use their money to a better advantage than in filling 10 overflowing the coffers of railroad kings. Let us have more Bishops, (if necessary) thousands of our people have never seen a bishop. We have plenty of material, Yates and Pfeiffer and Mangum, to say nothing of Moore and Adams and Wilson.

Again, not only the territory, but the number of delegates is too large. It is one of the great truths of the Bible that "in a multitude of counsellors is wisdom," but the North Carolina Conference is too multitudinous for its expression. It has been said that not all the talent is in the clergy, and perhaps if opportunity were afforded, a lay delegation in the sessions of the Conference to give expression to their views and feelings, it might have a tendency to awaken greater interest in the forty-nine fiftieths of the Methodist that seem to be lacking in this essential. There are other arguments that might be presented, but if the Editor will give space for what has been written, this writer will not trouble him nor his readers any further upon this subject. I shall most heartily acquiesce in the decision of the Conference upon this important question and pray that the Great Head of the Church may so rule that His will shall be done. With good will to all, I subscribe myself.

Wilton, N. C., Feb. 16th, 1885.

For the Advocate.

Reminiscences of By-gone Days.

A REMARKABLE PHENOMENON THAT TOOK PLACE IN THE OLD BRICK ACADEMY, LEASBURG, N. C., ABOUT THIRTY YEARS AGO.

BY REV. SOLOMON LEA.

As this has never been published, at the request of a Christian brother, I send you a brief account for the ADVOCATE. Rev. James P. Simpson was preacher in charge. He was, then, in his prime. He prayed and preached with extraordinary power. A general revival prevailed around the whole Circuit. One of these protracted meetings was held at the Brick Academy in Leasburg. The meeting lasted about three weeks. It continued to grow in interest and power from the beginning to the end. The house was crowded at every meeting. Penitents by scores knelt at the altar or rather at the benches all the time. How many professed religion I do not now recollect. The meeting was unusually demonstrative. Christians were happy and shouted the praises of God. A local preacher from the neighborhood became so much under the influence of divine power as to pass into what is sometimes called a trance, and he did not get entirely over the effects in a week. While Bro. Simpson was at prayer, a prayer of extraordinary power just about the close, there appeared a luminous, cloudy appearance coming down from the ceiling and gradually desending over and upon the congregation. It continued for several minutes, and then gradually ascending until it disappeared. While it was visible, the scene in the house surpassed anything I ever witnessed. More than half of the audience were professors of religion and they all seemed to be praising God at the same time; penitents were crying for mercy; sinners were overawed, looking on with fear and trembling. A lady who was present, told me recently that she had a chill, produced, it may have been, by the awful solemnity of the scene. Numbers present gazed upon the luminous appearance, and there are now many witnesses whose testimony would not be called in question. A Christian brother with whom I conversed recently, remarked to the writer that he called the attention of two persons by his side to the strange appearance, and one of them immediately replied that the house was on fire, at the same time rushing out to see. No alarm, however, was given. The writer of this article said to a prominent Christian present, that if the candles were put out, the house would still be light, and he responded, "yes." Another remarkable fact was observed by the writer, there was a pleasurable thrilling, tickling sensation over the body which continued for some minutes. What is the explanation of this phenomenon? Very, easy enough, says the skeptic. It was just imagination, superstition, fanaticism. It was a passing meteor says another. Others say that it was supernatural. Such was and such is still the opinion of the writer. The supernatural is not impossible. The Scriptures give many instances. "Behold, the glory of the Lord appeared in the cloud." "For the glory of the Lord had filled the house of the Lord." "Then the glory of the Lord went up from the Church and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." Ezekiel 10: 4. Many other passages might be quoted; the above are sufficient.

Gilderoy on Doggerel.

"But what is bacon but dead hog,
And what is doggerel but dead dog."
—*Anonymous.*

As I go round from place to place, the people—some of them—frequently submit to me rhymes and "jingles," which they call poetry, and ask me to have these effusions published for them. I am not a publisher, and, if I were, I would not publish everything I see. As a matter of politeness, I have to look over the verses submitted to me, though, frequently, I would about as soon take an emetic. I am not a poet, or, if I am, I have not discovered the gift, and hence, I am more than willing to own my incapacity to pass judgment on writings of this kind. I know, comparatively nothing about the rules of poetry, never having made them a study.

When I was a boy, and the "duck-down" just forming on my upper lip, I thought I had the gift divine; and I then wrote, or scribbled, love-sick, doggerel stuff for nearly every silly girl who asked me to write. Sometimes I made a rhyme, and at other times the rhyme wouldn't rhyme, no matter how hard I twisted the "duck-down' at the corner of my mouth. I was a "fool," but I didn't know it. The girls flattered my poetry wonderfully, and this made me nearly kill myself.

Making poetry is hard work, Mr. Editor—too hard for any but a born poet. I didn't happen to be born a poet. All the time I worked at poetry I was working against nature. Plain prose is hard enough for me. I love to read poetry—I mean poetry. I don't know what it is, nor how it is made, nor what there is in it that is so charming, but there is a subtle something in real poetry that runs all through me. I know whether the the writer is a poet or not, by the time I have read four lines. If he is not, I stop. I don't know how I know this. Poetry seems to me to be instinct with life, or spirit. I suppose, Mr. Editor, you get regular tomes of "so-called poetry,'—real doggerel—stuff that makes you "heave." If they send you such stuff as they often submit to me, I know you are often disgusted. Now and then one of these poetry grinders grinds out a grist of poetical "grits" in memory of some man, who has just died. From immortality in such verse, Good Lord deliver me. I would rather be forgotten, and go to my long home unsung, than to be immortalized, or rather demoralized, in pure, unadulterated doggerel, such as some of the professional grinders of poetical "grits" get off in memory of the dead. Mr. Editor, when I go hence, do, if you please, don't fling any so-called poetry after me. Write me up in plain, simple prose—just a few lines, without any rhetorical flourishes

If they ask you to print doggerel for poetry, I wouldn't do it if I were you. I wouldn't defile my paper with it. I know some of them will get mad with you and order the paper stopped, but you have no right to affiict a thousand readers, just to save the feelings of one man, and to retain one subscriber to your paper. Editors would be more highly appreciated if the people could see what the editor keeps them from seeing. Suppose you send a batch of refuse doggerel to the would-be poet who grumbles at you. Shoot him with his own shot. If he has any sense he can see the nonsense of some other poet of his own line. I taste nearly all the poetry I see in my papers. Occasionally I find a gem of the first water. Frequently three or four lines are enough, and I pass by on the other side. You don't print much doggerel Mr. Editor. You must have a time of it with these fellows who are always writing such stuff. How do you manage?—*Gilderoy in South-western Methodist.*

God's love was so great that it could not wait until we should come into actual existence; the very thought of us was the delight of his heart.—*Charles F. Deems.*

Wesley on Dress.

EXTRACT FROM A SERMON.

If you could be as humble when you choose rich apparel, which I flatly deny; yet you cold not be as beneficent, as plenteous in good works. Therefore every shilling which you needlessly spend on your apparel is in effect stolen from the poor! For what end do you want these ornaments? To please God? No! but to please your own fancy or to gain the admiration and applause of those who are no wiser than yourself. If so, what you wear you are in effect taking from the back of the neck; and the costly and delicate food you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of his gospel, stay your hand! Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering fellow creatures. Many years ago, when I was at Oxford on a cold winter day, a young maid (one of those kept at school) called upon me. I said, "You seem half starved. Have you nothing to cover you but that thin gown?"

She said, "Sir, this is all I have."

I put my hand in my pocket, but I found no money left, having just paid away what I had. It struck me, will thy master say, "Well done, good and faithful steward?"

Thou hast adorned thy walls with the money which might have screened this poor creature from the cold. O justice! O mercy! Are not these pictures the blood of this poor maid? See thy expensive apparel in the same light! thy gown, hat, headdress! Everything about thee which cost more than thy Christian duty required thee to lay out is the blood of the poor! O be wise for the time to come. Be more merciful, more faithful to God and man; more abundantly clad (like men and women professing godliness) with good works. I conjure you all who have any regard for me, before I go hence, that I have not labored, even in this respect, in vain, for nearly half a century. Let me see, before I die, a Methodist congregation fully as plainly as a Quaker congregation, only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and men, and your own souls. I pray let there be no costly silks among you, how Brave soever they may be. Let not any of you who are rich in this world endeavor to excuse yourself by talking nonsense. It is stark, staring nonsense to say, "Oh. I can afford this or that!' If you have regard to common sense, let that silly word never come into your mouth. No man living can afford to throw away any part of that food into the sea which was lodged with him on purpose to feed the hungry or clothe the naked. And it is far worse than simple waste to spend any part of it in gay or costly apparel. For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others, as far as your example goes, with pride, vanity, anger, lust, love of the world, and a thousand "foolish and hurtful desires" which tend to "pierce them through with many sorrows." O God! arise and maintain thy own cause! Let not men and devils any longer put out our eyes and lead us blindfolded into the pit of destruction.

How to Die in Faith.

Would you be so happy as to die in faith, take these advices:

1. Be careful to get faith beforehand; for death is a time to use faith, not to get it. There were foolish virgins who had their oil to buy when the bridegroom was close at hand.

2. Study to live every day in the exercise of faith, and be still improving and making use of Christ in all his offices, and for all those ends and uses for which God hath given him to believers.

3. Frequently clear up your evidences of heaven, and beware of letting sin blot them to you.

4. Record and lay up the experiences of God's kind dealings with you, and be often reflecting upon them, that you may have them ready at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in the time of trial, and beg that the Lord may bring them to your remembrance when you come to die. —*Willison.*

A woman in society with no intellectual or moral aims is a woman standing in flowing robes amid flying wheels and shafts.—*Interior.*

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Raleigh Christian Advocate

RALEIGH, N. C. . . . MAR. 11, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Death of Bishop Parker.

A great burden of sorrow rests upon our heart as we take our pen to record one of the saddest events of recent occurrence, the death of our dear Bishop Parker. So sudden, so unexpected, so sad is it that we are almost struck dumb by the shock. Only a few months ago he was here with us, entwining him self in our heart's best affections—now he is gone! We can hardly realize it. And we haven't the inclination or particulars to write an extended notice of the sad event, this may be expected hereafter. There will be great sorrow in North Carolina at this news, for no man ever impressed himself so favorably and so indelibly upon our Conference in so short a time as did Bishop Parker. Here is all we have of the event, and this is taken from a press dispatch:

Bishop Linus Parker, D. D., of the Methodist Episcopal Church, South, died Thursday night, after a brief illness, a New Orleans La. He was born in Rome, N. Y., in 1820, but went to New Orleans when 16 years old. He began preaching at the age of 19, and was for several years editor of the *New Orleans Christian Advocate*. He was chosen Bishop in 1882 He returned to his home from the Florida Conference a month ago, and was to have left on the night of his death to attend the Baltimore Conference at Salem, Va. He leaves a widow and three children.

Death of Prof. Doub.

Prof. W. C. Doub, of Greensboro, N. C., is dead. The following telegram from Rev. L. W. Crawford received as we start the press to-day (Tuesday) conveys the sad news:

GREENSBORO, N. C., March 10th, 1885.

To REV. F. L. REID:

Prof. Doub died this A. M., at five o'clock, of paralylisis.

L. W. CRAWFORD.

He was a splendid man. We loved him dearly as a friend and mourn his death. A more extended notice next week.

Mistakes of Some Preachers.

A large majority of ministers are as true to their high calling as any class of men to their profession. They appreciate the weighty responsibilities upon them and recognize the fact that they have been called to this work by the Great Head of the Church. They felt before entering upon this work that "woe is me if I preach not the gospel." With this conviction they have forsaken home and kindred, and houses and lands, to preach Christ and him crucified to the fallen sons of men. Their sacrifices have been great, but "signs have followed their labors," and their achievements have been wonderful. They have not "toiled in vain, neither have they labored in vain."

But while this is true of this noble body of men, as a class, there are some who seem to have an erroneous idea as to what they are to preach and how they are to preach it. Some sermons are more calculated to weaken faith than to render men believers. The habit of perpetually mentioning the theories of skeptics and false scientists when preaching the gospel, gives a man the appearance of great learning, but it also proves his want of common sense. We greatly fear that many young men have obtained their first notions of infidelity from this class of ministers; they have taken in the poison, but have refused the antidote offered.

We knew a strong intellectual man who spent most of his time and strength in the pulpit in presenting the theories of German and French infidels that he might refute them. He was regarded as a learned man, which he undoubtedly was, but I knew quite a number of young men who bought the works of these infidel writers that they might learn something more of their theories, and thereby received enough of poison to give them trouble through life.

When men lose all love for the gospel they try to make up for the loss of its attractions by sparkling inventions of their own. They imitate life by the artificial flash of culture. Such ministers not only give us very little gospel, but a great deal that is not the gospel.

Dr. Hunt, of New York, once said no true minister can afford to spend his time in the pulpit preaching any thing but Christ and him crucified. As every road in England leads to London so must every sermon point to Christ. There is enough in the grand old doctrines of the Bible for us without spending our time in presenting and refuting every new theory presented by the so called scientists of the day. "Preach the Word," is the exhortation of the Apostle. Let us enquire for the old paths and walk therein. B.

Notes From the Inauguration.

(Editorial Correspondence.)

In response to a kind invitation from my brother in Washington, and by the courtesy of a pass from Col. A. S. Buford, I attended the Inauguration last week. The crowds going and coming and while there were immense, and at times the pressure and inconvenience thereof was intense. In going out, just as the gray streaks of day were beginning to shoot across the eastern sky Tuesday morning, and as we were nearing Charlottsville, Va., four sharp cracks of a revolver resounded, in rapid succession, through the train. The affrighted passengers aroused suddenly from their slumber to find a man weltering in blood in the isle of the car. One Joseph Martin, of Henry Co., Va., had put four 38 calibre cartridge balls into the body of one Mr. Carrington, a son of ex-Mayor Carrington, of Richmond, Va. The conductor locked the car doors immediately, and when we reached Charlottsville a policeman came in and arrested Martin; and Carrington was helped from the car to a waiting room in a hotel near by, where he soon after died. The cause of this sad affair was whiskey. Both men were drinking, and the difficulty between them was trivial. When will the curse be abated?

ANOTHER MAN KILLED.

I reached Washington Tuesday morning and found a comfortable room reserved for me. The streets of the city were literally packed with people, and every minute crowds were being emptied from special trains into the city from all quarters. Bands were playing, fifes screaming, drums beating, flags waving, soldiers marching, clubs parading, and the world, seemingly, gathering into the city. As I passed down Pennsylvania Avenue suddenly a street car came to a halt, the policemen ran up and lifted the coach and took out the mangled form of a man who had been caught under it and crushed. He died that afternoon. These two deaths were a sad prelude to the grand pageant of the next day.

INAUGURATION DAY.

Wednesday was as bright a day as one could ask. Everybody was up and out early. The very houses seemed to be alive with people and pictures and banners. Stands were built up, as scaffolding, around the business houses and on the streets. Pennsylvania Avenue looked as if the people were piled upon top of each other and almost melted into each other. It was with difficulty that I made my way to the capitol. Through the great kindness of my brother, Hon. J. W. Reid, Representative from the 5th N. Carolina District, I had a ticket which admitted me, with the favored few, to the Senate and to the Platform on which the President delivered his Inaugural. Proceeding at once to the Senate Chamber I secured a good seat and feasted my eyes on the scene before me. The Senate was closing its labors. Mr. Edmunds was in the chair. Amid the enthusiastic applause of the galleries, Grant was placed on the retired list. The first approach of the day's doings was indicated by the entrance of Genls. Hancock and Sheridan, in full uniform, who were greeted with rounds of applause.—A few moments later the Diplomatic Corps, in resplendent uniforms, representing all nationalities, filed in and took seats prepared for them. Then came the Supreme Court Judges in their black silk gowns. A moment later President Arthur was announced, with his cabinet, and they filed in and took seats assigned them. At this juncture the excitement and expectancy became intense, when a moment later the Sergeant at Arms announced President-elect Grover Cleveland. With Senator Ransom on one side and Senator Sherman on the other, Mr. Cleveland entered the door of the Senate Chamber; as he did everybody arose and the applause was deafening. Senator Edmunds alone seemed not to enjoy it. Mr. Cleveland took his seat by the side of Mr. Arthur. Mr. Hendricks slipped in at a side door and was standing in front of Mr. Edmunds to take the oath of office before he was observed at all by the audience. Mr. Edmunds retired after making a short speech. Mr. Hendricks took the chair. The Chaplain prayed. The new Senators were sworn in, our own Mr. Z. B. Vance among the number, together with Messrs. Evarts and Wade Hampton. This was all the ceremony inside the Senate Chamber.

The senators, representatives and distinguished guests then moved to the Eastern Rotunda of the Capitol, where, from a platform, Mr. Cleveland delivered his address and took the oath of office. The address we give in full on this page. It was estimated that he faced *one hundred and fifty thousand people* as he spoke. I never expect to see another such a large crowd this side of Heaven. And when that immense throng arose and lifted a mighty volume of applause, we had a better conception of the "voice of many waters and the voice of a great thunder" that John heard when he saw the Lamb and with him the hundred and forty and four thousand that stood on Mount Sion. The music on Mt. Sion was sweeter and the song richer, but the *noise* hardly any louder than that which rent the air when the 150,000 arose and lifted their voice in a volume of greeting to the new President.

This over, I took my position in a reserved seat in a stand at the foot of Capitol Hill, on Pennsylvania Avenue, to view the procession. I had a splendid view of it from beginning to end. The pageant was grand beyond description. Our special correspondent gives a letter in this issue which precludes the necessity of any extended comment on our part. Suffice it to say that the procession was four miles long, required over three hours for it to pass, and was said to be the finest military and civic display of pageantry ever seen on the Continent.

The fire-works at night was the most elaborate and beautiful pyrotechnic display ever made in America. The representations of Niagara Falls and of the Capitol, with Cleveland and Hendricks on either side, were the most magnificent pieces ever exhibited anywhere, it is said. One thing certain, it dazzled my eyes and elicited my admiration more than anything of the kind I had ever seen.

I didn't go to the Ball, but from those who did go I learned that Cleveland did not dance, and that the dressing was more decent than usual on such occasions. The fact is, the crowd was so large that the President slipped out of a side door, and sent for his hat and overcoat and went home, and thus closed a great day, in many respects, for the American people.

A GREAT PRINTING OFFICE.

Among many other interesting things seen and heard, I visited the government printing office. This is said to be the largest printing office in the world. To me it was specially interesting. I saw a press at work that printed both sides of a paper at one time and ran off *one hundred thousand daily*. This press would print both sides of the ADVOCATE and run off the whole edition in one half hour! The management is good, and the present superintendent runs it strictly on business principles, employing competent men and women regardless of their politics. Everybody that goes to Washington ought to visit this office.

Now I must close, but not until I have recorded my thanks to Capt. Hussey, of the *Greensboro Patriot*, and now clerk to the Printing Committee of the House, and one of the cleverest men in the State; and to my brother, Hon. Jas. W. Reid, for very many special courtesies and kindnesses shown me. The former endeared himself greatly to me by his kindness, and the latter intensified, by his tender regard and thoughtfulness, the great love which has always been borne him by his brother. F. L. R.

The Inaugural Address.

The following is the inaugural address of President Cleveland, delivered at the Capitol March 4th, 1885:

FELLOW CITIZENS:—In the presence of this vast assemblage of my countrymen, I am about to supplement and seal by the oath which I shall take, the manifestation of the will of a great and free people. In the exercise of their power and right of self-government, they have committed to one of their fellow citizens a supreme and sacred trust, and he here consecrates himself to their service.

This impressive ceremony adds little to the solemn sense of responsibility with which I contemplate the duty I owe to all the people of the land; nothing can relieve me from anxiety lest by any act of mine their interests may suffer, and nothing is needed to strengthen my resolution to engage every faculty and effort in the promotion of their welfare.

Amid the din of party strife the people's choice was made; but its attendant circumstances have demonstrated anew the strength and safety of a government by the people. In each succeeding year it more clearly appears that our democratic principle needs no apology, and that in its fearless and faithful application is to be found the surest guaranty of good government.

But the best results in the operation of a government, wherein every citizen has a share, largely depend upon a proper limitation of purely partisan zeal and effort, and a correct appreciation of the time when the heat of the partisan should be merged in the patriotism of the citizen.

To day the executive branch of the government is transferred to new keeping. But this is still the government of all the people, and it should be none the less an object of their affectionate solicitude. At this hour the animosities of political strife, the bitterness of partisan defeat, and the exultation of partisan triumph, should be supplanted by an ungrudging acquiescence in the popular will, and a sober, conscientious concern for the general weal. Moreover, if, from this hour, we cheerfully and honestly abandon all sectional prejudice and distrust, and determine, with manly confidence in one another, to work out harmoniously the achievements of our national destiny, we shall deserve to realize all the benefits which our happy form of government can bestow.

On this auspicious occasion we may well renew the pledge of our devotion to the Constitution, which, launched by the founders of the Republic, and consecrated by their prayers and patriotic devotion, has for almost a century borne the hopes and the aspirations of a great people through prosperity and peace and through the shock of foreign conflicts and the perils of domestic strife and vicissitudes.

By the Father of his Country our Constitution was commended for adoption as "the result of a spirit of amity and mutual concession." In that same spirit it should be administered, in order to promote the lasting welfare of the country, and to secure the full measure of its priceless benefits to us and to those who will succeed to the blessings of our national life. The large variety of diverse and competing interests subject to federal control, persistently seeking the recognition of their claims, need give us no fear that "the greatest good to the greatest number" will fail to be accomplished if, in the halls of national legislation, that spirit of amity and mutual concession shall prevail in which the Constitution had its birth. If this involves the surrender or postponement of private interests and the abandonment of local advantages, compensation will be found in the assurance that thus the common interest is subserved and the general welfare advanced.

In the discharge of my official duty I shall endeavor to be guided by a just and unstrained construction of the constitution, a careful observance of the distinction between the powers granted to the federal government and those reserved to the state or to the people, and by a cautious appreciation of those functions which, by the constitution and laws, have been especially assigned to the executive branch of the government.

But he who takes the oath to-day to preserve, protect and defend the Constitution of the United States, only assumes the solemn obligation which every patriotic citizen, on the busy marts of trade, and every where, should share with him. The Constitution which prescribes his oath, my countrymen, is yours; the government you have chosen him to administer for a time is yours; the suffrage which executes the will of freemen is yours; the laws and the entire scheme of our civil rule from the town meeting to the State capitols and the National capitol, is yours. Your every voter, as surely as your chief magistrate, under the same high sanction, though in a different sphere, exercises a public trust. Nor is this all. Every citizen owes to the country a vigilant watch and close scrutiny of its public servants, and a fair and reasonable estimate of their fidelity and usefulness. Thus is the people's will impressed upon the whole framework of our civil polity—municipal, State and federal, and this is the price of our liberty and the inspiration of our faith in the Republic.

It is the duty of those serving the people in public place to closely limit public expenditures to the actual needs of the government economically administered; because this bounds the right of the government to exact tribute from the earnings of labor, or the property of the citizen, and because public extravagance begets extravagance among the people. We should never be ashamed of the simplicity and prudential economies, which are best suited to the operation of a republican form of government and most compatible with the mission of the American people. Those who are selected, for a limited time, to manage public affairs, are still of the people, and may do much by their example to encourage, consistently with the dignity of their official functions, that plain way of life which among their fellowcitizens aids integrity and promotes thrift and prosperity.

The genius of our institutions, the needs of our people in their home-life, and the attention which is demanded for the settlement and development of the resources of our vast territory, dictate the scrupulous avoidance of any departure from that foreign policy, commended by the history, the traditions and the prosperity of our republic. It is the policy of independence, favored by our position and defended by our known love of justice and by our power. It is the policy of peace suitable to our interests. It is the policy of neutrality, rejecting any share in foreign broils and ambitions upon other continents, and repelling their intrusion here. It is the policy of Monroe and of Washington and Jefferson—"Peace, commerce and honest friendship with all nations; entangling alliance with none."

A due regard for the interests and prosperity of all the people demand that our finances shall be established upon a sound and sensible basis as shall secure the safety and confidence of business interests and make the wages of labor sure and steady; and that our system of revenue shall be so adjusted as to relieve the people from unnecessary taxation, having a due regard to the interests of capital invested and workingmen employed in American industries, and preventing the accumulation of a surplus in the treasury to tempt extravagance and waste. Care for the property of the nation, and for the needs of future settlers, require that the public domain should be protected from purloining schemes and unlawful occupation.

The conscience of the people demands that the Indians, within our boundaries, shall be fairly and honestly treated as wards of the government, and their education and civilization promoted, with a view to their ultimate citizenship; and that polygamy in the territories, destructive of the family relation and offensive to the moral sense of the civilized world, shall be repressed. The laws should be rigidly enforced which prohibit the immigration of a servile class to compete with American labor, with no intention of acquiring citizenship and bringing with them and retaining habits and customs repugnant to our civilization.

The people demand reform in the administration of the government and the application of business principles to public affairs. As a means to this end Civil Service Reform should be in good faith enforced. Our citizens have the right to protection from the incompetency of public employes who hold their places solely as the reward of partisan service and from the corrupting influence of those who practise, and the vicious methods of those who expect such rewards. All those who worthily seek public employment have the right to insist that merit and competency shall be recognized instead of party subserviency, or the surrender of honest political belief.

In the administration of a government pledged to do equal and exact justice to all men, there should be no pretext for anxiety touching the protection of the freedmen in their rights, or their security in the enjoyment of their privileges under the Constitution and its amendments. All discussion as to their fitness for the place accorded to them as American citizens is idle and unprofitable except as it suggests the necessity for their improvement. The fact that they are citizens entitles them to all the rights due to that relation and charges them with all its duties, obligations and responsibilities.

These topics, and the constant and ever varying wants of an active and enterprising population, may well receive the attention and the patriotic endeavor of all who make and execute the federal law. Our duties are practical, and call for industrious application, an intelligent perception of the claims of public office, and, above all, a firm determination, by united action, to secure to all the people of the land the full benefits of the best form of government ever vouchsafed to man. And let us not trust to human effort alone; but humbly acknowledging the power and goodness of Almighty God, who presides over the destiny of nations, and who has at all times been revered in our country's history, let us invoke His aid and His blessing upon our labors.

Paragraphic Personals.

— Dr. N. H. D. Wilson was in the city Monday and seems to be entirely himself again.

— Rev. Dr. W. S. Black has been confined to his bed for several days by a severe cold and has barely escaped pneumonia. He was not able to be at his appointment last Sabbath. We hope he will be out in a few days and well again.

— Hon. Jas. W. Reid has been invited to deliver the Annual Address at the Commencement of the University of North Carolina at Chapel Hill in June next. Bishop A. W. Wilson will preach the Baccalaureate Sermon.

— Rev. Dr. W. H. Milburn, "the blind man eloquent," was in our office several days ago, and we were glad to shake his hand again. He was *en route* for Virginia. Parties desiring his services can address him at Suffolk, Va. Every community that can ought to have him lecture.

— Rev. Dr. Deems, we are pleased to state, is to lecture in this city on the 24th of March for the benefit of Edenton St. Church. His theme will be "The Two Revelations." He charmed and delighted a magnificent audience with his last lecture here and will, no doubt, do so again.

— Messrs Hudson & Co., of Gold Hill, Va., are great frauds. We warn our readers to have nothing more to do with them. They are the men who wrote to us of the Russian Sun Flower Seed. They deceived us and are trying to deceive our readers. Do not believe anything they say, and have nothing to do with them.

— From Friday morning's *News and Observer* the startling intelligence came that Rev. Jesse Cunninggim, Presiding Elder of the Greensboro District, had been thrown from a buggy and seriously injured. We are very glad to learn, however, that he very soon recovered from the shock and is much better, and was not kept from any appointment by the fall.

— In his absence last week the Editor of this paper was elected one of the Directors of the Graded Schools of this city, by the city Board of Aldermen; and was appointed one of the Directors to the State Penitentiary by his Excellency, the Governor of the State. Just think of it—having to superintend in connection with a few others over a thousand children in the schools, and at the same time to please their parents, and superintend over a thousand convicts in the Penitentiary! His readers need not be surprised next to hear that the Editor is in the Insane Asylum. However, he would gratefully acknowledge the compliment conferred, whilst he assumes the responsibilities of the positions with fear and trembling.

Notice.

The preachers in charge of work on the Washington District, at Bethel the second Sunday in May will please send the names of delegates to the District Conference to Rev. A. R, Raven, Tarboro, N. C. Ministerial brethren outside of the District, who contemplate attending, will confer a favor by communicating with Bro. Raven.

W. H. MOORE.

For the Advocate.

To the Preachers.

DEAR BRETHREN:—Please read "A Statement and Plea to Southern Methern Methodists," as published in your Conference organ, to your congregations, receive their Centenary freewill offerings to Paine Institute, and remit to me. If any one should want to subscribe, payable later in the year, take their names and forward the amount to this office.

Your brother in Christ,
W. C. DUNLAP.

Atlanta, Ga., Feb. 5th 1885.

—Rev. John Tillett writes: Please allow me to say that the Alamance circuit, Hillsboro (now Durham) District which I served last year, paid in full all the assessments including that made for preacher in charge. I am sorry the minutes do not give the circuit credit for paying me in full.

—Rev. W. J. Crowson, of Craven circuit, writes: Our first Quarterly Conference for the present year met at Lanes' on the 21st of February, Bro. Mann, our P. E., was present in the Spirit of the Master. The Conference accepted a profferd donation of three acres of land, near Asbury, from Bro. Bryce Ipock, and decided to build upon the lot, at once, a six hundred dollar parsonage. A building committee, consisting of Daniel Lane, Wm. E. Lane and W. H. West, was appointed, and instructed to push the work to completion by the first of May if practicable—Good! Since writing the above my congregation at Beech Grove, led by that genial gentleman, Mr. Enoch Wadsworth, has given this pastor a liberal pounding; flour, meal, corn, potatoes, hams, lard, butter, sausage, preserves, sugar, rice, coffee—enough to save me a grocer's bill for many days. Their debtor I am. May God bestow the riches of His grace.

For the Advocate.

Size of the Conference.

There are now 222 names on the Conference roll. The next lay roll will have 117 names upon it, that is, there are five boards, viz: Joint Board of Finance, Missions, Church Extension, Education and Sunday-schools—thirteen on each—making 65 and 52 lay delegates. Add eleven local preachers who will attend to be ordained, and twenty for admission on trial and ten visitors and we have the neat little number of 380 men to be provided for. Add 20 women, (and I hope the number will never be less, Woman's Missionary Society or not,) and we have 400, a goodly number surely.

The interest of the Woman's Missionary Society and the "Bright Jewels" are best subserved by having their annual gatherings with the Conference, and we love to have them. God bless the women and children workers in the Church! At least one hundred of these ought to be there, that will swell the number to five hundred.

If it is no burden to entertain the Conference, why do the preachers enquire who is coming, and write to the superannuated preachers to know whether they are coming to Conference or not. As good as to say, "Don't come unless you are bound to," so much as to its entertainment. Let us deal in facts and figures.

J. W. JENKINS.

For the Advocate.

From Rowan Circuit.

Letters from the preachers are gratifying, especially to the people whom the preachers serve, of course these people expect to see something complimentary to them, and while some may say this savors of vanity, may we not say that it is a commendable vanity. It evidently implies that they have done something for their pastor worthy of commendation. In glancing over the columns of the ADVOCATE, one might be lead to conclude that poundings constituted the basis of pastoral appreciation. This would be a grievous mistake. The custom of pounding the preacher is a commendable one, and I hope it may never be abandoned, but it would be exceedingly unjust in me to leave my people unmentioned, their acts of kindness and just appreciation unacknowledged, because there has been no pounding. We have been as kindly received as any one could expect under the circumstances, there being no parsonage on the circuit. The Church has kept us from want, and there is every evidence that they mean to continue thus throughout the year. This together with the fact that the people are heartily seconding our efforts to advance the work of the church, inspires the hope that God will be with us as He has been in the past. We are praying for, preaching for and expecting a revival. Our class-meetings have been an agreeable surprise to me in the number present. I do not believe that the people dislike class-meetings, if properly conducted. Injudicious leading has brought the class-meeting in many localities into disrepute.

I may say of the Rowan circuit, that in some respects, it is almost unique. It is rather compact, consisting of five churches, lying within from three to ten miles of Salisbury. One would form a very inadequate idea of the real character of this work, by a glance at the financial exhibit in Conference Journal. The cause of this, I am not able yet to divine, but I attribute it very largely to the fact, that they have not yet recovered from the effects of the stroke that severed them from the Salisbury circuit. What a pity that people cannot more readily perceive the disadvantage of large circuits.

And now let me say that we are pleased with our P. E. He has impressed this people as a man "full of faith and the Holy Ghost," and whatever may be said of the degeneracy of the times, it is still evident that the popular heart responds to the appeals and softens under the preaching of such a man. With such a Presiding Elder, and the general appearance of the outlying field, in which it is our lot to labor, we confidently expect, under God to succeed.

Fraternally,
H. M. BLAIR.

For the Advocate.

Shavings From Centenary.

DEAR ADVOCATE.—Perhaps a few rhapsodical lines from Centenary, Ashpole Mission, will enable you to form an image of our Church and its surroundings, you will please pardon the phraseology, but we are infants so far as Methodist rule and organization is concerned, yet we number apout sixty members. Our church is a new one not finished, but we hope to see it completed soon. Such men as Gaddy, Burns, Hammond, Stewart and Crawford will not fold their hands and see the Church go down, no never, they are sober mariners aboard the ship and all is well. Our pastor, Rev. J. A. Hornaday, seems to be in a working spirit, full of zeal and always ready to vindicate and plead the cause of religion. He shows the promise of much usefulness to the Church.

The ADVOCATE greets us every week fraught with good news, many letters appear from time to time that send a thrill of joy to many a parental house-hold, I see one now and then from Rev. John W. Murray, of S. C., even while I write these lines a retrospective view carries me back to my father's house where he boarded one year while on the Little Rock circuit about twenty-five years ago. It was there when a boy, I foudled on his knee and heard him sing and pray, happy Elysian days, many changes since then, many friends have been borne from us on time's most rapid wing. Whatever befalls me down the line of my futurity John W. Murray will always share my heart's affection. I see a letter last week from Rev. M. W. Boyles. Like Murray his name has been written upon the tablet of my memory effaced by no other, when I speak of Boyles the voice of the people universally on Robeson circuit is expressed. When time will allow it, we hope he will be sent to the work again, Rev. Mr. Pepper who takes his place stands high in the estimation of the people, and will no doubt share the love and respect of the entire circuit. Your patience must be worried, so enough this time, the ADVOCATE stands high in this community.

Respectfully,
W. H. S.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

THE INAUGURATION.

On Wednesday last the 29th inaugural oath was taken by the new President. The pageant that escorted him from the Capitol to his official home was the longest ever seen here on a similar occasion and abounded in striking and imposing features. Every State in the Union contributed to the success of the day's demonstration, and the political significance of the event was lost sight of in the grandeur of the ceremony with which it was accomplished. It was a grand display, a grand day, and a grand outpouring of people. Processions are apt to become monotonous to the residents of the Capitol city, famous for its pageantry, but the inaugural ceremonies of the 4th instant afforded a scene which no spectator will ever forget. Standing on the West portico of the Capitol, the sight presented on Pennsylvania avenue as the escorting divisions moved with the Presidential party was most magnificent. The regular troops, the artillery, the marine corps, the splendid Pennsylvania regiments, the glittering bayonets, the gay uniforms, admixtures of grey, blue, red, white and green, covering the broad, clean avenue from the Capitol to the Treasury, and moving with harmony and military precision to the music of 125 bands, was a spectacle not often vouchsafed to one in a lifetime. Added to this was the towering dome of the Capitol, the panorama of a beautiful city, with its varied architecture and broad avenues sloping to the Potomac, while the sun beamed like May on all. A certain Western Congressman was so enthused by the splendor of the scene that he forgot all about the rapidly expiring Congress, and would have missed the closing scenes had not a friend rushed out and informed him that the Grant retiring bill was up. He said he was glad, however, to have been disentranced. It was his last vote. He was not re elected and he thought it might be a long time before he would have another chance to vote for so good a measure.

The ceremonies at the Capitol were the same that have been for years the order upon such occasions: The ceremony of inaugurating the Vice-President, in the Senate chamber was seen by only a few favored hundreds of the masses of people who came to Washington to attend the inauguration. But it could not have been otherwise for lack of room there.

It is estimated that Mr. Cleveland was in the presence of 150,000 people while he delivered his address and took the oath of office, standing on a platform in front of the East portico of the Capitol. He wore a full suit of black, Prince Albert coat, standing collar and black tie. He used no manuscript, and spoke in a strong voice, with as much composure apparently as if the event was one of daily occurrence. The Chief Justice then administered the oath, using a small morocco bible that had been given to Mr. Cleveland in his boyhood days by his mother. The new President then received congratulations and handshakings, from many of the distinguished people on the inaugural platform, and applause from the crowd, to all of which he responded by bowing and smiling. The long procession started then at the signal of a cannon, preceded by President Cleveland, who afterwards reviewed the entire line from a stand in front of the Executive Mansion. As the President drove from the Capitol to the White House the enthusiasm of the crowds knew no bounds. There was a deafening round of applause at every stage of the route. Besides the mass of humanity on the streets, and stands, rows of heads bordered the tops of buildings, filled the windows, and men climbed the trees, lamp posts, and telegraph poles to get a view of the President.

An incident of the parade was the reception of Gen. Fitzhugh Lee and his division, embracing the Virginia soldiery. Gen. Lee, was dressed in a handsome grey uniform and rode a magnificent black stallion. He received repeated cheers all along the line.

The pyrotechnic display and the ball made a brilliant finale to the festivities of the day. The latter was an immense crush. President Cleveland, assisted by policemen who endeavored to clear a passageway for him, made the tour of the grand ball twice, bul he remarked to a friend at his side, "I have never seen anything like this." He expressed earnest satisfaction at the beauty of the room, at the arrangements, and at the distinguished company which had gathered but as he could not move without assistance, when he finally reached an exit he escaped to his carriage without overcoat or hat. These were brought to him by an attendant and the wearied President was driven to the Executive Mansion where it may be hoped he slept, for he had gone through enough to kill a less healthy and more excitable man.

Washington D. C. Mar. 6th 1885.

Nashville Letter.

Pen Sketch of Bishop Keener in the Pulpit. A Deep Thinker and Fine Speaker—Munsey's Famous Sermons.

MR. EDITOR:—It is a rare pleasure to be permitted to hear sermons from the lips of the noble men who fill the Episcopal office in our Church. They are and ever have been men of eminent ability and worth. In this respect our Church has been signally blessed.

One of the prominent figures in the Episcopal College of to-day is Bishop John C. Keener. As it has been my privilege and delight to hear him quite often, I give your readers my impression of him.

In the pulpit, his tall figure and his classic features indellibly impress themselves upon his every auditor. His movements, while not graceful, are attractive. Oftentimes when presenting some of the peculiar lines of thought which he delights to pursue, there is a radiance about his countenance that is very striking; in every gest ure of his long, graceful hand there is dignity and the enforcement of argument.

Bishop Keener, while no mean orator, is pre-eminently a thinker. He has ever an idea which guides him in his researches after the truth; and, as we have already remarked, there are peculiar lines of Gospel truth which he delights in developing. It is the great work of the Holy Spririt, or the most wonderful and culminating events in the life of our Savior that he endeavors to unfold to the view. With a master hand he enters these inviting, but rarely sought, fields of investigation.

The greatness of the work of the Holy Spirit charms his soul and it is while contemplating its mission that he rises to his highest conceptions of the purposes of the enternal Godhead. It is here, too, that he in his deep researches takes his hearers into strata of thought never before explored by them, but it is only to those who are able to follow him in these wonderful explorations that are displayed "the deep and hidden things" of the Spirit of God. In the development of this peculiar domain of thought, Bishop Keener stands unrivalled. While not an avowed mystic, he seems to have acquired a knowledge of, and a direct intercourse with the Holy Spirit unattainable by the natural intellect. He is truly an interpreter of the Holy Ghost's part in the divine economy. With him, our entire humanity is made subservient to the movings of the Holy Spirit; it dominates every realm of nature; it is Grace in operation.

Again, those Scriptures which portray the culminating scenes and events in our Saviour's life seem exactly adapted to Bishop Keener's cast of mind. Who that ever heard his remarkable sermon on "The temptation of Christ" can forget the grandeur with which he describes the three unparalled scenes connected with the victorious event in our Savior's life! And with what inimitable philosophy he surrounds the successive steps in that great drama in which our Lord and Satan were the central figures, and that band of ministering angels, with burnished wings, formed a harmonious back ground as they hovered over their divine Lord!

The Transfiguration! A scene that heightens and sublimates the glory which ever hung about our Lord! Nowhere else is afforded a grander theme. With what rare skill Bishop Keener brings it to human comprehension; but it is only those who are spiritually minded that are filled with its ineffable beauty and its glorious revelations. Here his unfettered imagination finds the grandest planes for its mightiest sweeps. His descriptions are vivid and beautiful.

As he draws aside the curtain of night that hung over Gethsemane and shows us there our Lord in the deepest agony this world has ever witnessed, there is a pathos in his words that touches the inner fibres of our being, penetrates the inmost recesses of our souls, and stirs the fountains of our every emotion. But when he turns and recounts the triumphs wrought by those three hours of unparalleled suffering—the utterance of those never to be forgotten and world-saving words, "Not as I will, but as Thou wilt," Bishop Keener seems transported, into the raptures of joy indescribable and his hearers are borne along by the same wave of joy that bears him. Triumphant scene! foreshadowing that enacted and perfected on Calvary!

The consummation of the life of our Savior upon earth, "The Ascension," is a theme of trancendant interest; one that Bishop Keener handles in an entrancing manner. The road to Bethany becomes a shiny way, the spot from which our Lord ascended becomes radiant and hallowed, and the cloud upon which he was caught up into heaven shines with a splendor that is celestial. But the chief interest centers about the wondrous body that ascended; and here about our Lord he waves the vestments of heaven, because by this one movement He reached out towards all the possessions of heaven. The Son of Man is seen immediately to appear in the courts above as the Son of God, just as He appeared on our earth. There He is in all the majesty of the Sonship. Glorious consummation! Men and angels rejoice over it, and their notes of praise will continue while the ages roll along.

These are but glimpses of a few of the many grand themes which Bishop Keener is wont to handle in his own masterly way. Long may he be spared to the Church, to bless her by his ministrations, and to enlighten and inspire his brethren by his eloquent discourses.

The above reflections call to mind the fact that Bishop Keener was an ardent admirer and great friend of the the eloquent Munsey. He was intrusted by that weird genius with the task of preparing for the press the grand sermons delivered by him. Thousands heard them as they fell from the lips of the South's most gifted orator, and thousands have read them in print. No book that bears the imprint of the Southern Methodist Publishing House has been accorded a more general and hearty reception by the public. They are admired in Europe and America—wherever eloquent thoughts are appreciated. These sermons are now passing through their ninth edition. We hope that an increasing demand will be made for this splendid volume, as the royalty received from the Publishing House has been for years the sole support of the widow and children of the lamented author. This we learn from Bishop Keener. This book of sermons is sold at the low price of $1.50, with the usual discount to ministers. If you have it not in your library, order it. More by and by.—*W. W. in the Wesleyan Christian Advocate.*

Extract From Bishop Foster's Centennial Sermon.

THE LIQUOR TRAFFIC.

The Church of to-day, much more the Church of the future, must take to its heart the duty of combining and massing its forces against the gigantic atrocity, that diabolical conspiracy, that nameless "*monstrum horrendum*" of Christian civilization, that mothers nine-tenths of the woes and sorrows that blight and curse our modern age, the traffic in intoxicants, which hides its deformity under forms of law. How long shall the face of our Christian age blister with this worse than pagan shame? Has the virtue of our time degenerated so low, that we do not even blush at the legislated traffic in the souls of our own children? That by the very doors of our own homes and our temples, an army of miscreants should, by authorization of laws made by Christian lawgivers, prosecute a work of murder and death? Are we reduced to shame and admitting that a civilization that has grown up about our altars is impotent to cure the evil? How can we go to the heathen with this cancer of worse than heathen infamy festering in our own bosom? Our Church, from the first, has borne testimony against it, but we must renew our protest with louder and more solemn emphasis, until our land is rescued. If ever the pulpit had the right—the duty—to flame with unsparing rebuke, it is here. If ever there was a cause which deserves to unite philanthropy and patriotism with piety, in restless endeavor, it is this. The exorcism of this vampire that has seized and preys on the very vitals of the nation demands the combined energy of the Church and the Government.—*Our Church.*

Southern Methodist Items.

— There was a net gain of 1,600 in South Carolina Conference last year.

— Bishop Hargrove has decided to make his home in Atlanta, Ga.

— There are more than a hundred parsonages in the South Carolina Conference.

— Rev. Dr. Young J. Allen reports that the Anglo-Chinese University in Shanghai pays current expenses.

— Fifty years ago there were forty Methodists in Danville, Va. Now there are seven hundred.

— The New orleans Methodist ministers have organized a Preacher's Meeting to be held every Monday.

— The South Carolina Conference resolved to raise $4000 to supplement the salaries of the professors at Wofford College.

— Rev. Josiah Lewis, D. D., a distinguished Georgia Methodist minister, recently died at his home in Sparta.

— A letter from Bishop Wilson to Dr. Rodgers describes his condition as follows: "Better in most respects; but suffering now greatly with Iritis (disease of the eye) and swolen and inflamed lips.—*Southern Christian Advocate.*

— There have been 181 additions to our churches in Richmond, Va., resulting from the protracted services now in progress there. Of the 64 converts of one of the churches, 24 are heads of families. This work has been deep and thorough.

— Dr. W. K. Boyle, of Baltimore, has on hand quite a number of full sets of the *Centennial Daily*, which may be had for fifty cents a set, or five sets for two dollars. A rare chance is thus offered to get a large quantity of valuable matter at small cost.

— "Guzman," in the St. Louis 'Advocate,' says: "I believe the time has come when preachers should speak out. Tobacco makes about as many lunatics and corpses as whiskey, and your scribe is no apologist for the red-eyed Pluto."

— The residences of the Bishops of the M. E. Church, South, are as follows: H. N. McTyeire, Nashville, Tenn.; J. C. Keener, New Orleans, La.; A. W. Wilson, Baltimore, Md.; J. C. Granbery, St. Louis, Mo.; Linus Parker, New Orleans, La.; R. K. Hargrove, Russellville, Ky.

— Mrs. Atkinson, a widow lady of Memphis, and childless, died in 1882, leaving a bequest of forty or fifty thousand dollars to the Theological Department of Vanderbilt University. Her relatives contested the validity of the will on the ground of "undue influence," and that Mrs. Atkinson was crankey, if not crazy. The Court sustained the will.

—Miss Laura A. Haygood sends the following note to the Nashville "Advocate:" "Please be so kind as to ask friends who may have occasion to write to the ladies named below to addres their letters simply: Miss Laura A. Haygood, Shanghai, China; Miss Anna J. Muse, Miss Dona Hamilton, Miss Jennie M. Atkinson, Shaughai, China, care Miss Haygood. Let all mail be sent *via* San Francisco.

— Our Church in Montana is in great need of preachers. Rev. E. J. Stanley writing to an exchange, says: "At Helena, the capitol of Montana Territory, we have a church that is free from debt, and worth $12,000; and the brethren there have offered to build a parsonage and provide a good home for the preacher who is sent to them. And they think that, with a house for him to live in and a church for him to preach in, with such assistance as they can get from the Board, he will be provided for. Helena is a growing town of ten thousand inhabitants, located on the Northern Pacific Railroad. An earnest man stationed here could make himself felt throughout the Territory."

Of Other Denominations.

— The Bible is circulated in Pennsylvania in twenty-two languages, and dialects are spoken in the State.

— D. L. Moody, the noted Evangelist, began a series of meetings in Louisville, Kentucky, begining Feb. 28th.

— An effort is being made to get Mr. Moody to the University of Virginia to hold a few days meetings.

— Dr. Geo. B. Taylor, Baptist missionary in Rome, is to return to this country for a time, te serve as Chaplain of the University of Va.

—The total number of members of the Methodist Churches in the world is computed at 5,350,000. Of these 2,350,000 have been added to the church in the last eighteen years.

— Rev. A. D. Hepburn, D. D., president of Davidson College, has been elected professor of Greek and the English Language and Literature in Miami University, Ohio.

— The authorities of Harvard College have at last given up the requirement of church attendance on the part of the students, and this is likely to be followed by action making attendance at daily prayers voluntary.

— The "American Israelite" is very indignant because Mr. D. L. Moody invited the Jews to come to Jesus and be saved. It thus concludes a long article: "We wish Mr. Moody the best of success as a commedian on the stage, but as a revivalist, we only wish that he would let the Jews alone."

— In Georgia the Protestant Episcopal clergymen number 34, including the bishop. There are 49 parishes and missions, and the communicants number 3,569, and the Sunday-school scholars 2,676. The value of church property is $445,815 and the contributions last year were $77,647.90.

— The sales of books and other publications, by the Methodist Book Concern, last year in New York amounted to $988,634, and the sales in Cincinnati were nearly as large. The value of the real estate belonging to the Methodist Book Concern in New York City amounts to $700,000, and in various cities in the West the real estate owned by the Concern is valued at about $300,000 more.

MARRIAGES.

—Near Ruffin, N. C., Jan. 23d 1885, by Rev. N. E. Coltrane, Mr. Robert Fowlkes to Miss Cora Lea Saunders.

—By the same, Feb. 2nd 1885, in the Methodist Church at Pelham, N. C., Mr. J. A. Swann to Miss Hannah S. Henderson.

—Mar. 1st 1885, at the residence of J. A. Lambeths of Hillsdale, N. C., by Rev. R. M. Stafford, Mr. J. C. Hilton and Miss Cassie E. Morton were united in Matrimony, all of Guilford.

—At the residence of the bride's mother, Mrs. N. J. Nash, in Stanly Co., on the 27th inst., by Rev. Isaac M. Shaver, Mr. Silas J. Biggers, of Union county, to Miss N. Sophronia Nash, of Stanly county, N. C.

— In Durham, N. C., Mar. 4th 1885, at the residence of the bride's father, Mr. Robert Carter, Mr. A. A. Holder, of Guilford county, N. C., to Miss Sarah Carter, Rev. J. T. Lyon officiating.

— In Hookerton, on the fourth of March at the residence of Mrs. Fannie Albriton, Mr. E. A. Parker and Miss Martha Taylor, Rev. P. L. Herman officiating.

—In the Methodist Church at Franklinton, Feb. 18th 1885, by Rev. J. T. Gibbs, Mr. P. M. Wyckoff, of Ridgeway, N. C., add Miss Lucy A. Hines, of Franklinton, N. C.

— Near Rock Mount, N. C., at the residence of the bride's father, by Rev. Jas. Willson, Feb. 25th 1885 Mr. Samuel Whitley, to Miss Josephine Heath, all of Nash county.

—March the 3rd 1885 at the residence of the brides father, Mr. George H. Yow and Miss Lydia W. Lambeth. Rev. R. T. N. Stephenson officiating

Appointments.

Washington District 2nd Round

W. H. MOORE, P. E., Washington, N. C.

Greenville,	April	4 5
Washington,	"	11 12
South Edgecombe, McKendree,	"	18 19
William ton, Jones' Chapel,	"	25 26
Tyrnouth.	May	2 3
Tarboro and Bethel at Bethel,	"	9 10
Columbia, at Wesley Chapel,	"	16 17
Mattumskeel at Amity,	"	23 24
Fairfield at Sladesville,	"	30 31
Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	30 21

The District Conference for Washington District will be held in the town of Bethel, beginning on Wednesday, May 6th and embracing the second Sunday.

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	March	29 30
Rockingham ct. Green Lake,	April	4 5
Fayetteville Station	"	12 13
Campbleton Mission,	"	12 13
Cumberland at Marvin,	"	18 19
Cape Fear, at Osgood,	"	25 26
St. John's station,	May	2 3
Ashpole Mission at Oak Grove,	"	8
Laurinburg, Sneeds Grove,	"	9 10
Jonesboro at Morris Chapel,	"	16 17

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit, at Calvary	March	21 22
Wilson station	"	28 29
Warrenton at Warrenton,	April	4 5
Warren circuit at Cokesbury,	"	11 12
Nashville circuit,	"	18 19
Wilson Mission,	"	25 26
Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood X Rds	"	9 10
Edgecombe circuit at Rocky Mt	"	16 17
Halifax at Enfield	"	23 24
Weldon & Halifax at Weldon	"	30 21

Wilmington Dis.—2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Smithville station,	March	28
Wilmington, Fifth street	"	28 30
Cokesbury circuit, at Halls	April	2 3
Clinton circuit, at Magee	"	4 5
Bladen circuit, at Bethlehem	"	8 9
Elizabeth circuit, at Union	"	11 12
Carvers Creek circuit at Wayman	"	18 19
Waccamaw mission at Zion	"	21 22
Whiteville circuit at Fair Bluff	"	25 26
Wilmington at Front street,	May	3

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor,	"	21 22
Pittsboro at Mt. Vernon,	"	28 29
Person,	April	4 5
Leasburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Alamance, at Salem,	"	25 26
Hillsboro,	May	2 3
Durham circuit, Massey's Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Trinity College Dis. 1st. Round. in part.

V. A. SHARPE, P. E., Greensboro, N. C.

Mt. Gilead circuit, Mt Gilead	Mar.	7 8
Randolph circuit Mt Vernon	"	14 15
Deep River circuit at Mayoynes	"	21 22

Statesville District—1st Round.

L. L. HENDREN, P. E., Statesville, N. C.

Caldwell at Grace Chapel,	Mar	1
Lenoir, at Lenoir,	"	7 8
Wilkesboro, at Wilkesboro,	"	14 15
Roaring River Mission, at Dunkirk,	"	17 18
Alexander Miss., at Taylorsville,	"	21 22
Statesville Station,	"	28 28

Shelby District—1st Round.

M. L. WOOD, P. E., Shelby, N. C.

South Fork,	Mar	7 8
McDowell circuit,	"	14 15
Morganton circuit,	"	21 22
Burke circuit,	"	28 29
Cherry Mt., at Oak Grove	Apr.	4 5
Rutherfordton	"	11 12
Columbus Mission Bethlehem,	"	16 17

Charlotte District—1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Ansonville circuit, at Polkton,	Feb	7 8
Tryon Street Station,	"	14 15
Matthews circuit at Hickory Grove	"	21 22
Wadesboro Station,	"	28 Mar 1
Wapesboro circuit, at Poplar Hill	Mar	7 8
Monroe circuit at Shiloh	"	14 15
Pleasant Grove circuit, Bethlehem	"	21 22
Lilesville circuit, at Shady Grove	"	28 29

Raleigh District—1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Plank Chapel,	" 7-8
Henderson, Henderson,	" 14-15
Oxford, Hermon,	" 21-22
Louisburg,	Feb. 28 Mar. 1
Youngville, Youngville,	" 7-8
Smithfield, Smithfield,	" 14-15
Clayton, Clayton,	" 21-22
Rolesville, Rolesville,	" 28-29
Cary, Cary,	Apr 4-5
Buckhorn, Holly Springs,	" 11-12
Earpsboro Mission,	" 18-19
Newton Grove Mission,	" 25-26

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	"	14 15
Winston,	"	21 22
Forsythe, New Hope,	"28,	Mar. 1
Madison, Madison,	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

Newbern District—1st Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston Station,	Feb	7 8
Lenoir Mission, at Woodington,	"	9 10
Mt. Olive circuit, at Mt. Olive,	"	14 15
Craven circuit at Lanes Chapel,	"	21 22
Jones circuit, Lees Chapel,	"28	Mar 1
Carteret circuit at Newport	Mar	7 8
Neuse Mission, at Bectons,	"	9 10
Pamlico circuit, at Stonewall,	"	14 15
Beaufort Station	"	21 22
Straits & Core Sound at Springfield,	"	28 29

Salisbury District—2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord,	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

COMMUNICATIONS.

For the Advocate.

Prodigality.

BY REV. E. L. PERKINS, M. D.

We are accustomed to hear the severest denunciations uttered against those young persons who recklessly spend the fortunes for which their ancestors toiled incessantly through long years of anxious care and weariness. Such prodigals deserve the condemnation of all thoughtful people. But here is a prodigality of a different nature which can hardly be less criminal. I refer to those who are prodigal of their time. A young man who has the means to live without the necessity of constant application to business has an abundance of leisure time. Has he a moral right to waste those hours which fortune has given him the opportunity of enjoying? He makes a sad mistake if he thinks that because his bread is secured to him by an inheritance that he is under no obligation to economize his time, like those who are forced to constant toil by necessity.

It is so ordered by the constitution of affairs that idleness leads to dissipation, and waste and want follows as a consequence. Every individual is intended as a benefit to every other individual. Every hour lost from useful employment is an hour lost forever from the general stock of good to mankind. Society at large is benefitted or injured, to some extent, by every hour that is improved or abused. It follows then, that besides what we owe to ourselves, the community has claims that are not to be ignored. I know of no greater injury that can be done to a community than to set before the people a conspicuous example of idleness, whether it be among males or females. A time-waster is a curse to others than himself. Idleness is a leprosy sending its contagion into all classes of the community. Those who truly understand the purposes of life have no idle hours. We may have leisure from our principal labors, but that leisure can and should be made useful. Life is short, and we have not a moment to waste. When useful labor is ended useful knowledge is ever at hand, to be gained by reading, reflection, and useful conversation.

There is no happiness on earth equal to that of a mind constantly in pursuit of some useful thought, while the greatest misery lies in the path of those who squander their time in idleness, or what is worse, in hunting frivolous and foolish conceits. The man who is prodigal of his time is the worst of all prodigals. If he is poor he makes his poverty more glaring; if he is rich, he puts his fortune in jeopardy, and turns the scale towards poverty. In both cases he fails to improve the privilege of doing good to himself and to the community. He loses his hold on the purposes of life and dies a bankrupt in that moral force which the Creator designed should be the inheritance of every person that comes into rational existence.

For the Advocate.

Domestic Missions.

BY REV. W. T. CUTCHIN.

The N. C. Conference Journal is out. It is some better than any heretofore—but there is room for much improvement yet. This Journal gives us fuller reports of the Conference than any heretofore, and this shows that the Conference is beginning to see the necessity of letting the people know what they are doing. But let us have a little more light yet.

To our subject. We are a *missionary* church. We believe in missions. We are the fruit of missionary efforts. Every year there are some noble efforts made for the sustenance of those in missionary fields. Then there are some that scarcely make a single effort. We are glad they be few. Our domestic missionaries have a hard road to travel, and they ought to be looked after and supported; they need our prayers, our sympathy and our tears. May God bless them! But they are not the only sufferers. There is another class who suffer equally as severe, and I might say more. I mean those on weak and hard circuits. They have no source to which they can look for assistance but that above. They trust in Him and they labor, waiting for reward. In the Conference there are eighteen charges that paid their pastors last year less than three hundred dollars, and eighteen charges paid less than four hundred. There were two missionaries that received more than double what ten circuits gave their pastors. Added to this, every circuit was expected to pay the assessments for foreign missions and the other collections; and Dr. Kelly lays great stress upon these—they tell powerfully for or against the preachers collecting them. One-fourth of the missions have none of these assessments to pay—at least none of these assessments are shown to be made upon them. However, this ought not so to be. There is a great deal in training. There is harder work done by these faithful soldiers than they generally get the credit for. Their labors ought to be more appreciated. But there is one class for which I have no sympathy, and which I greatly regret are in our ranks. They are those who can report their own assessments paid in full while the Conference assessments fall behind by half and even more. I hope I may ever be able to report these assessments equally as near in full as my own.

Back to my subject. When the following financial exhibit is seen of our domestic missionaries, I know there will be some who will feel like they ought to begin to collect this fund and help these faithful workers:

MISSIONS.	PAID BY MISSIONS.	PAID BY CONF.	TOTAL RECEIV'D.	MISSIONS.	PAID BY MISSIONS.	PAID BY CONF.	TOTAL RECEIV'D.
Brooklyn & Macedonia,	$397.13	$170.63	$567.76	Ashpole,	207.37	136.50	343.87
Oak Hill,	23.00	51 19	74.19	Manly,	233.15	170.63	403.78
South Caswell,	208.00	273.00	481.00	Point Caswell,	162.08	102.38	264.46
Davidson,	20.00	238.88	258.88	Newton Grove,	191.00	204.75	395.75
Snow Creek,	57.65	238.88	296.53	Waccamaw,	80.00	204.75	284.75
Dan River,	No report.	170.63		Core Sound,	56.28	273.00	329 28
Big Lick,	110.00	273.00	383.00	Strails,	No report.	102 38	
Roaring River,	25.00	204.75	229.75	Swift Creek,	No report.	136.50	
Yadkinville,	261.00	204.75	465.75	Hatteras,	259.00	102.38	361.38
Pilot Mountain,	150.00	136.50	286.50	Scotland Neck,	300.00	136 30	436.50
Columbus,	273.15	204.75	477.90	Portsmouth & Ocracoke,	104.61	136.50	241.11
Calvary,	500.00	136.50	636.50	Wilson,	No report.	136.50	
Campbellton,	110.00	204.75	314.75				

God bless the missionaries; and may he more abundantly bless the poor itinerant who labors in a harder field. Help the missionaries, brethren. Help them now. Some of them need it.

Franklinsville, N. C., Feb. 25, '85.

For the Advocate.

"Receiving Members into the Church."

MR. EDITOR:—In your issue of February 11th, Rev. J. E. Bristowe has an article upon the above heading, which, in the humble opinion of this correspondent, is not in full accord with the true intentions of the Church of Christ, or the doctrines of the everlasting gospel. He takes the position that no person is a fit subject for membership in the church till he is regenerated; that is, "born again" in the doctrinal sense of Christ to Nicodemus.

If the position here assumed is true, then the church is held to be holier than Christ himself, for the poor polluted sinner must first come to Christ and procure a *fitness* for the church before he dares apply for admission among the holy people. This makes Christ the *means* of coming to the church and the church the *end;* whereas this correspondent has always labored under the impression that the church is the means or instrument in bringing souls to Christ, which seems to be the great end and aim of the Church of God.

The Church of God is a great *moral school*, and members of the church are disciples or scholars, as the original word *discipulus* imports, Now, I ask brother Bristowe whether we first educate our children and then send them afterwards to school, or do we send them to school in an uneducated condition that they may become educated? Our brother's position would educate them *first* and then send them to school. This, in our estimation, would be a strange inconsistency.

The custom, which in our opinion has become too prevalent in the M. E Church, South, of waiting for the regeneration of souls before they are admitted to membership into the church, has grown out of a *leaning* towards the Calvinistic doctrine of election, and reprobation, coupled with a decline of christian piety in the hearts of Christ's ministers. We are not as fully impressed as we should be with the great importance of church membership, and we wait for men and women to apply to us for membership, instead of doing as the apostles and fathers did, "going out and compelling them to come in."

Of course, if a soul has been elected to eternal life, that soul cannot be lost, and the ministry can afford to wait upon that soul till it shows signs of its election through its regeneration.

But it really seems to us that, if, as all christians admit, Christ is the end of all things to his people, according to brother Bristowe's position, there can be but little need of a Church at all, after we are regenerated.

Our position is and always has been that, the door, of the Church should be opened at the close of every gospel sermon, giving an opportunity to every one "who feels a desire to flee from the wrath to come," to enter the pales of the Church and become a *seeker* of Christ in his Church. To do as Brother Bristowe suggests, is putting ministers in the ridiculous attitude of a recruiting officer who goes about making speeches and drumming for volunteers, but rides off with his list in his pocket without giving his hearers any opportunity to enlist.

To have rejected every one from the pales of the Church who were not regenerated when they applied for admission, would have excluded some of the distinguished lights of the Church from her pales, among whom we may mention the names of Bishop Capers, Dr. Means, Dr. Luther, and even John Wesley himself.

Now, we contend that every man should enter the Church as soon as he is *converted*; and that every man *is* converted as soon as he is fully *converted*. Conversion is simply a change of mind, while regeneration is the giving of a new spiritual life to the soul. Conviction must necessarily precede conversion and is dependent upon the application of gospel truth to the intellect through the medium of the Holy Ghost. The human mind is so constituted that divine truth received through the medium above, as necessarily converts, as conception follows sensation in the sight of an object.—Regeneration depends upon a higher power of faith; one in which the man's will must become an important factor. Many souls are converted, who are never regenerated. All these acts and affections may be in some cases almost instantaneous, but not always or necessarily so.

Enter the church when we are converted and then seek for regeneration, is our plan of operation.

R. L. ABERNETHY.

For the Advocate.

A Statement and a Plea to Southern Methodists.

There were in the communion of the Methodist Episcopal Church, South, at the beginning of the late war, 207,766 colored members. They had for their pastors and religious guides, white preachers, members of the Annual Conference, appointed by the Bishops. Soon after the war, many of these colored members—perhaps a majority of them—entered other Methodist Churches, having headquarters in the Northern States; but thousands of these colored members, in spite of vehement urging, remained loyal to the Church through whose ministry they had been brought to Christ. To meet the needs of their case, it was judged best to organize a separate Church for them. Under the authority and direction of the General Conference that met in Memphis, Tennessee, May, 1870, a convention was called to meet in Jackson, Tenn., in October, 1870. Under the presidency of Bishops Paine and McTyeire, the "Colored Methodist Episcopal Church in America" was organized; Bishops were elected and ordained; a book of Discipline was adopted; the buildings occupied by these congregations were secured to them by good titles, and the new Church set going.

At the recent Centennial Conference, this "Colored Methodist Episcopal Church"—the ecclesiastical daughter of the Methodist Episcopal Church, South, reported 155,000 members. They have, considering their poverty and many disadvantages, done wonderfully well. But they are in *great* and *sore* need of a well-established and well-equipped *Training School*, in which preachers and teachers may be trained for the great work of the instruction of their people. They can't get on without training any better than white preachers can. If their work is to be rightly done, trained teachers and preachers they must have. they are not able, themselves, to provide the means of training them. They naturally look to the Church that sent them forth, in 1870, with its blessing. They earnestly ask help, and they have faith in Southern Methodism that they will receive it.

The General Conference in May, 1882, recognized their great need, and their right to ask it at the hands of Southern Methodism. In response to a recommendation of the Bishops, the General Conference took measures looking to the accomplishment of the great work of providing for this urgent want of our colored brethren.

At a meeting in Atlanta, Ga., August, 1882, of the senior Bishop of the Methodist Episcopal Church, South (Bishop George F. Pierce), and of the Bishop of the Colored Church, it was decided to establish in Augusta, Georgia, an institution to be known as "Paine Institute." A Board of Trustees was named, a charter was secured, and, in 1883, the work begun. Dr. Morgan Calloway, vice-president of Emory College, was elected president and the Rev. G. W. Walker, of the South Carolina Conference, professor. Dr. Calloway organized the School, and did two years' good work, and, in November, 1884, at the call of the Church, returned to Emory Collge. Professor Walker was made president; Rev. W. C. Davis, of the South Georgia Conference, was elected Professor, and his sister, Miss Sallie Davis, assistant.

The work of "Paine Institute" is now going on in a hired house, inadequate in its accommodations. Enough has been done to demonstrate the utility and practicability of the scheme, but success demands permanent quarters. The collections hitherto made have been barely sufficient to keep the school going. To raise funds and establish the work, the Rev. Dr. J. E. Evans was apointed by Bishop Pierce, January, 1883, commissioner of Education for the colored people. Dr. Evans labored with zeal and ability during 1883. Last December, Bishop McTyeire appointed the undersigned to take up this work, and carry it on. Upon that work he has now entered, fully resolved, by Divine help, to do his utmost to accomplish the enterprise undertaken by the Church.

The "Colored Methodist Church" has suffered in many ways by its relation to Southern Methodism. This relation has cut them off from the large gifts from the North that have come to other colored Churches Their relation to us cuts them off from help abroad; if we fail them, their lot is indeed a hard one.

This appeal is made to all who believe that the colored people need instructed preachers and teachers; to all who believe that Southern Methodists should help the Church they sent forth, and that, by its relation to Southern Methodism, is shut up, for the most part to what we will do. "Paine Institute" must be firmly established and adequately sustained; it must have a habitation of its own. Eligible buildings can now be procured at a bargain. Send, as the Lord has prospered you, to the undersigned.

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if you are simply ailing, or if you feel
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'without clearly know-
'ing why, *Hop* Bitters
'will surely cure you.

If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labor, weakened by the strain of your everyday duties, or a man of letters toiling over your midnight work, Hop Bitters will most surely strengthen you.

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case.

"Or if you are in the workshop, on the 'farm, at the desk, anywhere, and feel "that your system needs cleansing, "toning, or stimulating, without intoxi-"cating, if you are old, blood thin and pulse feeble, nerves unsteady, faculties waning *Hop* Bitters is what you need to give you new life, health, and vigor."

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If you are sick with that terrible disease, Nervousness, you will find a "balm in Gilead" in *Hop* Bitters.

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A MARVELOUS STORY

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FROM THE SON: "28 Cedar St., New York, Oct. 28, 1882.

"*Gentlemen:* My father resides at Glover, Vt. He has been a great sufferer from Scrofula, and the inclosed letter will tell you what a marvelous effect

Ayer's Sarsaparilla

has had in his case. I think his blood must have contained the humor for at least ten years; but it did not show, except in the form of a scrofulous sore on the wrist, until about five years ago. From a few spots which appeared at that time, it gradually spread so as to cover his entire body. I assure you he was terribly afflicted, and an object of pity, when he began using your medicine. Now, there are few men of his age who enjoy as good health as he has. I could easily name fifty persons who would testify to the facts in his case.

Yours truly, W. M. PHILLIPS."

FROM THE FATHER: "It is both a pleasure and a duty for me to state to you the benefit I have derived from the use of

Ayer's Sarsaparilla.

For nine years I was completely covered with [illegible] humor and scrofulous sores. The [illegible] intense and incessant and intolerable itching, and the skin cracked so as to cause the blood to flow in many places whenever I moved. My sufferings were great, and my life a burden. I commenced the use of the SARSAPARILLA in April last, and have used it regularly since that time. My condition began to improve at once. The sores have all healed, and I feel perfectly well in every respect,—being now able to do a good day's work [illegible] years. [illegible] I tell them, as I have here tried to tell you, AYER'S SARSAPARILLA. Glover, Vt., Oct. 21, 1882. Yours gratefully, HIRAM PHILLIPS."

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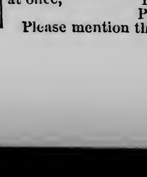

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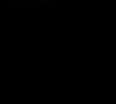

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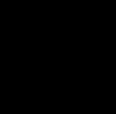

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Property For Sale

HAVING determined to go into the cotton manufacturing business we will sell, on the premises, at Greensboro, N. C., on

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1. Lot on South Elm Street, 26x150 feet, on which is located a brick store 26x80 feet—2 stories above ground, handsomely and substantially fitted up for wholesale dry goods, notions, hats, caps, shoes, &c., with a capacious basement for groceries.

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4. A lot on Davie Street, and immediately in the rear of store No. 1—26x150 feet, on which is a warehouse 20x26 feet, and a wagon house 16x20 feet.

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6. A third lot on Davie Street, and in the immediate rear of No. 5—43x150 feet, on which is located a warehouse 12x40 feet. Nos. 4, 5 and 6 aggregating 95x126 feet, are very desirable locations for stores or for manufacturing.

The above described property will be sold one-half for cash, balance on a credit of six months.

Any one wishing to see the property, can do so by calling at the store of Odell Hardware Co.

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MISSIONARY COLUMN.

A New Movement in Japan.

A remarkable movement is going forward in Japan, which gives a prospect of the adoption of Cyristianity as the religion of the country. When the Japanese first came into large contact with Europeans and began to adopt many things from Western civilization, the matter of Western religion was mooted. But the fact that so many people in Europe and America lived even below the standard of Buddhist morality, while in Japan public opinion maintains the whole population on the level, scorned to deter them. They did not perceive the truth that every one conform to a low standard, something more than her power is required to lift people to the level of the sermon in the Mount. In Japan there is no liberty to depart from the moral canons of Buddha and Confucius. The obedience, the Christian religion demands is free, voluntary and instructive.

A long and more careful observation of all the facts is leading the best minds among the Japannese to reconsider their judgement. The lives led by Christian missionaries and by consistent members of Christian churches they perceive to be something higher and better than the life prescribed to the priests of Shintoism or Buddhism. They see that while Christianity cannot compel men to live soberly, righteously and godly, it enables those who are willing to do so as does no other form of faith.

Besides this, the Japanese perceive that they have been transferring the fruits of our civilization to their country, in adopting Western methods, appliances and the like, but have been leaving the roots at home in neglecting the Christian religion. They are coming to see that the idea a people has of God is, as Vico says, both the initiative and the conservative forces in its civilization. As a matter of wise policy, many among them who have imbibed agnotic views from Western teachers express the hope that the next generation will take up, not with these ideas, but with Christianity. "They tell us," says a young Japanese, "that we must have faith. Our country needs this of us. But they themselves believe no more than does Herbert Spencer." One of these agnostic supporters of Christianity in Japan is Mr. Fokugawa, the head of the great school from which have graduated so many eminent civil servants of Japanese Government. A few years ago he was engaged in an anti-Christian propaganda in behalf of Buddhism. Even now he professes to have attained no personal convictions to the truth of the Christian revelation But he raises his voice for the adoption of Christianity, and as no other private man in Japan exerts so great a personal influence, there is reason to believe that his declarations will carry weight.

The growing influence in favor of Christianity is seen in public affairs. By an imperial decree the official Shinto and Buddhist priesthood has been disestablished, and all religions thus reduced to the same footing. Some of the local governments have taken steps to suppress the public brothes, whose sanction by the government has been a moral disgrace to the country. They will not expel the women now occupying these licensed haunts of vice, but they will allow of no fresh accessions to their number. This is one of the points at which Japanese opinion needs to be elevated far above its present level. The sense of modesty and the belief in chastity as a force which binds communities together are as yet hardly developed. But Christian influence is telling on the country.

Of the 25,000,000 of Japanese hardly more than 80,000 profess Christianity. But the number has increased rapidly of late years, and probably would grow more rapidly if the missionaries fished with a net and not with hook and line.

ROYAL CONNERTS—One of the most powerful of the native princes in Central Africa is King Mtesa. In the Uganda district he is supreme. He has given the missionaries from first to last no little trouble. He was at first friendly and gave them a cordial welcome. Then he announced his determination to abandon Christianity and Islamism, and to carry his people back to paganism. Latterly he has been more tolerant, and mission work has been carried on at Uganda, where a church has been built. The latest account is that his two favorite daughters have been received into the Church at their own earnest request. The example will not be without its influence.

A GREAT WORK.—The Board of Home Missions of the Presbyterian Church (North) had 1,458 missionaries on its funds last year. These missionaries served over 2,000 churches, and the amount expended in their support was over halfa million dollars. During the year 6,216 persons were added to the mission churches on profession of faith. This year their work is greatly enlarging. During the first four months of their present fiscal year, beginning April 1st, they granted $203,063.06 to 788 applicants, being $14,106.57 and 90 applicants in excess of the same months last year. They have set their figures for the current fiscal year at $650,000, and we have no doubt they will receive it, as they have a large, wealthy, and liberal constituency. The last General Assembly reports 24 synods, 190 presbyteries, 5,836 ministers, 5,963 churches and 615,942 communicants.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

SHEPHERD—In the Northeast corner of Mooresville cemetery, just opposite the Presbyterian Church, Thursday Feb. 26th we buried the mortal remains of Flora Shepherd, daughter of John and Victoria Shepherd, who died of scarlet fever, Feb. 26th at 6 a m

Flora was thirteen years old last October, she was amiable and lovely--universally beloved by all who knew her, and almost idolized by her parents. At our protracted meeting in Mooresville last March she gave her youthful, but tender heart to God and joined the M. E. Church, South, and not only lived, but died in the faith. Flora was a devoted member of Mrs Fowler's Juvenile Missionary Society in Mooresville, and attended the last meeting prior to her death. A beautiful wreath of flowers was laid upon the newly ma e mound by the President of the Society, with a broken link in the chain, reminded us of the fact that the band had been unloosed by death. When sister Bennett calls over the roll of her Sabbath-school class next Sabbath Flora will not be there to answer, as she always did when able to go.

She was one of the first of our members living in town buried in the cemetery. Her remains repose in Jesus, and the angels have carried her pure spirit to the bright climes above, where she watches at the "Beautiful Gate," for father, mother, and little Mamie. May all meet in the bright forever.

P. F. W. S.

LIPE—Willie Elmer, son of D. B. and Julia Lipe, died of scarlet fever in Mooresville, Feb. 14th 1885, aged nine months. These parents have two children in heaven, and one on earth. May all on this side the "River" meet those on the other side.

P. F. W. STAMEY.

ALDERMAN—Mrs. Mary Alderman, of Duplin county departed this life, Dec. 14th 1883; she was a life-long member of the Methodist Church, she was a kind and obliging lady, an affectionate and loving mother and a good, generous Christian. After a shining light of forty years, her sun went down in full orbed glory. She now rests under the shady bowers that margin the mystic river. She leaves a large number of friends, relatives and children to mourn their loss, to whom we extend our heart-felt sympathy in this their bereavement.

S. R. BELK.

EDWARDS.—Lula Jane Edwards was born June 15th 1884, departed this life Feb. 15th 1885. Little Lou lingered here below but eight months. She left three little sisters, one Bro., and Pa., and Ma. to go hence to meet two of her little sisters that had preceded her to the great white throne.

Bro. and Sister M. T. Edwards have 3 bright jewels in the better land. As the angelic band descended to take their sweet one home, they mourned incessantly for the loved one. But hope severed and sorrow subsided, when their faith lifted them to the mansion which the Master had prepared for their departing one But yes there are those pangs which rend the heart while our loved ones are passing over the Jordan which words cannot tell. May God's blessing rest with the be reft family, and may they be drawn closer to their Master in days to come, May they ever look up and see as it were, those three little lights as shining little stars in the windows of the blest abode, to beckon them onward,

At last may they all be gathered up around the throne where, with Little Lou they can praise God through all eternity.

D. F. MORROW.

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" High Point,	8.36 a m	8.59 p m
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Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

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Things That Never Die.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse of a wordless prayer,
The dream of love and truth;
The longings after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things shall never die.

The timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed;
The plea for mercy, softly breathed,
When justice threatens nigh,
The sorrowings of a contrite heart—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love,
Be firm and just and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee,
"These things can never die."

—*The Guardian.*

Pray for Your Preacher.

A minister, surrounded as he is by temptations, is in great danger if he has not the prayers of the people of God. Without these prayers, he will be likely to accomplish little in the cause of his Master. His own devotions in the sanctuary will be formal and frigid, and the Word which he preaches will be likely to come from a cold and heavy heart, and to fall also on cold and heavy hearts. There is no way in which a congregation can better advance the cause of piety in their own hearts than by praying much for their minister.—*A. Barnes.*

He Sees.

"Jesus beheld how the people cast money into the treasury." Is that true? Is his eye upon me when I give to the poor and to his cause? Did he observe how much—or perhaps how little—I contributed? Was I ashamed that any human eye should behold the pittance I cast into his treasury? And did I forget that he beheld it? True, if it was the widow's mite, he would commend and bless it. And if he beheld my avarice and parsimony, however he may bless the gift, have I any reason to suppose he will bless me? The next time I stand beside his treasury to give, let me behold Jesus sitting over against the treasury, and beholding what is thrown therein. Let me give under the notice of his eye! Be it much or little, may it meet his commendation, while it helps his cause or blesses his poor.—*Christian Standard.*

Finish What You Begin.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing, they must complete it. If they undertook to build a cob-house, they must not leave it until it was done, and nothing of work or play to which set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four. Put patient, persistent toil into the matter, and, be assured, one completed undertaking will yield yourself more pleasure and the world more profit than a dozen fair plans of which people say, "This man began to build and was not able to finish."—*Christian Observer.*

Washing Without Rubbing.

A lady in New Jersey writes: "Your column devoted to 'The Household' has interested me greately and I enclose to you directions for washing, which save all rubbing. These directions were originally sent me from Germany, and have proved a boon to rich and poor alike, wherever recommended. Into a large boiler full of boiling water put a pound and one-half of good brown soap (or its equivalent of soft-soap will do) and pour half a tea cup of kerosene oil. Soak the clothes over night, next morning put them into a boiler and boil exactly twenty (20) minutes, stirring frequently. Take out, drop into tub of clean, hot water and wring into second tub, and again into third. Starch and blue. If soda or any washing fluid is added, the whole process will prove unsuccessful. I hope that many will try this simple plan of washing. Those who do will find 'Monday' divested of its horrors as washing-day. The clothes must be wrung through the three clean waters, and the directions closely followed."

There are several kinds of wash-boilers sold that are made upon this principle. The boiling takes the place of rubbing. But it will be hard to convince house-keepers that rubbing can be omitted.

"But to Minister."

It is a very common feeling that obligation is a burden. We say, How long will these calls cease? When will it ever be that I shall have my time to myself? We do our duty as something which must be done. We listen to the calls of charity, hoping each one will be the last. "My cares never cease, my toils never end; my work is never done," you say. Then you are a happy man if you are a true man. We are lifted by the burdens we carry; we are refined by the cares we encounter. The heaviest life is that which has not a burden to lift. The most wearisome life is that which has not a care to trouble it. The most tired spirit is that which has not a toil to occupy it. The spirit which gives out the most will increase the most.

We love to be ministered unto; we love to be served; we loved to be honored. But the blessing is in the ministering; the honor is in service. It is not that the blessing will come when the ministering is done, or the honor be conferred when the service is over. But ministering is itself blessed; service is itself the foundation of honor. The largest life is in the line of the largest service. Obligation is our natural element; duty is our native air. What we do strengthens us more than what is done for us. What we give enriches us more than what we receive from them, will determine our place in the kingdom of God.—*The Advance.*

Refusing Wine With Washington.

In these days no well-bred person shows surprise when any one refuses wine. It is only the vulgar and unrefined who significantly lift their eyebrows or make sneering remarks because a comrade shows his temperance principles. Perhaps this has always been true. At any rate, the following, clipped from *Little Christian*, shows that Washington was as gentlemanly as he was great.

Toward the close of the Revolutionary War an officer in the army had occasion to transact some business with General Washington, and repaired to Philadelphia for that purpose. Before leaving he received an invitation to dine with the General, and, accepting, found himself in company with many distinguished guests, among whom he preserved a modest demeanor, taking but little part in the conversation. Before the close of the dinner General Washington, calling him by name, requested him to drink a glass of wine with him.

"Will you have the goodness to excuse me, General?" replied the officer. "I have made it a rule never to drink wine."

All eyes were instantly upon the young officer, with surprise and indignation—mayhap a few with approval. That a person should be so unsocial and so mean as to never drink wine was too bad; but that he should abstain from it on an occasion like that, when offered to him by Washington himself was intolerable.

Washington at once saw the feeling of his guests, and promptly addressed them: "Gentlemen," said he, "our friend is right; I do not wish any of my guests to partake of any thing against their inclinations; and I certainly do not wish them to violate any established principle in social intercourse with me. I honor my friend for his frankness, for his consistency in thus adhering to an established rule which could never do any of us harm if we adopted it."

Lonely Laborers.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday-school; nothing striking in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more how you work; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone. For God, the Eternal One, who guides the marches of the stars, is with you.—*The Rev. C. H. Spurgeon.*

An All-Wool Theory

The all-wool theory of Dr. Jæger has been somewhat discussed of late. He proposes to substitute wool for every article of clothing that he considers it necessary for men, women and children to wear. All the bed-clothing and the bedding must be also of wool or animal fibre, in contradistinction to vegetable. Even lacing strings, collars, handkerchiefs and laces are to be of wool. The pocket handkerchiefs, he says, may be ornamental if made of fine white or colored cashmere. If of dark red, they are very helpful, he tells us, in the colds and catarrhs caused by bad weather. The hat or bonnet must be of felt or wool and must not even have a cotton or leather lining. There is something more reasonable in this suggestion than in some of the others, as leather linings in hats heat the head and cause headache and baldness; the texture being so dense as not to allow the free circulation of air. But like so many theorists Dr. Jæger goes so far that his views are likely to be ridiculed and rejected. And yet they are not without merit. It would be a mercy if every child were from its earliest days accustomed to wear woollen underclothing. Many persons find freedom from attacks of rheumatism by wearing the medicated red flannel immediately next their person. In summer or winter nothing equals flannel for such a purpose.

A Troubled Heart.

The worst of all troubles are heart troubles. Physical pain is more easily borne than anguish of spirit. Despondency, sorrow, fainting of heart, are well known among men. The roll of the world's history is written within and without, with mourning, lamentation, and woe. And yet Christ says to us, Let not your heart be troubled. Why, when man is born to trouble as the spark to fly upward, was this precept uttered? The reason is given "Ye believe in God, believe also in me." Faith, confidence in God, is the great preventive of heart troubles.

The cares of life are a source of trouble to many—in some measure to all. The Holy Spirit says: "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." To have faith is to exercise a believing trust in the declarations of God. God commands us to take no anxious, distressing thought for the morrow. God's commands are reasonable. If obeyed, the source of trouble arising from worldly cares would be removed. If God were to say to you, "Plunge into the stream, and I will cause you to pass safely over," you would not distrust him; you would obey him. Why not obey him when he says, "Be careful for nothing"? Perhaps you may say, "I could trust him if every thing were not so dark." God's veracity and power does not depend upon your foresight. Blessed are they that have not seen, yet have believed.

All things work together for good to those who love God. This is God's declaration, and therefore must be true. Let this truth be acted on, and how many sources of trouble would remain?

Christ does not promise to remove the causes of trouble; he furnishes the means of neutralizing their power. These are founded on his character and government. Full faith in him would dry up every source of sorrow. He may well command his followers to not let their heart be troubled, even in view of the most gloomy prospects. Nothing can happen without our Heavenly Father. The prayer, "Lord, increase our faith," should accompany our constant efforts at its exercise.

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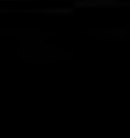

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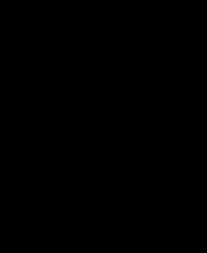

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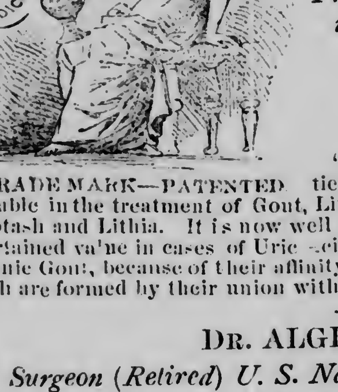

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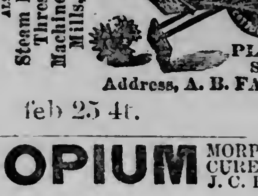
We are in DEAD EARNEST.
Come in and see it you ever saw CLOTHING sold so low in all your life.
Wittkowsky & Baruch,
Charlotte, N. C.



Farquhar's Improved Cotton Planter
Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.
SEND FOR CATALOGUE.
ALSO, Steam Engines, Threshing Machines, Saw Mills, &c.
Address, A. B. FARQUHAR, York, Pa.
feb 25 4t.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.
mar 4-1y.

MISCELLANEOUS.

NORRIS & CARTER
JERSEYS, JERSEYS.
We have just received a full line Jersey Waists in Black—Navy Blue, and Garnet from $1.25 up.
Rich Novelties
— IN —
WHITE GOODS, LACES, EMBROIDERIES, ALL-OVER LACES and EMBROIDERIES
with Edgings to Match—
VELVETS, in
EMBROIDERED ROBES
KID GLOVES
In all the light tan shades,
Black Cashmeres & Black Goods
NORRIS and CARTER,
No 303 Fayetteville street.
RALEIGH, N. C.

FIRST
Spring Work
MONDAY, FEB. 2ND
we will open an extensive line of
WHITE GOODS,
Allover Embroideries, Hamburg Edgings and Insertings, Trimmings, Laces, &c.
Our Line of
White Goods
will include
Linon D'Indes,
Mouseline des Indes,
India Linens, Linen Lawns,
French Lawns,
Mulls, Nainsooks,
Persian Mulls, and all the Novelties in White Goods.
Prices of White Goods will be lower than heretofore known.
W. H. & R. S. TUCKER & CO.

ESTABLISHED 1816.
CHAS. SIMON & SONS,
63 N. Howard Street.
Baltimore, -- Md.
IMPORTERS AND DEALERS IN
DRY GOODS
OF EVERY DESCRIPTION.
Ladies Ready-Made Underwear,
Corsets, &c.
SAMPLES SENT FREE
Orders amounting to $20 or over sent, free of freight charges by express.
Dress Making Department.
Rules for self-measurement, samples of materials, with estimate of cost, sent upon application.
TERMS CASH.

AGENTS WANTED for the best and fastest selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Philadelphia, Pa.
jan. 19th 1y

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C. A. SNOW & CO.
Opposite Patent Office, Washington, D. C.
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CANCERS [illegible]
Cured without the knife or loss of [illegible]; superior to all other methods. Hundreds cured!! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.
feb 25-13t.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases, or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

What Hast Thou Done?

I gave my life for thee,
My precious blood I shed,
That thou might ransomed be
And quickened from the dead;
I gave my life, dear child, for thee,
What hast thou done, my child, for me?

My Father's house of light,
My glory-circled throne,
I left for earthly night,
For wanderings sad and lone;
I left it all, my child, for thee,
What hast thou left, dear child, for me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony
To rescue thee from hell;
I've borne it all, my child, for thee,
What hast thou borne, dear child, for me?

(*Selected.*)

TOWNSVILLE, VANCE Co., N. C., Feb. 20th, 1885.—*Dear Aunt Mary:* I expect you begin to think I have forgotten I am one of your "Bright Jewels," but this is not the case. I have been by the bedside of my dear, sick grandmother, trying to help nurse her nearly ever since I returned from Petersburg. For a good while we thought she could not live, but God saw fit in his infinite mercy and goodness to spare her to us a while longer, and I am thankful to say she is now able to walk about her room. I was taken sick with chills about a week ago and had to come home, but am now very much improved, and expect to resume my studies again soon.

I enclose you 50 cents, dues for Tom, bright eyed Willie and myself; we wish the amount was larger, but this is all we have at this time, when we get the money for our little tobacco crop we will write to you again.

With love to Aunt Mary and all the cousins I am, lovingly your little friend, MARY BLANCHE BLACKWELL

Right glad are we to hear again from our first Bright Jewel, though we had no fears of being forgotten by you, dear Mary Bianche—sorry indeed to learn of your dear Grandmama's illness—how grateful to her must have been your loving acts of service—oh! little hands can do very much to ease the sorrows and sufferings of earth's weary ones—and we learn lessons in the sick room, which are to be found no where else—hope you are quite well and at your books again, and that merry Tom and bright eyed Willie are both well and happy

JERUSALEM, N. C., Feb. 24th, 1885.—*Dear Aunt Mary:* Charlie and I thought we would send our little mite and may be it would help a *little*, like the little children that helped pull the rope and got the vessel off of the sand-bar. I am just getting well of the measles—Charlie is sick and I expect he is taking them. Enclosed please find 20 cents, ten cents for Charlie and ten for myself, which we send to you for the heathen. Love to Aunt Mary and all the "Bright Jewels." Yours, lovingly, M. B. and CHARLIE LIVENGOOD.

Thank you, my dear children for your offering of love—there is no telling how much it may accomplish—may it be owned and blessed of God. Am glad you are over with the measles and hope that Charlie is well again by this time—Aunt Mary has seen so many little sick children lately, and a great many grown people have been sick too with measles all over the State; some God saw best to heal, and others He took to His own bright Home where there will be no more sickness or death. Let us who still live on the earth, do something for Him who did so much for us.

"Little deeds of kindess—little words of love
Make our earth an Eden like the Heaven above."

SAVANNAH, N. C., Feb. 26th, 1885.—*Dear Aunt Mary:* Enclosed please find ninety cents. Thirty cents for each of us, for our dues. Hoping this little mite may be a blessing to some poor heathen child your little nephews, WALTER, WILLIAM and KELLY SESSOMS.

Sweet, earnest words are these from three precious little boys. Many, many thanks, Walter, William and Kelly, and blessings upon each one.

MATRIMONY, N. C., March 1st, 1885.—*Dear Aunt Mary:* Please find enclosed twenty-five cents, my dues, up to June. I also send an Enigma. With much love to Aunt Mary and the Bright Jewels, I am lovingly, MAMIE THOMAS.

We are always glad to hear from this faithful Jewel. Thanks for Enigma, Mamie dear.

TRINITY COLLEGE, N. C., March 2nd, 1885.—*Dear Aunt Mary:* I reckon Aunt Mary thinks I have forgotten her, for it has been so long since I wrote to her. Please find enclosed $1.30, which are for my dues for last year, and the ten cents is for a Centenary Offering. I also send two Enigmas. I remain your little niece, GENEVA WELBORN.

If all of our little Jewels who have been so long silent would follow your example, dear Geneva—pay up not only this year's dues, but last year's also, what a full treasury we would have—how I *do wish* they would! Your Postal Note called for only $1. and twenty-five cents—many thanks.

RANDLEMAN, N. C., March 2nd, 1885.—*Dear Aunt Mary:* I send $4.45 cents, the dues for past quarter from the "Randleman Bright Jewels." We have been sending our reports to the C. S. of the W. M. S., but have decided we would rather report to you as we would feel more like "Bright Jewels."

We had election of officers the first meeting this year.

The following are the officers elected:

President, Lillian Dicks; Vice Presidents, Julia Redding and Annie Pickard; Treasurer, Epsie Coltrane; Rec. Secretary, Annie Campbell; Cor. Secretary, Nettie Ferree; Lady Manager, Mrs. R. F. Bumpass. We have the same trouble that most Societies have, find it hard to secure good attendance. Affectionately, NETTIE FERREE, Cor. Sec., EPSIE COLTRANE, Treasurer.

We open wide our arms to welcome our Randleman Jewels—every cent of money contributed by our various Jewel Bands is paid by Aunt Mary to the Treasurer of the Conference Society—we want you to feel, dear Nettie, that you are indeed a Bright Jewel—loving greetings to each member of your band, and to your worthy Lady Manager. We will be glad to hear from you often.

Precious Promise.

In righteousness shalt thou be established: for thou shalt not fear; and from terror; for it shall not come near thee. Isiah 54: 14.

Enima.

BY ANNIE MILLS.

1. Who was the wife of Isaac?
2. Who was the eldest son of Isaac?
3. What is the 3rd letter in the Revelation?
4. Who was the youngest son of Joseph?
5. Who was the 1st man created?
6. Who was the daughter of Agrippa the Great?
7. What is the name of the 2nd Book of Moses?
8. Who was the son of Kisbo?
9. Who was the 7th son of Japheth?

The intials of the above form the name of an aged minister, a friend to the Bright Jewels.

Enigma.

BY F. H BROOKS.

What did Solomon say was a mocker?

Who was the beloved disciple?

What last command did our Savior give his disciples?

What son rebelled against his father and was slain?

What did the serpent first say to Eve in Eden?

The initials of the answers to the above questions spell the name of a most faithful local preacher of the Warrenton District.

Receipts for February.

Julia, Harry and Annie Bryan,	$1.80
Bird Fontaine,	25
Mary Carr Chrisman,	25
Statesville Bright Jewels,	7 20
Richland's Bright Jewels,	3.46
Carthage Bright Jewels,	4.67
Chapel Hill Bright Jewels,	1.85
Mary and Susie Robison,	3.00
Annie Lee Green,	20
M. B. and Charlie Livingood,	20
Mary B., Tom and Willie Blackwell,	50
Walter, William and Kelly Sessoms,	90
Total,	$24.28

For Centenary Monument.

Previously reported,	$107.83
Julia Bryan,	10
Harry Bryan,	10
Annie Bryan,	10
Geneva Welborn,	05
Total,	$108.18

Take Ayer's Sarsaparilla in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor of the whole physical mechanism.

That the Mason & Hamlin organs stand at the very head of instruments of this class in the whole world will scarcely be doubted by any one. Few among rival makers, even, will claim to make organs equal to theirs; none to make better ones. Prices of Mason & Hamlin organs are a little higher than those of poorest, lowest priced instruments, but nothing in proportion to their superiority.

This company have just commenced the manufacture of improved Upright Pianos, which they claim are entitled by their superiority to rank as high as their organs.—*Boston Traveller.*

The extraordinary popularity of Ayer's Cherry Pectoral is the natural result of its use by intelligent people for over forty years. It has indisputably proven itself the very best known specific for all colds, coughs, and pulmonary complaints.

CONSUPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Send by mail by addressiag with stamp, naming this paper, W. A. NOYES, 149 Powers' Block. Rochester, N. Y.
Feb. 25 4t e-o-w.

Plantation Corn Feed and Hominy Mill—$15, $25, $35, $60. The best and cheapest for plantation use. Address O. B. GOODWIN, 66 Water street, Norfolk, Va. jan 7-3m.

Often, sickness leaves the little child in such a condition that it cannot assimilate hearty foods. Such a one should at once commence the use of Ridge's Food as a daily diet. It will soon restore the digestive organs to their normal condition, and will give all needed strength. Thousands of children have been reared upon it All Druggists sell it, and some grocers. Put up in 4 sizes—35c., 65c., $1.25 and $1.75. Send to WOOLRICH & CO., Palmer, Mass., for pamphlets on the subject of rearing children.

MISCELLANEOUS.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40. Daily.
Leave Weldon,	2 55 p m.	
Arrive Rocky Mount,	4 13 p m.	6 46 p m
Arrive Tarboro,	5 40 p m.	.....
Leave Tarboro,	6 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m
Arrive Rocky Mount,	11 15 a m.	1 16 p m
Arrive Tarboro,	2 39 p m.	2 39 p m.
Leave Tarboro.	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE, General Sup't.
T. M. EMERSON, Gen'l Passenger Agt.

WireRailing & ornamental WIRE WORKS. DUFUR & CO No. 36 North Howard Street. Baltimore, Md.

Manufacture Wire Railing for Cemeteries, Balconies, &c.; Sieves, Fenders, Cages; Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, Settees, &c apl 14-1y

Wonder-Books

ILLUSTRATED HISTORY, Poetry, Classics.

WONDER-BOOKS in no trifling sense, but the best literature of the world presented in excellent and attractive form, at prices so low as to excite universal "wonder."

LIBRARY of STANDARD HISTORY. Containing in one volume, imperial octavo, good type, with numerous fine illustrations, the whole richly bound in fine cloth, ornamented, the following celebrated works, unabridged:

GREEN'S Larger HISTORY of the ENGLISH PEOPLE.
CARLYLE'S HISTORY of the FRENCH REVOLUTION.
CREASY'S Fifteen DECISIVE BATTLES of the WORLD.
SCHILLER'S HISTORY of the THIRTY YEARS' WAR.

HARPER & BROTHERS' lowest price for these four great works is $14.50; my price is ***$2.50;*** postage 40 cents extra.

"A wonder-book in more senses than one. The idea of putting a work like this at only $2.50 per copy, seems preposterous; and yet there is wisdom in it, for everybody will want it, and it will thus be the means of advertising and introducing the numerous other valuable books which the publisher is putting forward."—*Christian at Work*, New York City.

"It is truly a marvel of skill and a triumph of modern mechanical art that such a noble volume can be furnished at so small a cost. Whether we admire its large proportions, beautiful binding, fair page, excellent paper, numerous and striking illustrations, numbering nearly 100—all are first-class."—*Christian Cynosure*, Chicago, Ill.

LIBRARY of STANDARD POETS, containing in one imperial octavo handsomely bound volume, of about 1,100 pages, Bourgeois and Brevier type, leaded, the following works, unabridged:

Scott's Complete Poetical and Dramatic Works.
Complete Poetical Works of Robert Burns.
Complete Poetical Works of Thomas Moore.

Equally good editions of these are not elsewhere obtainable for less than $4.50; my price ***$2.00;*** postage 34 cents.

LIBRARY of CLASSIC PROSE. In one imperial octavo volume of about 900 pages, handsome type, and fine cloth binding, ornamented, the following famous essays and works:

Macaulay's Essays on Milton.
John Stuart Mill On Liberty.
P. G. Hamerton's The Intellectual Life.
Herbert Spencer on Education.
Great Thoughts from Greek Authors.
Great Thoughts from Latin Authors.
Complete Essays by Lord Bacon.
Complete "Letters of Junius."
Irving's Rip Van Winkle and Other Sketches.
Washington's Farewell and Other Addresses.
Macaulay's Life of Frederick the Great.

The above cannot be obtained from any other publishing house for less than $10; my price is ***$1.75;*** postage 30 cents.

"This is indeed a wonder-book, in the amount and valuable quality of its contents. The wonder is how such a book, which is a library in itself, can be sold at such a price."—*Methodist Recorder*, Pittsburgh, Pa.

"Your 'Historical Wonder-Book' *IS* a wonder—a wonder how an imperial octavo volume of over 1,000 pages, with many illustrations, clear type, fine paper, handsomely bound, containing four standard historical works of great value, can be sold for $2.50."—BENSON J. LOSSING, LL.D., the Historian.

COUPON 25 CENTS. This Coupon will be received in lieu of 25 cents cash, toward the price of either of above works, if sent within ten days from date of this paper (mention name of paper). This offer is to secure your PROMPT response and indicate the paying advertising mediums.

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JOHN B. ALDEN, Publisher,
P. O. Box 1227. 393 Pearl Street, New York.

Work For 1885!

We want an agent in every county in the State to sell our acclimated frit trees, vines and shrubbery. If you can work all the year or only a month or two, all right. Apply now for terms. Send references.
S. OTHO WILSON,
Raleigh Nurseries, Vineyard, N. C.
Feb. 25th 3m.

LUDDEN & BATES Southern Music House,

Converted into an Incorporated Stock Company, with $200,000 Paid in Cash Capital.

THREE TREMENDOUS PURCHASES FOR THIS SEASON'S TRADE

$50,000 worth of Chickering Pianos at One Purchase, $20,000 worth of Imported Musical Merchandise at One Purchase, 75,000 Pieces of Sheet Music at One Purchase.

Read this, Musicians and Music Lovers. Business has rushed us the past year so that we could not post you, as usual, through our advertisements, and to make amends, we here give a few solid facts well worth taking in.

Ludden & Bates Southern Music House is a household word from the Potomac to the Rio Grande. Who has not heard of it? It is a Mammoth Music Emporium, from which a Solid Musical South draws its supplies. Eleven large Branch Houses and over 200 wide-awake agents distribute its goods through every Southern State, and its yearly sales are nearly half a million dollars.

Founded fifteen years since on the Solid Bed Rock of Large Capital, Enterprise and Square Trade, it has stood, unshaken, amid financial panics, pestilence, eye ones and fires, and to ensure its permanency for generations to come it has been incorporated as a Co-operative Stock Company, with a paid up Cash Capital of $200,000, which is owned solely by the Officers and Employes. The Officers are: W. Ludden, President; J. A. Bates, Treasurer and Manager, and J. D. Murphy, Secretary.

Patrons are, therefore, as safe in dealing with this House as with any Bank, and need have no fears as to its permanency, responsibility, or guarantee. It is solid. Now notice these

Trade Items for 1884-85.

More Pianos and Organs sold yearly than by all other Southern Dealers combined $50,000 worth of Chickering Pianos bought at one purchase in October last. Largest purchase ever made by any Southern House. Special bargains. Elegant Pianos only $190, with Handsome Embroidered Cover, Stool, Instructor, and Music Book. Organs, $24, $50, $75, $100, with Stool, Instructor, and Music Book. All Freight Paid. Easy Installment Terms. One price to all, and that the lowest known. Write us, and we will save you money.

Privilege of return, or exchange, goods are not satisfactory. Revised Catalogue Jan. 1, 1885, free to all.

Times are hard, and money must buy more goods than it used to. The most for the money can always be had at

Ludden & Bates Southern Music House,
Savannah, Ga.

35th Annual Statement

OF THE

ÆTNA LIFE INSURANCE CO.,

OF HARTFORD, CONN.,

JANUARY 1, 1885.

Premium Receipts in 1884	$2,680,731 45
Interest Receipts in 1884	1,670,917 27
Total Receipts during the year	4,298,749 72
Disbursements to policy holders and for expenses, taxes, &c	3,574,970 67
Assets January 1, 1885	29,771,231 01
Total Liabilities	24,789,784 72
Surplus by Vt. and Mass. standard	4,981,446 32
Surplus by the standard of N. Y.	6,000
Policies in force January 1, 1885, 60,286 insuring	$84,663,501 24
Policies issued in 1884, 4,470 insuring	$9,022,908 01

MORGAN & BULKELEY, Presidents.

J. C. Webster, Vice-President.
J. L. English, Secretary.
H. W. St. John, Actuary.
Gurdon W. Russell, M. D., Consulting Physician.

W. H. CROW,
RALEIGH, N. C.
Manager for Twenty Years.
feb 18-3t

WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $55 to $50. References exchanged. GAY BROS., 14 Barclay St., N. Y.
may 21-1y

ALLISON & ADDISON'S "STAR BRAND" SPECIAL TOBACCO MANURE.

The manufacture of this Fertilizer is attended with the greatest care and prepared by us under our own immediate personal supervision, especially for growing **FINE BRIGHT TOBACCO.**

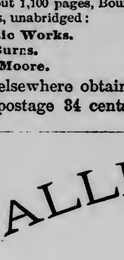
We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

For sale by Agents at all important points in Virginia, North and South Carolina.

ALLISON & ADDISON, Manuf'rs, Richmond, Va.



DR. J. H. M'LEAN'S Homœopathic Liver & Kidney Balm, The Most Wonderful LIVER AND KIDNEY CURE In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions."

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver, kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of *Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Spasms, Thick, Turbid, Fouling Urine, Pains in the Region of the Liver and Kidneys, Piles,* also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of DR. J. H. M'LEAN'S OWN SELECTED Field, Farm, Garden & Flower Seeds.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.

AGENTS WANTED for DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. Address DR. SCOTT, 842 Broadway St., N.Y.
mar 4-6m

TRINITY COLLEGE,

The Spring Term will begin Jan. 7th, and close June 11th, 1885.

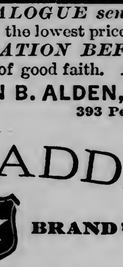
TERMS.

Tuition in college classes, per month,	$5.00
Tuition in preparatory department, " "	$2.50 to $3.50
Tuition in business course	$3.50
Telegraphy, stenography and typewriting (extras) each, per term,	$12.50
Board, including furnished room, per month,	$9.00 to $10.00

Particular attention will be paid to the Natural Sciences, English Literature, and the Business Course.

The Faculty, now composed of seven men, are specialists in their respective departments, and, with additional improved apparatus and appliances, are prepared to meet the demands of the educational interests of the Church and patrons of the Institution.

For Catalogue and particulars address
PROF. J. F. HEITMAN,
Trinity College, Randolph county, N. C.



DR. J. H. M'LEAN'S TAR WINE BALM, A sure cure for all THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'LEAN'S TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - - $1 00
Or six Bottles for - - - - - - - - - - 5 00

After using Dr. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

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Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER, which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY, St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

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THE CINCINNATI BELL FOUNDRY Co
CHURCH, SCHOOL, FIRE ALARM &c.

AGRICULTURAL.

Rural and Domestic Brevities.

Get ready for spring work.
Have you a farm diary for 1885?
Don't plow heavy soils too early.
Repair the tools and implements.
Use only the best seeds and sires.
Use caution in trying new things.
Are your buildings well painted?
Growing small fruits is profitable.
System and order pay in farming.
Put your fences and gates in order.
Avoid feeding frozen roots to stock.
A change of seed is often beneficial.
Give the girls a plot to grow flowers.
Warm stables and sheds save fodder.
Frequent dust baths benefit poultry.
If you have a pond try carp culture.
How about fertilizers for spring use?
Arbitration is preferable to litigation.
Grow more trees, shrubs, and plants.
A map of your farm is now in order.
How about growing moro good fruit?
Secure an ample supply of good fuel.
It pays to have good kitchen utensils.
Feed and water your stock regularly.
Arrange for a good vegetable garden.
Pruning, grafting, ect., soon in order.
Allow no cruelty to domestic animals.
Ventilate the cellars on pleasant days.
Work and fun in the sugar camp now.
Good time to fix up and oil harnesses.
Trite but true—"breed from the best."
Cut tag-locks on sheep in early spring.
Give agents and peddlers a wide berth.
See to the lambs, calves, and chickens.
Deal with principals rather than agents.
Young lambs need sunshine, remember.
Put working animals in good condition.
Head work properly precedes hand work.
Examine and assort fruits and vegetables.
Drilling is preferable to sowing broadcast.
Have you good watering places for stock?
Furnish improved utensils for the kitchen.
Engage good farm and kitchen help early.
Attend meetings of farmers' clubs regularly.
"Get the best" seeds, trees, etc., for planting.
The younger the pigs the oftener they should be fed.
A little linseed mixed with the feed is good for sheep,
Nine to ten pounds of milk will make a pound of cheese.
Don't throw away bones, but convert them into fertilizer.
Winter-spilt rails are less durable than summer split ones.
Roasted coffee is one of the most powerful disinfectants.
Resolve to grow more and better small fruits and vegetables.
Salt and ashes form a good dressing for the quince tree.
Put all tools and implements in good repair for spring work.
In all cases a cow should be milked regularly and stripped clean.
Grow and use more fruit and less "hogs and hominy" this year.
It is not advisable to plant or sow while the ground is cold and wet.
Celery is good for the headache and also excellient brain food.
Beeswax and salt will render rusty irons as smooth as glass.
Oak branches will outlast body timber for fence posts two to one.
Flowers, shrubs, and trees add beauty and value to the homestead.
Copperas mixed with whitewash on walls will keep vermin away.
Supply the "kitchen cabinet" with every convenience for work.
Don't buy black bees, because they are cheap, if you can not get Italians.
Don't neglect the poultry, for eggs and broilers pay good dividends.
Do your work well at first and it will not have to be done over again.
It is by selecting and planting the best seeds that crops are improved.
Good corn-stalks, well cured, are about equal to hay for milch cows.
Look well to the surface drains in the grain fields and keep them open.
As spring advances nail on the pickets and fix up the fences generally.
Encourage your children to love flowers and also to cultivate them.

Plant the quick-growing Virginia creeper around trellises and outhouses.
The more feed can be varied in feeding sheep the better will be the result.
The exact number of acres in each field should be known to the owner.
Young vines produce the handsomest, but old vines the richest, fruit.
Cows do better on mixed feed than when confined to a single ration.
Windows for plants should be as much exposed to the light as possible.
Have you assigned the boys and girls plots of ground for their own use?
Poultry are very fond of milk and buttermilk, and they promote laying.
Choose for hatching the largest and best shaped eggs from the best layers.
Plan and prepare for work so as to be ready when the time comes for action.

Spelling Match.

Can you spell? Well, yes; almost anybody can spell. Then spell this, and make out what it means. If you can't then pass it on to your next neighbor:

B-B-E-E-I-I-N-N-O-O-R-R-R-S-S-T-T-W.

Don't say it out loud, but just whisper in our pretty neighbor's ear, that if she will place these letters in proper position she will have the world's great tonic, which will enrich her impoverished blood, put roses on her pale cheeks and make her strong and happy. Go to the nearest drug store with a dollar in your hand, and ask for Brown's Iron Bitters.

Imported Partridge Cochins.

I have two yards of the finest Partridge Cochins fowls in the State. Also one yard of Mrs. Sargent's Strain imported Langshans Fowls; from which I will sell Eggs at $2.00 per Setting of thirteen, fresh and nicely packed and delivered to Express Company at Raleigh. Address,

GEO. W. POE,
Raleigh, N. C.

Feb 11-3-m.

AYER'S Ague Cure

IS WARRANTED to cure all cases of malarial disease, such as Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint. In case of failure, after due trial, dealers are authorized, by our circular of July 1st, 1882, to refund the money

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

june 4-26t.

Horace Waters and Co's

"New Scaled" Three-Stringed

UPRIGHT AND SQUARE GRAND PIANOS.

The best and most durable made.

Warranted for six years.
Powerful and brilliant tone.
Rich singing quality.
Elegant cases in dark and light woods.

A GREAT OFFER!

We will sell NEW PIANOS in all parts of the country on the following terms :

$25.00 Cash and the balance $10.00 monthly until paid.

HORACE WATERS & Co's

WORLD RENOWNED
Parlor and Chapel
ORGANS,
IN BEAUTIFUL CASES

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Fine, full tone and elegant finish.

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PRICES $50 UPWARD.

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For Handsomest! Cheapest! Best!
Iron Roofing, Siding, Ceiling,
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CINCINNATI (O.) CORRUGATING CO.
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AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich. —jan 28-13t

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Grass Seeds.
SPICES, TEAS,
FINE TOILET
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Fancy Articles.
CIGARS, &C.

Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

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Also a large stock of drugs and everything usually kept in a first-class wholesale and retail Drug Store.

Buy The Best.

We have introduced the most approved Steam Machinery in our new factory and are now prepared to furnish at short notice

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OUR 75 CT.

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is the best shirt ever made for the money

H. T. MILLER & CO.,
Richmond, Va.

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CORNER FAYETTEVILLE & MARTIN STS.
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Have two of the largest Drug Stores in North Carolina, with a selected stock of PURE DRUGS, PATENT MEDICINES, PERFUMERIES, MINERAL WATERS, FANCY GOODS and Toilet Articles—and everything usually found in a first class Drug Store.

Fresh supply of

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Stylish Sack Suits,
Four Button Cutaway Suits,
DOUBLE BREASTED COATS AND VESTS.

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UNDERWEAR, HOSIERY, GLOVES, SUSPENDERS,

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The "Diamond," "Our Own," and the "Scratch Pocket" Shirt in all sizes.

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A NEW SERVICE FOR EASTER.
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Consists of carefully prepared Responsive Readings, interspersed with music written especially for the service by DR. GEO. F. ROOT, J. R. MURRAY, W. H. PONTIUS, D. B. TOWNER, T. P. WESTENDORF, and others. The Readings are so practically arranged that the Responses may be used either by the school as such; by classes or individuals, or by a combination of all, thus insuring greater variety and interest.

The Subjects Treated of, are:

The Prophecy; The Conspiracy; The Betrayal; The Trial; The Insults; The Crucifixion; The Burial; The Resurrection; The Ascension; The King of Glory and The Lesson. 16 pages. **Price, 5 cents each by mail, postpaid, or 50 cents per doz.; $4.00 a hundred by express, charges not prepaid.** THE STORY OF THE RESURRECTION and EASTER ANGELS are two very successful services, issued in former years. Price of each same as for "HE IS RISEN."

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Low Prices.

W. P. & A. B. STRONACH,

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Coffee Roasters,

Offer at low prices 40 lbs. choice to prime Rio Coffee as low as can be bought in any market.

10 Lbs.

Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,

Mocha, O. G. Java, Savanilla, Guatamala, Maracaibo and Laguayra.

600 Bbls.

Virginia, North Carolina, Choice Extra and Family Flour. at mill prices.

250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

200 Bbls. in ½ and ¼ Bbl. sacks, $5.00 to $5.25.

125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.

Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

Patapsco and Orange Grove Flour at lowest prices.

Sugar cheaper than ever.

100 bbls Standard Weite and Yellow Sugars 6½ to 8½c.

HAMS. HAMS. HAMS.

15,000 lbs. choicest brands Sugar Cured Hams. Westphalia, Brunswick, Magnolia and Harveys, North Carolina and Southampton, Va., Hams.

20 Tierces Harvey's Best Refined Lard.

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When you order mention this paper.

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Jewett's Patent Filters, with filling of prepared charcoal, render water *clear, pure, and healthful,* for drinking and cooking purposes. These filters have stood the test of one-third of a century, and have a world-wide reputation as the *one only reliable filter.* A 16-page book of testimonials free to all on application.

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THE ... WORLD ATLANTA, Georgia. A ... Journal. Sample copy sent free. Agents Wanted.
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MISCELLANEOUS ADVERTISEMENTS.

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Largest Stock in the State. Send for Prices.

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STYLE K, No. 60,

Contains 4 full sets of Alleger's Renowned Reeds. These reeds are sweeter and more powerful than any heretofore invented. Combination No. 60 contains 9 useful stops: Principal, Diapason, Forte, Piano, Echo, Principal Forte, Melodia, Flute and Grand Organ Knee Stop. Remember that reeds make the music, not stops. Organs containing a large number of stops are sure to get out of order. Style K is made from thoroughly seasoned Indiana Black Walnut, **built to last—not for show. The Case is very handsome. Regular price of this Organ is $85.** Anyone sending me $47.50 (inside the next 30 days, will receive this beautiful $85 Organ. Stool and book included.

This case is ornamented with neat hand carving.

Reference: First Nat. Bank.

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H. W. ALLEGER;
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A 5-year Guarantee with every instrument.

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This Fertilizer is prepared by us especially for the crops named, and has been used for the past fifteen years in Virginia and North Carolina with the most satisfactory results.

Farmers and planters can run no risk in using it, and can always rely with absolute certainty upon its being of uniformly high grade and free from adulteration. It is sold at the LOWEST POSSIBLE PRICE consistent with high quality and the use of the best materials.

It cannot be surpassed, and we ask a trial of it by all who are in search of a high-grade trust-worthy Fertilizer.

For sale by Agents at all important points in Virginia, North and South Carolina.

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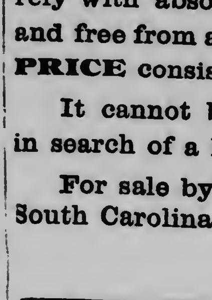

	Diam. of Bell.	Wg't with yoke & frame	Cost of Bell & Hang'gs
No. 6,	25 inches,	230 pounds,	$ 25 00
No. 6½,	27 inches,	340 pounds,	36 00
No. 7,	30 inches,	490 pounds,	50 00
No. 8,	34 inches,	730 pounds,	75 00
No. 9,	38 inches,	925 pounds,	130 00

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Seneca Falls, N. Y., U. S. A.

ISSUE MISSING

RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 11 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, MAR. 25, 1885. | $2.00 PER ANNUM, Payable in Advance.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

THE RELIGIOUS WEEKLY.

In looking over the columns of a newspaper, more particularly a religious weekly, I sometimes inquire how much of the contents is read by the great majority of those who look over the columns from week to week? Very many of the subscribers barely run over the headings of the leading articles, glancing here and there at a few paragraphs, then delay for a few moments on the editorials, if they are found to relate to subjects of special interest, then run the eye over the advertisements, and miscellaneous scraps thrown in to fill out the columns, and then cast the paper aside, and that is the end of it. But even this is better than not to see and read the paper at all. This, however, is not the end of it. There is the wife who picks up the paper, and while she does not read all, she nevertheless finds something that interests her that escaped the eye of her husband, it may be, who first ran hurriedly over its columns. But it does not end here. Some of the sons or daughters, or other members of the family, pick up the paper, in an idle moment, and read the scraps in the poet's corner, and the marriage notices, and perchance some of the obituaries, so that when the paper is discussed at the table, or in the family circle in the evening hour, it is found that everything in the paper has been read by one or another of the family. Nothing has been overlooked or lost, and it becomes common stock. The interchange of opinion on the different articles, and miscellaneous scraps and paragraphs, adds something to the store of knowledge and general information in the family. In this way the weekly religious paper becomes an educator; and even in the absence of a library of choice books, it will be found that the family, where the paper is regularly read, is well informed, and prepared to enter into conversation upon the current news of the day, and really has a respectable fund of information upon the general range of subjects, engaging the thought and the pens of the writers of the day. The value of the weekly religious paper is not to be determined so much by what any one member of the family culls from it, as by the addition which it makes to the stock of knowledge in the household.

SOMETHING FURTHER.

There are too few persons who really rise to a proper estimate of the value of the family newspaper as an educator. It stimulates thought, and draws out the mind, and puts the reader on the path of inquiry and investigation. A single paragraph, not longer than one's finger, not infrequently contains the results of years of patient toil on some line of scientific inquiry. That paragraph finds a lodgement in the memory of the reader. It is a seed planting. It quickens the mental capabilities, and possibly turns the whole current of the after life. In like manner a single scrap of less than a dozen lines at the bottom of a column may contain the outcome of long years of doubt and conflict in Christian experience. That little scrap may put the reader at a point on the path of the divine life that was attained by weary years of up-hill toil by the traveler who went before him. Some apparently trivial incident, narrated in the compass of a few inches in the printed column, may furnish an illustration that may find its way into the pulpit, and not improbably throw light upon some mind, touching a question that has been the occasion of perplexity and trouble though a whole religious life. We cannot easily over-estimate the value of a weekly religious newspaper, in the family, as an educator. The value of the paper in our day far exceeds its value in former times. For many years the religious weekly was confined almost exclusively to the discussion of controverted points in theology, notices of revivals, obituaries, and but little besides. In later years, running up to the present, the religious weekly has spread itself out over the whole range of science, philosophy and general literature. The reader of a live, wide-awake paper, in the present day, is better up in all the material that constitutes a well assorted stock of digested and classified information, than was the man or woman of a past generation, who had access to the best private libraries of the land. It will surprise any one, who has not been very observant, to sit down and classify the subjects that are introduced and treated more or less extensively in a single issue of a good weekly. The catalogue will be found to touch history, biography, invention, science, art, physical geography, general literature, etc., etc. The object of the foregoing line of remark and observation is to excite in the public mind a higher appreciation of our weekly papers. There is positively no investment that pays so well as the subscription price to a first-rate religious weekly for family reading.

AN EASY TRANSITION.

The transition from weekly papers to books is easy and natural. Let us then turn to books. What a vast number of books is written, printed, and advertised that finds but a limited sale! Neither author nor publisher is indemnified against financial loss. Again, how many books are bought that are never read by the purchaser! This applies with special emphasis to books hawked around, and sold by subscription. The canvasser is glib of tongue. He has a list of recommendations, generally, from well-known and popular preachers. He discants on the merits of the book; shows the fine pictures; enlarges on the elegance of the paper, type, binding, etc. He parries every attempt to put in a word on the part of the person to whom he offers the book for sale. The price can be paid in monthly installments. Quite as often to get rid of a garrulous canvaser as otherwise, the book is taken. It is laid on the centre table as an ornament, but never read. There is an immense amount of humbuggery in selling books by subscriptions. I do not now remember a single book—I speak not of encyclopedias—that I ever bought from a book canvasser, selling by subscription, that I would not have gladly disposed of for one half its cost, in less than three months. Possibly I might except Dr. Pond's History of the Church of God. For myself I have quit buying any book sold by subscription. So I tell the canvasser as he unstraps his bundle, and begins "to say his piece." It is a good way to save time and money. This is my way. Others can do as they please. But, in turning from newspapers to books, I was thinking of a little bundle that came to me on yesterday by mail, from our Publishing House in Nashville. There were two span-new little books that took my eye at once. The title of the first one I opened was, "Alma's Lamp," by some gifted woman whose pen ought not to be idle. The little story is charmingly told. Young Church members, of both sexes, ought to read it. The style is simple and yet bewitchingly beautiful. It adds another to the new books just now coming from our Publishing House, exactly adapted to Sunday-school library purposes. Only 50 cents per copy. The other book has the title, "Working Together for Good," by the author of "Two Weeks with the Greys." This too is an admirable little book, sold at 60 cents. Like the other it is suited to private reading, and at the same time just the book to be added to the Sunday-school library. It is brim-full of encouragement and comfort for those who are struggling with adverse fortune. I cannot speak too highly of these new books.

ANOTHER TRACTATE.

Our press at Nashville is fruitful in the line of pamphlets or tractates. Here is another with the title; "*What Church shall I join?*" By Rev. C. L. Chilton, of the Alabama Conference. In the main, the author disposes of the public objections to joining the Church in a clear and forcible manner, and gives good advice as to the Church one should join. But, there is one point on which, personally, I disagree with the author. I refer to his argument with the man who says; "I will not join the Church till I am converted." The person so objecting, in my judgment, is right, and the author wrong. This is the fly in the pot of ointment. It may be safe, where there is a probation to Church membership, to advise some, not all, to join on trial, as a seeker of religion; but no one should be received into full fellowship in the Church without conversion, by which I mean being born again. The abrogation of probation, as a condition to membership, contemplated conversion as the scriptural condition of fellowship with the body of believers. The reasoning on this subject in the tractate under notice, as it strikes my mind, is fallacious, sophistical, and unscriptural; and as I believe it to be, un-Methodistic in the Church, *South*. It is worse than a calamity—it is a positive curse—to fill up Church-membership with unconverted persons. It is idle to quote the General Rules on the subject. A *Society* is a different thing from the *Church*. The dancing, card playing and theatre going that prevail in some portions of Southern Methodism is traceable to the fact that numbers are received without conversion. There has been no satisfactory evidence of conversion, "the genuineness of faith," given on examination by the pastor prior to admission. It is full time that this loose-jointed way of receiving members were stopped; and it is no time to circulate tracts, the design of which, in part at least, is to overcome the scruples of an honest man who says; "I will not join the Church till I am converted." I have been a pastor for fifty consecutive years, and I have yet to receive the first person into the Church, who did not give evidence of conversion. I am not going into any controversy with any body, in any of our papers, on the subject. I have no time for that.

Danville, Va., Mar., 1885.

For the Advocate.

Our Texas Correspondence.

BY REV. H. M. DUBOSE.

I congratulate you, Mr. Editor, upon the continued improvement of the RALEIGH CHRISTIAN ADVOCATE. Its well filled columns—filled with fresh, juicy mattter—its neat appearance and generous dimensions have placed it amongst the first and best of our *Advocates*. What a difficult art the editing of a paper must be; and how greatly must the difficulty be increased when the paper to be edited is a religious weekly. The conclusion reached in my own mind, after a somewhat limited observation, is that the danger of becoming dry and vapid through a certain constrained religiousness on the one hand, and that of becoming on the other, too literary, are about equal. In other words, I apprehend the dangers menacing the man in the pulpit are about the same as those menacing the man on the tripod of a religious newspaper. As specimens of what I mean, take in the first instance the ordinary holiness sheets, and, in the second, such papers as the *Christian Union* and the *Independent*. Incomparable weeklies, these latter, but a little too *secular* and *political* to be styled exclusively *religious*. These, understand, are only the views of an uninitiated scribe, and are not meant to be taken either as advice or criticism; but as this is a newspaper era, and one in which the religious newspaper especially flourishes, I suppose every one accustomed, or privileged, to talk in print may express an opinion thereupon.

DECLINE OF INFIDELITY.

One of the most hopeful signs in connection with our work in the Southwest is the evident decline of infidelity in its more brazen forms. A widely circulated daily paper that has been for years the mouthpiece of infidelity in the West has recently excluded from its columns certain communications, the object of which was to perpetuate controversy by radical utterance against Christianity; and this action was taken avowedly in deference to the religious sentiment of the country, every day becoming more and more decided. We hail this as presaging a deepening respect and reverence for the truths of the Bible, which may eventuate in their more general and practical acceptance.

I cannot refrain from remarking in this connection that it is my conviction that this hopeful state of feeling has been brought about by the judicious silence maintained by the Christian community. Infidelity will soon spend itself if left to beat the air. Besides, it usually germinates and flourishes in that status of intellect with which it is impossible to reason; hence the best argument with which to meet its platitudes and generalities is the argument of silence and consistent Christian lives. The fact is that every error in the world, whether appearing in its own proper guise or masquerading in the semblance of truth, is courting opposition and controversy. They have no other means of perpetuating their existence. If we could only prevail on the teachers of religion everywhere to leave Ingersollism and all its kindred "isms" alone, the whole brood would soon die out. The Pauline Epistles preserve a marked silence respecting the organized errors of the Apostle's times, except where they may have insinuated themselves into the young and growing Church; and the charge to the young Bishop of Ephesus is especially to avoid "perverse disputings of men of corrupt minds, and destitute of the truth."

A GREAT NEED.

You will, I trust, pardon me, Mr. Editor, for referring to a matter which I have already mentioned in your paper; but my heart really yearns to see a movement made to meet the need which becomes every day more and more apparent. The need is that of a monthly Magazine of high order in the South. The time has come when such an enterprise should no longer be an experiment. What is needed is a publisher with ample means and large confidence in the scheme, together with a little patience—a willingness to wait the results. I make the assertion that the time has arrived when such an enterprise would abundantly succeed after careful observation. I have not been in a city, village or hamlet East or West of the Mississippi, where there was not exposed for sale in the news stalls one or more of the leading Magazines of the North—the *Century* and the North *American Review* always leading. A recent issue of the former periodical reached the enormous circulation of two hundred thousand copies, and I am prepared to assert that fully one half of the reading matter of said Magazine was the product of Southern pens! We have talent in the South, but it is measurably inactive, because there is no great channel through which it may speak. For this reason, as soon as man acquires repute as a writer, he must either imgrate to New England, or compete at great odds with the literati of that favored section. Let some of our publishers who have faith in the talent and growing taste of their section inaugurate this movement. It must be no experiment—no niggardly attempt to get something out of nothing. It must spring full fledged from the brain, heart and purse of its originator. With this condition it would meet with an enthusiastic acceptance and support.

OUR DEAD.

Texas Methodism has suffered, since the beginning of the New Year, irreparable loss in the death of several of its most gifted and heroic preachers. Chief among these fallen brethren was the Rev. William H. Seat, D. D., a pioneer and a man of remarkable gift, and phenomenal power in the pulpit. In the early days of Methodism in Texas, he stood without an equal in this particular, and many remain to testify to his untiring zeal and godly life, witnessing for the Master. And now to add to these afflictions comes the crushing news of the death of Bishop Parker. We of Texas felt that he was in an emphatic and endearing sense *our* Bishop. His first official acts were performed in our midst and the first two of his three years of Episcopal service were given exclusively to Texas. In fact, he had become the Paul of our Border Work. During the period of his assignment to the district of Texas, he went everywhere, establishing and strengthening our Missionary work amongst the Spanish populations of the border; and his name will always be remembered and tenderly revered amongst those dusky children of the Church. What a marvel of earnestness and consecration is presented in the life of Bishop Parker. From an humble beginning and with few early advantages, he rose to the highest rank of usefulness and distinction; and in the full fruition of his holy and consecrated life, he has been called to an eternal reward. How rapidly the great and good of our Israel are passing over the flood. What shining ranks of princely spirits are marshaling on the other shore! God of our fathers, be praised, it is no uncertain hope in which we rest.

Houston, March 10th, 1885.

For the Advocate.

Division of the N. C. Conference.

DIVIDE OR NOT DIVIDE; THAT IS THE QUESTION.

BY REV. J. T. BAGWELL, D. D.

Whether or not a discussion of the question will accomplish any good, it will give all who desire to do so, an opportunity to express their views, and commit themselves on the subject. This will probably show the trend of sentiment before the meeting of our Conference where decided action is to be had pro or con. I like the spirit which has characterized the writers so far. If some of the arguments have been bad, the temper has been good. We can hold each other to rigid logical account, without asperity. If our heads would be level, our brains must be cool.

The friends of division have advanced, with more or less clearness and cogency, what they seem to think sufficient arguments to show not only the utility and practicablity of, but the necessity for division. Some of the salient points are these: *previous promise to the transferred territory—Conference too large and unwieldy—necessity for too great haste in the transaction of business—want of opportunity to speak—obstreperousness of members—burden of entertainment—expense of travel—the more rapid development of the west.*

I think these pretty well cover the ground traversed by the writers in favor of division. For the sake of perspicuity, I shall take these points up *seriatim*, and number them as I proceed.

1. PREVIOUS PROMISE TO THE TRANSFERRED TERRITORY.

What the character of the promise, by whom made, and by what authority it was made, I do not know; but of two or three things, I am satisfied:

First. The transferred preachers, as a rule, have fared thus far as well as they could have done in their own Conference—have had as many honors and as good appointments. If so, they have no right to complain.

Second. The type of Methodism—and of Christianity as well—in the transferred territory, so far as I know it, has vastly improved since the transfer; a fact that even many of the laymen have recognized and confessed. If so, the people ought to rejoice that they have been brought under a different administration and are being assimilated to the old N. C. type.

I am not now criticising men or methods, but stating a fact that has been noted by every preacher who has served both classes of territory.

Third. The laymen so far as I know them in the transferred territory—and the laymen so far as I know them all over the State—not only do not desire a division, but are earnestly opposed to it. I do not know a man, woman or child in the Charlotte District in favor of division; since coming to Winston, every layman whom I have heard mention the subject, has expressed the earnest hope that the Conference will not divide.

2. TOO LARGE AND UNWIELDY.

This is a reflection either upon the ability of the presiding officer or upon the character of the body, or both. If this be the case, it applies as well in the government of a smaller body. If the presiding officer is inefficient, and the body of men composing the Conference is untractable, the decrease of the size of the body will improve neither. The *esprit de corp* of an army will depend upon the *esprit de corp* of each regiment and company, and further, upon each soldier. Surely no one will seriously argue that a Bishop of moderate executive ability cannot manage the movement of two or three hundred orderly men—men who claim to be Christian gentlemen It ought not to require the special qualities and spirit of a martinet to do that.

If it is argued that the fault is in the method, then the same method would be employed by a smaller body. As a rule, the persons who complain most of government, are themselves hardest to govern.

4. NECESSITY FOR TOO GREAT HASTE IN THE TRANSACTION OF BUSINESS.

This might have some weight if an Annual Conference were a legislative body, called upon at each session to review our system with the view of reconstructing old, or making new machinery. Such revisions and re-adjustments would require much time and slow and careful deliberation. But, where it is chiefly year by year the repetition of routine business that every intelligent preacher and layman perfectly understands before meeting, what is the necessity for such prolonged sessions? We could transact all legitimate business of an Annual Conference in one week if the body were twice as large as it is.

The trouble is not haste, but *waste*—unnecessary waste of time either by exhaustive talking upon plain and simple things, or by transacting business that does not necessarily belong to an Annual Conference. It requires comparatively little time to ask and answer questions marked, 1, 2 and 3, if men mean business. If they mean pleasure or buncombe, then the case is different.

4. WANT OF OPPORTUNITY TO SPEAK.

This is adduced as a very powerful argument. Pray, brother, where is the necessity for speech making? You certainly have lost sight of our beautiful democratic (?) economy. Don't you know that nearly all the business requiring speech-making is done in the Bishop's Council? What little is left, is done in the Committee rooms. Making of Missions, making or changing the boundaries of circuits and districts—more important than almost anything else done, and about which neither preachers nor people have anything to do though they are more directly concerned—discussing the qualifications or disqualifications of all men, but themselves, making appointments—all are done outside of the main body.

The educational matters of the Conference used to evoke some discussion; but they are now so adjusted—as they should be—so that the Conference has little to do with them. Nothing in fact, but mere formal action. What is left of formal business is so matured by Committees that little is to be done, but read and adopt their reports. The recommendation and admission of candidates is almost exclusively by the P. Elders, the Conference knowing and seeming to care very little about it. Now, if the above is true, my loquacious brother, what is there to speak about that you so sigh for an opportunity to give expression to your burning eloquence?

Besides, people should learn by observation and some already by experience, that too much speaking does not contribute either to the popularity or influence of the man so frequently exercising his special gift.

5. TOO MUCH NOISE AND CONFUSION IN AN OVERCROWDED CONFERENCE.

This is urged as a reason for division. Compared with other bodies, we are remarkably tranquil. The writers are unintentionally guilty of very great exaggeration upon this point. While there is more noise than suits the placidity desired by a nervous man excited unduly by Conference viands, Conference smoking, and late hours, it is not attributable to its size so much as to other matters that would also be attendant upon a smaller body. The confusion of a Conference room is due to several things, some of which might easily be obviated, others would be harder to control. It is due in part to distributing blanks, papers, etc., preparing reports—in doing which, sometimes a preacher has to change his seat to consult his P. E., or some layman about some unfinished matter germane to the report and necessary to its completion—making reports financial and statistical. To attend to these matters during Conference hours, requires considerable movement on the Conference floor. Sometimes a preacher is button-holed by a layman who wishes to have a talk with him in the vestibule. (I hope the *vice versa* retort cannot be given by a layman.) The members of Committees must sometimes consult a little before a meeting. It may be replied that these matters could be transacted in the interim of sessions if the body were smaller. So it could now if we would try. Tardiness is the principal cause. But does not any person know that if a preacher is slow in making his reports in a large body, he will be equally so in a smaller? The size of the body will not accelerate the movement of a slow coach. Another source of confusion in the Conference room is social intercourse—chiefly between preachers and old friends whom they there meet. But this would be the same under any other set of circumstances. It is the necessary outcome of the social life of preachers and people.

But even these do not distract or obstruct business so much as the fact that so many preachers stand outside of the Conference room and talk and smoke cigars instead of being in their places and giving attention to what is being done. This is the principal reason so many "do not know what motion is before the house," and what the action of the Conference is. They are not likely to hear through intervening walls. But is the Conference to be blamed for the inattention and therefore ignorance of such men? Would it be better in a smaller body? Does not every one know that it is even worse at a District Conference than an Annual? Sessions are delayed because it is often difficult to get men in the house. Size has nothing to do with it.

6. BURDEN OF ENTERTAINMENT.

This is specially stressed by the friends of division. This ought to be considered from two points of view, the abstract and the concrete. As a matter of fact abstractly considered, there are twelve towns and cities where Conferences have been handsomely entertained, and where they would like to have the opportunity and enjoy the pleasure again.

This would require twelve years for the wheel to revolve, supposing the alternations to be regular. But some of the larger places desire it oftener, which relieves the others of the supposed burden. *Pari passu* with the growth of the towns is the improvement and enlargement of Church buildings so as better to meet all the demands of a growing Conference.

I suppose few of the stations where Conference is held have a less number of members than the number of members of Conference. Some considerably more—embraced in two Churches. The average entertainment of each member, even if the numbers were about equal during the twelve years, could be easily calculated. The curious manipulator of figures could

(CONTINUED ON THIRD PAGE.)

Raleigh Christian Advocate

RALEIGH, N. C. - - - MAR. 25, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(*To editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.*)

Our Premium Offers.

As an inducement to persons to work to increase our subscription list, I offer the following Premiums:

1. To any person sending me 10 new subscribers for 1 year with the cash, $20.00, any time between this and the 15th day of June, 1885, I wil send a "Waterbury Watch" and nickle plated chain. This is a cheap watch, made of nickel plate, looks well and keeps good time. They are used by several persons in this city, and by persons all over the country, and give general satisfaction. The watch will be sent promptly and is a good time keeper.

2nd. To any person sending me 20 new subscribers for one year with the cash, $40.00, between this and the 15th of June, 1885, I will send a complete set of Jameison, Brown & Fausette's Commentary, in four volumes, bound in library style. The retail price of this work is $11.00. It is an excellent commentary on the whole Bible, and the very thing for itinerant preachers. A number of our ministers already have it, and all of them ought to put it in their libraries. Here is a good chance to get it.

REMEMBER

1. That the cash must accompany the name of each subscriber and not be charged on accounts.

2d. The full number of subscribers must be sent between this time and the 15th day of June. At that time the premiums will be withdrawn.

3d. Six and three month subscriptions will not be counted. Each one must be for one year with the cash, $2.00 each, paid in advance.

4th. New subscribers only will be counted. Renewals for names already on our books will not be counted.

Parties intending to try for the premiums offered will please notify us when subscriptions are sent, so we may keep correct account for them.

Funeral of Rev. B. C. Phillips.

The funeral services of Rev. B. C. Phillips were conducted by Revs. W. C. Norman and J. T. Harris, of our Conference. Rev. L. Branson, a local minister of our Church; Rev. J. E. Gay, of our Conference; Rev. Mr. Darnell, of the Presbyterian Church, and Rev. C. Durham of the Baptist Church, participated in the services. A very large congregation attended and the procession was said to be one of the largest ever seen in Durham. The large Church was crowded, and the deep, genuine sorrow was great. The whole community seemed to feel greatly afflicted. No man had ever taken such a hold upon the affections of a people in so short a time as had Bro. Phillips. Though he had been in their midst but a short time, yet he had firmly entrenched himself in their affections and had indellibly impressed himself upon them as a preacher of the highest and best order.

The funeral was held in the Methodist Church in Durham. Upon the rostrum sat eight ministers representing three denominations, Rev. Mr. Darnell, pastor of the Presbyterian Church, Durham; Rev. Mr. Huske, rector St. Phillips Episcopal church; Rev. C. Durham, pastor of Baptist church, and Revs. Norman, Harris, Gay and Johns of the Methodist Conference, and Rev. L. Branson, Raleigh. On the wall in the rear of the rostrum were the words, "Asleep in Jesus" in large black letters, enclosed in large shields of mourning. The church throughout was heavily draped in mourning and in the vestibule was the little word "Gone." The remains were borne into the church by the pall bearers, Mr. J. W. Gattis, Jno. B. Walker, E. J. Parrish, U. M. Wahab, Jas. H. Southgate and S. R. Perry. As they moved down the aisle the Rev. W. C. Norman, pastor of the Edenton Street Methodist church, Raleigh, read the words of scripture. After a most beautiful voluntary by the choir, Rev. Mr. Gay, of the Hillsboro station, read a scripture selection as given in the burial service. Rev. W. C. Norman offered prayer. In place of the funeral sermon, as by pre-arrangement, to be delivered by W. C. Norman, eulogies upon the life and character of this good man who had passed away were delivered by Revs. W. C. Norman, C. Durham and Mr. Darnell. He was buried in the town cemetery of Durham in a lot specially set apart for the burial of ministers and their families, where a suitable mounment will be erected to mark the spot.

Bro. Phillips died of pneumonia. He had been sick awhile but was getting some better when he had a chill and relapsed. He suffered greatly and at one time his suffering was so intense that he exclaimed: "Let the messenger come—he must come." After he had the chill above referred to, he became very happy and rejoiced greatly in a Savior's love. He was a pure, good man—one of the most candid, transparent men we ever knew. He was a man of frail constitution, with a fine mind and a magnificent character. Those who knew him best loved and appreciated him most. He was a warm personal friend to this paper and its editor, and we mourn his death, and would have mingled our tears with those who stood at his new-made grave had we been permitted to do so.

One of his life-long friends will prepare a suitable sketch of his life, and a tribute to his worth and precious memory, for these columns.

Dying Gloriously.

One of Mr. Wesley's local preachers, named Joseph Guilford, died in a singularly glorious manner. The day before his death he crept out of bed and prayed with such earnestness that his wife, fearing its effects, begged him to desist.

"Let me alone," he replied. "I never had such sweet communion with Jesus before. I see the heavens opened, and I shall soon join that glorious company above."

After a night mostly spent in rapturous prayer and praise, he rose in the morning, ate a good breakfast, repeated several verses of a hymn, and leaning on his wife's shoulder, walked across the room. Suddenly he exclaimed, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death."

In the same instant, without sigh or groan, his spirit fled to the throne of his Lord. The absolute reality of invisible things to the faith of this dying man was typical of the faith of very many early Methodists. To them the following lines of Charles Wesley were not mere sentiment, but the expression of their actual experience:

"My prayer hath power with God; the grace
Unspeakable I now receive;
Through faith I see Thee face to face;
I see Thee face to face and live!
In vain I have not wept and strove—
Thy nature and Thy name is love."

Such experience as this, on the part of the Church, is the true antidote to the materialistic skepticism of our times. Oh, that Heaven would bestow it abundantly on modern Methodists and on all the Churches in the land!

The above clipping is from *Zion's Herald*. What a rich legacy has been left to the church and the world by the dying testimony of the early christians! The triumphs of faith, as illustrated in the death of our fathers and mothers, has done much to confirm believers in the faith, and to silence skepticism.

We know, from experience, that editors of our religious papers have much trouble in managing the obituary column to please the friends of the deceased and those who write of their lives and death. But this column is worth more to the church than many, we fear, think. We always turn with mournful pleasure to this department of every religions paper we read to see how our people die. And we never read of their sufferings and triumphs without spiritual profit. No good man can read a simple and faithful account of the last hours of a good man or woman without saying:—"Let me die the death of the righteous, and let my last end be like his."

Our life is compared to a weaver's shuttle; a flower that fadeth; a passing breeze, we come and go, and are forgotten in the tide of years. We look around and see our own friends dropping beneath its waves; now a father, next a mother, then a brother or a friend; all gone like a Summer dream. Amid the busy duties of life we look forward with hope towards the future, and plan for days of happiness, but ere they are realized, death steals in and a loved one is carried from our home. A chair is vacant, a sweet voice is silent, plans for the future blasted; instead of joy, darkness fills the home; instead of bridal robes, the sables of grief; instead of congratulation, we stand with hushed awe in the presence of death. Amid this bitter experience the enemy often makes the heaviest assaults upon our faith. But with the shouts of triumph which fell from the precious lips of our dying loved ones ringing in our ears, we laugh him to scorn, and in the language of the suffering man of Uz, we say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

We give the dying testimony of George Shadford, one of Mr. Wesley's preachers sent over to America. After a long life of eminent usefulness, he was informed by his physician that the disease under which he was then suffering would prove fatal, he broke out in rapture, exclaiming, "Glory to God." While he lay in view of an eternal world, and was asked if all was clear before him, he replied: "I bless God it is;" and added, "Victory, victory, through the blood of the Lamb!"

The church and the world still need this kind of testimony. In the language of *Zion's Herald*, we say, oh, that heaven would bestow it abundantly on modern Methodists and on all the churches in the land!

The one who is true to duty in an humble sphere may expect to reach a more exalted one. Being a good Mayor made Grover Cleveland President. B.

Value of the Bible.

Did it not find Ireland in the fourth century without even an alphabet and in four hundred years make Erin famous for men of learning? Did it not find England, at the date of the conversion of Hengist and Horsa, the home of savage warriors, and then pilot her along the channels of her subsequent greatness? Did not Victoria say to an African prince investigating the foundations of England's glory. "The Bible is the secret of my country's greatness?" Christianity has given the world its schools, colleges and universities. With but few exceptions, the men whose names are immortal in authorship, have reverenced the Bible. The libraries of the world groan under the literary works of Christian men. The antagonists of the Bible, who have been moderately conspicuous for knowledge, are comparatively few in number. Their works would hardly fill a cabinet book case. Their volumes lie as untouched on the shelves of the world's literary museums as the bones of the catacombs. To count the men of learning, the plume of whose glory has been their faith in Christ and the Bible, would tax an angel's patience. It is in those countries where the Bible is studied that art, science and learning make recognized progress. Its combination of human excellencies points to its divine character and origin, as the absolute perfection of Christ's humanity, is an evidence of His divinity.

But the Bible is first and last a book of religion. It presents the only true, universal, and absolute religion of God, both in its preparatory process or growth under the dispensation of the law and the promise, and in its completion under the dispensation of the gospel, a religion which is intended ultimately to absorb all the other religions of the world. It speaks to us as immortal beings on the highest, noblest, and most important themes which can challenge our attention, and with an authority that is absolutely irresistible and overwhelming. It can instruct, edify, warn, terrify, appease, cheer, and encourage as no other book. It seizes man in the hidden depths of his intellectual and moral constitution, and goes to the quick of the soul, to that mysterious point where it is connected with the unseen world and with the great Father of spirits. It acts like an all-penetrating and all-transforming leaven upon every faculty of the mind and every emotion of the heart. It enriches the memory; it elevates the reason; it enlivens the imagination; it directs the judgment; it moves the affections; it controls the passions; it quickens the conscience; it strengthens the will; it kindles the sacred flame of faith, hope, and charity; it purifies, ennobles, sanctifies the *whole* man, and brings him into living union with God. It cannot only enlighten, reform and improve, but regenerate and create anew, and produce effects which lie far beyond the power of human genius. It has light for the blind, strength for the weak, food for the hungry, and drink for the thirsty; it has a counsel in precept or example for every relation in life, a comfort for every sorrow, a balm for every wound. Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more and more in proportion as we use it. Like the diamond, it casts its lustre in every direction; like a torch, the more it is shaken, the more it shines; like a healing herb, the harder it is pressed, the sweeter is its fragrance.

What an unspeakable blessing, that this inexhaustible treasure of divine truth and comfort is now accessible, without material alteration, to almost every nation on earth in its own tongue. H.

Paragraphic Personals.

— We gave Bro. Bain the title of "Dr." last week, at least the printer did. Well, he is as *good* as a D. D.

— Rev. G. B. Perry, of the Smithfield circuit, was in the city last week and remembered the ADVOCATE with a pleasant visit and a batch of renewals.

— Mr. Blaine paid a visit of courtesy to the President on the 13th. The call lasted from twenty to thirty minutes, and only matters of general interest were discussed.

— Ex-President Arthur will probably sail in July for Europe, as he has hinted to various acquaintances. He will make a Summer tour, remaining in England for some weeks before crossing the Channel.

-- Messrs. L. Prang & Co., Art Publishers of New York city, will accept our thanks for some very handsome Easter Cards. They were beautiful designs and very neat and handsome.

— Hon. W. M. Robbins was one of the pleasant visitors in our office last week. It always gives us pleasure to shake the hand and hear the voice of this loyal Methodist and eminent citizen of Western Carolina.

— Memorial services of the late Rev. B. C. Phillips were held at Person St. Church last Sabbath night, conducted by Rev. W. L. Cunninggim, the pastor, and participated in by several ministers and laymen of the city.

— Rev. J. S. Nelson, P. E. of the Warrenton District, passed through the city last Wednesday, returning from a visit to his mother and to a sick son. He was in fine spirits and in good health. We enjoyed a call from and pleasant chat with him.

— Rev. Dr. C. F. Deems is in the city, the guest of Rev. W. C. Norman. He is cordially greeted and warmly welcomed by many old friends in the city. We are looking forward with great pleasure to his lecture this (Tuesday) evening.

— Mr. Roger A. Kingsbury, a son of Mr. T. B. Kingsbury, of the Wilmington *Star*, was elected bookkeeper to the N. C. Penitentiary last week by the new Board of Directors. Mr. Kingsbury comes to this position of trust with most creditable recommendations as to his superior qualifications for its duties and responsibilities.

— One of his best preachers writes us that Presiding Elder Sharpe "has started out well, notwithstanding the unusually severe winter. He is making a fine impression all around his district." This is just what those who knew Bro. Sharpe well expected. The wisdom of Bishop Parker is being clearly vindicated by the work of the three new presiding elders he made.

-- Dr. J. W. McGee, of Raleigh, was re-elected Surgeon to the North Carolina State Penitentiary last week by the new Board of Directors. The Doctor is an official member of Edenton St. Church of this city, is a devoted Methodist, an excellent citizen, a splendid physician, and fills the place to which he has been re-elected with great credit to himself and with entire satisfaction to the officers and directors of the Penitentiary.

— Rev. Dr. W. S. Black has been confined to his room now for more than two weeks by a severe case of catarrhal fever and cold. He has not been well enough to fill his appointments for the past two Sabbaths. At this writing he has improved and hopes to be well enough to enter upon his work the last of this week. His many warm friends will heartily join us in the wish that his expectations may be realized, and that he may soon be restored to his usual good health.

— E. R. Stamps, Esq., of the law firm of Gray & Stamps, of this city, was re-elected Chairman of the Board of Directors of the State Penitentiary last week. Capt. Stamps has filled this position for eight years past with great credit to himself and profit to the State; and his unanimous re-election was a compliment and endorsement by the new Board, which he richly deserves. We congratulate the State that such important interests are in the hands of such a competent, worthy, good man.

Baltimore Conference Items.

We glean the following items from the Baltimore *Episcopal Methodist* in reference to the Baltimore Conference which met in its one hundred and first session in Salem, Va., on the 10th of March:

Bishop Parker, who was to have presided, having died recently, no Bishop was present at the hour of opening. The chair which was to have been occupied by Bishop Parker was draped in mourning. Secretary Martin called the roll, and a large number of preachers and lay men answered to their names. A telegram was read from Bishop Granbery, stating that he could not reach Salem before night. The Conference then went into an election for presiding officer pro. tem. On the third ballot, Rev. Dr. Samuel Rodgers was declared elected. Bishop Granbery arrived that night and presided thereafter over the Conference.

Drs. McFerrin, Young, Wiley, Fitzgerald, Morton, Bennett, Lafferty and Rev. W. C. Dunlap were among the visitors present.

Dr. Young stated that the Board at Nashville was in debt $47.000, and it was reported that the Baltimore Conference had raised for Foreign Missions, $10,639; for Domestic Missions, $2,620.50; by the Woman's Missionary Society, $4,007.04, and special Centenary contributions $1,611, making a total of $18,877.54 for the year by that Conference.

A LITTLE HITCH.

Dr. Young then commenced, as he did last year, to single out Sunday-schools which had done exceptionally well, as to raising money, and to ask the pastors of churches to which such schools belonged to explain what course was pursued by them. He had not proceeded far when it became evident that much dissatisfaction prevailed in the Conference. Rev. J. S. Gardner, presiding elder of Washington district, called a halt, and said in a positive manner to Dr. Young that he did not like that procedure. It was done last year, and gave a great deal of dissatisfaction. Mr. Jesse B. Wilson, a layman, of Washington, D. C., said such a way was very unjust. The money standard was not the standard of a good Sunday-school. They did not intend to flaunt their school at Washington around in any such way.

Dr. Young said that he had not called for such a list of schools. The treasurer, Mr. Shipley, had made out the list of his own accord.

Mr. Shipley: "I did it because you desired me to make out such a list as you had asked for last year." [Laughter and applause.]

Dr. Young said if this is not proper he did not know what missionary day was for.

Rev. Mr. Hutchinson: "We don't like that way."

Rev. Mr. Gardener: "No, we don't."

Dr. Young: "I am very sorry if it is not agreeable."

Bishop Granbery suggested the best way to put all parties straight was to take up a good missionary collection. A collection was taken, and thus ended missionary day services, and the Conference adjourned until Monday.

ANOTHER HITCH.

The report of the publishing committee recommended that the preachers canvass their circuits for the *Baltimore Episcopal Methodist*. Rev. Collins Denny said that he did not think that God had called him to canvass for anything. He was not opposed to the putting *The Methodist* in the hands of all their people, but he was not wiling to be held up as having broken his pledges, and had not done what he had bound himself to do. There were other brethern, he said, of the same opinion.

Rev. Wm. K. Boyle, editor of the *Episcopal Methodist*, said that if the work in which he was engaged was worthy, say so; if not say so, and he would hand it over to other hands, if anybody is willing to receive it. He took the paper when its financial condition was such as only stoppage and failure seemed certain. The report was laid on the table, to come up afterwards. The conference had not adjourned when this report closed, so that the final action will be reported next week.

PERSONAL MATTERS.

Bishop Granbery, in the call of the Districts to pass upon the character of the effective elders, when the name of a Presiding Elders was called, made a new departure from that followed by Bishops generally in making a careful inquiry as to what the Presiding Elder had done personally during the year; how much visiting and pastoral work he did outside his duties in attending quarterly meetings. These queries seemed to please the preachers, who heretofore have had to do all the answering as to work done, etc. The Bishop also made careful inquiry of the preachers as to how often they preached; social meetings held, such as prayer and class-meetings; how the people attended; condition of the Sunday schools; and especially as to the health and usefulness of the supernumerary and superannuated preachers.

Rev. T. E. Carson, presiding elder, submitted a communication received from Rev. J. T. Wightman, in which he stated that circumstances beyond his control, arising chiefly from domestic afflictions, have led him to determine to reside in Baltimore. "I had hoped," he said, "to be active in the itinerancy, but find it impossible and I must, therefore, ask to be permitted to withdraw." Upon motion the withdrawal was accepted. Bro. Wightman has accepted the pastorate of an Independent Methodist church in Baltimore.

Dr. Morton reported that there has been contributed in eleven months by the churches for church extension a total of $60,160; churches helped, 184, in six States, two Territories and the District of Columbia. The Virginia Conference, he said, paid more money to the society than any other Conference yet reported.

Dr. McFerrin reported that the Book Concern at Nashville was on a sound basis. The debt of $356,000 had been reduced to about $130,000. Seventy-five thousand dollars have been spent in machinery.

Short Items of Special Interest.

— We regret that we had to put Dr. Bagwell's article on Division on two different pages. The first part will be found on our first page, and the last part on our third page of this issue.

— The Massachusetts Legislature has passed a bill requiring all places where liquor is sold to close by eleven o'clock at night. This seems a very mild measure, yet the liquor interest strenuously opposed it. If enforced it will aid the police in keeping order.

— The Appointments of the Central Mexican Mission have been sent us. Bishop Keener presided. Dr. Patterson is the Superintendent. There are seven presiding elder's districts and fifty-two stations and circuits, ten of which are left to be supplied; so that there are forty-nine preachers appointed, counting the P. Es. This work seems to be growing and succeeding rapidly.

— A Baltimore correspondent of the Reidsville *Weekly* says: "It was related to me that urgent pressure was brought on President Cleveland to appoint the Hon. Phil Thompson, of Kentucky, Commissioner of Internal Revenue. Mr. Cleveland patiently heard the delegation through, and then inquired if Mr. Thompson was not the man who killed another in a duel in Kentucky. He was told it was so. "Then, gentlemen," said he, "I can not appoint him." Good, if true.

For the Advocate.

Division of the N. C. Conference.

DIVIDE OR NOT DIVIDE; THAT IS THE QUESTION.

BY REV. J. T. BAGWELL, D. D.

[Continued from first page.]

almost tell how many biscuits and chickens, or what part of a chicken, each member would have to furnish in order to entertain a Conference once in twelve years. The cost would be soinsignificam as to be unworthy to talk about. The truth is, church members would absolutely complain if they did not have more of a preacher's company than that. But when we consider the matter concretely and take into account the actual and substantial benefits a Conference confers upon a community and upon the Methodist Church there in particular, then, it is not only not a matter of real expense, but is one of positive enjoyment. This could easily be elaborated and demonstrated.

7. TRAVELING EXPENSES TO AND FROM CONFERENCE.

This is the only argument that really has weight enough to be considered, and it will be greatly modified by a little thought. First, extreme removals are not common, just sufficient to have a little peg to hang an attenuated argument upon.

Second, R. R. facilities are such that transit is both pleasant and rapid, relieving of the tedium and exposure of former travel.

Third, Every minister, especially, can always travel on reduced fare. If the R. R. makes no special reduction for the occasion—which it usually does—every preacher, simply by asking, can get a minister's certificate which will entitle him to travel any where on the road and at any time at from two to two and a half cents per mile.

Fourth, The pleasure and profit, intellectual, social and spiritual, are worth more to him as a refreshing stimulus than all the cost of the trip. Viewed from this point, I would be unwilling to miss our annual gathering if the cost were twice what it is. A man cannot estimate such enjoyments by dollars and cents. They are worth more to him than money. If they are not, it is his own fault.

Fifth, The majority of preachers that I know, spend more money on tobacco during the year than would buy a ticket to the Conference. Let every one who uses it make the calculation. The consumers of the weed could buy their own tickets and then pay for those of their brethren who do not use it, have a good sum left to make up the deficiency on missions at Conference, and then feel better and live ten years longer besides. As long as men incur needless expense, they should not complain of needful expense.

8. THE MORE SUCCESSFUL AND RAPID DEVELOPMENT OF WESTERN NORTH CAROLINA.

This is the last point I will notice. On what ground they build this assumption I do not know. In the first place, the cost of entertainment would be greater. There are five places in what would be the West that can entertain it. If the alternation were regular, each would have to entertain every five years, if not regular—and it never is—some of the larger places would have to bear the burden every two or three years. Would they be willing? But they say it will be smaller. That would not make it lighter on the Methodist population. Add to 150 preachers and delegates, and then as suggested by Bro. Jenkins, the W. M. S., Juvenile M. S. and a large number of visitors, and it is not likely that a place would ask for it every two or three years.

It may be imagined—though I do not see how—that the division will enhance the material wealth of Western North Carolina. If so that philosopher's stone should have been applied to Western crags long ago. But if Bro. Floyd is right that the 'West has the brains and the East money,' then a divorce seems the most impracticable thing imaginable, if the subject is material development. Western brains need Eastern money, and therefore we ought not to divide, it would seem to me would be the better argument from his premise.

Is it claimed that the West will get a better class of preachers by division? I think not. If not, how can the same class of men do so much better work if belonging to a smaller Conference? What intellectual, spiritual or physical transformation will be so suddenly effected which they have not yet experienced? What new abilities will be conferred? Do they expect to grow by increasing the number of districts and dividing and multiplying circuits and little stations?

Much complaint is already heard about the unnecessary multiplying of districts—a complaint which is well-grounded. Every new district imposes an additional expense of from one thousand to twelve-hundred dollars upon the people. People complain of it now and will rebel against it if the policy is pursued much farther. The General Conference at Atlanta in 1878, changed the law so as to allow a district to have as many as twelve appointments, in order to prevent the very thing we are doing, and thereby hush the clamors against the office. Yet, this seems to be the hope of some of the friends of division. Much depends upon the topography of a given territory, and upon the character of the people whether division and reduction of limits would be profitable. Few of the circuits included in the Western territory, so far as I know them, would admit of division now. If divided with their present conception of ministerial support, they would drive the preachers to secular employment for a living.

Finally, is the Western territory able to cultivate its own missionary ground? I think not. The larger per cent. of money raised for missions comes from what would be the Eastern Conference. The West cannot be developed without money. Who is to pay it? If a Western Conference should be formed, it is only a question of time when all the Western region of the State would be included in it. Most of that is mission ground. Is the West ready to undertake it? I think not.

Now, Mr. Editor, I have tried to review and answer the principle arguments for division. With that I close this paper. In another, by your permission, I hope to show positively why we should not divide.

Winston, N. C., Mar. 13th, 1885.

For the Advocate.

From Greensboro District.

MY DEAR BROTHER:—I have almost completed the first round on my new District. I have been able to meet every appointment and conduct every service—including Love Feasts at most of the Quarterly Meetings.

The kindly greetings from preachers and other friends, have been really refreshing and encourages me to try the harder through grace to meet the expectations in every way. The pastors are all at their posts, in good health and fully alive to their responsibilities. All things considered, the attendance of officials has been good. The assessments for the pastors in general have been increased, a generous, active, earnest spirit seems to be general. Madison, your first charge, has much to encourage. We had almost a model Quarterly Meeting and Love Feast Friday night, well attended and a good spirit prevailed. Saturday morning every place of business was closed and everybody went to church that could; the attendance of officials was extraordinary. They paid the P. E. 25 per cent. of salary and slightly above that amount to P. C. Sunday was one of the most enjoyable days of my ministry, many hearts were filled with the divine presence. To God be all the praise. There is much planning here and in most of the charges for improvement in church buildings, and parsonages. Winston paid P. E. and pastor up to date. They are going forward bravely with their new church, and hope to worship in it late in May or early in June. We shall claim your presence at the District Conference, embracing the 1st Sunday in August.

Rev. J. M. Hunt, who was left without work at our late Conference, will spend the balance of the year as District Colporteur, circulating our books and papers and giving any help that the pastors may need and that may be arranged for. His address will be Kernersville. We hope for good results from this supplemental work, through the practical co-operation of pastors and laymen. He can furnish books on as good terms as any one else. I am anxious to see Bishop McTyiere's History on Methodism well circulated. While it gives more information of its kind than can be found in the same space anywhere else, its spirit encourages the best type of piety, the heroic, self-sacrificing, aggressive life, which only can conquer the world for Christ. No uninspired book has been of greater service to me spiritually. My wife, who has joined me in reading it, has the same estimate of the book. We thank God for the grace which enabled our good Bishop to give it just as it is to the church.

J. A. CUNNINGGIM.

For the Advocate.

Writing From Wilkes.

MR. EDITOR:—As I have seen nothing in the ADVOCATE for some time from the Wilkes circuit, I thought I would write you a few items from this, one of our circuits in the "land of the sky." Bro. York, our minister, has not been able to attend to his work near all the time this winter. He has been confined to his room a good portion of the time with a very bad throat disease; I am glad, however, to inform you that he is improving, and I trust that ere long he will be able to go to work vigorously in the cause of the Master. Our people, so far as they have become acquainted with him like him very much.

Our first Quarterly Conference for this year will be held at Beulah embracing the third Sabbath in this month. I notice that you have published it in the Advocate to be held at Wilkesboro instead of Beulah. We are anticipating a good time at our Quarterly Conference, it is especially hoped by all that we will have fine weather for the occasion so there will be a large attendance. The weather has been so extremely bad this winter that the attendance at church has usually been quite small. Generally our churches are very well attended when the weather is good.

For many years the Wilkes circuit has been far behind financially, but I suppose that in proportion to her wealth she has done very well. I sincerely hope that we will be able to do better in this respect in the future than we have in the past. We look forward for the Wilkes circuit yet to make a bright and shining star in Methodism. We trust that in the future we will be able to raise our assessments for all purposes.

Our county needs more Methodism in her borders. We need the gospel expounded in its purity and simplicity so that all the people may understand it.

I am informed by a colporteur of the A. B. S. that occasionally in the backwoods sections of our county he finds grown men who actually don't know what a Bible is. This, I admit, is not speaking well of Wilkes, I simply mention it to show what actual need there is for Christian work in even this land of Bibles. To do justice to our Church and the ministers who have labored with us in the past, I will say that this depravity is in those sections of the county where the Hard Shell (and hard shell they are too) Baptists, only preach. Wherever they preach we find the people prejudiced against all denominations. Methodism ought to be preached in every section of the county. Trusting to have the prayers of all God's people for the better enlightening of some sections of our county, I close by saying that I welcome no paper more than I do the Raleigh Christian Advocate, may its circulation grow larger and larger, for certainly it is doing a great and noble work for our Church. Long may it prosper.

A WILKESBORO METHODIST.

W. M. Society of Durham.

MR. EDITOR:—In the Raleigh ADVOCATE of Feb. 25th we find a copy of a letter from Mrs. S. A. Parker, of Soochow, China, to our Durham Auxiliary, in which she mentions a previous letter of hers to us, and states that she has received no reply thereto, though we had promptly replied, and on receipt of this last, we wrote immediately again, thanking her for having made such a promising selection for our sustenance, hopes and prayers whom we had decided to call Lucy Cunninggim. We write this in order that the public may see that we are not indifferent to our missionary girl. We think, to judge from a one-sided correspondence, it would reflect apparent indifference on us, and do not feel willing to bear such an unjust reputation. When our letter from Mrs Parker was forwarded to our Cor. Sec. we thought it was only to be enrolled upon the minutes, or we would have explained matters at that time. Thinking it was not out of date for publication, having been written March 22nd 1884.

We are glad to report our Auxiliary in a prosperous condition, under the efficient management of Miss M. E. Carter, our President.

Last Sabbath we organized a Juvenile Society of 52 members, with an interesting class of officers, under the management of Mrs. J. S. Lockhart.

Our financial report for last year was $149.10, and this year we hope to have considerably more, as we are collecting a Centenery offering. We have already $27.00 paid in for this last purpose. We continue to keep up our three scholarships in the Soochow school, one sustained by the Society as above stated, and another by Mrs. J. S. Carr, called Lida Ruth Carr, and the third by Mr. H. N. Snow, called Hattie Snow. We have had letters from Mrs. S. A. Parker, in which she minutely discribed each of the three girls, whom she has selected as the beneficiaries of our Durham scholarships.

We were much pleased with this introduction to our proteges, and our Corresponding Secretary responded to the same, in the name of our Society, sending best wishes, and an expression of some of our many bright anticipations, entertained in regard to them. We feel that it is "as bread cast upon the water," and after many days we shall find it again; hoping that it shall be leavened with the bread of life, which shall eventually feed all nations, and moistened with the dews of heaven, shall be perpetually condensed in all the faithful efforts of God's children, until strengthen, increased and exceedingly multiplied, this influence shall flow as a mighty river from the throne of God, the perennial fountain of life from which all nations of the earth may drink, be filled and live forever

MRS. T. G. COZART, Cor. Sec.

Sunday-School Celebration.

SYNOPSIS OF THE PROPOSED PROCEEDINGS.

By your permission I will lay before your readers a synopsis of the proposed proceedings of our annual Sunday-school celebration.

The object of these meetings is to arouse and keep alive an interest in Sunday-school work, secure as large attendance as possible from those in our midst and incite our neighbors to the same worthy endeavor, and so secure whatever blessings may be imparted by Sunday-schools, especially in studying the Holy Scriptures.

This programme shall be modified as convenience may necessitate.

1. Song—by school in concert.
2. Prayer.
3. Song—by schools in concert.
4. Roll call of officers and teachers of several schools.
5. Roll call of school in full.
6. Recitations, speeches, dialogues, songs by the several schools.
7. Reports from Superintendents. These reports shall embrace (1) number on roll, (2) average attendance, (3) roll of honor—to embrace those who have never failed to attend during the year. (4) number of contestants for prizes, (5) number of verses of Scripture memorized by individuals, (6) total number memorized by his school, (7) amount of contributions for the year.
8. Singing—By schools in concert.
9. Sunday-school address by W. G. Burkhead, Esq. of Goldsboro.

Speeches by other distinguished visitors.

10. Distribution of prizes as follows, (1) Sunday-school Record book good to preserve weekly proceedings of Sunday-school for four or five years together with any remarks—who preached, visitors, &c., &c.,—to be given to the school whose general report shall be the best, said report to include (a) largest roll of honor, (b) best average attendance, (c) greatest number of pupils contending for prizes, (d) largest number verses of Scripture memorized, (e) best recitation, (f) largest contributions.
2. Same to school making second best report.
3. One-half dozen copies New Life, to school making third best report.
4. Same to school making fourth best report.
5. One year's subscription to one of our church papers to the three memorizing the greatest number of different verses of Scripture. (Candidate's choice of paper.)
6. Six month's subscription to the six next highest.
7. Three month's subscription to the twelve next highest.

[Provided, however, that none shall be entitled to receive these premiums until they shall have memorized at least one thousand different verses of Scripture and shall have been so reported by the representative teachers.

8. A Holy Bible to the six next highest; provided their teachers shall certify that they have memorized over five hundred verses of the Scripture.
9. A copy of the New Testament to the twenty next highest.
10. A prize shall be given to every child memorizing a hundred or more verses of Scripture, and to small children, even if they should not do so well.

Besides the Sunday-schools and branch Sunday-schools on the circuit, other Sunday-schools shall be permitted to contend for these prizes by paying $5.00 to help to meet the necessary cost of the prizes.

The undersigned assumes the responsibility of meeting all these promises, but if any liberal and generous hearted reader shall feel a dollar well spent in helping to make Bible reading citizens of our fast increasing population I shall be grateful for his philanthropic aid.

The time for holding our celebration is not yet fixed, but we shall have due notice later. Everybody is hereby invited.

Let all the schools and all readers take due notice of this paper and govern themselves accordingly.

P. L. GROOME.

For the Advocate.

From Tar River Circuit.

For more than two weeks a series of meetings have been in progress in our church at Franklinton. The congregations have been large and so attentive as to be a matter of general remark, and we trust much good has been done; we have not had many conversions from the world, but a good work has been done in the way of renewals of those in the church who had lost the comforts of religion. Our hearts were greatly rejoiced when a prominent business man of the community, a member of our Church, but whose church-life latterly had not been consistent, came to the altar and through his pastor made proper acknowledgements, promised amendment, and asked the prayers of the Church, and who later in the meeting was enabled to tell us that he now enjoyed the full consciousness of the divine favor. Another incident that gladdened many hearts was the manly approach to the altar of a highly respected gentleman of the world in middle life, who continued to come until he obtained the blessing.

We are indebted to Rev. W. S. Rone, of Louisburg, and Rev. T. A. Boone, of Oxford, for several sermons each during the meeting, and also to Rev. J. W. Wellons, of the Christian Church, for pulpit services rendered. These brethren preached with great acceptability to our people, and rendered the pastor invaluable service.

Services have been suspended on account of the snow.

Yours truly,

J. T. GIBBS.

For the Advocate.

A Legal Question.

For the benefit of all whom it may concern: As known to quite a number of the members of the North Carolina Conference and laity of the church, there arose a private controversy relating to the membership of a young man—a layman of our church, said layman presenting to the pastor of one of the prominent stations a certificate in legal form and duly subscribed to by his former pastor, and said certificate being read before the congregation and subsequently he recognized as a member of that charge, complying with all the requirements of the church. But on change of pastor, the Secretary having failed to enroll the name of said certified member—his business requiring change of place, and on application for the proper certificate of membership the new pastor refused to give the same, for no other reason than that the name of said member did not appear upon the Church list, notwithstanding the former pastor had set forth all the facts in the case in writing, over his own signature, said persistent new pastor taking position that neglect to enroll the name had vitiated his membership, but since that time the member above referred to, has been received by the pastor of Newbern station on the written statement of the original pastor, which had been ignored by the said "new pastor" above referred to. The course pursued by the Newbern preacher having already been favorably passed upon by one of the Bishops, to whom the case had been submitted, but without the knowledge of the discreet and wise pastor of Newbern station.

J. C. CRISP.

Topsail Circuit.

We desire space in your most excellent paper to give publicity to some of the wellings of our heart. And first we would express our thanks to the good people of Topsail for their many marks of kindness and appreciation. We were pleasantly entertained the first two weeks after our arrival at the home of our nearest neighbor, Mr. J. T. Foy, while the parsonage was undergoing repairs. Our people had soon spent fifty or sixty dollars on the parsonage and the grounds, making it comfortable and cosy.

We have just had our first Quarterly Meeting from which we hope that much good has been derived. Brother Carraway, our Presiding Elder, is not lacking appreciation here. The people of Scotts Hill are very much in love with him. He preached us three very impressive sermons—real gospel messages. Bro. J. C. Crisp, we are glad to say, notwithstanding the sickness in his family, has a full and model school at Rocky Point. His ability as an educator, can be seen in the ready and precise answers of his pupils on an impromptu examination.

A word to the memory of Rev. W. J. Hull, who spent three years of his short minsterial life here. I do not think I have ever known a man more beloved than brother Hull was throughout this entire circuit, his influence is still to be seen, Truly, "though dead," Bro. Hull "yet liveth" in the hearts of his people. What an incentive to us all to live holy and God-like! May we all meet him in glory and like him, leave our work well done.

Fraternally,

C P. JEROME.

For the Advocate.

Jots From Elkin and Jonesville.

We have completed our second month on this work. It is a very compact work, composed of three churches, with a membership of about 160 We were kindly received and good boarding arrangements made without any trouble on the part of the preacher. The Stewards promptly met at their own call and made a fair assessment for a single preacher and favored him with some money with which to meet contingent expenses in the outset. The congregations have been very attentive to the preaching, not very large however. We are now having our new church at Elkin painted, hope to have it done soon. It will, we suppose, when finished, be equal to any church in this county, if not superior.

The Rev. James Minish, our veteran local preacher, postmaster and subscriber to the Raleigh Christian Advocate, has been sick with rheumatism for several weeks during our rough weather, but he still enjoys reading the ADVOCATE and talking about religion. We up here swing loose from all discussions; but hope, if it is best for Methodism, that the Conference may be divided and the ministers will not preach too long sermons. We think the ADVOCATE has improved. Will do what we can for it. Our people complain of hard times. Success to the ADVOCATE. Pray for us, that the good Lord may prosper us especially in spirituality.

Truly,

J. M. ASHBY.

Points From Pamlico Circuit.

I will at this time give you a few notes from Pamlico circuit. The 1st Quarterly Conference of Pamlico Ct. was held on the 14th and 15th inst., at Stonewall. Rev. J. E. Mann, our highly esteemed P. E., was with us, and preached three excellent sermons. He is indeed and in truth a man of God. May he be spared many years of usefulness to the church of God in N. C. On Saturday night we held a love-feast it was a feast indeed and in truth; our souls were made to praise our God. On Sunday, Bro. Mann preached an excellent sermon at the close of which he invited penitents to come forward for prayer, one was happily converted. The meeting is still in progress, we look for great things from the hands of God. We have about $150 subscribed to complete our Church at Stonewall, one man, no member, gave $106, may God repay him as well as all who may assist in any benevolent enterprise. A committee of three was appointed to buy or build a parsonage for Pamlico circuit. We expect to build a new church at Bayboro this year. This circuit is advancing, may it continue to advance.

The ADVOCATE is much appreciated by those that read it. I hope in a few days to send you some subscribers. May it continue to grow in favor with the Methodists of N. C. It is truly a readable paper.

Yours,

O. RYDER.

Notice.

Rev. J. T. Kendall says: Please announce through the ADVOCATE that my Sunday-school Conference will meet at McGgees for organization Friday before the second Sunday in May.

Notice

Rev. W. H. Moore says: Please publish in the ADVOCATE that Rev. T. P. Ricaud will preach the opening sermon at the Washington District Conf. Rev Oscar Hightower will preach on Christian Education Friday, and Rev. A. R. Raven on Missions, Saturday.

Receipts by Mail.

[From March 18th to Mar. 25th]

J H Hoffman for self 2, and J R. Howard 2, R F Bumpass for Mrs. G Ross 2, J R Brickell 2, J M Stone for B S Young 2, Maggie E Daniel 2, J R Scroggs for W S Schaub 2, and J E Helsebeck 2, Mrs. Jacob Joyner 2, L L Nash on act. 10, W W Ellerbe 2, R W Townsend 75c., H B Sledge 2, L L Hendren for W. H Hubbard 2, and S. A Hall 2, J W Hanes 2, E R Partridge 2, Gray Culbreth 2, D G Neelley 2, W S Hales for M C Ellerbe 2, G W Anthony 2, L R Reynolds 50c, S E Vaughn 2, J A Lee on act. 1, Jane Lutz 2, S S Stroud 2, W B Doub for D Cole 1, Eli Craven 1, G G Muse 2, Baxter Davis 1, and J T Williamson 2, J C Byers 2, J M Campbell 2, Kenan Weeks 2, John Hoyle 2, A W Ellis 2, S Durham 2, J B Beckwith self 2, and B A Wellons 2, S H Helsebeck for Rev. J E Petree 1, and F Pratt 2, J T Lyon for Mrs. Nancy Ball 2, H J Thompson 2, G W Ivey for Mrs. John Sherrill 3 Mrs. M E Miller 2, C J Ogburn 2, R G Barrett for Mrs. L W Howard 2, Mrs. M E Daily 2, and Mrs A L Hatchett 2, M R Shaw 2, M H Pulliam 2, D W Thorp 2, W B Doub for S W Humber 2, G W Hardison for Mrs. W J Cox 2, J R Livingston 2, and A A Cox 2, T M Carr 2, S S Webb self 1, and S A Webb 2, J R Griffith for S P Satterfield 2, and John Rogers 2. W A Donahoe 2, F A Burton 2, W W Clark 2, J R Evans 2, R B Klutts 2, D. Kincaid 2, and Miss A B Davis 2, O E Cunninggim 2, N M Jurney for Miss Sarah Davis 2, A Childress 2, Mrs H H Palmer 2, Mrs S E Johnson 2, S G Woods 2, Mrs. J E Durham 2, C A Riglar 2, W C Cole 2, Mrs. M J House 2. A G Gantt for E D Pearsall 1, G W Pridgen 2. Mrs. W H Henderson 2, A E Rhodes 1.50, F Pearsall 1, and A E Carr 2.

MARRIAGES.

—At the residence of the bride's father, in Chatham county, N. C., on the 4th of March, 1885, by Rev. J. E. Thompson, Mr. Thomas B. Bust and Miss Mary E. Rollins.

—On the 11th of March, at the residence of the bride's father, Mr. J. T. Yancey, by Rev. J. R. Griffith, Mr. George H. Yarborough to Miss Dora Yancey, all of Pender county North Carolina.

—At the residence of the bride's father, Elias Hamrick, Sunday morning, March 15th 1885, by Rev. J. A. Lee, Mr. Kershaw M. Randall to Miss Pantha E. Hamrick, all of Rutherford county, N. C.

Appointments.

Newbern District—2nd Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	April	4 5
Wayne circuit, at Stantonsburg,	"	11 12
Goldsboro circuit, at Pelverton,	"	18 19
LaGrange circuit at Institute	"	25 26
Newbern station,	May	2 3
Mt Olive circuit, at Zion,	"	9 10
Craven circuit, Beech Grove,	"	16 17
Kinston station,	"	23 24
Jones circuit at Cypress creek	"	25 26
Lenoir Mission,	"	27 28
Snow Hill circuit, at Jerusalem,	"	30 31
Morehead station (district conference)	June	5 7
Neuse Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit,	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Statesville District—2nd Round.

L. L. HENDREN, P. E., Statesville, N. C.

Yakkinville, at Mt. Zion,	April	4 5
Iredell at Eagle Mills,	"	11 12
Elkin & Jonesville, at Elkin,	"	15 16
Dobson at Dobson,	"	18 19
Mt. Airy station,	"	22 23
Mt. Airy circuit, at New Hope	"	25 26
Statesville circuit, Providence	May	2 3
Mooresville at Oak Grove	"	9 10
Rock Spring, at Mt. Pleasant	"	16 17
Newton at Newton	"	23 24
Caldwell at Colliers	"	27 28
Lenoir at Mt. Zion,	"	30 31

Shelby District—2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountains at Ebethel	April	25 26
Dallas at Concord,	"	28 29
Shelby circuit at St. Paul,	May	2 3
Shelby station	"	3 4
Lincolnton at Pleasant Grove,	"	7 8
Gaston at Ebenezer	"	9 10
Mt. Island,	"	10 11
South Fork, Kedesh,	"	16 17
Double Shoals, at Salem,	"	17 18
Hickory and Happy Home, Friendship,	"	23 24

Trinity College Dis 2nd Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Uwharrie circuit, Oak Grove,	March	28 29
Thomasville and High Point at H P.	Apr.	4 5
Randleman station,	"	11 12
Davidson circuit at Wesley Chapel,	"	18 19
Abbott's Creek Mission, Clarksbury	"	25 26
Lexington station,	May	2 3
Montgomery circuit, at Pisgah	"	9 10
West Uwharrie, Jacksons Hill	"	16 17
Franklinsville circuit, at Ashboro	"	23 24
Mt Gilead circuit at Philadelphia	"	30 31
Pekin at Pine Grove.	"	6 7

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	April	4 5
Pineville circuit, at Hebron,	"	11 12
Charlotte circuit, at Dows	"	18 19
Clear Creek circuit, at Mill Grove	"	25 26
Monroe station,	May	2 3
Mathews circuit, at Sandy Ridge,	"	9 10
Tryon Street station,	"	16 17
Ansonville circuit at Ansonville,	"	23 24
Wadesboro circuit at Pleasant Hill,	"	30 31
Wadesboro station.	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	March	29 30
Rockingham ct. Green Lake,	April	4 5
Fayetteville Station	"	13 13
Campbleton Mission,	"	12 12
Cumberland at Marvin,	"	18 19
Cape Fear, at Osgood,	"	25 26
St. John's station,	May	2 3
Ashpole Mission at Oak Grove,	"	8
Laurinburg, Sneeds Grove,	"	9 10
Jonesboro at Morris Chapel,	"	16 17

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit, at Calvary	March	21 22
Wilson station	"	28 29
Warrenton at Warrenton,	April	4 5
Warren circuit at Cokesbury,	"	11 12
Nashville circuit,	"	18 19
Wilson Mission,	"	25 26
Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood X R'ds	"	9 10
Edgecombe circuit at Rocky Mt	"	16 17
Halifax at Enfield	"	23 24
Weldon & Halifax at Weldon	"	30 31

Wilmington Dis.—2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Smithville station,	March	28
Wilmington, Fifth street	"	28 29
Cokesbury circuit, at Halls	April	2 3
Clinton circuit, at Magees	"	4 5
Bladen circuit, at Bethlehem	"	8 9
Elizabeth circuit, at Union	"	11 12
Carvers Creek circuit at Wayman	"	18 19
Waccamaw mission at Zion	"	21 22
Whiteville circuit at Fair Bluff	"	25 26
Wilmington at Front street,	May	3

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor,	"	21 22
Pittsboro at Mt. Vernon,	"	28 29
Person.	April	4 5
Leasburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Alamance, at Salem,	"	25 26
Hillsboro,	May	2 3
Durham circuit, Masseys Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Raleigh District—1st Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Plank Chapel,		" 7-8
Henderson, Henderson,		" 14-15
Oxford, Hermon,		" 21-22
Louisburg,	Feb. 28	Mar. 1
Youngsville, Youngville,		" 7-8
Smithfield, Smithfield,		" 14-15
Clayton, Clayton,		" 28-29
Rolesville, Rolesville,		Apr 4-5
Cary, Cary,		" 11-12
Buckhorn, Holly Springs,		" 18-19
Harpsboro Mission,		" 25-26
Newton Grove Mission,		

Greensboro District, 1st round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Yanceyville,	Feb.	7 8
Kernersville,	Feb.	14 15
Winston,	"	21 22
Forsythe, New Hope,	"	28, Mar. 1
Madison, Madison,	Mar.	7 8
Snow Creek, Mt. Hermon	"	14 15
Stokes, Antioch,	"	21 22

Salisbury District—2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord,	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

COMMUNICATIONS.

For the Advocate.

Which Way? To Heaven or Hell?

I am leading my children and neighbors one way or the other.—When my children hear no voice of prayer in my house and no grace at meals, which way am I leading them?

When they see me take drams or hear me utter oaths—

When they find me always attending my lodge or political meeting, and very seldom find me at prayer meeting—

When they know me to play at cards, attend theatres, bet on elections, &c., &c., *which way am I leading my children and neighbors?*

A. D. BETTS.

For the Advocate.

The Division of the Conference.

In addition to what I have published, I wish to say that this is a complex question, of which the *onus probandi* lies in two directions. To affirm that one large conference will accomplish more for the church than two smaller ones, is an assumption of the point to be proven, but which cannot be done. No one can tell what will be the effect if there is a division. Nor can we, if there is not. In either case, it can only be disclosed by the coming years. And no man, with common judgment, will put himself in the unenviable attitude of attempting to prove it.

The argument that opposes division lies with equal force against the division of a district or a circuit. Why divide the grand old "empire" districts, such as the Shelby, for instance, that have wrecked more presiding elders than one? Why break up the grand old circuits of 15 or 20 appointments which have buried so many of the noble, self-sacrificing itinerants in premature graves? Why? Who can tell? While the results of division in the present case are covered in the darkness of the future, yet the history of the formation of new conferences, districts and circuits, by dividing old ones, shows that wonderful successes have attended them.—The logical inference in this case is easy.

To quibble over technicalities, or logical formalities, is to betray a partisan weakness that should be eliminated from the discussion of a grave church question, involving the interests of more than a half million people, and more than that yet unborn. But enough now.

JAS. WILLSON.

Battleboro, N. C., Feb. 1885.

For the Advocate.

The Division of the Conference—Its Size.

In our last, we discussed the size of the Conference as to entertainment. We propose to present it as to its business in this. Put three hundred and fifty men into most of our churches, and give them as much room as they ought to have, when they sit in a deliberative body for four hours, and you fill the house more than half full. In the general buzz and confusion, those who sit on the back seats can hear but little that is said. Consequently they lose interest in the proceedings, and but seldom vote on any question. Visitors can't get in hearing. They come to see, not to hear. Hence the Bishop has to call them to order as often as he does the Conference.

It is of no use to say the noise and confusion ought not to be. It can't be avoided. Talk about such a body of men sitting bolt upright in stolid silence for four hours at a time and never to move or speak without permission! We are no school children. It would be supremely ridiculous. It isn't worth while to compare us to other ecclesiastical bodies either.—An annual conference is not like any of them. A variety of business is to be transacted upon the conference floor during the session of Conference. The Presiding Elder is to be settled with—money handed in for the *Advocate*—accounts with the Publishing House settled—money paid in to joint board of finance, missionary board and the board of church extension—the financial report made to one, and the statistical report to another. These all should be made early in the session It is said, "Make these reports in the intervals between the sessions." But it can't well be done, because over one hundred and forty of the pastors are called to meet boards and committees at these very intervals. There is such a vast throng, everything seems to be done under a pressure. The Bishop hurries up things, and is impatient at the speeches, and the crowd frowns at the speakers.

The young are crowded back, or remain silent, through fear of being called presumptuous. The laymen but seldom venture a word. Only now and then a veteran gets in a deliverance. We are assessed by our own weight. The routine business fatigues us with its very length. Take the examination of character for instance. A statistical Bishop comes along. We begin to read on Wednesday, "2 local preachers, 500 members, 6 Sunday-schools, 40 teachers, 300 pupils, 100 volumes in library—value $18.00. For Bishop, assessed $10, paid $10. P. E. $100. paid $90, &c.," and continue through Thursday, Friday and Saturday. Monday finds us with six districts unexamined and unreported. But one more day for business. So one half of the Conference must have their characters passed in one day.

No wonder that we hear of great blunders. For one, I think that the business would be transacted much better if the body was not large.

J. W. JENKINS.

For the Advocate.

Church Membership Again.

MR. EDITOR:—I see in the ADVOCATE of March 11th, Bro. Abernethy criticises so sharply my article under the above caption, found in your issue of Feb. 11th, that I turned immediately and with trembling hand to the article referred to, to see how much Calvinism I had avowed.

I think he fails to see my object which I thought was quite prominent. That since the probationary law had been abolished the doors of the church, in many instances, had not been guarded as closely as her interest demanded, and I inferred from my own observation that unregenerated persons in full membership with the church are rarely converted (regenerated if you please) at all.

I may not understand his motive any better than he did mine. I want information if I am wrong, when convinced, I will be anxious to be set right.

Brother Abernethy says my article, in his opinion, is not in full accord with the *true* intentions of the Church of Christ, or the doctrines of the everlasting gospel. While I believe every intention of the Church of Christ is *true*, and to instruct in the doctrines of the everlasting gospel is the work of the church, this is the external evidence of the existence of that *true* intention.

He says my position, if true, makes the church holier than Christ himself I fail to see his conclusion in the premises.

The Church of Chtist, as I understand it, is composed of all true believers in Christ, (regenerated persons), such know and feel their inferiority to Christ; they look up to him, trust him, try to imitate him, long to be like him, and to him the poor polluted sinner *must* come. "I am the way, the truth and the life;" or, in other words, I am the only true way that leads to life. He is under condemnation until he comes to Christ, here he finds pardon and peace. Now as to the means and end. The Apostle says Christ is the head, the Church the body, and Christians the members constituting the body. and as I understand it, the head appoints the means to be used by the body for the accomplisment of the end, but perhaps I do not understand the sense in which he uses the terms "*means* and *end*."

I will answer briefly his direct question. Do we first educate our Children and then send them to school that they may become educated, or do we send them to school uneducated, that they may be educated? I reply, we send them to school in an uneducated state, that they become educated, but we don't send them before they are born. The Jews were strict church members. Gamaliel was an excellent teacher in this moral school. He taught Saul of Tarsus some things that some churchmen teach, but he did not teach Saul that he should go immediately to Christ. *He taught morals.* After Saul had one *short* interview with Christ he changed his course entirely; he had been preaching his church, now he preaches Christ. Churches in this day too often mean theory, to warrant church preaching, let's preach Christ, my brother, point sinners to the Lamb of God, not to the churches, for it is Christ that saves, not churches.

He says according to my theory there can be but little need of a church at all after regeneration. I reply by asking does not the infant need the mother's care?

As to my theory shutting out some distinguished lights from the church, would say determined inquirers never fail, Mr. Wesley, one of the number mentioned, resolved to seek holiness, the necessity for this he saw in the teachings of Christ, not the church, and although he preached several years before regeneration, he, like the Apostle, preached Christ ever afterward. He organized societies preparatory to, or as a means of salvation. He no longer pointed to the church, but to Christ. Though a member of the Church of England, I expect God taught him the necessity for regeneration after all.

Probation implies present unfitness. The possibility of failure to acquire that fitness.

Now, I like the idea of being a recruiting officer, and I do really enjoy going about making speeches for the Master; but Bro. Abernethy says I ride off with my list in my pocket without giving my hearers a chance to enlist. Pray tell me then how I got that list to carry off

I don't like proselyting. I never did attempt to proselyte *even christians*. The Savior said of a church: "Ye compass sea and land to make one, and when you have succeeded he is worse than before"

I would like to make men better, not worse.

J. E. BRISTOWE.

Enfield, N. C., March 13th, 1885

For the Advocate.

A Church Fuss.

MR. EDITOR:—Perhaps nothing is more discouraging to a pastor than to have a fuss or disturbance in his church. I once had charge of a large church, and but for a fuss of long standing, it would have been one of the strongest country churches I ever saw; unfortunately, some of the members who were regarded as leading men were in a fuss, the poor or less influential had taken on to either side, a line was drawn through the center of this church and they had two parties continually at war with each other. They had no school in the neighborhood long at a time, for they were not united enough to run a school, they at one time had a pretty good school, but it wound up in a fuss, the children were growing up in ignorance because their parents were in a fuss and could not run a school, but few books were to be found in that neighborhood, and those few were not generatlly read; now and then you would find a church paper, but most of them did not take any paper, they visited a great deal and of course they talked a great deal, it is almost needless to tell you what they talked about, of course they talked about each other, news filled the air, almost every day you could hear some new and strange report that one family started, every new report, ask your informant who told him, and he was almost sure to say, *they* say so, and *they* were continually saying something, if the *they* family would die or move away, what a quiet community and what a united church this would be, but so it is, year after year comes and goes, preacher after preacher serves them, and still the fuss goes on, God alone knows when it will die out, but the *they* family one after another will die, and after death will come the judgment, and then what a fearful account they will give for all this wrangling in the Church of Christ. God have mercy upon the news carrier who goeth about like an ignorant fool seeking whom he may devour.

A. PASTOR.

For the Advocate.

Turn on Some Light.

I have read the two articles of "Paul Virginius" in the Nashville *Advocate*, as to whether the Methodist Episcopacy is an order or an office. His thirteen points are sharp, reasonable and strong. Now a goodly number of our young preachers are still at work on our studies; and here is a shell in our camp, and we are afraid to burst it. We are taught to regard the Episcopacy as only an office; but "Paul Virginius" has produced proofs that seem conclusive that such is not the case. Prominent among his points is this one: "If the word *order* means a class of ministers ordained by the imposition of hands, then of course, we have three orders." Again, if we still cling to the Episcopacy as an office, there is really no difference between us and the Northern Church at that point. Our Northern brethren contended in 1844, for the very thing we now hold dear to us. If the Episcopacy is not an order, why the third ordination, and the district duties attached to it, which exhibit every indication of an order? I am not championing the cause of "Paul Virginius," but as a *student*, I ask for information, and hope it will be given. Some may tell me "little boats must keep near the shore," or to "be content with our standards," but that is no answer. I am at sea; and waiting for the strongest ship to carry me safely to the right harbor. Now,—while we are in the hands of committees, and being instructed in Methodist ways we want to be set right, and the question is very opportune. I am watching that article with eagerness, waiting to see what our Methodist D. Ds., have to say to it. Please give us the benefit of the other side of the question.

Fraternally yours,

C. C. BROTHERS.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Send by mail by addressiag with stamp, naming this paper, W. A. NOYES, 149 Powers' Block, Rochester, N. Y.

Feb. 25 4t e-o-w.

Words of Warning and Comfort.

"If you are suffering from poor health or 'languishing on a bed of sickness, take cheer if you are simply ailing, or if you feel 'weak and dispirited, 'without clearly knowing why, *Hop Bitters* 'will surely cure you.

If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labor, weakened by the strain of your everyday duties, or a man of letters toiling over your midnight work, Hop Bitters will most rurely strengthen you.

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case.

"Or if you are in the workshop, on the 'farm, at the desk, anywhere, and feel "that your system needs cleansing, "toning, or stimulating, without intoxi- "cating, if you are old, blood thin and pulse feeble, nerves unsteady, faculties waning *Hop* Bitters is what you need to give you new life, health, and vigor."

If you are costive, or dyspeptic or suffering from any other of the numerous diseases of the stomach or the bowels, it is your own fault if you remain ill.

If you are wasting away with any form of Kidney disease, stop tempting death this moment and turn for a—cure to Hop Bitters.

If you are sick with that terrible disease, Nervousness, you will find a "balm in Gilead" in *Hop* Bitters.

—If you are a frequenter or a resident of, —a miasmatic district, barricade your system against the scourge of all countries —Malaria, Epidemic, Bilious and Intermittent Fevers by the use of Hop Bitters

If you have rough, pimply, or sallow skin, bad breath, Hop Bitters will give you fair skin, rich blood, the sweetest breath and health. $500 will be paid for a case they will not cure or help.

A Lady's Wish.

"Oh, how I do wish my skin was as clear 'and as yours," said a lady to her friend, "You 'can easily make it so," answered the friend. '*How?*' inquired the first lady.

"By using Hop Bitters that makes pure rich blood and blooming health. It did it for my as you observe."

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

BROWN'S IRON BITTERS — QUALITY P PURITY NOT QUANTITY — On Every Bottle. — THE BEST TONIC. — PHYSICIANS AND DRUGGISTS RECOMMEND IT.

This medicine, combining Iron with pure vegetable tonics, quickly and completely **Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.**

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june 25th

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jan 28-26t eow.

MISCELLANEOUS.

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SCROFULA

can only be cured by a thorough purification of the blood. If this is neglected, the disease perpetuates its taint through generation after generation. Among its earlier symptomatic developments are Eczema, Cutaneous Eruptions, Tumors, Boils, Carbuncles, Erysipelas, Purulent Ulcers, Nervous and Physical Collapse, etc. If allowed to continue, Rheumatism, Scrofulous Catarrh, Kidney and Liver Diseases, Tubercular Consumption, and various other dangerous or fatal maladies, are produced by it.

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Is the only powerful and always reliable blood-purifying medicine. It is so effectual an alterative that it eradicates from the system Hereditary Scrofula, and the kindred poisons of contagious diseases and mercury. At the same time it enriches and vitalizes the blood, restoring healthful action to the vital organs and rejuvenating the entire system. This great

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Is composed of the genuine *Honduras Sarsaparilla*, with *Yellow Dock*, *Stillingia*, the *Iodides of Potassium* and *Iron*, and other ingredients of great potency, carefully and scientifically compounded. Its formula is generally known to the medical profession, and the best physicians constantly prescribe AYER'S SARSAPARILLA as an

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For all diseases caused by the vitiation of the blood. It is concentrated to the highest practicable degree, far beyond any other preparation for which like effects are claimed, and is therefore the cheapest, as well as the best blood purifying medicine, in the world.

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Feb. 25th 19t.

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jan 21-tf.

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jan 21—13t.

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35th Annual Statement

OF THE

ÆTNA LIFE INSURANCE CO.

OF HARTFORD, CONN.,

JANUARY 1, 1885.

Premium Receipts in 1884	$2,689,731 45
Interest Receipts in 1884	1,609,015 27
Total Receipts during the year	4,298,749 72
Disbursements to policy holders and for expenses, taxes, &c	3,574,600 65
Assets January 1, 1885	29,771,230 04
Total Liabilities	24,480,784 72
Surplus by Vt. and Mass. standard	4,581,445 32
Surplus by the standard of N. Y.	[illegible]
Policies in force January 1, 1885, 60,286 insuring	$1,693,591 44
Policies issued in 1884, 4,470 ins'ng	8,022,993 00

MORGAN & BULKELEY, President.

J. C. Webster, Vice-President.
J. L. English, Secretary.
H. W. St John, Actuary.
Gurdon W. Russell, M. D., Consulting Physician.

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feb 18-3t

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feb 4-13t.

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feb 18-4t

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Our Great Specialty is growing and distributing ROSES—we deliver strong Pot Plants, suitable for immediate bloom, safely by mail at all Post Offices. 5 Splendid Varieties, your choice, all labeled, for $1; 12 for $2; 35 for $5; 100 for $12. Also OTHER VARIETIES 2, 3, & 10 FOR $1 according to value. Send for our New Guide, 76 pp elegantly illus. and choose from over 500 finest sorts Address, THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

feb 4—10t eow.

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Used by the Chief Mechanician of the U. S. Coast Survey; by the Admiral commanding in the U. S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railway men. They are recognized as **THE BEST** for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COMPANY'S exclusive Agents (leading jewelers,) who give a Full Warranty.

aug 20-26t eow.

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I have a lot of the Genuine Granville Yellow Tobacco Seed, the finest tobacco in the world for wrappers, cutters and smokers, which I will send to any address, post paid, for 25 cts. per oz. or 5 ounces for $1.

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feb 25-13t.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

MOCK—Solomon A. Mock was born in Davidson county, Feb. 7th 1817 He died the 4th inst., aged 68 years and 27 days. He embraced religion when about 21 yr's old, and joined the M. E. Church at Midway, in which he lived an acceptable and useful member to the day of his death. He was liberal to church interests and dispensed a generous hospitality at home. He was a majistrate for a number of years and discharged the duties of his office faithfully. At one time he represented Davidson county in the Legislature. For years he was a steward of Davidson circuit, and remained in this office until so reduced by disease that he could not serve. He was a true friend, a good neighbor, and above all a zealous Christian He leaves his good devoted wife and four adult children, all in the church, to mourn the one they loved so well. May God help them to follow him as he followed Christ.

D. L.

ELLIOTT—Abigail Elliott died Dec 15th 1884, in about the 70th year of her age, (Abigail Elliott, co'ored.) She was received into the Church by Dr. Deems 27 years ago at Smith's Chapel, while he was on the Everettsville circuit, she never severed her connection with the white congregation, and was a faithful attendant in church service. She retained the respect and confidence of all the people, and passed quietly away in full hope of a Christian resurrection.

P. L. GROOME.

STEVENS—Mrs. Stevens, *nee* Kenne died of pneumonia March 10th 1885. She was a graduate of old Waynesboro College, and brought all her talents to the feet of Jesus. She was one in whose presence one found it easy to be good. She expected to die when first attacked, was submissive to the will of the Lord. She passed away in triumph. She is with her Lord. God give the stricken ones grace to bear their affliction with fortitude and to accept her Savior as theirs.

P. L. GROOME

DOUGLAS—Ina Douglas, consort of John Douglas, was born Jan. 25th, 1862 and died Dec. 1st 1884, aged 22 years, 10 months and 6 days. Her maiden name was Tarbitt. Sister Douglas was born of the spirit in the fall of 1875, at a meeting at McKendree Church, on Mooresville circuit, under the ministry of the beloved Rev. T. A. Coon, at that time she identified herself with the M. E. Church, South, in which communion she lived a faithful and consistent member until the day of her death.

She was married to him who now mourns his loss, May 31st 1877, with whom she lived a faithful and loving wife until death dissolved their earthly union. He is left with three children are on this side "The River," while his companion and one child are on the other side.

I do not suppose that a purer and more guileless life could have been found in this country. She was perfectly willing to die, and had a firm and confiding hope of eternal life in heaven. Her remains sleep in the church yard at McKendree, but her pure spirit is with Jesus and the angels. May those left behind meet her when done with this weary life.

P. F. W. S.

EURE—Rev. Tinson Young Eure was born in Gates county, N. C., May 8th 1808, converted and joined the M. E. Church, at Harrell's in Oct., 1829, made class leader four months after, and was licensed to exhort and to preach also, during the following year, 1830.

He moved to Halifax county in 1837, was made and continued class leader for life. He was ordained Deacon at Louisburg, Oct 30th 1842, and departed this life Feb. 20th 1885.

Bro. Eure was truly a good man, recognizing his relation to God and the church. He always governed himself accordingly. He was a good preacher, always ready to give a reason for his hope. The Church has lost in the death of Bro. Eure a general. I need not say that such a man was a kind husband, and an affectionate father, and highly esteemed by all who knew him

He had long since climbed to Pisgah's top, and from its lofty summit he took his flight, and now rests in that Jesus whom he preached. Bro. Eure was so near heaven long before his departure that it was good to be with him He leaves one brother and three children to mourn their loss, but they sorrow not as those who have no hope. May they all meet him in the sweet bye and bye.

J. E. BRITOWE.

N. B.—Nashville and Richmond "Christian Advocates" please copy.

In Memmoriam.

CROMARTIE—Will you allow me space in your paper to speak of the death of one of the brightest and most useful members of the Church in Elizabethtown, I refer to the death of Miss Belle Cromartie, who died a week ago, of pneumonia. In her death the old saying was verified, that death loves a shining mark." She was so young, and yet so well developed in character. My acquaintance with her was brief, but I know enough to satisfy me that she was one of those rare characters, that one has only to know to admire. She was perhaps the most popular young lady in this community, and yet she never sought popularity, she compelled it, she was so gentle, so pure and so sacrificing in her life. How strange is providence, that one so young and so useful should be taken so suddenly. Scarcely had the flower opened on earth when it was plucked to bloom more lovely in the heavenly land.

I was not with her in her last moments, but was told that it was a triumphant death, considering her life could not have been otherwise. Christ never fails to reward a Christian life with a peaceful death; death to the pious soul has no terrors, it is the gate to endless life. When Christians die they only begin to live, they fall to rise again, they spring from their fetters and gain the haven of rest. Behold our sister, as the dark waves beat against her little bark. All to her now, as she is passing that dark valley, "Is the Savior in whom you hast trusted still with thee," the answer comes back in the affirmative, from the very gates of death. Again, as you ask, "is the way clear and bright." As the rays of divine glory penetrate the vail and as the answer comes, back seemingly from the other world, in a faint whisper, the soul leaps away from its failing tenement of clay, and soars aloft with angelic strains to the mansions of glory. Why are our loved ones taken? It may be to draw our minds to heaven, that our treasurers may be laid up in heaven, Christ said, "I go to prepare a place for you." Our future mansion will be so arranged that we will feel at home surrounded by those we once loved. He takes our loved ones before us, that when we arrive in that blissful land we may feel at home. Remember poor, stricken parents, that your child has gone before you, that when you arrive she may welcome you into your eternal home, where separation never takes place. Associations are often sundered here, but there we shall meet to part no more, united again in heaven, sweet anticipations, glorious hope; may the Lord brighten our prospects, confirm our hopes and bring us to heaven at last, where amid the songs of the redeemed we shall again hear the sweet voice of Belle, chanting her Savior's praise, with a song sweeter and more melodious than she did while on earth.

J. M. LUMLEY.

COX—Wm. H. Cox died at his home, near Pee Dee, Anson county, N. C., Feb. 15th 1885, in his 84th year. He was a prominent citizen of that county, a gentleman of the old *regime* who had honorably filled the offices of County Surveyor, Justice of the Peace, and other places of public trust and confidence, the last one of which was agent of the Carolina Central Railroad at Pee Dee. He was the oldest agent on the line, presumably. In all these positions he discharged the duties creditably to himself and satisfactorily to the public, a deserved honor to a worthy man by an appreciative and grateful people would still be, "well done good and faithful servant."

To the public he was known as "Esquire Cox," and "Uncle Billy Cox"; but in the family circle, where he was always the center of attraction he was tenderly and lovingly called "Big Pa" and "Uncle Podger" by his children, grand children and relatives. Here he dispensed his boundless hospitality, displayed his open hearted friendship and by his charming personal manners won the respect of a host of admiring friends. The last time that the writer visited his house before his death, at a meeting on Sunday, in 1884, at Shady Grove, he secured the entire local delegation to a bountiful dinner at his home, Revs. James A. Covington, Leonard Webb, John C. Smith, and myself. It was a noticeable event and one that will be remembered. On Tuesday morning following, while Bro Covington was preaching at his church, I looked upon him in his accustomed place for the last time in this world, and left to meet again I fully expect, in that many many mansioned house above.

He had been for many years an active, earnest Christian and a devoted member of the Methodist Episcopal Church, South, and while he often said that he "wanted to be better," because he looked for that triumph which is complete in faith his was an exceptionally sanctified life. His unwavering confidence in God was beautiful; he loved and labored and prayed to be on the right side, and to possess the inner and higher life. He passed through a revival in August, in 1883, in which he was greatly and singularly blessed, and the glow of the rekindled fire of the Holy Spirit burned steadily until God's fingers touched the flame that then faded from the visions of men to shine more brilliantly in the church triumphant. One night, during that protracted meeting, when there was a large manifestation of God's mercy and power to save, and penitents were seen kneeling all through the vast audience, the old man of four score years arose trembling from his seat, suffused with tears, and raising his hands heavenward, shouted, "Frank, has the Holy Ghost come down all over the house?" He was happy, indeed, personally, and this happiness was intensified by witnessing the insuppressible joys of his Christian children and the professions of faith in Christ by his grand children, neighbors and friends. These little things show the true spirit of the man; and as he lived and believed, so we have encouragement of hope that he died, having served well in his day, he died well and rich in faith.

He was blessed with long life and he made that life a blessing to his family and others. It is but natural to weep when we recall the separation, the habitudes and associations; but he had been spared a long time, the thread of life had run out, the end had crept to the still busy hand winding the affairs of life, and God saw the fit time when he should be gathered to the fathers. Why should we be sorry when old and full of days a good man dies to exchange earth for heaven and such a one has gone to rest or loved employ. And now, if "Uncle Sand ord" "knows just how and what to say" and when to say what may be too much or long, I may be admonished by one who feels this sorsow keenest, who would still say, "that is enough." A good man has fallen, may his rest be sweet

FRANK SANDFORD.

GIBSON—On Tuesday morning, Mar 3rd 1885, Mrs. Alice L. Gibson died, she was the daughter of the venerable Hugh McCall, near Louisburg, N. C. She was born June 26th 1862, was converted and joined the M. E. Church, at St. John. N. C. Conference, A. D., 1878, under the ministry of Rev. B. C. Phillips, she was married to Willie H. Gibbons, of Marlboro county, S. C., Nov. 23rd 1882, by Rev. J. W. North. She has one Bro., Rev. F. B. McCall, in the N. C. Conference, also, one brother-in-law. Rev J. A. Hornaday. She leaves her husband and one sweet little boy, Oscar Kilgo. The child is with his grandma Gibsan, who had taken charge of him several months previous to his mother's death. How dearly and tenderly she loved the little boy, how devoted and affectionate she was to her now bereaved husbuand. Alice was conscious of her approaching end, the dreadful disease, consumption was feeding upon her delicate constitution, she often conversed about her condition and of her anticipated departure, she regarded death only as an antidote for pain and earthly sufferings. She uncomplainingly endured her affliction, she did not murmur, but spoke of heaven as her home. She possessed a generous and lovely disposition, always planning for the happiness of others. She lived to see her husband converted, and a useful member of the Church, she consigned the training of the little boy to him, and her dying ryquest was that he should be so counseled and trained as to live right and at the last meet her in heaven. A few days before she died she gave her husband some money and told him if she died before Oscar was one year old (which he would have been Mar. 16th,) for him to buy a Bible and present to him, the Bible has been purchased, and God grant that the dear mother's wishes may be fulfilled. Alice had formed a circle of friends around her home who loved her devotedly, she was undemonstrative in her professions, but I have known her a long time, and I never knew one who had clearer conceptions or more positive evidence of her conversion. She exerted her influence in her sweet-tempered way though gentle, like dew drops upon the rose, yet penetrating and effective, like a delicate, favorite rose she has been plucked by the reaper ere the crude chilly blasts of life's winters overtook her. She was buried at the Gibson graveyard, Richmond county, N. C., Mar. 4th 1885, funeralized by Rev. T. J. Clyde, of the S. C. Conference, a large crowd of relatives and friends were present to pay the last tribute of respect and love to the remains of the loving wife, tender and affectionate mother, obedient and idolized child, warm-hearted and true friend and pure and submissive Christian; while her spirit was happy among the redeemed and saved in that beautiful world of which she loved to talk while on earth.

J. P. GIBSON.

HAMBRIGHT— John Frederick, son of G. R. and R. A. Hambright was born Oct. 5th 1883 and died of scarlet fever Feb. 20th 1885, aged 1 year, 4 months and 1 day. When the angel came for dear little Fred., they carried to heaven's bright clime the only child of a fond mother's affection. But the little flower plucked by the cold hand of death opens and blooms with fresh beauty in the garden of Paradise. His remains sleep in the cemetery at Mooresville, but his sweet spirit is with Jesus and the angels. May parents and child meet together in the bright climes of immortality.

P. F. W. S.

Plantation Corn Feed and Hominy Mill—$15, $25, $35, $60. The best and cheapest for plantation use. Address O. B. GOODWIN, 66 Water street, Norfolk, Va. jan 7-3m.

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Mill-Feed,
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A SOUTHERN LADY

wanted to represent our business in her own locality, salary $50 per month. References required. (A nice business for a lady.) J. R. GAY & Co., 63 West Fayette St., Baltimore, Md jan 14 2m.

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"NO TENSION" SEWING MACHINE.
NOISELESS—LIGHTEST RUNNING.
Most Beautiful and Durable Work,
AND DOES NOT INJURE HEALTH.
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nov 5-16t eow.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.
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MISCELLANEOUS.

HALL'S
Vegetable Sicilian
HAIR RENEWER

was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so nearly met all the requirements needful for the proper treatment of the hair and scalp. HALL'S HAIR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause: *the entire fulfillment of its promises.*

The proprietors have often been surprised at the receipt of orders from remote countries, where they had never made an effort for introduction.

The use for a short time of HALL'S HAIR RENEWER wonderfully improves the personal appearance. It cleanses the scalp from impurities, cures all humors, fever, and dryness, and thus prevents baldness. It nourishes the weakened glands, and enables them to push forward a new and vigorous growth. The effects of this article are not local, like those of alcoholic preparations, but remain a long time, which makes it the matter of economy.

BUCKINGHAM'S DYE
FOR THE
WHISKERS

Will change the beard to a natural brown, or black. It produces a permanent effect and will not wash away. Consisting of a single preparation, it is applied without trouble.

PREPARED BY
R. P. HALL & CO., Nashua, N. H.
Sold by all Dealers in Medicines.

FOR ALL THE FORMS
OF
Scrofulous, Mercurial, and Blood Disorders,
the best remedy, because the most searching and thorough blood-purifier, is
Ayer's Sarsaparilla.
Sold by all Druggists; $1, six bottles, $5.

apl 23-tf

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HYMNS, TUNES and CHANTS
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Together with suitable "Gospel Songs" new and old, designed to comfort those that mourn.

The hymns and tunes in this little book are not sad or mournful, but hopeful, cheering, and full of

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"AND ALL HIS WONDROUS LOVE PROCLAIM."
WONDROUS LOVE
Is the Title of the
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By Geo. F. ROOT and C. C. CASE, authors of "PURE DELIGHT."

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Throughout the entire book are strong, helpful, encouraging and full of the "Wondrous Love" of Him whose praises they proclaim.

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Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

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They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalcular), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of *Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles,* also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

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I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

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FAMILY READING.

Dear Little Heads in The Pew.

In the morn of the holy Sabbath
I like in the Church to see
The dear little children clustered
Worshiping there with me.
I am sure that the gentle pastor,
Whose words ar like summer dew,
Is cheered as he gazes over
Dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet,
They look in the congregation
Like lilies among the wheat;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For dear little heads in the pew.

Clear in the hymns resounding
To the organ's swelling chord,
Mingle the fresh young voices
Eager to praise the Lord;
And I trust that the rising anthem
Has a meaning deep and true,
The thought and the music blended,
For the dear little heads in the pew.

When they hear "The Lord is my Shepherd,"
Or "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home—
A place of their own with His people.
He cares for me and for you,
But close in His arms, He gathers
The dear little heads in the pew.

So I love in the great assembly
On the Sabbath morn to see
The dear little children clustered
And worshiping there with me;
For I know that my precious Savior,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.
—*Mrs. Margaret E. Sangster.*

The Latest Craze.

The demoralizing physical and moral effects of the skating-rink craze are becoming more and more apparent. In this city the telegraph and telephone girls are forbidden to go to the rinks, because the excesses in the evening unfit them for their work the next day. In Bucyrus, Ohio, the belle of the town, worth hundreds of thousands of dollars, eloped with a teacher of the art of skating, "Prof." Osborne. (She was engaged to a wealthy young man.) Her aged father was shocked almost to death by the event. For $15,000, it is said, the Professor skated off, and promised never to claim or see the bride again. Eight physicians, meeting as a medical committee, spoke of organic diseases brought on or aggravated in young persons by the practice. Some say "it empties the saloons." If it does, it brings the ordinary frequenters of the saloons into the society of, or close contact with, those classes that never went near the saloons. This is one of its worst features.—*New York Christian Advocate.*

Idle Words.

Of all the idle words that we speak, and for which we shall give account at the final day, none will receive greater condemnation than our harsh, censorious, uncharitable judgments of others. They were idle words, thoughtless words. Perhaps they were spoken in anger. We did not really mean them; we did not ourselves believe all we said. But they were spoken and could never be recalled. Their influence did not die with the breath that uttered them. Some one who heard them was affected by them—made to look with suspicion upon one hitherto regarded with kindness. Friendships were broken; and so the evil went on spreading far beyond our vision.

What a good rule it would be for all to adopt in speaking of others: "Say something good of them or say nothing."

We need the loving spirit of Christ to animate our hearts, influence our judgments, and prompt our words. They are often as influential as our acts. "Love thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

"Oh! many a shaft, at random sent,
Finds mark the archer litte meant;
And many a word, at random spoken.
May soothe or wound a heart that's broken."

Iona Island.

The Hudson River, from Albany to New York, presents a constant panorama of beauty and sublimity. Sometimes its waters expand into a peaceful lake with fertile shores. Beautiful islands gem its placid bosom. In other places high rocks that look as if laid by giant hands rise up sheer from the river's edge.

Iona Island is one of the loveliest spots to be found anywhere It is about a mile north of Peekskill, and is a great resort for picnic parties. Doubtless many many a poor city child's most vivid idea of heaven has been gained by a sail up the Hudson to Iona Island. The Palisades, lighted by the rising or setting sun, the calm, still river, and the verdant island sleeping so quietly in its waters, all these must serve to remind him of the walls of precious stones, the green pastures and still waters of the River of Life, as nothing in the city can ever do.

Happy those children of poverty in the city that can sometimes, through the Christian kindness of the more highly favored, get away for a breathing time in the country. The good work that has been inaugurated in this direction is one of the many fair and wholesome fruits which the religion of Christ so abundantly yields.

A Temperance Sermon

It was not preached in a church by a minister, nor in a hall by a professional temperance lecturer, but in front of a church, on a Sabbath afternoon, by a drunken man. It was a sermon addressed to the eye rather than the ear. To the young man it said, "Touch not, taste not, handle not' the accursed thing." To the young woman it said "I have nothing to do with the young man who uses intoxicating drink."

The man's wife had been buried the day before. She had led a life of poverty, hard work, neglect, shameful abuse. He wept over her dead body as it lay in the coffin, and on his way home from her funeral had stopped for a glass of whiskey. Now, the next day, he is standing intoxicated in front of the church of which she had been a member.

A little boy steals up and says, "Come, father"

"Where?" asks the man.

"Home," and the small arm tries to support the reeling figure—and so they pass out of my sight.

Was there not an eloquent sermon against the use of that which "at the last biteth like a serpent and stingeth like an adder"?

"First the Blade, Then the Ear."

That is God's method in the natural world, and equally in the spiritual. But we are prone to forget God's method, and to grow impatient if we do not see at once the ripe fruits of the Spirit in the young Christian. The tender blade of wheat needs the soft dew, the warm sunshine, the gentle rain. Then it springs up and grows, day and night, we know not how—and at length the reaper rejoices over his abundant sheaves.

So the young Christian needs the warm word of affection, the tender sympathy, the gentle admonition, the wise encouragement, from those who are older in the Christian life. If these are not given, there is danger lest his piety become stunted and dwarfed, and lest he bring forth little fruit to the Master's glory

If the church is awake to its responsibility in regard to its new members—to the tender plants of grace—it may confidently expect to see them bring forth, some thirty, some sixty, and some a hundred fold. In the full sheaves of the abundant harvest the church will rejoice and Christ will be glorified.—*Selected.*

Happy Every Day..

Sidney Smith cut the following from a newspaper and preserved it for himself: "When you rise in the morning, form the resolution to make the day a happy one for some fellow creature.

It is easily done—a left off garment to the man who needs it, a kind word for the sorrowful, an encouraging expression to the striving—will do at least for twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happy through each day, that is three hundred and sixty-five in the course of the year. If you live only forty years after you commence that course of medicine, you have made 14,000 beings happy, at all events, for a time.

In the Furnace.

How often we pray, "Lord, refine and purify me," forgetting the fires which will become necessary for the accomplishment of the desired work or end. And our Father, desiring more the purity of our hearts than our happiness in this world, lays upon us some crucifying burden, some great cross, and started, we cry, "O no, not so;" but if intent on His image, we readily exclaim, "Even so; Father. Not my will but Thine?" Yes, welcome rain or sunshine, only let me have Thy presence, for with Thy favor, loss is gain. I cover trial, adversity, or any storm, so that the Divine presence may be manifest in me Why not, when He is constantly saying, "My presence shall go with thee, and I will give thee rest." Blessed rest! Jesus! let me cling to Thee "till the storm of life be past."
—*Christian Standard*

A Model Sanitarium and Surgical Institute.

The Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., organized with a full Staff of eighteen Physicians and Surgeons, and exclusively devoted to the treatment of all chronic diseases, was designed and erected to accommodate the large number of invalids who visit Buffalo from every State and Territory, as well as from many foreign lands, that they may avail themselves of the services of the staff of skilled specialists in medicine and surgery that compose the Faculty of this widely-celebrated Institution. Only men who are by thorough education and experience especially fitted to fill their respective positions, have been chosen to serve as physicians and surgeons in this Institution.

COMMON SENSE AS APPLIED TO MEDICINE.

It is a well-known fact, and one which appeals to the judgment of every thinking person, that the physician who devotes his whole time to the study and investigation of a certain class of diseases, must become better qualified to treat such diseases than he who attempts to treat every ill to which flesh is heir, without giving special attention to any particular class of diseases. Men, in all ages of the world, who have become famous, have devoted their lives to some special branch of science, art, or literature. By thorough organization, and sub-division of the practice of medicine and surgery in this Institution, every invalid is treated by a specialist, one who devotes his undivided attention to the particular class of diseases to which the case belongs. The advantage of this arrangement must be obvious. The Faculty of this Institution having confined their attention wholly to the treatment of chronic ailments, have attained the greatest success, which has given rise to a practice of such vast proportions as to have necessitated the recent enlargement of the building originally erected to accommodate this growing practice.

ALL CHRONIC DISEASES A SPECIALTY.

Although we cannot, in this brief notice, make mention of the various ailments to which particular attention is given by the specialists at the Invalids' Hotel and Surgical Institute, yet we may state, in a general way, that the institution abounds in skill, facilities, and apparatus for the successful treatment of every form of chronic ailment, whether requiring for its cure medical or surgical means. A large pamphlet of particulars, entitled "The Invalids' Guide-Book," will be sent to any addresses for six cents in postage stamps.

All letter of inquiry or of consultation should be addressed to

World's Dispensary Medical Association,
663 Main Street, BUFFALO, N. Y.

MISCELLANEOUS.

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OF THE
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BY BISHOP M'TYEIRE.
A Large Octavo Volume of 688 Pages.

This great work is printed either with or without illustrations, and is the cheapest work of its class now before the public. This History will find an abiding place in the literature of Methodism

"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of publishing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs "—*California Christian Advocate.*

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N. C. DIVISION.
Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.30 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily. Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.
No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville	11.19 p m...	10.50 a m
Arrive Salem.....	11.57 p m...	11.25 a m
Going North.	**No. 51, Daily,**	**No. 53, Daily.**
Leave Salem.....	7.00 p m...	7 20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8 50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m
Going South	**No. 4, Daily, ex. Sun.**	**No. 2, Daily, ex. Sun.**
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

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Will purify the BLOOD, regulate the LIVER and KIDNEYS, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.
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WANTED A WOMAN
of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $55 to $50. References exchanged. GAY BROS., 14 Barclay St., N. Y.
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Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
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JERSEYS, JERSEYS.

We have just received a full line Jersey Waists in Black—Navy Blue, and Garnet from $1.25 up.

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— IN —
WHITE GOODS, LACES, EMBROIDERIES, ALL-OVER LACES and EMBROIDERIES
with Edgings to Match—
VELVETS, in
EMBROIDERED ROBE

KID GLOVES
In all the light tan shades.
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Allover Embroideries,
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jan7-3m

WANTED Christian men women to sell "Child's Bible," with an introduction by J. H. Vincent, D. D. One woman sold two weeks, one 90 in two small towns, in a town of 674 people, one 73 in a 794. Give previous business experience CASSELL & Co., Limited, 822 Broadway, mar 18-2t.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. J. C. HOFFMAN, Jefferson
mar 4-1y.

THE CHILDREN'S COLUMN.

[In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.]

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the ques tion in the paper.

Answers to Puzzles, Enigmas, or Ques tions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands

FOR APRIL, 1885.

Responsive Reading —Matthew 28.

Hymn.—Tune, Your Mission, or Nettleton.

Hark, the voice of Jesus calling,
"Who will go and work to-day?
Fields are white and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, send me, send me."

If we hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you:
Take the task he gives you, gladly;
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I, send me, send me."

PRAYER.

Hymn. —"When I Survey the Wondrous Cross." Tune, Eucharist, or Sessions.

Roll Call.

Business, Reports, &c.

Leaflet.—Mexican Border Mission."

Hymn.—(Selected by Committee on Music.)

Recitations.

Doxology.

Adjournment.

ADVANCE, N. C., March 8th, 1885.—*Dear Aunt Mary:* Please find enclosed ten dollars, for twenty poor and destitute children of my neighborhood, who are not able to give anything themselves to enlighten the poor heathen children. I send it for them, praying God's blessings upon both them and the unenlightened heathen. A friend to Christ's cause, M. P.

How puzzled we were to guess who "M. P." our kind and generous friend was, until a certain P. E. told us *he* had found him out last year. How can we thank him, dear children? I am sure you will all vote for him to be an *honored honorary* member of our Bright Jewel Band. We know the dear children of his neighborhood have in him a friend indeed. May his prayer for them and the heathen be heard and answered, and after a long and happy life may he

"—When his useful course is run,
Enjoy the king dom given,
Bright as the uncreated sun,
In the eternal heaven."

MOCKSVILLE. N. C., March 10th, 1885.—*Dear Aunt Mary:* Enclosed find Postal Note for $4.40, our dues for the first quarter. I hope we will increase the amount for the next quarter. With much love from our band, I remain your friend, T. N. CHAFFIN, Treasurer of Mocksville Bright Jewels.

Our Mocksville Jewels are true and faithful, and we pray that their efforts may be crowned with success. Loving greetings to each one—we shall expect a representative at our Annual Meeting.

MARCH 13th, 1885.—*Dear Aunt Mary:* I have not written to you for several months, but have not forgotten you. I read with interest the Children's Column every week.

Inclosed find 25 cents; please let me know if this pays up my dues. Your little friend, EDDIE GRAY.

We did not fear that you had forgotten us, dear Eddie—thanks for money—this pays your dues up through January 1885, according to the books.

WILMINGTON, N. C., March 11th, 1885.—*Dear Aunt Mary:* It has been a long time since I have written you; sickness and other causes have prevented. I enclose, 25 cents, which, with amount I gave Uncle Black at Conference, I trust will pay my dues, if not please let me know and I will send the balance. Yours with love, MAGGIE DE WALLACE.

Many thanks, dear Maggie De—your dues are now paid up until July, 1885. Sorry indeed you have had so much sickness—may a long life of happiness and usefulness be yours—love to all the "little folks."

Report of the "Bright Jewels of Wilson," for the First Quarter.

Pres., Clarence Murray; Fist Vice Pres., Mattie Hadley; Second Vice Pres., Minnie Deans; Treas., Willie Rountree; Cor. Sec., Eugene Brooks; Rec. Sec., Bessie Hadley; Lady Manager, Mrs. John R. Brooks; No. of Members, 30; Amount for dues for the 1st Quarter, $3 30. EUGENE BROOKS, Cor. Sec.

WILSON, N. C., March 11th, 1885.—*Dear Aunt Mary*: Above you will find the Report of the "Bright Jewels" of Wilson, for 1st Quarter, and I enclose also a Postal Note for $3.30, the amount collected on dues.

We have started on the New Year with renewed zeal. Have added ten new members to our number, and hope to add more soon. We hold our meetings at the parsonage, on the first Saturday afternoon of the month. They are better attended than formerly, we are going to *try* to make ours a *Banner* Society

I send a question for the Bible readers of our "Jewels." Where does the Bible speak of "boys and girls playing in the streets?"

Wishing all our Societies a happy success in bringing in many sheaves for the Master, and with many thanks for your loving care for us, I am respectfully, EUGENE BROOKS.

Your report is a most cheering one, Master Secretary, and we must thank you for it, and for your kind words. We wonder how many boys and girls will be able to answer Eugene's question? We are so glad to know that our Jewels are fond of searching the Scriptures. Gladly indeed will we welcome the representative of our "*Banner Society*" at our Annual Meeting—which will it be?

KINSTON, N. C., March 9th, 1885. *Dear Aunt Mary:* When Papa took me to the Exposition, I called to see you, but you were not at home. I had lost my letter, but left my money with Uncle Black. I went to Conference at Wilmington; you were gone when I got there, so I did not get to see you or tell you about the money

The 28th of Jan. Mama wrote another letter for me and I think it must have been lost, as I have not seen it in the *Advocate*; Papa took me to Raleigh a few weeks since. I kept thinking all the way as we were going, now, I shall certainly see Aunt Mary this time. Well, you know how it turned out. I was all impatience, could hardly wait until I got to your house. Uncle Black came to the door with *more cheek* than usual, Papa sent me off at a safe distance and I went feeling that I would rather risk the *mumps* twenty times than not see you. Many thanks for the picture you sent me. It was the next best thing to seeing your own dear self. I can't tell you how much I think of it. Now don't you think these are pretty big disappointments for a little boy eight years old? Of the $3.00 $1.50 was for School at Rio and $1 50 for Dr. Young J. Allen's College. Love to Aunt Mary and all the little cousins. THADDIE S. TROY.

You certainly did have a series of disappointments, and pretty big ones too, dear Thaddie, but as "misery loves company," it will perhaps help you to know that "Aunt Mary" was greatly disappointed also—and I believe, you have the advantage, after all, for I have not even a *picture* of *you*. Well, we will hope to meet each other yet, and enjoy a nice, long chat. Am sorry your letters were lost, but glad that the money was delivered safely—will appropriate as you direct; with many thanks to our generous, Bright Jewel.

LOCKVILLE N. C., March 4th, 1885. *Dear Aunt Mary:* I am a little girl eight years old, and my little brother, John Wesley, is five. We go to school every day and to Sunday-school every Sunday, and learn about Jesus, who died to save us. We have a Missionary Society too, where we learn about the little heathen who do not know about Jesus and we want to help send them some Bibles. We send you ten cents apiece, of our money, hoping it will help to save some poor little heathen. I love to hear the letters from the little girls and boys, that we get every week in the *Advocate*. With love, CARRIE BARRINGER.

This is indeed a sweet little letter and we give to dear Carrie, and little John Wesley, a loving welcome with thanks for money. We will always be glad to hear from these little Jewels. Blessings upon them both.

Precious Promise.

With everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Isaiah 54: 8.

Enigma.

BY HOWARD PADDISON.

What was it that swallowed Jonah?
Who was Rebekah's husband?
Who assisted Aaron to hold up Moses' hand?
Who put his hand on the Ark and was struck dead?
Who was Jacob's first wife?
Who lived near Haran?

The initials of the above questions form the name of a deceased minister of the N. C. Conference.

"The play's the thing,
Wherein I'll reach the conscience of king."

And equally true is it that Dr. Pierce's "Pleasant Purgative Pellets" (the original Little River Pills) are the most effectual means that can be used to reach the seat of disease, cleansing the bowels and system, and assisting nature in her recuperative work. By druggists.

Have you a cough? Sleepless nights need to no longer trouble you. The use of Ayer's Cherry Pectoral, before retiring, will soothe the cough to quiet, allay the inflammation, and allow the needed repose. It will, moreover, speedily heal the pulmonary organs, and give you health.

An improvement in Upright Pianos has been introduced by the Mason & Hamlin Company, long famous as as organ makers, which is regarded as very important, adding to the beauty of tone of this instrument and rendering it much more durable.—*Boston Journal.*

If you are suffering from a sense of *extreme weakness*, try one bottle of Ayer's Sarsaparilla It will cost you but one dollar, and will do you incalculable good. It will do away with that tired feeling, and give you new life and energy.

The "Favoritte Prescription" of Dr. Pierce cures "female weakness" and kindred affections. By druggists.

Any Small Boy, With a Stick,

can kill a tiger, if the tiger happens to be found when only a little cub. So consumption, that deadliest and most feared of diseases, in this country, can assuredly be conquered and destroyed if Dr. Pierce's "Golden Medical Discovery" be employed early.

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The strengthening properties of Wells' Food are exceeded by no other preparation on the market. It does not tax the digestive organs. When the system is enfeebled by disease so that the stomach rejects all food, gruels, etc., Aldge's Food will be found the desideratum. Many dyspeptics and old people have adopted it as their daily diet. In cans, four sizes—35c., 65c., $1.25 and $1.75. Sold by all druggists, and many grocers. WOOLRICH & CO., Palmer, Mass., on label.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40, ally.
Leave Weldon,	2 55 p m	p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m.
Arrive Tarboro,	5 40 p m.	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 15 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m
Arrive Tarboro,	2 39 p m.	2 39 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

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12 World Smashing, etc. Williams	2c	124 Legend of the Wandering Jew	2c
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$50,000 worth of Chickering Pianos at One Purchase, $20,000 worth of Imported Musical Merchandise at One Purchase, 75,000 Pieces of Sheet Music at One Purchase.

Read this, Musicians and Music Lovers. Business has rushed in the past year so that we could not post you, as usual, through our advertisements, and to make amends, we here give a few solid facts well **worth taking in.**

Ludden & Bates Southern Music House is a household word from the Potomac to the Rio Grande. Who has not heard of it? It is a Mammoth Music Emporium, from which a solid Musical South draws its supplies. Eleven large Branch Houses and over 200 wide-awake agents distribute its goods through every Southern State, and its yearly sales are nearly half a million dollars.

Founded fifteen years since on the Solid Bed Rock of Large Capital, Enterprise and Square Trade, it has stood, unshaken, amid financial panics, pestilence, eye ores and fires, and to ensure its permanency for generations to come it has been incorporated as a Co-operative Stock Company, with a paid up cash Capital of $60,000, which is owned solely by the Officers and Employees. The Officers are: W. Ludden, President; J. A. Bates, Treasurer and Manager, and J. D. Murphy, Secretary.

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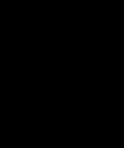

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Soils for Fruits.

The best soils for the production of the apple is a deep, rich, moist loam with a sandy subsoil; although it succeeds moderately well upon any soil not too dry.

The pear delights in a deep, rich, warm loam, with a clay subsoil.

The plum requires a deep, moist soil, but there must be no stagnant water in it.

The cherry grows best in a rich, warm, sandy loam. If a mulch of leaves, straw or brush is put around them, they will be very much benefited by it.

The quince should be planted in a very moist, clayey soil, but one free from stagnant water.

The peach produces fruit of a much finer quality when planted upon light high lands whith a southern exposure. It is also much more hardy and longer lived than upon a stronger soil and a more northern exposure.

The grape delights in a high, light, rich, stony soil and produces its sweetest fruits in the driest parts. On very dry soils a mulch of old hay, leaves, brush' etc., during the months of July and August will be found very beneficial, but sould be removed in September to allow the vines to more fully manure wood and roots before very severe weather,

Currant and gooseberries succeed best in the soil advised for the quince.

Raspberries and blackberries are more hardy if planted on light, sandy loam, but if large berries are desired a mulch must be used in July. On more moist land mulching is not needed, but the canes are more liable to be winter-killed.

The different varieties of strawberries secceed upon a great varie y of soils; on moist land the berries are generally rare, fewer in number and of inferior quality, while on light land, more and sweeter berries are produced, but they will be smaller. To overcome the last difficulty heavy mulching or thorough irrigation must be resorted to.—*Our Country Home.*

Selection of Potatoes for Seed.

While this subject is discussed every year by intelligent farmers, when planting times the rule is, that no attention is given to the conclusions drawn from the discussions, but seed for planting is taken from whatever potatoes chance to be left of those put in the cellar for domestic use. Sometimes this may be good policy, but as a rule it is a very bad one.

If the cellar is a cool one, with an even temperature, and the potatoes be undisturbed, the seed will be very good, if good when put in; if the cellar be warm; or cold enough to chill the potatoes, or if the potatoes be continually disturbed to pick out the best to cook, those that are left in the spring will not be what is wanted for panting.

A potato to be in the best condition for seed should be kept where the temperature does not fall below 40 degrees, nor rise above 50, and also where no light will come to it, and the air should not be very dry or very moist. The most correct way is to select the potatoes for seed as soon as they are dug, and in selecting care should be taken to reject everything that has the appearance of disease; the health of the seed is more important than the size. A larger quantity should always be selected than it is believed may be wanted for planting, so when planting time comes, a second selection can be made. In doing this all that do not have good strong eyes should be rejected. If the potatoes have been kept just as they should be, at planting time the eyes will have started just enough to readily show their strength, and yet not enough to cause them to be injured be careful handling, which should always be done with seed potatoes; to handle them as though they were stones is wrong, especially if early potatoes are desired.

The sprout that starts is not only the strongest, but will produce the earliest potatoes. When the sprouts are several inches long at planting time, without the most careful handling they will be broken off; but when handled with great care, and planted so as to preserve the sprout without injury, it will not only secure a crop one or two weeks earlier, but it will also secure a much larger crop than if the sprouts be broken off. This we have proved by actual trial.

If farmers would give a little more attention to their seed potatoes they would not so often be at a loss to account for a small crop. There is more in having seed in good condition than most of farmers think. In very rich soil it does not make so much difference as in a poor soil; but even in a rich soil it makes a difference whether the seed is in the highest condition or not.—*Mass. Ploughman.*

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Raleigh Christian Advocate

VOL. XXX.—NO. 12 THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, APRIL 1, 1885. $2.00 PER ANNUM. Payable in Advance.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

Pennsylvania Avenue has resumed its accustomed pace since the great multitude has melted away, and the music of the inauguration season has been stilled. The tri colored bunting has nearly all been taken down and packed away for 1888, and now the politicians and office seekers, no longer lost in the overshadowing host, show their proportions in numbers at least. The woods are full of office seekers. Delegations of patriots, eager to serve their country for $1,000 or $1500 a year, may be seen in groups in all the hotels, or hurrying about in carriages, or climbing stairs for secret conferences, or waiting in the anterooms of the new cabinet. The situation is peculiarly interesting. Cabinet officers to whom all applications for place have been referred by President Cleveland, are under seige. So far, the hardest pressure has been brought upon Post Master General Vilas. In the crowds that have gathered in his Department during the week, every cross roads post office in the country has been represented. His assistants have been filing applications at the rate, on some days, of one a minute, all of which are referred to the proper bureau until Gen. Vilas can get a chance to see them. Some of the applicants for post-offices had sent their petitions to the President, and a large wagon was used in conveying them to the Post Office Department. Gen. Vilas confronts the arduous task before him with few words and many comprehensive sha es of his head. In speaking of his new occupation yesterday, he said, "it consisted mainly in keeping both ears open and shaking hands."

With all this wild rush for office it would not be fair to say it is the greatest ever seen here. Veterans in the business say it was worse at Lincoln's first inauguration, and that both the Grant and Garfield beginnings equaled it, while the incoming of Andrew Johnson was marked by the largest onslaught of office seekers. It is thought, however, that the worst has not yet begun, and that the shrewdest politicians have been waiting for the departure of the inauguration crowd before coming. It is predicted a new lot of visitiors will come each week after this, many of whom will be prepared to wait all summer if necessary.

The friends of fixed civil service expect that the change of parties will involve changes in the offices to what may be reckoned the fifth grade. First comes the President with his personal assistants, the Cabinet with their private secretaries, stenographers, etc., thirdly, the assistant secretaries and their retinues, fourthly, the heads of bureaus, and fifthly, the chief clerks. It is held that no fault could be found with a party coming into power which should make changes to this extent, and in the present case a few exceptions have been made even with regard to these leading offices. A few of the incumbents have been retained on account of their efficiency and experience.

THE NEW CABINET.

The first two Cabinet meetings have been held, and they will be held regularly after this on Tuesdays and Fridays at the White House. The result of the last meeting was a number of appointments which went to the Senate to day for confirmation. The new Cabinet is made up of lawyers. Secretaries Bayard, Garland and Lamar were conspicuous in the Senate. Secretary Whitney gained his reputation in the profession, Secretary Endicott came from the Massachusetts supreme bench, and Postmaster General Vilas is a lawyer. Secretary Manning, of the Treasury, is the only one of the number who is not a member of the bar.

There is uncertainty among Senators as the length of the present extra session of the Senate. There is a desire that an adjournment may be reached by the last of April. It will depend upon the will of the Republican majority. The Republican Senators profess to feel kindly disposed toward President Cleveland, however, and to have a desire to deal with his appointments, so far as possible, in a way that will be acceptable to him.

With great shrewdness, the new President has inaugurated reform at his own threshold. The services of one half the clerical force of the White House have been dispensed with, and the incumbents were notified that they would not be needed after the 15th instant. This step is a signal of alarm to all government sinecures who are quaking with fear lest their turn of dismissal will come next.

Naturally there is much speculation as to the social changes impending. The new Secretary of State has an invalid wife, too many children and too little money to keep up so grand an establishment as his predecessor. So it is predicted the Whitneys will take the place in society long filled by the Froylinghuysens. Secretary Lamar and Attorney Gen. Garland are both widowers, and it will devolve chiefly upon the families of the four remaining Cabinet officers, Manning, Endicott, Whitney and Vilas to do the honors of the new regime.

A SUCCESSION OF SURPRISES.

The third week of the new administration has been marked by a succession of surprises and disappointments. The men most loudly called were not chosen, and the expectants have finally come to the conclusion that only the unexpected is imminent at the White House Cabinet meetings. I refer, of course, to President's Cleveland's nominations. One of the most notable was that for Commissioner of Internal Revenue, which ended the fight between Representative Phil Thompson, of Kentucky and all his rivals, by Mr. Miller, of West Virginia, getting the place. Speaker Carlisle was the most conspicuous advocate of the claims of the Kentuckian, and Mr. Randall was the alleged supporter of the nominee.

Ex-Representative Durham's appointment as first Comptroller of the Currency, was unexpected. The name of Mr. Montgomery, of Michigan, for Commissioner of Patents, had not been publicly mentioned; and Mr. Hay, of Pennsylvania, for first Assistant Postmaster-General, was a real surprise to all political guessers. Of the many names discussed for this important place, that of Mr. Hay had not been suggested. There are many who claim to see in this appointment again the fine work of Mr. Randall. Coming right after the defeat of Mr. Thompson for the International Revenue Bureau, they say it looks as if Mr. Randall's influence is to be largely felt in the affairs of the present administration.

SOCIAL MATTERS.

The White House was thronged with a distinguished gathering on Tuesday evening, the occasion of President Cleveland's first official reception. He entertained the Diplomatic corps, the Army and Navy officers, Congress, and others specially invited. The affair was brilliantly successful. It did not differ in detail materially from the card receptions given at the Executive Mansion during the past four years. Of course there was a great change in the faces present.

The elite of the city are not pleased with reform in all its various phases. Their delicate sensibilities were shocked to receive invitations to the President's reception printed with a type-writer on ordinary paper. These notes were in striking contrast to those so elegantly sent out by Mr. Arthur. It was interesting to see the ex-President passing in with other guests to do homage to the office which he held only three weeks ago. As soon as he was seen by the President, the latter stepped forward and greeted him heartily, and Miss Cleveland was equally cordial in her manners towards her brother's predecessor. As Mr. Arthur moved about the parlors he was followed by the glances of the crowd of guests.

Among the President's daily stream of callers are many celebrated men. Henry Ward Beecher. William H. Vanderbilt, and Red Cloud, the Sioux chief, followed each other in close succession the other day. The frequent changes of 'Great Fathers' greatly perplex the aboriginal mind, and necessitates the repetition of the story of grievances brought by the chiefs to every President. Red Cloud renewed his appeal for the relief of his people, and his request that agent McGillicuddy be removed.

Wednesday was President Cleveland's forty-eighth birthday. He spent it in attention to his usual duties, except that he took a drive behind a pair of ex-President Arthur's horses which have been left for his use. One episode of the day was an interview with the President by Rev. C. S. Smith, a colored Democratic orator from Illinois. Speaking of the President afterwards Mr. Smith said: "He is a magnificent character, and he will meet the expectations of all reasonable people of every class, color and section. I am satisfied that he intends to deal justly with the colored people."

And now there is to be a long needed adjustment of army officers about Washington. The Secretary of War sent for the Adjutant General of the Army the other day, and requested a full list of all the officers here, with information as to what they are doing. It is thought that those who have been on duty here for three or at furthest, five years, will be relieved, and that others, who are entitled to some experience of Washington official life, will be permitted to take their places.

For the Advocate.

Our Nashville Letter.

A WIDE-AWAKE WESTERN WORKER—THE SOUTHERN REVIVALIST—THE APPROACHING GENERAL CONFERENCE—HINTS TO SUNDAY-SCHOOLS—OTHER ITEMS.

MR. EDITOR: Our Church at Socorro, New Mexico, has a pastor who is wide-awake to the interests of his charge. Rev. J. D. Bush, late of the Memphis Conference, is the brother referred to. His people are in the midst of rebuilding their Church, and being too weak financially to complete it, their energetic pastor returns to his former field of operations, and is there meeting with splendid success in collecting funds. Brother Bush is a noble man, and our Western work is to be congratulated upon having his services.

Rev. Sam. P. Jones is to begin a series of meetings in this city about the middle of April. As there is no building in the city large enough to hold the vast crowds, who will come to hear him, a movement has been inaugurated to erect a Tabernacle for the purpose. The Protestant Churches of Nashville are united in this work, and are looking for grand results. Mr. Jones held six services in this city on Sunday and Monday the 22nd and 23rd inst., to immense audiences. He has just closed a meeting at Lebanon, Tenn., which was wonderfully successful.

Dr. Barbee, at McKendree, has renewed his revival services, and his people are praying for a deep and powerful work of grace.

The remarkably severe winter, which is slow in releasing its embrace upon all nature, has called forth the best work of benevolent institutions, Church and civil, in caring for the poor and needy. For large-heartedness and kindliness no people are ahead of those of Nashville. No estimate can be made of the vast good done by our Churches every year for their poor members. Truly, we have always the poor with us, a heritage, which we guard and care for faithfully in Christian love and duty.

Rev. Dr. J. B. West has accepted an invitation to deliver both the commencement sermon and annual address at the Wesleyan Female College commencement at Brownsville, Tenn., in June next. A grand sermon and a fine address await the Brownsville people and the pupils of their institution of learning.

The approaching General Conference is already being looked forward to with much interest. One question which we hear discussed now and then is the election of new Bishops; not who shall be chosen, but how many. It is thought by several that, on account of the increasing work imposed by the large and steady growth of the Church, at least four new Bishops will be elected. With the number of our present College of Bishops reduced to five, and one of them in enfeebled health, it will be difficult to hold the next round of Annual Conferences, unless they are so arranged that one half of them can be held in the Fall and the other half in the Spring. This will probably be done in this emergency.

Speaking of the growth of our Church leads me to give your readers an item that will be appreciated. The Conference years just closed of the Northern and Southern Methodist Churches show the remarkable increase of more than 100,000 members. This grand result represents the net increase in these two Churches alone; what the growth of our sister Methodist Churches has been we know not, but they have certainly shared in the success which has crowned our labors.

April is the month for reviving those Sunday-schools which annually go into winter quarters. The time is near at hand. As no Sunday-school is prepared to begin operations without a supply of good literature and song books, we desire to say that Superintendents and pastors know that our Publishing House is the place from which to obtain these. The series of lesson studies prepared by our Sunday-school editors is unexcelled anywhere, and are especially adapted to our people. The song books published by our House have gained a popularity accorded to no other books in the South. While you are infusing new life into your school, do not neglect to obtain the "New Life" song book. It is an efficient aid, an indispensible one, to every well regulated Sunday-school. Send for price list of the Southern Methodist Publishing House's publications at once.

W. W.

For the Advocate.

From An Enthusiastic Chatauquan.

MR. EDITOR: Once I wanted to speak to a gentleman in a crowd, he held my hand fearing I would get lost, then holding up the other, I said what I now say to you: "Please sir, may I speak?" I am vain enough to believe that I have something to say, and imagine I hear you reply, speak on, sister, so here goes. Brother DuBose came in one day last week with a whole family of *Advocates*, I read yours, enjoyed it much, then taking the one from South Carolina, I saw C. L. S. C. Of course I seized on that, and read it through, then a short notice of the article, and a little further on, I read Florida "Chatauqua." The first was signed "A Pansy." I felt my kinship to those ever present blossoms, and rejoiced that, they were growing so rapidly and wondered if modest, meek North Carolina had any, and wondered why your State had not taken hold of this "Idea" of ideas, this Nineteenth Century Renaissance in literature. Now, Mr. Editor, my object in writing is simply this. I have been an intense Chatauquan, reading alone most of the time nearly five years, and enjoy the work more than any words can express. It was the opening, the entering in, and possessing a new land of wonder and beauty, and I felt as Joshua may have felt on reaching Canaan, only his possessions were of the earthy mine will reach far out into the uttermost eternities; and away up into the heart of God's Christ. It has been to me the greatest of all earthly blessings, physically, mentally, spiritually, and I trust eternally, therefore I want some one else to be benefitted.

I have, for the past five years, been doing all I could, with pen and tongue, to increase our membership, to encourage the old members according to opportunity; and when I get one recruit, I feel almost as if he or she were converted through my influence. While I think of it, I will utter my protest against a "Florida Chatauqua." I do not like the latter name in that connection. There was one Reformation, one Martin Luther. There is one Chatauqua, one John H. Vincent. Let there be assemblies modeled after the original pattern, but I am sorry it has the name. I hope to see a Texas S. S. Assembly one day.

Now, Mr. Editor, can you not have an occasional article on this subject in your paper; for believe me, when a school eight years old numbers 60,000 members in all lands, and graduates its classes by hundreds, it is getting to be worthy of notice. I could write all night and not tell half the advantages that come to persons connected with our Sylvan College. One of the highest compliments ever paid me was this: 'You brought Chatauqua to N. O." Now, Mr. Editor, I trust this article will have an influence in taking a portion of it to your town. There *are* graduates from your State, but not from Raleigh, that I know of. Why not organize and begin the readings now? They are not difficult and the delights that accompany the work outweigh the small trouble and expense one must incur in pursuing the course. In a certain sense, every editor of a good paper is a Chatauquan, in that he is in battle array with us, against bad literature, so come with us, and you will be in good company. Every preacher is with us because of his Bible, for we study diligently "the word and the works of God."

Our meetings in local circles are generally semi-devotional, that is, we begin with a short hymn, prayer, and a few words from the Book, then we have essays, talks, lectures, questions, debates and an occasional entertainment. Our aim is to make the most of ourselves, to become *better* every day in every sense of the word, and thousands have found it a means of grace superior to some class and prayer-meetings.

A large and important literature has grown out of our work. The text books may be set down among modern miracles. They are little booklets, they might be called, on various subjects, condensed in, to a small compass and can be carried in the vest pocket, and read in half an hour. But enough. For information on this subject a postal to Miss K. F. Kimball, Plainfield, N. J., will give all the light that is necessary. By the way, speaking of books, Mr. Editor, have you ever seen a copy of my book, the Children of the Bible? I am now canvassing for it. I think Fowler & Wells sent you a copy in Nov. last; shall I send it to you for notice, in your paper? The children like it, a large number of private letters testify. Should you see proper to publish this letter, I will be obliged.

Yours in every good work,
FANNY L. ARMSTRONG.
Houston, Texas.

For the Advocate.

Revival in Reidsville.

BRO. REID: We closed a four weeks' meeting in our Church in this place on yesterday. The members have been greatly revived, and, we trust, the healing balm of Divine love has cured up old sores and restored to healthfulness that amity and fraternal affection so essentinal to the spiritual as well as material prosperity of the Church of the Lord Jesus. Many, publicly, renewed their covenants with God, received the witness to their sincerity, and resolved upon lives of greater activity in Christian work than ever before. *Seven of our good sisters have agreed to become class-leaders*, and to meet their classes regularly—their classes to consist, mainly, of young ladies and boys who are members, and also those who are seekers of religion. The old members are to be met in classes by the pastor, assisted by others, yet to be designated Six young men's prayer meetings are to begin right away, and revival services are to be held weekly, looking to the conversion of the serious ones among them and the building up of those already in the faith.

If the meeting had accomplished nothing more than brought about these several out-growths of the revival spirit, it would have been of incalculable value to the Church. But more was done. The vast congregations that assembled nightly were brought under the power of the gospel, and many sent up word by letters and through friends, requesting the prayers of God's people in their behalf, and promising to try to do better. Several instances occurred in which there were signal answers to prayer. Over 30 have professed conversion, and 22 have given in their names for Church membership. We hope these numbers will be greatly increased during our weekly revival services.

During the 2nd week, Rev. R. G. Barrett spent one night and preached us a good sermon, and during the 3rd week Rev. R. P. Troy spent 4 days and did most acceptable service, both in the pulpit and at the altar. Rev. Dr. Jones, of Greensboro, spent one Sunday with us, and greatly edified our people on the doctrine of the resurrection. Besides these, Rev. Mr. Craig, of the Presbyterian Church, filled the pulpit twice—doing able and acceptable service on the occasion. All these brethren endeared themselves to the people and will be gratefully remembered.

But few Churches in N. C. have a more hopeful outlook than Reidsville Methodist Church. Nearly *fifty* members have been received by *transfer* since the 1st of Jan., including several first-class families, bringing both capital and enterprise. Now, with such consecrated men for Stewards as Mathews, Williamson, Staples, Morris, and Lambeth; and with men for other work like Allen, Dr. Courts, Dr. Staples, Rawley, Ware, Hamlin, Penn, W. C. Staples, Lewis, Hazel, the Sharpes, and many others, besides a long list of elect women—cultivated, pious, of whom nothing but excellence of Christian character can be affirmed, there is no reason why this Church should not stand among the first in the State. God grant that unity and love may ever abide with this clever people!

D. R. BRUTON.
Reidsville, N. C., March 23rd, 1885.

For the Advocate.

Miss Cleveland in The White House.

When the new mistress of the White House—'God bless her and keep her!' steps into a place which she will honor as highly as it honors her, she will scarcely fail to remember that sweet day of last year's spring when the W. C. T. U. met in national concert of prayer for the Convention so soon to nominate a President of the United States. She will remember that solemn hour to which she herself, all innocently, gave direction, and leadership, when the Spirit of God turned all thoughts toward the future mistress of the White House, and prayers were offered that whoever this might be, she might be endowed with heavenly graces and divine strength to stand in the Nation's highest home, its true priestess, its safe ensample.

The then leader, Miss Cleveland herself, is now in God's providence first lady of the land—a Christian worker—a W. C. T. U. sister beloved, a noble woman,

"Nobly planned
To warn, to comfort and command."

We send her in tender sympathy the message sent once before to the White House:

"Our hearts, our hopes, our prayers, our tears
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

THE UNION SIGNAL.

For the Advocate.

A Hygienic Normal.

A Normal, for instruction in subjects pertaining to Hygiene, will be held under the auspices of the Woman's Christian Temperance Union of North Carolina, in Greensboro, Guilford county, about the middle of April. Dr. and Mrs. J. H. Kellogg of Battle Creek, Mich., will be present and conduct the Normal exercises, which will be in the main as follows:

1ST DAY—MORNING SESSION.

9.30. Addresss. Hygiene vs. Intemperance. Mrs. J. H. Kellogg.
10.15. Discussion of the points presented by the ladies.
10.45. Short lesson on the general mechanism of the body and its Hygiene. J. H. Kellogg, M. D.
12–2.30. Intermission.

AFTERNOON SESSION.

2.30. Lesson. The process of digestion and the elements of food, with experiments and illustrations. J. H. Kellogg. Question Box. Questions to be asked by the ladies on the subject under consideration.

EVENING SESSION.

The Hygiene of Food. J. H Kellogg.

2ND DAY—MORNING SESSION.

9.30. Address. Cookery and Temperance, with experiments and illustrations, etc. Mrs. J. H. Kellogg.
10.30. Lesson. Crudiments and stimulating foods.
12–2.30. Intermission, during which a Hygienic dinner will be served.

AFTERNOON SESSION.

2.30. Lesson. Hygiene for Mothers and children. J. H. Kellogg. Question Box.

EVENING SESSION.

Illustrated Address. Ventilations. J. H. Kellogg.

3RD DAY—MORNING SESSION.

9.30. Lesson. Healthful Clothing. Mrs. J. H. Kellogg. Discussion and Questions.

AFTERNOON SESSION.

2.30. Hygiene of the nervous system.

EVENING SESSION.

Household Hygiene.

Each Union has already been requested to appoint two delegates, which we hope has been attended to. These will be entertained by the ladies of Greensboro free of charge. The exact date can not as yet be stated, but ample notice will be given, provided delegates have already been appointed. There probably will not be time to attend to that matter after learning the date. A cordial invitation is extended to all women, whether member of the W. C. T. U., or not, to attend. The Normal exercises are free. Good board may be obtained by those not otherwise provided at 75 cents per day.

Reduced railroad rates have already been obtained from Thomasville, High Point, Jamestown, Company Shops, Winston and intermediate points. Ladies coming from these to attend the Normal, may obtain return tickets at 6 cents a mile, round trip, or a reduction of nearly one half.

Delegates are requested to come prepared to take notes. Also to take part in discussions. The Evening Sessions will be open to all and a cordial invitation to be present is extended to both ladies and gentleman.

MARY MENDENHALL HOBBS,
State Supt. of the Departments of Hygiene and Heredity.

A character is fatally defective that is so great and grand that it cannot stoop to the ordinary courtesies and duties of daily life without any sense of degradation of effort.—*Examiner.*

Raleigh Christian Advocate

RALEIGH, N. C. - - MAR. 25, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Editorial Items.

— So many are God's mercies towards us, that when put into drops, and becoming streams, we are borne up by them.

— It used to be said of Cranmer that if you wanted him to do you a kind act, all you had to do, was to do him an ill; so sure was he to return evil with good. He who refuses to forgive an injury breaks the bridge down, which he will one day need to cross on himself.

— THE SPONGE CHRISTIAN.— He is the man who absorbs every thing and gives out nothing. The sponge member does no work, does not teach in the Sunday-school, does not give anything to preacher, or missions. He is a sandy desert. After the summer's sun has shone upon it, and the clouds have poured their rains upon it, and the cultivating plow has made its furrows through it, still it remains barren and fruitless. H.

Death of Mrs. J. T. Gibbs.

On last Thursday at one o'clock, p. m., the beloved and excellent wife of our dear Bro., Rev. J. T. Gibbs, of the North Carolina Conference and P. C. of Tar River circuit, died at the parsonage in Franklinton, N. C. She was a native of Wilmington, N. C., her maiden name being Miss Currie. She was a most excellent lady and her death is a sad blow to her afflicted husband, her aged mother, several little children and many friends and relatives. It was our pleasure to know her, having been on several occasions a guest in her home. We hear of her death with exceeding great sorrow, and our heart goes out in the tenderest sympathy to our afflicted friend and brother, and to his bereaved household. One by one they are passing over the river. The telegraph wires are frequently conveying the sad news of some loved one's death, and we hardly recover from our shock before another comes. The land is full of mourning and tears and groans. Soon we shall all be gone. May God help us to hold ourselves in readiness to join the church triumphant whenever the Master shall call us from earth.

Of course we expect a suitable sketch of Sister Gibbs to be prepared for these columns, by some loving hand well qualified for the sad task.

Obedience.

There is no training so valuable as prompt obedience to law. In all departments of nature, of civilization and religion, it has pleased God to make the observance of law the essential condition of peace and prosperity. This obedience should be willing and prompt. It should be obedience not to please us or such as brings gain to us, but obey to please and glorify God. In other words, the motives moving us to actions should be pure. How much is done, day after day, under a purely secular motive. We seem to be working for God, when He sees the motive to be man planning. God is not thought of in the whole transaction. Not only obey God in all you do, but get your mind to work under that habit.

The law of Moses is simple, tho' profound. Just think of God crowding wisdom enough in TEN commands. "Confucius in making a book big enough to hold the laws sufficient to govern the Chinese, a system so voluminous, that it constitutes the life-study of the learned class in China." But God put all the fundamental laws for the government of his people on two stones, such that Moses could carry them down the pathless steeps of Sinai, one under each arm, and Christ condensed these "ten words" into one word—"love."

Obedience is the foundation of individual peace. It is also the ground of national prosperity. England's great national prosperity was obedience to the Bible. And on this foundation is the Republic of America. And resting on this it will abide. H.

Baltimore Conference Matters.

The Conference adjourned on the seventh day of its session. The next session is to be held at Staunton, Va.

The report on temperance created considerable discussion. Rev. J. J. Carden, formerly of our Conference, is returned to Waldorf and Prince George.

T. J. Magruder, treasurer of the Centenary fund, reported the contributions $76,454.44, divided as follows: Needy Sunday-schools of the Conference, $1,476; educational, $6,637.70; missions, $2,116.47; church extension, $2,192.20; special local objects, $12,410; general local objects, $51,313.77; centenary connectional Sunday-school fund, $310.40.

Dr. Cox, from the Conference board of Church Extension, reported that the applications for aid were larger than last year, but the funds were only the same; $3,250 was assessed, $1,991 paid, half of which goes to the parent board. Upward of $2,000 was contributed as a centenary offering, making about $4,000 in all during the year.

Rev. A. R. Martin, assistant secretary, submitted a tabulated statement showing the total number of members to be 33,668; additions, 3,800; removed, 2,317; increase, 1,483. Churches, 4,003; increase, 11. Parsonages, 100; increase, 9. Value of church property, $990,088; increase, $43,957. Indebtedness, $25,914; decrease in debt, $14,104. Sunday-schools, 497; increase, 16; officers and teachers, 4,850; scholars of all ages, 30,364; increase, 1,404.

THE PAPER QUESTION.

The report of the committee on the publishing interests, previously laid on the table, was taken up.

Rev. Collins Denny offered as a substitute for the clause providing that the preachers make a thorough canvass for *The Episcopal Methodist* that the preachers take such method as deemed by themselves most judicious to circulate that paper.

Rev. Wm. K. Boyle, editor of the *Episcopal Methodist*, asked the Bishop if he thought it derogatory to his position in the Church to solicit subscribers for religious publications.

The Bishop replied—"Not at all derogatory."

Rev. Mr. Boyle said he wanted the Conference either to very heartily sustain the paper, or withdraw altogether from its support.

Rev. Mr. Smithson moved to lay the substitute on the table.

Rev. Mr. Denny did not want to be poured into a mold and be compelled to work after a certain manner.

The motion to lay on the table prevailed and the original report, mentioned last week, was adopted.

THE BISHOP AND THE BRETHREN.

The passing upon the characters of effective elders was resumed. The name of Rev. J. A. Kern, of Alexandria, was first called. He stated that being subjected to such an examination as is made by the Bishop as to class-meetings, collections, etc., was very disagreeable to himself and other members of the Conference. As a matter of courtesy, however, he would answer the questions.

Bishop Granbery said he did not wish to make an issue with any of the brothers, but it was not a matter of courtesy when a brother was before the Conference for examination of his character to answer questions as to the state of his charge.

A voice—"That's right."

The character of Mr. Kern was passed.

Dr. John S. Martin said that the fidelity and character of a minister should not depend upon statistics as to collections, etc., taken, but upon the discharge of his pastoral duties and his efforts in the pulpit.

Bishop Granbery said that no one more than he was opposed to judging the fidelity and character of the minister by statistics, but he thought it best to answer those questions.

Love For Souls.

Most unregenerate men live without having God in their thoughts. They live, indeed, as if there was no God. They care nothing about knowing what His will is concerning them. They never ask themselves why he created them, or what his purpose is in bestowing those blessings upon them which they enjoy, or what object he has in view in keeping them in the world? They live in open rebellion against the authority of God, and must inevitably perish if they persist in their course of rebellion. Being sinners they must die. Love for sinners induced God to give his only begotten Son to die for the world of sinners. As God loved sinners, so must every one saved from his sins through faith in Christ, have such love for perishing souls that would induce them to make any sacrifice for their salvation. Not only must men called of God to the office of the ministry, have this unquenchable love for dying souls, but all men must love dying sinners.

The man who has no love for souls must conclude that he is mistaken about having the life and spirit of Christ. No one can have this life without having such love for souls as to induce him to go forth and do anything in his power to save them.

This love for those who are in danger of dying in their sins is entirely different from the benevolence which is so often manifested by mere philanthropists. We pity the sick and wounded and try to minister to their wants and to lighten their sufferings, but this pity is of a different nature from that felt by God's people for perishing souls. Compassion is greatly stirred when thousands are in danger of suffering and dying from famine, or extensive and desolating fires or floods, and large sums of money are freely and gladly contributed to purchase for them the food and clothing and houses which they must have without delay, but this is not the same in kind as compassion for those whom only the Bread of Life can save. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, (love for others) it profiteth me nothing." You may "visit the fatherless and widow," and still be without the kind of love of which we are speaking. But the one who has this love will do this and more.

For it is true that grace existing in the heart will lead us promptly to relieve the temporal necessities of men, but it is not true that kindness to the poor, and efforts to relieve men's temporal necessities, certainly and necessarily imply right feelings towards God and the presence of grace. Pity for perishing souls implies more than this. Our Savior did not teach us that angels rejoice whenever men, pressed down by earthly sorrows, are delivered from them, but their joy is called forth when one is made HOLY; when a sinner, with a heart truly broken and penitent, turns from sin unto God.

We must have compassion upon them because they are under the power and dominion of sin. Because they are sinking down to hell. There is much suffering in our world, and we should do all we can to alleviate it. But God was not thinking of this kind of misery when he so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life The moving power with God was the sight of their subjection to the dominion and curse of sin. And we are like God when we too pity sinners on account of their slavery to sin.

Where this love exists it will manifest itself. The methods by which it is manifested are numerous. Let us notice some of them.

In the first place it will constrain you to pray for them. You will not only pray for your immediate family, and relatives, and special friends, but for all around you and those afar off. We ought to pray to our Heavenly Father for the salvation of our kindred, as Queen Esther did to Ahasuerus, the King, for herself and her kindred: "If I have found favor in thy sight, O King, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish." But our love for souls must carry us beyond our own household or kindred after the flesh.

We must pray for the neglected ones in christian lands; for the unconverted youths in our schools and colleges; for the countless millions of perishing souls in China, Mexico, Brazil, Japan, the islands of the sea; the tribes of Africa; for the cast-off Jews, and for the multitudes who are the slaves of Romish superstition and ignorance in all lands. Bishop Keener said once, we ought never to offer a prayer without putting in an earnest petition for the success of the missionaries sent to heathen lands. We ought to pray for God's blessing on all editors of religious journals, ministers of the gospel, teachers, godly writers, Bible readers, and tract distributers. These are all engaged in the great work of saving souls.

Again, our love for souls ought to prompt us to give liberally of our means to carry forward all the great enterprises of the church, and we should adopt the Pauline plan and give as God prospers us. The work of the church, the spreading abroad the knowledge of Christ, cannot be accomplished without the continual outlay of large sums of money.—Knowing this, the lover of souls will be willing to give liberally, and that too, during life. We will desire to see the church pouring her means abundantly into the treasury of the Lord. There will be no complaints from this class that it takes too much money to save a few souls.

Again, those who love souls will be willing to put themselves where they can do the most to win souls to Christ. We will be willing to work anywhere the providence of God may seem to indicate. We will be ready to say, here am I, send me. As God may direct, we will take our place in the ministry, in the school room, in the steward's office, the class-room, in the prayer-meeting, Sunday-school room, on missions at home, or missions in Foreign lands. Without this love we will be disposed to seek such places as will give us ease, social position, or wealth. With this love for souls we will be ready to ignore all of these, if necessary, that we may save souls. We are ready to say:

"Give joy or grief, give ease or pain;
Take life or friends away,"

if we can only be made the instruments in God's hands of saving some souls.

Saving souls. What a grand work! How exalted the privilege of doing something to try and save a soul from everlasting burnings!

"The soul of man—Jehovah's breath—
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.
God, to reclaim it, did not spare
His well beloved son;
Jesus, to save it, deigned to bear
The sins of all in one."

B.

Short Items of Special Interest.

— It looks now very much like there will be a war between England and Russia. Efforts are being made to reconcile the difference, but it looks very much like they will fail. Of course all christian people will pray that war may be averted.

— State Normal Schools will be held this year at the same places at which they were held last year, and four additional ones will be held, one at Washington, one at Winston, one at Ashville and one at Boone.

— During the year 1884 there were sold in the State of North Carolina 34,993 barrels of liquor. These would average 44 gallons to the barrel, which at an average price of $1.25 per gallon amounts to the respectable sum of $1,925,000. And yet they call us fanatics who want to decrease this astonishing expenditure for a thing that entails misery and crime and curses wherever it abounds. Oh, for more fanatics!

— President Cleveland doesn't believe in pompous show in churches. The New York Avenue Presbyterian Church is the most fashionable one of the Presbyterian churches in Washington. The patrons of this church seemed to take it for granted that the President would go there. The first Sunday after he was inaugurated the church was packed to suffocation in anticipation of his coming. The President has acted in his usual characteristic manner by selecting a church, the minister of which has not come near him. He sent a note recently to the Rev. Dr. Sunderland, of the First Presbyterian Church, saying that he intended to attend the services of his church. He selected pew No. 132. This is an unpretentious church, about one mile from the White House.

Books for the Young.

To those who pay attention to such matters and feel an interest in them, it is a matter of great gratification that the presses of the Methodist Publishing Houses, both North and South, are just now turning out some very excellent books, adapted especially to the young people of our church. We have received a number of these books recently. They are all written very much in the same style, and in a style to be attractive and interesting to the young.

From our Publishing House at Nashville we have received the following:

— "Alma's Lamp," by M. E. H., which is a pleasant story, price 50 cents, and is highly endorsed and specially recommended by our Sunday School Editor.

— "From Cabin to Mansion," by F. Ireene Reese, another book of the same style, price 50 cents, and neatly bound.

— "Sketches and Stories," by Evie Lannom, price 40 cents, highly endorsed by Dr. Cunyngham, and will be very entertaining to young people.

— "Working Together for Good," price 60 cents, a fine little story, illustrating its name, and calculated to do much good as well as to afford great comfort.

— "Life of John Wesley," by Rev. B. W. Bond, with an introduction by Bishop A. W. Wilson. A book of 216 pages and just the thing for a Sunday-school Library and for a family. Every Methodist family ought to have this little book. Price 75 cents.

— "Days of Miracles not Past," is a pamphlet of 120 pages by Rev. Wm. Doss, of Tennessee, and price 40 cents. This is an interesting discussion of faith as the great controlling principle of the intelligent universe and of our salvation. It is well written, and some portions of it very interesting.

All of the above may be ordered from the Southern Methodist Publishing House, Nashville, Tenn., and all of them ought to be in all our Sunday-school libraries and in all our families. Money could not be better spent by parents than to put these books into the hands of their children.

The Presses of the M. E. Church (North) are also turning out some excellent books for young people. From them we have received the following:

— "Dearer Than Life," by Emma Leslie, is a tale of the times of Wicklif, and its perusal will give good entertainment and much profit. It is elegantly bound, would adorn any centre table, and the price is $1.00.

— "Words and Ways" is another handsomely bound volume, by Sarah J. Jones, and it is a pleasing and profitable story for the young.

— "Work-day Christianity," by Alexander Clark, is something akin to the "Gospel in the Trees," by the same author, in other words it is the gospel in the trades. It is well written and we have found it quite interesting indeed. The binding, printing and paper are all excellent, and the price is $1.00.

— "Anthe" is the name of a [illegible] book recently issued by Phillips, Hunt, of New York, and Cranston & Stowe, of Cincinnati, Ohio. It is a work of fiction and is designed especially for young Methodists. It will have found its perusal interesting, entertaining and profitable. The price is $1.00.

— "The Hallan Succession" is another work of fiction by Amelia E. Barr, and this, too, is designed for young Methodists. It will assist them to give a reason for the faith and will promote their love and respect for our church. Mrs. Burr is an easy, pleasant writer and her book will, no doubt, do good. Price $1.00.

All, or any of the last five publications noticed above, may be had of Mess. Phillips and Hunt, of New York; or of Mess. Cranston & Stowe, of Cincinnati, Ohio. They are books that our young people ought to read. They teach pure religion and impress, in a pleasant manner, the usages and doctrines of the Methodist Church. Our people must read more. The only way to counteract the evil influences set at work by vicious literature is to substitute it with pure reading matter. Parents and preachers everywhere will do well to give this important matter some careful thought and earnest work.

Paragraphic Personals.

— Rev. Dr. W. S. Black is [illegible] and out on his work again.

— Rev. Dr. S. Milton Frost has been appointed to Shamokin, Pa., by his recent Conference.

— Rev. J. T. Kendall made us a pleasant call, with a batch of new subscribers, last Monday.

— Revs. J. T. Finlayson and [illegible] C. Allred were in the city last week and called to see us.

— It was Mr. Thos. B. Burt that married Miss Mary E. Rollins, and not Mr. *Bust*, as we stated last week.

— Rev. Dr. Pritchard, of the Wilmington Baptist Church, has received a call to the Baptist Church in Charlotte, N. C.

— Rev. Dr. N. H. D. Wilson was in the city the past week and has entirely recovered his health, we were glad to see.

— Rev. P. Dalton and Rev. Mr. Miller and Mr. Donnell, of the Presbyterian Church, gave us a pleasant fraternal visit last Monday.

— The last paragraph in B's editorial last week was not intended to be a part of that editorial, but was intended for a separate editorial paragraph.

— Dr. J. W. Jones, of Tarboro, N. C., has been elected President of the North Carolina Board of Health. He is a most excellent man for the important position.

— Rev. Dr. Wilson, of the 1st Presbyterian Church, Wilmington, N. C., leaves his charge to accept a Professor's chair in the Southwestern University at Clarkton, Tenn.

— Dr. Witherspoon, recently elected president of Davidson College, has declined accepting the place, and Prof. Blake declines to reconsider his resignation. Prof. W. S. Graves accepts the chair of Greek and German tendered to him.

— Gov. Scales, State Treasurer Bain, Attorney General Davidson, Col. A. B. Andrews, and several lady members of their respective families, left this city for New Orleans on last Saturday. Yesterday (Tuesday) was "North Carolina Day" at the Exposition, and the parties above mentioned will represent to represent us.

— Rev. R. A. Young, D. D., of Nashville, Tenn., will preach the Annual Sermon at Greensboro Female College at the approaching Commencement, and Hon. A. [illegible] Colquitt will deliver the Literary Address. Dr. Young will also preach the Baccalaureate Sermon at Trinity College, N. C., in June next.

— Rev. Dr. Chas. F. Deems, of New York, delivered a most excellent lecture in this city last Wednesday night on "The Two Revelations." It was listened to with profound interest throughout and was calculated to do great good; while it, at the same time, was highly entertaining to his audience. It added to his already fine reputation as a thinker and speaker. We are always glad to see and hear Dr. Deems in Raleigh.

News in Our Conference.

—The Charlotte District Conference will embrace the fourth Sunday in July, we are requested to announce.

—See changes in Fayetteville District Appointments. Several changes have been made in other districts. Read the appointments over again.

—The next District Conference of the Newbern District M. E. Church, South, will be held at Morehead City, commencing on Wednesday, June 3rd, at nine o'clock, a. m., and will continue four days.

—Ninety-three students have been enrolled the present session at Trinity College. They hope to reach one hundred this term. The work, order, discipline and general deportment there is good.

—During the great revival in progress at the fifth Street Methodist E. Church, up to Thursday, there had been 184 professions and 155 additions to the church. The additions since the first of January number 178. The interest still continues.—*Wilmington Star.*

—We are glad to announce that Central Institute, of Littleton, N. C., has now more pupils than ever before and the prosperity of the school is very encouraging. A new piano has been recently added to the music room. The school's prosperity and success is very gratifying to all who are interested. Rev. Mr. Rhodes, the Principal, certainly deserves great reward for the able and wise manner in which he has worked for the school—*Weldon News.*

Fifty Dollars for a Postal Card.

It cost me one cent to write to Dr. D. C. Kelly, Nashville. He sent me 50 copies of missionary addresses delivered at Baltimore. They will be worth more to my flock than fifty gold dollars. Any minister or laymen can obtain them as I did.

A. D. Betts.

Brunswick Circuit.

The first Quarterly Conference for Brunswick circuit was held at Concord the fourth Saturday and Sunday in March. Our Presiding Elder, Bro. Carraway, was with us, looking well and gave us two sermons full of thought, life and power, he is as usual, cheerful and hopeful. The outlook on this circuit is hopeful, we are going to try and build a parsonage this year and with the blessing of God we hope to advance every interest of the church. We are talking for the Advocate which is in great favor with our people. Look out for new subscribers soon.

Z. T. H.

Newton Grove Mission.

I wish to say through the Advocate that I am now comfortably situated in or near the center of my charge, in the midst of as kind and hospitable people as you will find within the bounds of the North Carolina Conference. As soon as I had rented the house in which I live, the neighbors came in and furnished me with such things as were necessary for housekeeping. God bless the good people, I write of their kindness to me not merely to praise them or bring them into notice, but to stimulate other Methodist people to be kind to their preachers and help them to live while they are feeding the flock of Christ and leading sinners to repentance. This mission is now in a prosperous condition, as we go from church to church we see the eyes of many sinners bathed in penitential tears, and ungodly men are promising to be Christians the balance of their days. We hope that all the lovers of Zion will begin to pray early in the year for a sweeping revival in every circuit, station and mission in the State.

Yours Fraternally,
D. A. Watkins.

From Wilmington District.

Please publish the enclosed which is a complete and correct list of appointments for the second round. I have finished my first round of appointments. The weather has been quite inclement, and travelling rather uncomfortable, but I have filled every appointment. My health has been remarkably good and I enter upon the second round with good prospects and a thankful heart. The Lord is blessing His vineyard with revival showers. The Fifth Street Church in this city, under the ministry of Rev. H. D. Tuttle, (not D. H. Tuttle as commonly written) has been blessed with a wonderful work of grace. Bro. Tuttle is almost indefatigable in his labors, and the work is still going on, and I trust will not be confined to the church alone. The preachers are all at work earnestly, are pleasing their people, and we expect good results. Great harmony has prevailed in all of the Quarterly Conferences. Not an unkind word has been uttered in any of them by either preacher or layman, but all seemed to have the good of the work at heart in all that was done. We hope to have you with us at our District Conference at Smithville, and pray for your success in your [illegible] important labors. The [illegible] pleases everybody so far [illegible].

Yours very sincerely,
P. J. Carraway.

For the Advocate.

From Greensboro District.

[illegible] from Madison, by easy stages, to Rev. S. H. Helsebeck's where I am trying to prepare for my Quarterly Meeting, the last on this round. His home is in Stokes county, but his spring is in Forsyth. He is alike popular on both sides of the line. Many funerals and marriages claim his services; several of the latter have been celebrated between the house and spring on the Forsyth side. While Bro. H. has not been as thoroughly an itinerant as some others, yet he has accomplished a good work in his section. Antioch church is a good brick building, forty by sixty feet, nicely furnished, with carpet in the pulpit, altar and aisles; it is far in advance of the houses of the worshipers, which speaks well for their piety, they seem disposed to give the best to God. This church was built largely through the efforts and liberality of Bro. H. The people say it would not have been erected but for his personal influence. God will reward him. The Advocate for this week has just come. What sadness to read of the death of Bishop Parker, Rev. B. C. Phillips and Prof. W. C. Doub. And yet when we call to mind what they have been to the church, and what they have attained unto through the completeness of their experience, there is great cause for thanksgiving on their behalf. Last week the same page of your paper gave a laudatory account of the inauguration of President Cleveland, which was all right. Each of these whose deaths you record has lived a nobler life and received a more glorious crowning than has the President of this great nation. "An abundant entrance," "A far more exceeding and an eternal weight of glory." Who can picture it? The family and friends of the new President rejoice at his promotion. May grace enable all who weep over the death of these sainted men to rejoice at what they have done for their race and for their glorious salvation. We will join over there.

Yours truly,
J. A. Cunniggim.

For the Advocate.

To the Preachers of the Fayetteville District.

In meeting a recommendation of the Book of Discipline, The Fayetteville District Conference, at its last session, held at Jonesboro, organized a District Sunday-school Conference.

It was also decided at that time, as I have been informed, to hold the District Sunday-school Conference, the present year, at the same place for holding the District Conference, which seems to be, at least an implied preference that they should be held conjointly.

The Sunday-school Conference in its organization, is entirely separate and distinct from the District Conference, having its own officers and its own well defined work to do. The P. E. of the District is requested to furnish in advance a suitable programme which may be used by said Sunday-School Conference, otherwise he has no official connection with it, more than any other member.

At the Annual Conference, held at Statesville, the Sunday School Board reported the following plan for providing members which was adopted, see journal of 1885, page 20: "The Conference shall be composed of all the preachers, traveling and local within the District, and of one Superintendent and and three teachers from each pastoral charge, to be chosen in such manner as said pastoral charge may determine: *Provided* that two of said teachers may be ladies."

It was decided at Jonesboro to hold both the District Conference and the Sunday-school Conference, the present year at Laurinburg.

Prof. W. C. Doub was elected Pres. and Bro. C. W. Tillett Vice-President. Prof. Doub removed from the District, has since died. Bro. Tillett has thereby become President, and the responsibility of appointing the time for holding the Conference devolves on him, we have concluded as both are to be held at the same place, we will hold them conjointly the present year. He will have charge of the Sunday-school Conference and at his request I call attention to this matter and suggest that the pastors see that delegates are elected and duly reported. This is important to the S. S. interest and demands attention. The District Conference will embrace the second Sunday in July. The address of the President is Laurenburg, N. C.

S. D. Adams.

For the Advocate.

Other Reasons "Why we Fail."

We want to give emphasis to Bro. Moore's reason why we fail to bring up all the assessessments for various collections. We have become a little sensitive about the discredit that attaches to not having "paid up in full."

When we understand the disposition or unfair distribution of the sums to be raised among the different stations and circuits, it becomes quite apparent that there is no just ground for special praise as a rule. But on the contrary pastors, stations and circuits, that are put at discredit and disparagement before the Conference and public generally, often actually pay more money per member and ability, and are therefore, entitled to more praise than those that bear off the laurels and honors. Honor to whom honor is due.

The difficulty is not wholly with the District Stewards. We must go back of that board. The zeal and judgment of the Parent Board—at home and at Nashville—go too far in advance of the liberality, if not to say ability of the church (we think both) and make assessments that the church cannot or will not meet, in addition to other assessments upon it. These assessments are sent out to the Conferences and apportioned to the districts and by their respective boards to the charges. They come authoritative and *must* be distributed. Now we know something of human nature. Though one desires to do right, the tendency is to lean to his own side. We are not surprised, then that the lighter burdens fall nearer home and the heavier ones abroad. It would be right difficult to find a church that did not feel itself rather poor and hard pressed when a collection is to be taken, or when it assesses itself. We have never found a good time to take a collection, some other time would suit better—but there is another reason, we call attention to it. The reports sent out to the church by both boards do not help the collections.

We are not surprised that the Missionary Secretary has to borrow money. If it is necessary now, the payment of interest will only increase the necessity to borrow again. It is one thing to see what ought to be done and to desire to do it, it is quite another to know the ability and willingness of the Church to do it. It is time we were putting on the brakes.

Jas. Willson.

For the Advocate.

Division of the N. C. Conference.

FROM THE CHARLOTTE DISTRICT.

Dear Bro. Reid:—I had intended some time past to pen some remarks on the above named subject. And had gotten together some notes, which I intended to throw together in some form and send to you for publication. But this week's Avocate contains a long, well adjusted and well written article from Dr. Bagwell, which takes the "wind out of my sails." Dr. Bagwell covers, in his communication, the ground I had intended to occupy, which I regard as conclusive, at least in the fullness of reply to those advocating the measure. There are some points, however, which some of the brethren writing on that side seem to emphasize, which are of as easy refutation as those touched on by Dr. Bagwell. For instance, Bro. Jas. Willson says: "The argument that opposes division lies with equal force against the division of a district or circuit." Bro. Willson in this argument assumes that the same reason or reasons which demands the division of the Conference demands the division of a district or circuit.

Now is that true? What is the reason for dividing a circuit? Obviously that the field is too large for one man to cultivate. Divide the circuit into two and you have two effective men occupying the same territory that was attempted to be occupied before by one man. It is the increase of laborers that is the moving cause of all such divisions, whether of station, district or circuit. But is this true of a division of a Conference? Suppose we divide the N. C. Conference at our next session, or at any time, everybody knows the same men who compose the Conference united will compose the Conference divided. The laborers will not be increased thereby. They occupy the same territory together that they will occupy separate. Does any body dream that these Methodist preachers will be more faithful to their vows and work divided, than they are now while altogether? It will be very difficult to make this appear.

The gain of division is very hard to see. There is no spiritual or material interest of the Church that can be better developed by the men now composing the Conference divided, than remaining as we are. If there, is I am utterly unable to see it. We are doing well now—rapidly growing—developing, and I for one am unwilling to see the present condition of things disturbed. I am afraid the experiment of division will not work well. An intelligent and far seeing layman said to me some time ago: "The division of the Conference would work great damage to Methodism in Western North Carolina." This is the sentiment of almost all the laymen on the Charlotte District. I know of no man, woman or child on the District, among the laymen, that desires division. All who have expressed themselves are very much opposed to it. My own opinion is we had better let the Conference remain as it is.

Yours truly,
T. W. Guthrie.

For the Advocate.

Cokesbury Circuit.

Cokesbury circuit lies on the opposite of the Cape Fear River from Fayetteville, embracing a part of Cumberland, and extending into one edge of Sampson county. That portion extending from three to four miles from the river, is known as the swamp section, in this section the land is productive, and has been settled since the war, principally by enterprising farmers. The other portion is a level country, with a soil mostly of clay, except where it is separated by sand hills. The long leaf pines tower up in rude majesty, and for a number of years, turpentine and lumber rafting have been the chief interest of this section. There is no virgin forest now, and the old trees on account of long use have well nigh ceased to yield profitable returns for labor, so this is destined to become an agricultural country. The smoothing hand of cultivation would make it blossom as the rose. This is a compact circuit, and in some respects is an interesting work. My family, which has been detained on account of sickness contracted in a malarial district during last year, has arrived at last. Our little son is still very feeble—cannot yet see the results. I do not know what malaria is, but I do know that it is something which generates in marshy and fertile districts. It feeds on rich decaying vegetation, it is there where it lurks in darkness, distills in the dew drop, warms in the sun, refreshes in the showers, cools in the morning vapor and nestles in the noon-day flower. It stalks in the rich man's mansion as well as in the hovels of the poor, none are too exalted for its touch, none too humble for its spoils, but its favorite victims are the delicate and the young. Some don't seem to dread it. All along through summer and fall they snuff it, breath it, eat it and drink it and imagine that they grow fat upon it. But to me and mine, it has caused leanness and deep sadness. As it is not the purpose in this communication to give an exegesis on malaria, I desire to state that we have been kindly received and love our people, we hope to be useful. A goodly number take the Advocate and I trust others may yet do so. The spiritual outlook is hopeful. We like our new P. E., but he needs no commendations from the writer. The positions to which he has been assigned, is a sufficient guarantee that he is a representative man. It is too much like a common soldier praising the General in command. It is no little task for the General to praise the rank and file. But this is a eulogistic age, an age full of panegyrists who are much disposed to pass encomiums upon those who are eminent in usefulness and greatness. Let me linger about that humble child of God, who is a stranger, not to deeds of mercy, but to praise. O, could it be my happy lot to scatter fragrance from that obscure flower which is "born to blush unseen and waste its sweetness on the desert air!" Many such are in the church of God to-day, and some are on this work. God has their names in everlasting remembrance and the deeds are written in Life's eternal book.

A. M. Lowe.

About Newspapers.

Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of this to him directing his attention particularly to this article.

Who is he? A professor of religion and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in the church! A follower of Christ, praying daily, as taught by his Master! "Thy kingdom come," and yet not knowing nor caring to know, what progress that kingdom is making!

But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? how defend himself against the charges it involves? He cannot do it, and he better not try, but go or write immediately for some good newspaper, and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now, suppose you were the publishers, and one were in arrears, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—*Dr. Nevins.*

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

President Cleveland's appointments this week, especially his diplomatic appointments, were a continuation of the surprises for which the new admintstration is already famous. The name of ex-Senator Pendleton for the Berlin mission, and Governor McLane for the Paris Mission were familiar, but Messrs. Phelps, for the British Mission and Jackson for the Mexican mission raised the inquiries "who is Jackson, and who is Phelphs?" Politically these appointments are inexplicable. From any other standpoint they appear to be admirable, and outside of political circles are kindly received. Rarely have such appointments been solely on grounds of personal fitness, experience and attainments. Politicians of both parties would have declared it a political impossibitity that the President should select his minister to England from a State firmly and unchageably Republicans as Vermont. Some say, "the idea of going to Mr. Edmund's state for a Democrat!" Senator Edmunds however, speaks in high praise of the nominee. He says there is no finer gedtleman or greater lawyer in the U. S. than Mr. Phelps.

It is natural to believe that ones own particular sphere is all there is worth knowing in this world, just as society limits the world to its visiting lists. It is refreshing to notice that the present occupant of the White House has another point in view. He does not think politicians monopolize all greatness, and his selection of Mr. Phelps, who is entirely unknown to politicians, to fill the most distinguished position in the Diplomatic Service, is proof that he thinks there should be a change in this regard.

By the Mexican Mission goiug to Georgia, Kentucky got another disappointment in the failure of "Cerro Gordo" Williams to receive that prize, and Indianna was again ignored. When ex-Senator McDonald was here and refused to accept the Russian mission, he told President Cleveland pointedly that his State had not received as much consideration as it was justly entitled to. He also said as the State had no representative in his cabinet, she would look to the President to represent her in it, and Mr. Cleveland assured him that, in the end, Indianna should have no cause to feel neglected.

There is considerable comment upon Hon. S. S. Cox for the Turkish mission. It pleases Mr. Cox however. He has been all over Turkey, is acquainted with her people and institutions. He has been in ill health for several years, and as he is quite sick now, he is glad for a change of climate. Mr. Cox will be a good deal missed in Congress. He has been returned to the Lower House for a number of consecutive terms. A representative remarked that Mr. Cox had gotten off his pleasantries on members whenever he desired to, therefore he did not mind saying that all the regret in the appointment was that it would inevitably result in Mr. Cox writing another book.

The Diplomatic appointments are said to be Secretary Bayard's choice in every case, and Mr. Randall is also said to be well pleased with them. A few weeks ago it was questionable how Mr. Randall would stand with the new regime. Now it is noticed that he calls at the White House every day.

Secretary Endicott's recent threatened shaking up of the Army officers stationed in this city, has caused alarm in society circles, and he finds himself daily beseiged by the friends of officers, who are fearful of being ordered to the frontier. Many of his assailants are ladies, and the Secretary finds it difficult to get rid of such visitors without making promises. One evening while seated quietly at home with his wife, he was called upon by a delegation of these ladies, who urged their cases with great persistence. Afterwards, when expressing surprise at the flank movement, he was informed that the world of social influence here, is usually done through the fair sex, who will not listen to reason.

President Cleveland has at last settled the church question. He has rented a pew at a church on Four and a half street, at least a mile from the White House, and one of the least pretentious of the Presbyterian churches. This is quite a disappointment to the more fashinable worshipers of the New York Avenue Church congregation. It is said, he will rent a pew in another church also, and thus be able to alternate when he wishes, and avoid the notoriety occasioned by constant attendance at one. He is unwilling to give one congregation the distinction of the administration church.

Washington D.C., Mar. 27th 1885.

MARRIAGES.

—Near Chadbourn, Columbus county, on the 24th day of March, at the residence of the bride's father, Mr. John H. Blake and Miss Lou Pridgen, all of Columbus county, Rev. C. W. Smith officiating.

DEATHS.

—Mr. Thos. Gooch died in this city March 24th aged 45. He was a member of Person Street Church of this city, and was a good man.

—Mrs. Rachal Gorman, relict of the late Henry Gorman, and a member of Person Street Church, died in this city on the 25th of March, aged seventy-four years.

—Col. J. M. McCorcle, of Salisbury, N. C., died on the 22d of March.

—Mr. J. M. Turner, of Iredell Co., N. C., died on the 17th of March, aged 50 years.

—Rev. J. M. C. Luke died recently in Waynesville, N. C., Mr. Luke was a native of Suffolk, Va., but had resided in North Carolina since the war. He was a Baptist minister.

—E. D. Clark, of Vicksburg, the newly appointed assistant Secretary of the Interior, died in Washington, D. C. March 23rd.

—The Hon. Jacob Thompson, who was Secretary of the Interior under President Buchanan, died in Memphis, Tenn., last week.

—Mr. John Shaw, a most excellent citizen of Fayetteville, N. C., died recently in that place.

The Secular News.

—Monroe, N. C., has recently had one or two buildings destroyed by fire.

—The trial of young Mann for the killing of old Mr. Pace, in Chatham county last week, resulted in the acquittal of the accused.

—Hon. James H. Berry has been chosen U. S. Senator from Arkansas, to fill the vacancy caused by the resignation of Attorney General Garland.

—Henderson, N. C., had a destructive fire last week. A number of stores were destroyed and many goods damaged. We have seen the loss estimated at about $40,000 with insurance of about $21,000.

—Richmond, Va., has been greatly excited the past week over the supposed murder of a well connected young lady named Miss Madison, by a young lawyer named Cluverius. The details of the crime are distressing.

—Gov. Scales has appointed Mr. H. G. Conner, of Wilson, N. C., as Judge in the third district; Mr. R. H. Battle, of Raleigh, as Judge in the 4th. district, and Maj. W. J. Montgomery, of Concord, as Judge in the tenth district.

—The President of the U. S. has made the following appointments: Geo. H. Pendleton, of Ohio, Minister to Germany: Robt. M. McLane, of Maryland, Minister to France; Edwin J. Phelps, of Vermont, Minister to England; and Henry R. Jackson, of Georgia, Minister to Mexico; Joseph S. Miller, of West Virginia, Commissioner of Internal Revenue; Milton J. Durham, of Kentucky, to be First Comptroller of the Treasury; Mr. Martin V. Montgomery, of Michigan, Commissioner of Patents; Gov. Porter, of Tennessee, Assistant Secretary of State; Malcolm Hay, Penna., to be First Assistant Postmaster General; Hon. J. D. C. Atkins, of Tennessee, is the new Indian Commissioner; Benj. H. Hill, Jr., of Georgia, to be United States Attorney for the Northern District of Georgia; David S. Parker, Jr., of Rhode Island, to be U. S. Attorney for the District of Rhode Island.

Receipts by Mail.

[From March 25th to Apr. 1st.

J T Lyon for Miss E A Lockhart 2, L Lockhart 2, W R Buchanan 1, W C Mann 2, A M Lowe for Mc D Geddie 2, obit., and minutes 1, W T Cutchen for Mrs H. Parks 2, Miss Bettie Sumner 2, and for Mr. Jordan 10, and for A D Scarlett 2, J N S Doub self 3, and Mrs. S H Nading 2, E A Thorne 2, H G Scarboro 2, Mrs. M H Sprinkle 2, J T Winfield 2, W M Bateman 2, J C Reed 1, Mrs. S A Moore 2, M L Turner 2, G W Ivy for Mrs. E Longcrier 2, H J & A D Muse for H J Muse 2, A D Muse 2, and JF Cole 2, Marshall Smith 2, Mrs. H M Bailey 2, J C Kirk 2, W J McGinnan 2, F A Bishop for Mrs. Annis Jones 2, T H Cook 2, W R Hambrick for N P Shanks 2, B H Mixon 2, J B Martin for W W Mangum 2, H C Clegg 2, P M Pattishall 2, W B. Thompson for self 2, J W Lyon for C C Feutrill 2, J W Lyon 2, N D Norman 2, W Turner 2, W F Smith 2, T H Pegram for H T Shaw 1, J J Jones for E B Barker 2, Jacob Dove 2, T A Stone for J Earnhardt 1, Robt Carter 2, and O H Spencer 2, John Goode 2, Marcus Tilley 2, N Lefter 2, W D Brown 2, C D West 2, L C Vanhook 2, J K Wells 2, Eli Shankle 2, J B Parham 4, Mrs. Jane Hanes 2, L W Elliott 2, A J Dailey 2, J T Wooters 2, M L Spencer 2, J B Clegg 2, J N Cole for J A Cheatham 2, and J T Russell 2, B J Keech 2, P L Arnold 2, E P Allen 2, C M Pepper for R. Ashley 2, Daniel Jones 2, A Oliver 2 and Mrs. E Gillispie 2.

Appointments.

Washington District 2nd Round

W. H. MOORE, P. E., Washington, N. C.

Greenville,	April	4 5
Washington,	"	11 12
South Edgecombe, McKendree.	"	18 19
William ton, Jones' Chapel,	"	25 26
Plymouth,	May	2 3
Tarboro and Bethel at Bethel,	"	9 10
Columbia, at Wesley Chapel,	"	16 17
Mattamuskeet at Amity,	"	23 24
Fairfield at Sladesville,	"	30 31
Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	30 31

The District Conference for Washington District will be held in the town of Bethel, beginning on Wednesday, May 6th and embracing the second Sunday.

Newbern District—2nd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	April	4 5
Wayne circuit, at Stantonsburg,	"	11 12
Goldsboro circuit, at Yelverton,	"	18 19
LaGrange circuit at Institute	"	25 26
Newbern station,	May	2 3
Mt Olive circuit, at Zion,	"	9 10
Craven circuit, Beech Grove,	"	16 17
Kinston station,	"	23 24
Jones circuit at Cypress creek	"	25 26
Lenoir Mission,	"	27 28
Snow Hill circuit, at Jerusalem,	"	30 31
Morehead station (district conference)	June	3 7
Neuse Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit,	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Statesville District—2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Yakkinville, at Mt. Zion,	April	4 5
Iredell at Eagle Mills,	"	11 12
Elkin & Jonesville, at Elkin,	"	15 16
Dobson at Dobson,	"	18 19
Mt. Airy station,	"	22 23
Mt. Airy circuit, at New Hope	"	25 26
Statesville circuit. Providence	May	2 3
Mooresville at Oak Grove	"	9 10
Rock Spring, at Mt. Pleasant	"	16 17
Newton at Newton	"	23 24
Caldwell at Colliers	"	27 28
Lenoir at Mt. Zion,	"	30 31

Shelby District—2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountains at E. Bethel	April	25 26
Dallas at Concord.	"	28 29
Shelby circuit at St. Paul,	May	2 3
Shelby station	"	3 4
Lincolnton at Pleasant Grove,	"	7 8
Gaston at Ebenezer	"	9 10
Mt. Island,	"	10 11
South Fork, Kedesh,	"	16 17
Double Shoals, at Salem,	"	17 18
Hickory and Happy Home, Friendship,	"	23 24

Trinity College Dis 2nd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Uwharrie circuit, Oak Grove,	March	28 29
Thomasville and High Point at H P.	Apr.	4 5
Randleman station,	"	11 12
Davidson circuit at Wesley Chapel,	"	18 19
Abbott's Creek Mission, Clarksbury	"	25 26
Lexington station,	May	2 3
Montgomery circuit, at Pisgah	"	9 10
West Uwharrie, Jacksons Hill	"	16 17
Franklinsville circuit, at Ashboro	"	23 24
Mt. Gilead circuit at Philadelphia	"	30 31
Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove,	"	27 28

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	April	4 5
Pineville circuit, at Hebron,	"	11 12
Charlotte circuit, at Dows	"	18 19
Clear Creek circuit, at Mill Grove	"	25 26
Monroe station,	May	2 3
Mathews circuit, at Sandy Ridge,	"	9 10
Tryon Street station,	"	16 17
Ansonville circuit at Ansonville,	"	23 24
Wadesboro circuit at Pleasant Hill,	"	30 31
Wadesboro station,	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham ct. Green Lake,	April	4 5
Fayetteville Station	"	12 13
Campbleton Mission,	"	12 13
Cumberland at Marvin,	"	18 19
Cape Fear, at Osgood,	"	25 26
St. John's station,	May	2 3
Ashpole Mission at Oak Grove,	"	8
Laurinburg. Lumberton,	"	6 7
Robeson at Olivet	"	9 10
Ashpole Mission at Oak Grove	"	14
Jonesboro at Morris Chapel,	"	23 24
Lillington, Spring Hill,	"	30 31
Carthage, at Cameron	June	6 7
Manly Mission at Winder.	"	13 14

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit, at Calvary	March	21 22
Wilson station	"	28 29
Warrenton at Warrenton,	April	4 5
Warren circuit at Cokesbury,	"	11 12
Nashville circuit,	"	18 19
Wilson Mission.	"	25 26
Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood X R'ds	"	9 10
Edgecombe circuit at Rocky Mt.	"	16 17
Halifax at Enfield	"	23 24
Weldon & Halifax at Weldon	"	30 31

Wilmington Dis—2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Cokesbury circuit, at Halls	April	2 3
Clinton circuit, at Magees	"	4 5
Bladen circuit, at Bethlehem	"	8 9
Elizabeth circuit, at Union	"	11 12
Carvers Creek circuit at Wayman	"	18 19
Waccamaw mission at Zion	"	22 23
Whiteville circuit at Fair Bluff	"	25 26
Wilmington at Front street,	May	2 3
Onslow circuit at Queens Creek	"	9 10
Duplin circuit, Charity Chapel,	"	12 13
Brunswick ct. at Summerville	"	16 17
Topsail circuit at Union,	"	23 24
Magnolia circuit. at Magnolia,	"	29 3

The Sunday-school conference will be held at Magnolia in connection with the Q. M.

Greensboro District, 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville at Lowes,	April	4 5
Greensboro	"	11 12
Ruffin at Mt. Carmel,	"	18 19
Guilford at Gethsemane	"	25 26
Dan River Miss at Mt. Zion,	May	2 3
Kernersville at Oak Ridge	"	9 10
Yanceyville at Camp Springs	"	16 17
Pleasant Garden at Bethany	"	23 24
Forsyth at Doub's Chapel	"	30 31
Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

Salisbury District—2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord,	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

COMMUNICATIONS.

For the Advocate.

Indebtedness to the Apostle John.

Man preserves his identity under all circumstances. This is not removed even in the great spiritual change which makes him "a new creature in Christ Jesus." There is a peculiarity of temperament, a mental idiosyncrasy, belonging to each individual, which isolates him from the rest of the human brotherhood as distinctly as his body separates him. Good men, inspired men, though elevated and purified by truth and sanctified by the grace of God still retain their personal identity in their modes of observation and reasoning, their decisions and their emotions.

Among the favored three of the apostolic college, Peter still retained his honest but often rash boldness; James was marked by plainness and transparency of candor; John was the loving and "beloved disciple." The four gospels and the several letters and the "Revelation," each bears the peculiar mental impress of its author, the signet-ring of his character. The same facts and doctrines and incidents are present, but there is different taste in selection, different order of arrangement, different language of statement, with rich variety of illustration when apparently in place.

While Christ is the grand central idea of the gospels, and they gladly record the life and labors, the miracles and persecutions, the opposition and triumphs of his ministry, his bloody death, and blessed resurrection from the grave, and ascension into heaven, the different apostles, each inspired by the same Holy Spirit, impressed by different scenes and events more than by others, while writing a true account, a reliable history of Jesus, present different events, or different features of the same events, as they were grasped by the mind of the hearer or the observer.

It is neither our purpose nor our desire here to refer to any but the Apostle John, and, without any detraction from the others, to show our grateful indebtedness to him in his gospel, epistles, and revelation.

We are indebted to him for a very beautiful light here and there on the home life of Jesus. The social citizen appears at the wedding at Cana of Galilee, hallowed by the presence and first miracle of the Master. We see the genial, sympathizing friend in the family of Bethany—Lazarus, Martha and Mary. That rocky hamlet is endeared to earth and to heaven, because it furnished a kind, loving home for "the Lord of Life," who "had not where to lay his head." What a life picture in imperishable colors, Jesus in tears at the grave of his friend, Lazarus, and then, in the midst of those falling heart drops, the divine voice wakes the dead to life again.—The sisters have a living brother again.

Then see how the man Christ on the Cross loves his mother so tenderly as to forget his inexpressible crushing woe, and to commend her, in her loneliness and deep grief, to the care of his beloved disciple. "Behold thy mother" gives to John the richest blessing of the dying Christ in charging him with the care of the mother of his Lord. Noblest legacy that ever fell to mortal

We are indebted to John for rescuing from perpetual silence the name and noble character of Nicodemus. "He came to Jesus by night'—it is but of little importance the reason for that time—to learn truth from the lips of the great teacher. From this recorded interview we have the clearest, fullest lesson of Jesus on the subject of "the new birth." The world could poorly afford to lose this blessed truth in its illustrated form. We learn to appreciate the true nobility of this member of the Sanhedrim, when, regardless of results, he is the friend of Jesus when before that Jewish council for hasty and unjust condemnation. When everything apparently ready for Jewish malice to culminate in ruin on the meek head of the prisoner, Jesus—whose voice is that which rings out so full and clear, and with such startling force: "Doth our law condemn any man unheard?" It belongs to the night visitor of Jesus, Nicodemus. The effect was grandly annihilating. Slowly and silently accusers and witness retired and left the innocent Jesus unharmed.

Again when the lifeless body of the mangled and pierced Christ seemed to want a pall bearer and a burial, in company with the noble councillor, Joseph of Arimathea, Nicodemus is present with his heart full of tearful sorrow and his arms full of spices for his Lord's burial. The assistant pall bearer of Jesus will be loved of earth and heaven through the pen of the beloved disciple.

John gives us in the conversation of Jesus with the women at the well of Sychar, Christ's most impressive and beautiful sermon on the spirituality of the worship of God, and shows in every pious heart a lovelier temple than that Solomon built and God filled with the cloud of his glory. It is worthy of note that these two sermons, one to Nicodemus, and the other to the Samaritan woman, were delivered to the smallest possible audiences, while on the grandest of most vital topics.

John has the honor and blessing of presenting so simply and forcibly Christ's promised "Comforter, the Holy Ghost," in his various and indispensible offices to man. Blot John's gospel out of being, and the church is more than orphaned—Christ is gone, and no representative, no living substitute left behind. The richest jewel in the crown of Christianity is lost, the guide and support and sanctifier of the church is wanting.

John seems to select the most beautiful incidents in the miracles of the Master to illustrate the divine love which characterizes Christ and Christianity. We cannot stop to specify.

It was permitted to John to record the rich revelations Jesus made of the "many mansions" in heaven, in the words of the great teacher, more vividly and touchingly than by any of the other inspired pensmen. John tells us, as none other, the object of Christ's departure from his tearful disciples. "I go to prepare a place for you," etc. The picture is gloriously complete of the personal appearance of Jesus, the divine geography of heaven, the size and glory of the christian's home with God as the hand of revelation lifts the curtain hiding eternal scenes. We begin to understand favored John, with eyes gladdened with sight of the transfiguration, and with heart full of kindred love as he oft leaned on the bosom of Jesus, and with the unction from not only the parting blessing of his Lord, but with the lingering glow of Pentecostal fire and power, felt that in writing the life and "revelation" of Jesus he was crowning his own life with immortal honor, and giving to the world the last, completest and most finished picture of the God-man, the colors of inspiration itself could present.

Let us search the Scriptures, for they testify of Christ and eternal life through him.

W. H. ANDERSON.

Carlisle, Ky.

For the Advocate.

Class Meeting Indispensable to Methodism.

I am only a local preacher and it may be thought by some of the regular members of the Conference that I ought not to presume to open my lips in discussing this subject with those in a higher grade in the ministry, yet in my humble position, working in that grade for more than 25 years, with but little worldly remuneration, I am a Methodist and love my church, my father's and mother's church, long since gone from it to glory—and feel an interest in her welfare and success. And that to her my toils and cares shall be given till toils and cares shall end on earth. Other churches may get along without class meeting, may have something else in its place that they may call by another name that may answer their purpose, for instance the Presbyterian Inquiry room, which I like very much as the change of the name of a rose does not change its odor.

My 45 years of christian experience in our glorious Methodist Church has learned me this lesson, (as I have traveled over 20 of our States minutely and observed the spirituality in all the churches that I have visited, always going to a class meeting in every city or town when there on Sunday, if one could be found), that there was not one of them noted for spirituality in a high degree in the large majority of their membership where there was an absence of class meeting.

I was once honored with being appointed as a supply to what was thought to be an insignificant little affair, with 27 members, and in a part of the town which had been disgraced by the practice of the most disrespectable vices. Hard work was done to revive them, some little progress was made, but when class-meetings were organized the revival commenced and over 200 persons were converted in the most wonderful revival, they all acknowledged it never had been surpassed by any that preceded it, and just as long as the class meetings were kept up, there was every Sunday there a little heaven on earth with them. But as some ministers do not believe much in class meeting, those who followed have allowed the class meeting to go down, and though the preaching is splendid, not many souls born to Christ there for several years.

They raise a good deal of money to pay pastor and other causes, and get a splendid name for that. But I think the man who, with class meetings to help him, brings souls to Christ by hundreds, is far richer than gold or silver could make him.

A meeting now going on in 5th Street Methodist Church in Wilmington, in a short time, less than two weeks, has brought over one hundred souls to Christ, and bids fair to result in two or three hundred conversions. After being crowded each night, and many converted each night, had 11 persons converted in their class meeting last Sunday, and it commenced in the class meeting.

I am confident, that according to our Discipline, a pastor is under obligations to appoint leaders, put every member in a class, tell who their leader is, and see to it that the classes are led regularly.

I am in charge of a small membership, less than two hundred, have 9 leaders, and they have some glorious meetings. I asked Bro. Meynardie, of the S. C. Conference, what sort of a meeting was the first held by Christ after his resurrection, and he said class meeting, and that the first Methodist meeting held on earth was a class meeting.

I am confident that Sunday-schools do not take the place of class meetings; we had them when I was a boy, and had class meetings also; glorious class meetings, in which talent was developed for the ministry more than anywhere else.

I was appointed a class leader when 18 years old, have been one ever since, and in my experience have never known one person to backslide who loved and regularly attended class-meeting.

I found one large and influential church in Kansas City which had a model superintendent and 1,300 in number in the school, and yet the pastor said to me that no souls had been converted in his church for several years.

J. F. BUTT.

For the Advocate.

Division of the Conference.

BRO. REID: The skirmishing along the division lines is beginning to get lively. An occasional shell from a battery makes us (the small fry) look scared and scamper for our holes, but as the smoke of the explosion clears up and we find that nobody has been completely annihilated, we will venture a small shot from behind a mountain rock.

The word "divide" don't seem to be relished by our Eastern brethren, so we ransack our vocabulary for something that does not savor so much of strife, falling, desolation, &c. How will the word "set off" answer? Suppose we say that we will set off a respectable slice from the Western side of the old homestead, give us something like a fair start, call it the W. N. Conference, or some other pretty name--give it a parental blessing—and let us go to work to rear another grand old Conference.

We do not think our Conference so large that an experienced Bishop can not control it, or our larger towns cannot hold it—but we do think it plenty large to make two respectable Conferences that will compare favorably with the majority of the Conferences of the M. E. Church, South, and will they not be considerably stronger than either the Virginia, or North Carolina Conference was after the division? (We ask Uncle Lewis to correct us if mistaken.) And will any of our opposing brethren pretend to say that it was cruel or unwise in the old fathers who divided the old Virginia Conference, that grand old Conference? Perhaps there were Methodists who thought so at that time.

We don't know much about Colleges, but can't see any reason why Greensboro or Trinity will languish or die. We don't understand division to mean that children will all die, especially up here in our healthy mountain country—and when we can raise the money we will surely educate them.

As little boats must keep near the shore, and as "my old woman" is opposed to division, we will hold up for the present until we see how we will come out in this our first attempt in writing for the ADVOCATE.

J. T. RAY.

Mill Bridge, N. C.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Send by mail by addressiag with stamp, naming this paper, W. A. NOYES, 149 Powers' Block, Rochester, N. Y.

Feb. 25 4t e-o-w.

Indispensable to Magistrates.

Messrs. Alfred Williams & Co., of Raleigh, have in press a new, revised and enlarged edition of the well-known "Busbee's North Carolina Justice and Form Book." This is the best book for magistrates ever issued in the State, and it has received the endorsement of the Supreme Court of North Carolina as to its great value. The new edition will be the only book of the kind which contains all the new laws passed by the recent Legislature, and therefore, it is a perfect hand-book and guide for magistrates. We advise you to wait for this new edition of "Busbee's Justice." It is nearly twice as large as any other form-book, is strongly bound in leather, and will be sent post-paid for $2.50. 2t.

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PHYSICIANS AND DRUGGISTS RECOMMEND IT.

This medicine, combining Iron with pure vegetable tonics, quickly and completely Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.

It is an unfailing remedy for Diseases of the Kidneys and Liver.

It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

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june 25th

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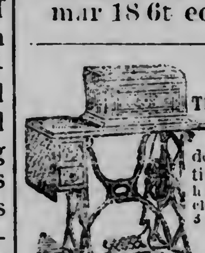

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oct 15-23t eow.

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MISCELLANEOUS.

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No other complaints are so insidious in their attack as those affecting the throat and lungs: none so trifled with by the majority of sufferers. The ordinary cough or cold, resulting perhaps from a trifling or unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proven its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

A Terrible Cough Cured.

"In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried AYER'S CHERRY PECTORAL, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the PECTORAL a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your CHERRY PECTORAL saved me.

HORACE FAIRBROTHER."

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"While in the country last winter my little boy, three years old, was taken ill with croup; it seemed as if he would die from strangulation. One of the family suggested the use of AYER'S CHERRY PECTORAL, a bottle of which was always kept in the house. This was tried in small and frequent doses, and to our delight in less than half an hour the little patient was breathing easily. The doctor said that the CHERRY PECTORAL had saved my darling's life. Can you wonder at our gratitude? Sincerely yours,

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No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will *always cure* when the disease is not already beyond the control of medicine.

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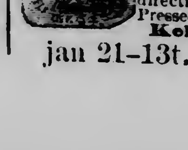

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jan 21-13t.

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35th Annual Statement

OF THE

ÆTNA LIFE INSURANCE CO.

OF HARTFORD, CONN.,

JANUARY 1, 1885.

Premium Receipts in 1884 ... [illegible]
Interest Receipts in 1884 ... [illegible]
Total Receipts during the year ... [illegible]
Disbursements to policy holders and for expenses, taxes, &c. ... [illegible]
Assets January 1, 1885 ... [illegible]
Total Liabilities ... [illegible]
Surplus by Vt. and Mass. standard ... [illegible]
Surplus by the standard of N. Y. ... [illegible]
Policies in force January 1, 1885, 60,286 insuring ... [illegible]
Policies issued in 1884, 4,470 insuring ... [illegible]

MORGAN G. BULKELEY, President.

J. C. Webster, Vice-President.
J. L. English, Secretary.
H. W. St. John, Actuary.
Gurdon W. Russell, M. D., Consulting Physician.

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feb 18-3t

FITS A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE. "Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him. He guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

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feb 18-4t

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wanted to represent our business in her locality, salary $50 per month. References required. (A nice business for a lady.) GAY & Co., 63 West Fayette St., Baltimore, Md.

jan 14 [illegible]

MISSIONARY COLUMN.

Missionary Information.

Mr. Moody's London mission cost $80,000, and the whole of it was raised without a single public appeal.

A Missionary society of married Christian Chinese women in San Francisco meets monthly and supports a Bible woman in their own land

The Protestants of France are preparing to celebrate, next October, the two hundredth anniversary of the Revocation of the Edict of Nantes.

The "Mission Field" reports that Hon. John Campbell has given $50,000 toward establishing a missionary bishopric in Fiji, where he has large estates.

Mr. Spurgeon's son is about to return to New Zeland with British contributions to the amount of $2,500, towards the building of a Tabernacle at Auckland.

Chili has discarded the Roman Catholic religion of the state, and has announced perfect liberty to all forms of the Christian faith. This will greatly aid Bishop William Taylor's workers there.

The Moravian Missionary Society has recently celebrated its one hundred and fifty-second anniversary, when encouraging reports were received from its one hundred missions and the 332 missionionaries connected with them.

The native population of the Fiji Islands almost to a man are Methodists, having been converted from Cannibalism by Methodist missionaries. But now it is announced by the Archbishop of Canterbury that a bishop of Fiji will soon be appointed. The Church of England there has only two clergymen and three small congregations.

The missionary work of the world now includes one hundred societies — fifty American and fifty European — which report an income of $9,623,850, of which $3,420,013 was from America and $6,203,237 from Europe The American societies report 975 ordained missionaries, 129 lay missionaries, 1,132 female missionaries, 1,102 ordained native preacheos, 10,936 other native helpers and 248,079 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 594 lay missionaries, 1,030 female missionaries, 1,241 ordained native preachers, 15,420 ather native helpers and 396,715 communicants in churches. The total Protestant missionary work of the world has, heretofore, had 2,755 ordained missionaries; 678 lay missionaries, 2,162 women, 2,343 ordained native preachers, 26,356 other native helpers and 641,794 communicants in Churches.

India.

India is a triangular country, one side of which is 1900 miles long, the other being 1800 and 1600. It is one of the most beautiful domains which the Lord has made, and every inch of arable land is under the highest possible cultivation, although the implements used are the most primitive. The inhabitants seem to us to be a black race; they are always erect in stature and have the most beautiful eyes of any people on earth. We can have no idea of what a dense population is till we see a nation like the Hindoos. In this land New Jersey is the most thickly settled State, there being 163 people to the square mile, but in India the number is 300, counting in the whole surface a considerable part of which is uninhabited; conduently each person has only 250 feet square to himself, and in the Northern parts the space is reduced to 150 feet, the average being 700 people to the square mile. It is a land where there is no industries, so called. no machanical arts, no merchandise worthy the name. With trifling exceptions the native must live off his 150 feet of ground, and it is estimated that the highest average wages he can make is seven cents a day. Deducting the cost of supporting the infant, old sick population, and the laborer can scarcely earn for himself more than four cents. The country has 262,000,000 people, and once seen such a nation will haunt one forever.

It costs ahout as much to keep a Hindoo as it does a goat and he is regarded at about the same value. The problem of Christianity in that land is how to raise the people up to the thoughts and customs which mark a Christian community. England is slowly developing an Indian commerce and this may in time help along the cause of Christ. During the famine a few years ago 5,000,000 people, equal to the population of New York and Connecticut, starved to death and their bones were picked up and sent to Ceylon to be pulverized. It is a dreary land of poverty and patience and a handful of missionaries are trying to put into the human soul's there aspirations above those of the best.—*Bishop Foster.*

Plantation Corn Feed and Hominy Mill—$15, $25, $35, $60. The best and cheapest for plantation use. Address O. B. Goodwin, 66 Water street, Norfolk, Va. jan 7-3m.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. Observe This Rule Please. And do not put in any original poetry.

GEDDIE—Died at her home of dropsy, in Cumberland county, N. C., Sister Jennett Geddie, aged about seventy years. She professed religion early in life and ond joined the M. E. Church, South, at Bethany, she enjoyed that religion all along her earthly pilgrimage to the end, Jan 29th 1885. Her affliction was protracted through to twelve tedious years, having been tapped perhaps forty times Great was her suffering, though she bore it with Christian fortitude. Of her pious life much might be written to her praise. Perhaps but few communities could boast of a life more pions and useful. When the time for her departure came, she bade her friends farewell, and praised Jesus. Her funeral was attended by a great number of relatives and friends, showing evidently their appreciation of a life so eminently faithful to God and His Church. She leaves six children, five sons and one daughter, with an aged husban , to weep, because strong endearing earthly ties have been severed.

But through those scenes of sorrow they look to the resurrection morn, and the judgment morn, where "Those long parted shall meet again."

A. M. Lowe.

BROWN—Death has recently invaded our fold and claimed as its victim Bro. John B. Brown, who died on February the 26th 1885, in the 69th year of his age. He joined the M. E. Church, South, when quite young and was always exemplary in life, orthodox in faith, and pure in heart. He was a valuable man to our Church and a blessing to the community. His religion was not ostentations but fervent and genuine. Every one loved Bro. Brown, he was so gentle and affable, yet so manly and courageous. He is gone--gone before to the mansions of unchanging felicity. We shall see him again. Dry up your tears, heart broken daughter and bereaved wife, your loss is the eternal gain of the departed, for death was the ante-room of glory; the vestibule of heaven.

I stood by his dying couch. Oh, how happy he died! Beyond the swellings of Jordan may we meet him.

"Caucasian" please copy.

J. T. Kendall.

GAITHER—Mrs. Lucy P. Gaither was born in Iredell county, N. C., Sep. 4th '35, and died near Williston, Fayette county, Tenn., December 23rd 1884. She had been the faithful wife of James G. Gaither 26 years. She was a heart-whole Methodist, meek, gentle, unselfish, and unassuming. All who knew her loved her. She left bright evidence with us that the children of God do not go over alone, but "He will be with them through the valley of the shadow of death." Go, dear old "Advocate," and tell all who loved 'Aunt Lucy', who have never found their Savior, that while the death angel waited, and loved ones gathered around her, she said she had feared God and kept His commandments from her youth. O that death-bed scene is indelibly engraven on our hearts! We told her that all a good physician, loving husband, tender children, and friends could do had been done to keep her with us, and that she was dying. She inquired of her husband and the dear ones gathered around her how long she would have to suffer. An unnatural strength was given her for this last talk on earth. She said she had long tried to be prepared for death then soon seemed sleeping, and without any more suffering passed away calmly as the infant sleeps. For many years she had been an invalid. Only the tender care of a loving husband and good children has kept her. There is a solace in grief. We weep because we miss her; because we loved her well it is hard to give her up—to know that she will never more be with us here; but it consoles us to know she is at rest. Two children preceded her to the spirit land, and three sons and three daughters, with many relatives, are left to weep for her.

Mrs. S. C. Lewis.

COLE—Bro. Z. M. P. Cole died at his home in Warren county, March 6th 1885, in the 65th year of his age. He was a prominent citizen of his county, a man upright in his walk, and honest in the old-time sense. He was one of the few men whose character was preserved unshaken amidst the financial troubles of the last twenty years. He loved the Church of Christ and the Church loved him. He was ready. I expect to meet him in heaven.

J. N. Cole.

SESSOMS—Sabra J. Sessoms died of diptheria in Sampson county, Cokesbury circuit, Feb. 10th 1885 in the 17th year of her age, she joined the church under the administration of Rev F. A. Bishop, while young, and has lived a consistant member of the same up to her death. The night before her death she gave many evidences of her acceptance with God. She, like Moses, stood high up on the mount of faith looking across the chilly waters of death and viewed the Promised Land. Calling her father and mother, her Sunday-school Superintendent, her sister and many friends, shook hands with them and bade them farewell, with many words exhorted them to meet her in heaven. So her spirit passed into the spirit land.

Owen Spell.

SCOTT—Died near Goldsboro, Wayne county, N C., March 2nd '85 Bro. Bryant Scott, aged about 52 y'rs. His illness was long and painful, for months he had suffered with cancer of the tongue, and after traveling North and South vainly in search of relief, he went home and took his bed to await the will of God. At last the messenger came amid the silence of the night watches, the silver cord was severed, and his struggling spirit freed from its trammels of flesh went up to meet its Lord. He died full of faith and of the Holy Ghost.

The writer has never seen greater Christian patience under such intense physical agony. Never a murmur escaped his lips. I was with him a few hours before death, and he expressed himself as having perfect confidence in Christ. He went down the steep declivities of death with the sweet assurance of the Psalmist when he sang. "Thy rod and Thy staff, they comfort me."

He was for a number of years a consistent and devoted member of the Methodist Church. He leaves a family and a host of friends and relatives to mourn their loss. We laid him away to sleep in the presence of a weeping multitude.

R. C. B.

BEVERLY—Thos. C. Beverly was born July the 1st 1850 and died in Anson county, N. C., Dec. 1st '84. He was a very worthy and useful member of our Church at Salem. He was serving the Church faithfully as Steward and S. S. Superintendent when carried to his reward. The Church and the community miss him very much. He leaves a wife and 3 children to mourn their loss. But they mourn not as those who have no hope. His funeral service was very impressively conducted by Rev. F. D. Swindell.

G. W. Hardison.

MISCELLANEOUS.

Some Recent Publications OF THE Southern Methodist Publishing House, NASHVILLE, TENN.

HISTORY OF METHODISM.

BY BISHOP M'TYEIRE.

A Large Octavo Volume of 688 Pages.

This great work is printed either with or without illustrations, and is the cheapest work of its class now before the public. This History will find an abiding place in the literature of Methodism.

"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

The prices of the book are as follows:

Cloth, plain,	$2 00
" " with engravings,	2 50
Half morocco, " "	3 00
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Prospectus for canvassing agents,	cents.

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MISCELLANEOUS.

A MARVELOUS STORY TOLD IN TWO LETTERS.

FROM THE SON: "28 Cedar St., New York, Oct. 28, 1882.

"Gentlemen: My father resides at Glover, Vt. He has been a great sufferer from Scrofula, and the inclosed letter will tell you what a marvelous effect

Ayer's Sarsaparilla

has had in his case. I think his blood must have contained the humor for at least ten years; but it did not show, except in the form of a scrofulous sore on the wrist, until about five years ago. From a few spots which appeared at that time, it gradually spread so as to cover his entire body. I assure you he was terribly afflicted, and an object of pity, when he began using your medicine. Now, there are few men of his age who enjoy as good health as he has. I could easily name fifty persons who would testify to the facts in his case. Yours truly, W. M. Phillips."

FROM THE FATHER: "It is both a pleasure and a duty for me to state to you the benefit I have derived from the use of

Ayer's Sarsaparilla.

Six months ago I was completely covered with a terrible humor and scrofulous sores. The humor caused an incessant and intolerable itching, and the skin cracked so as to cause the blood to flow in many places whenever I moved. My sufferings were great, and my life a burden. I commenced the use of the Sarsaparilla in April last, and have used it regularly since that time. My condition began to improve at once. The sores have [illegible] and I feel perfectly well in every respect — being now able to do a good day's work, [illegible] years of age. Many inquire [illegible] and [illegible] I have here tried to tell you, [illegible] Glover, Vt., Oct. 21, 1882. Yours gratefully, Hiram Phillips."

Ayer's Sarsaparilla cures Scrofula and all [illegible] Complaints, Erysipelas, [illegible], Ringworm, Blotches, [illegible], Tumors, and Eruptions of the Skin. It clears the blood of all impurities, aids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; $1, six bottles for $5.

apl 23-tf

TRINITY COLLEGE,

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Tuition in preparatory department "	$2.50 to $3.0
Tuition in business course "	$3.5
Telegraphy, stenography and typewriting (extras) each. per term,	$12.50
Board, including furnished room, per month,	$9.00 to $10.00

Particular attention will be paid to the Natural Sciences, English Literature, and the Business Course.

The Faculty, now composed of seven men, are specialists in their respective departments, and, with additional improved apparatus and appliances, are prepared to meet the demands of the educational interests of the Church and patrons of the Institution.

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A SPECIAL COLLECTION OF NINETY-SIX HYMNS, TUNES and CHANTS FOR FUNERAL AND MEMORIAL SERVICES Together with suitable "Gospel Songs" new and old, designed to comfort those that mourn. EDITED BY JAMES R. MURRAY.

CONSOLATION

The hymns and tunes in this little book are not sad or mournful, but hopeful, cheering, and full of "Consolation."

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SUNDAY SCHOOLS "AND ALL HIS WONDROUS LOVE PROCLAIM."

WONDROUS LOVE

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THE WORDS Throughout the entire book are strong, helpful, encouraging and full of the "Wondrous Love" of Him whose praises they proclaim.

THE MUSIC Is fresh, vigorous, and inspiring, and has the added charm of exactly expressing the sentiments of the words with which it is associated. It has been especially prepared to meet the increasing demand for bright and harmonious music that can be readily taken up and learned by the whole school. 192 pages. Printed on elegant, high finish paper and handsomely bound in boards. Price, 35 cents by mail, postpaid; $3.60 a dozen by express, not prepaid. The Publishers will mail a single sample copy to any address, post-paid, for 30 cents. Specimen Pages Free.

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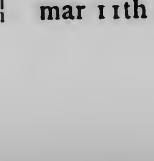
Three Beautiful Clematis—1 Coccinea, 1 Crispa 1 Jackmanni, hardy handsome climbers, $1.00. The superb Canna, Ehemanni, 50c. Chrysanthemum Seed, saved from over 4 varieties that won 43 First Prizes at the great show in New York. 25c. per pkt. We give $20 premiums for the best flowers from this seed. The El Dorado Marigold, finest in the world, flowers 4 in. diameter, dark and light gold color, double as dahlias, 25c. per packet. The Queen's collection of unrivalled Flower Seeds, 30 pkts., distinct $1.00. 180 First Prizes last year. No firm can show such a series of successes in public competition. J. V. H. HALLOCK, SON & THORPE, Queens, N. Y. Our Catalogue FREE.

jan 21-5t eow



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CHILDS' Treatment For CATARRH And Diseases of the HEAD, THROAT & LUNGS! REV. T. P. CHILDS, Troy, Ohio.

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Many Agents are Making $5 to $10 per Day "HOW THE FARM PAYS." Selling our New Work on Farming. Single Copies mailed for $2.50. Send for Table of Contents and Terms to Agents. PETER HENDERSON & CO., 35 & 37 Cortlandt Street, New York.

SEED Warranted to Grow, or order refilled gratis. I have sold vegetable and flower seed to over a million farmers and gardeners in the United States. A Fair with $500 in premiums. See my catalogue, free to all. JAMES J. H. GREGORY, (Seed Grower), Marblehead, Mass

feb 4-3t eow.

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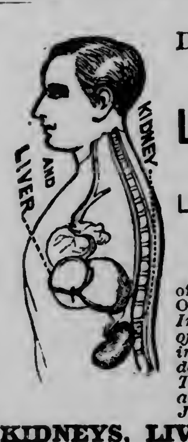

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ALLISON & ADDISON'S "STAR BRAND" SPECIAL TOBACCO MANURE.

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We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

For sale by Agents at all important points in Virginia, North and South Carolina.

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FAMILY READING.

Jefferson's Ten Rules of Life.

The following rules for practical life were given by Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, in 1825:

1. Never put off till to-morrow what you can do to day.
2. Never trouble others for what you can do yourself.
3 Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have those evils cost us which have never happened?
9. Take things always by their smooth handles.
10. When angry count ten before you speak; if very angry count a hundred.

What is a Gentleman?

BY THOMAS ALEX STEWART.

The gentleman is always distinguished from him who is not a gentleman by moral qualities which have justly won the highest place in the respect and admiration of the world. The gentleman restrains his passions and subdues his selfishness; he considers the comfort of others before his own; he respects the personality of those with whom he is brought in contact. He never takes an unfair advantage; he is scrupuloualy regardful of his own honor; doubly scrupulous if the honor of others be committed to his keeping.

He may lack mental culture, but he is never without moral refinement. He may have an unpolished exterior, but never a base nature.

Courage he has, but shows it less in facing danger than in meeting responsibility. If not always sincere he is always reliable, and to him may be safely committed all that others hold most dear; in simple reliance upon his honor he is a man whose manly traits are penetrated and modified by the gentleness of women's nature, and who still preserves and endeavors to constantly act upon the manliest of instincts.

Effective Family Religion.

Family religion requires the highest confidence. The reading of the Bible, prayer in the morning or evening, attendance at Church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to him for comfort. The accidental discovery of a parent at prayer makes a deeper impression on a child's mind than a month of routine services. The spirit in which religious subjects are referred to is more than the things that are said. The undertone is more important than the overtone. Not gloom. nor tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home, and of kindness in thought and expression to all who enter the home or are mentioned there—these make the family religion, and make its Bible-reading, prayer, and Church-going, as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.—*N. Y. Christian Advocate.*

What Church Shall I Join.

That church will best help you on to heaven that has the most active and earnest ministry. A church is characterized by her ministry and kept up by it. What you look for and need from the church is help. This is to be obtained principally from the ministry; consequently that church whose ministers are most alive to the demands upon them, who are most earnest and laborious and constant—that church will best help you to heaven. If you want to be "let alone," never talked to on the subject of religion, seldom visited, and your soul allowed to drift on in sin, there are organizations that will suit you; but whether they will benefit you, is another question. You need to be kept awake, to be kept moving, stirred up. You must not be allowed to stagnate, nor to rest on your oars. You must be reproved, rebuked, exhorted, comforted. Hence you need to put yourself under the care of active, efficient, godly, independent ministers.

That church will best help you on to heaven that will get the most Christian work out of you. As a rule, what you get out of the church is proportionate to what the church gets out of you. The church that will allow you to do least is going to give you least help; and the church that gives you most to do will give you most strength and growth. You might as well join the catacombs as to join a church where you are not required to give, not allowed to pray, and not expected to sing—a church where the minister does your praying, the endowment or establishment does your paying, and the choir does your singing.—*C. L. Chilton.*

Plain Talk to a Girl.

Your every-day toilet is a part of your character. A girl who looks like a "fury" or a sloven in the morning is not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain, namely, a mirror, a washstand, soap, towel, comb, hair, nail, and tooth brushes. These are just as essential as your breakfast, before which you should make good free use of them. Parents who fail to provide their children with such appliances not only make a great mistake, but commit a sin of omission. Look tidy in the morning, and after the dinner work is over improve your toilet. Make it a rule of your daily life to "dress up" in the afternoon. Your dress may or may not be anything better than calico, but with a ribbon or flower, or some bit of ornament, you can you an air of self-respect and satisfaction that invariably comes with being well-dressed.—*Ex.*

What Are Christians For?

A Christian lady, who was engaged in work for the poor and degraded, was once spoken to by one who was well accquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friends said. "You sit beside these people and and talk with them in a way that I do not think you would do if you knew all about them—just what they are and from what places they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth, are they not the very sort of people that he would strive to reach? And am I better than my Master? Would he feel himself too good to go among them?"

A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians were for."

The objector was silenced, and what wonder? Is not that what Christians are for?

If not, then what, in the name of all that is good, *are* they for?—*American Messenger.*

The Cleveland Family Bible

The Bible used was one that has belonged to the family of President Cleveland for many years. It is a small Bible, of plain binding, with gilded edges, about three by five inches in size, and of the class that would sell in the store for $1 or $1.50. There was no intention of the Chief Justice to open the book at any particular place, and no desire of President Cleveland that there should be anything pre-arranged about the ceremony in any way. The particular place where he kissed, therefore, was the result of accident entirely. As the type used in the Bible is small, the lips of the President touched five verses of the 12th Psalm, from verse ten, inclusive. They are as follows:

"A good man showeth favor and lendeth; he will guide his affairs with discretion.

"Surely he shall not be moved forever; the righteous shall bein everylasting rememberance.

"He shall not be afraid of evil tidiugs; his heart is fixed trusting in the Lord.

"His heart *is* established; he shall not be afraid, until he sees *his desire* upon his enemies.

"He has dispersed he hath given to the poor; his horn shall be exalted with honor.

"The wicked shall see it, and be grieved; he shall gnash his teeth and melt away; the desire of the wicked shall perrish".—*Baltimore Sun.*

In Conversation.

The leading quality to be cultivated, if you would have an agreeable manner in conversation, is repose. If you are restless and vehement, you will be considered weak. So you must not fidget in your chair, nor run your fingers through your hair, nor crack your finger-joints, nor gesticulate like a campaign orator. All of these things are in bad form, and make people wish you had sent regrets. You must avoid interrupting others, also, and learn to control your temper, and say as little as possible about yourself. No matter how bored you may be, assume the virtue of being interested, and look pleasant at any sacrifice of sincerity and self-respect; politeness exacts that you do unto others at such times as you expect them to do unto you when your turn comes. Your language shonld be simple and terse, but clear and comprehensive and free from slang. Do not seek to shine as a humorist unless you are very confident that the company is an easy one to amuse; but if another person makes such a venture, it is your duty to laugh, even if his jokes are so thin and flat that you long to strangle him. The amenities of social conversation do not permit the introduction of political or religious topics, for the reason that they can rarely be discussed in a calm and kind spirit.—*Ex.*

Terrible Warnings.

The statement made by Gen. Grant's physicians that the cancer which has developed in his tongue and is likely to cause his death, has been produced by excessive smoking, should call attention afresh to the evils of this pernicious habit, which has of late increased alarmingly among almost all classes. It will be remembered that Senator Hill, of Georgia, died from cancer produced by nicotine poisoning, and several years ago the late Schuyler Colfax was brought to the very door of death by the excessive use of smoking. Warned by his physicians, he discontinued the use of tobacco, but not soon enough—so many medical men think—to altogether prevent the results which come from the cigar. His sudden death was possibly occasioned by this evil. There is but one voice from the best medical authorities concerning the injury occassioned by excessive smoking in adults; while the habit of even moderate smoking in boys is invariably harmful. These lessons should be pressed home by every teacher of youth, and by every parent. We are not saying that the moderate use of tobacco is always an evil, or that those who so indulge are necessarily violating moral and physical laws. We are simply referring to the judgment of medical authority, and the verdict of experience. While some may use tobacco moderately, and without injury. the danger of excess is always great, and absolute abstinence seems the safest road of all. —*Ex.*

Who is My Neighbor?

A man's best friends are his enemies. He learns more from them; they bring out the true manhood within him. Contention, persecution, enmity, test a man's metal. So the divine nature in Christ never shows itself so plainly as when his enemies surround him and try to conquer him. Only a few of his finest teachings were called forth by his friends, the rest were in answer to the taunts and wiles of his foes. The Jewish lawyer who tried to cross-question him occasioned the parable of the Good Samaritan, a parable from which has come the idea of pity for the weak and help to the suffering; the idea of hospitals, asylums, and humanity. We support foreign missions not because the Hottentots are down on God's black list, but because Christianity is a blessing which we should share with all the world; because a Christian man or woman is better than the best pagan that ever lived. Neighbor is not a geographical term. The whole round globe is ours, and we must convert it or it will convert us. The strength of Christianity lies in its Alexander-like spirit. When it rests content, and says, "Let the savage dance around his fetich, and the Christian man use his chopsticks," that moment it perishes.—*Rev. Dr. Jno. R. Baxton.*

When to Clean the Teeth

Of all the people who clean their teeth regulary, it is certain that a very large portion only do so once a day, and that generally at the time of their morning ablutions. A much smaller number also do at retiring, but the number of those who make a practice of regularly brushing their teeth after eating, the most important time of all, is indeed very small. It is while eating that all little cavities or interstices between the teeth become the repositories of fragments of food, or traces of some acids in the food are left on the teeth to cause incipient decay, and hasten in where it has already commenced. It is of course desirable to brush the teeth on rising in the morning and before retiring at night, but it is of infinitely more importance that they should be thoroughly cleansed after eating.—*Scientific American.*

"How are we ever going to get through our spring and summer's work? We are all run down, tired out before it begins." So say many a farmer's family. We answer, go to your druggist and pay five dollars for six bottles of Ayer's Sarsaparilla. This is just the medicine you need, and will pay compound interets on the investment.

How to Save Money,

and we might also say—time and pain as well, in our advice to good housekeepers and ladies generally. The great necessity always to have a perfectly safe remedy convenient for the relief and prompt cure of the ailments pecuilar to woman—fnnctional irregularity, constant pains, and all the symptoms attendant upon such disorders—induces us to recommend strongly and unqualifiedly Dr. Pierce's "Favorite Prescription" — woman's best friend. It will save money.

Messrs. Mason & Hamlin bid fair to become as famous for their Upright Pianos as they have long been for their world renowned Cabinet Organs. Having experiments several years at great expense, and with the assistance of probably as able as able a corps of experts as can be found in any factory in the world, they have succeeded in producing a piano which has elicited the warmest enconiums from the best judges. The distinguishing feature about it is an important improvement in the method of "stringing" the piano, which orignated in their own factory. The strings are secured by metallic fastenings, instead of by the frictions of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important; among them are the following: Wonderful beauty and musicial quality of tone, far less liability of getting out of tune, greater reliability in trying climates, and greater solidity of construction and durability. Mason & Hamlin have made 150,000 organs. They can hardily expect to make as many pianos, but they will doubtless be called upon to make a very large number. *Boston Traveller.*

That slight cold you think so little of may prove the forerunner of a complaint that may be fatal. Avoid this result by taking Ayer's Cherry Pectoral, the best of known remedies for colds, coughs, catarrhs, bronchitis, consumption, and all other throat and lung diseases.

A happy, joyous childhood is assured by the use of Ridge's Food, unless the system is full of disease inherited from the parent. Even in this condition, nothing can be better. D. L. Milliken says, "A niece of mine was taken from a consumptive mother's breast and put upon Ridge's Food exclusively. The healthful growth was remarkable, and in three months it was returned to its home a plump, rosy-cheeked child." This was nine years ago; and the child lives. 35c, and up. Sold by Druggists.

For sufferers Chronic Diseases, Book, symptoms, remedies, helps, advice. Send stamp. Dr. Whittier, 290 Race St., Cincinnati, Ohio. (old office.) State Case.
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"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."
Testimonial of a Boston lady.

DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum, and Infantile Humors cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the *cause.*

Cuticura, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp, heals ulcers and sores, and restores the hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin.

Cuticura Remedies are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the Potter Drug and Chemical Co., Boston, Mass.

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New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

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mar 4-13t.

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Building new and heated by steam. Furniture new and first-class. Apply to J. M. WYNN, Pres. Board Corporators, Murfreesboro, N. C.
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Best and Cheapest in the World, Manufactured by A. A. DeLoach & Bro., Atlanta, Ga.
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THE WORLD Sam: Wanted. DATLANTA, Georgia.
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Colored Silks, Changeable Surahs, Rhadames, Merveilleux, Plain & Embroidered Pougee Robes, Summer Silks, &c.,
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Our Notion, Hosiery and Glove department is superb.

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A SPECIALTY.

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— OF —
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On December 1st,

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Will commence the greatest sale of
READY MADE CLOTHING
ever attempted in the Carolinas.

No such slaughter was ever made in the CLOTHING BUSINESS before. All talk about great sales eclipsed.

We mean to close out $50,000 worth of Clothing in the

Next 30 Days ! ! !

We are loaded down—the Goods must go. No matter what the loss. Men's, Youth's and
BOY'S CLOTHING
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We are in DEAD EARNEST.

Come in and see it you ever saw CLOTHING sold so low in all your life.

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AGENTS WANTED for DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. Address DR. SCOTT, 842 Broadway St., N.Y.
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WANTED A WOMAN
of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $85 to $50. References exchanged. GAY BROS., 14 Barclay St., N. Y.
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Spring Work.

Monday, Feb. 2nd,
we will open an extensive line of
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Linon D'Indes,
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Mulls, Nainsooks,
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Prices of White Goods will be lower than heretofore known.

W. H. & R. S. TUCKER & CO.

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N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8 59 p m
Arrive Greensboro,	9.10 a m	9.25 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily.	No. 52. Daily.
Leave Greensboro.....	10.15 p m....	9.45 a m
Arrive Kernersville.....	11.19 p m....	10.50 a m
Arrive Salem.....	11.57 p m....	11.25 a m

Going North.	No. 51, Daily.	No. 53, Daily.
Leave Salem.....	7.00 p m....	7.30 a m
Arrive Kernersville.....	7.35 p m....	7.50 a m
Arrive Greensboro.....	8.40 p m....	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1. Daily. ex. Sun.	No. 3. Daily. ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2. Daily. ex. Sun.
Leave University.	6.30 p m	10.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

There is a Friend for Little Children,

There's a friend for little children,
Above the bright, blue sky;
A friend that never changes,
Whose love will never die;
Unlike our friends by nature,
Who change with changing years,
This friend is always worthy
The precious name he bears.

There's a rest for little children
Above the bright, blue sky,
Who love the blessed Savior,
And to His Father cry;
A rest from every trouble
From sin and danger free,
There every little pilgrim,
Shall rest eternally.

There are crowns for little children
Above the bright, blue sky.
And all who look to Jesus
Shall wear them by and by.
Yes, crowns of brightest glory
Which He will with joy bestow
On all who love the Savior,
And walk with Him below.

There are songs for little children
Above the bright, blue sky,
And harps of sweetest music
For their hymns of victory,
And all above is pleasure—
'Tis found in Christ alone;
Oh! come, dear little children
Come, seek this heavenly home.

TRENTON, N. C., DEAR CHILDREN—My first visit to the Institution for educating the Deaf and Dumb and Blind children in N. C. was over 30 years ago. I then saw a little deaf girl repeat the Lord's prayer in signs.

Last month I was in Raleigh, and had a chance to hear deaf ones talk. Some who never heard the loudest sound have learned to talk well, and can understand others by the motion of their lips. I must tell you of one case that melted my heart. In one room the teacher had shown me that the pupils could speak words, and short sentences after her. I asked her to have them all to look at me.

Every eye was fixed on my lips. I looked at one and said:

"Jesus loves you."

They all at once replied:

"Jesus loves you."

Let us praise God for what the gospel has done. All such Institutions are the fruits of the gospel.

I trust some of the younger children, who read these lines, may live to know that China, Japan, Corea, etc., have learned to teach blind children to read, and deaf ones to say:

"Jesus loves you."

A. D. BETTS.

We must thank our kind friend for this nice letter—had you ever thought, children, that the unfortunate deaf and blind children in heathen lands have no advantages offered them? "Uncle Betts" tells you that all institutions for bettering their condition are of Christian origin, and I am sure to know this will not make you linger in sending the "good news" to their darkened homes. Children, each one of you can say "*Jesus loves me*"—but can each say with equal truth, "*I love Jesus?*"

"For you and me he suffered,
'Twas for our sins he died,
And not for ours only,
But *all the world's beside.*

Oh! wonderful redemption!
God's remedy for sin;
The door of heaven is open,
And we may enter in!"

SMITHFIELD, N. C., March 9th, 1885.—*Dear Aunt Mary:* I thought I would write to you. We have not any meeting now, and have not had in a long time. Mrs. Culbreth has left us, and we hated to see her leave. We have no preacher now. Mr. Perry and his family were to come Saturday, but they didn't come; some of the ladies went up to the parsonage and had a nice supper for them. We all were disappointed, but hope to have a preacher yet. I would be glad for you to visit our place again soon for I want to see you very much. I send you twenty-five cents for my dues, it was a present to me, but I will give it to the Missionaries. Farewell dear Aunt Mary. Your little niece, LILLY BENTON.

Many thanks to you, my dear Lilly—I know you all miss your good friend Mrs. Culbreth, but I do hope some other kind lady will soon come to your help—you must not let your Society die—I feel sure you *will* not—the glad Spring time is almost here, and then the little folks can hold their meetings regularly—hope your minister is with you now. How much I would like to see you and all of my Smithfield Jewels!

WADESBORO, N. C., March 16th, 1885.—*Dear Aunt Mary:* Enclosed I send you $12.30, our dues for the first quarter.

I am sorry to report that our Society is not doing as well as we hoped it would be by this time. The meetings seem lessening in interest and are not well attended. Perhaps this is owing partly to the unusual amount of bad weather this Winter, and new energies may be put forth with the in-coming Spring—we hope so. Affectionately, MATTIE COPPEDGE, Cor. Sec.

We are not a bit discouraged by your report, dear Mattie, for we are sure that the bad weather *is* the cause of your meetings being not so well attended—with the coming of the birds and flowers, our Jewels too will put on new beauty and shine, even more brightly than before. Thanks for remittance.

SHELBY, N. C., March 9th, 1885.—*Dear Aunt Mary:* I have never seen you, I am very anxious to see you, and let you know me. I am a little boy 9 years old. My Mamma saw you at Conference and she has told me how you love all the little "Bright Jewels." We will have a Band of "Bright Jewels" to report to you soon.

Mamma helped me to answer the last Enigma. So I send it to you, hoping it is correct, and that you will write me one of your sweet letters. Your little friend, MARSHALL CLOWER.

And "Aunt Mary" would like very much indeed to see and know you, my dear Marshall. You write a *very* nice letter for a boy. How glad we will be to welcome another band of Jewels to our number. Sitting here by my window, and writing to you, I have to glance up every now and then, and watch a merry little group at play in the yard; one, two, three little girls, and two little boys—they don't *all* belong to me—but they are all rosy cheeked and bright eyed and their joyous laughter is sweet music to me. Happy, happy little children, may they be kept "unspotted from the world."

EL PASO, N. C., March 17th, 1885.—*Dear Aunt Mary:* I send you 15 cents for my dues; I am rather late, but better late than never. With love to you and all the Jewels, I am yours lovingly, MINNIE DREW.

Thanks, dear Minnie—we are always glad to hear from you. If *all* our Jewels would follow your example, and send in their dues, what a nice report we would have at our Annual Meeting—in order to have a good report *then* we must work *now*.

REIDSVILLE, N. C., Feb. 25th, 1885.—*Dear Aunt Mary:* It is with pleasure that I send you another small amount of $1.55, from the Carmel Bright Jewels The weather has been so bad since I wrote last, we have had but two meetings and only a few of the members present. How often is it necessary for us to reorganize? You promised to send us a letter to read in one of our meetings, but have not sent it yet; I reckon you forgot it. With much love, ALICE BARBER, Cor. Sec.

No, dear Alice, I have not forgotten, and hope to be able to fulfill my promise not only to you, but to several bands of Jewels before a great while—but such a *busy* time I have had during the past few months! You elect officers every year—some Societes change officers more frequently, but we think in most cases annual elections are better. Thanks for remittance. Your letter did not reach me promply—(the cause expained) and $1.65 was the amount enclosed.

MT. TIRZAH, N. C., March 9th, 1885.—*Dear AuntMary:* I wrote you a letter to send by Uncle Black, but he did not come to our Quarterly Meeting, so I put it away and Mama says she has been real careless not to have written another, so I could send fifty cents that I have had for you a long time; it is for my dues. I hope none of the rest of your Jewel Band have Mamas who are careless about helping them write their letters after they get the money to send. Is that the reason your letter box was empty not long ago? LONNIE G. MOORE.

"Uncle Black" was sorry not to be able to get to your Quarterly Meeting, dear Lonnie; he was quite sick, and for four weeks we were very anxious about him—he is bettter now and hopes to miss no more Quarterly Meetings. Your Mamma has always been so good to help you, we must forgive her this time, if indeed she has been a little "careless." But what a startling question you have asked, my dear boy—*can* it be that because of the lack of interest and care of our Bright Jewel's Mammas, that our Letter Box is sometimes empty?

Mothers, whose eyes may glance over this column, answer honestly to yourselves this questions asked by a faithful Bright Jewel.

Precious Promise.

The Lord is good unto them that wait for him. Lam. 3: 25.

Enigma.

BY M. L. ERVIN.

1st. Who was King of Persia?

2nd. Who was one of the principal angels of Heaven that was sent to the Prophet Daniel to explain to him the mysteries of the seventy weeks which had been revealed to him?

3rd. What celebrated Rabbi and Doctor of the Jewish law under whose tuition the great Apostle of the Gentiles was brought up?

4th. Who was the second son of Adam and Eve?

5th. Who was the father of Joshua?

6th. Who was the father of Abraham?

7th. What was the name of the Disciple that St. Paul often employed to carry his letters to the several Churches?

The initials of the answers to the above questions spell the name of one of the ministers of the N. C. Conference.

Answers.

The answer to Enigma by F. H Brooks is—Rev. W. J. Gay—answered by Annie Mills, Marshal Clower, Howard Paddison, Maud Latham.

The answer to Enigma by Annie Mills is—Rev. E. A. Best—answered by Howard Paddison.

The answer to Enigma by W. F. Gill is—Rev. W. H. Moore—answered by Annie Mills.

Loss of Flesh and Strength,

with poor appetite, and perhaps slight cough in morning, or on first lying down at night, should be looked to in time. Persons afflicted with consumption are proverbially unconscious of their real state. Most cases commence with disordered liver, leading to bad digestion and imperfect assimilation of food—hence the emaciation, or wasting of the flesh. It is a form of scrofulous disease, and is curable by the use of that greatest of all blood-cleansing, anti-bilious and invigorating compounds, known as Dr. Pierce's "Golden Medical Discovery."

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"All the time!" respectfully, B. F. Booth, Saulsbury, Tenn.—May 4, 1883.

BRADFORD, PA., May 8, 1875.

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MRS. FANNIE GREEN.

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SO. BLOOMINGVILLE, O., May 1, '79.

SIRS—I have been suffering ten years, and I tried your Hop Bitters, and it did me more good than all the doctors.

Miss S. S. BOONE.

Baby Saved.

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.

—The Parents, Rochester, N. Y.

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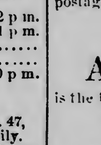

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Leave Weldon,	2 55 p m.	6 00 p m.
Arrive Rocky Mount,	4 13 p m.	6 46 p m.
Arrive Tarboro,	5 40 p m.	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Bargaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 25 p m.	9 00 a m.
Leave Bargaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 59 a m.
Arrive Goldsboro	11 47 p m.	11 59 a m.
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

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AGRICULTURAL.

Successive Applications.

While land can hardly be made too rich, it is best to bring it up by successive applications, so as to incorporate it well with the soil. If applied all at once it may do injury, and is pretty sure not to be as profitable as if more widely distributed. This is especially true of potatoes, on which crop excessive manuring with fresh manure is apt to grow misshapen, scabby or diseased tubers. It is hard enough for farmers to get an adequate supply of manure, and for this reason it behooves them to study carefully how to make the best use of it.

Soaking Seed Corn.

Farmers who are troubled by the crows pulling up their corn in spring, should not put off the purchasing of materials for making a solution in which to soak ther seed corn until it is wanted at planting time. Many do this and regret it when they see their young crop pulled by the mischievous cows. The materials needed are gas tar and blue vitriols. For six bushels of corn, a half pint of tar and two pounds of blue vitriol are sufficient. The tar should be put into a pail, with one gallon of warm water added to it, and then well stirred. The scum that rises to the top must be skimmed off. Mix the vitriol in another vessel, and also with one gallon of water, and when both are well dissolved, mix together and sprinkle over the seed corn, which should be mixed up until all the kernels are wet with the solution. If the grains stick together, add a little plaster of paris. Crows and field mice will not trouble corn thus prepared.—*New York Sun.*

Gleanings.

—The cheapest pork is that made from pigs who have been fed all that they would eat. If it does not pay to make pork by liberal feeding, it does not pay to make it at all, and it had better be given up. The care of pigs should begin as soon as they are born; sometimes the sows are very savage, and, if not prevented, will eat the pigs as soon as they appear. If a sow shows this disposition she should be watched and the pigs taken from her. When her labor is finshed, they should be carefully put down beside her, and she will generally take up with them at once. The pen for breeding sows should be roomy and warm, the floor nearly level, so the weight of her body will not settle down and crush the pigs.

—As soon as the frost leaves the ground the work of repairing of fences should begin, and as it is a work that must be done before the pressing work of spring is over, every day's work that can be done this month will be so much time gained. This being a work that can be done at odd jobs, it is well to employ every leisure hour on it after spring opens, until the work is completed. On many farms the expense of keeping the fences in repair is quite large, especially if nothing but wood is used for the posts and rails. Farmers should every spring carefully look over their farms to see if there are not some division fences that can be dispensed with, and if so, what posts and rails that are good can be used to repair the other fences of the farm.

—It is a general belief among farmers that milk for calves should be slightly warmed, at least to the temperature natural when taken from the cow. The calves will drink it more freely at this warmth. When, however, the heating is done on the stove it is apt to be warmer than new milk. This is injurious. Milk that has been scalded is constipating, even when given cold. If the calf takes food much above the temperature of the stomach the digestive organs will be weakened. Too warm food and drinks are fruitful causes of dyspepsia in men and women, and will be in farm animals if the latter are subjected to their influence.

To run a hot-bed needs a good deal of care and attention, and nobody should attempt it unless they are willing to give the time and attention. The beds must be covered up at night with mats and shutters, must be aired on sunny days, and watered whenever needed; the neglect of these particulars will spoil the whole thing in a single hour; but those who like to give their attention to such things will find much pleasure in seeing things growing, while all around is bound in frost, and will have the satisfaction of having early vegetables at a time when they are most acceptable, and of having their flowers in bloom at least a month earlier than can be done in the open air.

—No winds dry wood better than March winds, therefore the farmer should always be sure to get his wood home and cut into fire-wood before the middle of the month, if possible; it will then get dry enough to house before warmor wet weather sets in. Wood that is dried and housed before hot weather, is much more valuable than if kept out during the summer months.

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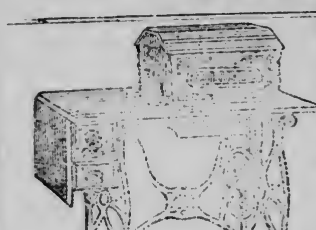

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RALEIGH CHRISTIAN ADVOCATE

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REV. FRANK L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, APRIL 8, 1885.

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For the Advocate.

Reminiscences of By-gone Days.

FARMVILLE, VA., HALF A CENTURY AGO.

BY REV. SOLOMON LEA.

Farmville was then a very flourishing town. It had a bank, two hotels, a great many stores, sixteen tobacco factories and several private schools, both male and female, but no school of high grade. The citizens felt the need of such a school, and therefore, determined to build a female Seminary or College. Accordingly they went to work and soon erected a large brick building and published, in a number of papers, proposals for a Principal or President. Among the numerous applicants for the position, the writer sent in his name with his recommendations, and was elected as its first Principal. Several incidents occurred a short time previous, deserving a passing notice, of which I still have a vivid recollection. There was a grand parade of some sort in town, at which a great many people from the country attended and participated in the celebration. A big dinner was prepared at one of the hotels for the occasion, and among other good things a quantity of ice cream or custard. Soon after partaking of it, hundreds were made seriously sick. The thirst was intense, sufferings agonizing. The town was converted into a hospital. Some died, and all were more or less injured. The complexion of many darkened. It was ascertained by the physicians that arsenic had been put in the custard and it was generally believed, though not satisfactorily proved, that a devilish woman, who had a spite against some man at the celebration, had put the arsenic in the custard.

Another incident of a more pleasing nature: There was a revival of great power in the Methodist Church. The Christians were active in speaking to the unconverted. Numbers were convicted and converted. There was one young man in town by the name of Baily, an Englishman, reported to be an avowed infidel. He attended the meeting, doubtless to criticize and ridicule. No one ventured to speak to him on the subject of religion. They were afraid, lest they should be insulted. This simple fact arrested his attention. "Why don't they talk to me." "Is my case hopeless." He was powerfully convicted, suffered agony, took to his bed, called upon any and everybody to pray for him, even the negro boy that waited on him. After a severe struggle, he was converted, soon became a minister and rose rapidy in the Va. Conference. He published a book on infidelity which has been highly spoken of. Long since he has departed to the better land. A few years afterwards, a revival of extraordinary interest took place under the ministry of Rev. Jacob Manning. Such was its power and extent that Rev. Leonidas Rosser (who I think) was stationed at Petersburg, was invited to assist. He came and preached a series of sermons that gave a still greater impetus to the meeting. One or two little incidents, I remember. A young lady of the seminary whose, father was a devoted Christian, was spoken to by the writer on the subject of religion. She was offended and tossed her handkerchief in my face, as much as to say "go away and let me alone." On leaving her, I simply remarked, your father requested me to speak to you. She sank immediately, was assisted to the mourner's bench and was soon converted. On opening the exercises of the College, I was once if not often saluted with a shout from some of the pupils, and one of them exclaiming, "you must excuse me, Mr. Lea, I am so happy, I can't help it." After the revival ceased, the members of the church were put into different classes. The preacher appointed the writer class leader of the ladies, and we used to meet once a week at good Sister Stanton's, a well-to-do widow lady. There we met and prayed and sang and talked of our joys, and hopes, trials and triumphs. Oh! how pleasant and refreshing are these points in memory's page. In imagination and recollection, I often visit Farmville, walk the streets, visit the College, enjoy the revivals, and meet the class. Before leaving Farmville, Va., to move to Leasburg, N. C., at the request of my father, a great change took place. A general panic prevailed in the country. Farmville felt its effects, the bank suspended. The factories all broke, but one, and business in general was paralyzed. As the owner of the Factory, that passed through the ordeal, was a Trustee of the College with whom I was very familiar, I ventured to ask him in a pleasant way, "well, Mr. D., how is it that you don't break too?" His answer was quick and pointed: "I never go security for any one that is worth any thing." Security! security! That's the ruin of so many. I am glad to learn of the prosperity of Farmville College, I helped to plant some of the trees around the building and there I spent two of my happiest years.

For the Advocate.

Dr. Bagwell on Division.

BY REV. J. W. JENKINS.

MR. EDITOR: I have read with profound interest the article of Bro. Bagwell on divison of the Conference. I am glad that he wrote; for it has shown how little can be said against it. I scarcely know whether to denominate his effusion an argument, or a sarcasm. He seems to have taken division for a text in order to preach a general sermon. He strikes around promiscuously, and hits things generally, but misses widely the mark. When he took his pen in hand, he must have put his logic in his pocket. He strikes at our economy. Mark the expression, "Our beautiful democratic economy," with an ironical point. Then at the Bishop and his council in regard to the arrangement of the work and the making of the appointments. Then at Presiding Elders in regard to the admission of cand dates. Then at the Editors and Secretaries for distributing papers and blanks. Then at the preachers generally for smoking, sitting up late at night, eating too much, desiring to make speeches and not transacting their business as they should; and, finally, the laymen, for button-holing the preachers. I am sorry that he did that. To this we will not reply. To the points of his, bearing on the issue in hand, we address ourselves, following his order.

First then, The Promise. I know nothing of the time, or manner of the promise. But I do know that the impression among the preachers and people of the transferred territory is, that there was a promise made by somebody. If our representatives to the General Conference made it, we are bound by it, and it ought to be fulfilled. Will we do it, or will we not? It will not meet the obligation to tell the preachers that they have fared well, and shared our homes, and the people that they have improved under the new arrangement. The whole of Southern Methodism has improved greatly in the last decade. We have no means of determining whether it has been best for all concerned or not. All is mere conjecture in regard to that.

His 2nd, 3rd, 4th, and 5th divisions are needless. They are inseperably connected. The one follows the other. That it is unwieldly will be seen by every close observer. That important matters are passed over hurriedly, and without full discussion or mature deliberation, amid great noise and confusion, has been observed by many. The truth never suffers from dignified discussion and manly debate. I hope the time will never come when the gag-law shall be in force in the N. C. Conference. Woe unto us when we have to sit with mouths shut and vote, yea or nay as king committee may dictate. As to the rapidity of its movements, Bro. Bagwell forgets the adage: "That large bodies move slowly." To be convinced of these things we have only to contrast the Conference now with the Conference of ten or fifteen years ago when it was smaller.

As to the 6th, I would say that enough has been already said on that subject. What we say now will be incidental and in connection with the last point.

As to the 7th, we would say that we never spent a dine in our lives for tobacco, or snuff, and yet we have felt keenly the expense of which Bro. B. speaks so lightly. A city preacher, with a fifteen hundred dollars salary, can afford to pay for luxuries, but a preacher with a five hundred dollar salary feels differently. To him twenty-five or fifty dollars is a large amount. We come to the 8th and last point. The development of the West. Far one, we think that the East needs development as much as the West. We do not believe that division will make the people richer nor that it will increase their liberality. Nor do we believe that it will make the preachers wiser or better. But we do believe that it will give better supervision. There will be two Conferences where there is now but one, and twice as much time will be given to the consideration of Church interests. Bro. B. tells us that the session of the Conference is a blessing to the town in which it is held. We agree with him in that. Then that blessing will be doubled. Bro. B. has fallen into the unfortunate habit of comparing the East and the West. We regret that this should ever have been done. Such comparisons are invidious and hurtful. There is just as much brains in the East as there is in the West, and just as much money in the West as there is in the East. Take Brother Rowe's line, or take the Conference as it was last year, and put six districts in each, Hillsboro, Greensboro, Salisbury, Statesville, Shelby and Charlotte in the West and Raleigh, Fayetteville, Wilmington, Newbern, Washington and Warrenton in the East. There will then be six places in each Conference which have entertained the Conference and the sections will be nearly equal in every respect. Let us give some statistics from the minutes of last year. There were 16 missions in the East and 10 in the West. The East raised for Domestic Missions $1,964, the West $2240. The East received $2,183, the West $2081. For Foreign Missions the East paid $4,529, the West $5,502. Church Extension the East $928, the West $1132. Conference Collection the East raised $2,441, the West $2,624. The West paid more to all the public collections.

As to salaries the East paid an average of $610, and the West of $564. The Hillsboro paid the highest $760, and the Shelby the lowest $473. Raleigh paid the next highest $700, and Washington the lowest in the East $531. There are 45 parsonages in the East valued at $1,618, and 53 in the West valued at $1,076. There are 371 Churches in the East valued at $1173 and 476 in the West valued at $945. The wealthiest portion of the State is in the centre. The largest circuits were in the Greensboro and Fayetteville Districts. Let us hear no more then of the Missionary ground of the West. Still I ask for facts and figures.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

COMMENCEMENT SERMONS.

It seems to me that, if there is to be what is called a Commencement Sermon in connection with the Annual Commencement Exercises, it should be delivered on the Sunday preceding the literary festival, and not on Tuesday or Wednesday of the Commencement week. There is something incongruous, to my own mind at least, between the formal religious services connected with a *sermon*, and the literary exercises that hold the prominent position on such occasions. There is always a bustle and confusion connected with the preparation, for the Society celebrations, and for the annual literary address, that is unfavorable to a state of mind that is likely to be profited by a sermon during the week. If we are to have Commencement Sermons at all, let them be on Sunday when the students are less distracted in mind than on a week day. They are the parties whose spiritual benefit is specially sought in Commencement Sermons. Take them on Sunday, when the sanctities of the day restrain them from the employments that engage their attention during the Commencement week. I speak from some experience on this subject; and if my observation has taught me anything, touching this matter, it is that a sermon is of but little service to students under such circumstances. It is scarcely heard, seldom remembered, and is in fact looked upon as a cumbrous and unprofitable part of the programme. At best it is merely tolerated. Happily it is becoming the custom in most of our Colleges, as it is at our State Universities, to have the sermon on Sunday.

LONG SERMONS.

Long sermons, on any occasion, are not exactly the thing, unless they combine excellency in matter, perspicuity in style, animation in delivery, and withal are adapted to the occasion. A sermon may be excellent in matter, and yet it may be obscure in style and illogical in management and construction. It may be good in matter, and transparent in style, and yet it may be tiresome and monotonous in delivery. It may even be first-rate in well digested matter, clear in style, and animated in delivery, and yet it may be wanting in adaptation to the times and the occasion. We have all heard long sermons—many of us, as preachers, may have delivered them—that had no redeeming quality. They were common place as to matter, muddy in style, dull in delivery, and utterly wanting in adaptation to the occasion—that particular occasion or any other. Long sermons, really excellent in themselves, become tiresome, and fail of their object mainly by reason of a hard, dry style, and an infelicitious, and unprepossessing delivery. The length of a sermon is not measured so much by the dial-plate as by the degree of interest it excites in the mind of the hearer. Hence, the same sermon is long to one, and short to another. When the intellect is quickened into activity, and the emotional nature is pleasurably excited by the sermons; when the ear is charmed with the voice, and the taste regaled by a felicitious diction; when the happy illustration rivets a truth, and a striking metaphor pleases the fancy—in a word, when the whole mind, intellect, sensibilities, and will, is kept in agreeable, reciprocal action, we never tire of a sermon that exceeds an hour in length. But, too few of us possess the capabilities of meeting these conditions to justify us in presuming on the indulgence of a congregation for more than fifty minutes. After all it is not so much the length of the sermon that is complained of, as it is the length of time occupied in the whole service. Too much time is taken up in long hymns, and long prayers, and long lessons, and in giving long notices, and in the lazy *poking* way in which some preachers conduct the exercises. Yes; it is intolerable to sit in a cold Church in winter, and on a hot day in Summer, for two hours! It is not surprising that a sensible lady should complain of a long sermon under such circumstances. While as an ordinary thing, the sermon should not exceed forty-five minutes, a little indulgence should now and then be given to the preacher. He has a subject that he cannot compress within the ordinary limits. Only require him to spur up a little, and not to delay on points that everybody understands on plain statement. Expect him, if he holds on longer than forty-five or fifty minutes, to make compensation for the tax on time, by life and animation in delivery. Don't draw the watch on him. Don't betray impatience. The hearer can help the preacher by a flattering attention. A sermon may be too short, as well as too long. A little more spirituality in the pew might help both hearer and preacher.

AN ILLUSTRATION.

A long, drowsy sermon has a soporific effect upon the hearers, especially on a summer night, or in a crowded house where the ventilation is bad. I recall an instance that occurred in Raleigh forty years ago. There were some good sleepers in the Methodist Church in Raleigh at the time referred to. On the particular occasion to which I allude a visiting preacher occupied the pulpit who was noted for his long sermons, which he delived in a staid, monotonous way. There was no flexibility in his manner or voice. He just moved on, "the even tenor of his way," without any variation in his tones—without climaxes—a regular humdrum, and this he usually kept up for an hour and a quarter—sometimes longer. He had not been preaching long that night before brother A's head sank on his breast, in a profound sleep: brother B. gradually yielded to the soothing influences of the speaker, till his head was on the back of his pew, and his mouth wide open; brother C. folded his arms on his breast—his head was soon on his shoulder, and he too sank into a deep sleep; brother D. sat on the top step of the pulpit, rested his elbow on the floor of the pulpit, and reclined his head on his hand, apparantly in a devotional mood. He was a preacher. The letters employed do not represent the initials of any of the names. I was seated in a front pew, just outside the chancel, and saw it all. I too perhaps would have fallen asleep, but for the amusement the scene afforded me. On and on the preacher went with his sermon. Suddenly, the preacher on the pulpit steps began to kick with great violence. He roused up, and looked at the preacher, and then began to swing his foot, as though he were in an abstracted mood. The whole scene was exceedingly ludicrous. The close of the sermon, about 10 o'clock, waked up the sleepers. On retiring from the Church I asked the preacher, who sat on the pulpit steps, what on earth made him kick so violently during the sermon? "Did you see it?" he inquired. "Certainly I did," was the reply. "Do you suppose others noticed it?" "No doubt all who were awake noticed it," I replied. "Well," said he, "I was asleep, and dreamed a dog caught me by the foot, and I awoke, kicking him off." And then, said I, you put your foot in violent motion for a while to make the impression you were awake and had not been asleep at all. It was one of the occasions when I excused the people for sleeping. The sermon was two long for a Summer night.

MT. VERNON CHURCH.

The Mount Vernon congregation got into the lecture room of our new Church, now in advanced process of erection, on Sunday the 15th March. We had a pleasant occasion. Since the opening servic , we have been holding meetings nightly, with large congregations Up to the time of the present w..ing we have had 12 conversions. Our membership is steadily growing, with encouraging outlook for the future. The new Church will be pushed to completion with all possible dispatch. When finished, as it will be, according to the architect's plans, it will be one of the very finest and most imposing Church edifices in Virginia. The lecture room is large and commodious, with a seating capacity for more than 350 persons. We find it comfortable for public worship.

Danville, Va., March 25th, 1885.

For the Advocate.

Sketch of Rev. B. C. Phillips.

BY REV. S. D. ADAMS.

Rev Baxter Clegg Phillips, son of Rev. Lewis and Nancy Phillips, was born near Fair Haven, in Moore Co., on the 29th day of July 1841. He professed faith in Christ and joined the Church at a camp meeting held at Fair Promise, the Church where the family has worshiped for nearly three-fourths of a century, in the Fall of 1854, when a little over thirteen years of age. He was licensed to preach at Center Church, in Moore Co., in the fall of 1866. As a traveling preacher, he commenced his work the next year, 1867, as a supply on the Montgomery Circuit. The Conference that year was held at Wilmington, and at its session he was admitted on trial in the traveling connection.

The four succeeding years, 1868, 1869, 1870 and 1871 he traveled the Pee Dee, now the Mt. Gilead Circuit, staying on his first Circuit the full limit of the pastoral term. His next work was Mattamuskeet Circuit in 1872, where in consequence of enfeebled constitution and susceptibility to malarial influences, he remained but one year. The next four years, 1873, 1874, 1875 and 1876 he traveled the Jonesboro Circuit. In 1877, 1878 and 1879 he was on Laurinburg Circuit. Then four years, 1880, 1881, 1882 and 1883 he served Randleman Station. In 1884 he was pastor of Person Street, Raleigh, which he served faithfully and with much zeal.

At the last Conference held in Wilmington, where he was admitted on trial, 17 years before, he was appointed by Bishop Parker to Trinity Church, Durham. He entered upon his work with zeal, and from the beginning of his pastorate, made a most favorable impression on his congregation which continued to the close of his useful life.

Long and faithful service during the war, connected with the hardship and exposure incident to army life, had so infeebled his constitution, that there was a ready susceptibility, if not a predisposition to cold and its attendant evils. He was attacked with pneumonia. His powers of resistence, with the aid of skilled and attentive physicians, the delicate and unceasing attention of family and friends, and the prayers of his congregtion could not avert the inevitable. He must die. About half past two o'clock on Monday evening, March the 16th, in the parsonage at Durham, he closed his useful life, "and entered the joys of his Lord."

At the earnest solicitation of his congregation his body was buried in the town cemetery, where a suitable monument will be erected to his memory.

The funeral sorvices were conducted by Rev. W. C. Norman, several of the brethren of the Conference and the pastors of the Presbyterian and Baptist Churches being present.

His early surroundings were favorable to his future development and usefulness as a Methodist preacher. His parents were Methodists; he was reared in a Methodist community; was trained in a Methodist Sunday-school, and from his youth was acquainted with Methodist preachers, for his father's house has always been the preacher's home. In his early home-life, and its surroundings were found the influences and forces, which, to a large extent, shaped his future course, and moulded his character as a christian and a preacher. The home of his youth was always home to him. He never forgot the scenes of his boyhood days. He greatly enjoyed the visits to his aged parents whom he held in great veneration.

His private life was pure and in harmony with his profession and his preaching.

In the pulpit and out of it, he was the same humble, earnest and devoted follower of the Master. He communed much with God in secret and his meditations were sweet with the breath of prayer. In the social circle, in the sick room, on the street, wherever he went he maintained an unsullied reputation, and was highly esteemed for his work's sake, and for the unaffected simplicity of his heart and life.

He was decided and firm. He would not compromise character or principle, and yet being kind and conciliatory he drew the people to him.

At Conference he gave attention to business and was a good worker. For years he has been a member of the Examining Committee, and many of the younger brethren have been impressed with his gentleness, and have felt that he was well equipped, and fully competent to the work. The delicate and difficult work assigned him, as Chairman of the "Joint Board of Finance," was performed with characteristic energy and unfaltering fidelity. The necessities of the claimants touched his heart, and he often expressed regret that the small amount available did not afford the relief demanded.

He loved his friends; he greatly enjoyed social life, but his own home and family were to him, the center of attraction, and the source of his greatest enjoyment.

On the 15th of Dec., 1869 he was happily married to Miss Mary Martitia Glenn, of Guilford county. She and one daughter, an only child, with a niece, whose parents are dead, and whom he had taken into his family as his own, are left in the world without his guiding hand. While the Church mourns, to them the loss is irreparable. He rests in peace, but their hearts bleed.

As a preacher he excelled. I have often said he had one of the finest minds for preaching with which I was acquainted, and that mind was well furnished with useful knowledge which he well knew how to utilize. He was a close student of the text books and the standard works of Methodism. He not only read, but assimilated. What he read became a part of his equipment for his work. And what he knew, he knew how to use. He was a clear, systematic thinker. When he preached he had in mind the truth; he desired to so tell it that it would be realized and felt as the truth.

His sentences were not studied, stereotyped, and used with special reference to their beauty and finish. His style was terse, strong, perspicuous, not ornate, but attractive; and but few men could more readily gain the attention of his congregation, or more steadily hold it when gained than he.

He was no genius, not especially brilliant, but a man of such studious habits, of such clear, close thought and thorough investigation, that from the beginning of his ministry to its close there was a constant development. And for the last few years that development became much more rapid and marked, until he placed himself in the very front rank, and was wielding a power in the pulpit which was excelled by very few.

To preach the gospel was his delight; and to hear him was the delight of his congregation. He was always willing and ready to preach. He never excused himself unless there was some almost insuperable barrier in the way. His sermons were, in thought and arrangement, prepared with great care, and his mind was in sympathy with his subject. He spoke out of the abundance of his heart. He was impressed with the importance of his subject, and his work was to impress, his audience. He was fluent, forceful and spoke with great care, and when he waxed warm with his subject there was a remarkable pathos and power in the word of life dispensed by him. He reasoned well, and the strength of his logic gave a charm to his words which was impressed and convincing. But that voice is now silent. That active, reasoning mind is freed. He is gone.

His last sickness was of about two weeks duration, but it was not until three days before his death that his physicians had very serious apprehensions of the result. About ten days before his death he had a hard chill from which he suffered greatly. In the midst of his suffering he realized a remarkable manifestation of the Divine presence and love, and rejoiced in the Lord. He said to his wife he was very happy, and rejoiced that the good Lord had sent that affliction upon him. He then with much pathos repeated a favorite hymn. Subsequently, when suffering great pain, he prayed audibly as if an inspriation from heaven was upon him.

At another time, as if looking and waiting for deliverance, he exclaimed. "Oh! that my Messenger would come." In a few days he did come, and safely conducted him to another world, and to other and more interesting and attractive scenes. A new world, new surroundings, new association, and a new employment, are his now.

In peace he finished his earthly course, and laying his armor by, he passed into the city not made with hands, eternal in the heavens.

Raleigh Christian Advocate

RALEIGH, N. C. - - APRIL 8, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(*To editorials furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson small H. will be appended.*)

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REV. F. L. REID,
Raleigh, N. C.

Our Premium Offers.

As an inducement to persons to work to increase our subscription list, I offer the following Premiums:

1. To any person sending me 10 new subscribers for 1 year with the cash, $20.00, any time between this and the 15th day of June, 1885, I will send a "Waterbury Watch" and nickle plated chain. This is a cheap watch, made of nickel plate, looks well and keeps good time. They are used by several persons in this city, and by persons all over the country, and give general satisfaction. The watch will be sent promptly and is a good time keeper.

2nd. To any person sending me 20 new subscribers for one year with the cash, $40.00, between this and the 15th of June, 1885, I will send a complete set of Jameison, Brown & Fusette's Commentary, in four volumes, bound in library style. The retail price of this work is $11.00. It is an excellent commentary on the whole Bible, and the very thing for itinerant preachers. A number of our ministers already have it, and all of them ought to put it in their libraries. Here is a good chance to get it.

REMEMBER

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Be Content With Your Lot.

When we look at the condition of mankind, we see that the greater number are poor, and only a small number rich. This is not only the case in our own land, but in every country. It has always been the case, and it always will be so; for it is written in the Word of God, "The poor shall never cease out of the land."

Men are accustomed to look upon riches as a great blessing, and upon poverty as a misfortune; but "God seeth not as man seeth." We reach our conclusions from outward appearances; but God looks deeper and judges far more wisely. We must believe that if our Heavenly Father thought riches to be in every case a blessing, He could and certainly would bestow them. Let us see what the word of God says about riches. Solomon says "riches profit not in the day of wrath." "Better is a little with the fear of the Lord, than great treasure and trouble therewith." And again, he gives us this advice, "Labor not to be rich." St. Paul, in his first letter to Timothy, utters this warning, "They that will be rich fall in to temptation and a snare; for the love of money is the root of all evil. But thou, O man of God, flee these things." Let us hear what our Lord himself has to say on this question. In the Parable of the Sower, He tells us that the good seed is sometimes "choked by riches." In another chapter of Matthew, he says, "woe unto you rich; for ye have received your consolation." And in Mark he declares, "How hardly shall they that have riches enter into the kingdom of heaven." These are voices from the Word of God, which is truth itself.

So those who are not rich ought to be content with their lot in life. If it were best for them for time and eternity to be rich, of course their Heavenly Father would give them riches. But from the texts quoted above He must discover that there is some hidden evil connected with riches, and if so, there must be some secret blessing belonging to a poor and humble condition. If this be true, the true child of God, who is without riches, ought to be contented with his or her lot.

We will not affirm that all rich men are unhappy. Neither will we assert that all rich men are cut off from communion with God. We rejoice to know that it is often otherwise. They do not make money their God, as the majority of rich men do. These are a blessing to humanity, and are rich because God sees that they will use their wealth wisely. But they have many temptations. Their riches are often a burden grievous to be borne.

Let not the poor covet their neighbor's riches. It is better for them to be as they are, therefore let them be contented. There is something in religion which exactly meets the wants of the poor. As to worldly things there may be but little here to make this life desirable to them. They have but few earthly comforts, for they are beyond their reach.—Trials may crowd upon them. Sickness may enter their cottage, or work may be short, or their expected crop may fail them. But at the moment when they are most beset with difficulties, how blessed for them to know that there is a brighter and a better world before them. The rich man is too often blind enough to fancy that *this* is his home, and he seems to wish for no other. But the poor man is constantly reminded by his many wants and sufferings, that "this is not his rest," but that "there remaineth a rest to the people of God." What a change awaiteth him! Like Lazarus, he will soon leave all his sufferings and toilings behind, soar above them all, and dwell forever with the King of kings in a land of unclouded happiness!

As the world has so little to offer the poor, they ought to rejoice that religion has so much to give—so much to lead them to seek a better inheritance. "Better is little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith."

We say then to the tried and tempted ones, you may be poor; yet if you are a servant of God—if your heart is given to Him—blessed are you: "Blessed be ye poor, for yours is the kingdom of God." B.

Death of Mrs. N. F. Reid.

On last Thursday the Editor of this paper was summoned by telegram to the bedside of his step mother in Wentworth, N. C. Before he could reach her the fatal hour had passed, Mrs. Sallie L. Reid, relict of the late Dr. N. F. Reid, having joined her husband in Heaven at 5 p. m., on that day. It was a sad hour to her only little son, Numa, and to us her step-childen, who loved her tenderly, and to her only brother, several sisters and a number of relatives and frieuds, when we laid her to rest in the family grave-yard behind the village Church in Wentworth. She has left the record of a good name, and the precious memory of a life davoted to God and to the good of others. She rests in peace.

Thus, ever and auon, we are being called back to the old homestead to bury some loved one. Over the same paths we trod with light hearts in the gladsome days of childhood, we are now passing in solemn tread in funeral processions. One by one they are gathering home:

"Part of his host have crossed the flood,
And part are crossing now."

We have been called to bury first a mother, then a father, and now one who was as near a mother as any one could be. We devontly thank God that all the family who have gone, have gone trusting in Jesus. As one by one the rest of us pass away, may we go up to join them in the better land, and form a complete family circle in Heaven.

The funeral services were conducted by her pastor, Rev. D. R. Bruton, who has been a warm friend of our family for years. In lieu of an obituary, or biographical sketch, we herewith publish the memoir read by Rev. D. R. Bruton at the funeral service. We prefer this to any other notice of the deceased that could be given. It is as follows:

Mrs. Sallie L. Reid, daughter of the late James Wright, Esq., and second wife of the late Rev. N. F. Reid, D. D., was born March 8th, in the year 1835, was converted to God and joined the Methodist Church in the city of Raleigh in the year 1855, was married to Dr. Reid the 3d of Oct. 1872, and died at her home in the town of Wentworth, N. C., April the 2d, 1885, leaving one child, a son about 12 years old, and many relatives and friends to mourn her death. She has been so long and so intimately known to this community that it is hardly necessary that I should occupy time in speaking of her characteristics as a lady, her excellencies as a sister and friend, or her virtues as a christian. These are well and familiarly known to all in this presence. But in gratification at least of my own feelings, I will state some things respecting her, which are in the main matters of personal knowledge.—My acquaintance with Sister Reid began in the year 1860, when she was young, and living in the family of Dr. Reid. Sallie Wright, as she was then familiarly called by her family and friends, was an unassuming, quiet, aimable young lady, never doing or saying anything but what was in accordance with the strictest propriety, always showing preferment for others, and acting with a view to their comfort and happiness. For many years her sister—the elder Mrs. Reid—was in poor health, unable to give such attention to her domestic concerns and young children as they needed; but God provided, in the subject of this memoir, one who devoted her whole time and attention to these matters, taking upon herself the care and a large amount of the training for her sister's children, covering a period of 20 years or more. I never saw any one who devoted more self-denial, or carried more unselfish responsibility for another's family than this dear woman whose remains are now before us. How much time she added to the life of her sister by taking tender infancy from the domestic chamber, and thereby giving rest and sleep to the declining mother, cannot be known to us here; and how much these, her nephews and nieces—rather *her step-children*—who sit around and mourn her death—some of whose names are now reaching out for ecclesiastical and national fame, are indebted to the life, labors and self denial of this friend, aunt, *mother*, it would be difficult for them or us to estimate. Indeed, much of her life as given to them in their helpless infancy, and even after they reached boy and girlhood, when the health of both parents was declining, must be estimated by a mother's standard, and this too for many long years. It cannot be estimated by any other rule.

In all my travels throughout nearly one half of this State, and some in others, I have known no one, male or female, who gave life more thoroughly and unselfishly to the good of another's family than she did. Of her the language of the Bible may be adopted: "She hath done what she could."

Her religious experience and life were not remarkable in any particular. She seldom spoke of her own state religiously. She was, however, deeply interested in the church, its welfare and progress—and always seemed to have words to express herself on this subject. In her last sickness she was considerate, patient, and resigned. Losing consciousness 24 hours before she ceased to breathe—that, too, about the time her condition became alarming to her family, we are denied the mournful pleasure of what might have dropped from her lips, inspired by the heavenly breezes created by the angel wings, as they swept down from the skies to bear away the soul freed from the earthly to enter the heavenly state. We can only imagine how she would have called all around her bedside and bid adieu and gave a dying kiss to each dear one. And how she would have brought that little one up and planted just such a kiss upon him, and given just such advice to her only child as a mother can do. If anything can be considered beautiful in the chamber of death, it is when a christian mother has entered the chariot to heaven, and reaching out her hand to bid adieu to tender infancy, and young girl and boyhood whose helpless condition she fully realizes, but is not allowed to administer to.

We feel assured that her long association with that consecrated man of God—the late Dr. Reid—could not have failed to so impress the truth, necessity and beauty of the christian religion upon her mind and heart as to lead her to conviction, and by the aid of the Holy Ghost to saving faith in a personal Savior. Assuming this to be true, and we do not doubt it, it is a matter of rejoicing to all of us, to contemplate her *at rest in heaven*. Then, dear friends, "you should not weep as those who have no hope." Be assured the evidence before us justifies us in saying, your aunt, sister, mother, is now with the glorified in the Paradise of God.

The Church and The Drones.

Apropos of some remark upon the contents of a letter from a sorely tried and perplexed pastor, some two weeks since, the question arises in our mind as to what to think, say or do about the countless number of drones who infest every church-hive in the land. Any one who is at all familiar with the composition of our Churches, will agree that the number of members who contribute nothing, or next to nothing to the spiritual power or work of the Church, are largely in excess of those who do. We do not now speak of those "hidden ones" whose spiritual life or activities are not open to the common observation; who are laying up stores of scriptural instruction in the minds and and hearts of their children at home; who, cumbered with much domestic serving, and burdened with many cares, are living out their lives unto God amid the routine drudgery of every-day life, holding communion with God, in the midst of it all, being nourished and ministering nourishment all unseen to others. But we speak of those who are well-known as members of the Church; who, while they are more or less present on the Sabbath days feeding (if they do feed) on the bread that is broken to the whole congregation, turn nothing of the life or strength which they have received (if they hav received any) to any advantage to the Church or to any human being apart from themselves. So far as service is concerned they are drones, pure and simple. Like their prototypes of the hive, they gather no honey, they build no cells, they take no part in the service, support or protection of the community. They fly abroad with much more noise than the working bee, and come back again only to eat that which others have gathered, and live amid the comforts and safety which others have provided and builded. How the church is maintained or its work done these christian drones seem to know nothing and to care less. They are mere feeders. We do not mean by this that they feed anybody, but only that they are on hand to be fed. To them religion is a mere insurance against the contingencies of another world, on which there are no premiums to be paid. They proceed on the assumption that they have a paid-up policy. Or rather that, in consideration, or in virtue at least, of their union with the Church they have been put in possession of a clear title to Heaven whenever it may be necessary for them to depart out of this world.

It is a matter of much ingenious speculation among scientific men as to what use there can possibly be for the droue-bee that is in such vast numbers in the swarm. The working bee, about the first of June every year, gives a practical answer. For, about that time the whole force of working bees in the hive are seized with a common impulse, and begin a merciless war of extermination upon them, chasing them all to the bottom of the hive and killing every one of them, sometimes tearing them limb from limb, and sweeping them out of the hive. Whether some such measures (metaphorically speaking) should be taken with the human drone in the Church hive, is a matter of question, but, at the same time, one worthy of serious consideration. That they are a burden and a clog upon the Church there can be no doubt; that they are a reproach and a false testimony to religion is equally true. That there is any inscrutable reason for them in the divine purpose does not seem to appear. We can discover some purpose and wisdom in the chaff that surrounds the wheat, but even that in time is separated and burned up, after being blown away before the fan.—These drones appear to be mere parasites at best, ministering to nobody's good, not even to their own, but only living upon the life and provisions of others. They are a prey upon the life of the church.

Paul, writing to the Church at Thessalonica, says: "We command you, that if any would not work, neither should he eat." I suppose there were some idlers there who sought to be fed and supported, temporarily, out of the funds of the church. But the apostle, divinely inspired, wisely forbade that such should eat. We do not see why this rule should not be applied spiritually. If any man or woman takes no part in the spiritual work of the church, if they are mere names to live, but are dead, so far at least as any sign of spiritual activity is concerned, is there any reason why they should be kept as cumberers on the church roll?—When the Master of the vineyard sought fruit on his fig tree, which he had planted in his vineyard, and found no fruit thereon, after a reasonable time, in which more nurture was given, but to no purpose, he cut it down. Why should these cumberers be allowed in the church vineyard? Does the mere fact that they have made a profession of religion give them the right to remain in the church as fruitless trees? Nay, is it not a wrong to them that they are allowed year by year, to go on in the delusion that they are christians, when there is no sign that they are anything more or less than dead professors? If they are fruitless for the want of more care, or training, or attention, then, by all means, give it to them; but if, after a few years, there is no change or promise of fruit, then, by all means, let them be removed.—We believe this to be in accordance with the teaching of God's Word. Moreover, we believe that the presence of so many drones and dead professors in the church may, in some measure, account for the spiritual weakness of the churches. Let prayer be made for them, let personal labor be bestowed upon them, let long-suffering patience be had with them; but if all these fail, let them be cast out, that they may go to their own place.—*Independent.*

Paragraphic Personals.

— Rev. A. D. Betts and family, including his son, Rev. Jas. Betts, were in the city last week and made a very pleasant visit to the ADVOCATE office.

—Rev. R. A. Willis is in the city, assisting Rev. W. L. Cunninggim in a protracted meeting at Person St. Church. The prospect for a good meeting is very encouraging.

— Rev. W. S. Davis, a local minister of Warren county, we learn, will fill the place in Durham, N. C., made vacant by the death of Rev. B. C. Phillips. We congratulate our Durham friends on securing such an excellent man for the place.

— Rev. L. H. Gibbons spent a day in Raleigh last week, and part of it in the ADVOCATE office very pleasantly to the Editor. We were glad to find him in such good health.

— Rev. Dr. D. C. Kelly, our Missionary Treasurer at Nashville, Tenn., is very ill, and but little hope of his recovery is entertained. During a recent visit to Mexico his system was so thoroughly permeated by malaria that it has developed into a severe fever. It is with great sorrow that we hear this, and we hope he may yet be spared to the Church.

— Rev. D. R. Bruton is doing a fine work at Reidsville. He is throwing himself fully into the work and is succeeding finely. We were pleased to hear many complimentary expressions of him while there last week. By the way, in his notice last week, we made him say he had organized *six* young men's prayer meetings. It ought to have been *one* prayer meeting, instead of six.

— Col. A. J. Boyd has been appointed Collector of Internal Revenue in the 5th N. C. District, Maj. Clem Dowd has been appointed Collector in the 6th N. C. District, and Col. David Settle has been appointed U. S. Marshal for the Western District of North Carolina. These are regarded as excellent appointments by those who know the men.

— Ex-Gov. Jarvis has been appointed by President Cleveland as Minister to Brazil, and has accepted and qualified. He will leave for Brazil in May. We regard this as a most excellent appointment every way. Gov. Jarvis will do well anywhere. We congratulate our missionaries in Brazil on this appointment, as they will find a warm friend in Gov. Jarvis. Some of our exchanges, however, have fallen into an error in stating that Gov. Jarvis is a member of the Methodist Church. He was educated at Randolph Macon College and his father was a Methodist Local Preacher and Gov. Jarvis is a Methodist in sentiment; but is not a member of the church.

Short Items of Special Interest.

— Wesleyan Female College, at Murfreesboro, N. C., is for lease or sale. See the advertisement in this issue.

— The Georgia Legislature has put a tax of $100 on all dealers in pistols, cartridges, bowie knives, dirks, &c.,—a brave and independent move, and in the right direction.

— The salary of Francis Asbury, the first Methodist bishop in this country, was $64 and his traveling expenses, and he could save no "clear money" out of that the preachers can now. It cost less but little to live.

— Do not borrow your neighbor's paper. He will lend it to you and try to be polite and pleasant about it, but he writes to us that he wishes you would subscribe for the ADVOCATE yourself and quit borrowing his paper. You might as well borrow his "Sunday coat" as to *sponge* on him by borrowing his church paper. Be a man and pay for your own reading.

— Brethren writing on the "Division Question" will be a little patient with us. We will get everything out on that subject as soon as we can. The spirit of the discussion is good so far, and we have one or two or three more articles now on hand. Let everything be written and spoken on this subject that we shall not be divided in feeling whether we divide the Conference or not.

— Young ladies who are thinking about a profession, attention! Dr. Thomas, in his address to the graduating class of the Training School of Nurses, said that the demand had not yet been met even in the city of New York. According to the *Phrenological Journal* 200 calls for private nurses and demands for trained women, to assume positions in institutions, were declined last year.

— Many persons do not understand why some weekly newspapers can be furnished more cheaply than religious papers. It is simply because they are made up of the same matter set up for dailies. The New York *Examiner* a Baptist paper, explains the matter in the following: "We did not suppose until last week that there was a full-grown man of ordinary intelligence in the State of New York who did not know how impossible it would be for *The Examiner*, or any other weekly religious journal, to be published at the price of the weekly issue of the city dailies. These weeklies, as we supposed everybody knew, are made up out of the articles, leadings, and type-setting paid for together with other large expenses by the profits of the dailies to which they belong. We could better afford to publish *The Examiner* for a dollar a year, if saved from these great expenses, than to publish it at the present price with no help this paid for labor to fall back upon. But not one of these secular weeklies is in any sense a substitute for a religious weekly journal."

From Wilkes.

MR. EDITOR:—As you have not yet heard from this charge, I will send you a few lines. I enjoy this mountain scenery and cooling winds, I like my work tolerably well, have ten appointments. I have found a goodly number of kind friends, all of which I appreciate much. Dr. Hendren was on hand at our Quarterly Conference and preached two practical but excellent sermons to a large and attentive audience. We protracted the meeting over a week which resulted in thirteen conversions, and much spiritual good to the Church. May all the Churches on this circuit witness gracious revivals this year and scores be added to the Church.

BASCOM A. YORK.

Latest From Wilmington.

DEAR BROTHER:—The meeting continues, up to the present 259 conversions, 228 accessions during the meeting, 190 adults baptized at the altar, will continue while the interest continues. Pray for us. Have received 18 persons over 45 years of age, all converts, only 23 of the 228 under 16 years of age.

Yours.

HERNDON TUTTLE.

—A layman writing us from Wilmington, N. C., under date of the 30th of March, says: "The great revival is still going on at the 5th street Methodist Church. Over two hundred persons have professed faith in Christ. Bro. Tuttle has had very little ministerial help, but God seems to strengthen him for the work, now in its sixth week and is abundantly blessing his labors. On Saturday night last there seemed to be more bright faces and more Christians rejoicing, happy and praising God than I have ever seen in any church before. Bro. Tuttle has made one move in the right direction, and that is he has issued a little book with the general rules of our church with a selection of scripture suitable to each article which he is placing in the hands of his membership, especially the young converts, which will have the tendency to establish them in Methodism."

Statesville District.

The District Steward's meeting for Statesville District N. C. Conference M. E. Church, South, was held in the Methodist Church in Statesville Mar. 28th 1885, Rev. L. L. Hendren presiding, Mr. J. M. Davis as Secretary. The Conference assessments upon the districts for various church purposes, was apportioned among the different pastoral charges as follows:

	B. Fund	Con.Col.	F. Miss.	D. Miss.	Ch. Ex.	Ty.Col.
Iredell ct.,	14	55	155	50	30	20
Mooresville ct.,	14	55	155	50	35	20
Rock Springs ct.,	18	55	155	50	35	20
Alexander ct.,	10	45	80	30	15	10
Lenoir circuit,	10	50	140	40	25	17
Statesville sta.,	8	35	80	30	25	15
Statesville ct.,	10	40	85	40	30	17
Newton ct.,	14	55	150	50	40	25
Caldwell ct.,	10	50	85	35	20	13
Wilkes circuit,	8	25	56	30	10	5
Elkin & Jonesboro	8	35	55	35	20	13
Dobson,	5	20	25	15	10	5
Mt. Airy Station,	6	30	55	25	15	10
Mt. Airy ct.,	6	25	40	20	15	5
Yadkinville ct.,	8	35	50	25	20	13
R. River Miss.		1				
	145	651	1,376	525	345	208

J. A. DAVIS, Sec.

For the Advocate.

From Trinity College District.

MR. EDITOR:— Having made a round on Trinity College District, it may not be amiss to say a word about it. The name is new—so also is the grouping of the work—Greensboro, Salisbury, Fayetteville and Hillsboro Districts each contributing to its formation. There are fourteen pastoral charges, including Davidision, Randolph and Montgomery counties, and skirting Chatham, Moore, Richmond and Guilford. It is bounded by the Pe Dee and Yadkin River on the West, and Rocky River on the East, between these are the Deep Uwharrie and Little rivers. A fine farming section, notwithstanding the uneven character of the land. Here are rocks and hills in abundance, here also is a noble population living in plenty, and serving God in simplicity and sincerity. Methodism is rooted and growing, and will be heard from more and more in the years to come.

Salaries allowed to the preachers, though not high, have been kept up to former figures, except in two instances, and these were special cases. Several others gave a small increase, and so the average is better. An excellent spirit prevails also in regard to the collections ordered by the Conference. So if "causes for failure" do not multiply too much, we hope to make a good showing on this line by the end of the year. There are hopeful signs of spiritual life—the brethren are all at their posts, working wisely and well, so far as I can see.

The laymen have been present generally at these "First Quraterly Meetings," and Godly women not a few have not only been attentive to the preaching of the word, but have manifested an interest in the proceedings of the Quarterly Conferences, refreshing and rare. It is with regret I make the announcement, that Rev. C. H. Phillips has been compelled to desist from labor, at least for a time. Heroically has he gone forward since Conference, notwithstanding bad weather and failing health, until he can go no more, without a change for the better. I bespeak for him the prayers of the thousands who love him, and who have been blessed by his ministry.

Our District Conference is to be held at Concord, on the Uwharrie circuit, beginning July 16th. Our brethren there are preparing to enlarge, and otherwise improve their church building. We are hoping for the best results from this meeting. Brethren from without are cordially invited to attend.

Yours truly,

V. A. SHARPE.

For the Advocate.

From East Guilford.

The second Quarterly Meeting for this, East Guilford charge was held last Saturday and Sunday, March the 28th and 29th, at Mt. Pleasant church, our beloved Presiding Elder, Rev. J. A. Cunninggim was present in the fullness of the Gospel of Christ, and preached us two excellent sermons, although a new Presiding Elder on this district, he has ingratiated himself into our love and sympathy as a Presiding Elder, and as one eminently qualified to instruct us "in things pertaining to the kingdom of God." Owing to our tobacco growers, (and this is principaly a tobacco growing section of late) failing to be able to put their tobacco on market. Our finances were a little short, but otherwise the Quarterly Conference brought up gratifying reports and presented hopeful signs of a successful year. This is my second year on this charge and I have no hope of ever serving a better people. They are exceedingly kind to me and give me their sympathy and co operation in every good word and work, and I am glad to observe signs of greater appreciation of my labors on the part of those who are in prayerful sympathy with the work than were manifested at any time during the last year, all things considered, we are hopeful as to the result of the present year's work, more so than at any time during the past year. Out of fifty odd families on the charge, the Advocate is read in only fifteen families, but other religious papers are read in quite a number of remaining families. We are, however, talking for the Advocate and presenting its claims wherever opportunity affords, we shall endeavor to put it in as many families as possible during the year. We beg an interest in the progress of the church at large.

Yours Fraternally.

J. A. BOWLES.

History of Monroe Circuit.

A GLANCE AT THE PAST.

The deeds of the good are to be had in remembrance. Many of those whose names stand closely identified with the various interests of the Methodist Church in this part of the country in bygone days, have gone to their reward. And what though the present generation little regards them? And what though no towering monument of brass, or granite dug from some Italian quarry, marks the spot of their last resting place? Are their deeds not registered and filed away in the archives of heaven? Surely it is a consolatory reflection, that God never forgets. And of those who faithfully serve Him while they remain here He has said, "They shall be mine at that day when I make up my jewels." For the benefit of your young readers, these sketches are especially designed. I give facts as I understand them. If your older readers detect errors, I can only take refuge behind the fact that the sources from which I derive my information are meagre, and in some particulars, unsatisfactory to my own mind.

WATEREE CIRCUIT.

Previous to the year 1810, I have no record at hand. At that date however, that territory covered by Monroe circuit to-day, together with that of several adjacent circuits, was embraced in what was known to the S. C. Conference as Wateree circuit. In that year Revs. Willy Warwick and John Webb were the preachers who proclaimed the gospel upon this circuit. Rev. Jonathan Jackson was Presiding Elder. Ten years later, in 1820, Rev. Daniel Asbury was P. E., and Revs. James Dunwoody, Bond English, and Robert Adams, preachers in charge, rode over these hills and valleys, on Wateree circuit. Passing on through the next decade, during which preachers and P. E's. came and went as they do at present, according to the Methodist system of itinerancy, we are brought to the year 1830. In this year Rev. Wm. M. Kennedy was Presiding Elder, and Revs, Jacob Ozier and Allen Hamby were pastors of this circuit. In the year 1834 Wateree Ct. loses its name, and from that year was called

LANCASTER CIRCUIT.

This name the circuit retained until its division in 1841, when the northern portion received the name of

WAXHAW CIRCUIT.

The first Quarterly Meeting for Waxhaw circuit, was held at Pleasant Grove church, on Saturday, the 10th day of April, 1841, Rev. David Derrick, P. E., in the chair. Rev. Jno. Watts was the preacher. The following members of the Quarterly Meeting were present: Rev. David Phifer, James Bickett, exhorter, Henry Peninger, Jacob Wolfe, Sampson Wolfe, J. G. Wolfe, class-leader, and J. Lawson, steward. The name of Waxhaw was discontinued, and the following year this territory was known as

PLEASANT GROVE CIRCUIT.

The first Quarterly Meeting for the Pleasant Grove circuit, was held at Union Church on Saturday, 9th day of April, 1842. Those present were: David Derrick, P. E., John Watts P. C., Adam Ivey, exhorter, James Rickett, exhorter, William Fincher, exhorter, Silas J. Eincher, exhorter, Jno. Fincher, B M. Porter, Sampson Wolfe, Wm. L. Rone, Thos. Winchester, Henry Peninger, Jacob Wolfe, Conrad Wolfe, John Houston, Joseph P. Draffin, Jere Wentz, class leader, Benj. Trott and John Lawson. The latter was chosen Secretary. At this meeting a Missionary Society was formed, "Auxiliary to the S. C. Conference Missionary Society." James N. Houston was elected Secretary and Treasurer of this Society. Many other interesting items must be passed, unnoticed until we come to the year of our Lord 1856. At the 4th Quarterly Meeting for this circuit in 1856, the following were present: M. C. Parsons, P. E. G. W. Ivey, P. C., Revs. J. V. Starnes; J. A. Pelk, J. E. Irby, James Bickett exhorters; Moses Stevens, E. W. Richardson, Tho. Winchester, G. D. Wolfe, E. McCorle, Vol. Starnes, W. O. Starnes, E. Ross, B. F. Richardson, A. J. Starnes, G. W. Short, Wm. Irby and W. W. Richardson, class leaders. At this meeting, "It was moved and carried, that the P. E. be instructed to request the Bishop to change the name of this circuit from Pleasant Grove to Monroe." We have now come to the time when the circuit upon which the writer is endeavoring to discharge his duty as circuit rider, got its present name.

MONROE CIRCUIT.

The first Quarterly Meeting for the Monroe circuit was held at Pisgah church on the 14th of February, 1857. Those present were: H. C. Parsons, P. E., G. W. Ivey, P. C.; Revs. C. A. Plyler, J. Bickett, J. E. Irby and J. A. Belk; and the following who held various offices in the church: M. W. Cuthbertson, Wm. Rone, E. W. Richardson, Wm. Irby, James McCollum, A. L. Funderburk, Jos. A. Helms, O. W. Short, Thomas Vincent, J. J. Starnes, Exekiel Ross F. Richardson, Elias McCorkle, Thomas Winchester, G. A. Winchester, John Carnes, Sr., John Carnes, Jr., G. D. Wolfe, G. W. Funderburk, W. P. Stewart. On motion of Rev. G.W. Ivy, H.M. Houston was then appointed Secretary. Immediately following the minutes of the 4th Quarterly Meeting for Monroe circuit for the year 1865, I find the following: "By a majority of votes of the members of the church of Monroe circuit, the same has been divided by making two circuits and one station, viz: Pleasant Grove circuit, Monroe circuit and Monroe Station." This cut down the old Wateree circuit, bringing it to within (or thereabouts) the present limits of Monroe circuit. The Methodists of the community should not forget old Wateree, from which so many circuits have sprung. God bless all her children!—*Rev. F.B. McCall, in Monroe Express and Enquirer.*

A Remedy for Intemperance.

BOYCOTTING VS. PROHIBITION.

Thomas Jefferson once said: "The habit of intemperance *by men in office* has occasioned *more injury to the public*, and more trouble to me, than all other causes; and were I to commence my administration again, the first questions I would ask respecting a candidate for office would be, "*Does he use ardent Spirits?*"

Make the use of traffic in ardent spirits of *crime*, with disfranchisement as the penalty.

Here is the key to the solution of this problem. Boycotting is better than prohibition.

Let men drink if they will. Don't intererfere with their "right to become beasts and idiots," but protect the franchise of citizenship, and the position of honor and trust.

Enact the following into laws and rigidly enforce them:

1. No person shall be eligible to any office, either national, State or municipal, who uses ardent spirits as a beverage.

2. The use of ardent spirits as a beverage shall disqualify any officer from holding his position, after the same has been charged against him and proven.

3. The use of intoxicating drinks as a beverage shall disqualify any person for the exercise of the elective franchise.

4. No person engaged in the manufacture or sale of intoxicating drinks as a beverage, shall have the right to vote for, or hold any office of public trust under national, State or municipal government.

These would be the most powerful restraints that could be thrown around men, far better than all the sumptuary laws that ever were or ever will be enacted.

Let men manufacture, sell, and drink, if they will. Let them enjoy their "freedom" and "sacred rights," but let it be outside of the pale of honorable citizenship, and thus keep the temple of our liberties, and the purity of our institutions undefiled by their demoralizing influence.—The franchise privilege is restricted by certain qualifications under the States.—*Exchange.*

Bishop Hargrove's Preaching.

From the Nashville correspondent of the *Weslyan Advocate* we clip as follows:

Already we notice, he has been preaching in our Churches in Atlanta, and from the report of the "Daily Constitution" made a fine impression. As it has been my pleasure, on more than occasion to hear Bishop Hargrove, I give my impressions of his style of oratory.

On his entering the pulpit, you behold a physique that is almost perfect; a large shapely head, covered with locks of flowing gray; eyes that sparkle and allure; a countenance illuminated by Christian cheer and hope, all aglow with the sentiment which animates his soul, and which he is about to utter. Possessed of a voice of rare flexibility and sweetness; with jestures that are full of grace and perfect adaptation – he stands before you a true orator, with none of the studied strokes of oratory, no fictitious appendage; naturalness alone.

The most distinguishing trait in the sermons we heard him deliver is, that they have to do chiefly with the heart; the right living of his fellow-men. In them there is a deep, all-pervading earnestness. On this account they arrest the attention of the careless, impress the pious with the unspeakable importance of eternal truths, and give to the Church the quickening stimulus which it so much needs. This is eminently true of his sermon on "Covetousness"—a sermon which, from its trenchant handling, tends in the most powerful and effective manner to move both the ministry and laity up to the full measure of their duty and obligation. Wherever delivered, it will accomplish great and permanent good in eradicating this monstrous evil from the Church and from a place in the affections of men.

The beauty and superiority of religion, and the blessed immortality which is its heritage, are strikingly brought out in his admirable sermon on "The Rich Man and Lazarus." He paints in graphic and vivid language their sadly altered conditions in this life; contrasts the abject poverty and dread afflictions of Lazarus with their pride, vanity, ambition and pleasure of Dives; finding no real Christian merit in the poverty of the one, nor virtual sin in the riches of the other. It was Lazarus preserving his Christian integrity in his degraded and out cast condition which won for him a never-fading crown of rejoicing; it was the worship of the sordid things of this life, rather than the God who made, preserved and redeemed him, which wrought the eternal torments of Dives, who presents a sad picture of the satiety, dissatisfaction and ruin which invariably attend a life wholly given up to the world. Its fruitage is an eternal remorse.

His thanksgiving sermon delivered in Little Rock, in November last, was one of the most effective we have ever heard him deliver. It was replete with sound reasoning, marked by strong common sense, and sparkled with apt similes and pointed illustrations. Our duty to "give thanks in all things," was ably proven and earnestly impressed upon the mind and heart of every auditor. It will bear repetition, and we predict will be often called for upon the return of this stated national occasion.

Bishop Hargrove's diction is always elegant and pure; his style easy and simple, ever displaying good taste in his selection and treatment of themes. As a Bishop, he is adorning his station; as a preacher, he is taking rank with the best, and bids fair to be still more able and effective. Long may he be spared to the Church.

Encouragement to Preachers.

In 1884 an English company bought the gold mine at Gold Hill, Rowan county, N. C. At that time I was in business there, and a proposition was made to me to go into the business of selling whiskey. The proposition was to open the liquor shop three miles from town to avoid the penalty of the law—Gold Hill being incorporated and the sale of liquor within its limits forbidden—and I was to remain in town and receive supplies as they might be wanted. There were about 150 workmen at the mine and the purpose was to get their hard earned dollars for whiskey, and had we perfected the arrangement doubtless we would have succeeded. On the Sabbath after the conversation referred to took place, Rev. Dr. W. S. Black, at that time Presiding Elder of the Methodist Church, and one of the editors of the Raleigh Christian Advocate, preached in Gold Hill and I attended the service. The text was "And Abraham gave all that he had unto Isaac." The sermon had a great effect on me. Dr. Black said that Abraham gave Isaac cattle, servants, changes of raiment, gold and silver, but these were nothing compared to what beside he gave him. I, poor groveling soul, asked myself, what more could he give him? The preacher asked that question and answered it too. Pointing his finger directly at me, he said, 'What more did Abraham give Isaac?' He gave him the inheritance of a Christian example—the inheritance of a good name." Still pointing his finger at me, he asked, "What are you going to give your son?" What! thought I, is it possible that for a moment I should entertain the thought of selling whiskey? Of doing that which would cause fathers to set a satanic example to their children? Could I set to my son the example of a drunken father?

No word can express the gratitude I owe to this Christian minister for the sermon that caused me to turn my back upon the tempter and that saved me from the terrible snare.

This is written as an encouragement to Christian ministers, for who can tell what good words, even words that may seemingly be going astray, may be doing to some sorely tempted soul.—*J. A. B. in N. C. Presbyterian.*

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

Mr. Cleveland has now been President one month, and for aught any one can prove to the contrary, is for the most part, his own master still. He has had much to bear in that brief time. No president ever had stronger pressure for the place. Crowds of very shrewd, persistant politicians have assaulted him daily, almost hourly. He has has had to listen to the tiresome acrimonious disputes of rival party leaders, and has had to decide between them. He still eats well, digests well, and even smiles sometimes.

Of course the spoilsmen do not like the slow way of distributing the offices, They expected an immediate and sensational attempt to 'clean the Augean stables.' But there is another class of Democrats who claim that Mr Cleveland has done much in the last four weeks, that he has inspired confidence in his purpose to do much more, and that he will do most things well. The new Administration has done some sweeping, however, and has undertaken to find out where the sweeping most needs to be done. Some sweeping has been found in all the Executtve Departments. The Treasury has the greatest redundancy of clerks, and large reductions are contemplated when the recently appointed investigating committee finishes its work. One hundred employes were discharged during the week, and seven of the leading officers were asked to resign. The latter are to be immediately replaced by Democrats.

It is interesting to note the criticism of the different parties and factions as they follow each step of the Administration. When a Commissioner of Internal Revenue was selected from Virginia, the Randall men about the city shouted that Randall run the administration. When Higgins was named for Appointment as clerk of the Treasury, everybody who wanted to see Senator Gorman obtain control of Federal patronage in the Treasury, fancied civil service reform was to be abandoned. When the President failed to appoint Mr Thompson, of Kentucky, to an office notwishstanding the fact that he was supported by Speaker Carlisle, they said that the Administration was partial to protection and opposed to tariff reform. And now when Mr. Pearson is nominated for Postmaster of New York, the Democrats are indignant the Republicans talk about an election deal, and the civil service reformers say Mr. Cleveland is coming up to their hopes and expectations.

A politician was speaking to me yesterday about Mr. Colman's nomination to be Commissioner of Agriculture in connection with the president's disregard of pressure from Congressional delegations. He said no one thought Mr. Colman was a man who was likely to get anything. While hundreds of Missourians were here fighting among themselves as to who should be indorsed by the State delegation, Mr. Colman staid at home ploughing and running his rural weekly. When the other men had left Washington, he packed up his record as an agricultualist, and came here. He got the place and the others are wondering how it happened.

Few defeated candidates take their disappoinment so patriotically as Hon. Mr. Willey, of California, who hoped to be Commissioner of the Land Office. He said, "I am disappointed of course, but I am above all things, a Democrat, and cannot permit personal ambition to sever the cords of party allegiance. I placed my case before the President; the findibg was against me, and I acquiesce as in the decree of a court." He further said, "I believe in the Administration, Mr. Cleveland is a pure man, a just man, and a brave man. His beginning is magnificent, the full fruition of his administration will fulfill its present promise."

The Senate is no longer in session, long lists of Presidential nominations have been sent to it during the week, diplomatic and otherwise. Since the appointment of ex-Congressman Atkins, Durham, Muldraw and Sparks to prominent positions, the average ex-Member feels much encouraged, and numbers of them are working harder than ever to secure something in the way of office.

Republican Senators have been discussing in caucus what attitude they shall take towards President Cleveland in case his nominations displace officials whose terms of office have not expired They are still undecided, but a number of them think it would be policy to treat Mr. Cleveland as they did Mr. Arthur.

Crowds throng the telegraph offices and the offices of the daily papers of the city to inquire the latest news, or scan the latest bulletin concerning the condition of Gen. Grant. The feeling of sympathy for the distinguished sufferer is particularly marked among the officials and employes of the various Government Departments, many of whom received their appointments from President Grant.

Washington, D. C., April 4th, 1885.

The Next Fair.

The State Agricultural Society, which has for several years been some what embarrassed, we are pleased to learn, has adjusted all its debts and is now on a solid financial basis. Some ten years since the Society purchased ground and erected large and commodious buildings for the annual fairs, costing some $60,000, for which the property was mortgaged. The heavy interest to be paid prevented the liquidation of the principal as rapidly as was desirable. However, the debt has from time to time been reduced until it is now only $26,550, all told. Within the last few months the Society has issued bonds for the amount, running twenty years, thus relieving it from any further embarrassment. These bonds bear six per cent. interest, and, we are pleased to learn, have every one been taken at par. This is an exact statement of the financial condition of the Society. The great success of the State Exposition has revived the interest of our people in such matters, and we are pleased to learn that, while the next fair will not be as grand an affair as the State Exposition was, they hope to make it one of the best ever held in the State.

MARRIAGES.

—Married by Rev. T. A. Boone, on the 25th of March, Miss Lavenia H. Floyd to Mr. Lucius J. Fuller.

—On the 17th of Feb., by Rev. T. A. Boone, Miss Carrie Smith to Mr. G. T. Hughs, of Kentucky.

—Mar. 30th 1885, at the Atlantic Coast Line Hotel, in Weldon, N. C., by Rev. Wm. B. North, pastor of Weldon and Halifax stations, M. E. Church, South, Mr. B. R. Bagley to Miss Minnie A. Shortt, both of Chesterfield county, Va.

—In Franklin county, N. C., by Rev. J. W. Wellons, on the 26th ult., Mr. Wm. A. Person and Miss Charity Hunt.

—At the resideJce of Mrs. James Jones, in Cumberland county, N. C., on the 25th of Feb. 1885, by Rev. J. H. Hall, Mr. J. F. Byrd to Miss Alice Barnes.

At the residence of the bride's father, in Duplin county, N. C., on the 12th instant, by Rev. D. Culbreth, were united in matrimony, Mr. John E. West, of Pender county, N. C., and Miss Ida E. West, of Duplin county, N. C.

At Haslingden-on-the-Hitchcock, near Rockingham, N. C., at the home of the bride, March 29th 1385, by Rev. F. Sandford, Mr. Doctor Warburton, late of Haslingden, England, to Miss Mary Emily Edwards, daughter of Mr. Henry E. Edwards.

Appointments.

Washington District 2nd Round

W. H. MOORE, P. E., Washington. N. C.

Greenville,	April	4 5
Washington,	"	11 12
South Edgecombe, McKendree,	"	18 19
Williamston, Jones' Chapel,	"	25 26
Plymouth,	May	2 3
Tarboro and Bethel at Bethel,	"	9 10
Columbia, at Wesley Chapel,	"	16 17
Martinskeel at Amity,	"	23 24
Fairfield at Sladesville,	"	30 31
Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	20 21

The District Conference for Washington District will be held in the town of Bethel, beginning on Wednesday, May 6th and embracing the second Sunday.

Newbern District—2nd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	April	4 5
Wayne circuit, at Stantonsburg,	"	11 12
Goldsboro circuit, at Yelverton,	"	18 19
LaGrange circuit at Institute	"	25 26
Newbern station,	May	2 3
Mt Olive circuit, at Zion,	"	9 10
Craven circuit, Beech Grove,	"	16 17
Kinston station,	"	23 24
Jones circuit at Cypress creek	"	25 26
Lenoir Mission,	"	27 28
Snow Hill circuit, at Jerusalem,	"	30 31
Morehead station (district conference)	June	3 7
Nense Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit,	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Statesville District—2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Yakkinville, at Mt. Zion,	April	4 5
Iredell at Eagle Mills,	"	11 12
Elkin & Jonesville, at Elkin,	"	15 16
Dobson at Dobson,	"	18 19
Mt. Airy station,	"	22 23
Mt. Airy circuit, at New Hope	"	25 26
Statesville circuit, Providence	May	2 3
Mooresville at Oak Grove	"	9 10
Rock Sprng, at Mt. Pleasant	"	16 17
Newton at Newton	"	23 24
Caldwell at Colliers	"	27 28
Lenoir at Mt. Zion,	"	30 31

Shelby District—2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountains at E.Bethel	April	25 26
Dallas at Concord,	"	28 29
Shelby circuit at St. Paul,	May	2 3
Shelby station	"	3 4
Lincolnton at Pleasant Grove,	"	7 8
Gaston at Ebenezer	"	9 10
Mt. Island,	"	10 11
South Fork, Kedesh,	"	16 17
Double Shoals, at Salem,	"	17 18
Hickory and Happy Home, Friendship,	"	23 24

Trinity College Dis 2nd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Uwharrie circuit, Oak Grove,	March	28 29
Thomasville and High Point at H P.	Apr.	4 5
Randleman station,	"	11 12
Davidson circuit at Wesley Chapel,	"	18 19
Abbott's Creek Mission, Clarksbury	"	25 26
Lexington station,	May	2 3
Montgomery circuit, at Pisgah	"	9 10
West Uwharrie, Jacksons Hill	"	16 17
Franklinsville circuit, at Ashboro	"	23 24
Mt Gilead circuit at Philadelphia	"	30 31
Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove,	"	27 28

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	April	4 5
Pineville circuit, at Hebron,	"	11 12
Charlotte circuit, at Dows	"	18 19
Clear Creek circuit, at Mill Grove	"	25 26
Monroe station,	May	2 3
Mathews circuit, at Sandy Ridge,	"	9 10
Tryon Street station,	"	16 17
Ansonville circuit at Ansonville,	"	23 24
Wadesboro circuit at Plensant Hill,	"	30 31
Wadesboro station,	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham ct. Green Lake,	April	4 5
Fayetteville Station	"	12 13
Campbleton Mission,	"	12 13
Cumberland at Marvin,	"	18 19
Cape Fear, at Osgood,	"	25 26
St. John's station,	May	2 3
Ashpole Mission at Oak Grove,	"	8
Laurinburg, Lumberton,	"	6 7
Robeson at Olivet	"	9 10
Ashpole Mission at Oak Grove	"	14
Jonesboro at Morris Chapel,	"	23 24
Lillington, Spring Hill,	"	30 31
Carthage, at Cameron	June	6 7
Manly Mission at Winder.	"	13 14

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit, at Calvary	March	21 22
Wilson station	"	28 29
Warrenton at Warrenton,	April	4 5
Warren circuit at Cokesbury,	"	11 12
Nashville circuit,	"	18 19
Wilson Mission,	"	25 26
Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood X R'ds	"	9 10
Edgecombe circuit at Rocky Mt.	"	16 17
Halifax at Enfield	"	23 24
Weldon & Halifax at Weldon	"	30 31

Wilmington Dis.—2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Cokesbury circuit, at Halls	April	2 3
Clinton circuit, at Magees	"	4 5
Bladen circuit, at Bethlehem	"	8 9
Elizabeth circuit, at Union	"	11 12
Carvers Creek circuit at Wayman	"	18 19
Waccamaw mission at Zion	"	22,23
Whiteville circuitat Fair Bluff	"	25 26
Wilmington at Front street,	May	2 3
Onslow circuit at Queene Creek	"	9 10
Duplin circuit, Charity Chapel,	"	12 13
Brunswick ct. at Summerville	"	16 17
Vopsari circuit at Union,	"	23 24
Magnolia circuit, at Magnolia,	"	29 3

The Sunday-school conference will be held at Magnolia in connection with the Q. M.

Greensboro District, 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville at Lowes,	April	4-5
Greensboro	"	11 12
Ruffin at Mt. Carmel,	"	18 19
Guilford at Gethsemane	"	25 26
Dan River Miss at Mt. Zion,	May	2 3
Kernersville at Oak Ridge	"	9 10
Yanceyville at Camp Springs	"	16 17
Pleasant Garden at Bethany	"	23 24
Forsyth at Doub's Chapel	"	30 31
Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

Salisbury District—2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord,	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor,	"	21 22
Pittsboro at Mt. Vernon,	"	28 29
Person.	April	4 5
Leasburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Alamance, at Salem,	"	25 26
Hillsboro,	May	2 3
Durham circuit, Maseeys Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Person Street	May	2 3
Brooklyn Mission, at Macedonia,	"	2 3
Louisburg,	"	9 10
Youngville, at Cooke's	"	9 10
Oxford at Bethel,	"	12
Henderson, at Middleburg,	"	16 17

COMMUNICATIONS.

For the Advocate.

Should the N. C. Conference be Divided?

BY REV. E. L. PERKINS, M. D.

1. The business of a small conference can be dispatched with more ease and in less time than that of a large conference.

2. A greater number of towns can entertain a small conference.

3. The Bishops would have their labors more diffused through the connection by having small conferences. Many of our members have never seen a Bishop.

4. The influence of conference assemblages would be more diffused. Many of our members have never looked in upon a conference in session.

5. The preachers would not find it so expensive in getting to and from conference.

6. It would not be so expensive to move from one appointment to another on the opposite side of the conference territory.

7. In small conferences the preachers get better acquainted with each other.

8. Small bodies are not so likely to break down by their own weight.

"Extended empires, like expanded gold,
Exchange solid strength for feeble splendor."

9. When territory was transferred from the South Carolina Conference it was expected that the N. C. Conference would divide. To raise expectations and then disappoint them is not considered good faith.

10. The conference colleges can be just as much the property of two conferences as one.

11. The line can be easily run so as to have low country and high country in each conference.

12. If the conference were divided into two bodies, each one would be much larger, in numbers, than the original N. C. Conference.

13. Time would soon increase the size of each body of men.

14. The lay representation would be more likely to be punctual in attendance, and consequently more interested.

15. The preacher having charge of the station where the conference is to assemble would have much less difficulty in providing for a small conference.

16. It has been the custom of the church to divide large conferences and thus facilitate the work.

Therefore the N. C. Conference should be divided.

For the Advocate.

The Advocate, Books, and Division

DEAR BRO. REID:—Let me congratulate you on the continued improvement and success of the ADVOCATE. You have started out under full sail and a clear sky. I hope the sea will be smooth and your voyage pleasant and profitable. (Thank you. Ed.)

Through the kindness of Rev. L. S. Burkhead, D. D., his "Catechism on the Mode of Baptism" has been on my table long enough to be studied closely, and I am ready to say that Dr. Burkhead has succeeded in giving us a work on the Mode of Baptism that will do good on high land as well as where there is much water. Every Methodist ought to have a copy and be ready to defend our position as a church on the subject of baptism I will take pleasure in furnishing the people on my charge with this book at the publisher's price.

Capt. W. M. Parker, of Wilmington, kindly presented to me a copy of Rev. W. H. Moore's book, "Pioneers of Methodism."

Brother Moore deserves all the good things that have been said about his work, and I hope our people will buy his book, so that in years to come they can know of these grand old heroes. Buy the book, friends, and let your children read it in after years.

I thank these brethren for the books sent, and hope they will sell as rapidly as they could desire.

I am in favor of dividing the Conference.

Attending Conference from one extreme to the other cost more than preachers are able to spare. Moving these long distances takes much money. Save this money by division and the preachers could spare more for our general collections.

If it is true that all the brains of the Conference are in the West, then the East should oppose division, but we are not fully satisfied that such is the case—especially when one brother who makes the assertion immediately refers to Dr. Yates and Rev. W. H. Moore as good bishop timber. If they have brains enough to make bishops, which I think is true, then there is some brains in the East yet, and we think we will find enough to do the work.

I think the line should run between Winston and Greensboro, near Trinity, leaving High Point and Trinity in the Western Conference, crossing east of Rockingham to S. C. State line.

Some will say this is too far west for the Conference line. The western part of the State has more chance for development, while the east has "much water" and many large swamps that will never be inhabited, so that while the east may have more territory, there is not the chance to enlarge our eastern border—*especially as the brains are all west.*

I hope the Conference will be divided and the utmost good will prevail throughout the discussion of the question.

Very truly yours, &c.,

F. A. BISHOP.

For the Advocate.

Division and Church Membership.

1. The Division. One brother thinks that because the Parliament, Congress, the Legislature and the General Conference are large bodies that for the *same* reason the N. C. Annual Conference ought to be large. Is there no difference?

He talks a great deal about noise and declares some smaller bodies make more noise—notwithstanding he had just said a body of preachers was, "without doubt, one of the noisiest bodies in the world."

Short sessions and large amount of work! Certainly—most assuredly.—But this vast hurry is what we are after. It is killing to spiritual devotion. This is no salaried assembly—nobody is paid to stay—and many feel themselves losers by remaining in a place an entire week—unless they could be spiritually and intellectually benefitted.

Then, "the N. C. Conference is not under any obligations to do to-day what a few men, on their own responsibility, promised years ago." I do not know who those few were—but if the child shall refuse to do what the father in good faith agreed to do—pray whither are we drifting?

Again, the brother gives his own experience, (and love of romance) and shows to a demonstration that travel over an extensive field of labor is but a little task. Married men are seldom done that way. I hope he will examine the lists of appointments a little better. I have known a case where a young man refused to go the great distance when an appointment was assigned him by the Bishop.

There is one great "whim" to be satisfied, and this time it is enterprise contemplated in unity. This writer is opposed to such satisfaction.

There is another good brother, "nothing but a layman," and the writer has great respect for his opinion, but is forced to cross lances on this important question. I trust we are not of "Rome," nor of Romish descent, and that though a D. D., may make awful blunders and absurd declarations, we will not be forced to disintegration because of division. If so, there have been a great many disintegrations since America formed but one Conference. And the "bounds of nature" have been badly broken.—"Thus far shalt thou come and no farther," says the boundary line which nature set, and yet who believes her boundary line any better than the State's, or a hundred other boundary lines?

I want just one writer to show how "the usefulness of the East and West will be materially and irretrievably damaged, and the great work of moral and intellectual progress retarded for years to come.' Just one—How! But all along I can see the brother has an eye to his subject, and that subject is Trinity College. And he tells us that of all the help that College has received, "they (the N. C. Conference) never helped them one cent." Certainly then, the College is not in the way of a division, and I can see no reason whatever for the "dismemberment of Poland," nor do I see the analogy between the two

2. Church membership. Let the brethren write on, Mr. Editor. They are doing good. And then this is a question that ought by all means to be reviewed and settled. It is either right or wrong to receive those without faith (penitents) into the Church of Christ. It is either Christ-like or it is not. Now, which is it? There are strong advocates on both sides—and they think and speak independently. But brethren, there are also Roman Catholics, Quakers, Baptists, Presbyterians and Episcopalians and they are very strong both in numbers and arguments. So, also, there are Antinomians, Pelagians, and Infidels. But are they all right? No. They are honest perhaps—in their opinions—who shall say they are not? But they are deceived. They err. And unless they will be convinced I do not see how they can be saved. Some may.

Brothers Nash and Earnhardt vs. Brothers Betts and Bristowe is the case I want to hear. I am inclined to believe that Bros. Betts and Bristowe are on the right track, and whoever follows these brethren on a circuit will not have such "a row for stumps." I think Bro. N. italicises the right lines in his article, quoting from "Our form of Reception," but he does not italicise far enough. He should have, with Dr. Edwards, italicised *"and also the genuineness of their faith."* Of course we accept the "General Rules" as "our Rule of Life." But *they* close by saying, "If there be any among us who observe them not, who habitually break any of them, &c., he hath no more place among us." Now, Bro. N. knows it to be impossible for a penitent to keep these General Rules. None but the "genuine faithful" can do it. Then read on pp. 95 of the Discipline published in 1812 and it reads, "You are supposed to have the *faith which overcometh the world.*" Bro. N. says, "While we urge the necessity of regeneration and the witness of the Spirit as an absolute prerequisite for the Kingdom of Heaven, we do not make assurance of pardon the condition of admission into the church.' And, then, no doubt, Bro. N. often prays, "Thy kingdom come, and *Thy will be done on earth as it is in heaven.*" If he believes none can get into heaven without assurance, and yet prays for God's will to be done on earth as it is in heaven, he must not receive those whom Christ would not receive, so I think. Brethren, God bless you all, write on! "Old Rip" is waking up. The ADVOCATE gets better and better.

W. T. CUTCHIN.

Franklinville, N. C., March 10, '85.

For the Advocate.

Dr. Edwards and Church Membership.

BY REV. L. L. NASH.

Your Virginia correspondent keeps up a sort of guerilla warfare on all who believe that the truly penitent seeker of religion should not be excluded from the church, or denied the means of grace. He is a real good *bushwhacker*. He reminds me of a Jew who lived in the county town of my native county, that fell out with an offending Gentile, and wore a chair out on him, and then ran to a magistrate to take out a peace warrant, exclaiming: "I don't fight, I have no time to fight." Dr. John E. Edwards, it seems to me, writes as if he thought nothing necessary to forever demolish the arguments of those who differ with him, save his *ipse dixit*. All he has to do is to say: "It is idle to quote the general rules," &c Really, if it is true that the opinion most firmly held by many of us, that the true penitent, who is willing to take the vows of the church, and keep the rules of the same, is a fit subject for church membership, is such a dead fly in the ointment, is it not his duty to give us a little proof of his position? Prudence is, no doubt, in many cases the better part of valor; and if Dr. Edwards is not going to give us any reason for the hope that is in him, I commend his prudence, in publishing that he is not going to have any controversy with anybody on this subject. As yet I have not seen an attempt made to answer the arguments advanced by me in my article on Church Membership, published in the ADVOCATE of Jan. 21st. Bro. Betts criticised it in a good spirit, and Bro. Bristowe advanced some views in opposition to it; but I contend that it stands unrefuted by anybody. Dr. Edwards did not come square out and take issue with me, but he has been condemning my views ever since that article was published, and he hardly writes on any subject that he does not bring that in. If I am wrong, Doctor, show me by a little Scripture and reason wherein I am wrong. But pardon me, if I am too hard headed to give up views, arrived at after mature deliberation, upon an *ex cathedra* statement made by anybody.

To my mind, there are several mistakes made by Dr. Edwards. In the first place he has a good deal to say about probation. Now, I think that has nothing to do with the subject. When we took people in the church on probation, we took them all in on probation. The converted ones and the penitents were all obliged to serve a six months probation, before they were admitted into the church, and our church very wisely abolished the probationary system because it was not sustained by the Scriptures and the customs of the apostles. When Mr. Wesley organized his United Societies, the most of the people who composed these Societies were in the church; and there was no way for him to control his people, but by organizing a Society in the church. The case is far different with us; for those who are out of the church have no right to the means of grace, and according to the teachings of Mr. Wesley, they ought to use them as a help to conversion. He says: "In later times many have affirmed that the Lord's Supper is not a converting, but a confirming ordinance."

And among us it has been diligently taught that none but those who are converted, who have received the Holy Ghost, who are believers in the full sense, ought to communicate.

The incorrectness of this other assertion appears both from Scripture, precept and example. Our Lord commanded those very men who were then unconverted, who had not yet received the Holy Ghost, who, in the full sense of the word, were not believers, to *do this in remembrance of him*. Here is example equally indisputable.

The Lord's Supper was ordained by God to be a means of conveying to men either preventing, or justifying, or sanctifying grace, according to their several necessities. The persons for whom it was ordained are all those who know and feel that they want the grace of God, either to restrain them from sin, or to show their sins forgiven, or to *renew their souls in the image of God.* Inasmuch as we come to his table, not to give him anything, but to receive whatsoever he sees best for us, there is no previous preparation indispensably necessary, but a desire to receive whatsoever he pleases to give. No fitness is required at the time of communicating, but a sense of our state, of our utter sinfulness and helplessness: every one who knows he is fit for hell being just fit to come to Christ in this as well as all other ways of his appointment." Wesley's works, vol. iii, pp. 188, 189. Now I ask, how is any man to use any of the means of grace, and stay out of the church? (I mean the ordinances.) We have always contended that: True penitents are proper subjects of baptism. So Peter understood it, as appears from the advice he gave those who were smitten under his preaching: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles: Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2, 37, 38.

Dr. Edwards says: "It is worse than a calamity—it is a positive curse—to fill up church membership with unconverted persons. It is idle to quote the General Rules on the subject." To this assertion we answer: It depends on how the unconverted persons are taken in. If they are taught that "it is idle to quote the General Rules," and that they are no part of the Laws and Ritual of the church, then it is a curse. But if they are taught to use the means of grace as a help to their conversion; and that they cannot stay in the church without living up to her rules, then it will be a blessing indeed to them. I believe in a religion that makes its possessor happy, and I love to hear the shout of a soul full of the love of God; but candor compels me to say, I have known some who were very loud in their professions of religion, who were not half so consistent in their lives as many who came into the church without making any great profession—who feared to say that they were children of God. I am persuaded that all who fear God, and work righteousness, are accepted with him.

I learned my theology from Methodist standards, and I hope I shall be pardoned for not giving up my views until some Scripture proofs and solid reasons are brought forth.

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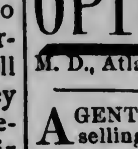
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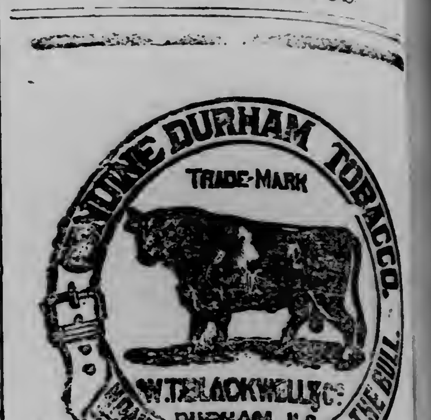
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Total Liabilities.................. 24,[illegible]
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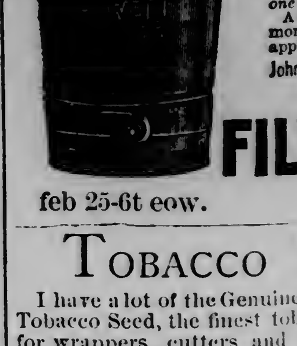
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STOKES—Mrs. Martha A. Stokes was born May 25th, 1825, and died the 6th of March 1885, after 2 months of extreme suffering. Sister Stokes had been for more than forty years a member of the Methodist Church at Salem, she had lived a quiet Christian life, endured her affliction patiently, and died peacefully resting in Jesus.

T. A. BOONE.

TEMPLETON — Yesterday morning at ten o'clock, we buried the mortal remains of little Thomas Brevard Templeton, son of George W. and Victoria Templeton, aged 19 months, died at four o'clock, March 24th 1885.

Little Tommie is the only child his fond parents have in the better land, death never having entered the household before. This affliction will doubtless make heaven seem sweeter to the parents than ever before Tommie was a beautiful, lovely and very affectionate little boy; always hailed with delight the hour when his father came home.

'Hope looks beyond the bounds of time
When what we now deplore,
Shall rise in full immortal prime
And bloom to fade no more.'

P F. W. S.

MIDYETT—Mrs. M. E. Midyett was born Aug. 1 1848, near Lake Landing, Hyde county, N. C., and joined the M. E Church, South, in the year '69 under the ministry of Rev. L. Jonson, and was married to B. J. Midyett the 30th day of January 1870, by Rev. J. M. Watson, and died of pneumonia in Beaufort, N. C., the sixth day of March 1885. For the last fifteen years she has been trying to serve her Savior; she was sick fifteen days, during that time she spoke of dying several times, and said she was ready when ever God saw proper to take her, and when the time came she passed over from earth to heaven without a struggle or groan, we are sure she has gone to rest, but we will miss her in the dear old home, we will miss her volce but we know she is happy, and the brilliant rainbow of hope spans the cloud of affliction hovering o'er us. She leaves a kind husband and seven children, and many relatives and friends to mourn her death. May they be ready to go when called, as she was.

ONE WHO LOVED HER.

JACKSON—Mrs. Alice Jackson, wife of W. K. Jackson, only daughter of Eli N. Moffitt, was born on Deep River, in Moore county, September, 19th 1856, and died at her home, near the place of her birth, March the 18th in the 29th year of her age. She leaves a husband and two small children to make their way through life without her presence to cheer and her hand to guide. Their loss is great in her early removal from her home on earth to a brighter and better home in heaven.

She died of typhoid fever, her sufferings were protracted and severe, but were borne with great fortitude and Christian resignation. She lived and died in communion with the Methodist Church. In her religious life she was not demonstrative, but her convictions were deep, and her consecration was entire.

She loved the Church, the order of God's house, the instructions of the sanctuary, but above all she loved the Master, of assemblies, the Savior of men.

She was a pure woman, tender, affectionate and kind to all about her. She loved her home and delighted to contribute to the happiness of her household. The wealth of her affectionate heart was freely bestowed upon a kind father, a devoted husband, and the little children God had given her. But the love of home, the unceasing care and attention of family and friends, could not turn aside the barbed arrow of death, the messenger came, she ceased to breathe and was gone. Her father is left childless, her husband and little children without wife and mother. It is the Lord's doing, how dark and mysterious! May the stricken ones look up through their tears and say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Her body was buried in the grave yard of Smyrna church, where she was long accustomed to worship. "She is not dead, but sleepeth."

S. D. ADAMS.

WILLIAMS—Little Barbara Williams daughter, of Benj. F. and Martha A. Stanfield, died of measles on the 17th of March. 1885, aged three years, four months and 19 days. This is the first time death has robbed these fond parents of a darling child. They will miss their dear little one, but she is not lost, she is gone before, and is now waiting for her Christian parents in that land where death never comes. May the Lord over-rule this providence to the good of the stricken ones. Job said: "For God maketh my heart soft," and when our little ones die, and we miss their lovely forms and childish prattle from our homes, it is a sorrow that makes our hearts soft; but it is a link that binds us to our heavenly home. There is no place where the light of heaven shines clearer on this sorrowful earth than, the little mound that marks the last resting place of a child. There is no sorrow that so chastens the soul, and makes the heart long for heaven, like the sorrow for our little ones.

"Hope looks beyond the bounds of time
When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more."

L. L. NASH.

Edmund Lilly Ledbetter.

MARCH 15th 1885.

The winds of the winter, since our last Christmas chimes, have been singing the requiems of some of our noblest young men, and still "the cup goes round and none so strong to put it by." Again has the tragedy of death been erected among us, and another "golden bowl" is broken; and the mourners bow their heads in an agony of grief, waiting for the familiar sound of footsteps that shall never come again

And yet how unlike did it seem that Eddie Ledbetter would have so soon been called away. He was in the dewy morn of life, being only eighteen years old. But yesterday his barque had spread its canvass to the gale, and all presaged a long and prosperous voyage. But yesterday his vessel, that seemed so staunch, had started on the voyage of our unquiet life; and love, and hope and friendship cheered his heart, and hung their garlands on his head. Alas! Alas! the manly heart has ceased its beating - the gentle head lies still upon its lowly pillow, and love's garlands are withered on his grave. Gentle and urbane, manly and courteous, tender and generous, and the soul of honor—he was one of those promising young men whom we always hope to see live for the future, and strange and awful is the mysterious providence that has called him so early away. God knows best. God cannot err. It is impossible for God to be unkind.

"Alone unto our father's will
One thought hath reconciled;
That He whose love exceedeth ours
Hath taken home His child."

And what can be said to those bereaved? What can be said especially to the widowed one who mourns the absence of her only son—one who was all that a son could or should be—one who sweetly blended with his filial affection, deeds of kindness, words of gentleness, acts of self-sacrificing love, such as usually are shown by those far more advanced in year's. What can be said to the stricken mother whom has been deprived, not only of her boy, but her devoted friend whose smile brightened her home, and whose care and loving words made music in her heart? Let her remember that the Holy Ghost has but taken back to Himself her darling who He only loaned to her for a season, and permitted her to rear; and that in a beautiful home, where sickness and sorrow never are felt--where summer never fades and winter comes not to blight—he, who "was all that he could be to his mother," is at rest.

Be still! it is thy God, with sceptre or with rod
Who rules the world as king of kings,
And Life to Death and darkness flings
Or claims it from the sod.
Why mourn the conflict o'er; the race so quickly won;
Beside the bier Faith turns to sight
And fills the vault of death with light,
O God! Thy will be done.

F. W. E.

Fayetteville, March 25th, 1885.

In Memory of Rev. B C. Phillips

MR. EDITOR:—Please allow me space in the columns of your most excellent paper to pay a tribute of respect to the memory of one for whom I entertained the highest regard. While I feel very incompetent to the task before me, and recognize the fact that there are others far better qualified for the performance of this important duty, I am unwilling to fail to add my testimony to his beautiful Christian character. Having been pastor of the Methodist Church in this place for four years, (during a portion of which time it was my privilege to be intimately acquainted with him) I have had a favorable opportunity of studying his character, after, which I feel warranted in saying that few ministers possessed more of the essential qualifications of a faithful ambassador for Christ. Being a close student, few men of his age had a larger store of general information. There are but few subjects of general interest with which he was not familiar. He was a good man, and one who was true in all the relation of life. As a minister he was watchful of the interests of the church and faithful in the discharge of all the duties that pertain to the ministerial calling. In preaching he was bold and earnest. He preached not to please his hearers, but as one envious to discharge the important obligations resting upon him, for he was fearless in his denunciation of wrong, yet zealous in the defense of truth and justice His sermons were of the highest order and were so delivered as to produce a fine impression upon those who heard them. His heart, like that of his divine Master beat in sympathy with those in distressed circumstances, and it seemed to be his special delight to visit the sick and administer to their necessities. Having a knowledge of medicine, few preachers were better prepared for the performance of this important duty. He did not favor one class to the neglect of another, but wherever in the palace of the rich or the humble hut of the poor, he was ever ready to assist those whose unfortunate condition appealed to his sympathies. Many a sorrowing heart has been cheered by the words of comfort that fell from his lips. As a friend none were truer or more willing to help others.

As the head of a family he was a devoted husband and affectionate father, and the care of his household was the subject of his constant solicitude. In consideration of these facts we cannot fail to realize that a great and good man has fallen, a brilliant career ended, and the North Carolina Conference been deprived of one of its most talented members. It is the opinion of the writer that few ministers of our Conference had a brighter career or more flattering prospects for future usefulness; for possessing a well balanced mind and an indomitable energy he bade fair to rank among the most learned of his profession, but alas, his work is finished, the last battle fought, the last conflict over, life's last duty performed, and a bright luminary has set to arise in more glorious splendor in the galaxy of heaven. Earth has been impoverished, heaven enriched. During his pastorate here he endeared himself to the people of all denominations, and when the sad intelligence of his death reached us, many a heart was made sad and many a tear of sympathy was shed. 'Tis sad to think that he was so suddenly cut down in the prime of life, that his bright prospects for usefulness to his church and country were so unexpectedly blighted, that we shall no more hear him preach that gospel he so much loved, nor mingle with him in the social circle, yet while we deplore these facts, there is comfort in the reflection that he is at rest, reaping the rewards of a well spent life I shall cherish his memory, endeavor to remember and profit by the advice he has so often given me, and strive to emulate his worthy example. In behalf of his very many friends here, I extend to his bereaved family our heart-sympathies in this their dark hour of affliction, assuring them that we will pray the Head of the Church to deal graciously with them, lead them gently along the pathway of life and so shape their destinies as that they may meet their loved one in the home of the blest.

W. P. BROOKS.

GARRETT—Stephen Garrett was born in Virginia Dec. 27th 1794 and died at his home in Leasburg, N. C., 35 minutes after three o'clock, Mar. 21st 1885. He was converted to God in 1833, and joined the Methodist E. Church in 1834, and for over 50 years adorned his profession, by an upright walk and a godly conversation. He was for many years a class leader, steward and exhorter, and was faithful in all these relations. He lived long and well, being 90 years 2 months and 23 days old when he died. He was a man of fine judgment, and business tact, and by his energy and good management, amassed a comfortable fortune, which he used liberally for the support of the Church. He was the preacher's friend, and the preachers, who have traveled the Leasburg circuit, will feel that they have lost a friend. He was a man of power in his day, and as an exhorter, conducted several powerful revivals of religion, and has no doubt, many souls for his hire, and seals to his ministry. He was confined to his house for about a year before he died, having received a hurt by a fall which disabled him. During his confinement it was my privilege to visit him often, and he talked about death and the future, he was not only willing to die, but anxious to depart and be at rest. At our last Q. M. in Leasburg, Dr. Black and I held a communion service with him on Sunday afternoon, and he enjoyed the occasion very much. After the communion he related his experience at some length, during his remarks, he said, "I hope there will be room enough in the mansions in heaven for more than one, I have loved ones there, and I want to be with them." Dr. Black remarked, "I hope I shall have a mansion near yours." He replied, "I don't object to good neighbors." To him, heaven was a glorious reality. Two days before he died, I visited him, and he requested me to sing; I did so, and he joined in the singing, and became happy. He exclaimed, "I love the Lord with all my heart, I want to die and go to heaven." When I left him he said to me, as he took my hand, "I hope the next time I meet you, it will be in heaven." He never engaged in any connected conversation after this.

Bro. Garrett was married 3 times and leaves a widow who was indeed a helpmeet to him; she was younger than himself, and was an angel of mercy to soothe and comfort him in his last days. She will miss him and feel lonely now that he is gone. May the Lord comfort her, and cheer her on her way to the better land. There is something sublime in the close of such a life as that of Stephen Garrett. Death seems to be vanquished when such a one meets him, and those who are left behind cannot sorrow as those who have no hope.

"When the dangerous rocks are past,
When the thundering tempests cease
Oh! how sweet to rest at last
In a silent port of peace.

Though that port may be unknown,
Though no chart its name may bear,
Brightly beams its light on one
Blest to find his refuge there.

Life! thou art the storm—the rock;
Death! the friendly port thou art,
Haven from the tempest shock;
Welcoming the wanderers heart."

L. L. NASH.

Plantation Corn Feed and Hominy Mill—$15, $25, $35, $60. The best and cheapest for plantation use. Address O. B. GOODWIN, 66 Water street, Norfolk, Va. jan 7-3m.

MISCELLANEOUS.

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Steel Alloy Church and School Bells.
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AGENTS WANTED for DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. Address DR. SCOTT, 842 Broadway St., N.Y. mar 4-6m

WANTED A WOMAN of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $55 to $50. Refereeces exchanged. GAY BROS., 14 Barclay St., N. Y. may 21-1y

MISCELLANEOUS.

WARREN LELAND,

whom everybody knows as the successful manager of the

Largest Hotel Enterprises

of America, says that while a passenger from New York on board a ship going around Cape Horn, in the early days of emigration to California, he learned that one of the officers of the vessel had cured himself, during the voyage, of an obstinate disease by the use of

Ayer's Sarsaparilla.

Since then Mr. LELAND has recommended AYER'S SARSAPARILLA in many similar cases, and he has never yet heard of its failure to effect a radical cure.

Some years ago one of Mr. LELAND'S farm laborers bruised his leg. Owing to the bad state of his blood, an ugly scrofulous swelling or lump appeared on the injured limb. Horrible itching of the skin, with burning and darting pains through the lump, made life almost intolerable. The leg became enormously enlarged, and running ulcers formed, discharging great quantities of extremely offensive matter. No treatment was of any avail until the man, by Mr. LELAND'S direction, was supplied with AYER'S SARSAPARILLA, which allayed the pain and irritation, healed the sores, removed the swelling, and completely restored the limb to use.

Mr. LELAND has personally used

Ayer's Sarsaparilla

for Rheumatism, with entire success; and, after careful observation, declares that, in his belief, there is no medicine in the world equal to it for the cure of Liver Disorders, Gout, the effects of high living, Salt Rheum, Sores, Eruptions, and all the various forms of blood diseases.

We have Mr. LELAND'S permission to invite all who may desire further evidence in regard to the extraordinary curative powers of AYER'S SARSAPARILLA to see him personally either at his mammoth Ocean Hotel, Long Branch, or at the popular Leland Hotel, Broadway, 27th and 28th Streets, New York.

Mr. LELAND'S extensive knowledge of the good done by this unequalled eradicator of blood poisons enables him to give inquirers much valuable information.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists; $1, six bottles for $5.

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TERMS.

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Tuition in preparatory department, " $2.5 to $3.5
Tuition in business course " $3.5
Telegraphy, stenography and typewriting (extras) each, per term, $12.50
Board, including furnished room, per month, $8.00 to $10.00

Particular attention will be paid to the Natural Sciences, English Literature, and the Business Course.

The Faculty, now composed of seven men, are specialists in their respective departments, and, with additional philosophical apparatus and appliances, are prepared to meet the demands of the educational interests of the Church and patrons of the Institution

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A SPECIAL COLLECTION OF NINETY-SIX HYMNS, TUNES and CHANTS FOR FUNERAL AND MEMORIAL SERVICES

CONSOLATION

Together with suitable "Gospel Songs" new and old, designed to comfort those that mourn.

EDITED BY JAMES R. MURRAY.

The hymns and tunes in this little book are not sad or mournful, but hopeful, cheering, and full of "Consolation."

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SUNDAY SCHOOLS
"AND ALL HIS WONDROUS LOVE PROCLAIM."

WONDROUS LOVE

Is the Title of the

NEW SINGING BOOK

By Geo. F. ROOT and C. C. CASE, authors of "PURE DELIGHT."

THE WORDS

Throughout the entire book are strong, helpful, encouraging and full of the "Wondrous Love" of Him whose praises they proclaim.

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Is fresh, vigorous, and inspiring, and has the added charm of exactly expressing the sentiments of the words with which it is associated. It has been especially prepared to meet the increasing demand for bright and harmonious music that can be readily taken up and learned by the whole school.

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BEAUTIFUL EVER-BLOOMING
ROSES

Our Great Specialty is growing and distributing ROSES—we deliver strong Pot Plants, suitable for immediate bloom, safely by mail at all Post Offices. 5 Splendid Varieties, your choice, all labeled, for $1; 12 for $2; 35 for $5; 100 for $12. Also OTHER VARIETIES 2, 3, & 10 FOR $1 according to value. Send for our New Guide, 76 pp elegantly illus, and choose from over 500 finest sorts Address, THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa. feb 4-10t eow.

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ROOMS PLEASANT! TABLE GOOD! WAITERS ATTENTIVE
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RIMS, SPOKES and HUBS.
Rubber and Leather Belting, Lime, Cement and Plaster,
STOVES, IRON, STEEL AND NAILS.
The "ALL RIGHT" Cook Stove. The "ALL RIGHT" Wagon.
PAINTS, OILS, AND GLASS.
COTTON AND PLANTERS HOES.
LARGEST STOCK IN THE STATE.
Making Tobacco Flues a Specialty.
We Guarantee Country Merchants Goods at Wholesale Lowest Prices.

CHILDS' CATARRH
Treatment For
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And Diseases of the EAD, THROAT & LUNGS) Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS. Trov. Ohio.

Many Agents are Making $5 to $10 per Day "HOW THE FARM PAYS."
SELLING OUR NEW WORK ON FARMING,
Single Copies mailed for $2.50. Send for Table of Contents and Terms to Agents. PETER HENDERSON & CO., 35 & 37 Cortlandt Street, New York.

SEED Warranted to Grow.

or order refilled gratis. I have sold vegetable and flower seed to over a million farmers and gardeners in the United States, perhaps some are your neighbors, if so ask them whether they are reliable. Mr. Thomas Henshall of Troy, Kansas, writes me: "For 25 years I have dealt with you. I have lived in Iowa, Missouri, Colorado, and Kansas, and no matter what the soil or climate, the result was always the same, to wit:—religiously honest and good." This is the kind of seed I raise and sell. The Hubbard and Marblehead Squash, Marblehead Corn, Marblehead Cabbages, Ohio Potato, Eclipse Beet, are some of the vegetables of which I was the original introducer. A Fair with $500 in premiums. See my catalogue, free to all.

JAMES J. H. GREGORY, (Seed Grower) Marblehead, Mass

feb 4-3t eow.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR J. H. MCLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the highest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly, HAST. MERCHELL.

ALLISON & ADDISON'S
"STAR BRAND"
SPECIAL
TOBACCO MANURE.

The manufacture of this Fertilizer is attended with the greatest care and prepared by us under our own immediate personal supervision, especially for growing FINE BRIGHT TOBACCO.

We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), in the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

For sale by Agents at all important points in Virginia, North and South Carolina.

ALLISON & ADDISON, Manuf'rs, Richmond, Va.

FAMILY READING.

Rest

Father, I long for rest!
My feet are weary with the toilsome road,
My shoulders ache beneath their heavy load,
My eyes are blinded with fast-falling tears—
Oh! give me rest, the rest of endless years.

Father, I long for rest!
The shadows creep along the distant hill,
The mists are gathering cold and dark and chill—
My tears are mingled with the driving rain;
Thy child asks rest; oh, must I ask in vain!

At last I hear thy voice:
Not thus, O faltering feet, the race is run,
Not thus, O wearied brow, the crown is won
Not thus, O fearful heart, must thou give o'er'
'Tis first the toil—then rest for evermore.

Father, I ask no more.
Not here, not now, the promised rest is given;
I ask it not, but give me rest in heaven!
For all this toil, this sorrow, and these tears,
There comes a rest—the rest of endless years.

A. F. R.

Mother and Child.

"If you shove that cup off the table I'll whip you," said a mother to her daughter. The girl shoved the cup off. "Pick up that cup or I'll whip you good." The girl did not pick up the cup. "Go and sit down there or I'll whip you." The girl did not go and sit down. "Ain't you ashamed of yourself." "Yessum."

"No, you're not, I'm a great mind to whip you for telling me a story. Oughtn't I to whip you, say?" "Nome, for you tell stories. You said you'd whip me and you didn't," and she kicked up her heels and scampered away. Mothers should be careful to speak the truth.

What a Small Boy Could Do.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentleman who do business there. One day the gentlemen were chaffing him a little for being so small, and said to him:

"You will never amount to much, you can never do much, you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do something that neither of you can do."

"Ah, what is that? said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that neither of them were able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four faces, and there seemed to be no anxiety for further information.—*Prohibitionist.*

A Consistent Religion.

A sinner's opinion of an inconsistent, worldly church was recently given by a young man who, according to the *Texas Advocate*, listened to a labored defense of the modern drama from the pulpit of a popular city pastor. As he was well known as a regular attendant at the theater, it was presumed by the preacher's friends that the sermon precisely met his views. When questioned, his reply was prompt as it was unexpected: "When I want a religion that will not interfere with the pleasures of life, I will accept such a gospel as that; when I have made up my mind to save my soul, I will seek a people who make religion the chief business of life, and who make no compromise with the popular amusements of this world."

Joining the Church.

How soon should I join the church? The best answer we can give to that questions is, Just as soon as your heart has joined the Savior. When God gives conversion he demands confession. Make the most of your early love. If your heart goes out to Jesus in loving trust, then stand up for him, and with him joining your hands to his, take the blessed vow of spiritual wedlock. The whole drift of the Bible is in favor of prompt trust in Christ, prompt confession of Christ, and prompt obedience to his every call of duty. The teaching of the word is, "Whatsoever he saith to you, do it" But the devil's version roads, "Whatsoever he saith to you, delay it."—*T. L. Cuyler.*

The Water of Life.

Some years ago a ship sailing in the South Atlantic saw another making signals of distress. They bore down towards the sufferers and hailed them.

"What is the matter?" cried the captain through his trumpet.

"We are dying for water," was the feeble response.

"Dip it up then," shouted back the astonished captain; "you are opposite the mouth of the Amazon River."

And sure enough, there those sailors were, with parched lips and swollen tongues, supposing that there was nothing but the ocean's brine around them, when they were at the mouth of the mightiest river on the globe, with three hundred miles of fresh water all around them, though far out of sight of land.

You think that this water of the Christian life is bitter brine. Oh! dip it up and you will find it sweet. You think this life of the Christian a bondage. Oh! enter upon it and you will find it glorious liberty. Has God so made us that our doing what will please him will make us unhappy?

Secret Prayer.

Oh, sweet and healing is secret prayer, when the heart, oppressed with a burden which none but God must know, and none but God can remove, retires with him apart, and lays down the load at his feet, and pours all anxieties into his pitying bosom, where no eye but his can see no ear but his can hear! There we use postures, expressions, or pleadings that might not be suitable in the presence of others. There we may lay open those hidden wants and solicitudes which we may not reveal to our dearest friends. Cyprian has very beautifully described the benefit and delight which he found in retired prayer and meditation: "That no profane listener may hinder my musings and no domestic clamor drown them, I withdraw to a recess in the neighboring solitude, where the creeping tendrils of the young vines form a shady arbor. Behold! there I obtain a feeling of truth which learning could not give, and drink in, from the quick impatings of divine grace, stores of heavenly thought which long years of study could never supply."

"I love to steal awhile away
From every cumbering care,
And spend the hour of setting day
In humble, grateful prayer"

Loved by Ladies.

Ladies love delicious perfumes. In Parker's Hair Balsam they not only satisfy this taste, but have an article which arrests falling hair, removes dandruff, restores the original color and imparts a beautiful gloss, softness and life. Does not soil the linen, is not a dye, cleanly and economical.

april 8 1m

Woman's Suffering and Relief.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system, are relieved at once while the special cause of periodical pain are permanently removed. None receive so much benefit, and none are so profoundly grateful, and show such an interest in recommending Hop Bitters as women.

A Postal Card Story.

I was affected with kidney and urinary Trouble—

"For twelve years!"

After trying all the doctors and patent medicines I could hear of, I used two bottles of Hop

"Bitters;"

And I am perfectly cured. I keep it

"All the time!" respectfully, B. F. Booth. Saulsbury, Tenn.—May 4, 1883.

BRADFORD, PA., May 8, 1875.

It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in a year, since I took Hop Bitters. All my neighbors use them.

MRS. FANNIE GREEN.

$3,000 LOST.

"A tour to Europe that cost me $3,000, did me less good than one bottle of Hop Bitters: "they also cured my wife of fifteen years' nervous weakness, sleeplessness and dyspepsia." R. M., Auburn, N. Y.

SO. BLOOMINGVILLE, O., May 1, '79.

SIRS—I have been suffering ten years, and I tried your Hop Bitters, and it did me more good than all the doctors.

Miss S. S. BOONE.

Baby Saved.

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.

—The Parents, Rochester, N. Y.

☞ None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

Dyspeptic and others not sick enough to be in bed, but just in that condition when nothing can be fully enjoyed, should adopt Ridge's Food as a daily diet. It will accomplish the desired result; viz., strength without taxing the digestive organs. In sickness, Ridge's Food is invaluable. For table use, it is delicious for Puddling, Custards, Blanc mange, etc. It is a fact that more children have been saved and reared by Ridge's Food than by all other foods combined. WOOLRICH & CO., on label.

Buy The Best.

We have introduced the most approved Steam Machinery in our new factory and are now prepared to furnish at short notice

Millers Acme Shirts, Drawers, and Gents Underware, Fine Dress Shirts to Measure a specialty. Write for Printed Blanks for self-measurements. Ready made shirts, *all linen* Bosom, from 75 cents to $1.50. Sent by mail on receipt of price and six cents in postage stamps. Give size of Collar worn

OUR 75 CT.

ACME SHIRT

is the best shirt ever made for the money

H. T. MILLER & CO.

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MISCELLANEOUS.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."

Testimonial of a Boston lady.

DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum, and Infantile Humors cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the *cause*.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp, heals ulcers and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin.

CUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price: CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS, GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

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WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No 40, daily.
Leave Weldon,	2 55 p m	
Arrive Rocky Mount,	4 13 p m.	6 46 p m
Arrive Tarboro,	5 40 p m	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 46 a m.	12 55 p m.
Arrive Rocky Mount,	1 15 a m.	1 16 p m
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

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Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

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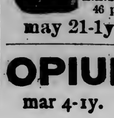

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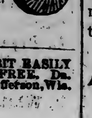

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

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GOING SOUTH.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

GOING NORTH-	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

GOING NORTH.	No. 1, Daily. ex. Sun.	No. 3, Daily. ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

GOING SOUTH	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

MOORESVILLE, N. C., March 30th 1885.—*Dear Aunt Mary:* Our little town has been terribly afflicted with scarlet fever for some time past. So much so that we have thought it prudent for the safety of the little ones, not to assemble ourselves together in a meeting—until this afternoon, when we met to give expression to our feelings on the death of one of your "Jewels," our Treasurer, Flora Shepherd, who fell a victim of the disease. We send you a copy of the same, with request that you will publish it in this week's *Advocate, if you can.* We know we have your sympathy in our affliction. Please pray for us. Enclosed please find check for $1.70, amount of money on hand. Lovingly, CLARA L. FOWLER, Cor. Sec.

Ah! how darkly falls this shadow upon our hearts—may we realize that the *shadow is only the day-dawn*, and may dear Flora's "papa' and other loved ones hear "the joy-bells ringing sweetly in heaven," for Flora has passed under the shadow and now rests on the sunlit shore.

When tender blossoms droop and die
Beneath the wintry frost—
We know that they shall bloom again—
Their rootlets are not lost.

And so when sinless children fade
And earthly life is o'er,
We know that they shall live again
On heaven's unclouded shore.

Oh! blest the promise God hath given
Of endless life above.
To those whose hearts are free from sin
And full of Jesus' love.

In Memoriam.

At a meeting of the "Bright Jewels" of Mooresville, N. C., held on the evening of March 30th, 1885, the object of which, as announced by the President, was to pay a tribute of respect to the memory of one of our most faithful and brightest Jewels, Master Webb Johnston, Blanche Long, and Clara Fowler were appointed a committee to draft suitable resolutions. The following report was submitted and unanimously adopted:

Our hearts are heavy with sorrow to-day, and we weep and mourn because our beloved treasurer, Flora Shepherd, is not here, and will meet with us on earth no more forever. Oh! death, where is she? Hark! an angel softly whispers, "Look up!" And we think we see the clouds part and glory breaks through them. Behold an angel, with crown and harp, sitting at the feet of Jesus. (for 'twas her nature to be humble.) What a transition! She who toiled and worked so cheerfully here to send the gospel to her little heathen neighbors, has been called away—up higher, to a seat near "the Lamb who taketh away the sins of the world." He says—I know your sorrows, yea, I appoint them; they are a token of my love; it is thus I call you to the honor of following me. See a place prepared for you near myself. Fear not death. I have robbed him of his terrors! "Be thou faithful unto death, and I will give you a crown of Life." Then, in comparison, we see there is no proportion between Flora's felicity there and our sorrows here, for she was an heir of the King—born anew about one year ago. She was gentle, amiable, and sweet-spirited always. Consequently there was little outward change manifest in her after this new birth, more than a more earnest desire to "work in his vineyard." Then be it

Resolved, That we bear testimony to her superior gentleness, punctuality, earnestness, and faithfulness as a member of our society, and that we will carry our grief to our dearest of all friends—Jesus—and ask him to pour the oil of consolation into our sorrowing hearts, unite and cement our broken chain with a more abiding faith and earnest zeal in his cause. That our light and short affliction may work out for us "an exceeding weight of glory," that he may help us to walk in "that straight and narrow way" that leads to Heaven, where we may meet our friend and sister, and "be forever with the Lord."

Resolved, That we tender to her bereaved parents and dear little sister our warmest sympathies, feeling that their loss is even greater than ours. May the Lord help and bless *them*. "Poor papa!" was the last expression of Flora as she waded the cold stream and neared the gates of the Eternal City. Ever tender and mindful of his welfare—her last thought seemed to be for him. Did she foresee the great burden of his grief? Was it a prayer to him to meet her beyond the river? Was she asking the angel that *she saw waiting for her*, to spread his wings over "Poor papa" and protect him from all evil? May Flora's God help Flora's papa to meet her on Canaan's happy shore, where her glorified spirit is waiting to shout for him a welcome home.

Resolved further, That we will ask of our pastor the privilege of singing one hymn of our own selection at the memorial service which will be held in the M. E. Church, April 26th, 1885. And on the last Saturday evening in April, we will gather round her grave at the cemetery, and with loving hands and tender hearts, decorate with "the first flowers of Spring," the mound beneath which sleeps all that is mortal of our loved and missing one.

Ordered, That we inscribe a blank page in our minutes to her memory, and that we send a copy of these resolutions to her afflicted parents. One to "Aunt Mary" of the "Bright Jewels" for publication in the *Raleigh Christian Advocate*, and one to the Editor of the Mooresville *Monitor*, with request for publication.

CLARA L. FOWLER, Cor. Sec.

OAKS, N. C., March 23rd, 1885.—*Dear Aunt Mary:* I guess you think we have forgotten you, as we have not written in so long, but we have not. The ground is white with snow. It keeps so cold our flowers cannot bloom, but I hope they will bloom after a while. Please find enclosed $2.39 cents, one dollar for me, .75 cents for Betty, and 64 cents for Lily. Will this pay my dues through April? Your little niece, ROBERTA WEBB.

Many thanks my dear children—you paid thirty cents last Nov.; that, your last remittance, makes $2.69—the regular dues for each member are five cents per month—60 cents per year. The ground was white with snow when you wrote, and to-day we are comfortable without fires—a soft balmy spring day, and the flowers are all waking up, and showing us their bright, lovely faces. What a beautiful world this is! But there is a brighter world above—there may we form a happy band of Jewels, and be with our loving Savior forever.

SHELBY, N C., March 22nd, 1885.—*Dear Aunt Mary:* I have been sick and for my amusement Papa helped me to make this Enigma which I send you. I am the same little boy who answered the last Enigma in R. C. *Advocate*. I hope to see a letter from you to me soon in the *Advocate* I am your little friend, MARSHALL CLOWER.

Sorry to know that you have been sick, my dear boy—hope you are quite well now, for it is so pleasant in the warm, bright sunshine. Thanks to you and your kind papa for Enigma.

METALIA, Warren Co., N. C., March 26th, 1885.—*Dear Aunt Mary:* I am a little girl ten years old. My mother died about five years ago, and left myself and two brothers older. Since my mother's death, am living with my Aunt Rebecca Robinson. I go to school every day; go to Sunday-school too I raised a dollar and forty cents from my hen last year, which amount I enclose to you, to help send the gospel to the heathen, so that they may have the benefit of hearing preaching and going to Sunday-school. Your little niece, NANNIE R. PALMER.

You are a very generous girl, dear Nannie, and we give you loving thanks. Your hen must have been quite industrious. May God bless you and your brothers and give you always kind and true friends.

BYNUM, N. C., March 27th, 1885.—*Dear Aunt Mary:* Please find enclosed $3.00, our dues for the past quarter. I am sorry the amount is so small. Nearly all of our members have moved away, only eight or ten left. We will do all that we can. With much love, I remain your friend, NELLIE W. BYNUM, Cor. Sec.

Your little band is doing splendidly, dear Nellie—you are indeed faithful Jewels.

"When the Lord shall descend and the reapers go home,
The sheaves may be many, the harvest be long;
But only the *faithful* will join in the song,
When the Lord shall descend and the reapers go home."

DURHAM, N. C., March 30th, 1885.—*Dear Aunt Mary:* The members of Trinity M. E. Church have organized a "Bright Jewels' Missionary Society under the very excellent management of Mrs. Jno. S. Lockhart. The Society has about 100 members, the most of whom have paid their dues. The outlook is very encouraging, and we hope ere the year 1885 ends to aid the cause of Missions very materially. The following officers were elected:

Lady Manager, Mrs. Jno. S. Lockhart; President, Miss Emma Leathers; 1st Vice President, Miss Etta Halliburton; 2nd Vice President, Mr. E. L. Bryant; Treasurer, Miss Lida Carr; Recording Secretary, Miss Nannie Walker; Corresponding Secretary; W. P. Whitaker.

We are going to try to swell our membership to at least 200 and we hope to have a Society second to none in the State. Very respectfully, WILLIE P. WHITAKER.

We welcome the Bright Jewels of Durham most cordially! With such a noble band of officers and members, and so efficient a Lady Manager, we feel assured that they will become "*second* to none in the State." We shall gladly welcome to our column the faithful Sec. or any member of the Bright Jewels of Durham.

Precious Promise.

They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126: 5, 6.

Enigma.

BY MARSHALL CLOWER.

Who reproved the people for neglecting to build the house of the Lord?

Who was the doubting disciple?

What prominent Divine of the M. E. C. S. declined the Episcopacy after election, preferring to remain President of one of our Colleges?

What sect deny the Trinity of the Godhead?

Who was the sweetest poet of olden times?

What child answered to the call of God?

Which was least noted of all the prophets?

Who had the three Hebrew children cast into the firey furnace?

The initials of the answers to the above questions form the initals and name of a Superanuated minister of the N.C Conference, not only beloved by the Shelby District, but by the entire Conference.

Receipts for March.

Randleman "Bright Jewels,"	$4.45
Mamie Thomas,	.25
Geneva Wilborn,	1.20
Minnie Drew,	.15
Wadesboro Bright Jewels,	12.30
Lily Benton,	.25
A friend to Christ's cause M. P. for 20 poor children,	10.00
Eddie Gray,	.25
Maggie De Wallace,	.50
Wilson Bright Jewels,	3.30
Mocksville Bright Jewels,	4 40
Carrie Baringer,	.10
John Wesley Baringer,	.10
Lonnie G. Moore,	.50
Carmel Bright Jewels,	1.65
Roberta Webb,	1.00
Betty Webb,	.75
Lily Webb,	.64
Nannie R. Palmer.	1.40
Bright Jewels of Bynum,	3.00
Bright Jewels of Trenton,	1.85
Sincere Helpers of Mooresville,	1.70
Wade Chrisman,	.25
G. Floyd Ross,	.25
Worth Ross,	.25
Total,	$50.99

For Centenary Monument

Previously reported,	$108.08
Thaddie S. Troy,	1.50
Total,	$109 58

For Dr. Allen's University.

Thaddie S. Troy, $1.50

"I do not like thee, Dr. Fell,
The reason why, I cannot tell."

It has often been wondered at the bad odor this oftquoted doctor was in. 'Twas probably because he, being one of the old-school doctors, made up pills as large as bullets, which nothing but an ostrich could bolt without nausea. Hence the dislike. Dr R. V. Pierce's "Pleasant Purgative Pellets" are sugar coated and no larger than bird-shot, and are quick to do their work. For all derangements of the liver, bowels and stomach they are specific.

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Elzevir Library. Dainty little books, always unabridged, in large type, and in neat paper covers. The prices include postage:

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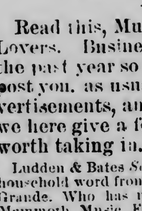

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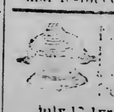

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For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

"What's the matter Bro. George?" Why a great deal is the matter; we have been singing glory hallelujah, and boasting in a most sinful way of Methodist progress, and while we were glorying things have crept in unawares, which threaten us severely. Men are in Methodist pulpits, who are Pelagians of the Beecher stripe, who deny a vicarious atonement as Robertson did and who sneer at emotional religion like a high churchman, and who have no sympathy with our old traditions, and only mention them to ridicule them. If any one says a word, he is a sore head, or envious, or dissatistied, or ambitious; now first of all, I am not a disappointed man; the Church has honored me beyond my deserts, I am not discontented, I am just where I want to be in a home of my own, with my children at school, and willing to take no city charge in the United States; wanting no office; asking no favor, and as far as I know, fearing no frowns, but I see the evils I speak of, and so does my genial friend rom Danville. He knows Miller's Conflict of Centuries is a mild statement of views, about human nature, which carried out will render religion a mere developement of native excellencies. He knows that some views he combatted in Sledd's Monthly about Christ's atonement will render faith in it, a nullity, that they are held by more prominent men than the one he so ably met. He knows that there has grown up in certain sections much clerical ambition, that it has become ecclesiastical demagoguery, and that there is a place seeking, which renders the old boast of Methodist heroism and devotion a blatant false band. Does my old friend ask me are these things common? I answer him, "thank God, no!" Methodism has too few desirable positions even now for many men to seek her best for gain, and she has had too much good sense not to see who they are and few such men are elevated by the preachers, but official boards are not so wise; and they are fearfully imposed on. If Dr. Edwards will go back over the History of some of the Baltimore Churches, he will be at no loss to verify my statement. If he will call to mind the career of such men as Dr. Newman, as R. A. Holland, as L. D. Huston, and C. C. Gilliespie, and, alas! as Geo. W. Carter, he will see the correctness of my classification, and the reason why my eyes are open. As to my being assailed; no fear of that—the bee martin may attack the eagle; but the eagle never sees the bee martin. I have been one of those unfortunates, who always falls between two stools; I am not servile enough for some, nor am I sufficiently imperious for others, and so as I will call no man Rabbi, and as no man calls me so, I have neither patron nor disciple, but I am not formidable enough for serious assault, so I escape with few scars—I am jealous for the Church of my fathers with a godly jealousy. I am not anxious to bring back the old forms, let them go, but the old spirit is still new. The 25 articles are broad enough for any man who believes the Bible, and the general rules, liberally interpreted, sufficiently minute and sufficiently broad for all the purposes of practical life. I care little however for this heresy tendency. This is our least danger: The danger which most seriously menaces is from the lax views and lax practices of some of our leading city Churches. What preacher that longs for popular favor, will attack this latitudinarianism? If he does he knows he will be accused of being imperious, indiscreet, and behind the times and will be told that Church discipline was intended to save men, and that vinegar never catches flies, and that if the Church was what it ought to be, these things would drop off. Candler, said a leading preacher: "You are all behind the times, our people are rich and refined, and we must not be blind to it and must give them license." If Methodism dies it will not be from heresy of thought. Heresy of life is a darker danger than that. The dancing school will do us more damage than Huxley or Darwin. The theater will rob us of more souls than the rationalists. We are fighting men of straw and letting real flesh and blood enemies alone. The danger of dangers is found in that worldliness which robs the heart of prayerfulness and strengthens the animal at the cost of the spiritual.

THE TEMPERANCE WAVE

still sweeps on under our local option laws. We have won the fight in over a hundred counties and the grogshop will go from every county, but six, in a short time. The prohibiton wave has been checked in only three counties where we have had a fight.

In Clarke county, in which is the bright city of Athens, we had a grand conflict. The leading Bankers, capitalists, lawyers, and Doctors, the preachers, the women, and the boys, all wore the blue ribbon. The blue ribbon was fastened on the bridle of the dray horses and fluttered over the stores, and was seen everywhere. The victory was won by 641 majority.

We have kept this question out of politics, and thus saved it from defeat, but you see now the travelers in Isreal, who have given up hope of re-establishing the Republican party, are now going to try and make of its remnants a Prohibition party, a Republican party with a Temperance plank. Well! it has always been so. The Devil changes his guise, and coming like an Angel of light, tries to defeat by art what he could not overthow by force. Local Option is after all the only effective way of conquering this evil and the vote ought to be on that question alone.

A REMARKABLE MEETING

was the one in London the other day on the departure of S new Missionaries for the Chinese Inland Mission. This Mission differs from every other Mission in the world. It has some of the features of Wm. Taylor. African Mission without the absurd one of self-support. Mr. J. Hudson Taylor is at its head. It is an unsectarian Mission, and is supported by voluntary offerings, they amount to some $10,000 per month, and the Mission has over a hundred Missionaries in China. They go in land dress like the natives, and as far as possible live like them. They are artisans, and physicians, as well as preachers. They have done a great deal of brave pioneer work, and are still at it. The meeting, to which I refer, was held in London, and presided over by George Williams, who founded the first Y. M. C. A. The men who were going were all University men. They were famous as Athletes, one of them the chief of the oarsmen and the other, the best bowler at cricket in the kingdom. There was a brave officer who had surrendered his commission in the army for a Missionary's life. The farewell meeting was like a Methodist love-feast. Mr. Taylor goes back with them.

Our own Chinese work goes on wonderfully. The Mission is now organized with great wisdom, and is at work in every field, among the poor, the middle classes, and the rich. The sick in the Hospital claim attention. How is it that North Carolina has no Missionary in any foreign field? It certainly is not because you are afraid of hardship, for the story told of your domestic work, shows that in few Conferences are there greater demands made upon the preacher, than are made in North Carolina. A man can go to San Francisco, with much more ease, and in much less time than he can go from Rutherford to Hyde. The Conference that fails to send our laborers to foreign fields, will soon find itself suffering at home. The China Mission has been a great success when its difficulties are considered and the very few men who have been on the fields. We are now trying to do something, but we want money, and yet we are sending men and money to Kansas and Nebraska and Montana and Idaho, and every little one horse town in New Mexico and Colorado must have two Methodist Churches. I am not going to gush over fraternity, as long as we are spending the money the Lord has put in our hands to keep Northern Methodists from getting ahead of us. There are three Conferences of the M. E. Church in Kansas, and yet we go on appropriating several thousand dollars a year because it will not do to withdraw, and then the Northern Methodists are in Florida, where it is almost impossible to get a half support for one Methodist preacher, and they are in one part of the village and the Southern Methodists in another, and unholy strife in both. Oh! the cant, the humbuggery! We need men and money in China and Mexico, let us draw in our lines and concenter our energies and give no encouragement to these unholy rivalries. They, the Northern Church, refused to help France, because they could not, and appropriated thousands of dollars to the South, which had as well been burned up.

BUT THE BOARDS DO IT.

The wonderful boards: Once a year, they come together, and the Secretaries makes their report; and among us some body makes a speech for poor Kansas, and dear Bro. Stapeler, and Montana, and the North West and Oregon, and Idaho, and on not deserting these brave men on these Western posts, and we vote an appropriation, and they of the North do just the same thing, and while we are fighting each other the fox walks in and marches off with the prey.

For the Advocate.

Division of the N. C. Conference.

Action of the Greensboro Conference in 1870—The Goldsboro Conference in 1873—Other Reasons Why we Should Not Divide.

BY REV. J. T. BAGWELL, D. D.

I shall preface this paper first, by correcting a typographical error, and second, by calling attention to the action of the Greensboro and Goldsboro Conferences on the division question. In the first paper I wrote or intended to write "The General Conference held in Atlanta in 1878, changed the law so as to allow as many as *twenty* appointments in a district." The published statement says "twelve." There may be two or three other errors of a subordinate kind, involving grammatical errors which I will not mention. Much has been said about the action of the Greensboro Conference in 1870, overlooking that at Goldsboro in 1873. As some of the brethren seem to think that the Conference has not acted in good faith in this matter, please publish the following furnished by the Secretary, D. W. Bain:

CONFERENCE ACTION.

"At the Conference held at Greensboro in 1870, on motion of N. F. Reid, it was resolved to appoint a Committee to consider the question of dividing the N. C. Conference into two Conferences.

The president appointed the following as members of said Committee: W. H. Bobbitt, J. B. Beckwith, W. Barringer, Luther Clegg, N. F. Reid, Benjamin Bailey, J. W. Wheeler, J. R. Foard, W. C. Gannon, J. A. Arthur, E. A. Yates, E. W. Adams, Wm. Closs, F. D. Koonce, S. D. Adams, A. W. Steele, J. R. Griffith, J. H. Gilkey, S. Leard, P. Richardson, G. W. Ivey, A. W. Smith.

The following is their report:

"The Committee appointed to consider the formation of a new Conference, presented the following report, which was read and adopted, viz:

The Committee to whom was referred the subject of a formation of a new Conference in the Western part of the State of N. C., under resolution of the General Conference to be called the Western North Carolina Conference, beg leave to report that they have had the same under careful and prayerful consideration, and that after diligently inquring into the wishes of the people in that section of the State; and a patient and lengthy discussion of the subject in all its bearings; and also in view of the divided state of opinion and feeling among the people themselves living in the territory proposed to be set off in the new Conference, and the general interest of the whole Church in the bounds of the North Carolina Conference, as at present constituted; your Committee deem it inexpedient at the present time to form the proposed Western North Carolina Conference. But with a view to remove any misapprehension that may exist in the minds of the people as to the final settlement of the question, and allay any undue and unchristian excitement on the subject; your Committee have agreed to present the following resolution to the Conference as a basis of a compromise which we hope will be acceptable to all parties, viz.:

Resolved, That the North Carolina Conference pledge itself to use all proper effort, through its delegation, to have the next General Conference transfer the territory of the Holston Conference lying within the bounds of the State of North Carolina for the purpose of forming a Western North Carolina Conference composed of the said Holston Territory, the territory transfered from the South Carolina Conference and the territory of the N. C. Conference, now embraced within the Salisbury District, Provided; That the lower line of said Conference shall be the Eastern boundary of the Salisbury District, to its intersection with the present South Carolina transferred territory, thence down that line with the intersection of the South Carolina State line."

The action of the Goldsboro Conference in 1873 is as follows:

"On motion of J. W. North, the petition of the Salisbury, Shelby, and Charlotte Districts was taken from the table, and read as follows: The clerical members and lay delegates from the Salisbury, Shelby, and Charlotte Districts respectfully petition the Conference now in session *to rescind the resolutions known as the "Greensboro Compromise."* On motion of J. W. North, they were rescinded."

The record speaks for itself. I shall not discuss it.

With these preliminaries, I proceed to the discussion of the question of division:

1. *I am opposed to division on hygienic grounds.*

Division, according to any method that would equalize the territory, population, Church members, and material wealth, would throw what is regarded the sickly territory in one Conference and the salubrious in the other. This would be prolific of many serious evils, two of which I will mention. First, the original panel would gradually succumb to the baneful effects of a malarial climate by continued exposure, become debilitated and driven prematurely to the supernumerary and superannuated relations—or die; leaving their broken ranks unfilled. Second, the preachers in the West—particularly those reared in the West—would not willingly consent to take work in the East. This would result in a depleted eastern Conference so far as active ministerial supply is concerned. It would be unfair both to the preachers and people of the East to draw any line that would throw all the coast line and most of the malarial territory of the State in their Conference. Besides, if the division should occur, it is only a question of time when the State boundaries will be the Conference boundaries. This would increase the sickly territory of the East.

As it is, the frequent exchange of preachers arrests the effect of Eastern malaria and atmospheric humidity on the one hand and that of Western rigor on the other, and holds the health of the Conference measurably at equilibrium. It seems to me that Providence has wisely arranged our present territoral limits for the attainment and preservation of this end.

2. *I am opposed to it on the ground of ministerial supply.*

One of the remarkable features of N. C. Methodism is, that the East produces few preachers, most of the applicants emanating from the West—or rather from the middle westward. Why this is so, I do not feel called upon to explain. I am only concerned with facts as I have observed them. Young men in the East do not seem to feel called to enter the ministry—or else they resist it because hitherto better avenues for secular pursuits have opened to them than to young men in the West. If the above is true, I think I can assert this proposition: *The East cannot supply itself with preachers of indigenous growth.* The demand will be greater than the supply. It would have to look to another Conference. Where are they to come from? Do you say, from the West as heretofore? I think not. The young preachers of the West will not voluntarily offer themselves to the East. Why? Because the general belief obtains in the West that the *East is a burial ground.* The writer remembers very well that when starting to his first appointment in the East, some of his friends told him he was going there to die.

It may be said, this is an erroneous impression. It does not differ as to the result whether the impression is well or ill founded. The impression remains, and is of sufficient force to have a deterring effect. Tell a Western boy, accustomed to drink from the limpid streams of his native hills and mountains, that he can dip water out of Eastern wells with a gourd, or from a spring (?) or mud hole, where tadpoles disport themselves, and all the doctors in a kingdom could not convince him it is a healthy country.

As it now is, the Conference being one, and there being the probability of an occasional change, young preachers are willing to take the risk with others. But, if you draw a dividing line from North to South, and permanently separate the East from the West, young Western preachers will not step across the line, and choose the Eastern Conference. The same cause that would deter Western men from choosing the East would operate against transfers from other Conferences. The East would be seriously damaged in this regard. But the same cause that would operate to the diminishing of the East would result it the overcrowding of the West. The supply in the West would be greater than the demand, and the result would be large accessions of raw material seeking a place in the home Conference. The West would suffer about as much from plethora as the East would from depletion.

In either case, an abnormal and injurious state of things would supervene. In the matter of ministerial supply and development, there is another point of great interest to be considered, which any one who has observed the providential arrangement of Methodism has seen. It is this: The East helps to cultivate Western men and make them largely what they are in the subsequent years of their ministry. This is a most natural consequence when we consider the intellectual status of the two sections. Let Western men boast as they may about Western talent, there are more cultivation, refinement, and liberality in the East than in the West. I can speak with the greater freedom as I have the honor to be a Western man. The superior social refinement and intellectual culture resulting from the superior advantages of wealth in *ante-bellum* days, still obtain in the East. Environment is prodigious in its educating power. Take a young man of good native ability, but of rugged accomplishments, like the crags of his native heath or the unpolished diamonds of the Western hills, bring him under the influence of Eastern refinement, let him feel the gentle and chastening influence of its touch upon his social and mental habits, and his metamorphosis is astonishing. The West furnishes the diamond, but the East must polish it. Attrition with people of superior accomplishments, of more refined tastes and polite manners, stimulates a laudible ambition and serves to bring out the fine native elements with which he is endowed, and to more rapidly educate him in all those qualities that win general success than would have been possible at any school or set of surroundings in his native province. Talents being equal, I think Western preachers who have spent their early ministry in the East at a time when their powers were in their nascent condition, have developed more rapidly and attained to greater efficiency than they would or could have done if they had remained in the West. Western brain and Eastern culture make a good product. Such a division as would confine Western men to Western territory, with the present status of general culture and liberality, would largely check that high development of which a richly endowed intellect is capable. A preacher's success depends about as much upon the cultivation and exhibition of those fine qualities that constitute the true gentleman as it does upon intellectual power. In this statement, I mean no reflection upon the West. I do not mean that there is no culture in the West. I mean that the higher state of development found in the East furnishes stimuli to a young preacher of clever parts not generally found in the West, and particularly not found in those places where he would most probably be sent. I do this to show how wisely Providence has arranged the sections of N. C. as to reciprocal benefits. These disparities and differences, when properly harmonized, result in a most remarkable unity—such a unity as cannot be severed without serious, if not permanent damage to the Church in both sections.

3. *The West needs Eastern money as much as the East needs Western talent.*

Talent without money is fettered and helpless. Money commands it everywhere. The ministry is no exception. I do not mean to intimate that preachers preach for money. On the contrary, I think, as a class, they are the most self-sacrificing people in the world. They do more work for less pay than any men of equal talent anywhere. But I stick to the proposition, money commands talent. I mean more specially educated talent. This only is the equivalent of power. Not simply uncut diamonds. No one wears an unpolished diamond, no matter what its value. Many of the Western appointments have failed to see and appreciate this, and complain that they get inferior preachers. They have always received as good a man as they were willing to pay for. Hitherto the East, with a few exceptions, has paid the largest salaries, and has claimed the best men. Not because they were more able, but because they were more willing. Suppose that the Conference was divided with this fact before the eyes of the best preachers, where would they be likely to fall in the division? Force them to choose a permanent home—(I do not mean young, raw men, but the ablest preachers of the Conference) and where will that home be? It seems to me the answer is obvious. In the quality of preachers, the West will suffer loss by division—at least for several years to come. It will not have as good preachers as it would, should the Conference remain.

Another important fact. By reference to the minutes it will be found that the East pays more money for all claims than the West—by a large per cent. Specially is this true of the Conference collections. A large amount of Eastern money in the years past has gone to support Western missions. The West still needs the help of the East in developing its resources. If organized into a new Conference, the assessments of every kind would be heavier upon the West than they now are, while it would be cut off from any help from the East. It would have to pay its Bishop, a new P. E. or perhaps two—larger missionary and other Conference assessments. Is the West ready for such a sudden and unprecedented rise in its financial obligations without a corresponding increase in ability? I think not, if she is in her right mind. Is the East ready to undertake to cultivate her coast line, besides her interior territory without the aid of Western men? Not, if she is in her right mind.

4. *The power and influence of large bodies convened in large centres.*

I need not dwell upon the importance of large towns and cities as centres of the country's influence—how, on the one hand, they affect the character and destiny of the rural districts, and on the other, how they give significance and expression to the whole country. They are equally important to Methodism.

Owing to the peculiarity of our polity, we need occasionally the influence of a large body in its annual assemblages in our large towns to counterbalance what might otherwise prove grave defects in our system (perhaps, I had better say method) of ministerial supply in those centres.

Compared with some other Churches in the matter of ministerial appointment for cities, I think we are apt to be put at disadvantage. This is so from two causes: First, The limited area from which we usually select, and Second, limited pastorate as to time. In supplying our city pulpits, we draw usually from our own Conference in our own State. If we have the right men, well; if not we do the best we can. Sometimes the city Church feels disappointed in that the preacher is not equal in culture, ability or general popularity to those of other Churches in the same place. Other Churches do not confine themselves to a limited area in their selection. If the home supply is not thought sufficient, they import one from abroad. The idea is to get the man for the place, no matter where he comes from. The city Churches of other denominations try to get the ablest ministers of the whole Church, irrespective of state or sectional lines. It may be said, we could do the same. That is so in theory, but it is not usual with us in fact. I am inclined to think that even among the clergy, there is a feeling against it. The second defect to which we may be liable is limitation of time so that our preachers fail to impress the public mind, intrench themselves in the public heart, and wield an extended influence beyond the circle of our own Church. This idea is so forcibly and well expressed by Dr. R. S. Storrs in the *C. Advocate*, (N. Y.) that I quote his language. "There have been four or five men in my time in Brooklyn, who, by being wisely retained within the city limits, while steadily moved from parish to parish, or by becoming residents here in connection with another than the pastoral office, have come to be known to the city at large, and have had a happy and helpful influence on public movements and on fixed institutions. But, in general it is true that the Methodist clergy in great centers of populations are known but little outside the limits of their communion; that the currents and drifts of public sentiment take slight impression from any influence exerted by them; and that the endeavor to establish or enlarge the great institutes of learning, charity, and art, which are indispensable to the best life of the town, does not owe much to their co-operation. It is not because they are wanting in intelligence, or in earnest or liberal public spirit. It is because their personal influence in a pastorate of two or three years has no opportunity to become other than limited and local. Other congregations—the city at large—have hardly had time to learn of their presence before the inexorable transfer occurs. This seems to me an evil to be remedied."

As a result of both of the above mentioned, I think the Methodist Church does not keep pace with some others in our cities. As an offset to this, we need occasionally to bring to bear upon large towns the force of a large body as an expression of our general strength. In this way, we give emphasis to our greatness as a Church, not only as to magnitude, but to our efficiency and adaptation in general polity, the culture, zeal, and piety of our preachers and representative laymen, the pure evangelical doctrines we preach and the catholicity of spirit we exhibit, so as to profoundly impress the public mind and compel favorable criticism in a measure impossible without such an assemblage. It is not arrogant boasting to say that the N. C. Conference excites a public interest not excited by any other body, ecclesiastical or secular. Why is this? Not because our preachers are better educated, or are better preachers than those of other bodies, but mainly because numbers give us character and challenge admiration and regard. Can Methodism in N. C. do without this attractive, educative, and stimulating power in our large centres? I think not. If we attempt it, we do so at our peril. Would the gain elsewhere be equal to the loss sustained here? I think not. One of the most suicidal acts a Church

(CONTINUED ON THIRD PAGE.)

Raleigh Christian Advocate

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Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

WE give most of our space this week to our excellent correspondents.

THE characters that are always grumbling and complaining are generally doing nothing else. Some one has very truthfully said: "The workers never grumble and the grumblers never work."

AND they had a cremation in Pennsylvania recently at which the Episcopal service was read by Rev. J. Pratt! Frederick Hinkel, Imperial German Consul at Chicago, was incinerated!

THE editor of the Elizabeth City *Falcon* has blundered terribly! He speaks of Bishop Lyman as the "Episcopal bishop of Eastern, N. C." The *Church Messenger* is shocked. And that editor is a Churchman too! He surely does not read the *News and Observer* of this city.

A GOOD brother, of another denomination, came into our office the other day and wrote the following on a slip of paper and left it on our table: "A motto for Methodism, Christ for the world—the world for Christ; the glory of Methodism, the gospel free to all men; the hope of Methodism, a world redeemed; the pride of Methodism, to the poor the gospel is preached."

If reports from Utah are correct, Mormonism will soon totter and fall before a rigorous execution of the law. Some of the saints are now in jail and others are fleeing before the law reaches them. The Chief Justice and Attorney of the Territory are executing the law and the Mormon dignitaries are missing. Nine convicted Mormons have been put in jail, and things are getting lively out there. It looks as if this blot upon our civilization is about to be removed. Let the good work go on as long as it is needed.

THE Annual Conferences this Fall are to vote as to whether the name of our Church shall be changed from M. E. Church, South, to "M. E. Church in America." It will require a three fourths vote to change the name. The Conferences voted on it once before—then the proposition was to change it to "Episcopal Methodist Church." A majority voted for the change, but it failed to get the necessary three-fourths. There may not be much in names generally, but there is enough in our name, it seems, to keep up an agitation over it, and it has been right difficult to get it changed.

WHEN Rev. Sam Jones, the noted Evangelist, was in Nashville, Tenn., he said some things that turned some of the Nashville people very much against him. Among other things he said, in substance, that members of the Church in Nashville were furnishing whiskey to the surrounding country. This statement made a stir and they began to investigate, and it seems that Bro. Jones was not very far wrong. The *Nashville American* says: "The matter has been investigated, and of 36 licensed wholesale houses, 81 persons in the business as owners, 68 of them are church members, divided about as follows: 19 Catholics, 15 Methodists, 12 Presbyterians, 7 Episcopalians, 6 Christians, 6 Baptists, and 3 Cumberland Presbyterians. That looks very much like the church runs the whiskey business. It is evident that the church influence and patronage withdrawn from the liquor traffic would seriously cripple it." We would like for Sam Jones to have the same subject investigated in other cities. If there are 15 Methodists in Nashville engaged in the liquor business, as stated by the *American*, our ministers there ought to make them quit it, or get out of the church. If the statement is not true then it ought to be disproved. Church members have no more right to wholesale than to retail liquor, and in either case they ought to be dealt with.

THE Mormons had a conference in Surry county recently, near the Pilot Mountain, so we learn. A gentleman passing through that section recently thus writes to the Greensboro *Workman:*

"The Mormons are now holding a Conference near the Pilot, and no less than fourteen preachers are in attendance. They have had quite a following in this part of Surry Co. for some years, and lately have had large additions to their membership They say nothing about Polygamy in their public ministry, but they teach it privately from house to house, telling the young women that their only hope of salvation lies in getting married, and if they don't get married soon here, they must marry a Mormon and go to Utah, and some families are making arrangements to move to Utah this fall to become full fledged Mormons, Polygamy and all, and the most God-dishonoring things are now practiced right here in this Christian land, and that, too, in the home of religion."

Since they have begun to prosecute Mormons for polygamy in Utah, it does seem that we ought to have some protection against it in North Carolina. If the above statements are true, it would be well to open our eyes to them. The people of that section would do well to look into the matter any way.

About Sunday Schools.

HURRY UP YOUR SUNDAY SCHOOL.

The flowering of spring, the glad singing of the beautiful birds, and the coming on of bright Sabbaths, all should wake up our people to the Sunday-school work. Of course, we are now speaking to those that go into winter quarters every year. Our hibernating brethren are very slow in coming out. They talk a long time about it. Then they are very tardy in organizing for work. Why, they ought to be working now, but go through the country and see—not one fourth of them out of their winter quarters yet, and bright Sundays in April are shining over the land.

Our schools are too tardy in organizing. Come, ye minister, sound the trumpet of alarm. Speak to the case. Don't be put off by sluggish laymen. Brush the difficulties out of the way—organize, and go to work—*now*, NOW. Call up your Superintendent—put him to work. Call out the teachers, and make the thing go right now.

SUNDAY-SCHOOL LITERATURE.

Being organized, then supply your schools with good literature—catechisms and the Nashville Lesson papers and books. Don't be so stingy in spending a little money to buy these Sunday-school books. How hard it is for the preacher to get money for Sunday-school literature. Look at that brother sitting in the corner of the church, the preacher appeals to him—does not get one nickle. Ask that brother how much he gives for tobacco. "$16," if the true answer were to come. But nothing will be done if you don't spend money for books. Somebody said at a Sunday school meeting that he knew a neighborhood where the children carried to the Sunday-school "old almanacs" to study as the best that could be had.

UTILITY OF SUNDAY-SCHOOLS.

Once six little children got into a boat and were swept out by a gale of wind into a broad sea. The alarm was spread through the town. What lamentation among mothers. The helpless, crying, and eminently exposed children were drifting about all night ready to be engulfed at any hour of the night. Providentially, no doubt, a fisherman discovered them, and saved them. Next day the thrilling cry ran through the place—"They are saved."

The great work of the Sunday-school is *that fisherman on a large scale*, organized not to save six children, but the millions of children drifting about on the sea of moral ruin.

H.

The Roman Catholic Church.

While this church is evidently losing its influence in Europe, it is gathering strength and influence in America. As it loses its hold politically and religiously upon the masses of Europe it increases its efforts to enlarge its influence politically and religiously in the United States. This land of religious toleration seems to be the objective point of Romanism to day, and Protestantism may prepare for the struggle, which is inevitable in this country.

The Pope and his Cardinals know that they cannot hope to regain their civil and religious power in Europe. That power was once reeognized by all the governments of Europe. The Pope was once a potentate as well as a pontiff. Popery was a State with a court, an army, with diplomatic representatives in the courts of Europe. This has all been changed. And this great change, says Dr. A. Stevens, in the *Southwestern Methodist*, "is one of the most momentous considerations in any just estimate of the condition and prospects of Romanism." Dr. Stevens has been in Europe for years and is thoroughly posted in reference to the condition of the Romish Church. He gives the same opinion in referring to the influence of skepticism upon the Catholic Church in Europe that Dr. W. P. Harrison did in his letters from Europe a few years ago. Dr. Stevens says:

"The higher or cultivated minds of the Catholic church, both north and south of the Alps, is infected by it; and, though they tacitly retain their connection with the church, they no longer accredit its traditional pretentions. They are Deists or Agnosties. Nearly all the political leaders, the authors and many of the artists in Italy, as well as in Germany, France, Spain, &c., are thus, at heart, alienated from Romanism. To them it is simply an old, a somewhat poetical, but a refuted tradition. It has lost its hold upon the European intellect of our age. Nor is this all; the skeptical infection has descended into the mass of the people. The male population especially, almost everywhere, are losing their confidence in the church, and nowhere more than in Italy itself—for it is a common observation of travelers that the nearer you get to the center of Popery, the less respect do you find for it. Radical Democracy, Communism and Socialism abound among the "common people" throughout the continent. You find them rife not only in France and Germany, but in Italy and Spain. These common people were once mostly Catholics, except in Germany, and even there to a considerable extent. They were baptized into Romanism, but they are now its most rampant enemies. Thus Popery is losing its moral grasp on both the higher and lower classes; and the thoughtful traveler can hardly fail to see, all around him, the evidences of a coming revolution in the religious condition of the continent."

This statement of facts is fully confirmed by Dr. Harrison's observations. He said that some of the largest cathedrals were almost without a worshiper on even popular occasions. Romanism is, therefore, evidently losing its moral grasp upon both the higher and lower classes in Europe. Why should it then be gaining strength in America?

One reason for it is that they are concentrating their efforts here. And the authorities of the church are using all their influence in favor of their church in every State and National election. In the last National election both parties were careful to say and do nothing to offend the Catholic voters, and seemed to be willing to do all they could to win it. And it is said the unfortunate minister at Blaine's reception in New York, by using the three Rs—Rum, Rebellion and Romanism—defeated Mr. Blaine.

Romanism, knowing this influence, is using it quite freely, and the politicians of the United States are largely in their power in many of our largest cities and states.

Only the other day, in one of the Northern States, the Catholics declared that they would vote for no man or party that would not appropriate funds for their private schools. They are making war upon the Bible in all our public schools where they have any influence. And it is time for the Protestant Churches of America to inform the politicians that they have gone too far now in this direction. That if they expect to retain the respect and support of Protestant voters they must change their policy. The crisis is coming and we ought to prepare for it.

Whenever Romanism can hope to obtain civil power in this, or any other land, the struggle for it will be made.

B.

Paragraphic Personals.

— Rev. W. S. Davis passed through Raleigh last Saturday on his way to take charge of our church in Durham, N. C.

— Col. John N. Staples, of Greensboro, will deliver the annual literary address at the approaching commencement of Kinston College.

— Mr. W. H. Blount, of Wilson, N. C., has accepted an invitation to deliver the Literary Address at Davis Academy, La Grange, N. C., at the next commencement.

— John S. Long, Esq., of Newbern, has been invited to deliver the Memorial address in Wilmington, and Col. A. M. Waddell will deliver the address in Raleigh, N. C.

— Bishop Wilson has returned to his home in Baltimore. He is much improved, but not yet able to preach. Let him rest until he entirely recovers.

— The closing Exercises of Pleasant Lodge Academy and Business Institute will take place May the 28th. Mr. T. A. Moffitt, Moffitts Mills, N. C., is Chief Marshal, and Mr. J. R. McCormick, Downsville, La., is Chief Manager. Hon. F. C. Robbins, of Lexington, N. C., delivers the address.

— Genl. Grant is still lingering on the border-land of death, and his case calls out the warmest sympathy on both continents. He is spoken of as the "distinguished sufferer." No man is too distinguished to evade suffering and death. We must all come to it and we had as well prepare for it at once.

— Gov. Scales has appointed the following persons Solicitors for the new Judicial Districts: D. Worthington, Esq., of Martin county, Solicitor of the Third District; O. H. Allen, Esq., of Duplin county, Solicitor of the Sixth; and W. H. Bower, Esq., of Caldwell county, Solicitor of the Tenth District. Good appointments, they are.

— Mrs. C. G. Kennedy, of Wilmington, N. C., fell recently while deseending the steps of Dr. A. J. DeRosset in Wilmington, N. C., and sustained a fracture of the right collar bone near the shoulder. At last accounts she was improving. Her many friends will tenderly sympathize with her in this unfortunate accident, and hope that she may soon entirely recover.

— The last issue of *The Mexican Messenger* has a wood cut of Bishop Keener, and an account of his recent visit to Mexico. This Mexican work has always been very near to the Bishop's heart, and to his intelligent direction is largely due its rapid and steady development. Mexico will help contribute much to his crown of rejoicing in the better land.

— Rev. R. A. Willis spent last week in the city aiding Rev. W. L. Cunninggim in a meeting at Person St. Church. Bro. Willis preached some very fine, impressive sermons and did some very efficient work while here. Our people learned to love him much, and greatly appreciated and enjoyed his short stay in our midst. The meeting still continues, the interest is good, there have been several conversions, the membership has been greatly benefitted, and the prospect for a still better meeting still remains.

— "If Christ should come to the church of to-day," asks the *Pacific*, "would the church recognize him?" There is another question, and the *Missionary Review* asks it: "Would Christ recognize the church?" What think ye?

For the Advocate.

Our New York Letter.

Rev. Dr. Deems, pastor and founder of the "Church of the Strangers," has returned from his recent visit to the South apparently much refreshed and evidently delighted with his experiences. On the evening of the first inst., in the parlors of his church, which were crowded, he gave an informal, hasty, and humorous sketch of his trip. Everybody was delighted. The Doctor had many good things to say of the South, and of no place did he speak more handsomely than of the city of Raleigh. He is very fond, and quite naturally so, of making these little excursions to Dixie, the home of his fathers. Rest, he calls it. Such, no doubt, it is, although he preaches and lectures more than he would at home. He has the happy disposition to worry over nothing that is absent. While away from his flock, the affairs of his people are of no more concern to him than the government of Great Britain. Hence any change of scene is a rest to him, and a two or three weeks' trip always returns him improved in avoirdupois, and elasticity of spirit.

New York climate? It's wretched—especially in winter. A perennial crop of almost universal catarrh we are used to and reconciled with. But epidemic pneumonia has carried off hundreds of victims of high and low degree. We do not know that New York is responsible for its weather—or the new Administration, either, for that matter.—Other localities and countries may fare as ill. But we have had an unusually severe winter—severe, not in the excess of cold, but in the frequent and sudden changes.

Extraordinary efforts are making now to fight the cholera, should that scourge set foot upon our shores during the summer. Our streets are comparatively clean—compared with those of Philadelphia, or Jersey City, or Brooklyn, remarkably clean. "Cleanliness is next to godliness," is a *scientific* as well as a *pious* remark. If God visits the nations with the plague, it is probably because they have neglected godliness in the form of cleanliness. The moral applies to every individual, family, and municipality. Notice the places that have cholera during the summer (if any), and where it is most deadly, and you will know the places that are most filthy. Even a plague follows the universal law of increment: it grows by what it feeds on—filth.

Dr. Talmage never preaches to an empty seat. His Tabernacle has a seating capacity of about 4,000. The aisles accommodate another 1,000. So it is safe to say that every sermon of his is heard by 5,000 persons.

Dr. Heber Newton, the Episcopalian clergyman, who has been charged with heresy by some of his brethren for preaching a series of iconoclastic sermons on biblical criticism, is not entirely subdued. Every now and then he deals a left-hander at some of his critics.

The house of Gen. Geo. B. McClellan was in imminent danger of destruction by fire several days ago. This house is opposite Washington Square (West), one block from the residence of the writer. Washington Square, by the way, is one of the landmarks of the metropolis. Henry James, Jr., has made its name familiar to novel readers the world over by his clever book, "Washington Square," whose plot is located in a house still standing. This same Square many years ago was "Potter's Field," the city's burial ground for the poor. In it was buried the mother of John B. Gough, the famous temperance orator, while he was yet a little waif. Afterwards when the tide of population began to push north-ward, Potter's Field was needed by the living, and so the dead were obliged to give it up and remove their silent residences to an island in the East River. The bones of the unknown departed were dug up, and the late cemetery now became the spot around which clustered the wealth and fashion of the city.—What had been the cheerless abode of reputed goblins and spirits—the silent city of the dead—was now a magnificent pleasure-garden full of trees, and shrubs, and flowers, and playing fountains. But wealth and fashion could not permanently abide here any more than the bones of the dead had done. By and by they pulled up stakes and went on the march up Fifth Avenue. They have left Washington Square two miles in the rear and are just within sight of Central Park.

The trial of James D. Fish, quondam president of the Marine Bank, has been in progress during the week, without clearing away much of the mist that hangs over the curious transactions of the accused and Mr. Ferdmand Ward. The only thing that has been proved thus far is the ignorance and incompetence of the directors of the Marine Bank. These gentlemen were responsible for all that was done, had access to the books—but not, apparently, to Mr. Fish's mind—and yet their President speculated with the Bank's money in the most reckless manner without ever exciting a suspicion in their minds that anything was going wrong. The crash that announced the panic was the first eye-opener they had. The moral of this case seems to be that if Bank Directors do not understand banking, they ought to employ some one occasionally who does understand it to examine the contents of the safe.

I found Roscoe Conkling promenading the platform of an Elevated Railroad Station a few days ago. "Cool as a cucumber" hardly applies to the proud ex-Senator. A cucumber suggests acidity, a quality which Conkling has not. But he is uncommonly self-possessed—steady as time, if you choose. Age is causing the almond blossoms to cover his head. His neatly-trimmed beard is entirely white. His dress is the pink of perfection, as usual: and he is still a handsome man, but slightly resembling the extravagant carricatures that have so often adorned the pages of *Puck* and *The Judge*.

Mr. Conkling is striving hard to keep his name out of print, and is tolerably successful. His chief occupation is getting rich. The law is his tool, money the object, and time will doubtless gratify his desire. Some great men haven't time to get rich. Mr. Conkling has had a taste of greatness; but as he is bent on being rich, he probably hasn't time to be great.

Roller-skating insanity is on the ebb. A number of virtual suicides committed on the floors of some of our rinks has opened the eyes of parents. The real question in regard to this amusement, it seems to me, is not moral; it is a question of common sense: the use or abuse of a harmless thing. A sort of mania has taken possession of people.—They exercise about as little reason in the premises as men do in the case of a panic caused by fire. Old and young, married and unmarried, every species of fortune in the category of humanity, are represented at the metropolitan rinks. Every one skates for dear life, simply because some one else does likewise! "What fools these mortals be!" is a remark attributed by the bard of Avon to a fairy imp: it is unchristian, therefore; but it appears to apply at a skating-rink. Let us say rather that these people are not wise. That is putting the case charitably. Nevertheless, immoderate skating, and the use of alcohol as a beverage, are two forms of suicide that ought at once to be incorporated in the statute against that crime.

Nosco.

— A religion that sighs for the dance, longs for the theatre and exults at a circus, is a shallow pretense and a sheer hypocrisy. It can make no one happy, and we dare say it will fit no one for Heaven.—*Arkansas Methodist.*

— The *Jewish Messenger* says: "It is a standing rule of our church," says one clergyman to another, "for the sexton to wake up any man that he may see asleep." "I think," returned the other, "that it would be much better for the sexton, whenever a man goes to sleep under your preaching, to wake you up!"

—Rutherford College commencement will be on the 26th and 27th of May. Rev. M. L. Wood, D. D., of the Shelby District will preach the Annual Sermon on the 26th.

For the Advocate.

Division of the N. C. Conference.

(Conclusion of Dr. Bagwells article from first page.)

can perpetrate is, to have a small representative gathering in a large town or city. If the Church presents any claims to influence and consideration, it excites disgust rather than admiration. The Church, as a whole, ought to show to the city that its ratio of power is equal to the local power; otherwise it suffers by comparison. The tactual integrity of Methodism in North Carolina is necessary to her standing in the influential centres of the State. Should one ask, Is this more important to Methodism and Christianity as well—than division would be to the smaller towns, I unhesitatingly say yes.

Difficulty of fixing a dividing line.

This is the last point I shall notice in this paper. I don't believe there is a committee or could be a committee in North Carolina that could settle that question either to their own, or the satisfaction of either Conference. The Methodist population in its relation to the population of the State, its financial balancings, district and circuit boundaries, location and attitude of schools, together with other questions, offer a *crux criticorum* that we shall not be able satisfactorily to solve and adjust. The East would not be satisfied to leave all the colleges in the West. The West would not be satisfied with a dividing line that did not extend below and include the colleges. Where is it to start, how run, where stop? Who can tell? No one I'm sure. The result would be a dissatisfaction, and perhaps a schism that would last for years. The success of North Carolina Methodism, as it is, is a self demonstration. Let it alone. Why incur an unnecessary risk? If the church were approaching a period of senility with its attending frailty, and was liable to become effete, we might fear for the future. But it is young, vigorous and healthy. Let it alone. United we stand. Some of the friends of division are pleased to quote the Napoleonic maxim, "Divide and conquer." They loose sight of the fact that it was the divided army that was conquered. Napoleon divided the army, and then annihilated each part separately. A more truthful maxim in our ear would be, divide and be conquered.

Now, Mr. Editor, I have written about all I intend to write just now upon this subject Whether or not I have given satisfactory reasons why we should not divide, I think the advocates of division who seem to think that their antagonists have nothing to rely on but "sentiment," will be candid enough to admit that I have not dealt extensively in that unctious commodity.

I have never yet been willing to entertain an opinion without having what I regard a satisfactory reason for it. I am opposed to division upon rational grounds, I think nine out of every ten preachers and ninty-nine out of every hundred laymen are opposed to it. If there is one thing called a future contingency that I think positively certain, it is that the N. C. Conference will not divide for years to come.

Winston, N. C., April 4th 1885.

Other Expressions on Division.

WILL VOTE WITH HIS PEOPLE.

With a very few exceptions, my people are opposed to a division of the North Carolina Conference, and I am with them. So far we have seen no argument in favor of division to convince us that we are wrong, but on the other hand have been gratified with the logical reasoning of those who oppose division. We apprehend, however no fears of a division.—J. A. BOWLES, of Guilford county.

UNION WANTS UNION.

The people of this part of North Carolina do not want the Conference divided, and the letters of Revs. Bagwell and Guthrie reflect the sentiments of all I have heard speak on the subject. "United we stand, divided we fall." Divide the N. C. Conference and down tumble both Trinity and Greensboro colleges.—J. W. TOWNSEND, of Union county.

WILL VOTE WITH 'THE OLD WOMAN.'

In reply to Bro. Ray in ADVOCATE of April 1st, I would say, that Bro. Ray replies to his own letter completely when he says that his "old woman" is opposed to division. I love them both, but I think I shall vote with the "old woman" when the question comes up.—D. L. EARNHARDT, of Davidson county.

Wouldn't Take Five Dollars for it.

Bro. Parker is one of those whom I induced to subscribe for the Advocate on trial, and now he says that he would not take five dollars for the benefit already obtained. The other brethren for whom I become personally responsible, are all pleased with the Advocate.

Yours Fraternally,
J. A. BOWLES.

An Appointment.

I have put Rev. W. S. Davis, a local preacher of Warren county, in charge of Durham Station, Durham District, until the next session of our Annual Conference, to fill the vacancy made by the death of the late Rev. B. C. Phillips.

W. S. BLACK, P. E.

Notice to Preachers.

The death of Prof. Doub leaves the office of Treasurer of Conference Board of Missions vacant. We do not deem it expedient to fill the office till Conference. Parties having money for Foreign Missions can send it to Dr. Kelly, at Nashville, taking his receipt. Those who have money for Domestic Missions can pay to some Presiding Elder, and take his receipt. He can pay to some of the missionaries. These receipts will be accepted by the Board as cash.

F. D. SWINDELL,
Ch'm. of N. C. Conf. Board of Miss.

From Wilmington.

BRO. REID:—Our gracious revival goes on with deep and steady interest. At last night's service 21 grown persons were at the altar, 8 were powerfully converted after the old Methodist style, we are having mourners in silk, and when converted they shout in silk—not still births. We preach in unvarnished truth the violated law of God, and when we mention Jesus' name they know what it means. The Spirit is bringing them from their mansions down to Fifth Street to find pardon for sin. Up to last night 295 conversions, 249 accessions, can't say when it will close. May God continue to bless us.

Yours in Christ,
HERNDON TUTTLE.

Revivals in Duplin.

—BRO. REID:—My first Quarterly Meeting was held the 14th and 15th of March, at Kenansville. Bro. Carraway was at hit post, and did his work to the great satisfaction of all concerned. I protracted the meeting till the 28th ultimo. Bro. M. M. McFarland came to our assistance on Monday and continued to labor to the close of the meeting with acceptability. During the second week, Bro. J. T. Kendal was with us, and served the hours assigned him in his usual, impressive style, and not without good results. The meeting continued through the snowy weather till the 28th ultimo. On adjournment at Kenansville, we commenced labors at Haw Branch, continued for one week. At the latter place there were six conversions and four accessions. The membership was greatly revived. At the former place we witnessed eighteen conversions and nine accessions. The church was greatly quickened, several of the converts will join other communions. We are hopeful of Duplin circuit.

Yours very sincerely,
A. G. GANTT.

Things at Thomasville.

MR. EDITOR:—Our second Quarterly Meeting took place last Saturday and Sunday. The weather was pleasant, congregations good and our new Presidingg Elder was in place on Friday before, as chief pastor, he made a good impression in visiting from house to house and to the edification of all, he preached on Saturday and Sunday. Our reports were encouraging and the outlook promises a forward movement at an early day, of all the interests of the church, including the circulation of the Conference organ. A few nights ago my house was entered by a number of persons, but not "with malice" although "aforethought" and left their ponderous and numerous missiles in the dining room. This is the second time I have been treated this way by the people of Thomasville, if they keep it up I cannot say what will be the result. Already they have made an impression that time cannot efface.

On yesterday we buried Dr. Ronsaville, a week or two since Sister Dodson, the mother of the late Rev. C. C. Dodson, of our Conference passed away, and but a few weeks prior, Bro. Sydney M. Tyler fell on sleep in the dawn of manhood. Thus "friend after friend departs, who has not lost a friend." May we all be ready.

S. V. HOYLE.

Revival at Mt. Olive.

The pastor, Bro. Groome, an earnest, faithful worker, has been praying and laboring with zeal for a revival at this place, and God is now crowning his efforts with abundant success. I have been with him this week, and the power of God has manifested itself in the conversion of about 25 persons. 20 of whom have joined our Church. The community are fully aroused, many penitents at the altar, so the house is frequently crowded and the interest is so great that on yesterday when we gave a lecture on the royal road to happiness, while a painting form a North Carolina artist with the upward and downward course in life illustrated with mottoes and figures applicable on parental training was hung up before the audience as a text, the most of the stores in the town including the bar-rooms closed up and at four p. m., the church was crowded with attentive listeners, the meeting is still going on, and we hope to see many others blessed and brought to Christ. The pastor of the Babtist Church, Bro. Sanderlin, rendered great assistance to the work.

JNO. F. BUTT.

For the Advocate.

Notes From Nashville.

MR. EDITOR:—In common with his friends in North Carolina, we are glad to see that President Cleveland has named Ex-Gov. Thomas J. Jarvis as Minister to Brazil. This staunch Methodist layman will honor his country in the important position he will occupy, and will have an opportunity to help promote our Mission work in that country.

In view of the announcement made recently by Dr. J. B. McFerrin that he expected to retire from the office of Book Agent at the next Gen. Con., the Nashville *Union* in terms of high appreciation reviews Dr. McFerrin's long, faithful and valuable service to the church and refers to the sadness which his announcement will cause throughout the church. It mentions Col. L. D. Palmer, now Business Manager of the Publishing House, as Dr. McFerrin's probable successor, and speaks in highly complimentary terms of him as a sound, capable and efficient business man, in every way worthy of this great trust, should it be committed to him.

A high endorsement of the Vanderbilt University has just been given by the authorities of the Japanese Government. They have recently decided to establish a department of mechanical engineering and higher manual technology at the Imperial University, and have ordered built an extensive collection of models and machinery for that department, by the Vanderbilt University, as well models of wrought iron highway truss bridges to be used as the standard bridges throughout the empire. This work will all be done in Prof. Lambreth's department by the pupils of the University. We congratulate the University upon this high mark of appreciation given by the great empire of Japan.

Excellent additions have recently been made to the Sunday-school library list of books by the Southern Methodist Publishing House. "Life of John Wesley," peculiarly adapted to the young, and a valuable contribution to the biographical literature of Methodism, Price 75 cents. "Ball and Chain" is a facinating story, and will be read with interest. Price 60 cents. "Alma's Lamp" is a beautiful story of school girl life, illustrating Christian virtues in the heroine, Alma. Price 50 cents. "Working Together For Good" is a touching recital of a beautiful life—a lesson which will give cheer and comfort to many a despondingheart. Price 60 cents. "From Cabin to Mansion" is a splendid book for the boys, its perusal will do them good. Price 50 cents. Superintendents order the above books for your Sunday-school library; reader, secure them for yourself and children.

The actual gain in the membership of the M. E. Church, South, last year was 37,136, making our entire membership over 941,000. This is a grand result, and from the present indications this year will witness a still larger increase.

The next General Conference will be composed of 280 members, so Dr. Harrison, our efficient Book Editor, informs your correspondent. This is on account of the wonderful growth during the present quadrennium, although the ratio of representation was decreased by the last General Conference.

Dr. D. C. Kelley, our Missionary Treasurer, during his recent visit to Mexico had his system thoroughly permeated by malaria, and it developed into a severe fever soon after his return. He is now very ill, and but little hope is entertained for his recovery.

W. W.

Rev. T. L. Troy's Work.

Rev. T. L. Troy is traveling agent of the American Bible Society. He has just completed the canvass of Lenoir county of this state, and is now on his way to canvass Pamlico. He is doing a good work, and we commend him to the people of that county. Here is a summary of his work in Lenoir county:

No. of families visited 1711.
No. of families found without a bible 769.
No. destitute families supplied 284.
No. of individuals supplied 48.
No. of volumes sold 643.
No. volumes donated 286.

I left 485 families without a Bible. I did not consider them too poor to purchase and as they did not buy—I had to leave them unsupplied.

I received the following sums from churches and individuals as aid to the Society, viz:

Methodist Church, LaGrange, $6.15.
Methodist Church, Kinston, $23.77.
Disciple Church, Kinston, $2.41.
Zion Methodist, LaGrange, $3.11.
Missionary Baptist, LaGrange $4.45.
Christian Chapel Free Will Baptist, $2.15.
Capt. Davis' School, LaGrange, $10 00.
Woodington church, $ .25.
Citizens of Kinston, $7.25.
From other individuals $13.75.

Be it said to the honor of Captain Davis' school that the faculty, and I think every student paid something. Where is the school that can beat that?

Two dollars of the $10 paid by the school, was paid at the Baptist church, which made really $6.45 collected in that church.

Of our Preachers and Churches.

—Rev. J. T. Abernethy is well liked by the people whom he is serving, but is possibly no less admired by the people of other churches.—*Piedmont Press.*

—Rev. R. C. Beamon filled the pulpit in the Methodist Church last night. His sermon was a good one and pleased all who heard it.—*Wilson Advance.*

—Rev. B. R. Hall, pastor of the M.E. Church of Shelby, went to the New Orleans Exposition, and just before his leaving, his congregation made up a purse for him to pay his expenses.

—The Calvary Methodist Church building, at the West end of Church street, is being improved by some adornments in the front part of the edifice. A nice and modest-looking Steeple has been erected, and the front of the building much improved in appearance.—*Charlotte Home & Democrat.*

—The congregation of the Methodist Church of our city, pounded their popular pastor, Rev. F. H. Wood, on last Friday night. Quite a crowd gathered at the parsonage and made glad the heart of its occupants by a generous and substantial donation. Mr. Wood expressed much gratification and thanks for this token of appreciation which his congregation so spontaneously offered to him.—*Fayetteville Sun.*

—Rev. P. F. W. Stamey, of Mooresville circuit, writes: "I have just closed a meeting at Bethpage, near Enochville, in which there were between 40 and 45 conversions—over 40 additions, 12 or 15 heads of families. A meeting of great power, felt by the whole community. The church was much quickened. Young men's prayer meeting started, some of the most influential in the community among the additions. Many others will join, we are holding class meetings at all of our churches.

—Quite a large congregation was assembled and Mr. Wood delivered a most impressive sermon on the resurrection. We have heard competent judges declare that they never listened to a sermon abounding in more beautiful thoughts, expressed in a more felicitious manner, than did Mr. Wood's sermon on Sunday morning. After the sermon the sacrament was administered to quite a large number. Mr. Wood's words will live long in the memory of his hearers, and who can foretell the good that may emanate from them.—*Fayetteville Sun.*

—A layman from Monroe, writes: "We Methodists of Monroe are very proud of our pastor, the peerless Swindell, who is a born orator, and if his sermons continue to improve and his popularity to increase, we will have to build a larger church to accommodate the congregation, although we have a large church edifice. The preacher's magnetism and the fine church music make our church very popular, and I think much good will be accomplished here during the present year."

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

The week has been a very busy one for President Cleveland, though devoid of sensation or incident. On Thursday the throng of callars was greater than it has ever been before since he has occupied the White House, and for the second time he was compelled to forego his usual daily drive. The majority of his visitors were Senators, and members of Congress, who, not being engaged at the Capitol, now have time at their disposal.

Among the callers who made formal requests was a committee representing the Grand Army of the Republic. They asked the President that Union soldiers be retained in the Government departments, holding that their organization of ex-Union soldiers and sailors was non-partisan, and that its chief object was encouragement of good citizenship, and to secure employment for those who were competent, worthy and needy. The President listened, and sent them away well pleased with his assurances.

At the White House now, except on the days that the Cabinet holds sessions there, it is Mr. Cleveland's custom to come down from the library at one o'clock to the East Room, and shake hands with the crowd that gathers there in anticipation of the event. A great deal has been said about the matter-of-fact way in which Mr. Cleveland handles his crowd of callers and shakes them out into the corridor again. It has also been stated that he has none of the suavity of manner, ease, and courtliness for which his predecessor was commended. The President is not a graceful figure. His attitudes would not be the delight of the artist or sculptor, perhaps. And he does not seem to have small talk and little phrases at command. I have noticed that when one of his line of callers presents him with a nosegay he has to think a moment for something to say, and looks as if he preferred the daily handshaking hour should be devoted solely to that exercise. But I am disposed to think that Mr. Cleveland's manner of receiving his guests is more good natured, cordial and hearty than was that of Mr. Arthur.

President Cleveland was to have held his first general reception on last Tuesday evening. The parlors and East Room of the Executive mansion were being decorated for the occasion when a telegram was received announcing that General Grant was delirious, and rapidly sinking. Preparations for the reception at once ceased, and bulletins were posted in the newspaper offices and in the hotels announcing the postponement. Crowds of people, however, did not learn of the President's notice, and when the time for the reception arrived, presented themselves at the White House gates. They were surprised and disappointed to be refused admittance by the policemen in charge, but when the reason was explained, went away admitting that the President's action showed good taste and good feeling.

There seems to be no doubt now that the remains of Gen. Grant will be interred in the District of Columbia. The most probable spot is the Soldier's Home Park, Gen. Sheridan has had consultations on the subject with prominent officers of the Army. It was at first proposed that the soil of Arlington, where so many of his old soldiers lie, should cover him. But Arlington is in a State. Then the crypt of the Capitol was suggested. Some are in favor of the Congressional cemetery. A tomb under the Washington Monument has been spoken of; also a burial in the White House lot, where a monument in full view of it, and near the Washington Monument, will be erected: Of all the places mentioned the Capitol crypt and the Soldiers' Home have received the most favor for General Grant's final resting place. Upon his death there is no doubt that the funeral pageant which will take place here, will equal, and perhaps excel that attending the Lincoln obsequies.

The Republicans seem to be taking nearly as deep an interest in Mr. Cleveland now as the Democrats. Though the larger body of them, it is thought, watch him closely, because they think the continuance of his present course will disaffect his own party and improve the prospects of theirs. One peculiarity of the present political situation is the support that Mr. Blaine is giving to the President, whether it be considered moral and sincere or not. Mr. Blaine speaks well of Mr. Cleveland and his Administration, which he did not do for Mr. Arthur's. And although it is a settled belief that Mr. Cleveland is slower at cleaning out the stables than Mr. Blaine would have been, the latter applauds the President's civil service ideas as he puts them into practice.

Washington D. C. Apr. 11th 1885.

MARRIAGES.

—At the Methodist Church at Beaver Creek, on the 8th of April, Mr. Daniel Johnson to Miss Martha Robeson, by Rev. F. L. Townsend.

—At the residence of the bride's brother, Col. Oscar J. Spears, in Lillington, N. C., on the 25th of March, 1885, by Rev M. A. Smith, assisted by Rev. J. H. Hall, Mr. James B. Northam, of Richmond county, and Miss Mattie L. Spears, of Harnett county, N. C.

"Biblical Recorder" please copy.

—On the 2nd of April, at the residence of the bride's father, Mr. Henry J. Harding, Mr Nelson B. Jones, and Miss Sarah K. Harding, all of Moore county, N. C.

—At the residence of the bride's father, on April 2nd 1885, Miss Carry B. Bruce to Mr. Brantley Y. Elliotte, Rev. B. A. York officiating. All of Iredell county, N. C.

—At Banner Elk, Watauga county, N. C., on Wednesday evening, April 8th, 1885, by Rev. James A. Weston, Rev. George Badger Wetmore, D. D., to Miss Pattie Helen, daughter of the late Lewis B. Banner Esq.

—At the residence of the bride, Apr. 7th 1885, by Rev. W. H. Pegram, Mrs. Emily Keelans, of Trinity, N. C., and Mr. Henry N. Heitman, of Lexington, N. C.

—On Thursday night, April 2nd, at the residence of the bride's father, Mr. Neill Watson, by Rev. H. S. Spivey, Mr. Edgar L Strickland, of Cumberland county, to Mrs. Lizzie R. Owen, of Sampson.

—At the house of the bride's father, near Reidsville, N. C., April 8th 1885 by Rev. D. R. Bruton, Mr. Walter M, Gunn Esq., to Miss Irene Jennings, all of Rockingham county, N. C.

NEW ADVERTISEMENTS.

—Mr. J. L. Stone wants agents. See his notices.

—See advertisement of the "Great Red Dragon" by Dr. W. W. Bennett.

—See Norris & Carter's new advertisement. They have an elegant stock.

—MESSRS. W. H. & R. S. Tucker & Co., have a new "ad" in this issue. Be sure to look it up and read it.

—They are going to elect some new professors at the University of North Carolina in June or July. See President Battle's notice in this issue.

—The Oak Grove Poultry yard and the Fireside Friend Publishing Co., have new advertisements in this issue, also Mr. A. M. Long. See them.

—Wittkowsky & Baruch, of Charlotte, N. C., have something to say to our readers this week. Look it up and read it. They are reliable, first-class merchants.

—Edwards, Broughton & Co., have school supplies, blanks, and are splendid job printers. For anything in their line we heartily commend them. See their advertisement.

—Mr. S. D. Waitt has just returned from the North with an excellent stock of gents furnishing goods, and he is ready to supply their wants in elegant style. Clever and reliable, he is a pleasant man to deal with.

—F. D. Johnson & Son, of Lynchburg, Va., are excellent Jewelers, reliable and trustworthy. We know them—have dealt with them a long time. They make a specialty of watches and thimbles. See their advertisement and order from them with confidence.

—Rev. V. A. Sharpe, Greensboro, N. C., is still selling books generally. Order from him anything you want. Bishop McTyiere's History, illustrated, $2.50; Log Meeting House $100; Natural Law in the Spiritual World, $1 50. Write to him when you want a good book of any kind. 1t

Permanent Security.

T. O. Lewis, San Francisco, Cal., Oct. 28th, 1881, says, "I have suffered ten years with conjested kidneys, and have passed stones ranging in size from the head of a pin to a pea, which caused strangury of the neck of the bladder. The best physicians in this city said I could not recover. I used four bottles of Warner's Safe Cure, and got rid of four calculi." Writing June 23rd, 1884, he says, "The cure effected in 1881 was permanent."

Receipts by Mail.

[From Apr. 1st. to Apr. 15th.]

W Clark 2, Mrs. S J Manley for B Cole 2, Mrs. M F McArthur 2, J T Harris for Mrs. Kornegay 1, W T Hodges 2, J W North for J M Dove 2, D G Fox self 2 and for R F. Wrenn 2, Mrs. Sue E. Harding 2, Miss Sallie Shumaker 1, A L Williams 1, G B Lockhart 2, S H Helsebeck for Philip Mock 1, V A Sharpe on act 6.30, for "ad" 70 cents. A W Palmer 1, Z A Cranford 1, Mrs. V A Cranford 1 Ivy Keerans 2, and Mrs. N L G Gray 1, J J Bell 2, L Phillips for Bryan Phillips 2, B Stansell 2, I F Keerans for J. Perkins 1, A E Bobbitt 1, F B McCall for E E Pressen 1 J A Bowles for J H Parker 1, and J D Smith 1, M E Barker 2, James Wilson for J F Tharp 4, J P Daughty 4, Mrs. W D Stokes 2, B R Arrington 2, Mrs. J T Steward 1, W T Bone 1, and for Aunt Mary 50cts, J N Cole for J H Twisdale 2, J M Pool for J D Bruton 1, and David Batten 2, W. G Harris 2, J B Martin for J D Umstead 2, Mrs. J E Finley 2, T S Campbell for Mrs. Rice 2.50, J C Rowe for M K Steele 2, and T M Gill 2, L W Crawford for J M Winstead 2, and Mrs. S Steele 2, A. J. Moore 2, R S Webb for T H Swink 2, John T. Williams 2, Miss R S Davis 2, B T Tucker self 2, and for B F Harris 2, C W King for Mrs. L L Branson 2, M M Mays 2, F D Parker 1, W A Linebarger for A W L Hager 2.

Mrs. Carrie D. T. Swift, Rochester, N. Y., for 25 years suffered from hereditary rheumatism, many times being utteraly helpless, especially in warm weather. In July, 1883, she used a few bottles of Warner's Safe Rheumatic Cure, and in January, '85, said her restoration to health was as complete as miraculous. Cure permanent. Try it.

Appointments.

Washington District—2nd Round

W. H. MOORE, P. E., Washington, N. C.

Greenville,	April	4 5
Washington,	"	11 12
South Edgecombe, McKendree,	"	18 19
Williamston, Jones' Chapel,	"	25 26
Lymouth,	May	2 3
Tarboro and Bethel at Bethel,	"	9 10
Columbia at Wesley Chapel,	"	16 17
Matamuskeet at Amity,	"	23 24
Fairfield at Sladesville,	"	30 31
Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	20 21

Newbern District—2nd Q. M'ts.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	April	4 5
Wayne circuit, at Stantonsburg,	"	11 12
Goldsboro circuit, at Yelverton,	"	18 19
LaGrange circuit at Institute	"	25 26
Newbern station,	May	2 3
Mt Olive circuit, at Zion,	"	9 10
Craven circuit, Beech Grove,	"	16 17
Kinston station,	"	23 24
Jones circuit at Cypress creek	"	25 26
Lenoir Mission,	"	27 28
Snow Hill circuit, at Jerusalem,	"	30 31
Morehead station (district conference)	June	3 7
Nonse Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamico circuit,	"	20 21
Carteret circuit, at Bruces creek,	"	27 28

Statesville District—2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Yakkinville, at Mt. Zion,	April	4 5
Iredell at Eagle Mills,	"	11 12
Elkin & Jonesville, at Elkin,	"	18 19
Dobson at Dobson,	"	18 19
Mt. Airy station,	"	24 25
Mt. Airy circuit, at New Hope	"	25 26
Statesville circuit, Providence	May	2 3
Mooresville at Oak Grove	"	9 10
Rock Spring, at Mt. Pleasant	"	16 17
Newton at Newton	"	23 24
Caldwell at Colliers	"	27 28
Lenoir at Mt. Zion,	"	30 31

Shelby District—2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Dallas at Concord,	April	23 24
Kings Mountains at E. Bethel	"	25 26
Shelby circuit at St. Paul,	May	2 3
Shelby station	"	3 4
Lincolnton at Pleasant Grove,	"	7 8
Gaston at Ebenezer	"	9 10
Mt. Island,	"	10 11
South Fork, Kedesh,	"	16 17
Double Shoals, at Salem,	"	17 18
Hickory and Happy Home, Friendship,	"	23 24
McDowell at Salem,	"	28 29
Burke at Linville,	"	30 31
Morganton at Gilboa,	June	2 3
Rutherfordton,	"	6 7
Columbus Mission,	"	9 10
Chery Mt. at Cedar Grove,	"	13 14

Trinity College Dis 2nd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Uwharrie circuit, Oak Grove,	March	28 29
Thomasville and High Point at H P.	Apr.	4 5
Randleman station,	"	11 12
Davidson circuit at Wesley Chapel,	"	18 19
Abbott's Creek Mission, Clarksbury	"	25 26
Lexington station,	May	2 3
Montgomery circuit, at Pisgah	"	9 10
West Uwharrie, Jacksons Hill	"	16 17
Franklinsville circuit, at Ashboro	"	23 24
Mt Gilead circuit at Philadelphia	"	30 31
Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove,	"	27 28

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	April	4 5
Pineville circuit, at Hebron,	"	11 12
Charlotte circuit, at Dows	"	18 19
Clear Creek circuit, at Mill Grove	"	25 26
Monroe station,	May	2 3
Mathews circuit, at Sandy Ridge,	"	9 10
Tryon Street station,	"	16 17
Ansonville circuit at Ansonville,	"	23 24
Wadesboro circuit at Pleasant Hill,	"	30 31
Wadesboro station,	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham ct. Green Lake,	April	4 5
Fayetteville Station	"	12 13
Campbleton Mission,	"	12 13
Cumberland at Marvin,	"	18 19
Cape Fear, at Osgood,	"	25 26
St, John's station,	May	2 3
Lumberton, Lumberton,	"	6 7
Robeson at Oliver	"	9 10
Ashpole at Oak Grove,	"	14
Laurinburg, at Sneeds' Grove	"	16 17
Jonesboro at Morris Chapel,	"	23 24
Lillington, Spring Hill,	"	30 31
Carthage, at Cameron	June	6 7
Manly Mission at Winder.	"	13 14

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit, at Calvary	March	21 22
Wilson station	"	28 29
Warrenton at Warrenton,	April	4 5
Warren circuit at Cokesbury,	"	11 12
Nashville circuit,	"	18 19
Wilson Mission,	"	25 26
Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood X R'ds	"	9 10
Edgecombe circuit at Rocky Mt.	"	16 17
Halifax at Enfield	"	23 24
Weldon & Halifax at Weldon	"	30 31

Wilmington Dis.—2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Cokesbury circuit, at Halls	April	2 3
Clinton circuit, at Magees	"	4 5
Bladen circuit, at Bethlehem	"	8 9
Elizabeth circuit, at Union	"	11 12
Carvers Creek circuit at Wayman	"	18 19
Waccamaw mission at Zion	"	22 23
Whiteville circuit at Fair Bluff	"	25 26
Wilmington at Front street,	May	2 3
Onslow circuit at Queens Creek	"	9 10
Duplin circuit, Charity Chapel,	"	12 13
Brunswick ct. at Summerville	"	16 17
Vopsan circuit at Union,	"	23 24
Magnolia circuit, at Masulia,	"	29 3

The Sunday-school conference will be held at Magnolia in connection with the Q. M.

Greensboro District, 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville at Lowes,	April	4 5
Greensboro	"	11 12
Ruffin at Mt. Carmel,	"	18 19
Guilford at Gethsemane	"	25 26
Dan River Miss at Mt. Zion,	May	2 3
Kernersville at Oak Ridge	"	9 10
Yanceyville at Camp Springs	"	16 17
Pleasant Garden at Bethany	"	23 24
Forsyth at Doub's Chapel	"	30 31
Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

Salisbury District—2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord,	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor,	"	21 22
Pittsboro at Mt. Vernon,	"	28 29
Person.	April	4 5
Leasburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Alamance, at Salem,	"	25 26
Hilleboro,	May	2 3
Durham circuit, Masseys Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Person Street	May	2 3
Brooklyn Mission, at Macedonia,	"	2 3
Louisburg,	"	9 10
Youngville, at Cooke's	"	9 10
Oxford at Bethel,	"	12
Henderson, at Middleburg,	"	16 17

COMMUNICATIONS.

For the Advocate.

DAVID B. EVERITT.

A few weeks ago a North Carolina paper brought us the announcement of the death of David B. Everitt, in Goldsboro. My whole family felt a sudden sorrow. The younger members had so often heard their parents speak in loving terms of the man who bore that name that they felt a claim to be his friends.

When I quit the Presidency of Greensboro Female College in 1856 I was sent to Everittsville Circuit. I think that was its name although it embraced Goldsboro. There I met David B. Everitt. His plantation was some miles from the village which bore his name, where he lived near a little Church which was one of the preaching appointments on the Circuit. We were not long in becoming fast friends. We were as unlike in body and mind as two men could well be, and perhaps *therefore* we loved each other. He was very large, bluff, loud of speech, sometimes boisterous, but gentle of heart as a woman. He was a thorough Methodist; perhaps he was considered by some a bigoted Methodist, but he was simply a brave, conscientious, earnest soul—a soul that had been *converted.* He had no doubt of that, neither had any of his friends. He was not a mere church member: he had been *converted.* He no more doubted it than he doubted his birth. Converted under Methodism he knew no other way. But he was not bigoted. He had friends in other churches and he loved and honored them—but he was a *Methodist.* I know men of that type among Baptists, Presbyterians and Episcopalians, and it's always a charming type to me. These men do not deny the good that is in other churches, but they are not familiar with it, while they do know the good that is in their own. In them, what superficial observers take for ignorance, is mere innocence. Of all guile, malice, meanness, and uncharitableness, David B. Everitt was as free as any man I ever knew.

And, then, I think he had a great desire to know the truth. This was sh[illegible] in whatever interested him. Many things did not interest him. They lay beyond his circle of thought; but if anything did attract his attention, he was earnestly solicitious to go to the bottom of it. He could listen wonderfully and question closely.

He was very ardent in his friendships, and steadfast. Within three miles of him were two other men, his intimates, William Carraway and David McKinne. Such another *trio* I never knew and probably never shall know. They were so large, and so loud. I venture a sketch to show the characteristics of these men. I remember the first time I saw them together. They had gone down to Indian Springs, where the new preacher was to hold forth. We four started together for Everittsville and brought up at William Carraway's. In the after-dinner conversation, the talk turned on some question of the yield of crops on their several plantations. It waxed warm. Sometimes all three talked together. Carraway roared, McKinne bellowed, and Everitt yelled. They were all red in the face. and their faces were very large. It was an unhappy moment for me. I had never been in Mr. Carraway's house before, Mr McKinne I had just met, and Mr. Everitt was a recent acquaintance. What should I do? If those "bulls of Bashan" locked horns what was I? I could not prevent a general fight. And, just from church! And all official members of the church of which I was pastor! At last I ventured very meekly to suggest, in most modest terms, that "the brethren" might all be right, or if all wrong, was it really a question for neighbors, members of the same church, to be excited about? At this suggestion they all looked at me, and then at each other, and then burst into roars of laughter that literally jarred the house. They were accustomed to "chaff" one another in this free, rough manner, and it never had occurred to them that a stranger might take it for quarrelling. When they saw, from my face, that I *did* regard it seriously, the ludicrousness of the situation was too much for them. Mr. Everitt laughed until tears ran down his face.

After that how often I have seen tears on those great faces, when those three men have engaged with me in prayer for the spiritual improvement of the neighborhood, or the conversion of some special neighbor. And, they have all crossed the flood before me!

Gentlest at heart of them all, perhaps, was David B. Everitt. How much I have desired in the last two years to see him: and I was planning to enjoy that pleasure when the news of his death came. I have seen no notice of his last hours and heard nothing. It is not needful that I should. Such a man's life of gentleness and force, of cheerful sobriety, of fixed principle, of humble, happy faith is the testimonial most precious to his friends. May some other in his church be raised to take his place and may his children be christians after the manner of their father. Very dear to me forever will be the cherished name of David B. Everitt.

CHARLES F. DEEMS.

Church of the Strangers, 31st Mar., 1885.

For the Advocate.

JUST A RAIN-DROP.

Here it lies on the pure white lilly-leaf, trembling in the morning sunlight. Just a drop of rain, one of the millions that fell to the thirsty earth last night, fell—from where? Ah! little raindrop, if you were only endowed with memory and speech, what a wonderful tale you could tell; but you only rest there for a little while, silently reflecting the great sun, and he is only wooing you away again, and by noon you will have gone—where? And so I must only guess what your history has been—will be. Such a long, long history, for certainly you were among the waters that were divided on one of those first wonderful days when the world was young, and the Almighty hand which directed you to your place then has guided you ever since, and yet we have grumbled at you coming to us and fretted at your staying away, for you *may* have been right here before, yes many a time, or perhaps you are new to me Maybe you have been sometimes away up in the frozen North even part of an iceberg, who knows! Maybe you have glimmered in the waves and ripples of some of the bright Southern rivers, glancing shyly up at the gay flowers along the bank.

Perhaps you have played about the sea-shells in shiny waves along the shore, and perhaps, Ah! me! you have been among the cruel billows closing over the lost ship with its human freight, its cargo of love, joy, hope, all shut out by you and the rest forever. Oh! little raindrop, if you could bring good news of last prayers and loving words, to the friends who are weeping, but you are only silent, your voice sweet and musical last night is hushed to-day, besides we could not understand it then.

Have you ever fallen in the cold white snow flakes, bringing joy to one heart and sorrow to a hundred? And have you ever helped to shut out the sunshine from the world? But then perhaps you have smiled at me from the clouds of the pink rosy morning, glad to tell me that the great day-god whom you love and serve so faithfully, was coming. Yes, and maybe you have thrown me back some of his light from the glorious sunset, after he had gone to shine somewhere else. Have I seen you before in the tiny brook, in the meadow, where the golden hearted daisies peep over the edge and glance at their reflection? Where the eglantine scatters its pink leaves, and have you fallen before in a shower and sought the greedy little roots of the flowers? Where have you been, where have you not been? Has some one looked at you before, wondering as I do? You only shine and tremble; no doubt there is sweet music in that tiny tremble, like a miniature, fairy ocean, with the velvet lilly leaf for a beach, and queer little monsters, and all no doubt, only my ears and eyes, much as they hear and see of the wonderful world God has made, are too coarse for such delicate sounds and sights. How much are we blind to little raindrop? We are ignorant and stupid after all, we mortals. And the raindrop shines on.

MARY WILSON.

For the Advocate.

DIVISION OF THE CONFERENCE.

We wish to direct attention, first, to the *present relative strength* of the Conference. There are 38 Conferences in the Southern Methodist Church. The North Carolina Conference stands ahead of all of them in membership and Sunday-schools; in traveling ministry, except the North Georgia, which leads by a small majority; in local ministry, except North Georgia, Tennessee and North Alabama; in Conference collections, except N. Georgia, Virginia and Baltimore; in Foreign Missionary collections, except N. Georgia and Virginia. Its present ministry is about equal to that of eight of the smallest Conferences, and its membership will measure with that of fourteen. Its ministry, traveling and local, about equals to an average of all the Conferences, and its members to over three times those of an average conference.

Now let us look, secondly, at its

DIVIDED RELATIVE STRENGTH.

Either one, supposing the division to be equal, would lead 18 of the other Conferences in its traveling ministry; 15 in local preachers; 31 out of 38 in membership; and 28 in collections and Sunday-schools. It would be larger than the 5 smallest conferences put together. That is, it would stand, from the head of the list of 38, in membership 8; in traveling and local ministry 17; in collections and Sunday-schools 10; and *above* the 5 smallest put together.

But supposing only 4 districts—Charlotte, Salisbury, Statesville and Shelby—are cut off; these, alone, would have about 75 traveling and 100 local preachers, with nearly 30,000 members with which to start, and would make a Conference as large or larger than any one of the 20 smaller ones. We are not advocating such a division as this, but showing that it would be relatively a respectable Conference. However, at the present rate of development in Western North Carolina, with the future it has, we would not be afraid nor ashamed to launch the boat with the 4 districts named.

Virginia, Tennessee, Kentucky, Missouri, Alabama, Georgia and Mississippi, each, have two Conferences. Texas has three. And why should not North Carolina have two? I respectfully aver that every North Carolina Methodist should feel a just pride in having two Annual Conferences in the State. We have the territory and population, the ministry and membership, and ought to have them. Coupling the above facts with the argument of my former article, published in the ADVOCATE, I defy any one to give a just or satisfactory reason why we should not. We have yet to see an argument of value on the other side. Those advanced lie with equal force against the division of a district or circuit. And every one knows that the history of the church abounds with cases, where new districts flourish in the territory of a sickly one, or where from two to six stations and circuits or more, support their pastors well and flourish in the circle of one that languished and whose pastor eked out a bare living. True, also, of the formation of new conferences. And yet we are asked, Why divide? Better hunt for a reason why not. The argument is a preposterous one, subversive of all enterprise and forward movement of the church.

We have never before heard so much about "the grand old Conference." We love it—every member of it. Strong are the ties that bind us together. We regret to see them broken. But mere sentimentalism cannot weigh in the presence of stern facts that confront us.

There are three things that ought not to embarrass the proposition to divide.

1. The Holston territory. We do not want it. We can do better without it.

2. The Colleges. Let them stand on their merits. If they deserve to prosper, they will do so, division or no division.

3. The Paper. The ADVOCATE is on rising grounds, and will live and prosper, with or without a new conference. If the Western Conference needs a paper, the church will soon recognize the necessity and call for it, and we presume there will be enterprise and talent enough connected with it to promptly answer the call.

Let the proposition stand on its merit. Will it best promote the glory of God by increasing the usefulness of the church?

JAS. WILLSON.

Rocky Mount, N. C., March 1885.

THE YOUNG MOTHER'S INFLUENCE.

A young wife and mother had been for years a professor of religion, but circumstances had thrown her into a worldly, fashionable circle, her love for Christ and his cause had grown cold, and she had insensibly fallen into the habits and learned to love the amusements of those who surrounded her.

She had but one child—a bright, restless little girl, whose ears drank in eagerly the mother's descriptions of the gay scenes, and who often expressed the wish that she too were old enough to enjoy such pleasures. But the child seldom heard of a Savior and the joys laid up in heaven for those who follow him.

At length the mother was prostrated with a fatal disease. Then, with eternity near at hand, how changed was her estimate of those things which had formerly been her great delight.

All her mother heart was roused in anxiety for her child, and she strove earnestly to undo the work of years. The clear light of eternity shining full upon her revealed to her the awful fact that she had not been faithful to her trust; but the seed sown by a mother's hand was not so easily rooted up, even by her who had sown it.

Wishing to leave some memento that might always remind her daughter of her mother, she procured a Bible and wrote an inscription in it with her own trembling hand. Giving it to her child, she told her that she must soon leave her, but if she would read her Bible aud do as it told her she wonld some day come to heaven too, and they would all be together there. Then she expressed a wish that the child would go to Sabbath-school.

"O mother!" she exclaimed, with sparkling eyes, "I would rather go to dancing-school."

"As ye sow, so shall ye also reap." The seeds of vanity were already springing up in that young heart, and the dying mother was reaping the fruits of her own hands' planting.

Could she, as the dark shadows crept over her, commit her child to God's care with undoubting trust that she should one day meet her in heaven, feeling as she did her own unfaithfulness? Could she go to her grave in peace, terribly conscious as she was that she had done so little to lure her darling heavenward?

Christian parents, let us strive to sow good seed in the hearts of our children—seed that will spring up unto eternal life!—*Exchange.*

In the Sourtheast.

Rev. Edward Wills, founder and pastor of the University Street Baptist church, St. Louis, Mo., writes: "I strongly recommend Parker's Tonic to my brother ministers and others. Two bottles completely relieved me in the case of a badly disordered liver, and general debility. It is splendid for nervous prostration. April 8th 1m.

A Woman's Happy Release.

Mrs. E. F. Dolloff, Haverhill, Mass., Aug. 6th, 1881, said she had been cured of inflammation of the bladder by five bottles of Warner's Safe Cure. December 24th, 1884, Mr. Dolloff wrote. "Mrs. Dolloff has never seen a sick day from that inflammatory disease since Warner's Safe Cure cured her in 1881." Cure permanent.

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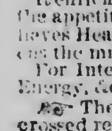
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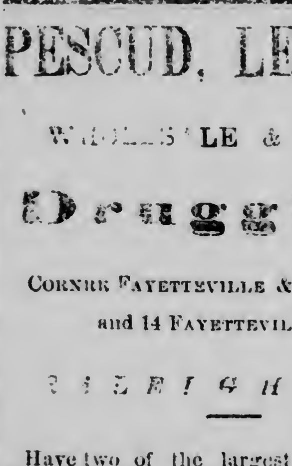

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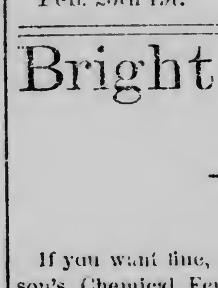

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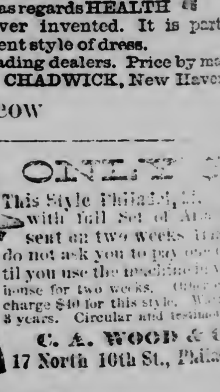

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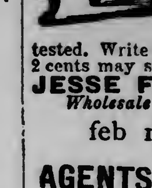

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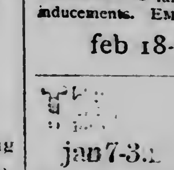

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feb 18-1y

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feb 18-6t eow.

jan 7-3[illegible]

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feb 25-13t.

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wanted to represent our business in her locality, salary $50 per month. References required. (A nice business for a lady.) GAY & Co., 63 West Fayette St., Baltimore Md.

jan 14

AGENTS WANTED for the STEAM WASHER. It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success. J. WORTH, CHICAGO, ILL., or ST. LOUIS, MO.

apr 8-6m.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M.D., Atlanta, Ga.

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feb 25-3m

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

HIGGINS—Mrs. Jane Higgins, wife of Burr Higgins, died at her home near Greensboro, Guilford county, N. C., Mar. 21st 1885, aged fifty years. Mrs. Higgins joined the M. E. Church, South, when quite young, and lived a consistent member of the same until called to the church triumphant in heaven. She was a great sufferer for two years, but trusting in Christ, found that death had been robbed of its sting. She leaves a devoted husband a sister, two brothers and many friends to mourn their loss.

A. FRIEND.

COLE—Mrs. Elizabeth Cole, widow of Wm Cole, was born in Moore county, N. C., near Carthage, April 1st 1808, and died at her home in Carthage, March 10th 1885. At the time of her death she lacked only 21 days of being 77 years old.

She joined the Methodist Church at a place called Burkhead's about two miles from Carthage, the first established in the community, when about fourteen years old. There in early life she sought the Lord and gave herself to the service of the church, a service that continued for 63 years. She ran the Christian race and finished her course with joy. Her body was buried in the Methodist grave-gard in Carthage, by the side of her husband and children who had gone before her to the spirit world.

She was one of the first Methodists in the community; became one at a time when it required moral courage, a deep conviction of duty, and no small amount of self-sacrifice and patient endurance. The work to be done in the establishment and development of the church was difficult. It required faith in God, prudent forethought, and great energy. She was one of the few upon whom the burden rested. She did her part cheefully, and she did it well.

She freely and cheerfully gave herself, her time, talent, service and means as she was able, to the work of the Master. In early life she was active, earnest, zealous and ever ready to work for the Church, sometimes making sacrifices that would remind one, at the present time, of the early and heroic days of Methodism. The impression then made upon her youthful mind was deep and lasting. It moulded her character into beautiful symmetry: it developed into a mature and fruitful life.

She loved the church, its simple but inspiring worship, its grand old songs, its love-feasts and class-meetings, and was seldom absent from the preaching of the Word when it was possible for her to attend. And the memory of those early days abode with her, imparting an inspiration that continued down to the close of life. She not only professed faith in Christ but enjoyed deep communion with him.

As her family grew up around her, she let the impress of her pure life upon her children. One by one they followed her example until all found a home with the people of God in the church of their mother's choice. Her husband, one daughter and one son Rev. H P. Cole, who for years was a member of our Conference, had gone before her to the grave and to the rest of faith. She has now joined them in the worship above. All the other children, five in number, are following on. A whole family of Methodists on earth, may they compose an unbroken family in heaven.

As life advanced she became a great sufferer, and was largely denied the privilege of public worship, but that did not extinguish her zeal, nor did her interest in the prosperity of the Church at all abate.

Even when shut up at home to go out no more, she held sweet communion with God and always enjoyed the religious conversation of her friends. Pastoral visits were seasons of the richest enjoyment to her, and would set her soul aglow for heaven.

For long years she had been suffering and patiently waiting for her Lord to come. For ten years or more, her death at any time would scarcely have been a surprise to her family and friends. And yet the end came suddenly and in a way they had not anticipated. She died of paralysis, twenty-four hours after the attack the struggle was over, and she was with the Lord. Two of her children were present at her bedside, the others being so far away that they could not reach her after the attack before her death, watching, praying and trying to hope for favorable results, but the time of her departure had come. She died in a ripe old age, much respected in the community, and an example of good works. A mother in Israel is gone. She rests in peace.

S. D. ADAMS

In Memoriam.

Died in Franklinton, N. C., on Thursday the 26th of March 1885, Mrs. Mary J. Gibbs, wife of Rev. John T. Gibbs, of the N. C. Conference.

The deceased was the daughter of Jno K. and Eunice J. Currie, and was born in Wilmington, N. C., the 26th of April 1852. Her life was spent chiefly at her home in Wilmington, until the 18th of October '76, the date of her marriage. Shortly after the Annual Conference of 1876, she came with her husband to Oxford, where they resided until the beginning of the present Conference year, when they removed to Franklinton, her husband having been appointed to the charge of the Tar River circuit. Much the larger portion of her married life was spent in Oxford, and so fondly did she cherish the warm friends she had made here, and the happy married life she had enjoyed among them, that she desired her body to be interred in the old cemetery at this place.

Though she had long given serious attention to the matter of her personal salvation, she did not make an open profession of religion until the Summer of 1879 during a revival in the Methodist Church in Oxford. While this meeting was in progress, in conversation and prayer with her husband, she had a satisfactory assurance of acceptance with God through Christ, and a few days later was received with others into the Church. From that time to the day of her death she was faithful and conscientious in her Christian duties, and deeply enjoyed the comforts of the religion she professed.

Mrs. Gibbs was remarkable for a quiet and gentle spirit. She was never demonstrative in society, but in the circle of friends who knew her well and enjoyed her confidence, she was open hearted and affectionate. From the time she came into our midst a young bride, more than eight years ago, she steadily grew in the affections of all who knew her. There was no guile in her nature. Her standard of character was high and pure. The sincerity of her own affections rejected all that was false and hollow, but cherished and admired the good, the noble and the true, in whomsoever and wheresoever found. She was strongly attached to Oxford as her home, but her loyalty to her church and its itinerancy induced her to cheerfully give up all her pleasant associations and surroundings to try the new field and to make other friends in the work to which her husband was sent.

On Friday the 27th ult., after an absence of less than three months, she came back to us a corpse, accompanied by her stricken husband and mother and a number of mourning friends.

Her funeral services were condcted by Revs. T.A. Boone and J. J. Renn, in the Methodist Church, which was draped for the occasion, and when the lid of the casket was removed to give her friends an opportunity to look for the last time upon her face, then in the repose of death, the tears of affectionate grief were profusely shed.

He that doeth all things well has taken her from her husband and three little children, but He has taken her also from the sin and sorrow and pain of this world. She has joined the white robed throng around the throne, and the bleeding hearts of husband and children and mother will think of her now as an angel in heaven who will sometimes whisper to their spirits that she awaits their coming on the other side, and will be ready to meet and to greet them, as they shall one by one take leave of earth and enter in at the gates of the new Jerusalem.

J. W. H.

Rev. B C. Phillips.

The following resolutions were prepared by a committee and submitted to the Quarterly Conference of Durham Station:

The language of eulogy is the language of pleasure, when the grave has closed over one endeared by paternal relations and about whose name only fragrant memories cluster.

The material from which we erect monuments in our hearts in honor of the dead, are mined and quarried from their lives and associations with us. By these, we but feebly whisper to the world the secret of our love for them.

On the sixteenth day of March, '85 sad news was conveyed to the Methodist Church of Durham and to North Carolina. On that day Baxter C. Phillips, for nearly eighteen years a devoted minister of the gospel, passed beyond the vail which divides to human eyes this world from that which is to come. A sketch of his labors during this period might be enlarged into a history, a faithful soldier, he fought nobly, he died victoriously. He was sent to us by the Annual Conference which convened in the city of Wilmington, November 1884, and from his arrival to the day of his death he constantly grew in the affection of this entire community. A man of more constantcy of attachment or more tenderness of feeling is seldom found.

"But "gone" is the word which fills our hearts, and we place upon our record book as we would plant upon the grave of our beloved pastor the *immortelle* of our affectionate remembrance, its roots springing up in every heart, its leaves entwining in their embrace his every word and act, as leaves entwine a casket of precious jewels, whereupon,

Resolved 1, That while we keenly mourn for our dead pastor, the memory of his life robs death of its sting and there comes to us, even through our tears, the ever brightening sunlight of his life, tinging the cloud of our sorrow with the silver hues of joyful retrospect and the golden radiance of the Christian's hope which, like the evergreen leaf of the *immortelle* protests in sculptured silence that the winter of the grave cannot touch aught of that which made his life dear to us, and like the blossoming branch it speaks of vernal suns beyond this chilly world.

2, That in his death, we recognize the voice of our immaculated Redeemer calling His faithful servant from a pilgrimage among the toils of this world to a pilgimage of happiness and peace, where empyrean fields of fadeless glory stretch away into the shoreless depths of a boundless eternity.

3, That though the beauty of his life with us was brief, like the blossom of the flowers which bloom within the walk-ways of his quiet home, yet, the memory of his pulpit powers, his vigorous intellect, his loving ministrations, his patience, purity and piety like the perfume of the flowers will ever be to us a sweet benediction —a lasting charm.

4, That we fail not in our devotions to plead for those related by blood or marriage to the deceased, praying that to them God may temper this affliction and enable them to feel "That the hand which smiteth them is Divine."

5. That a copy of these resolutions be furnished the family of the deceased, the town and church papers, and be spread upon the records of Trinity M. E Church, of Durham, N. C.

Respectfully submitted to the Quarterly Conference by

J. S. CARR,
J. R. GATTIS, } Com.
J. H. SOUTHGATE,

"Seven."

David Tooke, Esq., Columbus, Texas, in 1879, was attacked with black Jaundice, followed by hemorrhage of the kidneys, and was pronounced incurable. Seven bottles of Warner's Safe Cure restored him to health in 1880, and July 1st, 1884, he writes, "My health has been excellent ever since." Try it, Try it!

Plantation Corn Feed and Hominy Mill—$15, $25, $35, $60. The best and cheapest for plantation use. Address O. B. GOODWIN, 66 Water street, Norfolk, Va. jan 7-3m.

A Campaigner's Experience.

Lawrence Mix, Esq., Warsaw, N. Y., a well known campaign orator, in 1882 took 15 bottles of Warner's Safe Cure for kidney trouble, (after many physicians of excellent standing had given him up), and was cured. Dec. 9th, 1884, he says, "I have had no serious return of my trouble, and so conclude that my cure is permanent."

AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few GREAT religious works of the world. Greater success never known by agents. Terms free. STINSON & Co., Publishers, Portland, Maine. april 1-26t.

Francis L. Dow, assistant police marshal, Taunton, Mass., three years ago was cured of stone in the kidney and bladder by Warner's Safe Cure and in June, 1884, he wrote, "I have not seen a sick day since I began Warner's Safe Cure and never felt better; having gained eighteen pounds."

MISCELLANEOUS.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 55 p m	[illegible] p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m.
Arrive Tarboro,	5 49 p m	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	[illegible]35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43, Daily.	No. 47, Daily.
Leave Wilmington,	[illegible]35 p m.	9 00 a m.
Leave Burgaw,	9 35 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	[illegible] 36 p m
Arrive Tarboro,	2 30 p m.	2 [illegible] p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 [illegible] m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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MISCELLANEOUS.

AYER'S Hair Vigor

restores, with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured.

It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, the VIGOR is unequalled; it contains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

MR. C. P. BRICHER writes from *Kirby, O., July 3, 1882*: "Last fall my hair commenced falling out, and in a short time I became nearly bald. I used part of a bottle of AYER'S HAIR VIGOR, which stopped the falling of the hair, and started a new growth. I have now a full head of hair growing vigorously, and am convinced that but for the use of your preparation I should have been entirely bald."

J. W. BOWEN, proprietor of the *McArthur (Ohio) Enquirer*, says: "AYER'S HAIR VIGOR is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The VIGOR is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire satisfaction."

MR. ANGUS FAIRBAIRN, leader of the celebrated "Fairbairn Family" of Scottish Vocalists, writes from *Boston, Mass., Feb. 6, 1880*: "Ever since my hair began to give silvery evidence of the change which fleeting time procureth, I have used AYER'S HAIR VIGOR, and so have been able to maintain an appearance of youthfulness—a matter of considerable consequence to ministers, orators, actors, and in fact every one who lives in the eyes of the public."

MRS. O. A. PRESCOTT, writing from 18 *Elm St., Charlestown, Mass., April 14, 1882*, says: "Two years ago about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used but one bottle of the VIGOR, but now use it occasionally as a dressing."

We have hundreds of similar testimonials to the efficacy of AYER'S HAIR VIGOR. It needs but a trial to convince the most skeptical of its value.

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Particular attention will be paid to the Natural Sciences, English Literature, and the Business Course.

The Faculty, now composed of seven men, are specialists in their respective departments, and, with additional respective [illegible] and appliances, are prepared to meet the demands of the educational interests of the Church and patrons of the Institution.

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6-1y.

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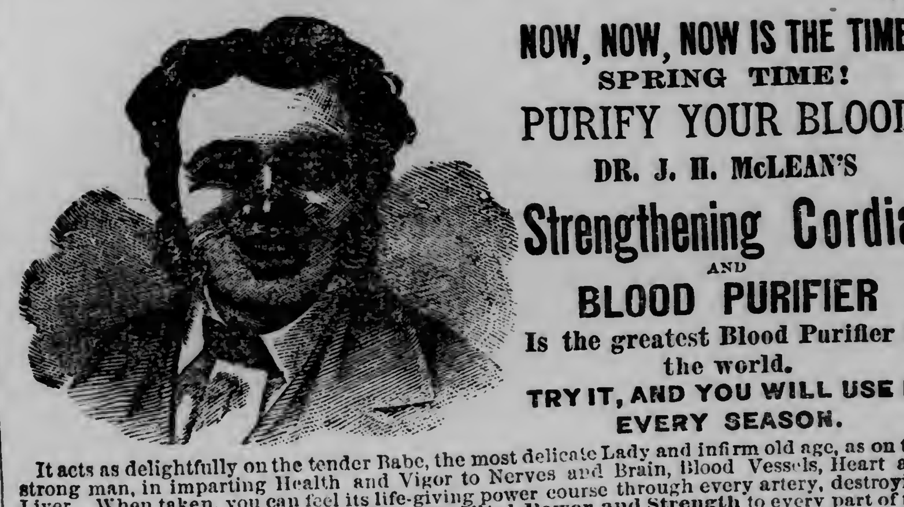

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Dyspepsia,	Cold Feet and Hands,	Sick Stomach,
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Milwaukee, Wis., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo. Dear Sir:—I have been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that I have been cured completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world. Yours truly, MRS. ELIZABETH HENDRICKS.

G. W. Norris, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here Yours respectfully, Minerville, N. J. Jan. 6th, 1885.

Dr. J. H. McLEAN, St. Louis, Mo. DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it to me in the highest praise. I would not be without it in the house if it cost ten dollars a bottle. JOSEPH W. MINGS.

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Dr. Fowler, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single complaint. I consider it the greatest medicine in the world. Its sale is very rapid and certain in its effects.

From Mess. R. W. Mackie & Son, Ypsilanti, Mich.:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction. We have it on our stages and sell more in this vicinity. Leroy, Minn., March 5th, 1885.

Dr. J. H. McLEAN, St. Louis, Mo. Dear Sir:—Owing to the intense heat last year in the Harvest field, many in this neighborhood were troubled with chronic diseases and kindred diseases. I took your Strengthening Cordial and Blood Purifier, on the advice of a friend I used your Cordial and I can now say that the many others who have taken it and more of less sick ever since. Yours truly, HAST. MERCHELL.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the best remedy I ever used.

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Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

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FAMILY READING.

A Talk With Tom.

You want to know, Tom, what is the first quality of manhood?

Well, listen. I am going tell you in one word of five letters. And I am going to write that word in very loud letters, as though you were deaf, so that you may never forget it. That word is "truth."

Now, then, remember, truth is the only foundation on which it can be erected, for otherwise, no matter how beautiful the upper stories may be built, the edifice, the character, the manhood, will be but a sham which offers no refuge and protection to those who seek it, for it will tumble down when the trial comes.

Alas, my boy, the world is very full of such shams of manhood, in every profession and occupation. There are lawyers in this town who know that they have never had any training to fit them for their work, who yet impose upon the people, and take their money for giving them advice which they know they are unfitted to give. I heard of one lately who advised his partner "never to have anything to do with law books, for they would confuse his mind."

There are ignorant physicians, who can and do impose upon people more ignorant than themselves. There are preachers without number pretending to know what they have never learned. Don't you see that their manhood is at best but a beautiful deceit?

Now, I want you to be a man, that you may be that, I want you first to be thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham all pretence, all effort to seem to be otherwise than you are.—*Bishop Dudley.*

Amusement.

The grounds on which the permission of some amusements and the prohibition of others have been rested have often been inconsistent and irrational; and the following general principles in regard to them may be recommended:

1. Amusement is not an end, but a means—a means of replenishing the mind and replenishing the strength of the body; when it begins to be the principal thing for which one lives, or when in pursuing, the mental powers are enfeebled and the bodily health impaired, it falls under just condemnation.

2. Amusements that consume the hours which ought to be sacred to sleep are, therefore censurable.

3. Amusements that call away from work which we are bound to do are pernicious just to the extent to which they cause to be neglectful or unfaithful.

4. Amusements that arouse or stimulate morbid appetite or unlawful passins, or that cause us to be restless or discontented, are always to be avoided.

5. Any indulgence in amusements which has a tendency to weaken our respect for the great interests of character, or loosen our hold on the eternal realm, is so far forth, a damage to us.—*Ex.*

The Power Needed.

(Bishop Foster's Centennial Sermon.)

But if there is demand for increased intellectual vigor, what shall we say of spiritual power? Is there alarming reason to fear a still greater want here? The deep, dead earnestness of the fathers was their power. It inspired them, made them go beyond themselves, put meaning and emphasis in plain, crude words and common thoughts, which, without graces of speech or aid of learning made them mighty. They burned, and men felt the heat. They aimed at results, and reached them. Am I mistaken when I say there is to-day a vast amount of aimless, spiritless preaching? Is it any marvel that men are not moved when they are plied with platitudes; when there is not a ripple on the dead sea of stagnant thought, not a breath of desire even to stir it? Is it a wonder that the cry is raised about empty churches, about the masses that never enter the sanctuary? There is a reason. Can we affirm with a truth that it is because men feel no interest in religious things? Is it that they are averse to concourse? Can it be ascribed to a disrelish of harangues or public addresses? Is worship distasteful? Or must we find the cause in some other reason? Men weary of platitudes. They have a disgust of crudities. They tire of spiritless, dry, and heartless forms. They believe in sincerity and earnestness. They relish words. They like to feel the pull of a great soul on their souls—the tug and draw of a sympathetic heart. They require the grip of mind. They must believe in the absolute honesty of the preacher. In every service of worship they demand, with the force of an instinct, that it shall be worship—it must have the soul.

Payson's is the best ink for family marking. Used with a common pen. Sold by all druggists.

Our Imperfect Nature.

God never expects us in this life to be without *sensitiveness* amid trying circumstances; nor does he require us to reach that exalted condition where we are wholly *indifferent* to the appreciation of right-minded people. It is sometimes the case that the very person who claims superiority in this respect is either himself morbidly sensitive or unconsciously uplifted by present encouragements even beyond many others.

It is best always to remember that we are all human, and that there is a distinction to be observed between a *clean heart* and an absolutely perfect nature. The former we all may freely have through the cleansing blood of Christ; the latter is known only to those who are presented "faultless before the presence of his glory with exceeding joy."

The Holy Word.

To Christian workers there often come moments of discouragement. Human nature is full of weakness—even Paul and Barnabas had sharp contentions. Difficulties arise in the fields abroad as well as among the faithful workers at home. The body grows weary, and the most hopeful are sometimes weighed down by circumstances, even to the very dust. Every Christian understands this; and we all need to seek the salubrious mountain heights of faith, or the breezy ocean shores of promise, that our spiritual vigor may be renewed.

There is nothing like the Holy Word to give strength in trouble. What variety is here! What sweetness in this manna! How this bread multiplies as we take it from the Divine hand! And though ages have passed since the truth was given, not one syllable has lost anything of that divine vitality which it had at the beginning.

WANTED.—A number of reliable gentlemen who can play a few tunes on Piano or Organ, will give liberal salary and pay all expenses. Good recommendations required, address J. L Stone, Raleigh, N. C.

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LET ON THE LIGHT.

THE GREAT RED DRAGON, an appeal against the liquor license system, will be sent by mail at 5 cents a copy, 50 cents a dozen, $4.00 per thousand. Arthur's Ten Nights in a Bar Room at same rates.

W. W. BENNETT,
apl 15-3t. Ashland, Va.

The Farmer's Heavy Debt.

A. Way, Navarino, N. Y., in 1870, was afflicted with neuralia, ringing sensation in his ears, hacking cough, pain in the back, irregular urination, dropsy, nausea, and spasms of acute pain in the back. Then came chills and fever. The doctors gave him up, but after using 22 bottles of Warner's Safe Cure, he said, "I am hale, hearty and happy." On June 29th, 1884, he writes, "My health was never better. I owe my existence to Warner's Safe Cure," Cure permanent.

DYSPEPTICS.

If the stomach has become irritated through too high living, follow the example of those who have ordered Ridge's Food Blanc Manage. Thirty years' use has demonstrated its value as a dietetic, and it is also delicious. Receipes for preparing it accompany each can. Four sizes—$1.75., 35c., 65c., and $1.25. Sold by all druggists. Send to WOOLRICH & CO., Palmer, Mass., for pamphlets containing full information on the subject.

I desire to employ several good reliable gentlemen that can perform on Piano or Organ, to travel through the country and sell organs. Good recommendations required. Address, J. L. Stone, Raleigh, N. C. [apl 15 4t.

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I have two yards of the finest Partridge Cochins fowls in the State. Also one yard of Mrs. Sargent's Strain Imported Langshans Fowls; from which I will sell Eggs at $2.00 per Setting of thirteen, fresh and nicely packed and delivered to Express Company at Raleigh. Address,

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Raleigh, N. C.

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Haven't You Felt Just So?

Isaac N. Wood, Fishkill, N. Y., July, 1884, wrote, "It is two years ago last spring since Warner's Safe Cure cured me. I was called a dead man but that medicine brought me to life. I take a few bottles every spring to keep me right." He was afflicted for six years with pains in the back, ending in kidney hemorrhage. Cure permanent.

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This wideiy celebrated institution, located at Buffalo, N. Y., is organized with a full staff of eighteen experienced and skillful Physicians and Surgeons, constitnting the most complete organization of medical and surgical skill in America, for the treatment of all chronic diseases, whether requiring medical or surgical means for their cure. Marvelous success has been achieved in the cure of all nasal, throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases, rheumatism, neuralgia, nervous debility, paralysis, epilepsy (fits), spermatorrhea, impotency and kindred affections Thousands are cured at their homes through correspondence. The cure of the worst ruptures, pile tumors, varicoceles, hydrocele and strictures is guaranteed. with only a short residence at the institution. Send 10 cents in stamps for the Invalids' Guide-Book (168 pages), which gives all particulars. Address, World's Dispensary Medical Association, Buffalo, N. Y.

"Wonders."

E. H Beckwith, Norwich, Conn., Dec., 18th, 1884, stated, "I owe my life to Warner's Safe *Diabetes* Cure; when I began its use I passed ten quarts of water daily. which contained 14 per cent of sugar; after using seven dozen bottles my doctor pronounced the water free from sugar; it has done wonders for me."

Woman's Suffering and Relief.

Those languid tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system, are relieved at once while the special cause of periodical pain are permanently removed None receive so much benefit, and none are so profoundly grateful, and show such an interest in recommending Hop Bitters as women.

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I was affected with kidney and urinary Trouble—

"For twelve years!"

After trying all the doctors and patent medicines I could hear of, I used two bottles of Hop

"Bitters;"

And I am perfectly cured. I keep it

"All the time!" respectfully, B. F. Booth, Sanlsbury, Tenn.—May 4, 1883.

BRADFORD, PA., May 8, 1875.

It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in a year, since I took Hop Bitters. All my neighbors use them.

MRS. FANNIE GREEN.

$3,000 LOST.

"A tour to Europe that cost me $3,000, did "me less good than one bottle of Hop Bitters; "they also cured my wife of fifteen years' ner-"vous weakness, sleeplessness and dyspep-"sia." R. M., Auburn, N. Y.

SO. BLOOMINGVILLE, O., May 1, '79.

SIRS—I have been suffering ten years, and I tried your Hop Bitters, and it did me more good than all the doctors.

Miss S. S. BOONE.

Baby Saved.

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.

—The Parents, Rochester, N. Y.

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

A Notable Arrest.

C. H. Oberbeck, Debuty Sheriff, St. Louis, Mo., in 1882 took Warner's Safe Cure for a very severe kidney and liver complaint; he had lost 75 pounds in weight under the doctor's care. Five bottles of Warner's Safe Cure arrested and cured the disease, and December, 1884, he wrote, "I now weigh 260 pounds and never felt better in my life. I recommend Warner's Safe Cure."

For sufferers Chronic Diseases, Book, symptoms, remedies, helps, advice. Send stamp. Dr. Whittier, 290 Race St., Cincinnati, Ohio. (old office.) State Case.

jan 16th 92-t-e-o-w.

"O! Suffering Woman!"

C. F. B. Haskell, (formerly of Vernon, Vt.,) now locating engineer on the B. C. R. and N. Railroad, Dahota, stated in 1883, that his wife was utterly prostrated with female difficulties and did not seem to be amenable to physicians' remedies. She could not sleep, trembled like a leaf, periodically lost her reason. They then began the use of Warner's Safe Cure. Writing in July, 1884, from Dakota, Mr. Haskell says, "My wife has never seen the slightest inclination of a return of the difficulties Warner's Safe Cure removed." Try it, O, suffering woman!

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NEWARK, N. Y., June 1.

Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. Mrs. L. C. SPENCER.

BROOKLIN, ME., June 28.

Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvelous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. Mrs. J. B. BABSON.

CHAMBERSBURG, PA., October 6.

I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp.

Mrs. T. E. SNYDER, Fancy Goods Dealer.

SAND BEACH, MICH., September 2.

I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished. Mrs. A. CHASE.

HOLLIS CENTRE, ME., August 29.

I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. Mrs. H. D. BENSON.

PEORIA, ILLS.

I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

POSTPAID

MEMPHIS, TENN., November 28.

Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. Mrs. JAS. CAMPBELL.

HENDERSON, TEX., August 1.

I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush unless I could obtain others. Mrs. S. P. FLANAGAN, Wife of Webster Flanagan, Real Estate Operator.

Dr. Scott's Genuine ELECTRIC CORSETS.

have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. **In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced.** The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1.00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00 25 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. **OUR ELECTRIC INSOLES, price 50 cents per pair,** should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00. (In ordering by mail, add 20 cents for postage.) State size of waist and mention this paper. Make all remittances payable to **GEO. A. SCOTT, 842 Broadway, N. Y.** Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3.00.

No. 2. 1.50

EAST PEPPERELL, MASS., June 26.

Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains.

With much gratitude, ELIZA M. HOBART.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. Mrs. S. J. HARPER, Weston, O.

(Either Sex) Wanted for Dr. Scott's beautiful Electric Corsets, Belts, Electric Hair, Flesh, and Tooth Brushes, and **Insoles. No risk. Quick Sales. Satisfaction Guaranteed. For terms, address GEO. A. SCOTT, 842 Broadway, N. Y.**

AGENTS!

PRINCETON, MINN., June 25.

Your Corsets have accomplished wonders in my case. I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc., JULIA J. MCFARLAND.

NILES, MICH., January 5, 1885.

Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time.

BALTIMORE, MD.

Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

ON TRIAL.

BELOIT, WIS., November 7.

Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged M. E. PENNOCK

MERIDIAN, MISS., June 24.

Dr. Scott—Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside. Mrs. J. H. DRINKWATER

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Solid Silver Thimbles 30 cents, extra heavy 40 cents. The "Clipper" Thimble is solid silver, extra heavy, and has a Thread Cutter attached, and is a great protection to ladies teeth. Price 60 cents. Refer to Editor of this paper. Address

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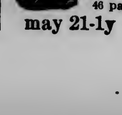

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

NORWOOD N. C., April 1st, 1885.—*Dear Aunt Mary:* On Sunday, March 29th, a band of "Bright Jewels" was organized at this place with the following officers:

President, W. C. Kendall; 1st Vice President, Miss Daisy Barnhardt; 2nd Vice President, Miss Lizzie Andrews; Rec. Sec., Frank V. Watkins; Cor. Sec., M. A. Underwood; Treasurer, Miss Rosa Andrews; Lady Manager, Mrs. R. M. Wall.

Twenty-five members were enrolled and 85 cents collected at the time of organization. The prospect is good for the Society to become useful and interesting. M. A. UNDERWOOD, Cor. Sec.

We extend to our "Norwood Jewels" a warm and loving welcome. May a bright future and many good works be theirs. Kind greetings to each officer and member.

MADISON, N. C., March 24th, 1885.—*Dear Aunt Mary:* My little cousin, Wade Chrisman, sends you 25 cents, that he may be one of your little Jewels. You wished to know something about our Missionary Society in Okolona, Miss. We organized last Spring, and when I left home in Nov. we had in our Treasury $80, besides $100 for a Centenary Offering. We raised $55 by our silk quilt which was sold at our Conference at Aberdeen.

I send an Enigma, the first letters of the answers to the questions form the name of my brother of the West Va. Conference, stationed at Clarksburg:

Who was the beloved disciple?
Who was the father of David?
What was the second plague sent on the Egyptians?
Who was the son of Boaz?
Who was Ruth's mother-in-law?
Who knew the Scriptures from his youth?
What Propheteess rejoiced at the birth of Jesus when He was carried into the temple?
Who was Sarah's son?
Who washed seven times in the Jordan and was cured of leprosy?
On whom did Elijah's mantle fall?

Your little Mississippi BIRD.

Glad to hear from our "little Mississippi Bird" again. What earnest little workers you must be at Okolona! Can't you let your N. C. cousins into the secret of your success? Thanks to little Wade for his contributions, and to Bird for her nice letter.

RANDLEMAN, N. C., March 26th, 1885.—*Dear Aunt Mary:* After a long while I write you again. I want to be one of your "Bright Jewels," how much will be my dues a year? Enclosed you will find .25 cents for myself and .25 cents for little brother, Worth. He can walk and has commenced talking some—is a cunning little brother. Grandma Erwin visited us last week and we were so glad to see her. Aunt Mary, will you exchange photographs with me?

My love and best wishes to you and yours. Lovingly, G. FLOYD ROSS.

Welcome to our band of Jewels, my brave boys. Exchange photographs with you? Yes, indeed, for I am anxious always to see my Jewels. How nice it is to have "Grandmama" come to see you. I think Grandmama's are just the nicest things to have! How well I remember mine—a beautiful old lady with merry, laughing brown eyes, and always a kind word and a loving smile for those around her. Your dues will be five cents a month for each. Let us hear from you often, Ross—a kiss to the winsome little brother.

WILLIAMSTON, N. C., April 3rd, 1885.—*Dear Aunt Mary:* We always read with pleasure the children's letters in the ADVOCATE, and your kind words of encouragement to them. Please find enclosed our dues for the past and present quarter. Lovingly, HENNIE SLADE, BESSIE RHODES, ANNIE MAULTSBY.

Many thanks to this faithful trio for prompt remittance of dues. May God bless Hennie, Bessie and Annie, with the richness of His love.

ELKIN, N. C., April 3rd, 1885.—*Dear Aunt Mary:* We send you 40 cents which Mama gave us for cooking a week, we enjoy cooking very much when we have full possession of the cookroom, and our little brother Walter helped by keeping the doors shut, and singing "Jesus lover of my soul" while we worked. He is a funny little fellow, three years old; when he gets very glad of anything he says: "Hurrah for Scales."

Our Sister Fannie is at her Grandma's yet, but we hope she will be home soon, we all miss her very much. Your little friends, EDGAR, SALLIE, WALTER and MATTIE RICHARDSON.

What industrious Jewels you must be, my dear children—how much I would enjoy a peep at you while in possession of the cook-room. Walter must be very cunning and sweet—a real patriotic Jewel too. How much you must miss Fannie—much love to each one of my Jewels.

Precious Promise.

Ye know in all your hearts and in all your souls that not one thing hath failed, of all the good things which the Lord your God spoke concerning you—all are come to pass unto you, and not one thing hath failed thereof. 1 Kings 8, 56.

Enigma.

BY SALLIE A. P. RAYL.

1. Who was the father of Abraham?
2. Who was the mother of Samuel?
3. Who was the king of Egypt?
4. Who was the father of Samuel?
5. What water course did Hezekiah stop?
6. Who was the second wife of Jacob?
7. Who was the father of Nadab and Abihu?
8. Who was the mother of Mark?

The initials of the answers to the above questions form the name of a much loved minister of the M. E. Church, South.

Enigma.

BY JAMES DAVENPORT AND MAUD LATHAM.

What did Job ask the hypocrite when in trouble?
Who was the wife of Boaz?
What did a certain ruler ask Christ?
Who is called the father of the faithful?
Who was the first king of Judah?
When Jesus was hanging on the cross, what did he cry, about the ninth hour?

The initials of the answers form the name of our pastor.

Some Good Lessons.

God is my Heavenly Father.
He gives me this body-house to live in.
He tells me to take good care of it.
He takes notice all the time how I obey him.
I must keep my house clean
I must never eat too much.
I must never drink intoxicating liquors, not even taste a drop
I must never smoke or chew tobacco.
I must try to have my body grow strong and healthy for Jesus' sake.
We do not know when death will come; so we must be ready and watching.
Get your Testament and read the verses in Matthew 24: 36, 44, 46.—*Morning Light.*

The Broken Leg.

John was in a hurry to get with the boys to play ball; but he must go first to the pasture for the cows. Now he had often been told that "what was worth doing at all was worth doing well," and that "haste makes waste." He found both these sayings true today; for he was in such a hurry to get to his play that he only half let down the bars in the pasture, and one fine cow, trying to get over, fell and broke her leg.

Then you may be sure John was in trouble.

But he was an honest boy. He would not hide the truth. He went right away and told his father all about it. He did better even than George Washington did. He hacked his father's cherry-tree, and when his father asked who did it, he frankly said, "I cut it, father, with my hatchet."

But John did n't wait to be asked; he went at once and told his father the whole truth. His father was very sorry, but said, "Thank God, my dear son, that he has helped you to tell the truth."

Freddie's Box.

Freddie had a box in his closet where he was allowed to put the clothes he had outgrown and the toys he tired of.

"It shall be your charity-box," said mamma. 'When it is full, I will pack up the things and send them to the poor children, who will he very glad to get them."

Freddie thought a great deal of his charity-box, and of the poor children he was filling it for, and he did not always wait till he had grown tired of a book or a toy, but put some in which he prized very much.

"I do n't think it's nice to give them all the bad things and keep the good ones for myself," he said; "they like whole and pretty things as well as I do, I'm sure"

His mamma liked her little boy to have such kind and generous thoughts, so she let him do pretty much as he pleased.

One day at Sunday-school the lesson was about charity. The teacher said the word meant love, and explained how the love of God in the heart produced all the sweet and heavenly affections described in the verses.

The next day Freddie said to his mamma, "I'm not going to call my box a charity-box any more; it is a love-box. It's because I love the poor children I keep it; and I love Jesus too; and the poor children are his, and that's why I want to help them."

Never.

Mrs. Helen Leikem, West McHenry Ill., two years ago used Warner's Safe Nervine for complete nervous prostration. August, 1884, she wrote, "I have never enjoyed such good health, have had no return of my old trouble." Try it.

Use Dr. Pierce's "Pellets" for all billious attacks.

Text for a Sermon to Everyone.

Rev. S. P. Smith, (Universalist) of Marblehead, Mass., suffered for years from bilious attacks and gall stones. In January, 1883, he was cured by Warner's Safe Cure. June 2nd, 1884, he says, "There has been no return of the billious troubles; I have not experienced the least pain or suffering since my restoration by Warner's Safe Cure." Cure permanent.

In a pianoforte for private home use, the very first and chief requisite is refinement and purity of tone. For use in a concert or other large room this is not so important, as the roughness of tone is not so perceptible. The new Upright Pianos of the Mason & Hamlin Organ Company have this for their prominent attraction, that their tones are so pure and so free from all noise without pitch. In part, this comes from their new method of fastening the strings by metal fastenings instead of by mere pins driven into wood,—*Boston Traveller.*

Fifteen Years!

Jno. L. Clark, M. D., Waterloo, N. Y., in 1881, was prostrated with Bright's Disease, crick in the back, rheumatism and malaria. From the latter he had suffered for fifteen years without help. In 1884 he says, "Warner's Safe Cure cured me and I am sound and well." If you doubt, ask your neighbor!

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The Test of 8 Years!

Dan. A. Grosvenor, Esq., United States Treasury Department, First Controller's Office, Washington, D. C., took Warner's Safe Cure in 1878, and Dec. 29th, 1884, he wrote "Warner's Safe Cure in my case effected a permanent cure, and for five or six years I have experienced no trouble from what was a serious kidney affection."

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1. A Professor of English Language and Literature.
2. A Professor of French and German.
3. A Professor of the Theory and Art of Teaching (Pedagogics.)
4. A Professor of Agricultural Chemistry and Mining
5. An Assistant Professor of Pure Mathematics.
6. An Assistant Professor of Economic Geology, Botany and Entomology.
7. An Assistant Professor of Physics and Engineering.

Those desiring to compete for the positions should forward their testimonials to me by the 1st of June.

I will be grateful to you if you will suggest the names of such men as you can recommend, or will bring the matter to their attention.

Correspondence is invited in regard to details. KEMP P. BATTLE, President.

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.10 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.25 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily. Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.35 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.52 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 15—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
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Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11 57 p m	11.25 a m

Going North-	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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AGRICULTURAL.

Early Pears.

A writer in the Cincinnati *Times* gives his views of early pears as follows:

Of all the early pears for a farmer's garden I place Clapp's Favorite first. It is a large handsome fruit; the flavor is a large sprightly acid; the tree bears early and abundantly and every year. If the fruit is picked as soon as the red cheek is seen and the red stem parts easily and is ripened in a cool cellar, it does not rot at the core, and this is all the fault laid to it. Manning's Elizabeth is a sweet little pear and bears early. Tyson is a delicious middling sized pear, but one has to wait 12 years to find that out. These are all hardy, healthy trees, and come in before Bartlett. This is an excellent fall pear. But the blight affects it badly. Bonne de Jersey, dwarf or standard, is the most prolific pear I know of and the dwarf bears the third year and every year after. Lawrence is a fine white pear.

Workshop on The Farm.

A farmer gives his experience and opinion upon the matter in the subjoined sensible talk:

How many farmers do we find that have not the ingenuity to repair a rake, or other small implement. Were they brought up on a farm? Yes. Well, then, why is it? Some may say they are of that unfortunate class of mortals that are not gifted with their share of ingenuity. This is a great mistake. If you will take the trouble to inquire of them what they spent their time at when young, they will tell you farming. Was their father a farmer? Yes, the best in the neighborhood, they say. Well, what did he employ himself and boys at, on rainy days? "Oh, nothing; when it rained too hard to work, we generally spent our time at the village in the stores and tavern. You know that boys want rest sometimes." Very true; but is there no other enjoyment for boys than the tavern and stores?

Had the father had a workshop, with a selected lot of tools, would not those boys have had some job for a rainy day, such as a little cart, sleigh, wagon or boat to make or repair? There are very few boys who do have such things to make. Thus by having a small workshop, boys soon acquire a taste to handle tools, and tinker up many little playthings of their own.

When older, the knowledge gained will be of great service to them in making and repairing implements on the farm. But there are habits which they acquire in spending their leisure time at the village, which are the ruin of many a promising boy; for where do we find a village now in which there is not one or more taverns, where the temptation appears to be strong, judging from the number we generally find in them getting spirituous liquors to drink?

When will farmers learn to make their homes attractive for their boys and themselves? A few good books, one or more good agricultural papers, and last, but not least, a workshop.

I rejoice to say I am a farmer. Although young yet, I find I can keep up with my neighbors. I have always lived on a farm; my father is a good farmer, and he has a nice little workshop, in which I first learned the use of tools. I can mend a plow, wagon, or sleigh, or an ox chain, sharpen and temper a crowbar, make a gate and hang it, mend harness, boots, shoes and tin pans, repair and clean a clock and watch, and on a pinch can wash, iron and darn stockings. My apprenticeship was served in my father's farm shop, on rainy days. I find that it has not been much of a load for me to carry along, and it has given me a love for home, with skill and ingenuity, to keep things neat and in repair, and to make home attractive to myself and family.—*Tribune and Farmer.*

As to Mrs. Grundy.

This potent personage has been allowed to rule too despotically in the feminine world, and the ladies say that it is time her tyranny received a check. But not even Mrs. Grundy has dared to speak against the value of Brown's Iron Bitters as a strengthening tonic for ladies who suffer from debility. It enriches the blood and completely restores failing health. Miss Sallie L. Paules, Wrightville, Pa., was cured by Brown's Iron Bitters of back-ache, kidney trouble, and liver complaint.

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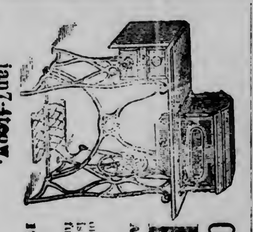

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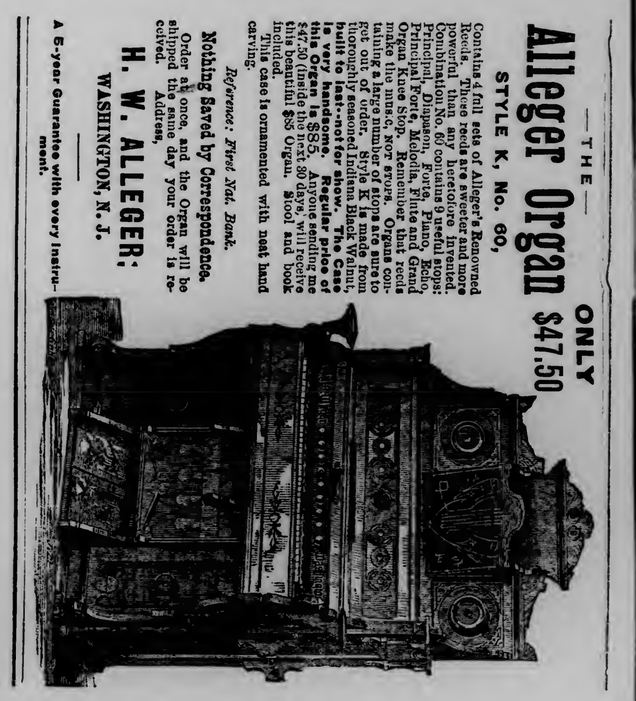

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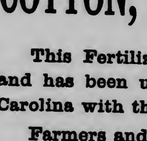

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RALEIGH CHRISTIAN ADVOCATE

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REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, APRIL 22, 1885. | $2.00 PER ANNUM Payable in Advance

One Talent.

BY MRS. C. E. FISHER.

I cannot sing, as some may sing,
A measure grand and free,
I cannot lift a tuneful voice
Of perfect melody.
But I can sit at Jesus' feet,
And sing God's praises soft and low,
And render psalm the Lord doth know.

I can tell in foreign lands
His loving kindness and his grace,
But I can wait with upraised eyes
And catch the glory of his face;
And I can bring my gift of love
Though small and feeble it may be,
For Jesus, having it, loves me.

—THE PANSY.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

CONDITIONS OF CHURCH MEMBERSHIP.

I really feel that I owe Rev. L. L. Nash an apology for having ventured to say a word on the subject of "Church membership," as under discussion, for sometime past, in the columns of the ADVOCATE. The blunder that I committed was at this point—I had not read Bro. Nash's *argument* on the subject. That, of course, is conclusive of the whole question. "I don't know nothing." I claim to have been innocent of any intention "to forever demolish the argument of those who differ, [not] *with* me" [but *from* me], by my say so; albeit "a say so" is quite as conclusive as some arguments, so called, that have fallen under my eye. No, I had not read the *argument*. Bro. Nash must permit me "to keep up a sort of guerilla warfare;" and, in his classic and courteous phrase, to be "a real good *bushwhacker*." I respectfully beg Bro. Nash's pardon for alluding to the subject, in debate, without first reading "the arguments advanced by him on Church membership, published in the ADVOCATE of Jan. 21st.' That, no doubt, would have checked my temerity. The reason I "did not come square out and take issue with" Bro. Nash, arose from the fact, (which I ought to confess), that I have no recollection of ever having seen that irrefutable argument; and I must therefore beg the good brother not to believe, for a moment, that I have "been condemning *his* views ever since it was published," and that I "hardly write on any subject that I do not bring it in."

JUST A WORD.

The enactment of statutory law, governing the mode of receiving members, takes the question outside of the simple condition, mentioned in the General Rules, on which a person was received into the *Society*—namely; "a desire to flee from the wrath to come and to be saved from our sins." The *law* provides for something more, and something other than a mere *desire* to flee from the wrath to come and to be saved from one's sins; to wit; "satisfactory assurances of their desire;" "and also, [over and above this *desire*], of the *genuineness of their faith*." If this does not mean *saving faith*, what does it mean? The statutory law is in advance of the General Rule. If this be so, I repeat, "it is idle to quote the General Rule," as decisive of the *whole* condition of reception into full fellowship in the Church. In my long service as a pastor, I never received any one into the Church, even under the old probation system, "as a seeker of religion." Younger brethren in the ministry may do otherwise. This is a progressive age. Bro. Nash asks for "Scripture proofs" that his views are not tenable. Not having so far acquainted myself with his argument, as contained in his article of Jan. 21st, as really to know his full position, I do not propose to furnish the "Scripture proofs" to dislodge him; but, it is certain that I know of no "Scripture proofs" by which to fortify and sustain his position, as set forth in the very animated discussion of the subject, contained in the article in which he takes me to task, in the ADVOCATE of April 8th. If long experience and wide observation teach me anything they teach me, that it is worse than a calamity—it is a positive curse—to fill up the Church membership with unconverted persons" I have no time to draw out the premises, in logical form, from which I reach my conclusion. Perhaps, if I possessed the acumen of Bro. Nash I might detect fallacies in the process of my own deductions. Maybe, if I had read his "argument," in a previous article, I might have saved myself from his arraignment of me in his personal criticisms, that smack of the *chair*, as contained in his last article. Having already said more than I intended, and yet adhering to my purpose to have no controversy, I dismiss this subject with the profoundest respect for those who differ *from* me, and with hearty concurrence with those who differ with me.

AN EXPLANATION.

That which first struck my eye on the subject of debate was a short article from Bro. Betts. I did not stop to inquire whose views he was combatting; but put in, as it now seems rashly, if not impertinently, a word on the general subject. The castigation I have received, as a "guerrilla," and "*bushwhacker*," wakes me up to my intrusion. And, now that Bro. Nash "has worn out a chair on me," he need not seek "a peace warrant," to protect himself, under the plea that he "don't fight." Bro. Nash, my dearly beloved, I really did not know that I had worn out a chair on you, I take good naturedly all you say about my "*ipse dixit*," and "*ex cathedra* statement," and "guerrilla warfare," and *bushwhacking*. I rather enjoy it. The fact is, I was a little hard run for something to write about, and this "hauling over the coals," by the hand of a brother whom I very much love, has furnished material for my letter. And now I find myself in the condition of the good woman that took her baby to Church, and carried with her a little jar of milk to feed the baby, which she placed under the bench occupied by her. During the service a dog, that went to Church that day, scented the milk, and finding the jar he worked his head into it, to reach the milk. In so doing he got his head fastened in the jar, and began to back out, dragging the jar after him. The good woman seeing the dog in this predicament, almost unconsciously, involuntarily cried out; "begone; get out." "There now," said she, "I have spoken out in meeting; there, I have spoken again," and then added; "why; bless my soul, I keep speaking all the time." I intended to dispatch this subject with a single paragraph, but I keep on speaking through a whole column. We never get too old to learn something. The next time I enter the arena as a free lance I will take the precaution to make a survey of the premises to see whether or not there is a redoubtable knight in ambush, armed *cap a pie*, to spring on me unawares, and soil my plume by rolling me in the dust. I nevertheless repeat, as a sort of "last tag," in my humble judgment the doors of the Church ought to be most sedulously guarded against the admission of members that do not give "satisfactory assurances of the genuineness of their faith," by which we are to understand something more than a mere "*desire* to flee the wrath to come, and to be saved from one's sins." Let us have a sound conversion at the threshold.

FOREWARNED.

It had occurred to me that I might say a word on the subject of the division of the N. C. Conference, but the fear of having "a chair worn out on me" restrains my venturesome pen, I propose to be a looker on, not however without a measure of interest in the discussion. It is to be hoped that a conclusion will be reached before our next General Conference that will be acceptable to all parties.

THE CRY IS, STILL THEY COME!

It seems there is to be no end to the *pamphlets* coming from the press of our Publishing House in Nashville. Have you seen, "*Peter, not an Apostle, but a Chattel*, with a Strange Story," by Rev. R. Abbey? It is a curious pamphlet of 59 pages, written in Dr. Abbey's clear, incisive style, in which he reaches the conclusion, from some strange historic facts, that the Methodist Episcopal Church is but ONE in the United States of America. The pamphlet from beginning to end, "is rich, racy, and rare." By all means send 25 cents to Nashville and get the pamphlet. If you once begin to read it you will not lay it down till you reach the last word in the last line. It digs up some old skeletons—wisely it may be; possibly, *otherwisely*. "*Studies in the Prophecy of Daniel*," is the title of another pamphlet, just from the press at Nashville, by Rev. W. A. Crocker of the Va. Conference, and a capital little book it is, in paper cover, with 107 pages. It is brimful of good common sense, and well repays a careful study. Mr. Crocker is the auther of studies in the Book of Revelation," published a year ago. The two combined form a decided contribution to our exegetical literature. These "Studies" are not visionary fancies.

"A Review of the Living Christ," and of "the Conflict of Centuries," is the title of still another pamphlet of 72 pages, by Rev. H. A. Graves. It is well written, and in a good spirit and temper. The reader must decide for himself as to the conclusiveness of the argument. I am just now reading the second edition of "The Living Christ," revised by the author. There is much good reading in it—doctrinally it is not in exact accord with our commonly accepted theology. The review by Rev. Mr. Graves well repays perusal. Printed for the author, and sold at 25 cents. "*Christian Thought*," (edited by Charles F. Deems), for March and April, is fully up to the standard. This number has a rich table of contents. Two Dollars sent to the Publishers, No 4. Winthrop Place, N. Y., will secure this invaluable Bi Monthly for one year. The preachers especially should read it.

Danville, Va., April 11th, 1885.

For the Advocate.

The Right Kind of Rights of Woman.

It is the opinion of many eminent men of to-day that woman's sphere is entirely within the domain of the household. and while I do not differ from them so far as woman's relation to domestic life is concerned, still I must enter a protest against confining woman to this only field of usefulness.

Life opens up too many avenues of activity for woman to be restricted from travelling but one, and she is often so situated that her necessities drive her to enter some door that will lead her to a more profitable field than simple domestic duties.

In treating of this subject I do not want any one to imagine that I am an advocate of woman's suffrage as sought for by certain agitators of the country, neither am I an admirer of what are known as strong minded women, (in the general acceptation of that term), which seems to signify a woman ruled by her passions and prejudices, a woman desirious of notoriety, seeking to destroy the gentleness of her character by entering the arena of politics and there assuming positions intended only for the men. The woman most to be encouraged is one who by patient toil and study cultivates her mind and faculties to such a degree as to command the respect of all with whom she comes in contact. Having thus defined our position as to woman's rights, let's further consider to what her rights entitle her.

No true man would desire the Christian world to be revolutionized to that extent as could result in the dethronement of woman as the queen of our household, but when the father or brother or son of a household has been removed by death or incapacitated by disease, it is just as noble for man to receive woman into active life as it was for him to respect her as queen of the household. It is to provide for such an emergency that makes the education of woman imperative.

Women can be educated to fill positions of bookkeepers and are far more suited for such positions than men as they do not use tobacco, nor drink intoxicating spirits, neither do they pass their leasure hours in billiard rooms and other questionable resorts, and as a consequence their nerves are steadier, their brains are clearer, and the result is inevitable, that they will keep a neater and more accurate set of books than the majority of men and certainly will be as expert as any man. As a physician for women she would prove a most valuable addition to the medical jurisprudence of our country, because her sympathy for her suffering sisters would render her especially watchful of and gentle with her patient, and she could obtain more readily the fullest confidence of the stricken one thus enabling her to prescribe those remedies most likely to prove effective.

As the manager of a manufacturing establishment, her wonderful powers of application would soon enable her to master all the intricacies of machinery and ere long she could direct equal to the most successful man of the day. In fact she *need* not hesitate to prepare herself for any of the honorable volcations of life now trod by man as she is his equal in all things and his superior in many, all she wants is the opportunity to prove this fact.

The crying need of the hour for woman's right is not that they be franchised, and if, instead of petitioning the powers that be to grant this right of women to vote they ought one and all to join in the demand, that each State Legislature would pass a law requiring all employers to discontinue the unjust custom of paying women less wages than men when they perform the same services.

It is argued by many that the entrance of woman into active competition with man would result most disastrously to the female sex, in that the universal respect and courtesy now shown her would be jeopardized by her efforts to capture the strong holds so long held by man. This the future would prove to be false as instead of arraying men against her and causing them to insult her, it will have an opposite effect by infusing into business a refinement of commercial intercourse that men are now strangers to. It will yield to woman's good influence like all other obstacles raised to stop her onward march along life's highway. History records the indesputable fact, that of whatever woman has been a part, progress forward has ever been noted from the date of woman's connection therewith, therefore do not hesitate oh! woman, prepare theyself for future advancement in life, so if you should be so unfortunately situated as to have to enter the arena of worldly affairs, you could do so with honor to your sex, and profit to yourself:

"In the world's broad field of battle,
In the bivouac of life
Be not like dumb driven cattle,
Be a hero in the strife."

OPPORTUNITY.

For the Advocate.

"The West Has The Brains, And The East Has The Money."

In the discussion of the division question in the columns of the ADVOCATE, some one has made the annoucement, "The West has the brains, and the East has the money." This wonderful statement has been quoted by others and accepted as true.

Permit an Eastern man to remind these parties that the three greatest pulpit orators North Carolina ever gave to the world were Hexekiah G. Leigh, of Perquimans, and Lovick Pierce and Thomas G. Lowe, of Halifax. Of the Rev. C. B. Riddick, of Hertford, Mr. T. B. Kingsbury, says: "When he moved to California he left no peer in North Caroina for true eloquence among the ministry." The same authority in his memorial address on the Life and Character of Lowe, said that the most eloquent Baptist pracher in the State was William Hill Jordan, a native of Bertie. Every body knows that Dr. Francis L. Hawks, of Newbern, was the greatest preacher that the Episcopal Church in North Carolina ever had. To-day the two greatest orators in the legal profession in the State are, I think, both Eastern men. In the lecture-field, Prof. Winston and Hon. A. M. Waddel are hardly surpassed, if equalled, by any Western man. And when we enter the world of letters and look for poets we will think of Gaston and Mrs. Mary Bayard Clarke and Edwin W. Fuller; for historians, first and greatest, Hawks; for journalists, Kingsbury. In any of the departments which demand "brain," I will agree to find an Eastern man to equal each Western man that these brethren will bring forward. And far be it from me to cast a shadow of reflection upon the West which has given so many men to shed luster upon the name North Carolina. I am simply combating the proposition, "The West has the brains."

Again, the brethren who speak of the East "having the money" are fully twenty-five years behind the times. Certainly they don't read the secular papers or know how the world has been progressing during the past quarter of a century. Do these brethren know that nearly all of the mines and factories of the State are located in the West? Do they know where the "diversified industries" which constitute "a nation's prosperity" are to be found? Do they know that for the last fifteen years the staple products of the East have been as drugs in the markets of the world, while the staple products of the West have commanded almost fabulous prices? Do they know how Durham and Winston and Charlotte have sprung into cities, as it were, in a night? Do they know how almost every Western town has doubled and trebled its population while the Eastern towns have little more than held their own?

No one will more heartily oppose the "setting off" of a little "Calf-pasture Conference" in the West than I will, but the statement of Dr. Bagwell, that the West needs the "money of the East" to support her Home Missions is a remarkable statement from a man who has read the Conference Journal and who knows anything of the mortgages and Sheriff's sales of the East and the solid, debtless prosperity of the West. Of the 12 Districts in our Conference last year, the six Eastern Districts reported $1,964 69 raised for Domestic Missions, while the six Western Districts reported $2,260.66 raised—$295.67 more. In the Eastern Districts there are, this year, 16 Missions drawing upon this fund; while in the Western Districts there are only 7 Missions—less than half as many as the East. Yet Dr. B. tells us that the West needs the money of the East to develop her Home Mission work.

Far be it from me to say anything of a sectional spirit. An Eastern man, I love the people among whom I was reared and among whom I spent the first years of my ministry. But I love the hills, the water, the pure air, the enterprise of the West.

M. H. MOORE.

Mt. Airy, N. C., April 8th, 1885.

For the Advocate.

Our Wilmington Correspondence.

I must congratulate you and your readers upon the steady improvement of the RALEIGH CHRISTIAN ADVOCATE. I have been a reader of it since 1858, when my old friend and school-mate, the late Rufus T. Heflin, was editor, and have been twice connected with it editorially, and I have never known it to be as readable and valuable as since the last Conference.

One of your correspondents, a young preacher, recently took the ground that Bishop was a distinct *order* and not merely an officer. He was assuming the High Church ground. There is no warrant of Scripture for any such assumption. The ablest divines and authors in the Episcopal Church have conceded that there were but two orders in the ministry in Apostolic times. Let him read Powell carefully and he will not be troubled with the three orders' notion. A good tract on this subject is needed—one that exposes the false theory of three orders and shows the New Testament authority for two orders.

The revival that has been progressing at Fifth Street Methodist Church for more than six weeks has been remarkable in the solemnity, depth and extent of the work. At first there was too much of frivolity and flippancy in some of the talks. People were some times made to laugh instead of to weep. But since the pastor, Rev. Herndon Tuttle, has had exclusive charge of the meeting, which began in the second week of the revival, the interest has deepened and the solemnity has been profound. The remark has been often heard by me—"I never knew a more orderly, quiet revival." So decorous has been the work from night to night that scarcely the most passive and prudish Presbyterian could have objected. Many most impressive scenes have occurred and a great work has been done for Jesus. The pastor has developed talents for revival work that are much above the average, and his sermons and exhortations have been impressive and Scriptural. The full results are not yet known. It was the intention of the pastor to conclude on Sunday night, the 43d. of the meeting, but it was impossible to do so as there were twenty-three mourners at the altar and several conversions. Up to Sunday night there have been 295 professions, 247 additions, exclusive of 18 before the regular meetings began, in all 265 additions since 1st Jan. Brother Tuttle has had assistance from Brethren Butt, Ferguson, Smith and McFarland, and from the Presiding Elder for three or four nights. But more than half the time he has had no ministerial aid. He is a most faithful worker and God is blessing him.

On Saturday the young converts presented him with a $65 suit, including every thing that man wears. It was a well earned testimonial and was most gratefully accepted. In a great hurry,

T. B. K.

For the Advocate.

Division of The Conference.

MEN, WOMEN AND CHILDREN.

The argument that seeks to array the men, women and children against the division of the Conference, is one that goes on crutches. And yet it is a popular one with the opposers of division. This was the cry in a former General Conference touching the Holston territory, and had its influence in the defeat of division at that time.

"I know of no man, woman, or child on the Charlotte District among the laymen, that desires division," is quite a pet phrase. Ah! sure enough. The Irishman could produce a hundred men—a thousand as for that, including women and children—who did not see him steal the pig. But what weight has such a defense as that?

Besides, they quote the deliverance of "a prominent layman" with quite a flourish. But what does the simple statement of a layman amount to? Is his *ipse dixit* a finality? Are his sayings and infalibility synonymous? Let the reasons be coupled with the statements and the latter may be entitled to more consideration. We are not speaking unkindly or disparagingly of any one, but showing the absurdity of the defense against division. Mr. Editor, what have *the children* to do with this question? That the women and laymen have more to do with it we grant. But are they so interested and aroused as the anti-divisionists would have us believe? We venture a negative answer, and furthermore the opinion that the great mass of the Church are but little concerned about it. They are consistent when they relegate this matter almost entirely to the ministry. They know that the ministers will be more materially affected and that their interest will remain the same, whether there be two Conferences or one. In whatever the General Conference does through the expressed wish of the Annual Conference, they will quietly acquiesec. We see no use of appealing to the masses in that sort of style and thereby unnecessarily disturb the peaceful condition of the Church. Before we are driven to such an extremity in support of our cause, we will pull down our flag and retire submissively from the contest.

JAMES WILLSON.

Rocky Mount, N. C., Apr. 7th, 1885.

Influence of The Pastor's Wife.

I have spoken of the pastor and his wife. In speaking of the wife I am rendering honor to whom honor is due. Without being a public slave, the wife can minister abundantly to the profit of the church through the domestic comfort of the pastor, and I hold it to be the very cruelty of injustice—doubly infamous because done to a woman—which says that the pastor's wife does nothing for the church because she does not appear in some public or official capacity. Does she do nothing who almost doubles the little salary by cunning uses of economy? Is she to be reckoned of no account who makes the hearthstone warm in the study at the expense of a little coldness in other chambers? Is she to be treated with indifference who persuades her husband that she is so well that she does not need a holiday in order that she may not touch the shillings that would lengthen his, when God knows, a breath of mountain air would make her young again? I accept Mr. Lecky's picture of life in a rural parsonage, and apply it, with obvious modification, to many a Nonconformist minister's household. Speaking of the clergyman's wife the author says: "In visiting the sick, relieving the poor, instructing the young, and discharging a thousand delicate offices for which a woman's tact is especially needed, his wife finds a sphere of labor which is at once intensely active and intensely feminine, and her example is not less beneficial than her ministrations." Brethren, I do not lower the dignity of this chair in recognizing the fact that many a flower is "born to b'ush unseen," and in praising self-denial that never mars its sacrifice by complaint; on the contrary, I invest the chair with a tenderer sanctity by sending from it a message which you will not fail to deliver to the companions who, by dividing your burdens, have doubled your usefulness.—*Dr. Joseph Parker.*

A Good Law.

But few persons are aware of a law passed at the recent session of the Legislature to protect travellers from the annoyance so often caused by drunken and boisterous persons on a train. Here is the full text of it:

The General Assembly of North Carolina do enact: Sec. 1. That the ticket agent of any railroad, steamboat, or other transportation company, doing business in this State, shall at all times have power to refuse to sell a ticket to any person applying for the same who may be at the time intoxicated.

Sec. 2. That the conductor, captain or other person in charge of any train of railroad cars, steamboat or other conveyance for the use of the travelling public, shall at all times have power to prevent any intoxicated person from entering such train, boat, or other conveyance.

Sec. 3. That it shall be unlawful for any intoxicated person, after being forbidden by the conductor, captain, or other person having charge of any railroad train, steamboat, or other conveyance for the use of the travelling public, to enter such train, boat, or other conveyance, and for every violation of this section, the person so offending shall be guilty of a misdemeanor.

Ratified the 11th day of March, 1885.

A character is fatally defective that is so great and grand that it cannot stoop to the ordinary courtesies and duties of daily life without any sense of degradation of effort.—*Examiner.*

Raleigh Christian Advocat

RALEIGH, N. C., APRIL 22, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Death of Rev. Henry Gray.

Rev. Henry Gray, of the North Carolina Conference, has gone to Heaven. He departed this life at his home near Orange Factory, N. C., on last Saturday about 11 a. m. He had been feeble for sometime, so much so that he could not attend our last Annual Conference. We have not heard the particulars of his last hours, but everybody who knew "uncle Gray," as he was generally called, will say at once that he is in Heaven.

He joined the North Carolina Conference in 1838 at Greensboro, N. C., and hence had been in the Conference for a little over 46 years. During his early manhood he was, as he often said himself, a very wicked man. His conviction and conversion occurred after he had reached manhood, and they were strong and powerful. His whole life was wonderfully changed. The terrible sinner was changed into a most zealous and pious christian worker. His early ministry was marked by wonderful power and success, especially in revivals. In the eastern part of this State many of the older people remember his wonderful work in revivals. Sinners were afraid of his prayers, and he was the humble instrument in God's hand of many conversions.

For many years now he has been on the superannuated list, but still he traveled about a great deal, mingled freely with his brethren, and it was his greatest delight to be in a good meeting. He was a man of prayer, and often wrestled for power with God. But the good old man and minister has gone to rest. He leaves a wife, and several children by his last marriage. He was somewhere about 80 years of age. Full of years and honored usefulness he went quietly to sleep on earth and woke up joyously in Heaven.

The funeral services were conducted by Rev. J. T. Lyon on last Sabbath, and we hope he, or some one designated to do so, will prepare a suitable sketch of this pure and good man who lived so long and so well among us.

Our College Commencements.

GREENSBORO COLLEGE.

They are going to have a delightful time at the Commencement at Greensboro Female College in May. The programme will be very attractive. Rev. R. A. Young, D. D., of Nashville, Tenn., will preach two sermons on Sunday, May the 24th, and those who have heard Dr. Young know that he is a fine preacher. Rev. Chas. F. Deems, D. D., will deliver an address before the Alumnæ of the Institute on Wednesday, May the 27th. All the Alumnæ of the Institution who possibly can attend ought to be there. See the notice to them on the 5th page of this issue. Greensboro College may justly feel proud of its Alumnæ, and we hope to see a magnificent company of them at Greensboro in May.

And then on Thursday will come the graduating exercises, the Literary Address by Hon. A. H. Colquitt, of Georgia, and the Concert at night. The above will give some idea of what a treat is in store for those who go. Let all who can arrange to be there.

TRINITY COLLEGE.

Trinity is also going to give us a fine programme this year. In the first place we learn that they have our excellent correspondent, Rev. Dr. Jno. E. Edwards, booked for a speech in presenting the Wiley Gray Medal. That will be like his letters, intensely interesting. Rev. Dr. R. A. Young is to preach the Baccalaureate Sermon, and Senator Matt W. Ransom will deliver the Annual Address. Whenever these men get up to talk they always say something good. Trinity will be crowded to hear them.

We congratulate our colleges on the happy selections made for these sermons and addresses. With our readers we shall anxiously anticipate the approach of these interesting exercises, and North Carolina Methodists will do themselves honor in largely attending the Commencements of both these Colleges.

They will Observe the Sabbath.

President Cleveland and Attorney General Garland have given orders in reference to the observance of the Sabbath that will receive the endorsement of all good people, and yet it is no more than they ought to have done. President Cleveland has announced that he desires no callers on Sunday, and thus publicly announces his intention to observe the Christian Sabbath. Attorney General Garland is a Southern Methodist, and so is Secretary Lamar. It is stated that Attorney General Garland, on a recent Sabbath, went to his office and was surprised to see quite a force of his clerks at work, the same as upon week-days. He at once ordered them home, and said that as long as he was at the head of the Department of Justice the office would be opened for the transaction of business on week days, but that it must be closed on the Sabbath.

We are always glad of a good example from men of influence who are in authority. We are not among the croakers who seem to think everything is going to the bad and that all public men are great sinners. The tendency is to put good men into office, and more and more of them are being chosen for these positions every year, and our prosperity will always be in proportion to the number of good men among our rulers. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

A Day in Durham.

The editor, by special invitation, spent last Sabbath in the popular and thriving town of Durham, N. C. As the guest of that solid, substantial business man and clever Methodist, E. J. Parish, and his excellent, accomplished wife, we enjoyed the refined hospitality extended in that elegant home. The Sabbath was a bright one. A sermon at 11 A. M. to a large congregation and a short talk to over an hundred children in the afternoon, in the meeting of the Juvenile Missionary Society, made up the day's work. Mrs. J. S. Lockhart is the Lady Manager of this Society. They have excellent officers and over an hundred members. Whatever they do in Durham they do well and always try to do just a little better than any body else can. The children have caught this spirit, it seems, for they are in the front rank of the Bright Jewels.

Bro. Davis will move his family to Durham this week and enter regularly upon his work as pastor, with good promise of success and usefulness. The people of Durham mourn the death of the lamented Phillips. He had taken strong hold upon them, and when Durham likes it likes. They are a magnificent people. Full of life and vim in business and in the church, they do everything on a large and liberal scale. Personally, they were exceedingly kind to the writer, and he left with a number of renewals, new subscribers, some good advertisements, and very many pleasant thoughts of the place and its excellent people. Just before leaving on Monday morning we had a very pleasant visit to the Graded schools of the place, of which Prof. Edwin W. Kennedy is the efficient Superintendent. The visit to us was decidedly pleasant.

Three Orders, or Two?

The question as to whether the episcopacy is an order or an office is being discussed again in the Reviews and in some of our religious exchanges. A young minister recently expressed his desire for light on the subject in these columns. Our Wilmington correspondent refers to the matter this week and recommends a careful reading of Powell, which that young man will find clear and conclusive on the subject. Powell settled the question in our mind long ago.

But we took up our pencil to say that there is a difference of opinion in our Church on this subject, and there are good reasons why our young men become confused on this subject. In our ritual, the Discipline goes on to head section IX, "The Form and Manner of Ordaining Deacons." Then section X is headed, "The Form and Manner of Ordaining Elders." But section XI is headed, "The Form of Consecrating a Bishop." But in this form, when the Bishop elect is presented by two elders, they say: "We present unto you this holy man *to be ordained* a Bishop." Thus the ritual in one place calls it a *consecration* and in another an *ordination*. Now, this is calculated to confuse the minds of some, especially of young ministers.

Then Powell is put as one of the books in our course of study, and of course is regarded as authority by our Bishops and by our young men, and Powell settles the question of three orders satisfactorily to the mind of the young minister; but right here comes our last *Quarterly Review*, taking the position decidedly that there *are three orders*, that we have an "Episcopal order," and the editor of the *Review* says that Bishop Wightman held that we have an Episcopal order *jure humano*.

We do not bring this question up editorially with any hope of settling it, but we do think there ought to be some authoritative deliverance on this subject. Our Discipline and Course of Study and our Bishops, at least, ought to harmonize on the subject. We are not surprised that a young minister should demand something definite on this subject. We need something definite. Mr. Kingsbury's idea of a tract on the subject may be a good one. Give us something that will settle the question as to whether we have two or three orders in the ministry of our Church, and let the seemingly endless discussion stop.

Revivals of Religion.

Revival signifies a return to life, or a quickening of life. It is a rising from a low state into a higher. In religion it is the increase and energizing of spiritual life, an extraordinary outpouring of God's power in the soul, and upon the church and the world. The *Alabama Advocate* says:

"It is the quickening of the faith of believers, the excitement of their desire to know more of God and Christ whom he has sent; a deepened solicitude for the salvation of the unconverted, and a higher consecration of soul, body, and money to the work of the Church and the service of God." * * *

Religious revivals are the life of the world, as nature would die with continued winter, so the world would utterly perish in wickedness if God did not display his saving power. Who can tell what history would have already recorded but for the glorious reformation under Luther, and the not less spiritual awakening under the Wesleys and Whitefield?

What an event in the history of the church was the baptism of fire on the day of Pentecost. It quickened the faith of the disciples and the few discouraged followers of the ascended Lord, and added three thousand to the infant church on the first day. Such glorious outpourings of the Holy Spirit often appear in our day, in curtailed power and results, as benedictions to the church and the world. The wonderful work of grace now going on in 5th Street Church in Wilmington, in this State, is in illustration of this truth. The meeting has been in progress for weeks, and still there seems to be no abatement in interest. From the last report made by the earnest and indefatigable pastor, Rev. D. H. Tuttle, we learn that there have been 295 conversions and 249 additions to the Methodist Church. And the church that does not work and pray and wait for such displays of divine power can never hope to accomplish the grand results for a fallen world which the Great Head of the church intended.

And yet we hear objections urged against revivals. Some even in the Methodist Church have questioned the utility of revival meetings.—Why, Methodism was born in a revival, and her membership has been quickened and her borders enlarged until members are counted by millions under the influence of this wonderful power. And it will be an evil and disastrous day for the Methodist Church when she fails to appreciate and neglects to cultivate this gracious means approved by God for the quickening of her membership and for the salvation of sinners.

Three agencies must be employed for the promotion of revivals—the Word of God, the work of the Spirit, and the labors of christians. The first two are the same to-day as when the Wesleys and Whitefield became instrumental in turning thousands to God. The success of Moody, Sam Jones, and other consecrated and distinguished evangelists proves that the superhuman agencies are as effectual as ever. And some in our own Conference and other Conferences and other churches receive the same divine approval in their labors wherever they are called to work. Sometimes the cause appears inadequate, but in the hands of God it is an earthquake shock, followed by a tremendous moral upheaval. But if the secret cause was known somebody has been waiting upon the Lord for the renewal of strength, for God uses human agencies for this great work. Sinners cannot well resist the combined influence of proclaimed Bible truth, moving Spirit-power, and active christian faith and work.

It is not always the most gifted minister who saves the most souls. Something else is required beside gifts in the pulpit. Alfred Norman and Henry Gray, and others, were not in their psalmist days regarded as brilliant men in the pulpit, but they had extraordinary success in leading souls to Christ and reviving the drooping membership of the church. But the ministry must be assisted by the membership in this work. There must be combined effort and prayer and faith. The membership must seek cleansing from sin and then wait before God in prayer for the mysterious sound, the cloven tongues, and the mighty power.

We rejoice to see the fires kindling along the lines in our own Conference. The good news greets us from 5th Street, Wilmington; Person Street, Raleigh; and Mooresville, Duplin, and Mt. Olive circuits. Let them be kindled all along the lines, in the stations, in the circuits, and in the mission fields. O Lord, revive Thy work!

B.

Recent Publications.

Our table is just literally full of pamphlets on all sorts of subjects. There are so many of them that we cannot give even a short review of each, and our only course is to give a list of them, with name and address of authors and publishers, and acknowledge our indebtedness for the copies sent us.

Dr. Edwards, in his letter this week, calls attention to several which we have received. See what he says about them. Then here lies on our table 36 other pamphlets. One is an educational address, by A. D. Mayo, of Boston; another is Packard's Short-hand Reporter; Mind in Nature, by the Cosmic Pub. Co., of Chicago; The Living Preacher, by Rev. J. J. Lansdell, of Durham, N. C.; 16th Annual Report of the Freedmen's Aid Society of the M. E. Church (North); What Church Shall I Join? by Rev. C. L. Chilton, of Alabama; Minutes of the N. C. Local Ministers' Conference at Asheville last Summer, by Rev. L. Branson; Sermons of Waldo Messaros; Proceedings of the N. C. Press Association; The Pulpit of To-day, Alfred E. Rose, editor, Westfield, N. Y.; The Pulpit Treasury, by E. B. Treat, New York; The Homiletic Review, by Funk & Wagnalls, of New York; Babyhood, by a company in New York; Library of the Fathers of the Church, published by J. Fitzgerald, New York; The Converted Catholic, by James A. O'Connor, New York; Proceedings of the Johnston County Sunday-school Society; A Sermon on Sanctification, by Rev. J. M. L. Hoyle, of the Missouri Conference; Manual of the Church of Strangers; The Oxford League Series by the Northern Methodist Pub. House, seven pamphlets in this series and they are good; Our Superintendent, a Chautauqua text book; A Sermon on American Methodism by Dr. J. O. A. Clark; St. Nicholas; The English Illustrated Magazine; Randolph Macon Monthly; The N. C. Teacher; the Southern Methodist Quarterly Review and the Northern Methodist Review.

The names above given indicate the character of the pamphlets. We have glanced over them hurriedly; and whilst, of course, we find in them many things we do not endorse, yet they are all good publications, and we are exceedingly obliged to their respective editors and publishers for the copies sent us.

Paragraphic Personals.

— Rev. Dr. D. C. Kelly is better, and considered out of danger, we are glad to state.

— President Cleveland is the first cousin of Mrs. Lambuth (the elder), our Chinese missionary.

— Ex-President Arthur has returned to the practice of law with his old partners in New York city.

— Gen. Grant is improving and it is possible and somewhat probable now that he will recover.

— Rev. Dr. Talmage will deliver the literary address at Davidson College, N. C., at commencement in June next.

— Rev. W. C. Norman has been confined to his bed with catarrhal fever for several days. He is better and we hope will be up in a few days.

— Miss Minnie L. Best, daughter of Mr. R. W. Best, formerly of this city, has been appointed to a $720 position in the Postoffice Department, in accordance with civil service rules.

— Mr. and Mrs. Garland Jones, of this city, have our warmest sympathy in the death of a sweet little child of 17 months, which occurred last Sunday. Their many friends in the State will join us in tender sympathy and condolence for them.

— Hon. Robert B. Vance, of this State, has been appointed Assistant Commissioner of Patents. The salary is $4,000. Gen. Vance is 57 years old. He is one of the best and most reliable men to be found in this or any other State.

— Col. W. L. Steele has accepted an invitation to deliver the address at the next commencement of Randolph Macon College, Ashland, Va. Our Virginia friends may get ready for something sharp, incisive and intensely interesting.

— Prof. Woodrow, recently removed from his chair of instruction in the Columbia (S. C.) Theological Seminary, has demanded a trial on the charge of heresy, which has been indirectly made, and his request is to be granted. Woodrow wants some cheap notoriety.

— H. A. Gudger, Esq., has been tendered the position of Superintendent of the State Institute for Blind, at Little Rock, Arkansas, at a hand some salary, but we are pleased to know that he has declined the honor, preferring to remain among his own people, to whom a deprivation of his services would be a heavy loss.—*Ashville Advance.* We are glad he didn't go.

— Gov. Scales has appointed Col. Walter Clark, of this city, Judge in the 4th judicial district, very much to the pleasure of the people in this section. Gov. Scales has been exceedingly happy in his appointments. Laying aside all personal feelings and preferences, if he had any, he has selected and appointed real good men. Immediately upon the announcement of his appointments in each case the public said at once: "Well done." Clark will make an excellent Judge. Well posted in the law, of industrious habits, fair and impartial, strict integrity and fine abilities, will adorn the bench of North Carolina. We congratulate the Governor and the people, as well as a friend and brother, Col. Clark, upon this appointment.

Short Items of Special Interest.

— A new christian church about to be built in Jerusalem.

— There are 197 girls in attendance at the University of Michigan, sixteen more than last year.

— The prospect of averting war between Great Britain and Russia is now good. Diplomacy is also to be substituted for war.

— The Texas House passed an act to present a prohibitory amendment to the voters of the State, but the Senate voted it down. A majority of the Senate voted for it, but it required two thirds. Surely they are not afraid to let the people say what they want.

— A Church Fair was recently advertised, under the auspices of Trinity (Episcopal) Church, St. Augustine, Fla., where dancing was a prominent feature. The funds raised were *to carry the Church through the summer.* No wonder such a church is pressed for funds to get through the summer!

— Prominent, distinguished men get sick and die just as other people do. A number of such in our country are now fighting against disease. Among the number are General Grant, Ex-Secretary Frelinghuysen, John Kelly, New York, William V. McGrath, Ex-President Arthur, John J. O'Brien, Hon. Samuel J. Randall, Millionaire Durant and Malcolm Hay.

— The temperance people of Pennsylvania, and especially the members of the Woman's Christian Temperance Union, are happy; and well they may be. The bill requiring scientific instruction in the effects of alcohol on the human system to be given in the public schools, has been passed by the Legislature of Pennsylvania, and is now the law of the State. This is the place to begin, with the young.

— Some weeks ago, General Barrios, President of Guatemala, proclaimed himself Supreme Dictator of the United States of Central America, and took the field with an army to conquer the other states and establish his authority. Costa Rica, San Salvador and other states, refused to acknowledge him and raised troops to oppose him. In a battle with the forces of San Salvador recently, Gen. Barrios was killed, and his army was defeated. This will probably be the end of his attempted revolution in Central America.

An Hour With Other Editors.

— *The Belles-Letters* is the name of a sprightly new monthly paper published at Reidsville, N. C., by Mr. W. E. Gilliam.

— Of the 34,000 newspapers in the world 32,000 are published in Europe and North America, leaving a little over 2,000 to be distributed over the rest of the world.

— Mr. John C. Tipton, of the Lincoln *Press*, and his brother, Mr. B. F. Tipton, will begin on the 17th the publication at Dallas, Gaston county, N. C., of a weekly newspaper entitled *The Current.*

— The *Nashville Advocate* thinks it improper to make nominations for the office of Bishop in the newspapers, and in this Doctor Fitzgerald is right. The secular papers will do it, but it ought to be kept out of our religious journals.

— *The Southern Woman* is to be the name of a semi-monthly journal which is to be published at Henderson, N. C., in the interest of the women of the South. It will be issued not later than the 1st of June next by the Henderson Publishing Company, with Miss Mamie Lamkin Hatchett as editress.

Subscribe for this ADVOCATE—Price, $2.00 per annum, postpaid.

Of our Preachers and Churches.

—Rev. C. A. Gault's Post office address is Table Rock, N. C.

—Rev. G. B. Perry, Rev N. M. Jurney and Rev. J. E. Woosley were in the city last week. Rev. N. M. Jurney made an excellent talk at Person Street Church Thursday night.

—The meeting at Person St. Church still continues. Eight or ten have been converted. Bro. Cunninggim, the pastor is hopeful and is doing a fine work.

—We regret to learn that the health of Rev. J. W. Lewis is not good. He has been 53 years in the itinerancy and deserves rest. But few men are more generally or more greatly beloved than he.

—Rev. A. R. Raven, of Tarboro, an earnest and consecrated minister, is assisting Rev. Mr. Brooks in the protracted meeting at the Methodist Church. He has preached two excellent sermons and will preach every night this week. Thus far during the meeting eleven have been converted. —*Wilson Advance.*

—It is seldom that the "Advance" takes occasion to comment on the sermons preached by the ministers of Wilson because we don't approve—and neither do the ministers—of indiscriminate puffing. We cannot refrain, however, from giving it as our deliberate opinion that we have never heard a more logical, practical, forcible, edifying, interesting and able sermon than the one preached by Rev. John R. Brooks last Sunday morning on the duty of parents to their children. In this estimate the large and thoughtful and intelligent congregation fully agree with us.—*Wilson Advance.*

—On Sunday last, Rev. W. S. Davis, the new pastor, occupied the pulpit of Trinity Church. Personally he was unknown to most of the congregation. He carries an 'empty sleeve,' a reminiscence of the "late unpleasantness." In that memorable struggle he took an active part and when he lost an arm was commanding a regiment. When the hour for services arrived he arose and in a clear, distinct voice read a hymn. His sermon was eminently practical and delivered in a calm but impressive manner. There was no attempt at display whatever. We are sure that all who heard him were impressed with the idea that he is a man of ability, deep piety and a conscientious worker in the Master's vineyard.—*Durham Plant*

From Salisbury District.

Rev. Dr. W. H. Bobbitt, the Presiding Elder, thus writes in a private note: I have attended all my Quarterly Meetings, some of the meetings have been occasions of more than ordinary interest. I am very much pleased with this field of labor. The preachers are faithful and are succeeding. They are men truly consecrated to their great work. You may expect a good report from the Salisbury district. The ADVOCATE is aiding us in our work, we regard it just excellent. Our people say many pleasant things to me about our paper.

A Word From Wilson.

MR. EDITOR:—We are in the midst of a gracious work of revival. It has so far been confined to, or at least has shown itself chiefly among the young people. Up to this writing some twenty or more have professed faith. Our people, especially the mothers, seem profoundly stirred. We are hoping and praying for still greater results. Bros Harris, Holder, Beaman and Raven of our Conference, and Bro. McManaway, of the Baptist Church, have rendered me valuable aid.

Our people have been very kind to us this year. After adding $200 to my salary, they presented me with a nice and valuable suit of clothing. But best of all, they are giving me moral support and hearty co-operation in the work of the church, especially in the effort to reach the children.

I see that your correspondents are warming up on the question of

DIVISION.

I am glad, however, to believe that it is the right kind of warmth—that of intelligent interest in the subject, and not of personal feeling. After getting through with the spiritual work that is now pressing so heavily on my heart, I may say a word about the "sufficient reasons" which my good friend, Dr. Bagwell, gives against division.

JNO. R. BOOKS.

For the Advocate.

Matters at Madison.

I've just taken a little missionary tripoutside the bounds of my (Madison) circuit, hoping to scatter some gospel seed, that may take root and spring up into a harvest of souls.

Joined by Bro. Peeler, of Snow Creek Mission, and Bro. Pribble, of Henry circuit, Va., I began services at Moore's Mill, in Henry county, Va, April 5th, which continued five days. These brethren rendered very efficient service, doing most of the preaching and much other work. Bro. W. is a farmer moved his family over for the occasion, all of whom aided us much by their presence, counsels and prayer.

The field was comparatively new to Methodists. We preached to adults, even heads of families who had never before attended a Methodist meeting, and to persons wholly unacquainted with our doctrines and usages.

There was opposition, prejudice and ignorance to accept our teaching as the better way, yet the people treated us kindly, listened to us attentively, and there no doubt many of them did "search the Scriptures" to see whether these things be so.

We gained good to be there; Christians were edified and filled with new desires for good, six precious souls professed faith in Christ, and four of them joined the church, I suppose the other two will.

I have been much hindered this winter by sickness and bad weather, but our congregations are increasing at every service, and I hope soon to hear the shout of victory from newborn souls along the march of the sacramental host.

How I wish you could have been with us at our Quarterly Meetings Bro. Cunninggim came full of the Holy Ghost and preached with the divine unction, displaying the wondrous powers of faith in Jesus Christ and the precious sweetness of the consolation and comfort in the Gospel. In the social circle too, and among the sick, the aroma of the Gospel was like "ointment poured forth." The ADVOCATE is growing in favor among my people, and I hope to see it in every family.

Yours as ever,

R. P. TROY.

Attention, Alumnae!

OF GREENSBORO FEMALE COLLEGE.

The Alumnae Association of Greensboro Female College will hold its first annual meeting during the approaching commencement exercises of that institution. The Rev. Dr. C. F. Deems, of New York City, a former President of the College, will deliver an address before the Association on May 27th at 11 o'clock, a. m., in the College Chapel.

All the graduates of the College, from the class of '46 to that of '84 (including those who graduated at Louisburg, Kittrells and Warrenton on the same course of study, and under the administration of Dr. Jones, from the time of the destruction of the College by fire in 1863 to the re-opening of the school in '73) are cordially invited to join the association and be present at the approaching celebration. Each one of the alumnae is requested to send her name and address immediately to Miss S. Ella Bruton, Greensboro, N. C., Chairman of the committee on Invitation, that circulars containing further information may be forwarded to her. All those who desire to attend the Commencement Exercises are requested to notify Miss Dora D. Jones, G. F. College, Greensboro, N. C., as soon as possible, that homes may be provided for them.

For the Advocate.

Notes From Nashville.

THE MEETINGS—CHURCH EXTENSION—A SUCCESSFUL DEPARTMENT OF CHURCH ENTERPRISE—OTHER NOTES AND PERSONALS.

MR. EDITOR:—The first of May draws near. Our Bishops and connectional board officials will meet about that time in our city. It is the custom of the Bishops to hold a memorial service in honor of any of their colleagues who may have died during the past year. This service is always held at McKendree church on the 1st Sunday in May. Funeal sermons of Bishops George F. Pierce and Linus Parker will be preached this year, and Bishop Granbery has been selected to perform that duty. It will no doubt be an occasion of deep interest. The widows of the late lamented Bishops have been invited to be present at this service.

The Board of Church Extension will hold its Annual Meeting in Louisville, beginning on the 23rd instant. From every section of the Church we hear favorable reports concerning the operations of this new deparment of church enterprise. Under the leadership of such an excellent business man as Dr. David Morton, it is meeting with a larger measure of success than its most earnest friends hoped for.

Dr. D. C. Kelly, our Missionary Treasurer, is recovering from his severe attack of malarial fever.

Dr. O. P. Fitzgeral has been invited to deliver a liteary address at the commencement of the Bellevue (Mo.) Institute in June. He has accepted the invitation.

The forthcoming General minutes reveal the fact that while there has been an increase of 138 in the number of traveling preachers during the past year in our entire connection, there has been a decrease of 34 in the number of local preachers. These figures do not show much progress. With our broadening and enlarging work, both at home and abroad, the number of laborers in the Master's vineyard should show a corresponding increase. There is need of prayer and consecration at this point.

The gospel tent for Sam Jones' evangelistic labors will be erected in time for him to commence services on the 10th of May. Several of our churches are in the midst of gracious revivals, and many souls are being born into the kingdom.

Compared with the reports made three years ago, the forthcoming report of the Board of Missions will show a most wonderful increase. The amount contributed by the church for Foreign Missions has been more than doubled, and the force of workers in foreign fields nearly doubled. This is an admirable exhibit, and despite the objections urged here and there against the mode of assessing the several Conferences, the holding of special missionary services at the Annual Conferences and the keeping of two agents in the field during a part of the year, indicates that the methods used are very efficient. Let the good work continue.

The Southern Methodist Publishing House is having success in the sale of that great work of Prof. Henry Drummond. "The natural Law in the Spiritual World." Bishop Coxe of New York, says it is "grand reading for the clergy." "This is a most original and ingenious book, instructive and suggestive in the highest degree," says the "Nonconformist." It should have a wide sale among our preachers. Price $1.50 with the usual discount to ministers. Order it. More anon.

W. W.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

There has been gossip already about the President's plans for the summer. The Western Democrats arranged a trip for him to Chicago in June. He has been invited to visit Atlanta in May, and the habitues of Newport are rejoicing that their fashionable resort is to be honored for a time by his presence. Mr. Cleveland meanwhile is preparing for a summer of hard and constant work. He expects to spend a greater portion of it at the White House, and most of each day at his desk. He has mapped out an immense field of labor to be gone over in a systematic manner, and his hands will be full for many months to come. He remarked the other day, when asked if he intended to rest during the heated term, that he had more to do before Congress convened than he possibly could do, and that he needed every moment that he could find.

Despite the constant care and heavy pressure upon him, Mr. Cleveland's health is still good. He stands the ordeal much better than his private secretary, who alone shares it with him. Col. Lamont has already suffered severely under the strain of his duties. The President keeps up his health mainly by his daily drives. He starts from the White House after 4 o'clock, leaves official cares behind him, and drives until dark. He prefers the suburbs of Washington, drives very slowly, and takes a different route almost every day. Thus far he has never left the White House grounds on foot, although walking was one of the chief diversions of his life while he was Governor of New York. He never rides on horseback, and it is said, he does not know how.

The President hopes to become acquainted with the business of the Executive office before next December so that his first message to Congress can be written with a thorough understanding of the subjects to which it relates. There are breakers ahead of him, and the outlook of the new Administration is not cheerful altogether. It is almost certain to meet with a lukewarm support from many Democrats in Congress because of the policy pursued in regard to patronage. Then there is Mr. Cleveland's letter on Silver Coinage to disturb the harmony of the majority. The tariff question will remain a barrier to Democratic unity, and the Democratic majority in the house next winter will only be about half as large as it was in the last Congress.

As a matter of course every Administration is unpopular during the first three months of its career, owing to the disappointments caused by the distribution of patronage. Mr. Cleveland and his Cabinet are now passing through this sort of experience. They expect to be confronted with with discontent for six weeks longer, as they are now just half way on the journey to the prescribed limit. As a rule the complaints within the Democratic party proceed from those who are either pressing for places or have been disappointed in seeking office. The recognized leaders of the party are not complaining. Prominent Democratic Senators, who still remain in Washington, express satisfaction with the policy of the Administration, applaud its determination to select good men for office, and recognize the fact that the President's chief duty is not to put Republicans out and Democrats in.

The office of the President and the offices of the Cabinet officers are still crowded with eager office seekers. The tardiness in making appointments is partly due to this cause, and delay will continue as long as the crowd remains. They will have to go home and give the President and his Cabinet a chance to examine and dispose of their cases.

The President is strictly following his determination to make no appointments but *bona fide* presidental ones. He is sending all other applications which come to him to the Departments to which they belong. Secretary Manning's return to the city after his visit to New York was awaited with great interest, as there are a number of political questions awaiting his action. His presence in Washington was no sooner known than a seige of callers began and reached proportions scarcely equaled since the first days of the Administration. Besides New York appointments, Mr. Manning has the collectorship of New Orleans to dispose of, which Southern Democrats represent as a question of great political importance. Among the rival candidates who linger patiently about are ex-Senator Jonas and Gen. Ogden, each anxious to get the Collectorship.

To-day there is a parade through the streets of Washington, with music, banners and jubilation, and the President is reviewing the procession as it passes the White House. The colored people are celebrating the 23rd anniversary of the abolition of slavery in the District of Columbia.

Washington, D. C., Apr. 16th, 1885.

Notes of Norfolk Failures.

The Norfolk "Virginian," of the 9th says: "Mrs. Hall, widow of the late Rev. Charles Hall, of the Virginia Conference, owned $10,000 in Exchange Bank stock. As Mr. George M. Bain was Treasurer of the Virginia Conference, and known personally to the ministers, most of them who had money to invest had placed it either in his bank or in the Exchange. Some little time ago Dr. Sledd, Treasurer of the Preacher's Relief Society, had $3,000 deposited in the Exchange, but fortunately withdrew most of it and invested it in bonds"

Some weeks ago Rev. Dr. Sledd, of the Granby Street church, addressed a small congregation at a revival meeting, and spoke in a very impressive manner touching a presentiment he had had. Said he: "I feel that something startling is just ahead of us. It may be a revelation of mercy; it may be a visitation of judgment, but I feel within me that something startling is about to happen to this community." The Doctor was seen yesterday and remarked: "I thought of it as soon as I heard of the bank failures." It may be mentioned here that the members of the Granby Street congregation had some $100,000 deposited in the suspended banks—*Norfolk Virginian.*

Southern Methodist Items.

—Rev. C. B. Riddick, of Centenary Church, San Francisco, prospers in health and work.

—Mrs. H. H. Kavanaugh, widow of the eloquent Bishop, has been elected President of the Pacific Conference Woman's Missionary Society.

—Attorney-Gen'l Garland is the first representative Arkansas has ever had in the Cabinet. Both he and Secretary of the Interior Lamar are Methodists.

—Bishop McTyeire has a line of appointments, which began at San Antonio, Texas, March 27th, and will continue to the last of April, including four District Conferences in Mexico and on the Border.

—Dr. Wm. P. Harrison has finished his part of the editorial work on the Centennial Volume. He edited the evening addresses. The book will soon be ready for the public.

—The Southern Methodist Publishing House is having splendid success in the sale of Dr. Henry Drummond's great work, "Natural Law in the Spiritual World."

—Rev. Sam Jones has been holding meetings since the 29th of March to the 6th of April at Knoxville, Tenn. About five hundred have made profession of religion and four hundred have united with the churches.

—The outlook of Southern Methodism, as we learn from our exchanges, is indeed very encouraging. Revivals are being held in many places with increased interest, and hundreds are being converted and connecting themselves with the Church.

—Rev. T. J. Dodd, D. D., of Vanderbilt University, has recently been the recipient of high honors: Elected to membership in the Society of Biblical Literature and Exegesis, of Boston; also to the Board of Trustees of the Institute of Hebrew, of Chicago.

—The Hon. Oliver Hoyt, of Connecticut, has generously proposed to meet the expense of "painting and pointing" the entire outside of the new college building of Wesleyan Female College. The "Wesleyan Christian Advocate" in commenting upon this grateful offering, happily remarks: "This act of Mr. Hoyt, as an underscored endorsement of his friend Seney's liberality to the cause of Southern Christian education, touches upon the sublime and thrills us as no words of fraternity could do."

Of Other Denominations.

—The Southern Baptist Convention will meet in Augusta, Ga., on the 6th of May next.

—Bishop Foster is engaged in the delivery of a course of twelve lectures in the school of theology of Boston University.

—Bishop Ninde, of the Methodist Episcopal Church, is in feeble health, and is expected to visit the Las Vegas Hot Springs.

—Rev. W. S. Lacy, of Jonesboro, Moore county, has received and accepted an invitation to deliver the literary address before the graduating class of Statesville Female College at the approaching commencement.

—Dr. Newman's successor in the Madison Avenue Congregationa- Church, in New York, is a Mr. Lightbourne. He is also a Methodist parson. He proposes to head a new movement, the "Evangelical Unsectarian Society."

—The Baptists of the South have since last May, sent into the Foreign Mission field, twenty-one missionaries. More, perhaps, than during any previous year. It has been estimated that it will take $16,000 each month to meet the demands of the foreign field.

—At the next commencement of Wake Forest College Rev. Geo. W. Sanderlin will deliver the alumni address; Rev. Dr. Chas. Ellis, of Baltimore, will preach the sermon before the graduating class, and Hon. R. F. Armfield will deliver the literary address,

—Bishop Wiley bequeathed to the Ohio Wesleyan University his large and valuable library in memory of his son, who suddenly died while a member of the Senior Class of that institution. The library will be placed in the large library building of the University, and will bear the inscription "The William E. Wiley Memorial Library." It will make a most valuable addition to the University library.

The Secular News.

—High Point has decided to have a bank.

—Sixty-two sheriffs have settled with the State Treasurer.

—Our Congressmen have about all left Washington City for the present.

—Gen. Fitzhugh Lee has resigned the command of the Virginia military.

—Hon. A. M. Keily, of Richmond, has been appointed by Pres. Cleveland Minister to Italy.

—President Cleveland has been invited to the commencement at our State University, and we hope he will attend.

—The Democrats, the other day, carried the State of Michigan in an election for Supreme Court Judges and officers.

—Ex-President Jefferson Davis is quite sick at his home. His old wound received 39 years ago, in the Mexican war, has broken out.

—Gen. Joseph E. Johnston, of Va., who was nominated by the President for Commissioner of Railroads, was unanimously reported by the Committee on Railroads.

—"No callers on Sunday," is President Cleveland's public announcement. That needs to be printed in every newspaper in the land and repeated in every pulpit.

—Dr. Eugene Grissom delivered a lecture before the Alumni Association of the University of Pennsylvania, at Philadelphia, on the 24th ult., which is said to have been one of the finest efforts of the kind ever delivered before that body.

MARRIAGES.

—At the parsonage of Concord station on the morning of the 12th inst., Mr. Rufus A. Cain, of Gaston county, and Miss Margaret S. Miller, of Concord, were united in matrimony by Rev. W. S. Creasy.

—In Raleigh, Wednesday, Apr. 8th, Mr. Bryan Grimes Cowper to Miss Minnie C. Heck, daughter of Colonel J. M. Heck, Rev. Dr. Skinner, performing the marriage ceremony, assisted by Rev. Dr. M. M. Marshall.

—In Christ Church Raleigh, Wednesday, April 8th., Dr. N. O. Harris, of Atlanta, Ga., to Miss Loula. S. Tucker, daughter of Maj. R. S. Tucker, Rev. Dr. Marshall was the officiating clergyman.

—In Salisbury, N. C., on the evening of the 14th instant, by Rev. Jos. Wheeler, Dr. Hosea P. Murray, of Duplin county, to Miss Lucy H. Wilhelm, of Salisbury. N. C.

—By Rev. T. A. Boone, April 1st, in Oxford, N. C., Miss Clyde V. Smith to Mr. J. B. Sherrill.

—At the residence of the bride, Randleman, on Wednesday, Feb. 18th 1885, by Rev. R. F. Bumpass, Mr. Micajah Lewis and Mrs. Bettie Julian.

—At the residence of the bride's father, at Naomi Falls, Mr. Robt. A. Hodgin and Miss Ellen Slack, Rev. R. F. Bumpass officiating.

DEATHS.

—Mrs. Martha A. Clark, died at Weldon in the seventieth year of her age.

—The Rev. G. A. T. Whitaker, of Enfield, a member of the Methodist E. Conference, died on March 25th.

—Rev. Dr. Wm. R. Williams, S. T. D., one of the most prominent men of the Baptist Church, died in New York City, April 1. He had been pastor of Amity Street Baptist Church for more than fifty years.

—At his residence, a few miles from this place Mr. A. F. Harvell, died of pneumonia on the 9th in his 73rd year. He survived his wife four days. Mr. Harvell was a kind neighbor and a good citizen.

—The Reidsville "Weekly" says there was a twin death on the South of Dan last week and one grave holds them poth. They were Misses Margeret and Agnes Foster, aged 61 and 64, who had lived together from infancy and died only twelve hours apart.

—Mrs. J.T. Morris, of this city, died suddenly of apoplexy last Monday. She was a most excellent Methodist, the wife of our brother, John T. Morris, with whom we tenderly sympathize.

—At Mt. Holly, on the Carolina Central road, yesterday morning, Colcy M. Wells aged about eighteen y'rs., and his grandmother, Mrs. Eliza G. Wells, aged 81 years, died, their deaths occurring within nine hours of each other. Mrs. Wells was the mother of Rev. A. N. Wells, of Mt. Holly, and Coley Wells was his son. Coley died of typhoid pneumonia at one o'clock a. m., and at nine o'clock his grandmother died of heart disease. The remains of Mrs. Wells and her grandson were buried at Goshen Presbyterian Church yesterday afternoon.—*Charlotte Observer.*

NEW ADVERTISEMENTS.

—Messrs. T. H. Briggs & Sons, who are advertising Alabastine in this paper, are excellent business men and deserve the large patronage they are getting.

—Messrs. Geo. W. Anderson & Sons, of Richmond, Va., advertise, in this paper, carpets, oil cloths, mattings &c. They are most excellent men. We know them, have had dealings with them and commend them most heartily to our readers. When you want anything in their line write to them and you will find them and their goods "all right."

—The Annual Statement of the Connecticut Mutual Life Insurance Company of which Mr. S. D. Wait, of our city, is the clever and efficient General Agent, will be found in this issue. Both the Agent and the company are first-class in every particular. Read the statement carefully and call on or write to Mr. S. D. Wait, Raleigh, N. C., for further information.

—Rev. Dr. Leo Rosser has a notice in this issue about his books.

—Hall & Taylor, of Baltimore, advertise their excellent lamps.

—Corsets—Two advertisements.

—Books, &c—B. F. Johnson & Co., Richmond, Va.

—Three Great offers—Home & Farm. Louisville, Ky.

—D. S. Waitt has a splendid offer in this issue of a Waterbury watch to his customers. Look it up and read it. Pro. Waitt is reliable and will do what he promises to do—he has a fine stock.

—Miss Maggie Reese advertises millinery goods, &c. in this issue. It gives us great pleasure to commend her to our readers as perfectly reliable and worthy of a large patronage. Look up her advertisement and read it carefully and order from her what you want in her line. She ought to be well patronized.

Appointments.

Washington District 2nd Round

W. H. MOORE, P. E., Washington, N. C.

Greenville,	April	4 5
Washington,	"	11 12
South Edgecombe, McKendree,	"	18 19
Williamston, Jones' Chapel,	"	25 26
Plymouth,	May	2 3
Tarboro and Bethel at Bethel,	"	9 10
Columbia, at Wesley Chapel,	"	16 17
Mattamskeel at Amity,	"	23 24
Fairfield at Sladesville,	"	30 31
Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	20 21

Newbern District—2nd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	April	4 5
Wayne circuit, at Stantonsburg,	"	11 12
Goldsboro circuit, at Yelverton,	"	18 19
LaGrange circuit at Institute	"	25 26
Newbern station,	May	2 3
Mt Olive circuit, at Zion,	"	9 10
Craven circuit, Beech Grove,	"	16 17
Kinston station,	"	23 24
Jones circuit at Cypress creek	"	25 26
Lenoir Mission,	"	27 28
Snow Hill circuit, at Jernsalem,	"	30 31
Morehead station (district conference)	June	3 7
Nense Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit,	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Statesville District—2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Yakkinville, at Mt. Zion,	April	4 5
Iredell at Eagle Mills,	"	11 12
Elkin & Jonesville, at Elkin,	"	15 16
Dobson at Dobson,	"	18 19
Mt. Airy station,	"	22 23
Mt. Airy circuit, at New Hope	"	25 26
Statesville circuit, Providence	May	2 3
Mooresville at Oak Grove	"	9 10
Rock Spring, at Mt. Pleasant	"	16 17
Newton at Newton	"	23 24
Caldwell at Colliers	"	27 28
Lenoir at Mt. Zion,	"	30 31

Shelby District—2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Dallas at Concord,	April	23 24
Kings Mountains at E. Bethel	"	25 26
Shelby circuit at St. Paul,	May	2 3
Shelby station	"	3 4
Lincolnton at Pleasant Grove,	"	7 8
Gaston at Ebenezer	"	9 10
Mt. Island,	"	10 11
South Fork, Kedesh,	"	16 17
Double Shoals, at Salem,	"	17 18
Hickory and Happy Home, Friendship,	"	23 24
McDowell at Trinity	"	28 29
Burke at Linville.	"	30 31
Morganton at Gilboa,	June	2 3
Rutherfordton,	"	6 7
Columbus Mission,	"	9 10
Chery Mt. at Cedar Grove,	"	13 14

Trinity College Dis 2nd. Round

V. A. SHARPE, P. E., Greensboro, N. C.

Uwharrie circuit, Oak Grove,	March	28 29
Thomasville and High Point at H P.	Apr	4 5
Randleman station,	"	11 12
Davidson circuit at Wesley Chapel,	"	18 19
Abbott's Creek Mission, Clarksbury	"	25 26
Lexington station,	May	2 3
Montgomery circuit, at Pisgah	"	3 10
West Uwharrie, Jacksons Hill	"	16 17
Franklinsville circuit, at Ashboro	"	23 24
Mt Gilead circuit at Philadelphia	"	30 31
Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove,	"	27 28

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	April	4 5
Pineville circuit, at Hebron,	"	11 12
Charlotte circuit, at Dows	"	18 19
Clear Creek circuit, at Mill Grove	"	25 26
Monroe station,	May	2 3
Mathews circuit, at Sandy Ridge,	"	9 10
Tryon Street station,	"	16 17
Ansonville circuit at Ansonville,	"	23 24
Wadesboro circuit at Pleasant Hill,	"	30 31
Wadesboro station,	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham ct. Green Lake,	April	4 5
Fayetteville Station	"	12 13
Campbleton Mission,	"	18 19
Cumberland at Marvin,	"	25 26
Cape Fear, at Osgood,	"	2 3
St, John's station,	May	3 7
Lumberton, Lumberton,	"	9 10
Robeson at Olivet,	"	14
Ashpole at Oak Grove,	"	16 17
Laurinburg, at Sneeds' Grove	"	23 24
Jonesboro at Morris Chapel,	"	30 31
Lillington, Spring Hill,	June	6 7
Carthage, at Cameron	"	13 14
Manly Mission at Winder.	"	

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit, at Calvary	March	21 22
Wilson station	"	28 29
Warrenton at Warrenton,	April	4 5
Warren circuit at Cokesbury,	"	11 12
Nashville circuit,	"	18 19
Wilson Mission,	"	25 26
Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood X Rds	"	9 10
Edgecombe circuit at Rocky Mt	"	16 17
Halifax at Enfield	"	23 24
Weldon & Halifax at Weldon	"	30 31

Wilmington Dis — 2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Cokesbury circuit, at Halls	April	2 3
Clinton circuit, at Magees	"	4 5
Bladen circuit, at Bethlehem	"	8 9
Elizabeth circuit, at Union	"	11 12
Carvers Creek circuit at Wayman	"	18 19
Waccamaw mission at Zion	"	22 23
Whiteville circuit at Fair Bluff	"	25 26
Wilmington at Front street,	May	2 3
Onslow circuit at Queens Creek	"	9 10
Duplin circuit, Charity Chapel,	"	12 13
Brunswick ct. at Summerville	"	16 17
Topsail circuit at Union,	"	23 24
Magnolia circuit, at Magnolia,	"	29 3

The Sunday-school conference will be held at Magnolia in connection with the Q. M.

Greensboro District, 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville at Lowes,	April	4 5
Greensboro	"	11 12
Ruffin at Mt. Carmel,	"	18 19
Guilford at Gethsemane	"	25 26
Dan River Miss at Mt. Zion,	May	2 3
Kernersville at Oak Ridge	"	9 10
Yanceyville at Camp Springs	"	16 17
Pleasant Garden at Bethany	"	23 24
Forsyth at Doub's Chapel	"	30 31
Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

Salisbury District—2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord.	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	22 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

Durham District—2nd Round

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor,	"	21 22
Pittsboro at Mt. Vernon,	"	28 29
Person,	April	4 5
Louisburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Alamance, at Salem,	"	25 26
Hillsboro,	May	2 3
Durham circuit, Masseys Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Person Street	May	2 3
Brooklyn Mission, at Macedonia,	"	2 3
Louisburg,	"	9 10
Youngsville, at Cooke's	"	9 10
Oxford at Bethel,	"	12
Henderson, at Middleburg,	"	16 17

COMMUNICATIONS.

For the Advocate.

Easter at Salisbury.

MR. EDITOR: Laymen seldom write anything for publication in religious periodicals—being satisfied to leave such work in the hands of the preachers, to whom it of right belongs; but in this instance we will infringe upon the preacher's prerogative, and take the consequences. Our object in writing now is to give to the ADVOCATE an account of an Easter Service given by the Methodist Sunday-school at Salisbury on Easter Sunday evening. It has been the custom here for many years for our Sunday-school to celebrate the birth of our Lord Jesus Christ, by an appropriate Christmas service, to which the public are invited This year we concluded to deviate a little from the beaten track, or rather, to add another service, commemorating the resurrection of Christ, on Easter Sunday.

The services were held in the evening, in the presence of an exceptionally large and appreciative audience. Great many were compelled to leave the church, there being no standing room in the aisles. The programme was short, requiring but one hour and ten minutes to render it, and I will include it here:

PROGRAMME.

1st. Music — instrumental, cornet and grand organ.

2nd. Singing by the school, "The Lord is Risen."

3rd Prayer by the pastor Rev. J. H. Wheeler.

4th. Opening address, Bob McNeely.

5. "Solid Rock," recitation, George Gates.

6th. Singing by the school "Solid Rock."

7th. BUILDING THE CROSS.

Faith,	Mamie Gaskill.
Virtue,	Viola Hammell.
Knowledge,	Hattie Crawford.
Temperance,	Stella Scott.
Patience,	Katie Keen.
Godliness,	Mamie Swicegood
Brotherly Kindness,	Ella Boone.
Charity,	Mamie Crawford.

8th. Story of the Cross, recitation, Bettie Mowery.

9th. Vocal Solo, 'Simply to Thy Cross I Cling," Mrs. Steere.

10th. The Cross of Jesus, recitation, Nonie Crawford.

11th. Singing by the school "Near the Cross.'

12th. Short poems and recitations relating to the Resurrection, by Mollie Miller, Emma Gowan, Rosa Bailey, Lottie Eagle, Mary Mauney and Edna Vanderford.

13th. Singing by the school, "Gallilee."

14th. The Lord is Risen, recitation, Loyd Swicegood.

15th Walk to Emmaus, read by Supt. J. W. Mauney.

16th. Poem, recitation, Miss Lilla Abbott.

17th. Song, "Abide With Me," quartette.

18th. Old Hundred.

Benediction.

The building of the Cross was probably the feature of the evening, being done in a manner which made it exceedingly impressive. It was constructed thus: Eight portable blocks were so constructed that when laid one upon another the figure of a cross was the result. A figure, shaped and painted to represent a rock, formed the base upon which the cross was built. Upon each one of the blocks was painted in letters large enough to be easily read in the extreme rear of the large auditorium, the name of one of the christian graces. The first block placed upon the rock was *Faith*. The text, "Without faith it is impossible to please God," was repeated by a little girl. Then the block *Virtue* was placed in position, and a text relating to the same repeated, and so it progressed until the cross was completed:

Charity
Brotherly Kindness.
Godliness.
Patience.
Temperance.
Knowledge.
Virtue.
Faith.

Six little girls, the youngest four and the eldest ten years of age, stood in front of the cross, arranged according to height, and recited short poems of one stanza each, referring to the "Cross" and the "Resurrection."

The music was well rendered, being under the direction of Prof. W. H. Neave—to whom the school is greatly indebted for valuable services rendered in the way of improving and developing the vocal talent in the school. We are also under lasting obligations to our very efficient church organist, Miss Lillian Warner, for services rendered on that occasion.

Just imagine one hundred and twenty voices in a chorus, led by the silvery tones of a cornet—accompanied by a grand organ, and you can form some idea of the music in the Methodist Church at Salisbury on Easter Sunday evening. The plan of this unique service was kindly suggested by Miss M. J. Abbott—and to her untiring energy, much of the success is due, as she took upon herself the training of the children in their respective parts.

Before closing this communication we desire to add a few words of commendation in behalf of our worthy Superintendant, J. W. Mauney, Esq. We have often heard it said that certain men are born to fill certain positions in life, and in this instance we think that Bro. Mauney was set apart for a Sunday-school Superintendent. Certainly he is the right man in the right place. There is in his manner a blending of dignity and gentleness, which at once cammands the respect and attention of the school. We *all* love him. The school is more prosperous than it has been for years.

G.

For the Advocate.

Thoughts About Our Religion.

There are those in the world who do not believe in our blessed religion. Oh! how dark their lives must be! even worse than the sinner who though living contrary to it, yet believes in its truth and power. Those who set it aside may be very learned, they may be able to tell us deep truths, to measure the distance from star to star; they may know the position of each planet, of what it is composed, and exactly how it moves — They may have found out many secrets interesting and valuable about our own earth, but they cannot tell us what every christian knows—who made them. And then they say there is no power in religion, it is nothing but a sentimental notion. Why, an inhabitant of the moon—could there be one, looking down, or up at our world, might say, "Oh, no, that planet can't be inhabited, it is only a rather large and pretty star, nothing more;' but we who live here know better, do we not? And so all the world might combine against us and we would still know our religion was true, and not only is it true, but it is the only source of real comfort to be found in life. Now, there are many pleasant things in this world of ours, but there is not one that may not be taken from us at any moment. Home, friends, loved ones, are all liable to be taken away; beauty fades like a flower and wealth takes to itself wings. The world is full of trouble and pain.—Cares and trials come to all and we are not strong enough to bear them—religion helps us do it. How could one who had been borne up by the power of God, ever be made to doubt it? Why, we just *know* it is so, and if every other man we met were an Ingersol we'd just know it all the same. But even christians get a narrow idea of religion sometimes and think others are not followers of the Lord Jesus just because they don't walk exactly alike. Now, we all know that our minds can't even be compared with the Great Mind which planned everything, that is, from the balancing of a universe to the shaping of a daisy petal, from the salvation of a soul to the falling of a little sparrow, so we can't understand everything about God's dealings with us, or what He wants each one to do. You understand your part and use your ten talents that way I understand mine and use my one talent that way, and the whole will fit together nicely if we attend each to his own part and waste no time grumbling. Why, what would you think of a man who, finding himself for the first time in the Arctic regions, should say: "This is not a part of the world, for there are trees there, and here are ice-bergs; there are grass and flowers and birds, here are only ice and desolation." All the same it is a part of our world. Why God made it so I do not know—neither do I know why He found it necessary to give us gifts differing from one another, or why He made our minds different. I know He did, and He knows why. I'm not to say that you are not a christian because you don't think as I do. Every christian must believe wholly and perfectly in the Lord Jesus, after that I think little differences are nothing. Oh, for the time when all enmity and strife shall give place to brotherly love and peace! I wonder how long it will be? Any way, before the time comes, we will have to give up faultfinding, and remember that all of us are human and likely to do wrong. Think how often our own words and actions could have been called wicked and unbecoming a christian, or if we have been very careful about words and acts, how about the thoughts? Have we not gone wrong there? We need always to pray with David—"Cleanse thou me from secret faults.' These are the worse for us—of all faults for they are hid away, where no friend sees them to warn us and how often we need this friendly warning. But only God and our own hearts know of these sin-thoughts that lie buried like the worm in the heart of the rose, and while they are there, let's try every time we would think ill of another to think of them instead, and draw back waiting for him who is without sin to cast a stone at the offender.

We are too jealous, too covetous, too selfish, we must try and get rid of it. It isn't much wonder that unbelievers scoff at our religion, is it? We are almost as much to blame as they, and are you not afraid that we will have to answer for some of it? An inconsistent christian keeps more people from God than an infidel does, besides he brings reproach upon the church and puts his Master to open shame. Are we not all sorry for this? I am for my share of it, and I'm very afraid it is a larger one than I know of. We can try to improve, trusting in Him who is able to help and forgive.

"MARY WILSON."

For the Advocate.

Is There no Balm in Gilead?

Long years ago the Asiatic cholera, that dreadful scourge of nations, broke like a thunderbolt on the American shore. It rolled over the land from Canada to the Great Gulf, filling every house with sadness and every heart with dismay. Human skill was baffled to meet its progress or to find an antidote to its fatal power.

Suppose that another "pestilence walking in darkness," or "wasting at noon-day," should break forth in the land, and make it another Rama, filled "with lamentation, weeping, and great mourning" over thousands hurried to an untimely grave, and when all hope of deliverance from the danger had forever fled, it should at last be proclaimed from east to west, from north to south, that a sovereign remedy had been discovered, and was offered freely without money and without price to all who would avail themselves of its healing power. With what transports of joy would this glorious annunciation be hailed! The nation would "clap their hands" and send up to heaven one united shout of rejoicing for the great salvation. And when the remedy had been fairly tested and proved of infallible efficacy, how eagerly and universally it would be sought! None would perish without an effort to procure it.

A pestilence "walking in darkness" and "wasting at noon-day," more terrible than the cholera or the plague, has swept over the land and the world, seized every son and daughter of men, the king on the throne and the beggar at his gate, the proud noble in his hall, and the humble peasant in his cot: and hurried its victims by millions into the grave of an eternal hell.

Reader, this disease has fastened itself on you. Behold, then, its nature, and learn with joy and gratitude the gracious remedy that is brought.

1st. The disease is malignant. The victim, seized with it, is covered from the crown of the head to the sole of the foot with wounds and bruises and putrifying sores. The whole head is sick and the whole heart faint. The seat of the disease is the heart. The fountain being tainted, the blood is poisoned, and the whole man becomes a mass of living corruption. It strikes the victim with blindness to his terrible condition—with deafness to the offers of kindness which his friends would make—and stupid insensibility to present and future consequences. Madness is in his heart; madness that resists all efforts to do him good, that makes war on his own best interests, and seeks to destroy himself in hell forever.

2d. It is infectious. One sinner destroyeth much good. Evil communications corrupt good manners. This disease has spread from one to another until every mouth is stopped, and all the world is become guilty before God. Many sins are almost exclusively social. Intemperance, licentiousness, gambling, and the like, are spread by association. Intercourse with those infected with such sins is imminently hazardous. Such sinners must perish unless they abandon the haunts of vice where they contracted the disease. You will become infected and probably destroyed if you go near. Abandon the society of the profligate, the licentious, the profane, and in the company of the virtuous, the pure, the lovely, seek restoration to soundness of health.

3rd. It is universal. What other malady ever breathed upon the whole of a devoted race, and grappled with every inhabitant of the world. The plague breaks forth in a city, and riots for awhile in the solitude of its streets, hurries a few thousands into half dug graves, and retires, appeased by the sacrifice. So the cholera came, like a lion of the desert, seized its victims in the strength of manhood, the beauty of youth, or the tenderness of infancy, and bore them off to the land of silence and death. But the multitude are passed by. The places of those that are taken are soon filled up and the shock is forgotten. But sin finds a victim wherever it finds a human soul. It seized the first born of earth and has followed his posterity to the present hour. There is none that doeth good, no not one.

4th. It is fatal. Sin, when it is finished, brings forth death As with the leprosy, so with sin of which it was a type, human skill never could discover a remedy. Unless the sovereign mercy of God should interfere, whosoever is afflicted with the malady of sin must perish. No recovery by natural causes was ever known. Millions have tried the thousand human expedients, but have died in making the trial.

Now, you ask, is there no balm in Gilead, is there no physician there? Listen to the glorious provision made for you:

1st. Your disease is desperate but not incurable. There is a balm in Gilead. An atonement has been made for sin. When infinite wisdom alone could devise a remedy, that wisdom was exerted; infinite power executed the plan, and infinite love proclaimed it to the world. But that atonement, broad and free as it is, will be of no avail to heal your disease, and save you from death unless it be applied to your soul. All the medicine in the world would never cure the sick and dying, unless the medicine were administered and received. And therefore,

2nd. A physician offers to apply the remedy. He is the great physician. He is the Lord Jesus Christ. He looked down from the throne of his glory and saw a world ready to perish under the power of sin. "He saw, and O! amazing grace, he ran to our relief." And when he found no other remedy would avail, this physician, with love, that makes all human symdathy appear cold, poured out his own blood, like water, to heal the disease. And when he saw still farther, that the blind infatuation of men would lead them to reject the offered salvation, he comes and presses life upon them with all the tenderness of heaven, and the eloquence of God.

3rd. This balm is offered without money and without price, and is therefore freely given, as it is above all price. The gospel publishes free salvation to all who will come and be served on its simple terms.

Thus you see, dear reader, that although you are under the power of a dreadful disease, from which no human power can grant relief, you may still be delivered, restored to health, and what is far more, you may be clothed in immortality! This balm confers eternal life. It is a glorious remedy. It cost heaven the Son of God. That price was paid that you might be saved.

Why, then, O dying sinner! why will you die, when life is offered so freely, when a kind physician is near with the balm of Gilead in his hands?

UNUS.

MISCELLANEOUS.

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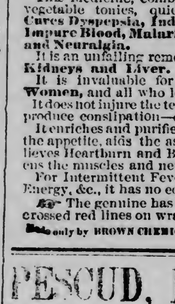

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feb 25-6t eow.

MISCELLANEOUS.

A MARVELOUS STORY

TOLD IN TWO LETTERS.

FROM THE SON: "28 Cedar St., New York, Oct. 28, 1882.

"*Gentlemen:* My father resides at Glover, Vt. He has been a great sufferer from Scrofula, and the inclosed letter will tell you what a marvelous effect

Ayer's Sarsaparilla

has had in his case. I think his blood must have contained the humor for at least ten years; but it did not show, except in the form of a scrofulous sore on the wrist, until about five years ago. From a few spots which appeared at that time, it gradually spread so as to cover his entire body. I assure you he was terribly afflicted, and an object of pity, when he began using your medicine. Now, there are few men of his age who enjoy as good health as he has. I could easily name fifty persons who would testify to the facts in his case.

Yours truly, W. M. PHILLIPS."

FROM THE FATHER: "It is both a pleasure and a duty for me to state to you the benefit I have derived from the use of

Ayer's Sarsaparilla.

Six months ago I was completely covered with a terrible humor and scrofulous sores. The humor caused an incessant and intolerable itching, and the skin cracked so as to cause the blood to flow in many places whenever I moved. My sufferings were great, and my life a burden. I commenced the use of the SARSAPARILLA in April last, and have used it regularly since that time. My condition began to improve at once. The sores have all healed, and I feel perfectly well in every respect—being now able to do a good day's work, although 73 years of age. Many inquire what has wrought such a cure in my case, and I tell them, as I have here tried to tell you, AYER'S SARSAPARILLA. Glover, Vt., Oct. 21, 1882. Yours gratefully, HIRAM PHILLIPS."

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jan 7-3m

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apr 8-6m.

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nov 12–6m

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

RUSH—Bro. Noah Rush, a good member of our Church at Concord, on Uwharrie circuit, and a most excellent citizen, of Randolph county, died of pneumonia, April the 10th, after an illness of one week.

T. A. SHARPE.

DEBNAM—Mad line Debnam, daughter of Priscilla A and Thomas R. Debnam, was born at Eagle Rock, Wake Co, N C., Nov. 16th, 1850, converted at Louisburg Female College during the Presidency of Dr. T. M. Jones, married to Mr. Henry H. Foster, of Matthews county, Va., Dec. 21st 1871, and died at her home in Va., April 3rd, 1885, leaving a devoted husband and six children, besides a host of friends in North Carolina and Virginia to mourn their loss.

FINK—At Concord, on the morning of the 3rd inst., at 8 o'clock, after an illness of only 33 hours the messenger of the Master came for little Oscar Boger, infant son of J. C. and Kate J. Fink, and bore his spirit to the fields elysian. He was a sweet child, he cheered the hearts of his parents here seventeen months and thirteen days, and then went to the beautiful city above to wait and watch at the beautiful gate for their coming. May the Lord comfort them and give them a place with their darling bye and bye.

W. S. CREASY.

CLEGG—Mary B. Clegg, infant daughter of H. C, and M. E. Clegg, was born May 22nd 1880, and died of meningitis, Feb. 12th 1885, "Little Mamie," as she was affectionately called, was one of nature's most lovely jewels. And when we were beginning to love her most, God took her to Himself to be a little cherub around His shining throne. May the consolations of the blessed Spirit be to the sorely bereaved parents, sisters and relatives of the deceased.

J. W. CLEGG.

ARDREY—Infant son of Dr. J. A. & Mrs. E. M. Ardrey was born March 4th 1884, and went back to his angel home 2 o'clock Monday morning, March 23rd 1885.

A few short months only did he stay to see the light of earth, to make glad hearts about him, to raise pleasant anticipations in the minds of fond parents to promise bright hopes for the future, then almost suddenly took his homeward flight. Those cords of love which bound him to parental hearts, were not broken then, but only drawn tighter. He sleeps beside his little brother in Harrison's church yard to be awaked to immortality at the last trump.

J. E. THOMPSON.

JEROME—Little Maud Gray, only child of Rev C. P. Jerome and Sister Flora C Jerome, died at the parsonage, at Scott's Hill, N. C., aged one year and 3 days: she was ill about two weeks, but not thought to be very dangerously so, until a few days previous to her death, when the disease assumed a form that baffled all skill of parents and physicians. She died of meningitis. Parents did all they could to save her, but when they had done their duty, and yet it pleased an all-wise Father to take her soul, as a morning flower, tender and fragrant, without any stain upon it, to heaven, they were not disposed to murmur at His providence. May the Lord, who knoweth how to comfort, console them. Little Maud sweetly sleeps in Jesus. Their friend and brother in Christ.

C. M. GENTRY.

FISHER—Mary Elmira, consort of Wm. F. Fisher, and daughter of Solomon C. Rodgers and Margaret L. Rodgers deceased, died April 7th after a short illness, aged 27 years, 3 months 17 days.

She was soundly converted to God and joined the M. E. Church, South, under the ministry of Rev. M. L. Wood, in the year 1875, and lived a faithful life of faith and obedience to God until the day of her death. The writer visited her during her illness and learned from her that her spiritual sky was perfectly clear and that she was waiting her Master's will. We preached her funeral and buried her mortal remains at Bethpage church near Enochsville. Her remains repose in Jesus, and her pure spirit rests with her sainted mother in heaven. May the dear ones who mourn their loss meet her in the sweet bye and bye. God bless the motherless little child left behind.

P. F. W. STAMEY.

Tribute of Respect.

WHEREAS, it has pleased Almighty God in His wise providence to remove from our midst our much beloved brother. Jno. Shaw, therefore.

Resolved 1st That in the death of Bro. Shaw, Hay Street Sunday-school, of the Methodist Church, has lost one of its most esteemed and efficient officers, the Church and community one of most honored citizens.

2, That we tender our sincere sympathy to his bereaved and afflicted family, commending them to that God who has promised to be a father to the fatherless and the widow's God, praying that this sad bereavement may be sanctified to their good.

3. That a copy of these resolutions be spread upon the minutes of our Sunday-school to perpetuate the memory of our departed brother.

4. That a copy of these resolutions be sent to the family as an evidence of our high appreciation of the honored dead, and unfeigned sympathy for the surviving survivors

5. That a copy of these resolutions be sent to the North Carolina Christian Advocate, the Fayetteville "Observer" and "Sun" for publication.

J. C THOMSON.
H WHALEY.
W. H. HOLLAND.

CALDWELL—Sarah M. Caldwell, consort of Thomas Caldwell, died at her home near Mt. Mourn, April 5th 1885 aged sixty two years. The disease which ended her mortal career was bright's disease of kidney. She suffered extremely for four months, but patient and submissive all the while, never did a murmur escape her lips. Surely no one ever suffered more than she in same length of time, and yet she was made perfect through suffering. Her husband says that she spent most of the time in prayer and praise. The great burden of her heart was her unconverted boys—for them she prayed until the last. She died confidently believing that her prayers would be answered. They all promised to meet her in heaven. God grant that this may be the final result.

She told this writer that she gave her heart to God when 13 years old, and had been in the service of God for fifty years, and had a firm and abiding hope of eternal life in heaven. The object of her hopes has already been realized. We preached her funeral at McKendree last Monday from second Tim. 4 chapter, 6-8 verses, after which we buried her body in the cemetery at McKendree, there to rest until the resurrection trump. She leaves a husband several sons and daughters and a large circle of relatives and friends to mourn their loss.

May the entire family meet her in the bright climes of the land of Beulah.

P. F. W. STAMEY.

PIERCE—Mrs. Mary A. Pierce was born in Martin county, N. C., in the year 1838 or 39, was married to Mr. Job Pierce July the 15th 1868 and died in Reidsville, N. C., April 7th 1885, leaving an affectionate husband, and 3 small children (and numerous relations in the Southwest). Her disease was pulmanary consumption which developed itself in December last, and made such rapid progress that she became prostrated in January, and was not able to be up any after that time. Her sufferings seemed to be greater than usual in cases of the kind, and her husband being both maimed and a Rheumatic, and her children small and needing her constant care, made her condition and that of her family, objects of the deepest solicitude to the writer, and to all who knew them. They were strangers here, having come to Reidsville only a short while before Christmas. She made no acquaintance except upon her bed of sickness but soon as the condition of the family was found out by the Christian people of Reidsville, she received attention to the last, and a Christian burial when the Lord called her redeemed and sanctified spirit to the land where "There is no more sickness, sorrow, pain or death." Mrs. Pierce was for several years a member of the Episcopal Church, but after her marriage to Mr. Pierce who was a Baptist, she united with that church, and so far as I have been informed died an accredited member in that communion.

The writer visited her a good many times, and frequently talked with and prayed for her, and can confidently state she gave to the very last hour as bright a testimony of entire sanctification and perfect resignation to the will of God, as he has seen in a long time.

She smiled sweetly and resignedly even in the death struggle. "Blessed are the dead who die in the Lord."

D. R. BRUTON

HASTIE—Died at her home, near Rockingham, N. C., April 1st 1885, Mrs. Elizabeth Hastie, wife of Robt. J. Hastie, and daughter of Mr. Jacob Watkins, aged about 24 years.

Several days before her death measles culminated in deep cold or pneumonia, and her sufferings were very great, but at the death-hour near midnight she was calm and in her right mind, and passed away easily. Mrs. Hastie was a kind spirited woman and pleasant with her friends and associates. Her father named her after his mother, and on this account thought much of her, and naturally, was much grieved on account of her death, as were the other members of his family. At his request of me this tribute to her memory is prepared. She was a member of the M E. Church, South, at Zion, where her body was interred. The burial service was conducted by Rev. W. S. Hales, quite a number of sympathizing friends were present. To her friends and loved ones who tenderly administered at her bed-side, as I was told, she said, "I would like to live, but I am prepared and ready to go." Religion, alone, pure, simple and undefiled, makes us ready for death and eternity, and every body should labor industriously to know and be satisfied that they have the right sort. A religion that sustains and soothes and makes us ready and willing to die also makes us ready for the great change and to leave friends, loved ones, and the habitudes and associations of life. To them it is a sweet calm and rest and peace, and they would not care to countermarch this life and live the same once more.

"Not many a play is worth to recall:
The actors, one by one come on,—the curtains fall:
They go away;
And shifting scenes, and music long and drear
Grates on the list'ner's ear;
We dread the play.

And so, as children tire of toys and sleep,
At the close of life comes less and less to keep,
No here alway:
And then so many that have gone before,
And carried hopes to a brighter shore,
Are singing, come!"

She leaves her husband and one little son, Wm. Jenkins, five or six years old—named I suppose, after her brother, Rev. Wm. H. Watkins, and Rev. J. W. Jensins, who for a time served on the Rockingham circuit, besides a large number of relatives. To them may life be bright and beautiful, but should it be a *via dolorosa*, still may they all be hopefully busy.

"* * pressing onward through the same sharp thorns,
With bleeding footsteps, through the chill dark mist,
Following and struggling til they reach the light,
The rest, the sunshine of the far beyond."

F SANDFORD.

In Memoriam.

Died at his home in Green county, March 12th, 1885, after a long and painful sickness, Mr. Thos. H. Sugg, in the 59th year of his age.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set; but all—
Thou hast all seasons for thy own, oh death!"

Nothing but sincere desire to pay an humble tribute to the memory of one, "none knew but to love, and named but to praise," induces the writer to pen this notice.

Mr. Sugg, for a number of years had suffered with rodent ulcer of the bowels, and for two years preceding his death was more or less confined to his bed, though his pain was at times intensely excruciating, he bore his suffering cheerfully with his family and friends, devoting a great deal of his time to reading, in which he took great pleasure. In 1852, under the ministry of Rev. Paul J Carraway, he connected himself with the Methodist Church. His devotion to the church and the cause of Christ only reflected the desires of his heart to serve his Maker in the channels at his command. Being perfectly conversant with the Scriptures, his conversation with his friends was both instructive and interesting to listen to; and often during the long and weary hours of night, has it been our pleasure to hear him speak on those subjects. Though confined at home, tied down with the ills of the human flesh, his work for the Master did not cease, and ofted have I thought, that upon many minds his advice and the patience manifested in suffering left a greater and more indellible impress than had it come from any other source Though distressing to witness his unavoidable suffering, I always felt better after spending a night at his bed side, and invariably left him, being impressed with the thought that pain is not pain and death is not death when overshadowed by such faith as his in the Lord Jesus Christ. Often in the midst of acute suffering have I heard his voice, though broken, humming:

"There'll be rest by and by
There'll be rest by and by,"

He survived his first wife to whom he was married in 1848, and in 1856 was married to his present widow, who, though herself an invalid for years was constantly at his side ever ministering to his wants and offering all the comforts human hands could. Though he had no children of his own, his affectionate disposition, and love of children drew around him many to whom he was all that a father could be; and in his death the orphan has lost a father, the wife an affectionate husband, and the community a beloved and respected citizen.

THOS. M. JORDAN.

DODSON—Mrs. Lucinda Staples Dodson, the subject of this notice, was born the 12th of June 1812 in Patrick county, Va., she was the daughter of Capt. Charles Foster, who was one of the first settlers of that county. She was married to Col. Geo. C. Dodson in the year 1831, and died in peace with God, and all mankind on the 5th of March 1885, aged 73 years. She died of paralysis, having been paralized eight years before her death, during which time her sufferings were severe, but she bore them with fortitude and meekness. She raised ten children, five of whom preceded her to the better land. The last one that died was her oldest son, Rev. C. C. Dodson, of the N. C. Conf., who was an able minister of the Gospel, called away in the prime of life from the work of the ministry to his eternal rest.

The writer of this sketch formed the acquaintance of Sister Dodson and her sainted husband more than 40 years ago, was then their pastor at the Meadow Church, in Patrick Co., Va., for two years and was acquainted with her to the day of her death. She was connected with some of the best families in the county She embraced religion and connected herself with the Methodist Church at the age of 16, one of the first of a large connection who became devoted Methodists. Her sainted husband was class leader and Steward of the Methodist Church, which recommended and sent forth Dr. Abram Penn and Rev. Jas. Jamison, of precious memory, into the ministry of the Va. Conf. He died in great peace about 25 years ago, after having with the assistance of his devoted wife so trained their children that they were all brought to a knowledge of the truth, and to become members of the Church (of their parents) in early life. After having suffered on here three score and ten years, and being made perfect through suffering afflictions, she has been called home to meet her sainted husband and children to rest from afflictions, sorrow, toil and pain to be ever with the Lord.

"There from the river of His grace
Drink endless pleasures in."

JNO. W. LEWIS.

Richmond "Advocate" please copy.

Loved by Ladies.

Ladies love delicious perfumes. In Parker's Hair Balsam they not only satisfy this taste, but have an article which arrests falling hair, removes dandruff, restores the original color and imparts a beautiful gloss, softness and life. Does not soil the linen, is not a dye, cleanly and economical.

april 8 1m

WORLD ATLANTA, Georgia. Agents Wanted.

jan7-3m

MISCELLANEOUS.

AYER'S Cherry Pectoral.

No other complaints are so insidious in their attack as those affecting the throat and lungs: none so trifled with by the majority of sufferers. The ordinary cough or cold, resulting perhaps from a trifling or unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proven its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

A Terrible Cough Cured.

"In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried AYER'S CHERRY PECTORAL, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the PECTORAL a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your CHERRY PECTORAL saved me.

HORACE FAIRBROTHER."

Rockingham, Vt., July 15, 1882.

Croup.—A Mother's Tribute.

"While in the country last winter my little boy, three years old, was taken ill with croup; it seemed as if he would die from strangulation. One of the family suggested the use of AYER'S CHERRY PECTORAL, a bottle of which was always kept in the house. This was tried in small and frequent doses, and to our delight in less than half an hour the little patient was breathing easily. The doctor said that the CHERRY PECTORAL had saved my darling's life. Can you wonder at our gratitude? Sincerely yours,

MRS. EMMA GEDNEY."

159 West 128th St., New York, May 16, 1882.

"I have used AYER'S CHERRY PECTORAL in my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried.

A. J. CRANE."

Lake Crystal, Minn., March 13, 1882.

"I suffered for eight years from Bronchitis, and after trying many remedies with no success, I was cured by the use of AYER'S CHERRY PECTORAL.

JOSEPH WALDEN."

Byhalia, Miss., April 5, 1882.

"I cannot say enough in praise of AYER'S CHERRY PECTORAL, believing as I do that but for its use I should long since have died from lung troubles.

E. BRAGDON."

Palestine, Texas, April 22, 1882.

No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will *always cure* when the disease is not already beyond the control of medicine.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

apl 23-tf

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH

Dated May 11, 1884.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 55 p m	5 p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m.
Arrive Tarboro,	5 40 p m	....
Leave Tarboro,	3 10 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro.	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE,
General Sup't.

T. M. EMERSON, Gen'l Passenger Agt.

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE. Used by the Chief Mechanician of the U. S. Coast Survey; by the Admiral commanding in the U. S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railway men. They are recognized as THE BEST for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COMPANY'S exclusive Agents (leading jewelers,) who give a Full Warranty.

aug 30-26t eow.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES

Our Great Specialty is growing and distributing ROSES—we deliver strong Pot Plants, suitable for immediate bloom, safely by mail at all Post Offices. 5 Splendid Varieties, your choice, all labeled, for $1; 12 for $2; 35 for $5; 100 for $12. Also other $1.12 for $2; 35 for $5. OTHER VARIETIES 2, 3, & 10 FOR $1 according to value. Send for our New Guide, elegantly illus. and choose from over 500 finest sorts. Address, THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

feb 4-10t eow

ROSES SAMPLE with Catalogue, 25 c. 4 for 50c. Order now. W. B. REED, Chambersburg, Pa.

feb 25-4t eow.

AGENTS WANTED for the best and fastest selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co. Philadelphia, Pa.

jan. 19th 1y

NEW DOUBLE COLUMN ADVERTISEMENTS.

MOSELEY'S American & European House,
132 Fayetteville Street,
RALEIGH, N. C.

ROOMS PLEASANT! TABLE GOOD! WAITERS ATTENTIVE
PRICES MODERATE! A QUIET PLACE!

LADIES' AND GENTLEMEN'S DINING HALL ATTACHED.

ESTABLISHED 1865.

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

HARDWARE.
SASH, DOORS AND BLINDS.
RIMS, SPOKES and HUBS.
Rubber and Leather Belting, Lime, Cement and Plaster,
STOVES, IRON, STEEL AND NAILS.
The "ALL RIGHT" Cook Stove. The "ALL RIGHT" Wagon.
PAINTS, OILS, AND GLASS.
COTTON AND PLANTERS HOES.
LARGEST STOCK IN THE STATE.
Making Tobacco Flues a Specialty.
We Guarantee Country Merchants Goods at Wholesale Lowest Prices.

CHILDS' Treatment For CATARRH And Diseases of the EAR, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

6-1y.

STERNBERGER'S Folding Dress Pillow.

Reliable AGENTS Wanted in Every Town.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR,
delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, OR Frank A. Hall, 200 Canal St., New York. John P. Fowler, 206 State St., Chicago, Ill. Fred. Walpert & Co., 23 N. Gay St., Baltimore, and Furniture Dealers Generally.

mar 25-4t eow.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial AND BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. MCLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.
DR J. H. MCLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.
DR. J. H. MCLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

ALLISON & ADDISON'S "STAR BRAND" SPECIAL TOBACCO MANURE.

The manufacture of this Fertilizer is attended with the greatest care and prepared by us under our own immediate personal supervision especially for growing **FINE BRIGHT TOBACCO.**

We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

For sale by Agents at all important points in Virginia, North and South Carolina.

ALLISON & ADDISON, Manuf'rs, Richmond, Va.

FAMILY READING.

Pray From The Heart.

Without the heart prayer is a wretched mockery. Do not say: "I read my collect this morning;" you may read fifty collects and be none the better; do not say: "I went through the prayer which I learned from a godly mother;" you may go through it twenty thousand times, and yet never pray once. Unless the heart speaks with God, thou hast done nothing for thine own good with all thy paternosters or other goodly words; nay, thou mayest have done something to thine own hurt in all this pretense of praying. I fear that much so-called public prayer is nothing better than presumptous sin.

If your child should come to you and ask a favor in an affected voice, would you notice him? If, instead of saying, "Dear Father, I want so and so," he should take up a book and intone such words as these, "Dearly beloved father, I have to request of thee that thou in thy great affection wilt give unto me such and such things," you would not regard his nonsense. You would say, "Come, boy, what do you want? Tell me plainly;" and if he continued to intone, you would drive him out of the room, perhaps with the aid of your foot. I fear that this praying in sing song is the most fearful mockery God ever hears. Fancy Peter, when he was beginning to sink, intoning, "Lord, save me." When the heart really gets to speak with God, it cannot talk in affected tones: it throws such rubbish overboard.

But cannot a man pray with his heart and yet use a written prayer? Certainly he can. Many have done so for years. If you cannot walk without your crutches, I would sooner you walked with them than not at all. Still, it is not the best words put together by the most devout men that ever lived, nor the holiest language composed extemporaneously by yourself, that can make up prayer if the heart be gone.—*Spurgeon.*

A House with a History.

The following story is told about a house in Somerville, Mass., just below Willow Bridge, which passengers over the Boston and Lowell Railroad can readily distinguish.

Nearly thirty years ago a young man, whose name it is not necessary to give, built it for his bride, intending to pay for it gradually, as his worldly goods increased, to all of which she agreed

When the wedding day was appointed, the trousseau ready, and the house finished, he took the lady out from Boston to inspect it. After going over the house he presented her with a deed to it for a wedding gift. Knowing his circumstances, she was astonished that he had actually paid for it. He explained that buying a ticket in a lottery, he had drawn the first prize, which just covered the cost of the house. The Puritan maiden protested she would not take a home obtained by gambling, and refused the deed. His argumants were of no avail; she remained obdurate.

When they left the house he locked the door, and threw the key into a brook near by. The next day he boarded up the windows, and only the spiders and mice have occupied it. The man never married; he became rich, but is a wanderer on the face of the earth. The woman never married—she is still living, poor and an invalid.

What Young Men Have Done.

As a stimulus to young men we call out the following: Alexander the Great died at thirty-three. Napoleon had achieved all his victories at thirty-seven. Washington was twenty-seven when he covered the retreat of the British army under Braddock, and not forty in 1776. At thirty-three, Jefferson wrote the Declartion of Independence. At thirty, Hamilton helped to frame the Constitution of the United States. At twenty-three, Melancthon wrote the *Loci Communes*, which passed through fifty editions in his lifetime. At thirty-three, he wrote the Augsburg Confession. At twenty-nine, Ursinus wrote the Heidelberg Catechism. Zwingle wrote his chief works before forty, and died at forty-six. At the Disputation of Leipsic, Luther was thirty-five; at the Diet of Worms, thirty-seven. At twenty-seven, Calvin wrote the Institutes. Moses sent young men to spy out the land of Canaan, and Joshua sent young men, as spies, to Jericho. Saul, David, and Solomon achieved their greatest works before they had reached middle life. John the Baptist and the Apostles did their lifework as young men, and Jesus Christ finished his labors and endured his sufferings as a young man. Not a decrepid, worn-out life, but the warm blood of manhood's morning, did he shed upon the cross for the world's redemption. Reader, are you waiting till you grow older? May these examples incite you *now* to put your hand to the plow, and let the Lord work mightily through you. "I have written unto you, young men because you are strong, and the Word of God abideth in you." 1 John 2: 14.—*Y. M. C. A. Watchman.*

Botafogo Bay, Rio De Janeiro.

The city of Rio de Janeiro, in Brazil, is the largest in South America. The Bay of Botafogo, on which the city is built, is a beautiful sheet of water, and affords a safe and commodious harbor. It is also well defended by fortifications.

Rio de Janeiro, being the capital of Brazil, is the home of the emperor. Dom Pedro II., the present ruler, is an emperor whose wise and paternal rule has won him the affection of his people and the respect and confidence of the world. When he visited this country in 1876, his unostentatious manner and his desire to see and examine everything that could be made a benfit to his people commanded the warmest approval of all who met him. Brazil is rapidly going forward in education, the arts, manufacture, and internal improvements. For this progress she is largely indebted to the indomitable industry and perseverance and the wise foresight and prudent administration of Dom Pedro. Gov. Jarvis of N. C., has recently been appointed the U. S. Minister to this country. Our Missionaries are doing a fine work there.

Lost With Her Husband.

At a recent noonday prayer-meeting, the Rev. Dr. Bonar said: "One Sabbath evening a lady asked me to visit a woman who was dying. She was anxious to see a certain minister whose name she had forgotten, but upon my name being mentioned to her, she thought it must be me. I went at once and began to speak about Jesus; but evidently there was something on the woman's mind, for do what I could, she would not give heed to my words, but persisted in asking, 'Do you believe that a man whose whole life was beautiful and irreproachable, but who died denying Christ, is in beaven?' I knew she referred to her husband, who was a Frenchman, and I did not wish to answer, but rather, tried to get her own salvation made sure. At last I told her that as he did not believe in Christ, I did not think he could be in heaven With a heartrendering cry she replied, 'Oh, then, I do not wish to be in any place where my husband can not be.' So I had to leave her The lady who asked me to make the visit subsequently told me that it was another minister whom the invalid once heard preaching 'that it did not matter what we believed provided our lives were moral,' and the poor woman tried to console herself by what a blind man told her was the right path."

When Does a Tree Grow?

A short time ago a gentleman was preaching in the open air; his subject was *growth in grace.* At the close of the meeting a man approached him and said, "Our minister has been preaching some excellent sermons on that subject, and I have been trying to grow in grace this long time, but I find I never can succeed." The preacher. pointing to a tree, said, "Do you see that tree?" "Yes," was the wondering reply. 'Well, it had to be planted before it could grow. In like manner you must be rooted and grounded in Christ before you can begin to grow.' The man understood his meaning, and went away to find Christ; and soon he was rooted in Christ, and brought forth fruit to his praise.—*Exchange.*

A Holy Life.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act of mighty martyrdom, make up a true Christian life. The little, constant sunbean, not the lightning; the waters of Siloam "that go softly' in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidances of such little things as these go far to make up, at least, the negative beauty of a holy life.—*Bonar.*

Hiding Sin.

There are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding a seed or a root in the ground. It draws strength in its concealmemt, and finally, pushing up through the soil, brings forth fruit, sixty and a hundred fold. Sin is not dead enough to be safely buried. It is like a smoldering flame. It is like a poisonous seed; it will work ruin in its concealment, and finally break out into open ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place and extirpated. Hiding it only gives it a fresh hold. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy."—*Selected.*

Tenderness Toward Others.

Bear with each other's faults. Love one another and help one another. Pity each other. Bear each other's burdens. We are all moving on a great march, a vaster assembly than ever moved through the wilderness of old, and we stand related to Him, and He to us, and we to each other. We shall therefore look back with unspeakable sorrow at the jars and discords and the uncharities of this moral life, and for every sweet kindness, for every loving helpfulness, for every patience, and for every self-denial or self-sacrifice we shall lift up thanks to Almigthy God.—*Crown of Glory.*

Victims of youthful indiscretions, suffering from nervous debility, lack of self-confidence, impaired memory, and kindred symptoms, should send 10 cents in stamps for large illustrated treatise, giving means of certain cures, with numerous testimonials. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

"Frailty, thy Name is Woman."
—*Hamlet.*

That she is frail, often in body,
"'Tis true, 'tis true, 'tis a pity,
And pity 'tis, 'tis true."

Dr. Pierce's "Favorite Prescription" is the best restorative tonic for physical frality in women, or female weaknesses or derangements. By druggists. Price reduced to one dollar.

Woman's Suffering and Relief.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system, are relieved at once while the special cause of periodical pain are permanently removed None receive so much benefit, and none are so profoundly grateful, and show such an interest in recommending Hop Bitters as women.

A Postal Card Story.

I was affected with kidney and urinary
Trouble—
"For twelve years!"
After trying all the doctors and patent medicines I could hear of, I used two bottles of Hop
"Bitters;"
And I am perfectly cured. I keep it
"All the time!" respectfully, B. F. Booth, Saulsbury, Tenn.—May 4. 1883.

BRADFORD, PA., May 8, 1875.

It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in a year, since I took Hop Bitters. All my neighbors use them.

MRS. FANNIE GREEN.

$3,000 LOST.

"A tour to Europe that cost me $3,000, did "me less good than one bottle of Hop Bitters; "they also cured my wife of fifteen years' ner-"vous weakness, sleeplessness and dyspep-"sia." R. M., Auburn, N. Y.

SO. BLOOMINGVILLE, O., May 1, '79.

SIRS—I have been suffering ten years, and I tried your Hop Bitters, and it did me more good than all the doctors.

Miss S. S. BOONE.

Baby Saved.

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.

—The Parents, Rochester, N. Y.

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

WANTED.—A number of reliable gentlemen who can play a few tunes on Piano or Organ, will give liberal salary and pay all expenses. Good recommendations required, address J. L Stone, Raleigh, N. C.
april 15, 4t.

LET ON THE LIGHT.

THE GREAT RED DRAGON, an appeal against the liquor license system, will be sent by mail at 5 cents a copy, 50 cents a dozen, $4.00 per thousand. Arthur's Ten Nights in a Bar Room at same rates.

W. W. BENNETT,
apl 15-3t. Ashland, Va.

I desire to employ several good reliable gentlemen that can perform on Piano or Organ, to travel through the country and sell organs. Good recommendations required. Address, J. L. Stone, Raleigh, N. C. [apl 15-4t.

Imported Partridge Cochins.

I have two yards of the finest Partridge Cochins fowls in the State. Also one yard of Mrs. Sargent's Strain imported Langshans Fowls; from which I will sell Eggs at $2.00 per Setting of thirteen, fresh and nicely packed and delivered to Express Company at Raleigh. Address,

GEO. W. POE,
Raleigh, N. C.
Feb 11-3-m.

MISCELLANEOUS.

Notice.

I wish to publish a new edition of my works by subscription. That I may know how many to publish without hazard I desire the preachers and laymen to inform me by mail at once how many of each they will take.

Terms: Baptism, $1.25; Experimental Religion, 75c; Recognition in Heaven, 75c; Open Communion, $1; Reply to Howell's Evils of Infant Baptism, 35c. Discount to preachers and dealers one-fourth off. Payment on delivery of books. Single copies subscribed for will be sent by mail, post-paid, on receipt of price. My post-office is Portsmouth, Va.

LEO ROSSER.

MISCELLANEOUS.

STATEMENT

Showing the condition of the Connecticut Mutual Life Insurance Company:

ASSETS.	Dec. 31st, 1884.
Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$11,755,783.58
Loans on bond and mortgage (duly recorded and being first liens on the fee simple,)	27,096,682.82
Amount of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the company	9,824,075.23
Stocks, bonds, and all other securities (except mortgage,) hypothecated to the Company as collateral security for cash actually loaned by the Company,	283,000.00
Interest due & accrued on stocks add other securities,	1,040,429.74
Cash in Co's principal office and belonging to the Company, deposited in Bank,	759,110.64
Cash in hands of Agents, and in transitu	3,320.60
Premiums or assessments unpaid	51,906.73
Premium or assessment loans and notes	2,624,723.57
Total Assets,	$53,430,032.91
LIABILITIES.	
Losses unpaid, including those resisted	$314,555.75
Reserve, as required by Law	48.418,419.00
All other Claims,	501,299.59
Total Liabilities,	$49,234,374.34
Total Income,	$7,502,014.90
Total Expenditures	6,499,845.74
North Carolina Business in 1884	
Risks written	$ 107,119.00
Premiums received	37,314.52
Losses paid on risks taken	46,410.00
Losses incurred	51,410 00

President, J. S. Greene.
Vice-President, John M. Taylor.
Secretary, W. G. Abbot.
General Agent, S. D. Wait.

STATE OF NORTH CAROLINA
Office of Secretary of State,
INSURANCE DEPARTMENT,
Raleigh, N. C., 14th Apr., 1885.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Connecticut Mutual Life Insurance Company, on Dec. 31st, 1884, now on file in this Department.

W. L. SAUNERRS,
Secretary of State.

The Great Electric Lamp.

50 CANDLE POWER.

Burns coal-oil at any test with absolute safety. One Lamp equals four four-foot Gas Jets, or two eight-foot Jets. Its light is equal to 4 to 6 ordinary lamps Burns 8 hours without refilling, at a cost of one-half cent per hour, being the cheapest light ever invented. By the laws of nature it is non-explosive. No odor, no smoke, nor broken chimneys.—Being made of metal it will not break by falling. Its light is 23½ per cent whiter and 100 per cent steadier than gas-light. The fount can be attached to any gas burner, ordinary lamp-bracket, or chandelier. It is specially adapted to lighting Country Churches, Stores, Hotels, etc. Beware of lamps represented to be the Electric, which have not the name of the maker stamped on the Lamp.

Will ship Sample, subject to approval, to any responsible dealer. Every lamp bearing our name is guaranteed. Dealers and agents wanted in unoccupied territory.

HALL & TAYLOR
Manufacturers,
360 W. Baltimore street, Baltimore, Md.

ASplendidOffer

For the next four weeks, commencing Tuesday, April 21st, I will give to every cash purchaser of goods, exceeding in value $15.00, a perfect watch, an excellent time-keeper.

The Waterbury Watch Co guarantee the watch and I guarantee the clothing, shoes, hats, &c., both as regards quality and price, against all competition.

D. S. WAITT,
CLOTHES, SHOES, HATS, and GENTS
Furnishing Goods,
RALEIGH, : : : : : N. C.

AGENTS WANTED for the best and fastest selling Pictorial Books and Bibles. Price reduced 33 per cent. National Publishing Co. Philadelphia, Pa.

ian. 19th 1y

MISCELLANEOUS.

Rev. George G. Smith's

BOOKS

AT REDUCED RATES.

History of Methodism in Georgia, 538 pages, 13 steel plates, a few copies only	$1.00
Life of Bishop Andrew	1.00
Life of John W. Knight—Methodist preacher—a wonderful story	25
From Darkness to Light—for penitents, each	5
Young Methodist	5
Work in the Light	5
Infant's Life of Jesus	5
Infant's Catechism	2½
Fifty Hymns	2½
Old Test. Lessons	5

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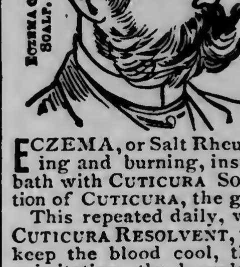

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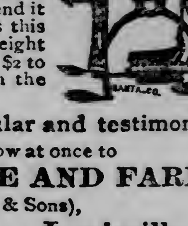

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands

FOR MAY, 1885.

Prayer Meeting.—15 minutes.

Scripture Lessons—2 Cor. 8: 1—12. Rev. 3: 14—22.

Hymn.—Sweet hour of Prayer.

Roll Call.

Business.

Hymn.—(Selected by Committee on Music.)

Leaflet.—"Photographs Taken from Life."

Five minutes Inquiry Meeting as to the condition of our Auxiliary.

Prayer.

Doxology.

Adjournment.

Light for All.

Jesus bids us shine
With a pure, clear light,
Like a little candle,
Burning in the night.
For the world is darkness;
So, we must shine,
You in your small corner,
And I in mine.

Jesus bids us shine
First of all for him;
Well he sees and knows it
If our light is dim.
He looks down from heaven
To see us shine,
You in your small corner
And I in mine.

Jesus bids us shine,
Yes, for all around,
Oh! what depths of darkness
In the world are found!
There sin, and want, and sorrow,
So we must shine
You in your small corner
And I in mine. —*Exchange.*

IRDELL, N. C., March 31st, 1885. —*Dear Aunt Mary:* I am a little girl 13 years old—this is my first letter. My parents take the ADVOCATE, and I love to read your beautiful letters, and the children's letters. The answer to Eugene Brook's question about the boys and girls playing in the streets is found in Zachariah, 8th chapter an 5th verse. The answer to Howard Paddison's Enigma is Rev. W. I. Hull. I will send you an Enigma. Much love to Aunt Mary and the "Bright Jewels." SALLIE A. P. RAYE

We are glad to receive so nice a letter from you, dear Sallie, and hope you will continue to enjoy the ADVOCATE—thanks for kind words—your answers are correct.

LITTLETON, N. C., Mar., 21st, 1885. —*Dear Aunt Mary:* Enclosed please find a Postal Note for $3.93, dues collected after deducting for cost of sending it.

We elected new officers in Feb. Miss Anne Benson takes my place as Treasurer. With warm love, RELIE BRAME.

We are always glad to hear from this faithful, bright band—warm greetings to the new officers, and loving thanks to the old, faithful ones.

MADISON N. C., April 10th, 1885. —*Dear Aunt Mary:* You must be compelled to think, from our long silence, that our second Missionary hen is as much opposed to Missions as was our first; but she had so much trouble in the loss of her last nine babies, that she concluded to go into winter quarters. Let us tell you how it came about. When we went to Greensboro on a visit to our dear Grandma and Aunt Gena Bumpass, (she is the best Grandma in the world) some of our colored neighbors, who are not yet educated to behave like white people (how we wish they were) concluded that they would like some fried chickens for Xmas, so our nine pretty babies went; we must wait for our dear Mattie, (who is patiently setting on her nest full of eggs) to raise another brood for the heathen.

In our first letter we promised to tell you of some of Mattie's smart doings. Two of her neighbors went up on the high roost and left crying babies. Mattie's kind heart could not stand such distress. So she moved her family of eight to her neighbors, and tried hard to take care of all; but sixteen large chicks were more than one hen could cover. So away she went for help—returned alone—again she went, and after a third attempt with much rejoicing she returned with a neighbor friend. Strange to say, nearly every evening, she had to remind this friend of the good work waiting to be done. But her eloquence always prevailed, and they together protected the three broods until *they* were large enough to fly up on the roost.

We love to talk to you so well, Aunt Mary, we almost forgot the real object of this letter. We hope we may be able to form a band of "Bright Jewels," and wish you please to send us a Constitution. Some day we wish to introduce you to our dear family circle—our Papa (who is a preacher) our Mamma (who tries to make us be good Christian children)—our Brother Melville—8 years old, little Nina five and our three year old Eugene. Hoping soon to hear from you, Your loving nieces, ALLA and LOTA TROY.

Mattie is indeed a worthy hen, and I am sure the little folks and older ones too, have enjoyed the letter of dear Alla and Lotta concerning her smart doings. What a pity those nice chickens were taken while the little ones were having such a happy time at dear, good "Grandma's." Now, my dear children, cannot Mattie, this good Missionary hen, teach us some useful lessons? Let's see—first, not to become discouraged—keep working—secondly to do all we can to get others to help in the good work—and thirdly, not only to do our own duty fully and cheerfully, but to help others who are less thoughtful to see their duty, and faithfully perform it. How glad we will be to meet your happy family, my dear little girls, and to welcome another band of Bright Jewels to our number.

FAIRFIELD, Hyde county, N. C., April 8th, 1885.—*Dear Aunt Mary:* I enclose you ten dollars collected from the "Fairfield Bright Jewels." We have quite a large membership at this place, but owing to the bad weather and so much sickness, we have not had very good attendance, but we expect better attendance and more members now since the Spring has opened. I hope to be able to send you more money the next time I write. Respectfully yours, WALTER CREDLE, Treas.

Our Fairfield Jewels surprise us by their energy and good works, and we predict for them a most prosperous future—the severe winter has interfered greatly with the regular meetings of our Jewel Bands, but with the coming of the sweet Spring time, we must double our efforts, and during the next two months bend all our powers to the grand work in which we are engaged. We will always be glad to hear from our Fairfield Jewels.

Precious Promise.

My son, forget not my law; but let thine heart keep my commandment: For length of days and long life and peace, shall they add to thee. Prov. 3: 1-2.

The Tongue Instructed.

MISS ELLIOTT.

Guard well thy lips; none, none can know —Prov. xiii; 3.
What evils from the tongue may flow;
—James iii, 5 6.
What guilt, what grief may be incurred
—Judges xi, 35.
By one incautious, hasty word.
—Mark vi, 22 27.
Be "slow to speak;" look well within,
—Prov. x, 19.
To check what there may lead to sin;
—James i, 26.
And pray unceasingly for aid,
—Col. iv, 2.
Lest, unawares, thou be betray'd.
—Ps. cxli, 2.
"Condemn not, judge not," not to man
—James iv, 11.
Is given his brother's faults to scan;
—I Cor. iv, 2.
One task is thine, and one alone,
—Ma't. vii; 3.
To search out and subdue thine own
—John viii, 7.
Indulge no murmurings; oh, restrain
—Cor. x, 10.
Those lips so ready to complain;
—Lam. iii, 39,
And, if they can be number'd, count
—Ps. cvi, 7.
Of one day's mercies the amount.
—Larn. iii, 23.
Shun vain discussions, trifling themes;
—Matt. xii. 36.
Dwell not on earthly hopes or schemes;
—Lam. iii, 39.
Let words of wisdom, meekness, love,
—James iii, 13.
Thy heart's true renovation prove.
—Luke vi, 45.
Set God before thee; every word
—Gen. xvii, 1.
Thy lips pronounce by Him is heard;
—Ps. cxxxix, 4.
Oh, couldst thou realize this thought;
—Job. xxxiv, 21.
What care, what caution would be taught! —Luke xii, 3.
"The time is short," this day may be
—I. Cor. vii, 29.
The very last assigned to thee;
—Eph. vi. 16
So speak that shouldst thou ne'er speak more, —Col. vi. 6.
Thou mayst not this day's words deplore. —Rom. xiv, 12.

Enigma.

BY H. G. S.

What was the first miracle performed by Christ?
Who was the wife of Joseph?
Who was the youngest son of Joseph?
Who was the beloved physician?
At whose grave did Jesus weep?
What name did God give to Jacob?
Who was the first Christian Marytr?
Who was the father of Jesse?
Whom did Jesus call "An Israelite indeed?"

The initials of the answers form the name of a faithful Superintendant of the M. E. Sunday-school.

Enigma.

BY HOWARD PADDISON.

Who dreamed that he saw a ladder that reached from earth to Heaven?
What city did Paul come to after he left Athens?
Who commanded the Jews to leave Rome?
Which of Joseph's brethren asked the others not to hurt him, but to put him in a pit?
Who was Hagars' son?
What king fell on his sword and killed himself?
Who preached on the day of pentecost?

The initials of the answers to the above questions form the name of a minister in the Wilmington District.

Answers.

The answer to Enigma by Howard Paddison is—Rev. W. I. Hull—answered by Thaddie S. Troy, Cullen G. Battle, Sallie A. P. Raye.

The answer to question by Eugene Brooks, is found in Jechariah, 8th chapter and 5th verse, "And the streets of the city shall be full of boys and girls playing in the streets thereof"—answered by Cullin G. Battle. Sallie A. P. Raye.

The answer to Enigma by F. H. Brooks is—Rev. W. I. Gay—answered by Maud Latham, Howard Paddison.

Another Life Saved.

About two years ago, a prominent citizen of Chicago was told by his physicians that he must die. They said his system was so debilitated that there was nothing left to build on. He made up his mind to try a "new departure." He got some of Dr. Pierce's "Golden Medical Discovery" and took it according to directions. He began to improve at once. He kept up the treatment for some months, and is today a well man. He says the "Discovery" saved his life.

Frank Leslie's Sunday Magazine

For May opens with a vigorous article by Emily Pierce on 'The Church in Mexico,' in which the history and present position of the Roman Catholic Church in that country is graphically described. This article ought to attract wide attention. It is profusely illustrated. The wanderings of the Children of Israel in the Wilderness for forty years form the subject of the fifth article on Bible History. This article has nine illustartions. "Flowers at Funerals" by the Rev. Edward A. Rand, is a short but interesting discussion of the subject, and "Fagged and Fresh," by Leigh Norval, will please by its tender sentiment. "The Continental Sunday," by William Rossiter, reprinted from the Nineteenth Century, offers food for much thought. Some may consider it a model, others a warning. Dr. Talmage's sermon is entitled "Your Pedigree" and in his Editorial Comments he discusses "Dressing for Church," "The Spring and Cleanliness." The three serial stories are continued. The Sacred Musicains treat of Madame de Grandval and Proof. F. L. Ritter, of Vassar College, and there is an able article, with portrait on Frederick Chopiu. Many of the illustrations are particularly appropriate to the Spring season which, though long delayed, will surely come. The miscellany is, as usual, abundant and interesting. Published by Mrs. Frank Leslie, 53, 55 and 57 Park Place, New York.

A physican in a Southern city writes that he had tried some of the foods highly praised in the medical journals for his own infant, and, though some were better than others, none were right in their action upon the bowels. The little one pined and they had almost despaired of its life, when Ridge's Food was tried, and the little one at once improved and perfect action of the bowels resulted. Ridge's Food is put up in cans, four sizes, at 35c., and upward. Sold by Druggists. Woolrich & Co., on label.

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8 59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	8.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
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Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1.35 a m	12.35 p m

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Arrive Raleigh	9.50 p m
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The Trustees of the University of North Carolina will hold a meeting, probably in June or very early in July, next, for the purpose of electing the following officers, viz:

1. A Professor of English Language and Literature.
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Those desiring to compete for the positions should forward their testimonials to me by the 1st of June.

I will be grateful to you if you will suggest the names of such men as you can recommend, or will bring the matter to their attention.

Correspondence is invited in regard to details. KEMP P. BATTLE, President.

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AGRICULTURAL.

For Walking Horses.

One experienced in the management of horses tells us that any colt may be taught to be a fast walker by a little continued care in handling. A fast walk in a horse is the most valuable gait that training can acquire. It is valuable in a plow horse, in a team horse, and particularly so in a driving horse.

Some horses will trot along very well until you come to ascending ground, when you wish to relieve him by letting him walk up grade; he then falls into a slow lazy walk that is very trying to the driver's patience, but a well-trained walker will step off briskly at the rate of four miles an hour, and the driver feels that he had been detained but very little by letting his horse walk up the hill, as he starts off at his usual trotting speed, being relieved by the change of walking up the hill.

Colts should be trained to walk fast before there is an attempt made to improve them in any other gait. This may be accomplished by commencing very young, and leading at a walk by your side, urging additional speed little by little without letting it break into a trot; but this must not be continued long at a time so as to worry or tire. One or two short lessons a day will soon show a wonderful improvement; but after lessons will be required to prevent a relapse.

Bedding Sweet Potato Slips.

My plan has been for many years, to bed my slips about the middle of April. I first lay off my bed and dig out one spade deep, then fill the place up with trashy manure, such as shucks, pen straw and corn stalks, trample them down by walking on them, then put water on until wet, then cover it over with some rich earth, lay the slips down, placing them so as not to lie on each other, but some rich earth or well rotten manure on, so as to fill all vacancies or cracks, don't cover the potatoes yet with earth, but cover them with rice, wheat, or pine straw, ¼ to ½ inch, then put up flat rails edgewise, as you want the stem of the sprout long, stake the rails so they will stand in place, then fill up to the top of the rail with rich earth, such as the wedging up of the locks of the fence or some very fine manure, raising it a little above the rails so you can rake off with a rake before the sprouts come, and when you begin to pull up your sprouts you will not be troubled with the potatoes coming up with them, the straw holds them to their places and will more readily sprout again as it is not removed. Water your drawer bed with soapsuds water in dry weather, if not soapy water enough water with water that has stood in the sun for several hours.—*Cor. Fayetteville Observer.*

Planning Ahead.

The man who succeeds in any business is one who carefully exercises forethought in regard to future operations. He looks ahead, and as far as may be determined beforehand sees the result likely be attained by a certain course of action. This is true of all successfully business. Wise calculators count up the cost of operations about to be entered upon and shape their course accordingly, taking in all the bearing and probably future effects of contingencies which may affects the main results.

The business of farming calls for as much forethought and planning as any in which man can be engaged. The farmer who has risen to forehandedness in tilling his acres is one who counted the cost and made close calculations upon all matters that appertain to the farm.

No man will meet with satisfying success on the farm who does not think beforehand what is best to do and the best way to do it. More failures occur—failures because indifferent success is attained where nothing but the grossest blundering could make a failure—from this cause of miscalculation or no caclulation as results of present operations, than from any other.

Farming is not a haphazard business, subject to luck and the operations of nature in giving good or poor seasons. Work without thought, without plan, has been the blunder of many who guide the plow. Raising crops without knowledge as to the cost, and stock without a thought as to adaptability to the location and market and its requirements in summer pastures and winter feeding, are at best but slipshod practice, and would seem to require but little reflection on the part of those pursuing such a course to enable them to see it.

Gapes in Chickens.

An experienced chicken raiser cures his chickens of the gaps in the following manner: As soon as a manifestation of gapes in his fowls appears he confines his chickens in a box, one at a time, sufficiently large enough to contain the bird, and places a coarse piece of cotton or linen cloth over the top. Upon this he places the pulverized lime and taps the screen sufficiently to cause the lime to fall through. This lime dust the fowl inhales and is made to sneeze, and in a short time the cause of the gapes is thrown out in the form of a slimy mass or masses of worms which had accumulated in the windpipe and smaller air vessels. This remedy he considers superior to any he ever tried, and he seldom fails to effect a perfect cure. He has abjured all these mechanical means by which it is attempted to dilodge the entozoa with intruments made of whalebone, hog's bristles, horse hair of fine wire, alleging that people are quite as certain to push the gay worms further down the throat of the fowl as to draw them up."

Very Poor Economy.

Some people make a business of cheating themselves, either by eating very mean and cheap food, or else by eating too small a quantity of good food. Either way is as bad policy as it would be to buy a coffin instead of a suit of good clothes, just because the coffin would cost less. Poor diet means impoverished blood; and that means misery. Brown's Iron Bitters enriches the blood, gives it the iron it needs, and tones up the whole system. Cures dyspepsia, indigestion, weak, ness, malaria, etc.

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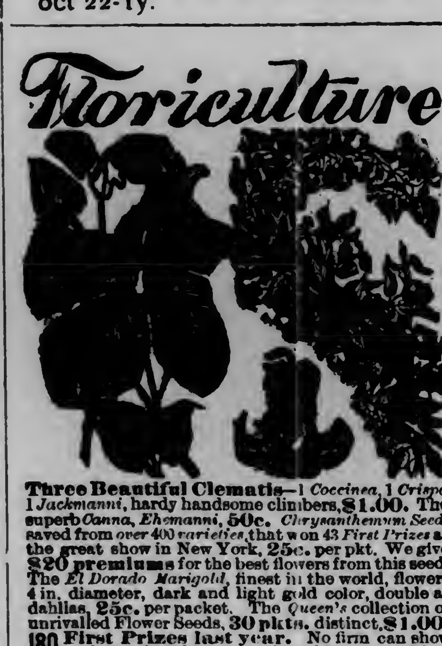

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A REVIEW REVIEWED—DR. KELLEY AND BISHOP M'TYEIRE.

BY REV. G. G. SMITH.

It has not been my good fortune to always agree with Dr. Kelley, and it certainly is not his custom to follow any man's leading. He may not be wise in his views, but he is positive. His opinions are convictions. He may, I think, be recognized as on the advanced line in views of Church doctrine and polity, but with Dr. Kelley we have nothing to do in this article and deal only with his critique on Bishop McTyeire's book. He recognizes the book as one of real merit. The chief fault it has as a History is: that it is unreliable, and in two very important cases entirely misleading. It does not state the true facts with reference to Episcopacy or to Slavery. It is due to the truth of History that the Reviewer, Southern born and Methodist bred, as he is, should set it right. This he proposes to do. The Bishop evidently does not know much about what Methodist doctrine ought to be, although he seems to have a pretty good idea of what it is. Dr. Kelley introduces here to illustate a conversation between a young preacher, and a Bishop, which shows that the Bishop was either stupid, ignorant, or discourteous, or perhaps the young man was making an attempt to display his parts and so disgusted the prelate that he rebuked his pedantry, but what has that to do with the History of Methodism? I confess my inability to see.

I was very forcibly struck as I first read the book, with a delicate thread of unity which bound the different parts of the story together, but Dr. Kelley finds the book without logical or chronological consecution—bound by a nexus in some hidden impulse, within the author's own subjectivity—what that is I don't know.

After saying some very pleasant things of the book in general the Reviewer plunges in *medias res*, and gives us his caveat against Bishop McTyeire's statement on the slavery question—he finds that Bishop McTyeire conveys a false impression in reference to Coke's position, and that of Asbury. They did disagree. If Bishop McT. intended to convery the idea that Francis Asbury was less an anti slavery man than Thomas Coke, he certainly erred. No man ever abhorred slavery more than Asbury did, but if Dr. Kelley means to say that Francis Asbury endorsed Dr. Coke's violent abolition idea, in that the most casual reader of Asbury's Journals knows he errs egregiously. Asbury never adopted Coke's plans, he never endorsed them, he distinctly repudiated them. If Bishop McTyeire meant to convey the idea that the Methodist preachers, up to 1844, ever made a public utterance in favor of African salvery, he certainly errs, *and he makes nowhere any such intimation*, but if any one supposes, that the preachers were in favor, after the experience of the first few years, of abolishing slavery, by Church penalties, that one will find all Church history against him. There were always men like Coke, O'Kelley, Axley, who were for any measures and all measures, to extirpate the evil of slavery, but Bishop McTyeire has made a fair, moderate and accurate statement of the position of the Church in its first few years, when he says slave holding was not a sin nor so regarded by the Church and men like Gough, at Perry Hall, like Rembert, like Major Capers, like Hope Hull, Merriwether, held slaves without compunction or censure—Dr. Kelley is forced to admit that Asbury questioned in an after day, the wisdom of the course of the Conference of 1785, but says this was later than 1785, and *who ever denied that.* It required an experience to teach, and the early preachers *had* that experience. That Dr. Kelley should intimate that any intelligent reader of Bishop McTyeire would suppose from the text that the utterances of Richard Watson, made in 1833, and which were the same and led to the same conclusion as those which their American brethren had reached near thirty years before, were not written in 1785 reflected sadly upon ordinary readers—Dr. Kelley adduces little proof of his first statement and I am sure from careful investigation that the facts as Bishop McTyeire states them, are correct, they are these—that in the early years:

1. All agreed slavery was an evil.
2. The General Conference in the last years of the century desired to extirpate it, by violent measures, if need be.
3. After a few years, these unpracticable plans were abandoned and the pious slave holder was as much in esteem, as the pious man who did not hold slaves.

Dr. Kelley's declaration that all United Methodism held slavery to be a *moral* evil, and Emancipation its daily prayer, *is simply not true.* There were those like my grandfather Smith, who never owned a negro, and would not own one; but there were those like his friend and family connection, Janers Rembert, who did, and whose descendants held slaves till the Emancipation proclamation, and who held them without any moral compunction. To say that *any* did not believe that slavery was a moral evil, would be untrue, but to say that all believed that their religious obligation required them to Emancipate their slaves if practicable is not true—Bishop McTyeire states the case truly and I confess myself unable to discover a single inaccuracy in his statement.

Dr. Kelley now turns to the state of things in 1844. He gives pretty accurately a statement of the recorded sentiment of the Church up to that time. Perhaps it might be better stated thus:

1. Slavery ought not to be.
2. But it is.
3. The Church cannot now extirpate it.

In 1844 this anti-slavery position of the Church was again restated, and was not questioned by any one. The Southern men did not deny that the M. E. Church had always opposed slavery, in the abstract, nor does Bishop McTyeire say they did. Dr. Kelley tries hard to show that A. L. P. Green, W. A. Smith, Wm. Capers, Geo. F. Pierce, were only anxious *to save the negro* in opposing the measures of the anti-slavery men. They were not anti-slavery men, and though they were willing to stand by the old law, it would be untrue to History to say that they endorsed it, and they stood where they did to save themselves and not the poor negro. So Dr. Kelley is a little premature in his gush of gratitude, and when he says the giants of 1844 wrestled with abolition schemes not to protect slavery, but the poor negro he is mistaken again. They wrestled with those who were unwilling to respect the written law of the Church, and that was all of it. They neither wrestled to protect the poor negro, nor to protect slavery, but to save the law of the Church. I am sorry to say anything to interfere with the Doctor's "exultation, and everlasting thanksgiving," but the men who deposed Bishop Andrew were not thinking of the poor negro, but of New England discontents, and Green and Smith and Pierce, and Longstreet and Paine and Capers did not advocate the plan of separation because the negro was so beloved, and we in danger alone. They were thinking of him perhaps, but they were thinking much more of themselves and of their constituents Dr. Keiley does some fine special pleading along here. He leaves Bishop McTyeire and argues manfully to show some facts which did not exist. He says truly:

1. In 1784 the Church was bitterly opposed to slaveholding, denounced as a moral evil and sought to extirpate it by law.
2. That in 1844 the Southern delegates desired to divide the Church that they might protect the negro. That in 1845 the convention organized the Church South, for the poor negro salvation.

This may arouse the Doctor's "everlasting thanksgiving," *but it is not History.* The position that slavery was an evil, was abandoned by the large body of the Southern people and by the Southern Church before 1844 and it is useless to deny it. Right or wrong, slavery was defended, in Senate Halls, in Church schools, in the pulpit, and by the press. If that is our shame, we must wear the brand; instead of the chaplet, for *that is the truth.* The Doctor however is writing history rather than reviewing a book, the only difficulty he has in doing it is that he misplaces the facts. Bishop McTyeire has not failed to give a fair statement of the general sentiment of the Church as expressed on this question. It was one he had carefully studied, in other days, and he wrote with the knowledge that he would be read and criticised, and although it has became very popular now, to speak of the curse of slavery, and though there is some little effort to prove we were always an *anti-slavery Church*, the fact remains, *we were not*—no more than the Apostolic Church was.

ANOTHER DISCUSSION.

The object of much which has been said was to get a place from which to strike at the Episcopal idea which was held by Asbury, by McKendree, and by Bishop Soule and by the General Conference of 1844. The tirade of Dr. Kelley against this Methodist Episcopacy is a little less fervent than that of his once fellow townsman, J. R. Graves; but if he will come back to the question he will find it to be, not is the Episcopal plan a good one, but is it a fact of History, and has Bishop McTyeire told the truth?

Does Soule and McKendree give a true reading to the law, or no? The Doctor ceases to write a criticism and gives us an essay and tells us what he thinks, and he thinks some rather hard things of some men we were once disposed to reverence. He is troubled, his hand trembles; his heart throbs. The chilling pull of their unfaith and cowardice, of men of 1845, must be dragged to light. Their words are their deepest condemnation. Up to this time, there had been conscience in the Church, but now "it fled to brutish beast; and men all lost their reason." This is the one gleam of comfort—*they were crazy.* Green, McFerrin, Pierce, Hamilton, Bascom and all, a general madness, a paroxymal mania, had attacked them all, and they forget their duty to God and the poor negro, and fell at the foot of evil law and power.

ALAS! ALAS!! ALAS!!!

The Rhetoric is good, but History is not Rhetoric, and this is not history.

For the Advocate.

An Interesting Memorial Service.

OF THE LATE PROF. W. C. DOUB.

The memorial services on the death of Prof. Doub were conducted by Rev. J. D. Arnold in the Jonesboro Academy, March 29th.

Prof. W. C. Doub was three and a half years Principal of the Jonesboro High School and Supt. of the Sunday-school. It was with deep regret that the patrons and pupils of these schools heard of his death.

The remarks of Rev. L. W. Crawford, from the ADVOCATE, were read to a sympathizing audience.

Several members of the congregation spoke of the character of Prof. Doub. They spoke of the pleasure they had in conversing with him, his broad culture, his exceedingly chaste language in all his conversation, his punctuality in meeting his committees, his integrity, his love of truth, his frank manner in his dealings, and his daily lectures before the schools. He was a well informed man, a ready converser on almost any subject.

His language was always such as could be used in the presence of the most refined ladies.

He held many important positions in the Church. While treasurer of the Conference, thousands of dollars passed through his hands, no one could speak a word against his honesty.

His daily lectures to the schools were of great value. Mr. Arnold said he thanked Prof. Doub for the influence of these lectures on his boys. Many others in the State could say the same. One gentleman said, while a student at Trinity, he thought Prof. Doub too exacting, but, after leaving College, he was convinced that his rigid discipline was good.

Prof. Doub had his foibles. Who has not? Who ever knows his own? If he had foibles, he had his strong points. He felt a deep interest in his pupils, and was sometimes regarded rigid. "He knew things from top to bottom." He was not contented for pupils to get a smattering of anything. He hated shams and shirking in all their forms. Was this a weak point or a strong point in his character as a teacher? If it was a weakness, his strong points kept him to the front, among the very foremost educators of his State. The following are some of the positions he held: Editor of *Raleigh Star*, Professor in Greensboro Female College till the old College building was burnt, Professor at Danville, Va., Professor at Trinity College, again Professor in Greensboro Female College, Principal of Raleigh District Conference School at Louisburg, Principal of Fayetteville District Conference School at Jonesboro, and Principal of the Graded School of Greensboro.

He was one of the leading men in planning and contributing to the building of the excellent Methodist Church at Jonesboro. A Church which will stand for many a day as a witness of the good work of Rev. J. D. Arnold, Prof. W. C. Doub, and the citizens of Jonesboro. Prof. Doub said to the pastor, "*I'll pay what you think I ought*" towards building this Church.

Mr. Arnold spoke of the *uncertainty* of life. During the Christmas holidays, while at Greensboro, he and his family had been invited to dine with Prof. D. While there Prof. Doub took him around his premises, and spoke of his plans for the future, little dreaming that the angel of Death was then at the door. Holding up the ADVOCATE, on one page of which was recorded the death of Rev. B. C. Phillips, Prof. Doub, and Bishop Parker, he said, if he could have held that up before the Conference which met at Wilmington a short time since, he would have startled every member. The presiding officer, the treasurer, and one of the leading preachers in the Conference, who at the time of the Conference seemed good for many years, had gone up to receive their reward.

Prof. Doub died out of his mind. Many die out of their minds. Duncan, Marvin, and others mentioned, died out of their minds. It matters not so much how or where we *die* as how we *live.* Asbury while on his death-bed folded his hands across his breast. When asked if he was praying, he replied, "*not now.*"

If we have made a covenant with God and kept it, it matters not whether we die "at home or abroad, on the land or on the sea," conscious or unconscious, we may rest assured that all things will work together for our good. D.

Jonesboro, April, 1885.

For the Advocate.

Our New York Letter.

The current number of *Christian Thought*, besides three or four "hefty" papers on the theologico-scientific controversy and biblical criticism, has this bit of pleasantry, which is at the expense of the "Concord Philosophers":

"Across the moorlands of the *Not*
We chase the grisesome *When*,
And hunt the *Itness* of the *What*
Through forests of the *Then*.

Into the inner consciousness
We track the crafty *Where*;
We spear the *Ergo* tough, and beard
The *Ego* in his lair.

With lassos of the brain we catch
The *Isness* of the *Was*
And in the corpses of the *Whence*
We hear the *Think* bees buzz.

We climb the slippery *Which* bark tree
To wake the *Thusness* roll,
And pause betimes in gnostic rhymes
To woo *Over-soul*."

In this copy I have taken the liberty to insert italics in order to make the wit apparent to the eye.

We are reminded by the above of Mr. Alcott's definition of Actuality as "the Thingness of the Here;" and the criticism on it of the witty paragraphs who questioned whether, after all, Actuality might not be "the Hereness of the Thing."

Judged by the law of Darwinism—the survival of the fittest.—*Christian Thought* must be put down among periodicals as an individual at least "fit" to live; for during the brief period that has elapsed since its birth it has more than "survived": it has waxed fat in content, in popularity, and usefulness. It has opened a London office at 57 Ludgate Hill. Thoughtful men of both Continents have taken pains to commend it. It has found its way into the far-off jungles of India, whither it carries the Christian doctrines of God and duty and destiny and brings them into contact with the ancient fables of Brahminism. A call has come from Japan for copies of this publication, to turn the current of heathen thought into the channels of Christian philosophy. A sample copy may be had by sending forty cents to 4 Winthrop Place, New York.

Thirty-one persons, men, women, and children, stepped to the stage at Masonic Temple last Sunday afternoon, and publicly took the pledge of total abstinence administered by President Gibbs, of the *Manhatten Temperance Association.* Five of these were naval apprentices from the U. S. Training Ship "Minnesota." A numerous and enthusiastic audience witnessed the cermonies, and listened to the address of Maj. C. B. Cotton on the "Adulteration of Spirits." The speaker was once a wholesale liquor dealer and is the inventor of "Bourbon whiskey."

The trial of James D. Fish, who wrecked the Marine Bank and precipitated the Wall Street panic, has ended, happily, in a verdict of "Guilty." It shows that the old-fashioned notions of honesty and sound business morality have not utterly perished from the earth. So far let us be thankful, even if we have lamed but one bird out of a whole flock.

When the Ward-Fish exposure was first made, the public was inclined to sympathize with the old financier and honored bank president because it appeared that he had been deceived by young Ward about certain alleged Government Contracts.

Now it is evident that Ward and Fish were co conspirators in a game which ended in the ruin of a well known bank and the firm of Grant and Ward.

Mr. Fish rested his defence on gullibility, he had carefully refrained from making any inconvenient inquiries as to the "Contracts," but at the same time was drawing dividends at the rate of thirty or forty thousand dollars per month out of pretended profits. As a matter of fact, Ward borrowed this money from the bank of which Fish was president, and for securities which were allowed to be removed before the money was returned. Nothing in the history of crime is more brazen than the infamy of these "respectable" scoundrels. The note of Ward's colored servant for forty thousand dollars was accepted by Fish as security for a loan! And in alt this knavery they shielded themselves behind the honored name of Grant, whose death bed they have insulted by endeavoring to involve him in their own turpitude.

Now that the jury has done its duty by Fish, let us hope that the Court will prescribe for the culprit as large a dose of retributive justice as the law will permit.

The following letter to Gen. Grant, by the Rev. Dr. Chas. F. Deems, was written from *Raleigh* on the 24th ult., and is said to have afforded the dying hero an abundant measure of gratification by its revelation of the spirit of generous sympathy in the South. I have been permitted to make a copy of the letter, and present it in full:

"GEN. GRANT, New York;—*My Dear Sir:* I should have called to pay my respects, when I learned that you were unwell, before I left New York, but that I knew you were overwhelmed with such attentions. During my tour I have watched the papers with interest that I might know your condition every day. I have traveled through eight Southern States on this trip, and, as I am known to be a Southerner, the people have been free to speak to me. It has occurred to me several times that it would be a gratification to you to know how universal and sincere is the sympathy of this generous people with you in your recent severe suffering. A number of their leading men have expressed great displeasure that there was the least delay in putting you upon the retired list. Indeed, I have not heard a word spoken about you which would not have been very gratifying to you and your family, if you could have heard it: and those who have so spoken of you were not the persons who approved of either your military or political career If I were in your place, I should like to hear this, and therefore I am simply discharging a Christian duty in writing, and beg that you will believe that I expect no reply.

May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with your spirit forever.

I am, dear Sir,
Faithfully and truly yours,
CHARLES F. DEEMS.
Pastor Church of the Stranger, New York.

When George Holland, an aged actor, died some years ago, application was made to the rector of a Church in Madison avenue to read the funeral service over the remains in his Church. Now, George Holland had been a famous actor and had led a blameless life. The request of his friends, however, was met by point-blank refusal on the part of the modern Pharisee, and a sarcastic reference to a "little church round the corner," where he believed, that sort of thing was done. To this Mr. Joseph Jefferson replied feelingly, "God bless the little Church round the corner!" And from that day to this The Church of the Transfiguration has been popularly known as *The Little Church Round the Corner.* It is a modest Gothic structure of brick, surrounded by a beautiful plot of green sward. It is located on 29th St. east of 5th Ave. Nearly all the members of the theatrical profession who die in this city are buried from the Little Church Round the Corner.

NOSCO.

New York, April 20th, 1885.

For the Advocate.

A Suggestion About Division.

The question of dividing our Conference has been before the readers of the ADVOCATE for months. All the arguments, for and against the division, have been well and kindly written. Now, let us take the question, and ascertain the animus of the Churches, in the form of resolutions by Quarterly Conferences.

I therefore suggest to the Presiding Elders, the propriety of obtaining from their Quarterly Conferences an expression of their wishes, touching the division of our Conference. This will bring to light the will and wish of the membership. Let them speak to us by resolutions, and we will hear them. And as the time of District Conferences is near at hand, so doubtless these bodies will give expression, by resolutions, of their convictions, as favorable or unfavorable to division. I trust however, that the time, the precious time, of our Conferences will not be consumed in *cut* and *dried* speeches on the question. If, however, any brother feels that he is full of a speech, then let him say his speech before he reaches the Conference.

T. A. BOONE.

For the Advocate.

Division of The Conference.

BY REV. R. L. ABERNETHY, D. D.

A great deal has been written upon this subject, *pro* and *con*, and after all we are no nearer a satisfactory adjustment of the question than when we began. We need not expect unity of opinion among correspondents of different degrees of knowledge upon the subject of discussion, and it may be actuated by different motives. All we ask and expect is Christian candor in expression, and benevolent design in action. These things will keep us in "Christian unity," though we may differ widely in our views.

I suppose that I am as well acquainted with the interests and wishes of the people in Western N. C., as any one, either clerical or lay, who has written upon the division subject, and I am conscientiously of the opinion that all things considered, a division of the N. C. Conference is *absolutely demanded.*

NO DIVISION IN THIS GENERATION.

While I am sure that a division is a moral necessity, yet I have no idea that this generation will ever see it accomplished. There are too many preponderating influences to the contrary. There are several classes of men connected with the N. C. Conference, who cannot be expected to favor a division. It would not be consistent with the pulsations of sanctified humanity even, to suppose that talented men who fill fat stations in the Conference, should be willing to sanction any change that might lessen their chances for like positions in the future. And, as they are doing great good as things now are, who can blame them? I do not mean any thing unchristian in these remarks. I am writing in Christian candor, just how things strike my view.

POSITION OF THE PRESIDING ELDERS.

Again: We need not be superseded to find the P. Es. of the Conference opposed to the division; at least, most of them. They have been in authority so long that the whole thing has become *natural* to them; and for a change to occur that might cause them to have to "step down and out," would be a little unpleasant.

I admit all this, and I write in good faith when I say that they have done so well in their respective fields, I would be happy if the true interests of Methodism could be served, and they remain as they are. But while "I do not love Cæsar less, I love Rome more."

STRIKING IN THE DARK.

And still more, Mr. Editor, it would not be unreasonable to find *yourself* opposed to any change just now. The ADVOCATE, which you are issuing weekly, is a most excellent religious journal, and you would not be human if you did not feel great solicitude for its success. You may fear that a division might cut off part of your patronage to build up another similar enterprise. I think, however, if these should be your feelings, (for I am striking in the dark,) that the excellence of the ADVOCATE would still continue its circulation in the new Conference.

In conclusion, I would suggest to all the preachers in the Conference to take the vote of their entire membership both male and female upon this subject, and report the result to the ADVOCATE. Let this be done in good faith in every congregation, and the result will be satisfactory.

One of the "notices" in the porch of the church at Hawarden, England, near Mr. Gladstone's castle, reads thus: "On your way to the Lord's house be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious."

There is no greater delight than to be conscious of sincerity on self-examination.

Raleigh Christian Advocate.

RALEIGH, N. C., - - APRIL 29, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(*To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.*)

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REV. F. L. REID,
Raleigh, N. C.

Agreeing to Disagree.

It is impossible for all good men to "see eye to eye" in reference to various things that come up for consideration in Church and State. The best of men differ, and frequently differ widely as to what is best to be done in this and that matter.—The most consecrated ministers of the Gospel see things differently and from different standpoints. Abraham and Lot had to separate and take different directions, Paul and Barnabas didn't agree, Peter and Paul and others of the Apostles did not always "see eye to eye," nor did Wesley and his colleagues always agree, whilst Asbury and Coke differed widely. We need not ever expect all to get right together on a subject that has two sides. We must learn to abide the action of the majority, and agree to disagree. This is more important to us than that we should all agree. We can learn to disagree in a proper christian spirit and this is a duty, but it is not our duty always to agree. We have a right to differ wisely and in a proper spirit. But too many of us are like the Jew was, who in talking on the subject of charity in religion, said: "I vish everybody vas united on religion. I am united and I vish everybody else vas."

Great Work for the Church.

The scheme of the gospel is to save all men. It is a great thing to save one immortal soul. It is a greater thing to save a family, a neighborhood, a nation; but what a grand thing to save a *world*. There have been earthly kingdoms called great—such as Rome, Russia, England, but no earthly kingdom ever pretended to cover all the earth. It is said that Alexander conquered the world, and wept that there was no more to conquer, but the fact is, Alexander never conquered one *tenth* of the world. We speak of our *vast* territory blooming between the seas. America is but a patch compared to the whole world. The command—"go ye into all the world"—takes in the swarming millions of Asia, of Europe, Africa, America, and the Isles of the sea. Every foot of this vast world has been redeemed by the blood of Christ. The Sun of righteousness is to shine like the material sun all around the globe, and bathe it in its beautiful light.

There is power enough in the gospel to do the grand work. The gospel is an inexhaustible fountain of life. You can't exhaust the air by breathing it. It can never be used up. Neither can the energies of the Holy Spirit be exhausted by regenerating mankind. That spirit that garnished the heavens with their midnight glories, has inexhaustible power to convict and convert the souls of men.

The clouds may pour down floods of rain upon the continents, watering millions of fields and filling thousands of majestic rivers with water, yet there is no danger of draining the oceans dry; neither can the ocean of Christ's merits be exhausted though the armies of the world be washed in it.

"Dear, dying Lamb thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

You cannot use up the light of the sun by looking and bathing yourself in its warming bath. For six thousand years, it has melted the snows of winter and changed the ice of winter into the bloom and glory of summer—and its warmth and brightness remain undiminished. It is inexhaustible.

Having seen the greatness of the work, and the wonderful resources of the Spirit, the next thing is for the church the means. If the human agencies of preaching, proper Sunday-schools &c., were faithfully applied, what a glorious work could be achieved. How the deserts of moral barrenness would bud and blossom as a rose. Our opinion is that not half of the church's strength is actively employed. The amount of spiritual lazmess in the church is fearful. There is one class doing full work in the vineyard—another class doing only half work, and another class doing noth ing. H.

By Faith---Not by Sight.

We often find ourselves walking apparently through a dark tunnel. The chilling air and the thick darkness make it hard walking, and we are constantly asking why are we compelled to tread so gloomy a path, while others are in the open day of health and happiness? We often cry out in the plaintive language of the Psalmist: "Thy hand presseth us sore; as for the light of our eye, it is also gone from us; we are ready to halt, and our sorrow is continually before us."

One of the most trying features of our trials is that we cannot discover the motive that impelled our Heavenly Father to send so many and heavy afflictions upon us. He did not consult us before the trial came, and he does not explain why he sent it. In deep anguish of soul we cry out: "Clouds and darkness are round about Him." The mystery of God's providence perplexes and staggers us. The death of so many of our Bishops and leading men in so short a time is perplexing to us as a church. And then the death of so many members of our own Conference in the very prime of life, with the promise of so much usefulness in the future, is puzzling to us. "Clouds and darkness are round about Him." The death of Bishop Marvin, just after making the trip in safety round the world and gathering so much valuable information in reference to our missionary work, has been and is still a mystery to the church.—Then the sad and sudden death of Bishop Parker in the very noon-day splendor of his usefulness. In reference to these sad dispensations of God's providence, "we cannot walk by sight, but by faith." We can only say: "What I do now thou knowest not, but thou shalt know hereafter." To the torturing question, "Why does God lead us into this valley of the shadow of darkness?" we can only reply: "Even so, Father, for so it seems good in thy sight." Like Bunyan's Pilgrim, we ought to be able to say: "I see not but that my road to heaven lieth through this very valley."—The weeping widow, the sorrowing mother, and the smitten father, look up through their tears and ask, "Why is the way so dark?"

In these trying hours the adversary assails us most fiercely. He stirs up in our hearts bitter thoughts against God. He points us to the actual and realized loss, and tells us that heaven is utterly unseen, and no one comes back to assure us of its reality. And thus he endeavors to blow out such lamps of divine promise as we have, to shatter every staff that we carry, and to make the pathway of trial more dark and desperate than before. Under these severe experiences, we almost *strain* the eye of faith endeavoring to discover the purpose of the Almighty in his dealings with us. It is certain that we cannot walk by sight. If we were to throw away faith and attempt, as so many do, to make our way through the world by sight, we would soon turn to infidelity and "choose death rather than life." Let us ever remember that God makes no mistakes—that he is "too good to be unkind." "Whom the Lord loveth, he chasteneth," &c. "What I do now thou knowest not, but thou shalt know hereafter." These texts furnish a solution for these mysteries, and support for these days of terrible affliction.—Then this precious and comforting thought comes to us: That this life is not the *end*, but simply and only the preparatory school for the real and the endless life that is beyond. If we accept this truth fully and hold it firmly by faith, we find solid ground for our feet and light for our sorrowing soul. The bitter cups, therefore, which we tried to push away, contained the medicines we most needed. The hardest lessons that we learn are those which teach us the most, and best fit us for service here and glory hereafter. When we reach heaven, we may discover that the richest, and deepest, and most profitable experiences we had in this world were those which were gained in the very roads from which we shrank back with dread. That the dark and rough places in the road are just as necessary as the most flowery mead or the happiest walk over the "Delectable Mountain."

We must never forget that the chief object of the discipline is to develop character, and to improve the graces of His children. "Whom he loveth he chasteneth, and scourgeth every son whom he receiveth." "Every branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth, that it may bring forth more fruit." "Why do you cut that pomegranate bush so cruelly?" said a gentleman to his gardner. The answer was: "Because it is all running to useless leaves, and I want to make it bear." That is the secret of these sore trials, God does not afflict in wrath, but in love. He sees that it is best for us to go through the furnace, or abide in the crucible. But these days will soon end. There will be no crucibles in heaven. We are to reach that glorious realm by faith and not by sight.

"We walk by faith, as strangers here,
Till Christ shall call us home."

B.

Too Much of a Good Thing.

Yes, there may be too much even of a good thing. It is astonishing that some men, who are really men of talent and eminent ability, will preach too long, speak too long, pray too long, talk too long in prayer meeting, and write too long articles for the papers. Many an otherwise good sermon, or speech, or prayer, or article, has been spoiled by its length. The man who hasn't learned when to quit speaking, or writing, has a very important lesson to learn; but for fear we may not practice what we preach we stop right here and give an excellent clipping from an article in the *Southern Christian Advocate*, signed by a star. It strikes the nail in the right place, and we hope it will strike some of our readers and contributors, if they ought to be struck:

TOO MUCH COMPOSITION.

A little girl was told by her teacher that she would be required to study composition. She tried to excuse herself on the ground that she had had enough of that at home. She had been put through a course of it for chills and fever. She wanted no more of it. With better reason, we have a prejudice against it—or at least too much of it—under certain circumstances.

1. Take the sermon. It may be good, according to well-established creeds; scriptural, logical, well-delivered, and so on. But there may be too much of it. . .

2. Take prayer. Is it ever too short? Sometimes, but not often. Col. ——— was too short when he prayed: "Our Father—daily bread—Amen," forgetting the balance. But too great brevity in public prayer is a rare fault. The other way, generally. "Wake up, your father's nearly through with his prayer." "Has he got to Noah's ark yet?" "No." "Well, he's just half way through when he gets there," and back to sleep the little fellow went. . . .

3. Take newspaper correspondence. Those long, labored, heavy articles! Who reads them? Not the common reader it is likely. The mental capacity for wading through, comprehending and appreciating them is wanting. Short, pithy, pointed productions on living issues are the thing. A long, wordy article, taking up two columns or more of the paper, now and then appears. The few ideas could be well expressed in less than one-fourth the words employed. Less composition, and more thought, would be more likely to edify the reader . . . . .

4. Take obituary notices. Those in the Bible are very brief; those in the papers, with rare exceptions, have not this redeeming quality.—The editors complain, the reader is worried, and still the nuisance goes on. Some of the editors put on the brakes, and say, "hitherto shalt thou go, but no further." Well; but they ought not to be put to this necessity. Don't send them too much composition. If the subject be a person of mark, length is allowable; if not, be brief. Some will be offended, but the masses will be pleased. Consult the greatest good of the greatest number.

An Hour With Other Editors.

— The *Dan Valley Echo* is the name of a new paper, published at Leaksville, N. C., by N. S. Smith. The initial number is well edited and gives promise of an excellent journal.

— The Wilmington *Star* speaks of Bishop Green as the *Episcopal* Bishop of Mississippi. Why didn't that excellent journal follow the example of some other secular papers and leave off *Episcopal* and say "*The Bishop of Mississippi?*" We fear that editor is not a *Churchman*, so-called.

— The *Winston Sentinel* has issued a magnificent pictorial issue. It has pictures of Cleveland and his Cabinet, of our Governor and Lieutenant Governor, and of our Democratic Senators and Congressmen. The issue is an excellent one—the pictures not so good. The *Sentinel* is an excellent paper and deserves the prosperity it evinces.

— *Good Housekeeping* is the name of a new semi-monthly magazine published by Messrs. W. Bryan & Co., Holyoke, Mass., and 111 Broadway, New York, at $2.50 per annum. It is an excellent journal for the family, has a long list of good writers on topics of housekeeping, &c. They give a book as a premium to every new subscriber. It will afford much interesting and profitable reading.

— The *Catholic Mirror* does not want Good Friday made a legal holiday. It thinks making Good Friday a legal holiday would be good for liquor dealers, sporting men and proprietors of skating rinks and theatres, for the managers of ball-rooms, &c.; but that paper fails to see how religion would be the gainer by it. This item will be one of interest to Editor Bailey and Congressman Cox.

— The New York *Observer* truthfully says: "Law-abiding people are watching with considerable interest the progress of the libel suit brought by the Louisiana Lottery Company against Editor McClure, of the Philadelphia *Times*. Mr. McClure proposes to show that the alleged libel was, in the law phrase, one of "qualified privilege by reason of the occasion." He also proposes to show that the company has violated the law of every State in the Union in advertising and selling lottery tickets. A fine concern to talk about being libelled! As well might a fleeing burglar have you arrested for crying out, "Stop thief!"

— Rev. Eugene R. Smith seems to be a *business* man. The Western *Christian Advocate*, of the 8th inst., contains the following statement: "The Missionary Board at New York has entered into an agreement with Rev. Eugene R. Smith, editor of "The Gospel in All Lands," "The Missionary World," and "The Little Missionary," by which these periodicals are to be published in the interest of the missionary work of the Methodist Episcopal Church. The society assumes no financial responsibility, but has, through a committee, supervision of the editorial management of the papers. The announcement of terms to subscribers will be made soon. Mr. Smith is of the Methodist Episcopal Church South, and was a chaplain in the Confederate army. It is said to be his intention to join the Methodist Episcopal Church, and that he is in hearty sympathy with all its work. His friends claim for him rare ability as an editor of missionary publications."

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Paragraphic Personals.

— Rev. W. C. Norman is nearly well again. He hopes to be able to fill his pulpit next Sabbath.

— Gen. Grant is much better, though his improvement can only be temporary, as his physicians say he has a cancer.

— H. T. Jordan, Esq., of Henderson, N. C., was in Raleigh last week and gave us a very pleasant visit in our office.

— The closing exercises of Union Academy (Chatham Co.,) will take place May 22d, 1885. The Rev. Dr. Mangum, of the University, is expected to deliver the address.

— We regret to learn that Rev. Dr. L. L. Hendren, P. E. of Statesville District, is in feeble health. Bro. Moore's letter, on our fifth page, will be read with regret by Doctor Hendren's friends, who will hope and pray for his early recovery.

— Mrs. Commodore Vanderbilt, a few days since, sent her check for $100 to the Mission School at San Luis Potosi in Mexico, conducted by the Women's Missionary Society. We learn also that Mrs. Vanderbilt has sent Rev. J. R. Griffith, of Person ct., $25.00 for the Methodist Parsonage at Roxboro, N. C. Now, don't everybody in North Carolina write and beg her for money.

— The Board of Directors of the Wilson Normal School held a meeting Tuesday evening and elected John E. Woodard Chairman, and Josephus Daniels Secretary and Treasurer. Prof. E. C. Branson, was elected Superintendent. The date for opening the school has not yet been fixed upon. The school will be held this year in the Graded School building. We congratulate the teachers who will attend the Normal on the election of Prof. Branson. He is not only a practical, efficient and successful teacher, but a fine speaker and organizer. He will make the school a great success.—*Wilson Advance*.

— A prominent layman from the West makes some suggestions in reference to the "Division Discussion." We put in what he says over his initial because he does not take either side, and gives us authority to divulge his name should it be necessary to do so. We will say, however, that he is a man whose prominence in Church and State would give emphasis and influence to what he says, and his name to his article would add considerable influence; but as he modestly requests us to withhold his name, we reluctantly yield. If he had taken either side of the question we should have required his name in full to his article.

Short Items of Special Interest.

— The paper seems to put one good sister in a good humor. She writes: "The ADVOCATE is glorious! It sets me to singing." People are generally in a good humor when they sing.

—The Baltimore (Northern) Methodists have secured in cash and pledges the $200,000 required to found the Baltimore Women's College.

— Rev. Sam Jones, in speaking of the stir he made in Nashville, said that he let his bucket down in the well at Nashville and stirred up a heap of mud, and said he: "It was *my bucket but Nashville mud.*"

— Polygamy must go and is giving way in Utah. Orson Arnold, a prominent Mormon, has pleaded guilty to an indictment charging him with unlawful cohabitation. He declared in open court his intention to abandon polygamy, and live with his lawful wife only, not neglecting to support his second family. This has created a great excitement among the Mormons. They condemn his action.

— We have the "cholera scare" in the United States. The old adage holds good, "an ounce of prevention is worth a pound of cure." Secretary Dunwoody, of the National Board of Health, in an interview, says that we may expect a visitation of Asiatic cholera this season. The people of this country have suffered from five epidemics of Asiatic cholera, occurring in 1832, 1849, 1854, 1866, 1873, and the history of these dread visitations shows conclusively that the prevalence Asiatic cholera in Europe has followed universally by its appearance in the United States. It is therefore, upon this fact that conviction is based that the disease is likely to make its appearance this country at an early day, and is with this knowledge that the National Board has urged upon the civil and sanitary authorities of several States the importance of augurating at once the most thorough system of local sanitation. There is now in the United States Treasury an appropriation of $300,000 with which to combat cholera and small-pox. It is believed that President Cleveland may recommend that aid be extended to certain State Boards and local organizations, and that sanitary inspectors be located at points where the epidemic may appear.

For the Advocate.

The Discussion on Division.

A FEW SUGGESTIONS.

Will the champions on both sides of the division question, pardon a layman for suggesting that the only important inquiry is, Which course will best promote the cause of religion among us? Many of the arguments adduced *pro* and *con* have been relevant to this inquiry. But I have observed some which savored of merely human motives and earthly aims, and seemed prompted as much by feelings of personal interest as by regard for the success of the gospel.

On one hand we hear a good deal said upon the importance of preserving the Conference as it is for the sake of the power and dignity which attaches to it as an ecclesiastical body; and this is met on the other side by comparisons as to its present relative size and by statements that if divided the two new ones will still be as large, powerful, and influential as several others are in the general councils of the church. Is there not something in this, on both sides, which appeals to a spirit of mere ambition and vain glory, forgetting the true ideal? What matters it our belonging to a big conference, *unless we do our work better by it?* And, *au contraire*, what is the use of making little conferences, *not to do our work better, but to make big men out of little ones!*

Then, something is said of the effect of a division on the fortunes of literary institutions, church publications, financial results and aggregates, and such things. Why, the call of Methodism is not to build colleges, publish newspapers, or raise money, but to preach the gospel. Even the subject of "brains" and their favorite topography is broached. Mere fancy talk. Plenty of brains all over North Carolina. It is consecrated souls we need.

Then again, we are told of pledges made by somebody years ago that there should be a division. But who could bind us to present action by such a pledge, or what good man will ask its enforcement if it were made, *unless* it can now be shown that the interests of the church and of religion require it? It is legitimate to show this; but no so-called pledge is worth insisting on except as this is shown.

I venture these suggestions, not because in this discussion much has appeared which deserves reprehension—nothing perhaps so deserving of it as these hints of my own—but gently to exhort my brethren not to ramble off on all the various little incidental and personal matters more or less remotely related to this subject, but to look steadily to the only point worthy of our care, viz: which course will best advance Christ's kingdom in North Carolina? If we argue less and pray more over it, and seek for light with a single eye, I am persuaded the Angel of the Covenant will in due time show us the pillar of fire; and I trust our whole host will be ready and willing to obey His will as graciously manifested, whether it be for us to move forward, or abide still in our tents. So I close without expressing any opinion now on what we should do, but only give the caution: "Don't strike the tents 'till sure the cloud has lifted from the tabernacle." R.

April 1885.

Of our Preachers and Churches.

—Rev. S. P. Douglas has recently been bereaved in the death of a sister near Hillsboro, N. C.

—The preachers of the Newbern District will please send me lists of those delegates that will attend the District Conference as early as they can. Address,

CHAS. W. BYRD.
Morehead City, N. C.

—Rev. J. Sandford writes: The second Quarterly Conference for South Edgecombe circuit embraced the 3rd Sabbath in April, held at McKendree. Rev. W. H. Moore, Presiding Elder, was at his post in spite of bad weather, and preached three fine sermons. Outlook hopeful. District Conference embraces 2nd Sunday in May. Come and see us.

—Kinston "Free Press" says the Methodist have been holding a protracted meeting here ever since Sunday before last. There seems to be much interest manifested in the meeting. Eighteen joined the church last Sunday night and many more are seeking to find the peace that passeth all understanding.

—Rev. Mr. Crawford, assisted by Presiding Elder Cunninggim and others, has been holding a meeting of considerable interest and profit in the Methodist E. Church, South, in this city. Up to this writing, Thursday morning, between twenty and thirty are estimated to have made profession.—*Central Protestant.*

—Our Church in Goldsboro is enjoying a gracious revival. There have been 25 conversions and there were 22 penitents at the altar last Friday night. Our dear Bro. Harris is laboring under difficulties though. His little daughter, Ella, was at the point of death last Sunday. Our hearts go out in sympathy and prayer for him and his wife, while we rejoice that God is visiting the people so graciously.

—Dr. L. S. Burkhead returned Saturday to his charge at Newbern, after laboring earnestly several days in the meetings at St. Paul's M. E. Church of this place. This learned divine presented the Gospel in a clear, practical and earnest manner, and we trust that a number of stars will sparkle in his crown of rajoicing as the result of his labors among us.—*Goldsboro Messenger.*

—In a few remarks after the close of the morning sermon yesterday, Rev. J. T. Harris feelingly uttered, in substance, these self-sacrificing expressions: 'Over there my little daughter lies upon the verge of eternity, but I cannot go to her until I have given sinners the opportunity to ask an interest in our prayers. I am more interested in you my dear friends, than I am in her. A hard saying? No! she is safe in the arms of Jesus, and you are unsaved!' These words show how greatly in earnest is this man of God in the important work in which he is engaged—*Goldsboro Messenger.*

—Rev. W. T. Cutchen writes: We are moving along well on the Franklinville circuit. The people all seem cheerful and hopeful, congregations are increasing. Our prayer-meetings at this place and Columbia are very well attended. We hope to have a deep work of grace far reaching in its extent, ere the year shall close. Pray for us. We take this opportunity to express our thanks to Bros. W. P. Wood and H. W. Frazier, and Mr. Sam Slick for their kindness and remembrance. May the Lord reward them. We are serving a very kind people.

—The meeting at Person St. church in this city closed last Sunday night. Fourteen were added to the church and several others have indicated their desire to become members of the church. The meeting had a very fine effect upon the membership. The charge is in good condition every way, the pastor and people are working together pleasantly and profitably, with a cheerful outlook. An infant class room is now being added to the Church which will help greatly in the Sunday-school work. It will soon be completed. The Sabbath-school is in a better condition now then it has been for some years.

On Sunday morning 17 persons were added to the Methodist Church. It was a beautiful scene, and the beloved pastor, who had labored so zealously and so assiduously in their behalf, must have felt inexpressibly happy as he witnessed these trophies of his triumph through the grace of a crucified Savior. There is to us nothing tenderer or more touching than a young life consecrating itself to the cause of Christ, and oh, what a glorious scene was it when these young girls and boys, floating on the stream of sin, like some snowflake on the river, and yet not soiled by the stains of that muddy current, so ready to give their pure and unspotted lives to the cause of our Maker. And methinks, as they thus knelt down at the altar, a shout known only to blessed immortality reverberated round the throne of God, as these young hearts put on the royalty of Christ's righteousness, and proclaimed him Lord of all.—*Wilson Mirror.*

—Tuesday evening directly after dark the congregation of the Methodist Church assembled by common consent at the residence of J. B. Connely, Esq., each armed with something eatable or otherwise useful, and proceeded thence to the Methodist parsonage in a body. It was altogether an unexpected invasion, and the surprise of the popular pastor, Rev. J.H. Cordon, and of his family, grew and grew as one person after another came in and deposited his or her package in the parlor. There was some of everything to eat in the packages. It was a pounding; that is what it was; but the pounders did not all confine themselves to pounds. There were, for instance, four bacon hams, sacks of flour, beef hams, and other articles weighing each many pounds—all brought as a love offering to the pastor who has so won upon this people in three months' time as to cause them to feel that nothing is too good for him and his. Mr. Cordon was much affected by this very practical manifestation of the affection of his congregation, which certainly gave him a genteel pounding—though all who know him will be prepared to say that he didn't get a thing more than he deserved.—*Statesville Landmark.*

Revival at Clinton.

Glory to God! We are having a revival in Clinton, three conversions last night. Will all the old pastors unite with me in earnest prayer, that the Holy Ghost may continue with us. Methodism is on a *boom*. "Praise God from whom all blessings flow."

Sincerely,
J. T. KENDALL.

Notice to Tar River Circuit.

The members of the Tar River circuit will please plant seed for missionary cotton as they have done heretofore. I adopt this method of notification and request that all concerned may be promptly reached.

J. T. GIBBS, P. C.

Information Wanted

The Editor wants some information in reference to the following persons: J. A. Davis, at Mill Hill, N. C., does not take his paper out, where ought it to go? W. C. Allen, at Varina, N. C., does not take his paper out. A. N. Snipes, at Rock Spring, N. C., does not take his out. The dates on these papers are run up and some one ought to be able to tell me what the trouble is.

A Preacher Hurt and Helped.

Rev. D. A. Long, formerly of N. C., now of Yellow Springs, Ohio, was recently hurt while traveling on a railroad up North somewhere. A few days ago an officer of the railroad on which he was hurt, visited him and gave him $7,000 and free passes over all his roads for a year. This was much better than a law suit, and seven thousand dollars would ease a heap of pain for many a poor preacher.

What Does He Mean?

The brethren of the M. E. Church, South, are discussing through the columns of the Raleigh CHRISTIAN ADVOCATE the question of dividing the North Carolina Conference. One of the writers having asserted that "the West has the brains, and the East has the money," the guns are being pointed that way just now. The discussion, however, is as devoid of acrimony as one could be in which brains and mony are brought against each other. Meanwhile the artillery is quiet.—*Central Protestant.*

Hold on! Don't Divide!

THE VOICE OF AN OLD MAN.

MR. EDITOR.—Hold on, don't divide the Conference. The strongest argument I have seen against it, as I understand it, was used by one who favored it. The case was a young man who refused to go to Conference on account of the distance. Let him go to grubbing, or splitting rails. We have plenty of drones in the hive.

Truly yours,
J. P. COLE,
Hillsboro, N. C.

P. S.—I am now in my sevety-ninth year.

Not a Calf Pasture.

As variety destroys monotony, perhaps a few words from a boy preacher will not altogether be uninteresting to the intelligent readers of your noble paper. A venerable old minister said to me at Conference last year, "Your first work, my young brother, is apt to be a "calf pasture." But Charlotte circuit is no "calf pasture." Improvement has taken a deep hold on our people. And if all the work now in building, fully develops, this circuit will soon be a pasture for pastors and not for "calves." Our second Quarterly Meeting embracing the 18th and 19th, was held last Saturday and Sunday, Rev. T. W. Guthrie, P. E. preached us a most excellent sermon Sabbath morning on the goodness of God. In simplicity and serenity his eloquent voice carried the richness of one of the sweetest of all themes to every heart. "God is good."

Respectfully,
W. F. COFFIN.

For the Advocate.

Dr. Hendren Sick.

Our second Quarterly Meeting was held to-day. Our faithful Presiding Elder, Dr. Hendren, was at his post, but unable for duty. The rigorous winter and the vast amount of travel and preaching that he has done have been too severe for him. He is advised to desist from preaching for a few weeks and take a little rest. His many friends will unite in the hope that he will take this advice, and if he fails to meet any of his appointments on the district, the preachers will know how to excuse him. There is no more faithful or laborious man in our Conference than Dr. Hendren, and the many friends of his who read this announcement will invoke the Divine blessing that his life may be long spared to the Church of his love.

M. H. MOORE.

Mt. Airy, N. C., April 22nd, 1885.

As Others Saw Him.

The Raleigh CHRISTIAN ADVOCATE announces the death on Saturday, last, of Rev. Henry Gray, an aged superannuated minister of the North Carolina Conference, Methodist Episcopal Church, South. We knew him well. He must have been considerably over eighty years of age. It was late in life, and after a course of intense worldliness, perhaps some a portion of it as a civil officer, that he surrendered to the Gospel, after which he was as zealous in his new relation as he had been in the old, perhaps more so. The ADVOCATE says, and we can see the fitness of the remark—"Sinners were afraid of his prayers."

Under his preaching in Hyde, Tyrrell, Martin and other counties of the East, there were displays and demonstrations too wonderful for this generation to understand, and the apparently unlikely statement was true in hundreds of cases, that "sinners were afraid of his prayers." It was the spirit of the early preachers having a resurrection in the latter days. Henry Gray outlived the majority of his converts, although strangely enough, he was something of an invalid thirty-five years ago. But God gave him length of days on earth. He was a preacher about fifty years, and a member of the Conference over forty-six years.—*Central Protestant.*

For the Advocate.

Division of the Conference.

THE SUFFERERS BY IT.

BY REV F. D. SWINDELL.

There is one fact in reference to the division question that has thus far escaped attention, it is this: The majority of claimants on the Conference Fund are in the West, while the East pays more money to that fund than the West. If the Western Conference is made up of the Greensboro, Salisbury, Statesville, Shelby and Charlotte and Trinity College districts, there will be 36 adults and 26 children conference claimants in it. In the East 27 adults and 17 children.

From the report of the joint Board of Finance we find that Western districts paid last year to the Conference Fund, $2041.10 and received through claimants $3149.20, or $1108.20 more than they paid. If we add to the amounts collected, $179.32 coming from the Trust Fund, there will still be a difference of $928,78 or about 26 per cent. of the amount received. The effect of a division will be to reduce the amount paid to the claimants in the Western Conference a fraction over one fourth. Such a reduction would be to them a great affliction. The amounts received now are pitifully small, and it seems to me, the least possible amount on which they can subsist without actual suffering. To reduce their receipts one-fourth, would work a far greater hardship to them than paying expenses to the Conference does to the preachers.

For the Advocate.

Bro. Bumpass' Birthday.

Yesterday, April 17th, was Mr. Bumpass' birthday, and a day to be remembered his kind people made it. In the early morning there was a handsome present from one of the kind ladies, about noon a dear little girl came in with a large box of beautiful hyacinths, geranium leaves &c. We had a rainy afternoon, awhile before night the clouds hardened and the rain ceased to fall.

After supper we were sitting quietly in our room by the fire when we heard a stamping of feet, Mr. Bumpass took a lamp, went to the door, looked out, 'twas all dark, no one was there, he came back and asked, "where was that noise?" Just then we heard the noise of many voices in the basement, a moment after a rap on the door, after so long a time we reached the dining room, there we found quite a number of friends who had taken possession and deposited package after package on the table until it was loaded.

They stayed only a short time, then departed to their various homes; leaving us with hearts filled with gratitude to our good people for their nice presents and the kind feeling expressed by their gifts. We found, when we exammed the bundles, hams, dried beef, canned goods, coffee, sugar, lard, cheese, crackers, honey, lemons, oranges, dates, toilet soap &c, Some one thought of the minister's throat and brought two boxes of Brown's Troches. This morning several contributions came in from those who could not come last night.

Pray with us and for us, that we may serve more faithful by this kind people, and that God will abundantly bless them.

S. E. BUMPASS,
Randleman, N. C., April 18th, 1885.

For the Advocate.

The Conference at Magnolia.

BRO. REID:—I desire to say through the ADVOCATE that the first annual session of the Wilmington District Sunday-school Conference will be held at Magnolia May 29-31 prox. Some weeks ago a programme was prepared, and the brethren and sisters chosen to participate were notified of the parts they were expected to take. The responses have been very few not more than one-third of the preachers on the district having made any reply; and only three laymen having been heard from, of whom two decline. To me this has been a little discouraging, as the success of the Conference depends upon the co-operation of the brethren, both clerical and lay.

I make a personal appeal to all concerned to rally to my support and do their part toward making the Conference a pleasant and profitable meeting.

The importance of the Sunday-school work need not be urged at this late day. This Conference is an institution of North Carolina Methodism. The wisdom of those who originated its establishment will hardly be controverted. Much depends upon starting right in any enterprise. It will require some extra work to get ready for the session in May, and it is earnestly hoped that it will be done promptly.

The brethren who have not written to me are taken to give their consent by their silence, and it is assumed that they are preparing to perform the posts assigned to them.

The delegates ought to be chosen at once. A few lists have been sent to me, one of them has been lost; so I ask all the brethren to forward lists of the delegates from their charges to Rev. M. M. McFarland, at Magnolia, as early as possible, and let him know who will attend, that is the important point.

The duty of preparing a programe was assigned to me by Bro. Caraway, Presiding Elder. A copy is sent herewith for publication. It will be found on the second page of this issue.

D. B. NICHOLSON,
Pres. Wil. Dist. S. S. Conf.

For the Advocate.

To Auxiliary Societies.

DELEGATES EXPENSES.

At the April meeting of Edenton Street Auxiliary the traveling expenses of our delegate to Knoxville, Tenn. in June, was taken in hand. We hope all other societies did the same, it is not too soon, let us be prompt this year, and remit immediately after our May meeting. Formerly much information had to be given on this subject, but like good seed sown in fruitful soil, we have only to gather up voluntary offerings, or make an ample reminder. The reflex influence upon the giver has unfolded far more than was imagined. A deeper interest in home work, a corresponding desire to hear what was accomplished by the Woman's Board of Missions. No fear of the aggregate being too large.

Last year there was a deficiency of nearly $12.00. If over the amount necessary for actual traveling expenses, there are others, the reports of the Board are soon received by our Conf. Cor. Sec. Certainly, North Carolina Missionary women should pay expenses. Next in order, a large am't of postage is requested to send these reports and leaflets to each Auxiliary in the State, besides a voluminous correspondence in relation to organization, letters of information, inquiry and encouragement so needed by many faithful workers. A contingent fund is constitutional, but we have never had one.

There is not an Auxiliary in the State but what would be strengthened greatly by a visit from our Corresponding Secretary; there are places where a necessity exists for her presence, resulting in the organization of many societies before the next Annual Meeting. Let every member give her mite. Which Auxiliary will be first to remit?

Dear Sisters, do send some items of interest for our Missionary Column, so kindly given us by the Editor.

Were you successful in your March quarterly report? Our Treasurer needs all, to meet appropriations. Letters from your scholarshipss we will be very glad to have for publication, and afterwards will be returned. Edenton Street Auxiliary has one to be published.

With a greeting for each co-worker and earnest prayers for great success,

Truly, BLANCHE FENTRESS,
Conf. Rec. Sec.

For the Advocate.

A Word From Wilmington.

DEAR BRO. REID:—Brother Ashby Gilbert, one of the official members of Front Street M. E. Church died yesterday at 11 o'clock, of "Bright's disease of the kidneys." He was one of our pure young men, modest and retiring, yet firm in his principles of right, never shirked from duty, was true to his church, leaves a character untarnished and an example worthy of imitation. I have been thrown with him as a steward in the Church, in the Sabbath-school as one of our teachers, at various District Conferences, as President of our Christian Association, and have admired his modest devotion to all the interests of the Church. His end was triumphant. Doubtless some one will furnish you with a suitable obituary.

His funeral will be from his loved church to-morrow—Sunday, afternoon. Let me here state a remarkable fact, I have been Superintendent of the Front Street Sunday-school for fifteen years and Bro. Gilbert's death is the first in all this time from the roll of teachers and besides this, only one officer and he died (blessed man) some twelve years since of consumption, truly God has been good to us.

Dr. Yates commences a series of meetings to-morrow, may there be a mighty ingathering of souls. Your paper is capital and grows with the numbers. Do you know that I think "Aunt Mary's" column is a means of wonderful impress for good upon the minds and hearts of the children; their minds are drawn early to the importance of Christian work, they are being moulded and fashioned for usefulness when grown and the interests of the Church generally are going to be better looked often in the future. Let me suggest that there might and ought to be a larger amy of our children in the ranks of the "Bright Jewels" and in view of this and in order to get up an interest let there be a "Bright Jewel" day in all our Sunday-schools, say some Sunday in May, when attention shall be called to this work and new bands be formed. It will be, I think, for good to the children of our Church and increase the missionary revenue. "Aunt Mary" is doing a wonderful good work for the children and hence for the Church, the extent of which will never be known this side of heaven. God bless you, my brother, and may He ever keep you under the influence of the rays of His eternal love. I am yet feeble and unable to attend to business.

Truly,
W. M. PARKER.

MARRIAGES.

April 22nd 1885, at the residence of the bride's father, in Toisnot, N. C., Mr. W. H. Griffin, of Goldsboro, N. C., to Miss Nannie E. Barnes, by Rev. J. Sandford.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

The first evening reception of the new Administration was held on last Tuesday. There was never a greater crush at a levee in the White House than was witnessed on this occasion. It was not a gathering of aristocratic foreigners and tinselled army and navy officers, but a distinctively people's party. Twice this reception had been postponed on account of the illness of General Grant, and it was thought it would have to be abandoned entirely. The President, however, decided that it would not be advisabe to disappoint the strangers now in the city, and concluded to hold a reception which should be the last of the season.

The doors of the White House opened at nine o'clock, but at least an hour before that time the crowd began to gather, and was soon massed in solid phalanx from Pennsylvania avenue to the main entrance of the Mansion. Inside, the house had been made as attractive as though a state dinner party was to take place. The Botanical gardens, Agricultural and White House conservatories had been levied upon for tropical plants and flowers to decorate the parlors and East Room. Twelve wagon loads of plants, palms and flowers were used. There was but little attempt at fine dressing on the part of the callers, as but few had any other ambition than to see the President and shake his hand. There were all kinds of estimates as to the number who entered the Mansion, ranging from four to six thousand. An attache of the White House, who has been there seventeen years, says the number exceeded any that he has ever seen there on any one evening during that time. The crowd was conspicuously democratic. At the same time, many were in line who are in official life in Washington, many whose names are in the blue book, and Senators and members-elect of the next House.

The intention of the President and his cabinet to remain in Washington during the summer has the effect of prolonging the social and business season, and promises to render the coming summer one of the most event ful and animated that has ever been known here. The work of the departments and all the operations of the Government, except the Legislative branch, have to go on through the year, and Mr. Cleveland sees no reason why there should be a relaxation of official vigilance or industry. The effects of an all-summer administration will be observable in many respects. Business men will pay as much attention this year to their summer preparations as has been bestowed upon those for spring and autumn. And society is apparently unconscious that the long established season is about to expire. Plans are already made and invitations issued for events extending beyond the expiration of the spring. The prospect of making the busy season perennial at the Capitol is one which all classes welcome with pleasure.

President Cleveland's daily routine business has been seriously retarded during the past week by the illness of Col. Lamont, his private Secretary, who has succumbed to over-work. Since the commencement of the Administration Col. Lamont has been a marvel to those around him. His example of energy and industry is one that few of the Government's servants care to imitate. He has been at his desk every day before 9 a. m., and his working hours have continued beyond midnight. His days are devoted to the President and to the constant stream of business callers. The hours after dark he has spent in disposing of correspondence that required his personal attention. One of his associates remarked that the Colonel seemed to have no other ambition than to perform the work before him. He neither reads the papers, smokes, gossips, plays cards, nor goes to clubs or any place of amusement. His waking hours are devoted entirely to the President's service.

Even Mr. Cleveland, who has scarcely ever known what it was to feel the pressure of constant application, looked a little jaded at the reception, the other evening, and at one time during the fatiguing exercise of his two hours of handshaking, called for a glass of water. During the heated term of the coming summer, he will occupy the cottage reserved for the use of Presidents at the Soldiers Home park. He will have more time to himself there, will be able to take more exercise, and can eujoy cooler atmosphere than at the White House.

Washington, D. C., April 25th 1885.

NEW ADVERTISEMENTS.

—Jno. B. Alden—Books.

—Teacher wanted at Greenville.

—Electric Pad Man'f Co.

—Nuggetts—Dio Lewis.

—Dry Goods—Geo. H. C. Neal & Son.

—Sanford's Liver Invigorator.

—Dreydopples Soap.

—Roosevelt Pipe Organs.

—Rubber Stamps—Taylor Bros.

—See advertisement of Parish's Warehouse, Durham, N. C. It is a magnificent warehouse, well adapted for the sale of tobacco. Its proprietor, Mr. E. J. Parish, is one of the most solid, substantial, reliable men we know. We most heartily commend him and his warehouse to our readers in the tobacco section. Give him a trial and you will be pleased.

Receipts by Mail.

(From April the 15th to 28th)

W. W. Davault 4, P. Greening for R. Craven 1, Mrs. D. H. Rollins 1, Mrs. L. E Davis 2. W H White 2, B G Creddle 2, M O Sherrill for N A Fry 2, D A Futrell for obit. 70c, E V Lassiter for obit. 2.82 E O McGowen 2, J T Finlayson for Mrs. S B McNeil 2, and T J Norman 2, J J Grigg for G A Thomson 2, Walter Watson 2, and J C Thomson 2, L L Johnson for M J Cook 1, and J W Wright 50c, J G Nelson for J R Hardison 2, J L Keen for G E Brown 2, T B Beeks for J A Durham 1, L J Rice 2, and Walter Melvin 1, G E Booker 1, A D Betts for A D Betts 1, B F Boothe 1, N H Guyton for Mrs. N F Cain 1, A K Umstead self 4, and G N Umstead 2, Benj. Bailey 2, Jas. Mahoney for Mrs. H. A. Hopkins 1, M A Byrd 2, A friend for J C Bishop 1, Mrs M A Roper 2, C G Little for Bain 1, and J F Gibbs 1, J B Traywick 1, R S Webb for Miss Ann Little 2, and D Nivens 1, C M Gentry for W J Newton 1, S E Daniels 2, M R Dosher 1, and S W Lehew 2.

Appointments.

Washington District 2nd Round

W. H. MOORE, P. E., Washington, N. C.

Plymouth,	May	2 3
Tarboro and Bethel at Bethel,	"	9 10
Columbia, at Wesley Chapel,	"	16 17
Mattamskeel at Amity,	"	23 24
Fairfield at Sladesville,	"	30 31
Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	20 21

Newbern District—2nd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Newbern station,	May	2 3
Mt Olive circuit, at Zion,	"	9 10
Craven circuit, Beech Grove,	"	16 17
Kinston station,	"	23 24
Jones circuit at Cypress creek	"	25 26
Lenoir Mission,	"	27 28
Snow Hill circuit, at Jernsalem,	"	30 31
Morehead station (district conference)	June	3 7
Nense Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit,	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Statesville District—2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Statesville circuit, Providence	May	2 3
Mooresville at Oak Grove	"	9 10
Rock Spring, at Mt. Pleasant	"	16 17
Newton at Newton	"	23 24
Caldwell at Colliers	"	27 28
Lenoir at Mt. Zion,	"	30 31

Shelby District—2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby circuit at St. Paul,	May	2 3
Shelby station	"	3 4
Lincolnton at Pleasant Grove,	"	7 8
Gaston at Ebenezer	"	9 10
Mt. Island,	"	10 11
South Fork, Kadesh,	"	16 17
Double Shoals, at Salem,	"	17 18
Hickory and Happy Home, Friendship,	"	23 24
McDowell at Trinity	"	25 29
Burke at Linville,	"	30 31
Morganton at Gilboa,	June	2 3
Rutherfordton circuit, Pisgah,	"	6 7
Columbus Mission, Antioch,	"	9 10
Chery Mt. at Cedar Grove,	"	13 14

Trinity College Dis 2nd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Lexington station,	May	2 3
Montgomery circuit, at Pisgah	"	9 10
West Uwharrie, Jacksons Hill	"	16 17
Franklinsville circuit, at Ashboro	"	23 24
Mt. Gilead circuit at Philadelphia	"	30 31
Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove,	"	27 28

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	April	4 5
Pineville circuit, at Hebron,	"	11 12
Charlotte circuit, at Dows	"	18 19
Clear Creek circuit, at Mill Grove	"	25 26
Monroe station,	May	2 3
Mathews circuit, at Sandy Ridge,	"	9 10
Tryon Street station,	"	16 17
Ansonville circuit at Ansonville,	"	23 24
Wadesboro circuit at Pleasant Hill,	"	30 31
Wadesboro station,	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham ct. Green Lake,	April	4 5
Fayetteville Station	"	11 12
Campleton Mission,	"	18 19
Cumberland at Marvin,	"	25 26
Cape Fear, at Osgood,	May	2 3
St. John's station,	"	6 7
Lumberton, Lumberton,	"	9 10
Robeson at Olivet	"	14
Ashpole at Oak Grove,	"	16 17
Lanrunburg, at Sneeds' Grove	"	23 24
Jonesboro at Morris Chapel,	"	30 31
Lillington, Spring Hill,	June	6 7
Carthage, at Cameron	"	13 14
Manly Mission at Winder.		

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit, at Calvary	March	21 22
Wilson station	"	28 29
Warrenton at Warrenton,	April	4 5
Warrenton circuit at Cokesbury,	"	11 12
Nashville circuit,	"	18 19
Wilson Mission,	"	25 26
Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood X R'ds	"	9 10
Edgecombe circuit at Rocky Mt.	"	16 17
Halifax at Enfield	"	23 24
Halifax at Weldon	"	30 31
Weldon & Halifax at Weldon		

Wilmington Dis.—2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Cokesbury circuit, at Halls	April	2 3
Clinton circuit, at Magees	"	4 5
Bladen circuit, at Bethlehem	"	8 9
Elizabeth circuit, at Union	"	11 12
Carvers Creek circuit at Wayman	"	18 19
Waccamaw mission at Zion	"	22 23
Whiteville circuit at Fair Bluff	"	25 26
Wilmington at Front street,	May	2 3
Onslow circuit at Queens Creek	"	9 10
Duplin circuit, Charity Chapel,	"	12 13
Brunswick ct. at Summerville	"	16 17
Topsail circuit at Union,	"	23 24
Magnolia circuit, at Masnolia,	"	25 3

The Sunday-school conference will be held at Magnolia in connection with the Q. M.

Greensboro District, 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville at Lowes,	April	4 5
Greensboro	"	11 12
Ruffin at Mt. Carmel,	"	18 19
Guilford at Gethsemane	"	25 26
Dan River Miss at Mt. Zion,	May	2 3
Kernersville at Oak Ridge	"	9 10
Yanceyville at Camp Springs	"	16 17
Pleasant Garden at Bethany	"	23 24
Forsyth at Doub's Chapel	"	30 31
Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

Salisbury District—2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Mt Zion,	March	21 22
Concord,	"	28 29
Salisbury circuit, Mt Tabor	April	4 5
Concord circuit, at Center,	"	11 12
Rowan Ct. at Harris' Chapel	"	18 19
Mt Pleasant circuit, Gold Hill,	"	25 26
Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit,	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill,	March	7 8
Durham station,	"	14 15
Granville, at Mt. Tabor,	"	21 22
Pitteboro at Mt. Vernon,	"	28 29
Person.	April	4 5
Leasburg,	"	11 12
Haw River, at Cedar Grove,	"	18 19
Alamance, at Salem,	"	25 26
Hillsboro,	May	2 3
Durham circuit, Masseys Chapel,	"	9 10
Oak Hill Mission,	"	16 17

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Person Street	May	2 3
Brooklyn Mission, at Macedonia,	"	2 3
Louisburg,	"	9 10
Youngsville, at Cooke's	"	12
Oxford at Bethel,	"	16 17
Henderson, at Middleburg,	"	16 17

COMMUNICATIONS.

For the Advocate.

Jepthah's Daughter.

BY A. H. S.

The remembrance of that sad and heart-broken daughter of Israel, "who died to save her father's vow," must always stir the depths of our souls, and though the years since her meek submission to her father's vow have rolled them into thousands, yet the shadow of her dark fate can still cloud our brows, and we both admire and wonder at her lofty resignation, her pure filial love that breathed no reproach, her unselfish patriotism and her strength to say, "do to me according to that which hath proceeded out of thy mouth," or as the poet says:

"My God, my land, my father, these did move
Me from the bliss of life that nature gave."

It has been the commonly accepted opinion that Jepthah really did offer his only child, this lovely, affectionate girl, as a burnt offering to the Lord; but it seems to me that of those learned men who have examined and studied these things for us, most of them believe and, to me, conclusively prove that she was dedicated or devoted to the service of the Lord.

First we must consider the character of this warrior-judge Jepthah. If he had not been a man of valor the elders of Gilead would not have appealed to him to go with them and fight against the children of Ammon, nor would they have promised to make him head or judge of their people had he been, as some have claimed, an ignorant man.

He was certainly a pious man, for "Jepthah uttered all his words before the Lord in Mizpeh," and it is expressly stated that "the Spirit of the Lord came upon him." He is always mentioned in the Bible as one who feared God, and the Apostle Paul mentions him as one of those eminent ones who obtained a good report through faith.

Of his knowledge of Jewish history there can be no doubt or question from any one who reads his message to the Ammonites; thus knowing the history of his people so well we may safely conclude that he was equally familiar with the law He was at the time in a reformation of religion, and had received peculiar marks of favor from God; but had he been ignorant of the law, which seems impossible, yet the priests during the two months would surely have saved the hapless maiden. We must remember that the race of priests and holy men was at no time, in the most idolatrous days of Jezebel, extinct, for notwithstanding Elijah mourned, "and I, even I only, am left," yet God declared "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Dr. Clark says that "the spirit of God could not permit him to imbrue his hands in the blood of his own child, and especially under the pretense of offering a *pleasing* sacrifice to that God who is the Father of mankind, and the Fountain of love, mercy, and compassion "

The next thing to consider is the detestation in which God held human sacrifices. The greatest sin of the Canaanites for which they were driven out from the land was the offering of their children to Molech in the fire, or causing them to pass through the fire. Moses several times forbids the Israelites, under pain of death, to dedicate their children to Molech, and God himself threatens to pour out his wrath upon such offenders, and one of the sins of Solomon was the building of an high place for "Molech, the abomination of the children of Ammon."

If such a sacrifice to a heathen god was prohibited by an express law under pain of death as a "defilement of God's sanctuary and a profanation of his holy name," how much more would the sacrifice of Jepthah's daughter to the Lord himself be a still greater abomination ? Stackhouse declares that "it can by no means be pretended either that Jepthah's daughter merited such punishment or that her father had any order or commission from God to inflict it, on the contrary all human sacrifices were expressly forbidden: "Thou shalt not do so to the Lord thy God; thou shalt not burn thy sons and thy daughters in the fire," as the heathen used to do to their gods, "for every abomination to the Lord, which he hat th, have they done."

Let us quote the vow: "Whatsoever cometh forth of the door of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering," could such a vow have been made without remembering the conditions or provisions which the law itself made in such a case? If it were a thing fit for a burnt offering it should be made one, or if fit for the service of God, it should be dedicated to him. Dr. Clark says that conditions of this kind must have been implied, for had a dog met him that unclean animal could not have been made a burnt offering, and if his friend's or neighbor's wife, son or daughter, had met him, his vow gave him no right over them, nor indeed did Jewish law permit parents to take the lives of their children even when stubborn and vicious without the consent of the magistrates or elders in the gates, and how then could an innocent girl be made the victim of her father's rash vow?

Saul, in the Philistine war, cursed the man who should eat during the day of battle, but Jonathan, not knowing this, ate a honey-comb, which, when Saul knew, he declared—"God do so and more also: for thou shalt surely die Jonathan," but the people rose and declaring that "he hath wrought with God this day," they rescued him from his father's vow.

We read many times of things, animals and people being devoted to the service of the Lord. Hannah so devoted Samuel before he was born, when in the temple imploring the gift of a son, she "vowed a vow" and said, "I will give him to the Lord all the days of his life," and when a few years later she has left her little Samuel, "asked of God," in the temple, "lent to the Lord," who can forget her exultant song of thanksgiving.

In dividing the spoils of the first Midianitish war of the whole number of captive virgins the Lord's tribute was thirty-two. These virgins were certainly not sacrificed, but were devoted to the service of the Tabernacle; so beasts were employed in carrying burdens for the service of temple and lands were set apart or devoted to the same sacred use.

There was one kind of vow or devotement to the Lord which could not be redeemed; which the Jews called the law of *Cherem*, and which, according to stackhouse, signified either persons devoted to slaughter for execrable impieties, as were the Amalekites and other nations whom God commanded the Jews to extirpate, or things destined to destruction, as were Jericho and Ai, for the wickedness of those that appertained to them." So we see that the subject was to be *utterly destroyed* instead of being *most holy unto the Lord*; but surely no one alleges for a moment that the gentle pious daughter of Jepthah came under such a terrible ban.

The Lord has given the price at which persons who had been rashly vowed could be redeemed, and if she were more than 20 years old her father could have redeemed her for thirty shekels of silver. Must we think that a returning conqueror laden with booty could not have redeemed his only child; or that the people would not have arisen, as in Jonathan's case, and saved her?

Why should she bewail her virginity if doomed to be so soon sacrificed, would it not have been more natural to bewail her untimely cutting off?

If it be claimed that her piety led her to be silent as to her death then the same piety would have compelled her silence as to the other calamity, for a calamity and a reproach it was among the Jews to remain unmarried and to have no offspring; but she generously relinguished everything, saying: "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth," simply asking a respite of two months to visit with her companions we suppose, the home of each, and thus, as it were, to take leave of life as she had dreamed it would be.

Two months to reconcile herself to the life-long loneliness now to be hers; two months mayhap to efface from her loving heart the haunting image of some fair Hebrew youth with whom she had dreamed the coming years might be spent, until in old age, a mother in Israel, she would lie down to her long sleep—

"Two hands upon the breast, and labors done,
Two pale feet crossed in rest, the race is won,
Two eyes with coin-weights shut, all tears shall cease,
Two lips where grief is mute, and wrath at peace."

Two months to put forever aside those bright shadowy dreams of joys to come, the clasp of tender hands around her neck, the touch of soft kisses upon her lips, the quick patter of precious little feet, the sweet rest of a tired head upon her breast; two months to forget all these and pray for strength to "subdue her to her father's will," when she returned and meekly submitted to her father's vow, and she was a virgin all her days.—Full of courage, piety and patriotism, since God had given her father and his country so signal a victory she was a willing, nay, a triumphant victim.

In the two months sojourning in the mountains nature had taken her to the great mother heart that always soothes and quiets; the holy hush of the mountains descended upon her soul and she could say:

"Strength came that equalled my desire..
It comforts me in this one thought to dwell,
That I subdued me to my father's will;
Because the kiss he gave me,
Sweetens the spirit still."

It is true that "upon the margin of celestial streams alone those simples grow which cure the heart ache," yet the murmuring brooks, the rustling leaves, the whispering of the branches as they wave their long arms in breezy embraces, all these and many more things appeal to our better and holier natures, and insensibly we are calmed. We all know that the leaves most cruelly crushed are those which give out the sweetest perfume, and from the bruised heart and seemingly wasted life of this young girl have come down the ages the memory of her unquestioning obedience and her piety. Her picture is before us clear-cut as a cameo, meek and holy.—What a contrast to those famous ones, queens and enchantresses, for whom worlds have been lost and cities laid waste!

Much of the mythology of the ancients was modeled upon the lives of prominent characters in the Bible. Samson was certainly the Hercules of Mythology, while Delilah was reproduced in Omphale. The story of the pillars of Hercules (Gibraltar) is much the same as that of Gaza and Samson's foxes were commemorated every year in the Roman Vulpinalia, or feast of the foxes.

So we may not be surprised to find the sad story of this hapless daughter of Israel transformed into Iphegenia, a princess of Troy, daughter of Agamemnon, commander-in-chief of the Greek forces at Troy. She was to be offered to appease the wrath of the goddess Diana, but miraculously disappeared and was conveyed to a temple in Taurica (Crimea), where she was made a priestess. The Jews have a tradition that Jepthah's daughter was named Iphigene, and Iphegenia, by a slight change in spelling to Iphthygenia, literally means "daughter of Jepthah."

Thus as it has been well said, "in the most wonderful transactions which we meet with in Holy Writ, God has not left himself without a witness: forasmnch as the heathen writers, though with some variation or disguise, according to the humor of their Mythologists, are known to relate the same things," and bear historic testimony to the truthfulness of the Holy Bible.

For the Advocate.

Programme of the Wilmington District Sunday-school Conference, to be held at Magnolia May 29-31, 1885.

Friday Morning.

1. Call to order, 11 a m.
2. Music, 11:05 a. m.
3. Prayer, 11:10 a. m.
4. Appointment of Committee on Credentials, 11:15 a. m.
5. Address of Welcome by Rev. M. M. McFarland, 11:30 a. m.
6. Response by the President, 11:45 a. m.
7. Music.
8. Report of Committee on Credentials, 12 m.
9. Appointment of Committees as follows :
   (1) On Statistics, Rev. C. M. Gentry.
   (2) State of Sunday-school, Rev. J. T. Kendall.
   (3) Literature, Rev. A. G. Gantt.
   (4) S. S. in connection with missions, Rev. J. M. Lumley, 12:15 p. m.
10. Reports from S. S., 1:30 p. m.

Friday Evening.

11. Reading minutes after prayer and music, 3:15 p. m.
12. Fixing the place for next meeting, 3:30 p. m.
13. "How early in life ought children to be pointed to Christ as a personal Savior?" Opened by Rev. D. A. Futrell in a 20 minutes speech, 4 p. m.
13. "What and how should the infant class be taught?" a paper by Miss Lizzie Parker 10 minutes, 4:30 p. m.
15. Music.
16. "Relation of Pastors to S. S." To be opened by Rev. T. B. Reeks in a 20 minutes speech, 5 p. m.
17. "How may we make our Sunday-schools more interesting?" in a 20 minutes speech, by Rev. Z. T. Harrison.

Friday Night, 7:15 p. m.

18. Reading minutes, 7:30.
19. "Ought union Sunday-schools to be encouraged?" to be opened in a 20 minutes speech by Capt. W. M. Parker, 8:15 p. m.
20. "How long ought S. S. exercises to last?" to be opened in a 20 minutes speech by Rev. C. M. Smith.
21. The duty and responsibility of parents in relation to the S. S. works, a paper to be read by Miss Sophia J. Mercer, 10 minutes.

Saturday Morning.

22. Reading minutes, 9:80 a. m.
23. Reports of Com., 10 a. m.
24. Election of officers, 10:30 a. m.
25. "How shall a teacher be taught?" To be opened in a 20 minutes speech by Rev. A. G. Gantt, 11 a. m.
26. "The best plan for inducing children to attend S. S." To be opened in a 20 minutes speech by Rev. J. T. Kendall, 11:30 a. m.
27. What ought to be taught in our S. S.? To be opened in a 20 minutes speech by Rev. E. A. Yates, D. D., 12 a m.
28. "The relation of the S. S. to the Church." To be opened in a 20 minutes speech by Rev. J M. Lumley, 12:30 p. m.
29. "The S. S. as an Educator," by Rev. J. C. Crisp in a 20 minutes speech.
30. Adjournment.

Saturday Evening, 3 p. m.

31. Reading minutes.
32. Reports of Com., 3:30 p. m.
33. "How may adults be interested in the S. S. work?" To be opened in a 20 minutes speech by Rev. A. M. Lowe, 4 p. m.
34. "Is the work of a Sunday-school teacher confined to the class-room?" To be opened in a 20 minutes speech by Rev S. R. Beck, 4:30 p. m.
35. "The S S. as a promoter of temperance." To be opened by in a 20 minutes speech, 5 p. m.
36. "How may the S. S. works be successfully prosecuted in mission fields?" To be opened in a 20 minutes speech by Rev. J. H. Tart, 5:20 p. m.
37. Adjournment.

Saturday Night, 7:30 p. m.

38. Reading minutes.
39. Woman's work in S. S. by Miss , Wilmington, N. C.
40. The influence of S. S in society." To be opened in a 20 minutes speech by Rev. D. H. Tuttle, 8:15 p. m.
41. "Should Sunday-schools go into winter quarters?" To be opened in a 20 minutes speech by Rev. C. P. Jerome.
42. "The Sunday-school a missionary agency." To be opened in a 20 minutes speech by Rev. C. M. Gentry.
43. Closing address by Rev. P. J. Carraway.

Sunday.

Religious Services.
Sermon by ——————.

I desire to employ several good reliable gentlemen that can perform on Piano or Organ, to travel through the country and sell organs. Good recommendations required. Address, J. L. Stone, Raleigh, N. C. [apl 15-4t.

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SO. BLOOMINGVILLE, O., May 1, '79.

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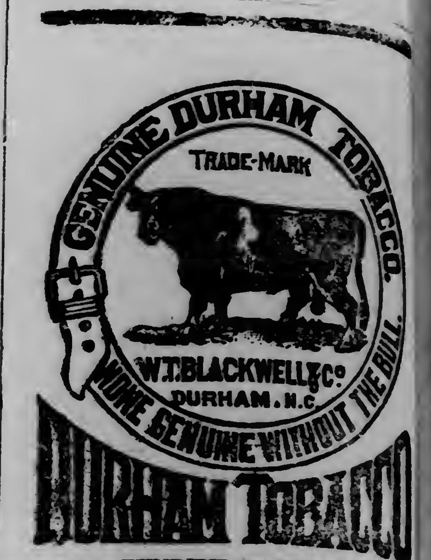

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feb 25-13t.

THE [illegible] WORLD ATLANTA, Georgia. [illegible] Wanted.

jan7-3m

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. Observe This Rule Please. And do not put in any original poetry.

WEBB—At the home of Mrs. Sallie Clarke, near Shady Grove, Anson County, N. C., April 11th, 1885, Miss Mary Webb, at an advanced age; a good woman, and long a faithful Methodist. F. S.

DAWKINS—At her father's residence near Rockingham, N. C., April 6th, 8885, Miss Lizzie Dawkins, daughter of Mr. William D. Dawkins, in her 37th year. She told her friends that she was ready, and had nothing to do but to die. For three or four years she belonged to the Methodist Church. F. S.

Biblical Recorder please copy.

GRIFFIN—In Rockingham, N. C., April 17th, 1885, Mrs. Margaret Jane Griffin, wife of Mr. John Griffin, aged about 51 years. Funeral service at grave—Rockingham cemetery. F. S.

COSTON—Sister Elizabeth H. Coston was born February 11, 1814, and died at her home in Onslow Co., on the 10th day of March, 1885, being 71 years and 29 days old at her death. She joined the M, E. Church in 1830, which made her a member 55 years. She was the mother of ten children and the grandmother of 22. Sister Coston was a kind, affectionate mother, a devoted wife, and faithful in all the relations of life; but better than all else, she was a true, devoted christian—in fact, her simple child-like piety was her chief characteristic. She was not startled at the approach of death, but the night she died, on being asked how it would be with her if she should die, calmly responded, "It will all be well."

We mourn the loss of Sister Coston, but thank God our loss is her everlasting gain. D. A. Futrell.

ARNOLD—Clara H. Arnold was born on March 13th, 1815, professed religion when about 18 years of age at old Salem camp ground in Randolph county, and joined the M. E. Church at that place. She moved with the family to Cedar Falls and connected herself with the church there soon after. When the Franklinsville Factory started business she moved with them here. She connected herself with the membership at this place, and has ever since been recognized as one of the most consistent and pious members of the church She died April 19th, 1885, of pneumonia, aged 70 years, 1 month and 16 days. She had not been known to have any severe sickness before since she had made this place her home. Her sickness this time was of short duration, only one week. She was ready and willing to die—one of the most faithful hands in the factory till a week before she died. No one knew her but to regard her as a faithful, good woman. She was a niece of the Rev. J. W. Lewis of the N. C. Conference. May God's rich blessings rest upon those bereft, and his providence order, so that all may meet in Heaven.

Her Pastor.

REA—Mrs. Sallie E Rea, daughter of James M. and Mrs. Sarah McGinn, was born Nov. 29th, 1859, and died March 13th, 1885.

The influence of a pious home was felt, and prepared her for an early reception of the gospel. She joined the Methodist Episcopal Church, South, when twelve years old, and was converted the next year under the ministry of Rev. J. P. Simpson. Her exemplary life gave testimony of the genuineness of her conversion, and the entire consecration of herself to Christ. Her devotion to the church was a marked feature of her life, and that life "hid with Christ in God," together with the most confident expressions of readiness to meet her Savior, afford the greatest consolation to those bereaved.

In her social life, she was the happy center of every circle. Her home was full of sunshine, radiating from her own joyous heart, dispelling the clouds that might perchance gather around, even others. Her merry laugh and ringing songs will not be forgotten till their memory perish amid the happier songs of the redeemed in heaven. No dying testimony need be added to a life as pure, and devoted as hers, to give us assurance that all was well.

ROBINSON—Dr. Henry W. Robinson, of Anson county, died of pneumonia on the 15th of April, 1885. He had just reached his 52nd year, was a man of most excellent Christian character and highly esteemed in the community in which he lived. No death could have effected a thicker more than his, where he was the Superintendent of the Sabbath school, and sustained an official relation both as Steward and Church Secretary. No man's piety on Wadesboro circuit had made a more favorable impression upon the writer of these lines to his memory than did that of Dr Robinson.

He was a devoted husband, an indulgent father, and leaves a wife and five sons to mourn their loss.

May God give them comforting grace.

R. S. Webb.

PARISH—Yesterday evening we hurried the mortal remains of little Zeb Parish, son of Alfred and Julian Parish.

He was only fourteen years old, and his death has spread a gloom over the community in which he lived. Full of life and youthful activity, he was the light of his home and the joy of his parents. With his little brother he had been chasing a squirrel, which had come near the house Their joyous shouts of amusement and pleasure attracted his mother and sister who came out to join them in their sport. Alarmed at seeing him so high (about 40 feet) in an oak tree, his mother called to him to come down. At that instant, a limb broke, he lost his balance and in a moment he was lying bleeding and mangled at his mother's feet. Though unconscious he lived a few hours, and then swe tly fell asleep.

Little Zeb was a good boy, kind and affectionate to his mother, regular at Sunday-school, was fond of his Bible and read it with interest. While he had never made an open profession of religion, yet only a few days before his death, he told good Sister Anderson, that he often prayed, and that he loved Jesus, and was trying to be a Christian. This, with his beamiful life, affords comfort to his stricken parents and friends, who hope to meet him in heaven.

R. P. Troy.

ONE BY ONE,

"God's children are gethering home."

Again has the angel of death visited the Reidsville charge and this time, has taken the gentle, the pure and consecrated Mrs. Mary Ann Irvin, daughter of the late James Ratliff, and wife of Bro. James M. Irvin of Rockingham county. For several years she had been slowly declining from pulmonary consumption; but about the first of this year her decline became more rapid, and was attended with a severe cough and great suffering which she bore with Chistian patience and fortitude to the last.

On the 16th inst., in her 51st year, and at her home 4 miles from Reidsville, N. C., surrounded by dear ones, she entered into rest, leaving husband, 2 children, brothers and sisters to mourn her death.

I was present at her conversion 23 years ago, and received her into the Methodist Church a few days after.

It was certainly a mournful pleasure to me to be permitted to visit her in her last illness, and administer the consolations of the gospel to one whom I had known so well, and loved and honored so much in the long years ago.

D. R. Bruton.

COX—Bro. L. H. Cox died at his residence, near Swansboro, in Onslow county, on the 30th day of March, 1885. Bro. Cox had been for a number of years a consistent and useful member of the Methodist Church. And in his death not only his family and many friends have sustained a loss, but the Church has lost one of her most faithful members and truest friends. Yes, he loved his Church, and considered no sacrifice too great to make in the promotion of her interest His religion was a grand reality, his life exemplary and his death triumphant and glorious. In his last moments he said, "I am now ready to meet my God;" and after calling to his bed-side his family and friends and exhorting them to meet him in heaven, his redeemed Spirit forsook its house of clay, and winged its way up to the glorified regions above. May God comfort his sorrowing family in their bereavement.

D. A. Futrell.

LASSITER—Death has again visited us and taken another good man from our midst. On the 14th of February 1885, the spirit of William Fletcher Lassiter winged its flight to regions of bliss. Never was a deeper gloom cast over the community of Oak Grove. He had been confined for nine weeks with consumption. The deceased was the son of Micajah and Martha Lassiter. Was born February 16th, 1837, and died two days before his forty-eight birth-day Was converted while young, and joined the M. E Church and lived a faithful member. It can truly be said of him: He was a good man, though his body is laid in the tomb and will no more be seen on earth his many good deeds will be remembered, and he will ever live in the hearts of those who knew him. Possessed of ample means the poor always found him a great friend. In his removal Randolph county loses one of its best citizes. The Sabbath school a regular attendant and earnest worker. The Church one of its best pillars. A devoted husband and affectionate father has gone home and heard the welcome words, 'Well done thou good and faithful servant." He often talked of death, was ready and willing to die. He leaves a devoted wife and three dear little girls to mourn their irreparable loss. But why mourn so for the loved one? He has only gone before and it will only be a little while until you meet at the "Beautiful Gate" where he will be waiting and watching for you. While awaiting your coming to that beautiful land, he will not be alone. No! doubtless, when his spirit reached the other shore, the first to meet him, was a dear sister who had preceded him only four months. Amid many tears the corpse was laid in the cold, damp grave, and another family returned to a desolate home, which only a short time ago was so happy. Though the family tie is severed on earth may they form one unbroken family in heaven.

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime
And bloom to fade no more."

M. M.

—President Cleveland gives the bulk of his leading foreign appointments to New Englanders and Southerners. New England has so far received the leading position of all, the Mission to England; the mission to the Netherlands; the consul generalship at London, equal to a second-class mission; and the nearly equally important consulate of Liverpool. The South has the Ministers to France, Russia, Italy, Brazil, Mexico, Japan, Peru—all high and grand Missions—and the consulates of Berlin, Hamburg and Manchester. And in the ability of her representatives the South shows to decided advantage.

—Of the 155 new doctors turned out recently by the Baltimore College of Physicians and Surgeons, were the following graduated from North Carolina: J. B. H. Knight, and A. A. Maynard, of Wake; R. A. Whitaker, of Jones; W. A. Thompson, A. G. Person, W. T. Pate, Jas. B. Smith, E. S. Ashe, J. I Coleman, J. S. Daniel, M. L. Hicks, Thomas R. Harding. F. A. Jones, J. B. Council, Thos. Bullock, Thos. B. Ashby, Edwin Ferrebee, J. T. Nicholson, M. A. Royall, G. W. Southerland, F. T. Moore, P. R. Hardee, George D. Cope, W. B. Crisp, John P. Nicholson, L. A. Mun, Jno. W. Littleton and others.

For sufferers Chronic Diseases, Book, symptoms, remedies, helps, advice. Send stamp. Dr. Whittier, 290 Race St., Cincinnati, Ohio. (old office.) State Case.
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Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	o 40, aily.
	2 55 a	p m
Leave Weldon,		
Arrive Rocky Mount,	4 13 p. m.	6 46 p. m.
Arrive Tarboro,	5 40 p m.	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 09 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

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N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8 59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro w'th R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1 .00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8 50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

BUFFET SLEEPING CARS WITHOUT CHANGE

On Trains 50 and 51, between New York and Atlanta, and between Goldsboro and Warm Springs.

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☞Through Tickets on sale at Greensboro, Raleigh, Goldsboro, Salisbury and Charlotte, for all points South, South-west West, North and East. For Emigrant rates to Louisiana, Texas, Arkansas and the South-west, address

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BUIST'S GARDEN SEEDS

Just received. Physicians, Country Merchants and others wanting goods in our line, would do well to give us a call. Prices low as the market affords. Your correspondence solicited.

PESCUD, LEE & CO.

jan 31-tf.

AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents. Terms free. Stinson & Co., Publishers, Portland, Maine.
april 1-2tt

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RALEIGH, : : : N. C.

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jan 21-tf.

NEW DOUBLE COLUMN ADVERTISEMENTS.

MOSELEY'S

American & European House,

132 Fayetteville Street.

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ROOMS PLEASANT! TABLE GOOD! WAITERS ATTENTIVE
PRICES MODERATE! A QUIET PLACE!

LADIES' AND GENTLEMEN'S DINING HALL ATTACHED.

ESTABLISHED 1865.

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SASH, DOORS AND BLINDS.

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Rubber and Leather Belting, Lime, Cement and Plaster,
STOVES, IRON, STEEL AND NAILS.
The "ALL RIGHT" Cook Stove. The "ALL RIGHT" Wagon.

PAINTS, OILS, AND GLASS.

Cotton and Planters Hoes.
LARGEST STOCK IN THE STATE.
Making Tobacco Flues a Specialty.
We Guarantee Country Merchants Goods at Wholesale Lowest Prices.

CHILDS' CATARRH
Treatment For

And Diseases of the EAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

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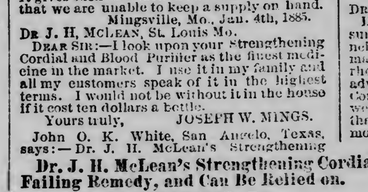

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR,
delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, Or Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

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NOW, NOW, NOW IS THE TIME! SPRING TIME!

PURIFY YOUR BLOOD.

DR. J. H. McLEAN'S

Strengthening Cordial AND BLOOD PURIFIER

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Falling Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
Dr. J. H. McLean, St. Louis, Mo.
Dear Sir:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
Dr J. H, McLean, St. Louis Mo.
Dear Sir:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
Dr. J. H. McLean, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

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"STAR BRAND"

SPECIAL

TOBACCO MANURE.

The manufacture of this Fertilizer is attended with the greatest care and prepared by us on our own farm under personal supervision especially for growing PURE BRIGHT TOBACCO.

We believe that more fine tobacco has been raised in the States of Virginia and North Carolina with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

For sale by Agents at all important points in Virginia, North and South Carolina.

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FAMILY READING.

Too Late.

What silences we keep year after year,
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
Those close familiar friends, who loved us so;
And, sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said and they have heard.

For weak and poor the love that we expressed
Now seems beside the vast, sweet *unexpress*ed,
And slight the deeds we did, to those undone,
And small the service spent, to treasure won,
And undesrved the praise, for word and deed
That should have overflowed the simple need.

This is the cruel cross of life, to be
Full visioned only when the ministry
Of death has been fulfilled and in the place
Of some dear presence is but empty space
What recollected services can then
Give consolation for the *might have been?*

—NORA PERRY, IN INDEPENDENT.

Going Over.

A friend of mine lost all his children. No man ever loved his family more, but the scarlet fever took them away one by one. The poor, stricken parents wandered from one place to another. At length they found their way to Syria. One day they saw an Eastern shepherd come down to a stream and call his flock to cross; but they came down to the brink and seemed to shrink from it, and he could not get them to respond to his call. He then took a little lamb, put it under one arm, and he then took another lamb and put it under the other arm, and thus passed into the stream. The old sheep plunged in after the shepherd, and in a few moments the whole flock was on the other side. The father and mother, as they looked on the scene, felt that it taught them a lesson. They no longer murmured, but began to look up and forward to the time when they would follow the loved ones they had lost. If you have loved ones gone before, remember your Shepherd is calling you to set your affections on things above.—*D. L. Moody.*

How to Become Happy.

Many young persons are ever thinking over some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may become happy."

Without making a reply, the wise man led the king over a rough path until he brought him to a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man. "Build thy home in heaven, and thou shalt have peace and happiness."

What Girls Can Do.

A missionary of the American Sunday-school Union writes for Colorado: "One girl of thirteen years, whose father moved into a new place, first labored with him, then with her school-mates, and then canvassed the neighborhood, to create interest to secure a Sunday-school; and failing of this desire of her heart, she sent for the Sunday-school missionary, when the school was organized and the people became intersted.

"Another girl went into an out-of-the-way place among the mountains, where there had never been church nor Sunday-school, to teach a few children; and she taught them about Christ.

"Another girl excited such an interest in a neighborhood, miles away from her home, as secured a prayer-meeting and a Sunday-school in a community made up mostly of a crotchetty denomination opposed to both. Her knowledge of the Bible is wonderful."

We have just heard of an Eastern young girl who recently received on her birthday a present of $10 from her grandfather and aunt; and she gave the whole to the missionary cause.

Learning by Experience.

"To stumble twice against the same stone," says Cicero, "is a disgrace, you know, even to a proverb." A man should learn by experience, and profit by the knowledge he has acquired. A man who fails to do this shows great lack of wisdom, and may, indeed, well be ashamed of himself. Experience, it is said, keeps a dear school, and fools will learn in no other. But there are a great many fools, if we must call them so, who will not learn even in this. They stumble against the same stone day after day. They indulge in the same thing time after time, although they know that it has grealty injured them. Why is this? Surely a man must be under the influence of some fearful infatuation, who will deliberately indulge in what he knows will injure him, and which, if not abandoned, will ultimately ruin him. Is it not true that the god of this world hath blinded the minds of them that believe not?—*Methodist Recorder.*

The Canary and the Sparrows.

A story is told of a gentleman who had a splendid singing canary. A friend wanted to see if he could teach his sparrows to sing by keeping the canary with them. He borrowed it and placed it in the cage with the sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back, but still it would not sing. It then occurred to him to put it beside another canary which sang well. This had the desired effect, and beginning the old note, it sang as well as ever. Many Christians go, like the canary, into the strange company and atmosphere of the worldings, and consequently they not only do not teach the world to sing their happy, glorious note of praise, but they can not sing the old songs of praise in a strange land themselves, and soon they learn the sorrowful note of the world. The best thing for each is to go back again into the more genial society of happy, rejoicing Christians, among whom they will soon learn to sing the glorious notes of praise again, making melody in their hearts.—*Captian Churchill.*

The Excellency of Trust.

Three composed the family—a father, a mother, and an only daughter. It never entered the mind of any one that the bright, dutiful girl could be cut down by death. Her sweetness of Christian temper was something truly beautiful. Outside of home she was the center of a wide circle of charmed associates. How could the descending steps of life be taken by these without her help?

Grace can do every thing for us that God intends it should. God is honored most when we are called by him to traverse the realm of the impossible.

The sharp blow came. The hours of earthly suffering were soon ended.

Did they repine? By no means. Their trust was of that superior order that conquers death, even while in the midst of life. They walk forth alone, yet are not alone. An invisible hand leads. An immortal hope sustains. As they journey on, they find no chasm so wide that faith cannot bridge it. In the darkest night their sky is radiant with light from a celestial sphere.

How much this world, so full of sorrow and weeping, needs such a faith! It is not the birthright of the few, but of the many—even *all*. If we are truly contrite and obedient in every thing, we shall inherit the blessing. Having gained the prize of faith, we are henceforth enriched with the products of spiritual understanding—a knowledge that grows more perfect as the soul ripens for the heavenly clime.

Trifles.

Our lives, or rather their happiness and miseries, are in a great measure made up of trifles, as time is made up of moments.

The discomfort of having to wait for a meal beyond its regular hour, of finding things ill prepared or carelessly done, of meeting slovenliness and discomfort where a little thought and pains might have introduced ease and even elegance, or of being brought up sharp at every turn by want of punctuality, or of method—these are ills more difficult to bear than the uninitiated imagine. Most houses might be comfortable and elegant—yes, elegant! For comfort consists in finding everthing where and as it should be; elegance, in adding to what should be there, that which need not be there, but whose presence surprises, attracts and gratifies. There is often neither comfort nor elegance in the richest mansions, while both are found in the laborer's cottage. A jug filled with flowers, a neat white curtain, a couple of flowers, may effect what the expenditure of hundreds of dollars has not achieved. Let it not be said that these are mere trifles, unworthy the attention of the Christian. Distrust the pretense of spirituality whose eyes are too lofty for the common things of life. In the long catalogue of things to "think on" (Phil. 4, 8) they rank at any rate among 'whatsoever things are lovely." You say these are trifles; then all the more they ought not to be neglected. But trifles though they may be, to neglect is not a trifle—it is a breach of plain duty.—*Hearth and Home.*

He walks in the presence of God that converses with him in frequent prayer and communion; that runs to him with all his necessities; that asks counsel of him in his doubtings; that opens all his wants to him; that weeps before him for all his sins; that asks remedy and support for his weakness; that fears him as a judge, reverences him as a Lord, and obeys him as a father.—*Jeremy Taylor.*

Enigma.

BY MAMIE F. THOMAS.

Who was the father of Isaac?
Who was it that David had slain to get his wife?
Who was the mighty hunter?
Who was the son of Eunice?
What was the name of Aaron's sister, the prophetess?
Whose rod turned into a serpent?
Who was Isaac's wife?
What is the first letter of the 2nd word of the sixth chapter of Micah?

The initials of the answer form the name of one much loved by the Bright Jewels.

Enigma.

BY CULLEN G. BATTLE.

Who was the father of Judas?
Who was the copper-smith?
Whose rod was changed into a serpent?
What prophet was fed by ravens?
Who was the child of promise?
What did Solomon say was a mocker?
Who was the son of Abraham?
Who was the wife of Jacob?
Who was raisd after being dead three days?
Who was the wise king?
What prophet's name has seven letters in it?
How old was Abraham when he died?

The initials of the answers form the name of our new pastor.

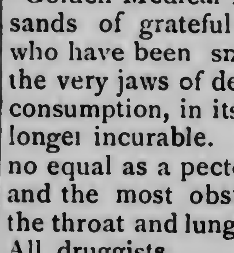
For week lungs, spitting of blood, shortness of breath, consumption, night-sweats and all lingering coughs, Dr. Pierce's "Golden Discovery" is a soverign remedy. Superior to cod liver oil. By druggists.

Home is woman's domain and she she is entitled to everything than can add to its comfort and spare her annoyance. "The Sternberger Folding Dress Pillow" is one of the many conveniences which materially lighten the housewife. An advertisement in another column gives full details in regard to this favorite article, which is meeting with such remarkable sale wherever it is introduced.

"What we learn with pleasure we never forget."—*Alfred Mercier.* The following is a case in point. "I paid out hundreds of dollars without receiving any benefit," says Mrs. Emily Rhoads, of McBrides, Mich. "I had female complaints, especally "dragging-down,' for over six years. Dr. R. V. Pierce's 'Favorite Prescription' did me more good than any medicine I ever took. I advise every sick lady to take." And so do we. It never disappoints its patrons. Druggists sell it.

Stranger than Fiction

are the records of some of the cures of consumption effected by that most wonderful remedy—Dr. Pierce's "Golden Medical Discovery." Thousands of grateful men and women, who have been snatched almost from the very jaws of death, can testify that consumption, in its early stages, is no longer incurable. The Discovery has no equal as a pectoral and alterative, and the most obstinate anections of the throat and lungs yield to its power. All druggists.



Joyous, Happy Children are indeed the greatest boon of mankind. The indispensable qualification for this condition is health; and it is the claim of the manufacturers, indorsed by hundreds, that Ridge's Food is the best food for a growing child. The use of Ridge's Food is invaluable as an alternate meal for the child, and the mother can often raise the standard by adopting it as directed for invalids. In cans—35c., up. Woolrich & Co.. on label.

LET ON THE LIGHT.

THE GREAT RED DRAGON, an appeal against the liquor license system, will be sent by mail at 5 cents a copy, 50 cents a dozen, $4.00 per thousand. Arthur's Ten Nights in a Bar Room at same rates.

W. W. BENNETT,
apl 15-3t. Ashland, Va.

WANTED.—A number of reliable gentlemen who can play a few tunes on Piano or Organ, will give liberal salary and pay all expenses. Good recommendations required, address J. L Stone, Raleigh, N. C.
april 15, 4t.

Imported Partridge Cochins.

I have two yards of the finest Partridge Cochins fowls in the State. Also one yard of Mrs. Sargent's Strain imported Langshans Fowls; from which I will sell Eggs at $2.00 per Setting of thirteen, fresh and nicely packed and delivered to Express Company at Raleigh. Address,

GEO. W. POE,
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MISCELLANEOUS.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S LIVER INVIGORATOR
Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.
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WRITE FOR SAMPLES OF DRY GOODS
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apr 29-4t

A First Class Teacher Wanted
FOR
The Greenville Male and Female Institute.

The trustees of this institution have at a large expense just completed a handsome and commodious building admirably adapted for school purposes, with ample accommodations for both day scholars and boarders. Greenville is known to be an exceedingly healthy location and a desirable place of residence. It is the centre of a prosperous, thrifty and intelligent section of the State. It is certain that a first class Institute of Learning can be established at this point.

A first class Teacher and Manager is wanted to open this Institute on the first day of September, 1885—a liberal compensation will be guaranteed by the trustees for the first year. Those desiring to apply for this position will forward their application, with their testimonials, before the 15th of June, 1885.

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apr 29-4t. Greenville, N. C.

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apr 22-1y.

A Splendid Offer

For the next four weeks, commencing Tuesday, April 21st, I will give to every cash purchaser of goods, exceeding in value $15.00, a perfect watch, an excellent time-keeper.

The Waterbury Watch Co. guarantee the watch and I guarantee the clothing, shoes, hats, &c., both as regards quality and price, against all competition.

D. S. WAITT,
CLOTHES, SHOES, HATS, and GENTS
Furnishing Goods.
RALEIGH, : : : : : N. C.

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CATALOGUE WITH 1500 TESTIMONIALS.
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History of Methodism in Georgia, 538 pages, 13 steel plates, a few copies only	$1.00
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Old Test. Lessons	5

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On all the books I will give to preachers 25 per cent discount. Address,

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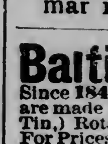

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Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

The Little Light.

The light shone dim on the headland,
For the storm was raging high,
I shaded my eyes from the inner glare,
And gazed on the wet, gray sky;
It was dark and lowering; on the sea
The waves were booming loud,
And the snow and the piercing winter sleet
Wove over all a shroud.

"God pity the men on the sea to-night!"
I said to my little ones,
And we shuddered as we heard afar
The sound of the minute-guns.
My good man came in, in his fishing coat,
(He was wet and cold that night),
And he said, "There'll lots of ships go down
On the headland rocks to-night."

"Let the lamp burn all night, mother,"
Cried little Mary then;
"Tis but a little light, but still
It might save drowning men,"
"Oh, nonsense!" cried her father (he
Was tired and cross that night),
"The highland light-house is enough"—
And he put out the light.

That night on the rocks below us,
A noble ship went down,
But one was saved from the ghastly wreck,
The rest were left to drown
"We steered by a little light," he said,
"Till we saw it sink from view;
If they'd only a left that light all night,
My mates might be here, too!"

Then little Mary sobbed aloud,
Her father blushed for shame,
"Twas our light that you saw," he said,
"And I'm the one to blame."
'Twas a little light—how small a thing!
And trifling was its cost;
Yet for want of it a ship went down
And a hundred souls were lost.

—SELECTED.

NEAR RALEIGH, March 31st, 1885. —*Dear Aunt Mary:* We wanted to send you our dues at the beginning of the year, but wished to send you some of our own little earnings, and to do that we have had to wait.

Mama says we have been helpful children, and deserve the money she gives us, and we gladly save all we can make to send Aunt Mary. We hope our Missionary hens will do well, and help us pay our dues. We send $1.05. Our love for Aunt Mary and the "Bright Jewels." LIZZIE, MARY and KIMBRO' JONES.

Happy, "help-ful children!" and thrice happy, their dear, good Mamma, who is blessed with them! How glad we are to hear from you, my bright little Jewels, and thank you many times for the earnings of your tiny, helpful hands. We do hope your Missionary hens *will do well*, for we well know what a pleasure it will be for you to lay your offering of love at the feet of the dear Savior who so loved the little children.

FORK ACADEMY Bright Jewels, April 13th, 1885.—*Dear Aunt Mary:* I guess you are wondering what has become of our Jewel Band, as we have not sent up our report since the first quarter, but our Cor. Sec. resigned some time since and moved away, and other members have withdrawn. The inclement weather caused irregularity in our meetings and the failure in many to pay up their dues, and our mite was so small, we decided to have a little concert, and revive our Society, which it did in funds and new members. As "Variety is the spice of life."

One of our members has had a severe attack of fever, but God in his mercy has partially restored her; she is now on crutches; she has not been able to meet with us this year. Enclosed we send $14. Hope our Society will be more punctual the next quarter. By request of the Society I have taken the place of the Cor. Sec. Truly, MARY A. SHANKLE.

We must say "well done! Fork Academy Jewels." We have all worked amid difficulties during the winter, but now that the happy Spring time is here—I do hope that other bands will follow your example, dear Mary, and not only increase their funds, but give new life to their members. May God in His love continue to bless our afflicted Jewel with increasing strength—shall always be glad to hear from you.

MAPLEVILLE, N. C., April 13th, 1885.—*Dear Aunt Mary:* I reckon you think I have forgotten you and all the "Bright Jewels" by my not writing to you in so long. I have kept putting it off until I am almost ashamed to write; but if you will forgive me this time and will not take me off as one of your Jewels I will try to do better in the future. I will send you 25 cents this time and hope by next time to have more to send you. I will send you all I can make any way. I hope you will have great success in your work, love to you and all the "Bright Jewels." Yours affectionately, SADIE P. PITTMAN.

Many thanks, dear Sadie—we are very glad to hear from you, and think you are going to make a very faithful, zealous Bright Jewel. We knew that you had not fogotten us, and that we would hear from you by and by.

LOUISBURG, N. C., April 14th, 1885. —*Dear Aunt Mary:* I reckon you think I have forgotten my promise to write; but school and home duties have prevented. I wish we could get a band of "Bright Jewels" in this neighborhood, but as I and my mother and brothers and sisters are Episcopalians it is almost useless to try. I hope my being a member of another Church will have nothing to do with my being a "Jewel." Will you please tell me what my dues are now, and if I can send more than them? My Aunt promised me a Missionary hen, so I hope I can make enough for my dues, if nothing else. I send an Enigma, which I hope will soon appear in the *Advocate*. With much, love I am your friend, SADDIE JARMAN.

We are just as glad to have you join our Jewel Band, dear Saddie, as if you were a *Methodist*, and do hope you will enjoy being one of our number—we give you a most cordial welcome to our "Column" and all our privileges—let us hear from you often. The regular dues are five cents per month—of course if any wish to pay more than that amount, we gladly receive it. Hope your Missionary hen will do well. We have a nice band of Jewels in Louisburg.

HILLSBORO, N. C., April 18th, 1885. —*Dear Aunt Mary:* It has been so long since I have written to you I am afraid you have forgotten all about me—I was very anxious to see a band of "Bright Jewels" organized in Hillsboro and did all I could, but failed to get a Lady Manager. I enclose twenty-five cents each from Lonnie, Brevard, Mary and myself for the school at Rio. We have all been very sick with the measles, but are well again. Our little baby brother, not quite one year old, died. Our home seems so lonely without him, but we try not to grieve for him, for we know he is now a "Bright Jewel" in Heaven. My Aunt gave me a nice hen last fall. I was very proud of her and called her my Missionary hen; she had five nice little chicks, and I hoped to soon realize some money from them to send to the heathen, but some one stole them about two weeks ago. My hen is, however, laying again, and I am saving the eggs every day. In Zechariah, 8th chapter and 5th verse, you will find "Boys and Girls playing in the street." I also send you an Enigma. Your little niece, E. SHELLY COOLEY.

Your letter, dear Shelly, made me both happy and sad—happy to know that my little Jewels are still interested in the "Missionary Work," and are doing all they can, but oh! *so* sad because no kind heart is prompted to aid their little hands and guide their tender feet, into ways by which they can "work for Jesus." When on earth He said "Feed my Lambs"—I think I shall have to get your P. E. to look into the matter, the next time he goes to Hillsboro. Glad you are all well again—it was too bad that your nice chicks were stolen, but their mother does not seem to be discouraged, and neither do my Jewels. Dear Shelly, your darling little brother is now

"Safe in the arms of Jesus,"
Safe on His gentle breast,
There by His love o'er shaded
Sweetly his soul doth rest."

MANN'S CHAPEL, N. C., April 18th, 1885.—*Dear Aunt Mary:* I know you will excuse our tardiness—when you learn that our community has been greatly afflicted with measles. Nearly every one of our little band had them—though none have died, many are still suffering from the effects of them. I think we have met only twice since we organized last Nov.—hope to be more prompt in the future. Send you by Uncle Black four dollars, dues collected. Affectionately, BERTA SNIPES, Cor. Sec

Your band has done well, dear Berta—how grateful are we that God was pleased to spare every member—may we show our gratitude by being more zealous, faithful workers in His vineyard, ere the night cometh.

MT. GILEAD, N. C., April 18th, 1885.—*Dear Aunt Mary:* I have been thinking for ever so long that I would write to you, but for various reasons have neglected doing so. Sister Fannie and I are now going to school in Mt. Gilead, and are very much pleased as we are boarding with such a nice family, and have such nice teachers and school-mates. We have a new minister (Mr. Boyles) on our Circuit this year, and we are all very much pleased with him. I met Uncle Sharpe during the Quarterly Meeting here, and liked him very much. Dear Aunt Mary, I frequently think of the pleasant time I had with you last Summer and it makes me more than anxious to see you again.

Enclosed you will find fifty cents for Sister Fannie and me. With much love, I remain yours affectionately, LILLY WRIGHT.

We are always glad to hear from Lilly and Fannie—delighted to know that you are so pleasantly situated, and would rejoice to welcome a band of Mt. Gilead Jewels to our number. I, too, often think of the pleasant hours we had together, and would be glad for them to be repeated May you over be good and happy.

BELLE VOIR, N. C., April 19th, 1885.—*Dear Aunt Mary:* This beautiful Sabbath morning is my birthday, and according to my promise I send you fifty cents to help some one to know what a precious Savior we have.

I am going to hear Uncle Black preach this morning, and will hand him this little note for you. With much love, MINNIE B. ATWATER.

Dear Minnie, your little note with its love offering has strangely touched my heart. You have given your heart to Jesus in the sweet spring time of life, and each year as the flowers begin to wake up from their long winter's-sleep, and adorn with their bright and varied hues, the beautiful green robe which Dame Nature has thrown around her, as each anniversary of your natal day comes round, you celebrate it by an offering of love, to that dear Savior who did so much for you. Surely "This earth affords no lovelier sight."

PLYMOUTH, N. C., April 19th, 1885. —*Dear Aunt Mary:* The answer to the Enigma by Marshal C. Clower in the *Advocate* of April the 8th, is H. T. Hudson. We have got a nice band of the "Bright Jewels." We had five new members this evening. We love our pastor very much, and I love to read the letters to the little folks in the *Advocate*, but I sometimes get sleepy before I finish them. I am a little girl eight years old. I have three sisters and one brother and we love each other mighty good. Your little friend, STELLA LATHAM.

Glad to hear that you love our Column, dear little Stella, even if you do get sleepy sometimes before you finish reading them. You bring us good news from our Plymouth Jewels—write again.

SHELBY, N. C., April 21st, 1885. —*Dear Aunt Mary:* I send you our Society of "Bright Jewels," which I promised to you in one of my letters.

We organized on Sunday the 19th inst., with 40 members:

President, Delia Lee; 1st Vice President, Tom Babington; 2nd Vice President, Minnie Jones; Cor Sec., Cleve Stephens; Rec. Sec., Marshall Clower, Treasurer, Nellie Hally. All have paid their dues, but three or four, and they have promised to hand their dues in before our next meeting. We are to hold our meetings on Saturday afternoons of each month. Some wanted to hold their meetings on Sunday afternoon after Sunday-school, but the majority preferred Saturday and our pastor and Lady Manager thought Saturday the best time. Mrs Clower—my Mama, was made Lady Manager. Will you please tell me how often we can change officers—and will you please send us some little interesting Missionary items—or little tracts suitable for us. We hope to do some good and to send our dues promptly. I send you with this $1.63. Please let us hear from you soon as you can spare the time. Your true little Jewel, MARSHALL CLOWER.

You are "as good as your word," sure enough, my dear Marshall, and we are rejoiced to welcome the Shelby Bright Jewels. We must congratulate them on having so competent a Lady Manager, and extend cordial greetings to each officer and member. Officers are often elected *annually*, but if your Society prefers it they can elect every quarter or semi-annually.

Many thanks for your prompt report. I will forward to you some Missionary Leaflets.

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Let us hold fast the profession of our faith without wavering, for he is faithful that promised. Heb. 10 : 23

(FOR ENIGMAS SEE 6TH PAGE.)

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Sold last week 107,862 lbs. of Tobacco for $19,200.01, making an average of $17.81 for everything, and the week before sold 148.432 lbs. for $25,779.85, making an average of $17.37 for everything. For the two weeks sold 256,294 lbs. for $44,979.86, making the big average of $17.55 for over one quarter million pounds, including trash. If the weather had been favorable for stripping would have sold a great deal more. All grades of Desirable Tobacco selling well, more especially Good, Rich-Bodied Wrappers. In fact, all grades of Mahoganies from the commonest to the finest are

HIGHER THAN THEY HAVE BEEN FOR YEARS.

The time of year has come when it is important to have your wrappers in keeping order. It takes a long time and hard work to make Tobacco, and when you start to market tell your wife, mother, sister or brother that you do not know when you will return, as you are going to stay until you can sell at

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PARRISH'S WAREHOUSE,

Where you will know that you have gotten every cent that your Tobacco would have brought on any market. I always make it pay those who have to hold over and wait for my sale, and don't you forget it. Big Time, Big Sale and Big Prices, the watchword, and whether it is First or Last Sale, drive right on for HEADQUARTERS—PARRISH'S WAREHOUSE, and if you have Good Tobacco you will go home happy and keep in a good humor for weeks, and if you have to stay a little longer, by waiting for sale, you will have enough money to buy all the folks at home a nice present and then have as much money left as you expected for the load. If you do as I say and bring Good Rich, Desirable Tobacco, you will certainly be pleased. Stick to me and I will to you.

That's LOUD ENOUGH.
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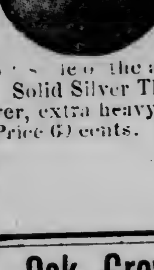

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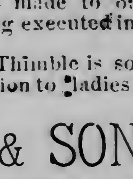

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AGRICULTURAL.

How to Promote Good Farming.

The Popular Spring Farmer's Club, Franklin county, have offered a Jersey pig for the best crop on an acre, to be planted in whatever the member of the club chooses. This club is doing no little good. Dr. H. F. Freeman, a former Wilsonian, Secretary of the Club writes us: "The members are exerting themselves and we are looking forward to see at least two bales of cotton on some of the competing acres. We have something to talk about when we meet and something to show our neighbors when they call on us. We talk farming and exchange views." The Advance commends the act of these Franklin farmers to the farmers of other sections.—*Wilson Advance.*

Cows and Calves.

The cows also need a little better hay and a few roots as the time approaches for the calves to be dropped, but the grain ration should be light, and to those with their first calf none should be given until the calf is a year old. If it is intended to raise the calf do not let it suckle more than two days. Give it the mother's milk to drink, and do not let the milk cool before feeding it. At first it may not take more than one or two quarts at a feed, and for the first week at least it should be fed three times a day, drawing the milk fresh each time.

At three or four weeks old sweet skimmed milk may be given in place of a part of the new milk, and the quantity of the skimmed increased and the new milk lessened until it has all skimmed milk. Be sure, however, that the milk is always as near the temperature of new milk as possible, and it is not well to scald it when heating unless the calf scours, in which case scald the milk and add a little wheat flour; or a teaspoonful of charcoal, given by putting in the calf's mouth just before given its drink, will usually check this disorder, which kills more calves than all other diseases. Taking cold by cold draughts of air or by drinking cold milk is the usual cause of the trouble and should be avoided. Keep the chalf pen clean and well supplied with ory litter. The early calf is usually in better condition for growing well next winter than a late calf, and other things being equal, will usually make the best animal.

Forcing Potatoes Early.

Every owner of farm or garden should endeavor to start a few hills of potatoes for very early use. Old potatoes often get to be very poor for table use the last of June, and the good housewife becomes impatient for the new crop. We have forced the crop by planting in a hot-bed early in April, and then transplanting as soon as the weather becomes warm enough for open air culture. The sets can be laid in quite thickly, say two to three inches apart in the bed. This will give from four to nine square inches of surface for each plant. The transplanting should be done before the root growth gets so large as to require much breaking of the roots when separating the sets as they taken from the hot-bed.

A very much simpler way of hastening early growth is to set a few quarts of small sized potatoes in a warm, light room, a couple of weeks before planting. Spread them out singly, so the light will fall upon the whole of the potatoes, and if they are all set up so the seed end will be uppermost, there will usually be one leading centre bud that will develop in advance of all the other buds. If the potatoes are planted with care, so as to save this centre buds uninjured, the other side buds or eyes will often remain dormant. Buds exposed to the full light, grow short and stout, and when planted, throw out feeding roots immediately. A box two feet square will hold potatoes enough in a single layer for raising all a large family would use in two or three weeks, and such a box can be set in any sunny window in kitchen or living room.—*N. E. Farmer.*

Gleaning.

A writer in the *London Garden*, referring to the well-known fact that new seeds usually germinate more quickly than old ones, says that many old ones will germinate well with heat, that would perish in old ground, a fact which should be borne in mind by those who are testing seeds this spring in warm rooms. Among those which may be kept two seasons, are named onions, salsify, and some others; while lettuce, tomatoes and artichokes will continue good three seasons; cabbage, turnips, spinach, kales, etc., four seasons; and melons, cucumbers and beets, for five or six seasons. It must, however, be borne in mind that such rules as these are more or less arbitrary, as much depends on the condition of the seeds, the temperature and dampness of the place where they are kept, and on the condition of the soil which receives them, favorable influences sometimes more than doubling their keeping, and favoring or preventing germination altogether.

Dr. Nichols, of the Boston *Journal of Chemistry*, found by repeated and careful experiments, that the cooling cows' legs by standing in a pool of cool water in hot summer days, sensibly diminished the milk secretions, so sensitive are cows to the influence of cold. Yet many farmers subject their milch cows to frequent and severe chills during winter, both indoors and out.

The statistical account of the production of wool throughout the civilized world shows that in the year 1830 it was 320,000,000 pounds, in 1871 it was nearly 2,000,000,000, while in 1883 in the United States alone the production of wool was 320,000,000, or as was produced in the whole world in 1830.

Outcast London.

Much excitement has been made by reports recently published on the vile condition of the slums of London. In one cellar was found a family consisting of a man sick with small-pox, his dying wife, three half naked and dirty children, and one pig. In some parts there is one gin-mill to every hundred persons. What defilement! Yet corresponding impurities often defile the human blood. They can be cast out by Brown's Iron Bitters, the great strenthener and purifier. Mr. B. J. Strange, of Stark Lake, Florida, says, "Brown's Iron Bitters is the best blood purifier I ever tried. It gives all the satisfaction a man can want."

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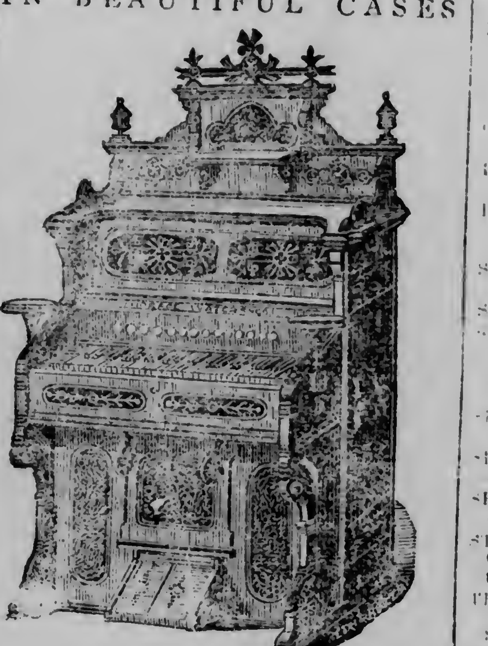

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10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	5	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
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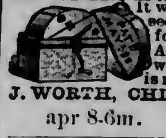

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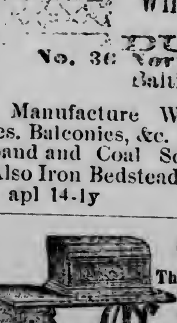

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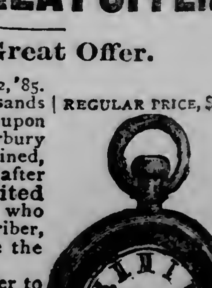

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO. 17 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REED, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, MAY 6, 1885. | $2.00 PER ANNUM Payable in advance

For the Advocate.

Division of the Conference.

BY REV. T. W. GUTHRIE.

The controversy on this subject continues to be conducted in good spirit, on which all are to be congratulated. It shows a disposition on all sides to avoid personalities. This is as it should be. Let the question stand or fall on its merits alone.

The discussion has developed thus far several facts. One is, that the Church in N. C. is not ready for division of the Conference. If done now it would be a forced measure, and would not be satisfactory. When a great question like this is carried affecting as it does, so many interests of the Church, the reasons for it ought to be so apparent that they would be seen at a glance. To determine it by a bare majority would not be well. It would engender bad feeling and prejudice between the Conferences, that would cripple both, and retard them in their work. The Conference is growing rapidly, and one fact in its momentum of increase is its large size. Let it alone. The time will come when it will reach such proportions, that a division will be such a necessity that everybody will see it and feel it. It will then be accomplished without any friction or opposition. Let brethren who are so anxous for division wait. In patience let them possess their souls. The desire for division will spread and grow until this condition of things will be reached and then it will come of itself. The fruit will then be ripe and can be gathered without damage to the tree. No calm unbiased mind can look upon passing events without being convinced that that time has not yet come. I have read all that has been written on the subject, and the discussion convinces me more and more each week, that the time for division has not yet come. When it will come I am unable to say. If the condition remains always exactly as now, it may not come soon, and it ought never to come if it is to be a forced measure. When the Church is ready for it, it will come, and it ought not to come before.

LET THE LAYMEN BE HEARD.

Another fact developed by this controversy is that some of the advocates for division have made the discovery that this is a question with which the laymen have nothing to do. The idea that they should have and express any opinion on the subject is ridiculed. The question interests the preachers only, and they should act in the premises without any regard to the wishes or views of the laymen. When laymen choose to express an opinion, which I respectfully submit, they have a right to do, we are gravely asked: "What weight has such a defence as that?" and "what does the simple statement of a laymen amount to?" It is hinted that the laymen are not much interested in this question. How do they reach such a conclusion? It is a fact, Mr. Editor, that the very first article that appeared in the paper on this question was from a laymen, and that in opposition to division. And almost as many laymen as preachers have written on the subject, and it would not surprise me much if before this discussion closes many more will be heard from. In all the past of the Church laymen have had much to do in divisions. In the separation of the Methodist Church, South, the will of the laymen was consulted. In the division of the S. C. Conference, that gave the N. C. Conference a large part of her territory, the laymen carried the day in opposition to the preachers occupying the territory at the time. If the next N. C. Conference were to pass a resolution memorializing the General Conference to divide us into two Conferences, and at the ensuing General Conference the laymen should petition against it with anything like unanimity, the General Conference would disregard our memorial, as they ought to do. The burdens of the Church fall upon the laymen and they ought to have a voice in the settlement of grave questions like this. Let the laymen speak out. I for one will not hinder them. If they want division let them say so. If they are opposed to it, let them have a hearing. This is not a matter that affects the preachers alone. It affects every man, woman and child in the Conference, and I deprecate the attempt to ridicule the statement that "men, women and children" in certain localities are in opposition to division. The Irishman may have "stolen the pig," though "a hundred" or even "a thousand may not have seen him do it." But here is a case when the "Irishman" was seen to steal the "pig," by "a hundred" and "a thousand witnesses." And it was their "pig" that was stolen, and they cry out against it. Let them be heard. I am reminded of the boy who called of his mother to make Tom hush, "for every time I hit him on the head with this stick he hollers."

BOUNDARY LINES AND BEAUTIFUL FIGURES.

The advocates for division give us several boundary lines and they, upon that basis, give us quite an array of figures. Let us attend this argument in order. One of them begins his line at Weldon and runs some distance along the line of the W. & W.R.R. and leaves that at a certain point and takes a sort of zigzag course and strikes the S. C. line where the Richmond and Robeson county line intersects the S. C. State line. This boundary leaves in the East the Wilmington, Newbern and Washington Districts, and parts of the Raleigh, Warrenton, Durham and Fayetteville Districts. Giving to the West the whole of the Charlotte, Shelby, Statesville, Salisbury, Trinity College and Greensboro Districts, nearly all of Durham, Fayetteville, and parts of Warrenton and Raleigh Districts. In other words, to the West is given about 54,000 members in round numbers and the East in round numbers 20,000 members. That brother is a Western man and is an advocate for division on that line. There is one consolation I can give him. He stands alone. And I would not suppose *he* would vote for it, had he not put himself on record.

FACTS AS WELL AS FIGURES.

Another brother in a recent number of the ADVOCATE, makes his boundary line, by giving the West the Charlotte, Shelby, Statesville, Salisbury, Greensboro, Durham and Trinity College Districts, as now constituted, and leaves in the East the Fayetteville, Wilmington, Newbern, Washington, Warrenton and Raleigh Districts. That is his boundary line. Upon that line he proceeds to give us an array of figures to show us how nearly equal things are. He gives figures on the Conference collections, all the time calling his line the "West and the East," as though that line were fixed, and was a foregone conclusion. He finds very little difference between the "East and the West" in their contributions to the various Conference collections, and what little difference there is he places to the credit of the "West." Now, Mr. Editor, it is a little remarkable that the brother omitted to give us the aggregate membership of the Church inside the respective lines he chooses to make. It is a pity to spoil his nice little argument, but facts are what we are after as well as figures. The fact is the membership of the "West," as the boundary is arranged and fixed by my esteemed Bro., aggregates in round numbers 43,000, while in the East "as bounded by him, the membership aggregates 31,000 in round numbers. So that you see to get the figures as presented by him, and which, by the way, are copied into some of the secular papers, he has to make a line, giving 12,000 more members to the West than he does to the East, in others words the West must have 12,000 (members enough to make 3 Districts as large as the Charlotte,) more members than the East to make their contributions equal. Does that brother suppose the Conference, even if they vote for a division, will agree to a boundary line involving such injustice and inequality? I would not suppose he, with his sense of justice and right, would accept such a boundary, did he not place himself on record as so indicating by his letter. He is also a Western man.

SOME OTHER FACTS AND FIGURES.

This brother winds up his article by saying, "still we ask for facts and figures." Well, let us see is if there are not some other "facts and figures." Suppose you divide the Conference, so as to give the Shelby, Charlotte, Statesville, Salisbury, Greensboro and Trinity College Districts to the West, and the remaining seven to the East Conference, then what are the facts? In the East there will then be in round numbers 38,000 members, and in the West 36,000 as near an equal division, if you divide at all, as can be made. Now, what are the figures as to the finances? The East contributes $5,729, the West $4,401 for Foreign Missions. For Domestic Missions the East contributes $2,414—the West $1,790. For Church Extension, the East $1,351—West $854. Conference claimants, the East $3,006—West $2,061. The East contributed last year $400 more than was applied for Domestic Mission, within her bounds, the West about the same amount less. I don't know that there is any particular significance in these figures, still they are facts. Neither section hurt themselves in their liberality. These facts prove one thing which I suppose no one will deny, that there is more liberality in the East than in the West. Not that there is more wealth, for that is not true, but more liberality.

HERE IS THE TROUBLE.

But advocates for division say, this line wont do, it does not go far enough down in the State. Ah! here is the trouble, the fixing the boundary line between the two Conferences. Even if the Conference votes to divide, where are you going to fix the line? The Conference did vote once to divide and then the line included only the Shelby, Charlotte and Salisbury Districts. But who will agree to that now? I am entirely opposed to dividing on any line.

BISHOP PARKER'S STATEMENT.

We hear these division men say "a large body like ours is so slow, hard to manage, etc." Is that so? Only in theory, practically it is not. Bishop Parker at our last Conference made the remark in answer to a question, that ours was the largest Conference he had presided over, and was easier managed than any he had visited. Better controlled, did business better and with greater facility, than smaller ones. Thirty one years ago I joined the Conference, at that time it was a small body numbering some 40 or 50 members, we assembled on Wednesday and adjourned on Tuesday of the following week, and so each succeeding year. We do that now. Business was not more satisfactorily done than now. "Oh! but there is more noise and confusion." If this argument were worth anything it would prevent the assembling of any Conference, large or small. "But large bodies move slow." This is not true either. The sun moves as rapidly as the earth, and yet is over 1,200,000 times larger.

THE IDEA OF EXPENSE.

"But it cost so much to hold these Conferences, and the preachers so much to get to them." Well, the people, who bear the expense of entertaining, think and say it is a long time between Conferences, and petition time and again before they get them. They have not complained. They do not feel this enormous expense that we hear so much about, and as to the preachers, it is an expense that equalizes itself. Last Conference was held in Wilmington, and cost preachers in the vicinity nothing, this year it will be held in Charlotte, and will cost the Western men who went to Wilmington last year nothing. I suppose $10. on an average each year to the man would pay it all, and surely that is too small amount to talk about.

WHAT OTHER PLACES?

"But the Conference ought to go to places which now it can't visit because it is so large." Divide the Conference, and what places can entertain it that don't entertain it now? We hear that after division all the "preachers wives, the women of the Missionary Society and the children of the Bright Jewels" are to go to Conference, and where are they to be entertained outside of the places visited by the Conference now? Everybody knows there is not any such place in the State. And besides, if these arguments were carried out to their logical results, we should have 13 instead of one Conference. I am surprised at brethren re-iterating these arguments, as if there were any force in them. It is simply special pleading. The expense argument would have some force in it, if the Conference could meet in one locality year after year. But this is not the case; it scatters itself around all over the State, and it can be visited at one time or another by anybody who may wish to attend upon its sessions.

NO PRESSING NECESSITY.

No religious body ought to divide unless there is a pressing necessity, and then that necessity ought to be so apparent that everybody could see it, as in the case of circuits, stations and Districts that are divided, and divided to advantage. The necessity for dividing our Conference is not apparent. It is only seen by a portion of the body, and some of them not very clearly, as is evident from their crude notions about a division line. Our State has a homogenious population, and this can be preserved only by our keeping in close contact with each other. Break this homogenity, and in my judgment you do harm to the best interests of Church and State.

Rockingham, N. C.

He walks in the presence of God that converses with him in frequent prayer and communion; that runs to him with all his necessities; that asks counsel of him in his doubtings; that opens all his wants to him; that weeps before him for all his sins; that asks remedy and support for his weakness; that fears him as a judge, reverences him as a Lord, and obeys him as a father.—*Jeremy Taylor.*

For the Advocate.

Dr. Bagwell on Division.

BY REV. J. W. JENKINS.

MR. EDITOR: I repeat, that I am glad that Brother Bagwell wrote on Division. His ability is unquestioned; so, also, is his honesty and sincerity. It is to be supposed, therefore, that if anything valid can be said against the division of the Conference, that it has been said. for he tell, us that he is done. Even the able and astute Guthrie is willing to turn over the opposition to him. If then we meet his objections, and show his reasons to be groundless, we will have carried our point. Let us address ouselves to the task. The former we have met. We now try the latter.

His reasons are five in number. The first is the Hygienic—or in plain English, the Health argument. The Eastern people boast of their good health, and claim that the health statistics show that the mortality is greater in any part of the State than in the malarial district. The diseases of the East are not so numerous or so fatal as those of the West. They have a few chills, it is true, but what is a *chill?* That the rheumatism, neuralgia and pneumonia of the up country, are more to be dreaded than the fevers of the swamps, I don't know as to that, the largest, healthiest looking people I have ever seen are in Greene county.

Malaria is dreaded mostly by strangers. Either extreme of the State is trying to the constitution of a person from other extremes. For that very reason we argue for division. Break up this unnatural change, and let those to the manor born serve these sections, and all will be well. There is no danger of the breed of preachers dying out in the East. The new made grave of a Hull, and the pale forms of others with broken down health, cry aloud for division.

MINISTERIAL SUPPLY.

The second is: That of Ministerial Supply. That the Doctor's fears are groundless, here may be easily shown. By reference to the roll of the Conference, I find that of those whose birth place I know, 70 were born in the East and 75 in the West. I do not know where the other 75 were born and raised. I presume that the remainder, who were born in North Carolina, are about in the same ratio. Of the 13 who joined at our last Conference 8 were from the East and 5 from the West. In regard to that, it need only be said, that we had no trouble in that regard before this Western territory belonged to us. Nor have we heard of any trouble in the South Carolina Conference since the transfer. Neither has there been any trouble in Georgia or Alabama in that line. All the older Conferences are crowded with applicants. We are perfectly willing to leave that with the Lord. He knows who to call, and where to call them from. The East does not lack for lawyers, doctors, mechanics and farmers. Nor is there any danger of a famine of preachers. Other denominations have no trouble in that way.

Brother B. makes an argument that would be extremely ludicrous, if he had not said it so seriously. It is this, that the Western man needs Eastern polish. That these Western diamonds can never shine until they have passed through the hands of the Eastern lapidary. Well, the present writer is not a diamond, even in the rough, he is only a gray rock from Old Granville, and not capable of much polish, but he thinks that he improved about as fast in Chapel Hill, Winston, Leasburg, Yanceyville, and Lincolnton as he did in Nash, Plymouth, Warrenton, Whiteville, Rocky Mount, Beaufort, Rockingham and Snow Hill, and he hopes to improve some in Lenoir, the Atherns of N. C.. Let me say just here: That in all these places, I have found some of the nicest and best of people. Wealthy, educated, refined and talented ladies and gentlemen of sufficient intelligence to stimulate me to do my best.

The fault is not in our stars, my Brother, but in ourselves. It is not climate, nor soil, nor surroundings that makes the gentleman. He is not made, but born. If it is not in him, it is hard to beat it in him. Yet, we acknowledge that circumstances have great influence. Yet we think that there is a goodly number of our preachers who have never lived in the East, who are polished gentlemen, and on the other hand, there are some who have spent all their lives there, who are not noted in that line. The idea that a man will improve more rapidly in Raleigh, Goldsboro, Newbern and Wilmington, than he would in Greensboro, Durham, Winston and Charlotte, is simply preposterous.

THE MONEY VIEW.

The third is, The West needs Eastern money. We have already shown that this is a mistake. That three-fifths of the Missions are in the East. That the East receives more Missionary money than the West, and that the West paid more to all the public collections than the East. Also, that the extreme Western districts, Statesville and Shelby, paid more to all these collections than the extreme Eastern districts, Wilmington and Washington. Bro. B. seems to have overlooked what he had just written on ministerial supply. It seems now that he thinks that the malarial bug-a-boo will affect the small fry only. That the other tribe will go for the pelp. He fears, that when they choose permanent homes, that the most of the beef will be in the West, and that the most of the brains will be in the East. Eastern money will attract. I am somewhat surprised that he should have said that. Let us look at the minutes again. The six Western stations that paid the largest salaries, viz., Durham, Greensboro, Winston, Salisbury, Charlotte and Monroe, paid $7,820 an average of $1,303, while those in the East, viz., Raleigh, Goldsboro, Wilson, Newbern, Wilmington and Fayetteville paid $7,850, an average of $1,308, a difference of $5. The brains that five dollars would buy are not worth much to any section. Others have had their fears, that most of the ability would go West. As to our own part, we have no fears but that there will be talent enough in each Conference for all practical purposes. North Carolina Methodism will not be ashamed of either. One word more as to *money* and brains. The wealthest firm in N. C., I suppose, is W. T. Blackwell & Co. It is probable that R. Y. McAden is the wealthiest individual. Wittkowsky & Co., is the largest merchantile establishment. The colossal fortunes are now in the West. The most magnificant mind that Methodism ever produced in N. C. was H. G. Leigh. Where is the Western man that for strength of native intellect surpassed W. E. Pell, or W. I. Langdon, and we have never had but one John Todd Brame. Of the present pannel, P. J. Carraway, J. N. Andrews, H. H. Gibbons, J. A. Cunninggim, E. A. Yates, W. H. Moore, J. J. Renn and Fred Swindell are very respectable preachers, and we have high hopes of Ben. Hall, J. H. Cordon and Frank Bishop.

LARGE BODIES IN LARGE TOWNS.

The fourth is, the influence of large bodies on the large towns. In order to make his argument the more striking, Dr. B. goes out of his way to pick a flaw in our Church polity. He gives a quotation from Dr. Storrs, in the New York *Advocate*, to show that Methodist preachers do not impress themselves upon large cities like settled pastors. This may be so, or it may not. If it be so, Bro. B's. remedy will avail but little. To throw a large, unwieldy mass of buzzing, stirring, gormandising, smoking, tobacco chewing, sitting up late preachers into a town once in 12 or 20 years will do about as much good, so far as personal ministerial influence is concerned, as a big rain would do a big farm to fall on it once in 12 or 20 years. We think that a body of ministers and layman one half as a large, but with twice the good order, dignity and decorum, would have more influence. And then we would have it at two places intead of one.

DRAWING THE LINE.

The last is the dividing line. I see no difficulty here. Begin on the Virginia line at the intersection of the Person and Granville line, thence along the Eastern line of old Orange, as it was before Durham county was made, thence along the Eastern Chatham line to Moore county; thence due West along the Southern lines of Chatham, Randolph and Davidson to the Pee Dee River, thence along that river to the South Carolina line.

THE COLLEGE QUESTION.

As for the Colleges we have but one. There can be no difficulty about that. The East will patronize it just as much then as it does now. There is no danger of a North Carolina Conference ever engaging in building another male college. And now we will take our leave of this subject, thanking the Editor for his kindness, and the reader for his indulgence.

Lenoir, April 21st, 1885.

When Christ gives peace, he does not hinder, but guides though; does not destroy, but purifies love; does not stop industry, but sweetens toil; does not check, but makes business just and good.

For the Advocate.

"Conditions of Church Membership."

BY REV. L. L. NASH.

Dr. John E. Edwards has found out at last that I was a party in a controversy on the conditions of Church membership, that has been going on for some time in the columns of the RALEIGH CHRISTIAN ADVOCATE! "The eagle has seen the bee martin," and swooped upon his prey, but fortunately for the bee martin, his talons only touched a tail feather, and the martin's body is unscratched. I used a little pleasantry in my article in reply to several assaults made on my position in this controversy by Dr. Edwards, and that gave the Doctor a starting point. In the absence of any argument touching the merits of the question, he makes an effort to defeat by sarcasm what he cannot answer by reason and Scripture. I am glad he enjoyed my pleasantry, and that it helped him to make out an article for the ADVOCATE. I do dot intend that the Doctor shall have the best of me; for I intend to love him just as good as he does me, and enjoy his jokes just as well as he does mine. We only see things from a different point of view. He says he is like the good sister who spoke out in meeting because a dog got his head in the milk jar. It looks to me like the Doctor is a little like the animal that got his head in the jar; for he had no idea of a scramble when he fired those shots, and took refuge under his white flag, but found himself under the necessity of struggling to extricate himself, if it did make him a little amusing. His differing *from* me does not lesson my respect for him at all, while it does not weaken my concurrence with those who differ *with* me. But, seriously, I wish the Doctor had answered my arguments as well as he did my pleasantry. It would have been edifying if he had told us what he thought of the views of the founder of Methodism that I presented in my article. In reply to the only point in his article germane to the question: "*And also*, (over and above this desire), *of the genuineness of their faith*. If this does not mean saving faith, what does it mean?" I reply: It means the same thing that this language of St. Peter means, "Repent and be bapatized every one of you in the name of Jesus Christ for the remission of sins," and we are authorized to say to every true penitent who will repent, and believe, and be baptized in the Christian faith; that is, come into the Church; renounce the world, the flesh and the Devil, "and ye shall receive the gift of the Holy Ghost." That is, be born again, and have the witness of the Spirit. I do not see how we can interpret this disciplinary clause in any other way, and make it harmonize with the teachings of the Apostles. I venerate the discipline and standards of the Methodist Church next to the Bible; but if there is a clause in the discipline that conflicts with plain Scripture, then that clause has no weight with me.

Again: I understand "the genuineness of their faith," to mean the same thing that the faith of those Jews was, to whom Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John VIII: 31, 33.) We have no right to take any man in the Church whose faith is defective at any fundamental point. He may profess to have a desire to flee the wrath to come, and be saved from his sins; and yet deny the divinity of the Son of God, or question some other doctrine that is necessary to saving faith. There is nothing in this single clause that, to my mind, makes it unlawful to take a sincere penitent into the Church. There are many who believe every article of the Christian creed, who have not so trusted in Christ as to have the witness of the Spirit, bearing witness with their spirits, that they are the children of God. I never advocated taking unbelievers in the Church; but contend that there is something more in regeneration than yielding the assent of the mind to the truths of Christianity.

I will now state briefly my own views on this subject, and I am done.

1. I believe that penitent believers, who are willing to take and keep the vows of the Church are proper subjects of Church Membership, whether they have the witness of the Spirit or not.

2. I believe that truly penitent persons who have an earnest desire to be saved will not break the precepts contained in the General Rules of our Church; "And all of these we know his Spirit writes on truly awakened hearts."

3. I believe that much that passes for regeneration now, is nothing more

(CONTINUED ON THIRD PAGE.)

Raleigh Christian Advocate.

RALEIGH, N. C. MAY 6, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

Death of Rev. Dr. Carter.

Rev. Dr. Carter, well known to many of our older ministers in North Carolina, died in Durham, N. C., last Monday morning at 12:30 o'clock, as we learn from a private note received from Bro. Julian S. Carr. He was living there with his daughter, Miss Bettie Carter, who is teaching in Durham. Many of our older ministers will remember Dr. Carter as he was some twenty-five years ago, when he was laboring in our Conference. This writer remembers him vividly as being the first person who ever extracted a tooth for him, and it was away back yonder in the writer's boyhood. Dr. Carter was then living in Olin, N.C.

Dr. Carter joined the Virginia Conference before the North Carolina Conference was organized.

His first work, however, was Haw River circuit in this State. His second work was Amherst, Va. When the N. C. Conference was organized he transferred to the N. C. Conference. In 1859 when the counties of Patrick and Henry and other counties embracing the territory around Danville, Va., were ceded back to the Virginia Conference, this territory embracing the home of Dr. Carter, he was transferred back to the Va. Conference and settled at Randolph Macon College. In 1854 he was sent as a delegate to the General Conference that assembled at Columbus, Ga. He has taken no regular work from his Conference since 1865, but he preached regularly until 1875, or '76, since which time he has not been able to do regular work. His resting time has come, and he was, no doubt, gladly welcomed to the skies. Thus another battle scarred veteran has laid aside his armor, and taken up his crown.

Now is the Time for Action.

A knowledge of the fact that sinners are in danger ought to fill christians with concern. If these persons were in a burning building where they could only escape through our exertions, what efforts would be instinctively put forth by us for their deliverance. How much greater the motive then to move us in the behalf of sinners exposed every hour to everlasting burnings. When we think of these things, it seems almost strange that christians in every city and town are not running the streets warning their fellowmen, and at the same time be seeching God to arise and plead His own cause. But it is a lamentable fact that there is not that deep, abiding and moving concern for sinners among christians that there should be. So many seem to be dead themselves, with little or no faith, prayerless and formal. We do not like to dwell upon this theme. It would be more pleasant for us to say, "All is well!" but in fact all is not well, and the peace of the church in many places is only the apathy of coldness. Often in the great congregations we see but few of those who profess to be the children of God manifest a devout spirit while the pastor is leading them in prayer. Some who commune regularly sit up during prayer and seem to be totally oblivious of the fact that the man of God is devoutly addressing the mercy-seat in behalf of his people. There never was a spark of pessimism in our nature, but we cannot shut our eyes to truth. The ball, the theater, social luxuries, with all their loose moralities, the card table in the social circle, are making inroads into the sacred inclosures of the church; and, as a satisfaction for all this worldliness, christians are making a great deal of Lent and Easter and Good Friday, church ornamentation and music and ceremonies. Upon this rock the Jewish church and Romish church were wrecked.—That the Protestant church meet not with the same fate it is time for her to stop, and seek again the spirit of the Master.

It is time for the pulpit and pew to be aroused. Let stern truth ring out against lying, fraud, drunkenness, liquor selling, and general worldliness. We must have reformers, like Sam Jones, who will rebuke sin wherever they find it. We need Martin Luthers and Wesleys all over these lands, to slay the man of sin and purge society of its corrupting fountain-heads. If it costs us our heads we must say, like John the Baptist: "It is not lawful for thee to have thy brother Phillip's wife."

Who shall the reformers be?—Where are the giants for these days? Never better occasion, or a wider field.

And what we do ought to be done at once. Men and women are perishing in their sins. The liberalizing tendency of modern thought is spreading. The "no-hell" creed, and rank and outspoken skepticism are prevailing to an alarming extent.

Now is the time for the church, in her ministry and membership, to go to work. Those who work for the salvation of sinners not only save souls from death and hide a multitude of sins, but they receive large blessings for themselves. In the church and in the world, at home and abroad, there is work for the christian to do. It is his mission on earth. Saved by faith he will be judged by works. The Bible is full of exhortation to holy labor. B.

The Late Rev. Henry Gray.

(Written by request.)

Rev. Henry Gray was born in Williamston, Martin County, N. C. March 23rd, 1800, and died at his home near Orange Factory, Durham Co., Saturday, April 18th, 1885; and his remains now rest in the cemetery at Mt. Bethel Church. Bro. Gray was converted at home Aug. 5th, 1832, and licensed to preach by Rev. Joseph Parson.

After preaching very successfully as a local preacher 6 years, he joined Conference in 1838, in a class with Ira T. Wyche, Henry Alspaugh, J. W. Jackson, W W. Turner and James D. Lumsden. At the same Conference Rev. Dr. Edwards, of Va., was ordained Deacon. The Conference was very small, having been but recently set off from the Virginia Conference; with a membership of about 19,000 white and colored. There were 6 districts presided over by such giants as H. G. Leigh, Jamieson, Carson, Peter Doub and Moses Brock; but not either one of these eminent men was equal to the unassuming and humble Henry Gray in the work of converting souls.

He was a very successful revivalist. A great man once said: "He is the greatest preacher who brings the most souls to Christ;" and judging "Father Gray" by this standard, I pronounce him a much grander man than he has ever gotten credit for. The greatness of his work will be seen when the souls converted by his agency begin to shine as stars in his crown.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Daniel 12: 3.

In 1838, he traveled the Nerse circuit where he had over two hundred converts. On this circuit was a free church among a nest of Primitive Baptists, where he preached and called for mourners, and five of the "Hard shells" bowed down to a Methodist altar, and were converted at the one service. And this was the beginning of Methodism in that section, near Oatis Creek, Craven county.

In 1841–42, Bro. Gray traveled Sampson circuit, and during the two years he reported 1,000 conversions. In 1843–44, he traveled Topsail circuit, and says: "I had a gracious work, 1.000 souls converted during the two years." And during these two years, two new churches were built—one within 8 miles of Wilmington, and the other in Jones county.

In 1845–46, he was on Trent circuit, and says: "Had glorious times, over one thousand converts and one new church built, named "Hopewell," in Carteret county." For 5 or 6 years, being in feeble health, he did only occasional work.

In 1850 he was sent to Columbia circuit and reported over 200 conversions. In 1851–52, he was sent to Mattamuskeet circuit, where he was aided by J. W. Litchfield, and reported 800 converts. After this he traveled the Roanoke circuit, and in 1855 was sent to the Mission church in Raleigh, where he reports 100 converts.

In 1856 he was sent to Granville circuit, and in 1857 and '58, on Hillsboro and Uwharrie circuits, and reports 200 converts. This year his health failed so completely that at the next Conference he took a superannuated relation.

Now, we have gone over Brother Gray's active work during twenty years, and find that his success in winning souls to Christ was truly wonderful, and without a close calculation, we noticed the number of conversions to be not less than 4,500. What a contrast between the labors of this humble circuit-rider and many "city pastors," who preach splendid sermons, in gorgeous churches, to wealthy congregations the year round, without having a half dozen conversions. I heard one of the most gifted ministers make a report of his year's work that he had raised several thousand dollars for the "wood-work" of religion, and closed his report in a subdued tone saying, "and one addition to the church." Another case still worse. A man passing the office of a very eminent "Doctor of Divinity," looked in upon the minister and said: "You are still making sermons?" "Yes; I have been writing and preaching sermons for thirty years, and if there has ever been a conversion under my ministry I do not know it."

Father Gray did a vast deal of good work after his superannuation, but it will take up too much space to follow him through all of his devious paths, preaching, exhorting, praying, in season and out of season, until his strength was literally worn out in the service of the Lord.

Thus full of years, abundant in labors and mighty in faith, this veteran of the Cross has passed triumphantly to his reward. Sweet in spirit and gentle in manners, he scattered benedictions all along the pathway of life, and leaves to the world the rich legacy of a consistent and shining christian example.

"Servant of God well done,
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

May Heaven's richest consolation rest upon the bereaved wife and children.

H. T. HUDSON.

Paragraphic Personals.

— Rev. Dr. H. T. Hudson is in Nashville, Tenn., attending the "May meetings." Our readers may expect to hear from his visit.

— Rev. Dr. J. J. Lafferty will lecture in Reidsville, N. C., on the 18th of May for the benefit of our Church in that place.

— The Rev. R. N. Price, editor of the *Holston Methodist*, will preach the Baccalaureate sermon at Weaverville College, N. C., in June.

—We learn that Rev. Dr. S. Pool, of Winston, will deliver the Annual Address at Summerfield High School at the coming commencement.

— Maj. S. M. Finger, Superintendent of Public Instruction, will deliver the literary address at the commencement exercises of Oakdale Academy, May the 27th, 1885.

— Rev. Dr. L. S. Burkhead passed through Raleigh last Saturday *en route* for Nashville, Tenn., to attend the Annual meeting of the Board of Missions. He spent the Sabbath in Charlotte, N. C., and preached at Tryon St. Church of that city.

— The New Orleans *Advocate* says: "Bishop Keener has been suffering for a week past with a painful attack of lumbago. It has arrested locomotion, but in no wise affects the sparkle and flow of his genial spirits. He has a good line of District Conferences arranged, and expects to be out in a few days. The cancellation of those appointments would probably be the best part of wisdom. Our Bishops are in danger of being overworked."

— Messrs. W. A. Webb and C. H. Wyche, of North Carolina, now students at Culleoka Institute, Tenn., will accept our thanks for a tastily printed invitation to the Tenth Annual Debate of the societies of that institution. The question for discussion is, "Shall Congress pass the Blair Bill?" We hope the young gentlemen will throw some light on this subject for the benefit of our Congressmen and Senators.

Short Items of Special Interest.

— Sam Jones reports, as the result of the meeting at Knoxville, Tennessee, about 1,000 conversions, and about 600 accessions to the church.

— Bishop Hargrove has just held the Birmingham (North Carolina) district conference.—*Texas Advocate.* No such district in North Carolina. It is in Alabama, we suppose.

— A church in New York has engaged a brass band to play in it regularly every Sabbath. An exchange suggests that those services will be as a "sounding brass, or a tinkling cymbal."

— Nashville Methodism is on the revival tide. Our churches in that Tennessee city have counted about 300 conversions recently, and Rev. Sam Jones is heading in that direction to follow up this good work. We look and pray for "Our Headquarters" to be blessed with a Pentecost.

— The seventh annual meeting of the Woman's Board of Missions will be held in Church St. Church, Knoxville, Tenn., on the 4th of June, 1885. Preliminary meeting Thursday, 10 a. m. Public meeting, with address of President and others, Thursday evening. See Mrs. Hayes' notice for special prayer next Friday in our Missionary Column.

— Those who write on "Division" must not be impatient if their articles are delayed a little. We must not give our readers too much on this subject in one issue—some of them are looking a little "cross-eyed" at us already. Be patient, brethren, and remember that the shorter you make your articles on this subject the sooner we can get them out.

— The New York *Christian Advocate* says: "Six elopements (two in Brooklyn), a minister's son shot dead, and two or three persons dying from over-exertion, are a few among the results of the skating rink craze for the past week only.—We are credibly informed that a young married couple have in twelve months lost their little home by neglect of business and spending money."

— The opposition to a pastor in a colored church in Brooklyn was recently effectually silenced by a novel method—the passing of the contribution boxes. Each party contributed in separate boxes; and when the proceeds were counted it was found that the pastor's party had given twenty dollars, and the opposition only fifty-four cents; whereupon a friendly deacon declared the victory for the pastor. "Dis heah little edifis b'longs to us," he said, and *he was understood.*

For the Advocate.
Our Nashville Letter.

Just now Nashville has the pleasure of entertaining such distinguished guests as our Bishops and members of our several connectional boards, which are in annual session.

Yesterday at McKendree church, a grand discourse was delivered by Bishop John C. Granbery, in memory of Bishops Geo. F. Pierce and Linus Parker.

A good showing will be made as to the collections for Foreign Missions when the Board meets this week. It should be a cause for gratulation among Southern Methodists that there is annually a steady, normal increase in our missionary contributions. A few figures will indicate the increasing interest in this great cause. In 1882–3, the sum of $160,272.32 was collected for Foreign Missions, which was an advance of $57,000 over any former year; in 1883–4, the contributions reached $183,963.91; and in 1884–5, the year just closed, $190,619.27.—Let there be increased devotion to this worthy cause, and even yet larger results will crown our efforts.

Mrs. Minnie Marvin Winton, the lovely and accomplished daughter of our late lamented Bishop Marvin, of Missouri, died a few days ago at Springfield, Mo. Many hearts were saddened to learn this announcement.

One of our strong men on the Western border, Rev. H. S. Lee, has fallen at the post of duty; but he had on his christian armor. He was greatly beloved at Denver and in Tennessee, where he labored successfully for his Master.

Miss Lochie Rankin, one of our most efficient laborers in China, is now at her Tennessee home on a short visit. A hearty greeting has been accorded her. Tennessee is proud to claim such noble women as Misses Lochie and Dora Rankin, who are spending their lives in far-off lands to spread the good news of eternal life through our Lord Jesus Christ. They teach by precept and example how to follow in the footsteps of Jesus.

Our Church Extension in session at Louisville, recently made an excellent exhibit of the work accomplished during the past year. For the year 1885–6, the sum of $70,000 was apportioned among the several Conferences to be raised for this great interest.

When it is remembered that one half of this sum will be kept at home to advance local enterprises, there should be no reason why every cent of it should not be contributed. In helping others, we help ourselves.

Dr. J. M. Safford, of Vanderbilt University, has recently been with his class in Geology on a tour to the Western part of Middle Tennessee, inspecting the ores and other deposits in that section.

W. J. Knott, of Mississippi, a few evenings since, was awarded the medal of the Dialectic Society of Vanderbilt University in the declamation contest.

A most excellent collection of sacred music, especially prepared for prayer and praise meetings, revival occasions, Sunday-schools, and congregational use is the "Gospel Praise Book," by the popular composer, Prof. Asa Hull. It is for sale by the Southern Methodist Publishing House, Nashville. We take great pleasure in recommending it to Sabbath schools and churches. We know of no better book before the public. Give it a trial. Send 50 cents for a specimen copy. It contains 320 pages. W. W.

Nashville, May 5th.

The Press and Vicious Literature.

BY T. B. KINGSBURY.

The pleasures of literature and the value of the press are not easily exaggerated. If, however, the one shall abound in exquisite charms, it must be pure, refined and elegant; if the other would fulfill its great mission as a genuine educator of both mind and morals, it must be free without license, bold without bluster, faithful to right, at all times conscientious, firm, truthful, elevated and just. Whilst no greater curse can befall a nation than a reckless, corrupt, vicious press, so no greater conservators of morals and freedom can be found than a vigilant, vigorous, independent, high-toned press, sending forth in every direction its millions of pages to teach, to elevate, to bless, "silent as snowflakes, but potent as thunder." Napoleon said, that "four hostile newspapers were more to be feared than a thousand bayonets." A free press is indeed the foe to tyrants, a pure press is the friend of morality. If, then, the "fourth estate" would be a blessing, it must be faithful to God and humanity. If it would uphold just laws and good government, it must be free from dictation and arbitrary restraint. Said Junius, "the liberty of the press is the palladium of all the civil, political and religious rights."

Are the great papers of this country true to their calling and to the best interests of society when they descend to the office of the scavenger, and fill their immense columns with the most offensive scandal? Are they really subserving the great ends when they fish up from the lowest purlieus and slums that is filthy and foul? What right have they to give themselves up day after day to the baneful work of poisoning society by supplying in detail all kinds of gossip and defamation and "lustful orgies," as Milton hath it? Has the press no nobler and more useful work than to gratify the prurient appetite, to satisfy and to excite a taste for the depraved and debauched in literature? Have the leaders of the press any right to thus pervert their great influence, and thus delude the public mind?

Any one who has ever visited a New York newspaper stall must have been struck with the large and fearful array of illustrated papers of the lowest character, dealing out their hideous stories and vicious slanders, and abounding in pictures that can only please a corrupt eye, and feed the fires of a lustful nature. A countryman stands appalled, and does not wonder that there is moral decay and social rottenness in the land. I have thought that here was license and not liberty, and that the public custodians should suppress them with a strong and sudden arm. No one should be allowed to systematically corrupt the mind and morals. The vender of a vicious literature should be as obnoxious to law as the vender of any other sort of poisons. Other forms of vice and immorality are restrained by legal enactment—why not this form?

Since the days of Charles II. such a flood of impure literature has not been let loose upon the English-speaking world as we now have. Every one familiar with literature knows how utterly abandoned and vicious were the writers of that age. Under the Puritan rule that preceded it, nature was put in straight-jacket: cant, hypocrisy, rigor, asceticism reigned. A war was made upon all pleasures, wiping out all beauty, extinguishing all joy, perverting all taste, suppressing every form of amusement and recreation to mind and body. It was a hideous mask, a fearful prison-house, a terrible night-mare. All was gloomy, acrimonious, intolerant.

But a change, a great and fearful change, came with the Restoration. Taine, in his "History of English Literature," says: "Like a checked and flooded stream public opinion dashed with all its natural force and all its acquired momentum into the bed from which it had been debarred; the outburst carried away the dam, the violent return to the senses drowned morality. * * In this great reaction devotion and honesty, swept away together, left mankind but the wreck and the mire. * * There remained but the animal, without bridle or guide, urged by his desires beyond justice and shame."

It was then that blackmailing, debauchery, drunkenness, and, indeed, every form of vice and corruption held their saturnalia; and such creatures as Lord Rochester and Count Grammont were the paragons of morality and virtue. Rochester was both courtier and poet, and his writings and those of his associates were as thoroughly impregnated with virus as their lives were abandoned and unrestrained. That was the period when such women as Lady Morland, the Countess of Ossory and the Duchess of Cleveland, women without shame or character, held high places in the seraglios of the Court.

Are we willing to have a return of such an era? Must our sons and daughters be debauched by a literature that is more vicious, if possible, than that of the court of Charles II.? Are papers that teem with the minutest details of crime, vice and scandal, *proper visitants to the homes of moral and religious people?* Must papers be sustained which cater for the lowest appetites, and spread broadcast their social poisons? These questions are worth considering.

I believe they will be answered in favor of public decency and private morality. The world is progressing in this direction and the press, if it will lead, must raise this banner. On the bells of the horses shall be written "Holiness to the Lord."

Wilmington, April 1885.

"Conditions of Church Membership."

[continued from 1st page.]

than repentance; and much that passes for the witness of the Spirit of God, is nothing more than the witness of our spirit.

4. I believe that much of the worldliness in the Church, comes from lowering the standard of holiness, and accepting a mere profession of religion, instead of insisting upon an exhibition of Christianity in our lives; for it is a much easier thing to profess religion than it is to live it. Much harm is done by loud professions and loose living.

5. I believe that the principles of the gospel are unchangeable, and what was true in the days of John Wesley is true now, and if we maintain our heritage as a Church, and go on in the conquest of the world, we must abide by the doctrines of our fathers.

Hoping that I have done no harm to any one in any thing I have written on this subject, and with love to everybody, I close this controversy so far as I am concerned, more fully established in the doctrines of my church than ever, and with the earnest prayer that God may revive His work, and the old time religion of Methodism abundantly in this land.

As I am on the division committee, I would be glad to see something from Dr. Edwards on that question, and if he will write it, I will throw my body between him and any man who will dare to take a chair to him. As Dr. Edwards and I are neighbors, and as I sustain the same relation to North Carolina he does to Virginia, viz: Virginia being my native state, and North Carolina being my adopted state, while North Carolina is his native state, and Virginia his adopted state, and while we agree in so many more things than we differ in, let no one imagine that there is any danger of war and bloodshed on the banks of the Dan.

Leasburg, N. C., April 24th, 1885.

Of our Preachers and Churches.

—Total number of converts during the great revival at Fifth St. Church, Wilmington, N. C., was 310.

—Rev. Dr. N. H. D. Wilson, was in the city last Saturday and Sunday, holding his second Quarterly Meeting at Person Street Church, and was in fine health.

—Mrs. F. L. Townsend, wife of Rev. F. L. Townsend, of our Conference, has been very sick. She is now much improved and on the road to complete recovery.

—Rev. O. Ryder writes: We are getting material now to enlarge and complete Stonewall church. Nearly two hundred dollars subscribed to build a church at Bayboro. Pamlico circuit is on the advance.

—They had an enjoyable experience and class meeting at Person St. Church in this city on last Sunday. There were several penitents. Dr. Wilson's sermons at the Quarterly Meeting were most excellent and impressive ones.

—Rev. H. D. Tuttle, of Fifth Street Church, Wilmington, invites penitents every time he has class-meeting. At the class-meeting on Sabbath before last he invited penitents—two came forward and one was converted. Thus conversions still go on in that charge.

—Rev. T. H. Pegram writes: Last Saturday and Sunday Bro. Cunninggim, our Presiding Elder, held our second Quarterly Conference for Guilford circuit, he gave us two good sermons. Our meeting was a good one, the effects we expect to see many days hence. Our people are behind in financial matters, but we think they will come up after awhile.

—Rev. Dr. E. A. Yates writes in a private note: "Our meeting at Front Street is still going on, we had a precious time last night. Some twenty conversions to date, of course the church is revived. Fifth Street has had a glorious meeting. Surely the Lord has visited Wilmington Methodists."

Notice to Delegates.

Delegates who intend to attend the Sunday-school Convention, Raleigh District, at Salem church, Granville county, will please write to me at Oxford, N. C.

T. A. BOONE.

Notice for Raleigh District.

The Sunday-school Conference for the Raleigh District, will be held at Salem Church, Oxford circuit, June 25 to 28th.

Pastors are earnestly requested to secure the appointment of such delegates as will attend. All ministers in the District, both traveling and local, are members of this Conference, and are urged to be present.

T. C. WILLIAMS, Pres.
JOS. G. BROWN, Sec.

Clingman Cure Company.

Durham is always enterprising. It has a cotton factory, a woolen factory, a guano company, and tobacco factories &c. The latest enterprise is, "The Clingman Tobacco Cure Company." The incorporators are W. T. Blackwell, J. S. Carr and E. J. Parish. These men will make a success. The capital stock is ten thousand dollars, with power to increase to five hundred thousand dollars.

Another Victory for Durham.

The Blackwell Durham Tobacco Company scored another victory last week. J. H. McElwee, of Statesville, N. C., has been branding his smoking tobacco "Durham" using the trade mark of the Blackwell Durham Tobacco Co., but putting it sidewise. The Blackwell Company enjoined him. The case was tried at Louisburg last week and Mr. McElwee was enjoined, restraining him from using the brand or trade mark any more. So the "Durham Bull Tobacco still holds the fort."

The Eastern Boys Vindicated.

MR. EDITOR:—One of the principal arguments against a division of the Conference is that God don't call Eastern boys to the ministry, or, if so, that they refuse to obey the call. My good friend, Dr. Bagwell, makes this point. If he will refer to the minutes for the last seven years, he will see that we have in that time admitted on trial thirty-six from the East and forty-one from the West. This is a full quota from the East, according to her membership—"If the foundations be removed, what shall the righteous do."

C. P. SNOW.

Assessments for Raleigh District.

	C. col.	Bishops	F. Miss.	D. Miss.	Trin. Col	C. Ex.	Totals.
Edenton St. Sta	130	38	75	81	40	70	$434
Person St. Sta	24	7	80	25	8	14	158
Louisburg,	30	10	90	38	12	20	180
Cary circuit,	56	14	125	50	17	38	254
Rolesville circuit	70	15	175	54	17	35	326
Smithfield ct.	50	14	128	55	17	38	254
Clayton ct.	25	6	80	28	10	15	169
Tar River ct.	102	20	275	77	25	52	551
Youngsville ct.	15	4	40	22	10	15	108
Oxford ct.	76	16	208	65	22	39	428
Henderson ct.	76	16	198	65	22	39	398
Buckhorn circuit,	42	10	80	40	12	25	214
Brooklyn Miss.	7	3	10	7	2	5	36
Earpsboro Miss.	5	2	5	3	5	2	22
Newton Grove Miss	5	2	5	3	5	2	22
Totals	$687	169	1700	610	229	411	3806

R. T. GRAY Secretary.

District Conferences.

Washington District, at Bethel, embraces the 2nd Sabbath in May.

Newbern District, at Morehead, embraces the 1st Sabbath in June.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Trinity College District, at Concord Church, embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath in July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Raleigh District, at Louisburg, embraces the 4th Sabbath in July.

Greensboro District, at Winston, embraces the 1st Sabbath in Aug.

Durham District, at Lea's Chapel, embracing the 1st Sabbath in Aug.

For the Advocate.

A Word From Weldon.

MR. EDITOR:—I am happy to say that our revival in the Methodist E. Church, South, in Weldon, N. C., commenced twenty-two days ago, and ever since the first service that was held, it has been growing in interest and influence. We have been preaching twice a day, as a general rule, and have had some hard material to work on. Rev. J. S. Nelson has favored us with four sermons, Rev. R. O. Burton, D. D., with three, and Rev. J. N. Andrews with one. These brethren have also conducted several prayer meetings for us, all of their sermons were of a very superior quality and were preached with the demonstration of the Holy Spirit. We feel very grateful for their valuable assistance. We have opened fire on the bar-rooms, ball-rooms, gambling hells &c., and the Spirit of God is taking hold upon hard hearted and impenitent sinners in high and low places, and is bringing them to the Cross. Seventeen precious souls have been converted, quite a number of backsliders have been reclaimed, and eleven valuable members have been added to the church. To the name of God be all the glory. Pray for us. May the good work go on until every sinner in this whole town is happily converted and brought into the fold of God.

WM. B. NORTH, P. C.

For the Advocate.

45 Converts at Kinston.

DEAR BRO. REID:—We closed a protracted meeting Sunday night, April 26th, after continuing for three weeks. It was a meeting of great power, and one that has produced an effect upon our town that we hope will be seen in eternity.

We counted about forty-five professions of conversion and we baptized twenty-eight and received forty-eight into the church Sunday night, and among them eight heads of families. It was a beautiful sight to see 48 persons coming into the fellowship of the church at once, made up of fathers, mothers, young men, young ladies, and the children. We were assisted part of the time by Bro. A. McCullen, Dr. Burkhead and Bro. N. A. Hooker, of the North Carolina Conference. Bro. Hooker was with us nearly all the time with his fervent prayers, stirring songs and words of courage. Bro. M. preached twice, Dr. B. three times. It was good to be there, O how many hearts have been made happy, how many prayers have been answered. Like Paul, we "thank God and take courage." "The Lord hath done great things for us whereof we are glad."

The night after we arrived at Kinston as strangers we saw a couplet written on the plastering just above the mantlepiece in our room in these words:

"Blessings rich and full,
Come upon you and this people.
W. C. G."

which we found to be the prayer of the retiring pastor of this charge. That prayer has been wonderfully answered.

We had large congregations during the whole of the meeting at night, and the day prayer-meetings were right well attended, but ought to have been more so, for they were frequently the most enjoyable. "Bless the Lord, O my soul."

J. W. JONES.

For the Advocate.

Good News From Greensboro.

MR. EDITOR:—We have recently enjoyed a very gracious season of refreshing in our Church in Greensboro. The meetings were held daily, without interruption for three weeks, the congregations were large and the interest well sustained from the beginning, great grace rested upon the people and the saints rejoiced. There were between twenty-five and thirty conversions, twenty-three are now candidates for church membership, and several others will join by letter. Bro. J. A. Cunninggim was with us much of the time and preached with great power and effect, besides sharing largely with me in the management of the meeting. Bro. V. A. Sharpe did us good service in the pulpit and out. Several other brethren were with us at different times, encouraging the work by their presence and assisting in prayer. So far we have had a year of great prosperity, however, we still look for larger things. God grant that the whole church may be abundantly revived and Zion made to rejoice every where,

Very truly,
L. W. CRAWFORD.

For the Advocate.

Earpsboro Mission.

MR. EDITOR:—As the most of the brethren have given a report of their work, we will give a short one. This mission lies principally in the Northern part of Johnson county, two appointments in Wake. We have two classes on this work, one piece of a church. We have no good churches on this work, we are using an old church here at Earpsboro that does not belong to us, hope we will be able to erect one this year. At Zion we have an unfinished house, hope to finish that this year. There is territory enough in which this mission lies to build a good circuit, but it will take time and patient untiring work. We have a great many Baptists, of all kinds to preach to, and about ninety or a hundred Methodists. But the Baptists are very kind to us, we have preached to them a few times, gone to see some of them and expect to continue. We are living here at Earpsboro, among the largest bulk of Methodists on the work, and they are just as kind to us as any people with whom we have ever been. Bro. J. R. Brown, of Errpsboro, met us at Raleigh, took us to his house and kept us several days, until we made arrangements to move to ourselves. On Sunday after we got to Earpsboro, I was invited to a birth-day dinner at Mr. Earp's which I accepted and enjoyed.

We have not had a pounding in the same manner that others have had, yet we have had one that consisted of bedsteads, chairs, tables &c., A pounding of visits and sympathy is the most substantial one at last, and this is an abiding one. Our congregations are getting larger as the Spring opens, the Sunday-school interest is very hopeful.

Yours in Christ,
J. E. WOOSLEY,

For the Advocate.

Notes From Shelby District.

I have completed my first round of Quarterly Meetings and started on my second. Being an entire stranger to nearly all of the territory of the District I thought it best to give a Sabbath to each Quarterly Meeting; and I am glad that I did. It has enabled me to see more of the country and more of the people, and to become better acquainted with each. This is a fine country—fine lands and a fine climate. We had a hard and long winter, but vegetation now looks as though winter is gone. Farmers are busy with their crops. In many sections there are indications that the farmers are beginning to learn better methods of cultivating the soil, but there remains a great deal to be done yet in the way of improvement. I have found a kind people, and good congregations when the weather would admit. The ministers are all at their posts and at work. The outlook for our Church is hopeful. There is a reasonable amount of church building and church repairing going on. As in many other places, too many of our churches are too small and too inferior. In some sections there ought to be consolidating of congregations, and larger and better houses of worship built—houses of better style, more comfortable, and without side doors. I was glad to find stoves in all the churches where I have held Quarterly Meetings. Our houses of worship ought to be the best houses in the community—the most attractive, best finished, with beautiful surroundings. God requires the best offerings, the best service we can give Him—without spot or blemish.

IN COLUMBUS MISSION.

I was pleased with my visit to Columbus Mission. I spent nearly a week in Polk county, in which the mission principaly lies, went entirely across it to Tryon City, on the Spartanburg and Asheville railroad; and up the road to Saluda, near the Henderson line. In some respects Polk is the most remarkable county I was ever in. It is the first county I ever visited in which I saw no poor virgin land. The soil is remarkably uniform as to color and as to quality. It is not all level, I never went up and down as many hills in traveling the same number of miles. But the soil on these hills is lively and productive. There is a great deal of fine bottom lands on the rivers.

TRYON AND SALUDA.

Tryon City, near Tryon Mountain, is a remarkable locality, it is surrounded by a large scope which is known as the "Thermal Belt," where it never frosts; fruit is never injured by the frost, and ripens two weeks earlier there than in Spartanburg. Within the last few years thousands of fruit trees have been planted out, and they are still being planted; it is also becoming a place of resort. There are not less than fifty boarders in and near the place at this time—principally, if not all, from the North. I preached there twice, and Bro. Edwards organized a church of eight members, we heard of several others who will join soon.

Saluda is nine miles from Tryon and is the next station on the road towards Ashville. It is 1180 feet higher than Tryon, and for the last three miles the grade is 700 feet. In the caves among the mountains and along the railroad between Tryon and Saluda, vegetation was greatly in advance of any that I had seen elsewhere. We spent a night at Saluda, and selected a lot on which to build a church. The place is small. Our people, who are few in number, are anxious to build a church this year, if they could only get a little help from others they could put up quite a respectable church. And no people are more deserving of help. When that road is completed through to Asheville, both Tryon and Saluda will become places of some importance, they are now places of considerable resort in summer, and there is a fine opening at both places for our Church. Saluda has a fine surrounding country, and I do not know of a place where a good house of worship will accomplish more good. If some of our good people of means in other sections would send Colonel A. M. Tanner, at Saluda, a few dollars, or tens of dollars each, they will invest their money in a church which will yield a large reward. And I say the same for Tryon City. Our people there also need a house of worship, we have a splendid man there in the person of Robert M. Adams, from Charleston, S. C., who needs sympathy and material help in building such a house of worship as our Church needs at that place. We *must* have churches at both those places at no distant day, and those who wish to honor the Lord with their substance, cannot put their money where it will do more good. With good churches at these two places, Columbus Mission would be self-supporting, and the time is not far distant when they will support a preacher themselves, if we can only improve our present opportunity. Who will help us? The outlook for Columbus Mission, I think, is very encouraging It ought to be confined to Polk county.

EDUCATIONAL MATTERS.

There is a growing interest in the great cause of education within the bounds of the District. There are a goodly number of good schools of high grade within its limits, but there is room for others. I would like to find a young man of piety and thorough education, who expects to devote himself to teaching because he believes that is the work the great Head of the Church would have him do, and who could be content to labor, and to wait awhile for higher wages. Our people *must* give more attention to scientific education, that is what our country needs now more than any thing else. But enough on this subject for the present.

The Shelby District Conference will be held at Gastonia, commencing on Wednesday at 10 o'clock, a. m., before the fourth Sabbath in July.

M. L. WOOD.
Shelby, N. C., April, 28th, 1885.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

The President at church has always been an interesting spectacle to sight-seers in Washington and also to residents of the city. On Sunday mornings large crowds flock to the Presbyterian Church on 4½ street, which is now called the President's church, in order to catch a glimpse of the Presidential party. About five minutes before the services begins the President's carriage draws up in front of the church. A crowd gathers around it, so intent on seeing Mr. Cleveland and the ladies accompanying him that it blocks their way and two policemen who are on duty for this purpose have to make a passage way to the church door. Probably one-third of the people in the church are strangers in the city, another third are regular attendants, and the rest are residents of the city who go to the church because it is the President's church. These people attended the Metropolitan Church when General Grant worshiped there. They followed Mr. Hayes to Foundry Church, which is also a Methodist church. From there they found their way to the little Disciples church which President Garfield attended. They came to this church in such numbers that a larger one had to be erected to hold them. Some, but not many, changed their place of worship to St. John's Church, where President Arthur was a regular attendant, but that church was so small that it could not hold many. There was welcome, however, for so many as could get in, and as a rule the pews were all packed half an hour before services began.

People in large numbers, especially office holding classes, are now remembering that after all they were wrong heretofore, and that it is to a Presbyterian Church that they originally belonged. The revenue of Dr. Sunderland's church will be considerably increased by this sudden religious revival.

When the service is over the crowd rushes and pushes in every direction, blocks up the exits, or lingers in the aisles at arising, while the Presidential party wends its way back to the carriage. Mr. Cleveland preserves perfect dignity and self possession of countenance and bearing through the ordeal, but it is quite discernable that he does not relish these indelicate attentions. The well regulated, old habitues of the church express themselves as being much ashamed that their place of worship should be made the scene of such ill-bred curiosity. Such scenes may be expected to occur with Presidents who permit themselves to be but seldom seen in public. General Grant was no curiosity to residents of the Capitol. He was visible so often, riding or walking about the streets of the city, that Washingtonians seldom turned to look at him.

The General's church, as the Metropolitan is called, was crowded on the evening of the anniversary of his sixty-third birth-day, the meeting being to celebrate the event. Senator Vanderson presided and Rev. Dr. Bartlett offered the opening prayer. Letters regretting their inability to be present were read from Secretaries Bayard and Lamar, Senator Dolph and Mr. Blaine. The latter said he appreciated the cause of the meeting and referred to General Grant as a grand soldier and statesman. There were several orators who related interesting anecdotes of the General's life, and eulogized his character.

President Cleveland's private Secretary is seriously ill and the Executive business lags in consequence. The sick man fought overwork and malaria, that drifts in at the Southern windows of the White House from the Potomac flats with energy, but exhausted nature forced him to yield, and he retired temporarily to recover from his wounds. The President misses him, and says Colonel Lamont is the only indispensable man he has ever seen. It is well that the Private Secretary is coming to his own at last. Throughout the range of literature he has never had justice done him. He is caricatured in the drama, he is depicted with inexcusable ignorance in the novel, and in history he is but one degree removed from the butler. It is high time to acknowledge that without him most statesmen and politicians would be dummies and puppets Col. Lamont is much sicker than has been conceded, and will require rest and careful treatment to recuperate. Although the place is filled by two energetic men who have borne the clerical burdens of three Administrations, the President is greatly embarrassed by his illness. Mr. Cleveland has been advised to decrease his own hours of labor, lest it be his turn to fall sick, if he persists in working until midnight.

Washington, D. C., May 2nd, 1885.

Executive Appointments.

President Cleveland has appointed E. J. Hale, of North Carolina, to be U. S. consul at Manchester, England, vice A. D. Shaw, suspended; John Goode, of Virginia, to be Solicitor General, vice Samuel E. Phillips, resigned. Wm. M. Merrick, of Maryland, to be Associate Justice of the Supreme Court of the District of Columbia, vice Andrew Wylie, resigned. It was hoped by many in North Carolina that Judge Fowle would get Mr. Phillips' place, but Mr. Goode is the fortunate man.

Gov. A. M. Scales has appointed the following gentlemen delegates to represent N. Carolina in the 12th annual Conference of Charities and Correction, to be held in Washington, D. C., June 4th: Messrs. W. J. Hicks, Raleigh; B. F. Dixon, Oxford; J. H. Mills, Thomasville; Rev. Chas. Phillips, Chapel Hill; Dr. C. T. Murphy, Morganton. The Gov. has also appointed the following to represent the State at the national commercial convention at Atlanta, Ga., May 19–21: Maj. R. S. Tucker, Raleigh; Colonel John L. Brown, Charlotte.

Business Notices.

See Miss Maggie Reese's handsome new advertisement. She has a fine stock of new millinery &c., call and see her, or order by mail what you want.

—Mr. J. L. Stone will open his large and handsome new music and furniture house in Raleigh on next Thursday, May 7th. It will do you good just to go in his store and see what a beauty it is. He has an elegant stock of furniture of all kinds, and organs and pianos in abundance. Look out for his new advertisement soon.

—See advertisement of Buffalo Lithia Water—the wonderful health restorer.

—See new advertisement of that clever and reliable firm, Messrs Norris & Carter.

—See the splendid offers of Horace Waters & Co., on their pianos and organs.

—Mr. J. M. Lamb advertises the Sunnyside Floral Nursery in this issue. We commend Bro. Lamb to our readers as a reliable and trustworthy Nurseryman.

MARRIAGES.

—By Rev. L. L. Johnson, April the 3d 1385, at the residence of the bride's mother, at Company Shops N. C., Miss Cora Moore to Mr. J. F. Rogers, of Durham county, N. C.

—AT the residence of the bride's mother, near White Hall, in Bladen county, N. C., April 29th 1885, by Rev. J. B. Downing, Mr. J. B. West to Miss Mary J. Jessup.

DEATHS.

—Rev. A. B. Lee of the South Carolina Conference, died on the 15th of April, 1885.

—Rev. Wm. Davis, of the Florida Conference, and appointed to the Ocklawaha mission—a faithful, consecrated minister, died on the 22nd day of April.

—Rev. Dr. Taylor, who telegraphed his congratulations on his hundredth birthday to the Centennial Methodist Conference at Baltimore, the oldest Presbyterian minister in the United States, and the oldest living graduate of Dartmouth College, died recently, aged one hundred years and four months. And a day or two later Rev. Leonard Withington, D. D., the oldest Congregational minister in the United States, and the oldest living graduate of Yale College, passed quietly away at the age 96.

Receipts by Mail.

(From April 28th to May 6th.)

A McCullen on act. 5, Mrs. L. D. Ames 2, J T Lyon for W. Mangum 2, J B Martin for C T Burnett 6, A W Umstead 2, A Mangum 2, L Mangum 2, G W Hardison for E J Lilly 2, R G Barrett for J M Satterfield 2, H D Gilbert 2, J A Bowles for S A Kellam 1, T H Pegram for Mrs. M J Bovins 2, and A McMichael 1, S H Helsebeck for Mrs. M. A Shore 2, J C Hartsell for Mrs. A W Carpenter 2, J C Moore 2, Mrs. S J Derr 2, and Mrs. A E McLurd 2, J A Bowles for A P Whittington 75c, J B Martin for Mrs R. Booth 2, and G Roberts 2, R B Furman for Mrs. E L Brown 2, S H Helsebeck for Prof. S S Jones 1.

Appointments.

Statesville District—2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Statesville circuit, Providence	May	2 3
Mooresville at Oak Grove	"	9 10
Rock Spring, at Mt. Pleasant	"	16 17
Newton at Newton	"	23 24
Caldwell at Colliers	"	27 28
Lenoir at Mt. Zion,	"	30 31
Alexander circuit at Union.	June	6 7
Wilkes circuit, at Reeves' Chapel	"	13 14
Roaring River Mission, at Concord,	"	20 21
Statesville Station,	"	27 28

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C

Person Street	May	2 3
Brooklyn Mission, at Macedonia,	"	2 3
Louisburg,	"	9 10
Youngsville, at Cooke's	"	9 1
Oxford at Bethel,	"	1
Henderson, at Middleburg.	"	16
Edenton street,	"	23
Smithfield, at Ebenezer,	"	30 31
Tar River circuit, at Ebenezer,	June	6 7
Rolesville, at Andrews Chapel.	"	13 14
Earpsboro at Zion,	"	13 14
Buck Horn circuit, at Hornet Chapel,	"	20 21
Cary, at Ebenezer,	"	27 28
Newton Grove Mission	"	27 28
Clayton, at Mt. Zion,	July	4 5

The Raleigh District Conference will be held at Louisburg, N. C., beginning on Thursday, July 23rd at 10 o'clock, a. m., and will embrace the 4th Sabbath in July.

Durham District—2nd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Hillsboro,	May	2 3
Durham circuit, Massays Chapel,	"	9 10
Oak Hill Mission,	"	16 17
Chapel Hill Station,	"	23 24
Durham station,	"	30 31
Pittsboro at Chatham church,	June	6 7
Leasburg circuit, at Bethel,	"	13 14
Haw River circuit at Clover Garden,	"	20 21
Durham circuit,	"	27 28
Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro,	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Lea's Chapel (D. C.)	"	28 Aug. 2
Oak Hill Mission,	Aug.	8 9

The District Conference and the District Sunday-school Conference will embrace the 1st Sabbath in August, beginning on Wednesday before. Rev. R. A Willis will preach the opening sermon.

Washington District—2nd Round

W. H. MOORE, P. E., Washington, N. C.

Plymouth,	May	2 3
Tarboro and Bethel at Bethel,	"	9 10
Columbia, at Wesley Chapel,	"	16 17
Mattamskeet at Amity,	"	23 24
Fairfield at Sladesville,	"	30 31
Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	30 31

Newbern District—2nd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Newbern station,	May	2 3
Mt Olive circuit, at Zion,	"	9 10
Craven circuit, Beech Grove,	"	16 17
Kinston station,	"	23 24
Jones circuit at Cypress creek	"	25 26
Lenoir Mission,	"	27 28
Snow Hill circuit, at Jernsalem.	"	30 31
Morehead station (district conference)	June	6 7
Nense Mission, at North River	"	9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit,	"	20 21
Carteret circuit, at Bruces creek,	"	27 28

Shelby District—2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby circuit at St. Paul,	May	2 3
Shelby station	"	3 4
Lincolnton at Pleasant Grove,	"	7 8
Gaston at Ebenezer	"	9 10
Mt. Island,	"	10 11
South Fork, Kadesh.	"	16 17
Double Shoals, at Salem,	"	17 18
Hickory and Happy Home, Friendship,	"	23 24
McDowell at Trinity	"	28 29
Burke at Linville	"	30 31
Morganton at Gilboa.	June	2 3
Rutherfordton circuit, Pisgah,	"	6 7
Columbus Mission, Antioch,	"	9 10
Chery Mt. at Cedar Grove,	"	13 14

Trinity College Dis 2nd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Lexington station,	May	2 3
Montgomery circuit, at Pisgah	"	9 10
West Uharrie, Jacksons Hill	"	16 17
Franklinsville circuit, at Ashboro	"	23 24
Mt. Gilead circuit at Philadelphia	"	30 31
Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove,	"	27 28

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Monroe station,	May	2 3
Mathews circuit, at Sandy Ridge,	"	9 10
Tryon Street station,	"	16 17
Ansonville circuit at Ansonville,	"	23 24
Wadesboro circuit at Pleasant Hill,	"	30 31
Wadesboro station,	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

St. John's station.	May	2 3
Lumberton, Lumberton,	"	6 7
Robeson at Oliver	"	9 10
Ashpole at Oak Grove,	"	14
Laurinburg, at Sneeds Grove	"	16 17
Jonesboro at Morris Chapel,	"	23 24
Lillington, Spring Hill,	"	30 31
Carthage, at Cameron	June	6 7
Manly Miesion at Winder.	"	13 14

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood X R'ds	"	9 10
Edgecombe circuit at Rocky Mt.	"	16 17
Halifax at Enfield	"	23 24
Weldon & Halifax at Weldon	"	30 31

Wilmington Dis -- 2nd Round

P. J. CARRAWAY, P. E, Wilmington, N. C.

Wilmington at Front street,	May	2 3
Onslow circuit at Queens Creek	"	9 10
Duplin circuit, Charity Chapel,	"	12 13
Brunswick ct. at Summerville	"	16 17
Topsail circuit at Union,	"	23 24
Magnolia circuit, at Magnolia,	"	29 3

The Sunday-school conference will be held at Magnolia in connection with the Q. M.

Greensboro District, 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville at Lowes,	April	4 5
Greensboro	"	11 12
Ruffin at Mt. Carmel,	"	18 19
Guilford at Gethsemane	"	25 26
Dan River Miss at Mt. Zion,	May	2 3
Kernersville at Oak Ridge	"	9 10
Yanceyville at Camp Springs	"	16 17
Pleasant Garden at Bethany	"	23 24
Forsyth at Double Chapel	"	30 31
Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

Salisbury District—2nd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Stanly circuit at Salem,	May	2 3
Big Lick Mission	"	9 10
Albemarle circuit, at Bethel,	"	16 17
Mocksville circuit.	"	23 24
Farmington circuit,	"	30 31
Salisbury	June	6 7

COMMUNICATIONS.

For the Advocate.

Our Interest in the Prosperity of the Church.

Paul said: "Brethren, my heart's desire and prayer for Israel is, that they might be saved." In quoting his words I also express the earnestness of my own heart, for the salvation of all who are exposed to the condemnation of God because of their sins. Christ is the head of the Church on earth, and whatever efforts are made by brethren of any orthodox denomination for the salvation of souls I pray the Lord to bless. All individuals who have been changed by grace, and belonging to the different branches of the Christian Church, are working to gether to promote the cause of Christ.

The Methodist Episcopal Church, South, is my home, I have labored for it, and whatever effects it, also effects me in some degree. Think my individal interest, and the interest of the Church has been very closely connected ever since the sainted minister baptized me in infancy and prayed God's blesing upon me. I was converted while yonng and I united with this Church. As members of a Church we should have a reasonable degree of Church enterprise, and an earnest desire for our Church to compare favorably with our sister denominations, in piety, devotion, intelligence and education, and who will say that as a denomination it does not, yet it must be admitted that there are some ministers who neglect to study some things, which are for their interest, and for the good of the Church. This is said with much reluctance, with no desire to be censorious, nor yet to call forth notice or criticism. The writer realizes more than any one else can, her inability to express and impress this subject; but oh, if there could be a word said in season, to help those who need it, before it is too late. In saying this I have no reference to our charge, for we have been greatly favored by the Conference. All ministers who take upon themselves the vows of our church must have one or more of the qualifications I mentioned, to fit them for their sacred calling in the ministry. If they are pious they will become devoted. If they are intelligent they may become educated, and have a knowledge of the arts and sciences and refinement of manner, required to make them useful citizens, wise instructors, and ornaments in society. Our Lord and Savior was perfection of human wisdom and refinement, and if they desire to be like Christ, to win souls to Christ, they must put on Christ's excellency of spirit, expression and eloquence. Christ denounced the sins of the Scribes and Pharisees, and told them of the woes that would come upon them because of their sins. These were hard-hearted, unbelieving, persecuting Jews, who had rejected him. Now, after this denunciation of sin, we hear him closing up this discourse in grief for them. We seem to see him standing with natural grace in gesture, lifting up his hands toward Jerusalem, and with meekness, gentleness, pathos and eloquence all combined, saying: "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." What a study is this discourse for all those ministers who preach sometimes, as if they were angry, and would take God's vengeance in their own hands, looking so repellant that sinners and christians who have assembled to hear them, cannot see the grand truths and beauties of our religion as they should. All through the New Testament is the warning voice which excites the fear of being lost, but the love of Christ in every instance is offered. We read that the perfect love of Christ casteth out all fear in the hearts of those who accept him as their Savior. Sin must be denounced, it is hateful in the sight of God, but not the soul of man. God would have man warned and turned away from his wicked course, and therefore he sent his Son, and the prophets, apostles and ministers to warn them, and proclaim his love for them that they might repent and be saved.

The best talents should be brought into the treasury of the Lord. Individuality and originality is commendable, but we must take Christ for our perfect model, and imitate only what is acceptable in good and great men, and let their idiosyncrasies severely alone. Every minister should bring his wisdom, education polished, refined expression, and dignity and gracefulness of manner, into the pulpit. This can instruct and edify his people, but all phrases or anecdotes used for illustration which border on the ludicrous, all gestures or tones which seem inclined to be clownish, which have a tendency to destroy the devotion of the audience, should be strictly left out of the pulpit. The theme of salvation is too sacred, too serious, too grand, too beautiful for such as this, and if any minister has caused his ministry to bring this reproach on his church, it is time to turn to Christ's teaching in the New Testament, and to the eloquent Paul and beloved St. John, and study like a boy memorizing the multiplication table, and he may yet see the good seed which he sows, bringing forth some a hundred fold, some sixty fold, some thirty fold.

When this change is made there will not be so many suffering ones in the pews, whose nerves are on such a tension, fearing to hear their speaker's failure, trying to be composed, and bearing them on their prayers to God, the only recourse left them. If it could be known, there are numbers who have suffered from nervousness caused by the suspense and over-anxiety about those who stand up to represent their church. It is the harder to bear, the nearer the speaker is related to the hearer. Sometimes a gentle remonstrance is given, but they are told that these speakers are inspired, and any disagreement of opinion, as to the dellvery of these sermons, is regarded as a temptation in these friends, and so at last their best friends grow heart-sick about them, and cease to remonstrate with them. Pray the Father in Heaven, who is perfect, to make all ministers wise, polished, christian ministers, who will be acceptable to the people, who are striving to be enlightened The Scriptures teach growth in grace and in the knowledge of our Lord Jesus Christ. Oh, the grand theme of salvation! The beauties of our holy religion! What a noble work has the ministry, and how hard they ought to strive to be acceptable and win souls to Christ.

"'Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands."

And we pray the Father—

"Still hold these stars in thy right hand
And let them in their lustre glow,
The lights of a benighted land,
The angels of thy church below."

M. E. ——.

For the Advocate.

Mt. Olive and Church Membership.

DEAR BROTHER:—We closed a meeting at this place after holding services regularly for forty days and nights. There were 40 conversions and 30 accessions to our church, and we expect others, while some will join other churches. Bro. Kendall, from Clinton circuit, was with us three days, doing excellent service—Bro. J. F. Butt 10 or 12 days, laboring with all his might to glorify the Father, and Rev. H H. Gibbons several days, preaching with great power and success.

There was much opposition and indifference to be overcome at first, but God's Spirit was graciously poured out and blessings came upon us.

The sisters have organized themselves into a Pastor's Aid Society, and we purpose developing the talents of the young in experience meetings, prayer meetings and love feasts, until we become thoroughly methodized or christianized. I here take occasion to dissent from the views of Dr. Edwards in last ADVOCATE about the reception of church members.—And will say that the desire to flee from the wrath to come and be saved from his sins is a sufficient cause for taking any person into the church, (of course we attach the evident meaning to the phrase, "desire to flee, &c.") That many go back and walk no more with us is true; but mainly because the pastor of such and the older members fail as egregiously to fill up the measure of their obligations towards him as he to them.

It was the Savior's custom to take hold of the appearance of better things. Zaccheus in the tree desired to see Jesus. Jesus developed the germ. The choosing of the twelve is a case in point. Matthew, sitting to receive custom, surely had those desires and undeveloped principles which association with Jesus and attendance upon his ministry would expand and mature and purify and ennoble and qualify him for writing Christ's gospel. So of Peter, (unconverted at first), and I dare say of all the rest; and if Judas, by transgression fell, it only strengthens my view We go on the supposition that *all* men *may* be saved, but that any may fall from grace, and *is in danger* of falling, and that it is Christ-like to run to their relief. And if sometimes the relieved is led back it is comforting to feel that no blame attaches to the church for his lapse. If we believed that a man once in grace would remain so forever, we could afford to wait for development into symmetry and beauty. We furthermore go on the theory that as Christ was manifested to destroy the works of the Devil, so the Church's works is the same. As the Father sent him, so he sends the Church, not to be a propitiation for the sins of the world, but to lead the world back to God, to acknowledge him as their Father and King.

The church is in the world for the world; and not for herself alone. Her mission is to save the perishing. To forget this and turn her eyes upon herself alone is to begin to be high-church and exclusive.

The conclusion to which we have hoped to come is: that the preacher should give all his members something to do for their edification, their mutual growth and the blessing and salvation of those who may be brought under the church's influence. Where in all nature do we find an illustration of the opposite view?

What farmer waits to see if the newborn stock will be proper stock, and worthy of sire and dam? What parent takes such a view of offspring? Or where shall we turn our eyes to see a likeness that we may be convinced?

High minded preachers and fastidious members, with a good proportion of laziness and indifference towards the unpromising, have wrecked many of whom Jesus would have said, "he also is a son of Abraham," and who, if those to whose "love and care" the infant christian was committed, had but given "love and care," would have been soldiers of Christ doing valiantly.

There will be little cause to fear for the church's good name if we will supply the young with work, association and entertainment. But to stand off from one having a desire to flee from wrath is to bring the negative pole to bear upon him and drive him into despair and crush him, while the rebound of such a blow will often prove fatal to him who deals it.

We are fixing to stay on Mt. Olive circuit. I have bought lumber and will soon have built a study, where I hope we will make better sermons. I am serving a kind and generous people, who continually evidence their interest in their pastor by many gratuitous contributions, as well as by paying up their increased assessment for support of the ministry. You may expect to hear as much from them as any people of similar ability and surroundings.

P. L. GROOME.

Mt. Olive, April 24th, 1885.

For the Advocate.

Bro. Lea and that Academy.

MR. EDITOR:—In a recent issue of the ADVOCATE I noticed a communication from Rev. Solomon Lea, under the heading, "A Remarkable Phenomenon that took place in the old brick academy, Leasburg, N. C., thirty years ago." The perusal of the article calls to mind many items of interest.

The statements of Bro. Lea are unquestionably true, as there are many living witnesses in this and other sections that bear testimony to the same. My object is not to strengthen the matter as stated by Bro. L., but to extend it just a little. He, with many others, pronounced it supernatural; or, in other words, a manifestation to the natural vision of the presence of the Holy Ghost, and he concludes with appropriate quotations from Scripture, evincing the possibility of such manifestation, &c. Just here your correspondent wishes to make an aphoristical appendage. Bro. Lea spoke of it—I might say—incipiently. I speak of it aggressively. Leasburg and its adjacent vicinity have, to a greater or less extent since that event, felt the power and influence of God's love and of the Holy Spirit in their midst. The good work did not confine itself to Leasburg, but spread abroad in many directions, one of which I write. I was personally associated with, and closely related to, the "Local Preacher" referred to as having appeared in a trance—he was not in a trance, but like some others, was filled unutterably full of the Holy Ghost and glory of God—he contended strongly that all things calculated to tempt, perplex, or molest him, were evanescent. Sometime later this venerable man of God was called to assist the pastor of Leasburg circuit in conducting a series of meetings at old Connally's Church near Milton. The indications were very favorable, people ready and anxious to begin the work. After the second day the preacher in charge was providentially hindered and left the work to the "Local Preacher;" he, together with the class-leader and a number of earnest laymen, carried on the work some twelve or fourteen days. At the close of each day the minister would suggest that special prayer should be made by any who had a friend or loved one unconverted.—There were two zealous young men attending the services that earnestly prayed for the verification of the promise, where two should agree as touching, &c., it shall be granted; and as the great work continued, at the close of each day those two young men would select some friend as a special object of prayer. The following morning (invariably) those individuals would return praising God. This was made known to the (entranced) minister and thereupon he preached a short sermon on the subject of agreement in prayer. After preaching, an invitation was extended and twenty-five persons presented themselves at the altar. Knowing the circumstances connected with the special supplication of the two boys, he spoke of it to the congregation, and turning to the boys said, "O ye of little faith, can you not ask the conversion of all these penitents who are crying for mercy?" One of the young men proposed to undertake the crowd, the other acceded We were called to prayer, one of the boys lead and earnestly poured out his soul to God for the conversion of those twenty-five penitents, during which time there was something similar to the Leasburg phenomenon took place. A supernatural light seemed to diffuse itself in the midst, and a mighty outburst of glory to God came forth from the congregation—the penitents were all converted and a general shout went up from Israel's camp Thus the good work continued on and one hundred and ten people, of most all ages, were adopted into the family of God. Many of them are yet doing good work for the Master. The "Local Preacher" still lives, but is nearing the brink of the river Many others are waiting the summons, and bouyant hopes are entertained that we shall all be able to reach a glorious destination as some have already.

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Leave Weldon,	2 55 p m.	p m
Arrive Rocky Mount,	4 13 p m.	6 46 p. m.
Arrive Tarboro,	5 40 p m.	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p. m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	.35 p. m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m.
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

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jan 7-3m

MISSIONARY COLUMN.

Prayer and Fasting.

Friday, May 8th, is set apart for prayer and fasting, in behalf of our approaching annual meeting, to convene in Knoxville, Tenn., the 4th of June. I earnestly desire that the day be observed by holding prayer meetings throughout the length of our work. Never hav we needed Almighty help more than we do at the present juncture of our work. The opportunities are greater, the responsibilities increasing. Only Divine wisdom can overrule.

MRS. JULIANNA HAYES,
Pres. W. M. S. M E C. S.

For the Advocate.

Letter to Mrs. Parker.

MRS. A. S. PARKER, *Soochow, China*:—I have been requested by Edenton Street Auxiliary to reply to your kind letter, informing our Society of the selection of their scholarship, "Evelyn Black," though long looked for, we feel assured it is a wise one, and express our appreciation and thanks for the careful thought bestowed in choosing for us. May the Holy Spirit dwell within her heart, daily growing in grace and the knowledge of God, and become a bright and shining light, leading many precious souls in to the way of everlasting life.

We know dear Mrs. Parker, it must be quite a task to keep all informed of their proteges; but your letters are gladly welcomed in regard to each. Tell See-Kee that we will look forward very anxiously to hear what you have to say about her. Trust she will be a gentle and obedient child, giving you as little trouble as possible, in fact trying to be a comfort, for little ones can add so much to our happiness if they only try to be good each day. Please write her Chinese name as legibly as possible, and give us the meaning. Which is her natal month? Do the children, or rather the girls in your school look forward to, and keep their birth-days as we are wont to do in this favored land of ours? How many scholarships have you in your school from the entire connection. The names of those throughout our State are personally dear; it is quite a pleasure to have the latest news of them to read at our annual meeting, and afterwards to publish in connection with the minutes and reports of Auxiliary Societies. The picture sent our Conference Corresponding Secretary, Mrs. F. M. Bumpass, I have charge of. Is there any clue by which we may designate them? Desiring to hear at your convenience, we leave our little Evelyn Black in your tender hands, with the help of Divine power to mould and develop a noble Christian character. May Easter joys crown your labors, and the peace of our ascended Lord abide with you forever.

Affectionately,
MISS BLANCHE FENTRESS,
Rec. Sec. Edenton St. Aux.
Raleigh, N. C., April 4th 1885.

From Our Mission Fields.

—Rev. J. L. Kennedy, of our Brazil mission, writing from Rio de Janerio, sends cheering intelligence to the "Wesleyan Advocate." He says: "Every day or two, lately, I have had anxious inquirers to come to my house to seek information regarding the better way." He has received several valuable members, and the Centenary offering of his church so far amounts to $1.45.

—The last twelve years gave a noble record for the church of God in Mexico. It has shown the spirit of the first three centuries in its courage and endurance. I listened to the recital of Bro. D. F. Watkins of a night spent, two years ago, in the church at Atengo with women and children and a few men—one of them Crisanto Zapenda—when surrounded by a mob of five hundred raging Romanists, who shot volley after volley into the windows and doors of the house, shouting, "Death to the Protestants!" The roof was fired repeatedly, and put out on the inside; but at last one-half of it was consumed. The walls fortunately were adobe. The women and children laid down close to the floor to escape the bullets. In the morning relief arrived; but the preacher and several others were carried to the prison of Tenmasatlan and confined for three weeks. One of our men is now lying ill from a stab received during an attack made on the congregation at Ayotla. To their faith they have added "virtue."—*Bishop Keener.*

—The China mission of the Methodist Church, South, at its recent annual meeting, at Shanghai, reported the following statistics for the past year: Male missionaries, 12, 2 being absent; female missionaries, 10; stations where missionaries reside, 3; out-stations, 6, members, 163; male, 75; female, 88; self-supporting churches, 1; probationers, 56; Anglo-Chinese schools, 2; pupils, 269; foreign teachers, 5; native teachers, 7; boys' boarding school, 1; pupils, 55; boys' day-schools 8. pupils 127; girl's boarding schools, 3, pupils, 107; girls' day-schools, 8, pupils, 144; Sunday-schools, 14, pupils, 478; ordained native preachers, 3; unordained, 6; colporteurs, 5, Bible women, 3; church buildings, 7; sittings, 1,270; value, $11,300; rented chapels, 14; sittings, 870; male hospital, 1; value, $10,000; in patients, 272, out patients, 11,587; medical students, 8; periodicals published, 1,100; books and periodicals distributed, 16,226; contributions of native church, $189. Total value of mission property—Parent Board, $107,300; Woman's Board, $28,200.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

BALLARD—Another good man has fallen, Rev. James B. Ballard, a local minister, on Mt. Gilead circuit, died in peace March 25th 1885, in his 83rd year, sixty years a professor of religion, for about 50 years a faithful minister in the Methodist E. Church, South, the religion he preached and enjoyed, through a long life of trials and afflictions, gave him comfort in death. he said he was not afraid to die, blessed experience. The last remains of Rev. James B. Ballard lie in the old family graveyard to await the resurrection.

"Servant of God well done,
Rest from thy loved employ,
The battle fought, the victoy won
Enter the Master's joy."

M. W. BOYLES.

SANSBURY—Martha Sansbury, sister of the Rev. Lewis Scarboro, late of the S. C. Conference, died on Mt. Gilead circuit, Feb. 6th 1885 in her 88th year, at about 15 she professed religion and joined the M. E. Church, South, in which she remained till freed by death, ever ready to take up and firm to sustain the consecrated cross. The voice of sister Sansbury was often heard in old Zion Church leading the great congregation in public prayer, she has gone over the river to swell the number on the other shore.

M. W. BOYLES.

HOLMES—Our Church at Beaver Creek is pained to chronicle the death of another member, Miss Lizzie Holmes, daughter of Bro. Needham F. Holmes, after a long and painful illness she quietly fell asleep in Jesus April 24th 1885, in the nineteenth year of her age. She died as she had lived—in the faith. Her departure is another triumph over death, another evidence that God is with the Christian even unto the end. She told us that Jesus was with her and that she enjoyed the comforts of our holy religion. May she rest in peace, and may we meet her in heaven.

F. L. TOWNSEND, P. C.

SATTERFIELD—Miss Pattie A. Satterfield was born the 31st of August, 1841, and died April 21st 1885. Sister Satterfield was converted in her 15th year under the ministry of Rev J. P. Moore, at Bethel church, in Orange county, N. C in 1856. Her religious experience for many years was disturbed by gloomy fears and doubts. In 1876, under the ministry of Rev W. M. Jordan, the Holy Spirit gave her such a precious assurance of her acceptance, as continued her confidence steadfast unto the end. She was by the power of God, established in Christ as a rock, she was anointed of God, and the unselfish devotion of her life to the church and her friends, is as the pouring forth of precious ointment. She was born in Roxboro, here her useful life was spent, here she died in triumphant hope of immortality and entered life, here she organized a band of "Bright Jewels," who though, weeping and sorrowful at her departure, yet can rejoice in the rich inheritance of her exemplary life. Her beautiful mantle has fallen upon the shoulders of another, may God give her a double portion of the Spirit of her whom she succeeds. Her last quotation of the Scriptures was second Corinthians, 5th chapter and first verse, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Her funeral sermon was preached by the writer from 2nd Cor. 1 chapter, 21-22

T. A BOONE.

TAYLOR—Archibald Taylor was born Jan. 22nd 1820, and died of cancer of the stomach, April 18th 1885, in the town of Oxford, N. C.

Bro. Taylor made a profession of religion in his youth under the ministry of Rev. Hezekiah Leigh. He was happily married to Miss Mary B Perry, of Franklin county, in 1847. She is now left in the loneliness of widowhood with her three children, but God is the judge of the widow and a father to the fatherless. Brother Taylor suffered much and long, but patiently. When inquired of concerning his hope of a better life in the future state, he replied, "I feel that I am but a poor helpless sinner, trusting in the mercy of God by faith in Jesus Christ." His faith grew stronger as he came nearer the portals of eternity.

After the reading of our burial services, the order of Odd Fellows took charge of the body and laid it away to await the resurrection day. He is absent from the body, we trust only to be present with the Lord.

T. A. BOONE.

KIRKMAN—Mrs. Lucinda Kirkman, widow of Mr. Robert Kirkman, was born in Randolph county, North Caralina, Aug. 3rd 1814, and died in the same county April the 9th 1886, aged seventy years, eight months and eleven days.

About three years previous, the one who had been the companion of her earthly pilgrimage for fifty-eight years, was called suddenly away from her, and has since been waiting to welcome his loved one home to the "Beautiful City"

She was converted to God, and joined the M. E. Church, at Bethany, in her native county, in 1826 and was, at the time of her death the oldest member of that church. For fifty-nine years she glorified her redeemer on earth, by living a consistent, pure, holy life, and through the influence of this life, she led to the Savior whom she loved. her husband and eight children. She was the mother of nine children, the eldest of whom she submissively resigned to Him who gave, when he was but an infant. With the same beautiful, Christian fortitude she wept the departure of a daugater just blooming into a consecrated womanhood, and another, devoutly filling the relations of wife and mother. Both of these died shouting the praises of their mother's God. She was often heard to utter the prayer that her life might be spared until the last of her remaining children should be brought into the fold; this she realized about two years ago, and afterward seemed "just waiting." For some months she apparently had a presentment that she would not be with us long—making no plans for the future, and answering those of her children in such a way as to prepare them for her leave-taking. She was, however, in her usual mind until eight days before her death, she was striken with erysipelas in a very violent form, and during her sufferings she was favored with momentary reason. All her children were with her except Mrs. J. M. Odell, of Concord, N C., who was in God's providence deprived of being with her. When rational, she called for her, and being told that she was too sick to come, she left a blessing for her, and with characteristic submission was resigned. During her illness no complaint fell from her lips, and when she knew her surroundings her thoughts were more of those who cared for her than of herself. She was unable to leave any "last words" to be treasured up, but in her whole life she left to their memories proofs more convincing that her death was the death of the righteous. I can never forget the peaceful expression of her countenance.

So often I have seen her enduring such painful attacks of neuralgia, and in answer to inquiries as to how she was, her uncomplaining spirit was ever manifest. A large circle of friends will miss her kindly sympathy and words of cheer in health, and her thoughtful ministrations in sickness. The 22 grand children and 5 great grand-children will grieve that grandma's visits are no more to be anticipated and enjoyed. And Oh! what a sad, lonely aching will fill the sore hearts of her children for very many days to come, that mother is gone! how incomparable though is the comfort they have in knowing that she sleeps in Jesus, and that after awhile they will be with her again for the blissful forever.

How lovely is the life of such a gentle Christian woman. May those who knew and loved her learn how beautiful and attractive old age may become when it is made to show forth the beauties of the religion of Jesus.

A FRIEND.

MISCELLANEOUS.

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the BLOOD, regulate the LIVER and KIDNEYS, restore the HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power. Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

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is now so thoroughly organized that ladies living at a distance can do their shopping through us with as much certainty of satisfaction as if they were personally present.

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RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m
Going North	**No. 51, Daily,**	**No. 53, Daily.**
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m
Going South	**No. 4, Daily, ex. Sun.**	**No. 2, Daily, ex. Sun**
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

BUFFET SLEEPING CARS WITHOUT CHANGE

On Trains 50 and 51, between New York and Atlanta, and between Goldsboro and Warm Springs.

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AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few GREAT religious works of the world. Greater success never known by agents. Terms free. STINSON & Co., Publishers, Portland, Maine.

april 1-26t

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jan 21-tf.

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PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
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BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 2th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly, HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

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TOBACCO MANURE.

The manufacture of this Fertilizer is attended with the greatest care and prepared by us under our own immediate personal supervision, especially for growing FINE BRIGHT TOBACCO.

We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it bring the highest average prices in all markets of Virginia and North Carolina.

The fact that it is made in Virginia, in the centre of the tobacco region, by men of great experience in the manufacture of fertilizers and thoroughly familiar with the wants of the tobacco plant (having been largely interested in both the culture and manufacture of tobacco), is the best guarantee of its being properly prepared of the most suitable materials, and that it will furnish just what the planter needs in order to make the very best crop his soil and the season will admit of.

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OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

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FAMILY READING.

Our Baby.

Today we cut the fragrant sod
With trembling hands asunder,
And lay this well-beloved of God,
Our dear, dead baby, under.
Oh, hearts that ache, and ache afresh!
Oh, tears, too blindly raining!
Our hearts are weak, yet being flesh,
Too strong for our restraining!

Sleep, darling, sleep! cold rain shall steep
Thy little turf-made dwelling;
Thou will not know, so far below,
What winds or storms are swelling.
And birds shall sing in the warm spring,
And flowers bloom about thee:
Thou will not heed them, love; but oh,
The loneliness without thee!

Father, we will be comforted!
Thou wast the gracious Giver;
We yield her up, not dead, not dead,
To dwell with thee for ever.
Take thou our child, ours for a day,
Thine while the ages blossom;
This little shining head we lay
In the Redeemer's bosom!

An Earl as a Railway Porter.

I was in a provincial town some time ago, when I was told of a nobleman who for many years worked as a porter in the railway station, because he did not know his true position in the world, till one day a gentleman entered the station, and after saluting him said:

"Sir, may I ask your name?'

"John ——," was the answer.

"I have come to tell you that you are the Earl of——, and entitled to a large estate," replied the visitor.

Do you think that man stood about the station touching his cap for tips any longer? Not he. He took possession of his inheritance at once. That is just what we Christians do. The Holy Spirit tells us that we are "heirs of God and joint heirs with Christ;" therefore let us take full possession of our inheritance, as Christ has done. He has condescended to call us brethren; we, if we believe him, we must humbly claim our brother's help in all our difficulties, instead of begging from those who have not our privileges.—*Christian Herald.*

Power.

Blessed word—power. "All power is given unto me, in heaven and in earth.' Pray on, Christian, never doubting. Say not, it can not be; the hardened husband or brother or son can not be turned, can not be made thoughtful, and tender, and humble, and be converted. It may be; with God all things are possible. More willing than parents is God to give His love is higher than that of the most tender parents as the heavens are above the earth. He is able to save unto the uttermost; he is not willing that any should perish. Power belongeth unto God. They shall be willing in the day of thy power. Jesus is a great king. His power ruleth over all. Like Jacob, take no denial. In answer to wrestling intercessions, Esau shall relent and be melted into love. Mountains shall be plucked up. The Red Sea shall be opened. The victory is secure. Satan fell as lightening. As Jesus expired he said, "It is finished." His last words as he ascended were: "All power is given unto me in heaven and in earth, go ye therefore and disciple all nations." Our side is always the stronger while we serve Christ and seek his glory. Be strong; yea, be strong in the Lord. Pray and watch and work in the faith of promised power.—*New York Observer.*

Working-Men and the Church.

The charge that "working-men have little to do with organized Christianity" stirred up the *Independent* to question pastors of the various denominations and in all parts of this city. It received more than one hundred letters in response. More than a third answered that "all" or "nearly all" of the "great majority" are of this class. Up-town churches report a half, a third, a quarter, or an eighth, etc. Churches on or near Fifth Avenue report bur few. In the Brick Church all are welcome; so in the Tabernacle. John Hall says, besides chapels, "In the mother church we have many working people * * * who are treated in all respects like the rest of the members." Dr. R. S. M'Arthur, of Calvary Baptist Church, whose house is magnificent, say that "at least five hundred of the members of the church are working-men—mechanics, porters, small dealers, under clerks, and their families." The *Independent* concluded that, "throwing out the foreign population, the respectable poor are found in the churches in as large proportion to their numbers in the vicinity as are the middle and wealthy classes."

We are glad that the showing is so good—but still feel that the churches are in danger at this point. Methodists in particular—though we have a larger proportion, probably, of the poor and middle classes than others, will do well to see that we do not increase faster in wealth and culture than in adaptation to the wants of the respectable poor and middle classes, who are the real bone and sinew of the land, and almost exclusively the progenitors of the forceful elements of the next generation.

Do Not Hurry to Get Married.

Girls, do not be in a hurry to get married. If you are but sixteen, do not allow such an idea to get into your head for at least four years. Do not even run the risk of it by permitting any young man to get so far as proposing the point. Fight them off, and make them wait or go to somebody who is ready. Do not live under the impression that you must accept the first love sick youth who proposes. Be patient, deliberate and sagacious. There is a world of happiness for you between sixteen and twenty. The world would be a dreary old world if it were not for the sweet faces of young girls with their piquant sayings and melting smiles. After you have reached twenty it would be well to consider the matrimonial problem with some seriousness. Then if you have learned to think and deliberate, you will probably make a suitable selection, and marriage with a worthy man is not only a woman's privilege, but, unless married too young, her best and highest development, mental and physical, can be attained in this state. Men and women were made for each other, and a very old but nevertheless true truism is that a happy marriage is the very Garden of Eden. An unhappy marriage is the reverse and the greatest of all calamities that can befall a pure, affectionate and noble woman.—*Selected.*

Perfect Housekeeping.

Ability to be a perfect housekeeper is not conferred on every woman, but it is possible to be a good one without sacrificing all other interests in life. While one is learning, to be sure, it may seem as if there were not many interests beyond the household, but after the art has been mastered, there is a freedom and a sense of power woth all the struggles made. In this series of papers it is proposed to give information calculated to lighten kitchen work, and encourage women to vary their fare in an inexpensive way. Of course, the kitchen is not the only place in which burdens are borne, yet the care of the table generally makes itself felt more than anything else; and no matter how well conducted all the other departments may be, if this one be neglected, discomfort and unhappiness will ensue. Cooking is a science, and for this reason girls are often more successful than their elders in culinary experiments, because they comply strictly with directions instead of guessing what quantities of ingredients to use in order to produce desire results. Experienced housekeepers might avoid much disappointment if they were always equally careful.—*Maria Parlow, in* GOOD HOUSEKEEPING.

Things Well Said.

here are many persons who appear to make a virtue of sorrow and cherish the most dofeful view of life. It is a defect in human nature that religion often not only fails to cure, but sometimes intensifies. They find no warrant for it in the Bible, neither by teaching nor example. Those who have walked with God have always greatly impressed the world with the hopeful triumphant spirit which they possessed, by which they subdued the unpleasant things of life their purpose. They have a right apprehension of both words, not deceiving themselves in regard to either. Why should Christians distrust God's promises and compromise the religion which they wish the world to believe is the highest blessing that one can hope for in this life? They lack that larger faith which has been so conspicuous in the life of the saints and is the privilege of all. Religion, communion with God and doing his will, is the light and joy of the soul. They will do well to examine carefully into their spiritual condition who find God's service, or that which they believe to be such, only a burden.—*Central Christian Advocate.*

Losses.

A band of careworn pilgrims were sitting on the seashore as the evening sadly waned away, and, went out from the breezy bays and headlands with a weary moan, were telling of their losses and the sorrows they had borne. One, with quivering lips, told of a fair-freighted ship gone down with all his household into the deep; but another, with a wilder woe, told of a fair face lost in the darker depths of a great town. Some mourned their youth, with its brave hopes and green memories; some told of lost treasures, some of proud honors gone, and some of friends in whom they could no longer trust. But, when their tales were ended, one, who sat apart and whose sorrow too deep for tears, thus spoke, "Ye have all met with sad losses, but mine is a far heavier loss; there hath passed away from me a believing heart."

"Alas," said these sad pilgrims, "alas, for the living and the dead, for the cruelty of fortune, for the sure cross of love, for the wrecks of sea and land; but however it came to thee, O stranger, thine is life's last and heaviest loss of a trusting, believing heart," And they wept for him whose sorrow was saddest of all.

"I'm as Good as My Neighbors."

Quite likely; but that's not enough. Are you as good as God says you ought to be? He read about a man whose name was Saul of Tarsus, who was not only as good as his neighbors, but he was better than any of them. He was beyond his neighbors, but equal in knowledge and "more exceedingly zealous," of the religion of his fathers. His neigbors looked up to him as the leading man; and the religious world had so much confidence in him that they gave him a "commission," and he had "authority" from the chief priests. Surely this was a fair specimen of one well up in religion, and a man with a good chance, as men say. But when he saw himself in God's mirror, it was then that he came to the conclusion that he was the "chief of sinners."

Throw Away Trusses

when our new method is guaranteed to permanently cure the worst cases of rupture, without the use of the knife. Send 10 cents in stamps for pamphlets and references. World's Dispensary Medical Association 663 Main Street, Buffalo, N. Y.

The nurse as well as the invalid will find benefit in the occasional use of Ridge's Food, and especially at night. Being so easy of digestion, does not prevent sleep coming at once, and at the same time will impart strength as few other things will do. It is a preparation of wheat, and all its strengthening properties are retained. Try it nurses. Sold by Druggists and Grocers four sizes, 35 cents to $1.75. Send for pamphlet containing information on the subject. Goodrich & Co. Palmer, Mass.

LET ON THE LIGHT.

THE GREAT RED DRAGON, an appeal against the liquor license system, will be sent by mail at 5 cents a copy. 50 cents a dozen, $4.00 per thousand. Arthur's Ten Nights in a Bar Room at same rates.

W. W. BENNETT,
apl 15-3t. Ashland, Va.

WANTED.—A number of reliable gentlemen who can play a few tunes on Piano or Organ, will give liberal salary and pay all expenses. Good recommendations required, address J. L Stone, Raleigh, N. C.
april 15, 4t.

Imported Partridge Cochins.

I have two yards of the finest Partridge Cochins fowls in the State. Also one yard of Mrs. Sargent's Strain imported Langshans Fowls; from which I will sell Eggs at $2.00 per Setting of thirteen, fresh and nicely packed and delivered to Express Company at Raleigh. Address,
GEO. W. POE,
Raleigh, N. C.
Feb 11-3-m.

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They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

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GOLD, SILVER,
COPPER and BRONZE,
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.
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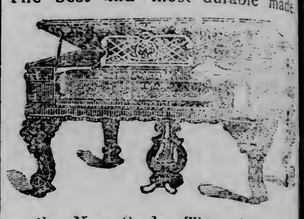

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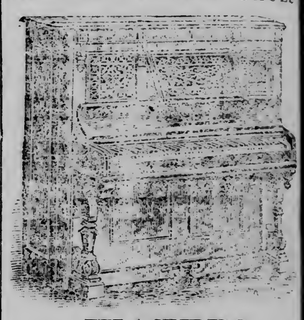

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

MY DEAR CHILDREN: There was once a Methodist minister in Connecticut, who had several sons, and an only daughter—this daughter was talented and pious, and after graduating at a Medical College, she offered herself, with the consent of her parents as a Missionary for the work in Africa, under Bishop Taylor. It was very, *very* hard for the father and mother of Miss Mary Meyers to give up their dear child to the Foreign Missionary work. An intimate friend in talking to her father about it, said: "How *could* you give your *only* daughter?" With a bright face which showed that he had passed through a terrible conflict, and come out a victor, he replied, "I could not say "no" to the LORD!"

Mrs. Meyers went with her daughter to New York where she was to join Bishop Taylor's party and sail for Africa. Just after reaching the city, they received a telegram informing them that the husband and father had been taken suddenly to his home in heaven. My dear children, how much harder it must have been for this young missionary to leave her mother in her new grief and loneliness! And in our weakness and frailty, we too say "how could her mother let her go? Under the circumstances, could she not have been excused?" But she dared not look back—in her ears sounded the words, "who so loveth father or mother more than me is not worthy of me." I hope my Jewels will not forget to pray for the widowed mother, the brothers, and the young worker now far from her native land.

And children, though you *are* children, you must remember there is work for *you* to do—though you may not have to leave home and friends to do it. Let us get our Bibles and see if we can find any accounts of children who served God—did something for God. Here we read that "Samuel ministered before the Lord *being a child*—"to minister" means *to serve*, and we learn that Samuel, though a child, served before the Lord Do you ask what he did? There were many little, helpful things that he could do—he could pour the oil into the lamp, and keep the wick trimmed, and the golden candlestick bright and clean, and his little hands could put out the lights in it every night—and all day he could wait on good, kind old Eli, and help and comfort him in many ways—then in the morning he could draw aside the covering or curtain of skins and let the glorious sunlight brighten up the whole place. So, *your* little hands can serve your heaveinly Father, and your young hearts can love Him. Are you thinking now "What can I do for Jesus?" Well, you can be kind and loving—brave and truthful and generous—and then like Samuel *you* will "minister unto the Lord." Well, that was about a little *boy*; let us see if we can find anything about a little *girl*—Ah! yonder little bright eyed darling is ready to read to us about a certain captive maiden who helped to cure the great General, Naaman, of a terrible disease, by telling about the wonderful things done by God's prophet Elisha, until at last he was persuaded to visit Elisha and was cured of his leprosy, and led to worship the only true and living God. This little maiden served God. And here again we read about a little boy with five loaves and two fishes who helped Jesus to feed a very great company of hungry people. You see children, that Samuel helped God in the temple or Church—the little maid, helped God in her home, and the little lad with his loaves and fishes, helped God out in the world—and you too can be little helpers, my dear children, if you do all you can in the Church, and in your homes, and out in the great world to bring others to Jesus. May God bless you each one and make you *happy* little workers.

Affectionately,

AUNT MARY.

Important Notice.

Our kind friend and brother, Capt. W. M. Parker, of Wilmington, who has been for many years Superintendent of the Front Street Sabbath-school, and is always interested in the children, has suggested that some special day in May be devoted to our Bright Jewels—that these faithful Juvenile Missionary workers may be inspired with new zeal, and other bands organized. "Aunt Mary and the Bright Jewels" appreciate the timely suggestion of our good friend, and we think that if on the fourth Sunday in this beautiful month of May, our ministerial brethren, and Sunday-school Superintendents will aid us by some special service, much good will be accomplished—we are sure they will not regret it. Now children talk to your pastors, and let there be a grand rallying of our Bright Jewel Bands on the *fourth Sunday in May*. To the ministers, and Superintendents and all others interested, we would be glad to furnish our Constitution and by-laws—for which address

"AUNT MARY,"
Raleigh, N. C.

LINCOLNTON, N. C., April 22nd, 1885.—*Dear Aunt Mary:* Will you please excuse me for being so late in sending my dues to the Bright Jewel fund? We have all been sick a good deal lately, and I neglected it, but hope to do better in future. I hope the Lincolnton "Bright Jewels" will reorganize soon, so I can join them. I enclose 25 cents. With love to you and all our friends I close. HENRY B. BAILEY.

Glad indeed to hear from you, Henry—sorry you have all been sick. Our "Sparkling Gems" will brighten up now that the birds and flowers have come—that is right, be a *Jewel* Henry wherever you go.

Receipts for April.

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Total,	$36.91

Precious Promise.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa. 2 : 8.

Enigma.

BY E. SHELLY COOLEY.

Who was the father of David?

Who was carried up into Heaven by a whirlwind?

Who was it David slew?

What man was struck dead for lying?

How often did Elkanah go to Shiloh to worship?

The first letter of the answers to the above questions form the name of our pastor.

Enigma.

BY W. A. FORBES.

1. What land was promised to the children of Isreal?
2. Whose faithfulness was most severely tested when commanded to sacrifice his son?
3. Who was the doubting apostle?
4. To what was Jacob's name changed?
5. Who sold his birthright?
6. What is it with which it is impossible to please God?
7. In what kind of place did the Israelites wander 40 years?
8. Who was Jacob's mother?
9. Who spoke to the valley of Dry Bones?
10. What prophet spoke to king David convincing him of the principle sin of his life?
11. Who was the father of Joshua?

The initials of the above, form the name of a young lady who is a good Sunday-school worker, and an expert in the elucidation of Enigmas, puzzles, conundrums, etc

The Gold Basket.

It was only a fruit-dish of white china, with gilt bands around it; but little Vi admired it very much, and called it "mamma's gold basket."

One afternoon Aunt Emily came to make a call, and mamma brought in the basket filled with nice large Florida oranges. After everybody had eaten an orange, and Aunt Emily had gone, sister Anna set the basket on the kitchen table, and that was where the trouble began.

Little Vi went out there all alone to play with the cat. She chased her around and around the room, till by and by kitty, growing tired of the sport, jumped into the chair and got upon the table.

"Come down! come down!" said little Vi. "You must not smell those oranges with your nose. Come down!"

But kitty did not come; she was trying to decide whether the beautiful yellow balls were good to eat. Then Vi caught her by the tail and pulled her backward. She did not do it roughly, but somehow that gold basket got in the way,—perhaps kitty's paw touched it, perhaps it was Vi's arm; but, at any rate, the basket was overturned, and down it fell, broken in pieces upon the floor.

Vi started in surprise at the dreadful ruin, and then she started at the oranges rolling helterskelter, under the stove.

"Who did that? How did it fall?" thought she.

But next moment it came over her that she herself was the one to blame.

"Why, I didn't mean to! That pretty, pretty basket! What will mamma say?" Little Vi's forehead was full of wrinkles, her eyes were full of tears. She stood so still that you could almost have heard the fly on the roller-towel scrape his wings.

"I'll go tell mamma I did it, and I'm so sorry. No, I'll tell her *kitty* did it. I guess kitty did do it. Naughty kitty!"

The little girl moved one foot, and then she stood still again. The clock ticked very loud—you know how loud a clock does tick sometimes—and the fly on the towel gazed at Vi, and she gazed at the fly.

"No, I won't tell mamma anything; I won't go into the parlor at all; I'll go out in the yard, and then mamma will think kitty broke the basket for kitty will be in here all alone."

Vi took three steps towards the outside door, and then she stood still again, and the clock ticked worse than ever. It seemed as if that clock was watching to see Vi make up her mind, and as if that old fly was watching too.

"*Tick tock*—if you go and leave kitty in here all alone it will be the same as a lie—*tick, tock*—same as a lie.' It wasn t the clock that said that, but it sounded just like the clock.

"*Will* it be the same as a lie, a *truly* lie?" said the child. And then she looked at the fly, who nodded his head and kept nodding it Vi knew he didn't mean *Yes*," but it *seemed* just as if he meant yes. "I will not tell a lie," said Vi, turning her back to the outside door, and putting her foot down hard; "I will *not* tell a lie." And with that she ran into the parlor, for if she walked she was afraid she might not go at all. She ran every step of the way as fast as she could run, and sobbed out:—

"O, mamma, it wasn't kitty, it was *me!* But I didn't mean to at all!"

And her mamma kissed her, and said she "knew it was an accident, and she never had loved her little girl so well in her life as when she came and told the whole truth, like a dear, brave, good little girl; for the truth is better than all the gold baskets in the world. —*Our Little Ones.*

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and everything in the nature of eruptions, blotches, pimpies, ulcers, scrofulous humors, and incipient consumption, which is nothing more nor less than scrofula of the lungs, completely out of the system. It stimulates and invigorates the liver, tones up the stomach, regulates the bowels, purifies the blood, and builds up the weak places of the body. It is a purely vegetable compound, and will do more than is claimed for it. We refer to *Dr Pierce's "Golden Medical Discovery."*

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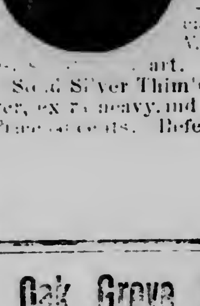

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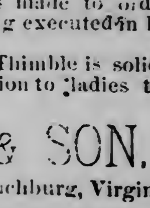

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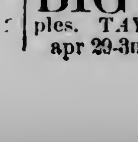

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Grape Growing.

The profits of grape growing, like those from the growing of all other fruits, depend very largely on the size and quality of the fruit put upon the market. The largest clusters and finest berries and the highest quality can be attained only by the best methods of culture, manuring and training. To accomplish these results in the best way, plough the vineyard early in the spring very shallow—say not more than two inches deep. Soon after this the rows should be hoed and cleaned of grass and weeds, and at suitable intervals the ground should be worked over with some very shallow working cultivator, merely scraping or scarifying the surface. This, with one other hoeing, will keep all weeds down to the 1st of August.

Remedy for Insects.

A simple remedy for all insects that annoy farmers is given by a Wenona, Ill., agriculturist. He says: "Gather all old straw and hay into long rows around the orchards, potato and cabbage patches, and set fire to one end to burn against the wind all night, and they will burn up millions and millions every night of the male insects that fly, and bugs of all kinds and descriptions—such as destroy the trees and potatoes and cabbage—and the canker worms on the apple trees. They will fly right into the blaze and burn their wings off and drop into the fire. I told a man to do that who said the ground in his potato patch was crawling alive with potato bugs. He plowed a ditch around and filled it with straw and burned them all up in one night, and he raised a big crop of potatoes. The prairie fires in former years used to burn them all up. Do this, and you will soon be rid of the whole miller tribe of insects."

Rye a Fertilizer.

To the many high commendations of rye as a green manure, a correspondent of the *American Gardener* adds his testimony. Three years ago he sowed an acre of rye, which furnished a splendid pastor all winter until the first of the following April. On the 18th, when three feet high, it was ploughed under with the aid of a heavy chain hung from the end of the whippletree cross-bar to the plough-beam. A heavy drag was then run over the ground twice, furrowed,and planted in Egyptian sweet corn. At first the soil was very hard to cultivate, but afterward it became loose and fine,and kept moist throughout the season. The corn grew astonishingly vigorous, yielded the best crop he had ever raised, and the land still shows the effects of this manuring with rye.

An Ohio truck grower ploughs and sows with rye that part of his garden which he can clean off in time, and whatever manure is ready is spread at the same time. The rye makes quite a growth during fall and winter, and when turned under in the spring counts something as a fertilizer, besides rendering the soil very mellow.

Experiments on The Farm.

In general farm and garden culture, the opportunities for investigation are endless, and the methods are simple. The trial of new seeds; the variation of time of planting and harvesting, to determine the best results; experiments with new or unusual crops, as seed-raising, new fodder crops, such as millet, sorghum, mustard and others; the effects of drainage; the value of special fertilizers, as lime, bonedust, potash; the trial of the variou remedies suggested for insect pests; the methods for preserving posts and other timber; the feeding and management of stock; ensilage; the production of new varieties of vegetables, fruits, grains, and fodder plants, by selection, and, it may be, by crossing the existing varieties; the invention or improvement of agricultural implements, etc.—these are a few of the many interesting branches of agricultural investigation. Consider next the methods of experiment. There are two great essentials at the foundation: exact measurement, and exact record. Measure everything, either by weight, by dimensions, or by duration of time, and keep a systematic record of everything. Add to this thoughtfulness, and you have the whole secret of experimental science. Think what you desire to ascertain, and direct the experiments accordingly. Think over the results of your experiments carefully, and draw your conclusions. In dealing with crops, the customary methods is, to divide a sufficient area of land into carefully-measured small plots, and use each plot, or a number, for any particular plant under trial. Where it is a question of soil or manures, always have the crop under test on at least one plot, the soil of which is left in the natural condition. This last serves as a basis of comparison with other plots that have been variously fertilized.—*American Agriculturist.*

Don't Eat in a Hurry.

A health journal says that people ought to take three-quarters of an hour for dinner. This is well if there is enough dinner to hold out so long. The penalty for hurrying meals, as most people do, is a greivous attack of dyspepsia. In such a case you will have to resort to Brown's Iron Bitters for cure, as did Mr. J. R. Pinkston, Shorter's Depot, Ala., who writes, "I found relief in Brown's Iron Bitters after years of suffering from dyspepsia."

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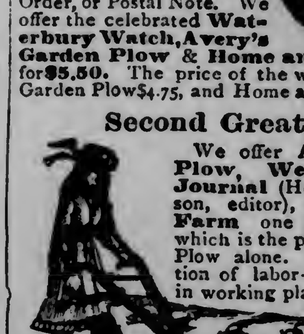

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10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
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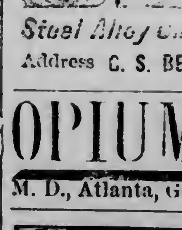

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Where you will know that you have gotten every cent that your Tobacco would have brought on any market. I always make it pay those who have to hold over and wait for my sale, and don't you forget it. Big Time, Big Sale and Big Prices, the watchword, and whether it is First or Last Sale, drive right on for HEADQUARTERS—PARRISH'S WAREHOUSE, and if you have Good Tobacco you will go home happy and keep in a good humor for weeks, and if you have to stay a little longer, by waiting for sale, you will have enough money to buy all the folks at home a nice present and then have as much money left as you expected for the load. If you do as I say and bring Good Rich, Desirable Tobacco, you will certainly be pleased. Stick to me and I will to you.

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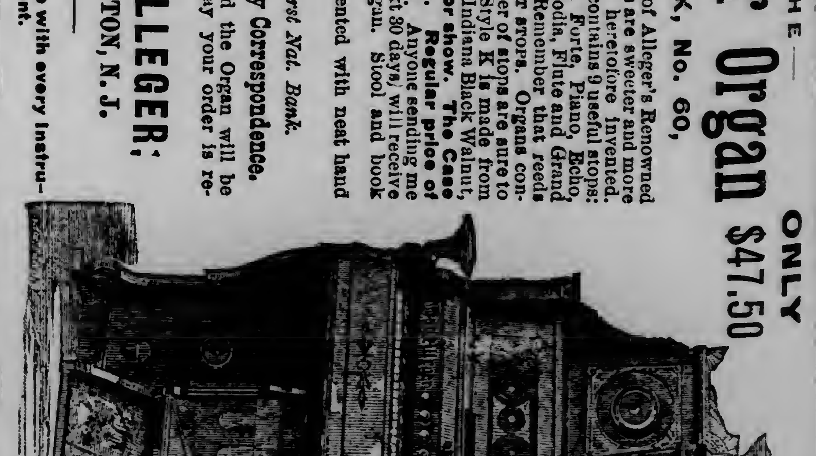

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RALEIGH CHRISTIAN ADVOCATE

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REV. FRANK L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, MAY 13, 1885.

$2.00 PER ANNUM Payable in Advance

Not Death, But Life.

BY WILLIAM C. RICHARDS.

Call it not death when I lay down
The weapons of this mortal strife,
Resign the cross to take the crown—
Call it not death, but life.

That is not life which shuts the soul
Within the gilded bars of sense,
A playing in the strong control
Of passion and pretense.

Only the dark before the dawn
A brief, obscure, uncertain time,
For whose deceits some madly pawn
A heritage sublime.

Threescore and ten the years may run
While twilight shades of life prevail,
Not fourscore years reveal its sun—
Till mortal sight shall fail.

Only the twilight, till the soul
Shall from its mortal thrall be free;
What then—if Death's dark o'er it roll—
Unsunned eternally?

How else? If Life's great heritage
For earth's vain cheats is madly sold,
How else shall it receive the wage
Of death for sin foretold?

Not thus shall Life's dim twilight pass.
As to the grave my feet draw nigh,
Swift as the warm breath from the glass,
Or lightning o'er the sky.

So would I prize Life's perfect day,
Foreshadowed in Time's little lapse,
That when my soul shall quit its clay—
Yet fond of it—perhaps;

I may look into weeping eyes—
Their glooms for me with sun rays rife—
And say, in view of Paradise,
Call this not Death, but Life.

—WATCHMAN.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

INNOCENT AMUSEMENTS.

It would seem that popular amusements, in their changeful forms, really become epidemics. On a small scale we witness this in the sports of boyhood. At one time it is "mumble the peg;" at another, "leap frog;" then, "hop scot," or "bandy" is the rage; and then "marbles," and so on through the whole round of boyish, and boyhood's amusements. Every one who is observant must have noticed how each of these, and other kindred sports, follow each other; one wearing out and another taking its place, and still another, in its turn, displacing its predecessor, until the circle is completed; and, "mumble the peg" again is in vogue. While any one of these childish amusemets is in the ascendant it seems to absorb every thought of every boy. All other sports, for the time being, sink into nothingness; and the strangething connected with the whole matter is, that the dominant amusement spreads like an epidemic all over the land. Wherever we go by railroad, steamboat, or private conveyance—in cities, towns, villages, or country places—the same sport, for the nonce, is the one absorbing topic and employment, engaging the brain and muscle of every boy, in the one dominant amusement.

Men and women are but grown up children. Amusements they must have, of one sort or another. I speak more particularly of young persons, of both sexes. It is idle to say that because they are Church members they are to be denied amusements and diversions Children, that join the Church, are not to be cut off from the innocent sports of childhood and youth. "An old head on young shoulders" is a hideous deformity. Let the children have their sports and amusements, but let the pastor and parents guard them against bad company, and the use of bad words, and the indulgence in bad tempers in their plays and diversions. "When I was a child I spoke as a child, I thought as a child, I understood as a child." It is a time, just now, when thousands of children are coming into the Church from our Sunday-schools, that the pastors and older Church members should seriously consider the best methods of retaining them in the Church, and training them for lives of usefulness.

SAFEGUARDS.

We are not going to make religion attractive to children by lifting up our hands in holy horror on seeing the little boys, who joined the Church on Sunday, playing marbles, and foot ball, and bandy on Monday. Let them play. Let the girls have their sports on the lawn and nursery. The point to be guarded is, to see to it that the sports and amusements are harmless and innocent in themselves, and that they are not carried to "excess." Too much time should not be given to these pastimes and indulgences; there must be no cheating in the plays, and no undue advantage taken of a competitor in games of any sort. Proper lessons for the government of a boy's or a girl's conduct, in youthful games and plays, may make the sports of childhood a part of the moral discipline and training of even a young Church member. St Paul adds to the quotation made above; "When I became a man I put away childish things." There is a pertinency in another text, in this particular connection; "first that which is natural, afterwards that which is spiritual." Faithful Sunday-school teachers may do much in training the children, that join the Church young, for lives of consistent piety and usefulness. As far as may be, they should be kept up to their duties in going to Church, attending the communion, praying in secret, reading the Scriptures, and in abstaining from conformity to the world in its sinful amusements and indulgences.

SINFUL AMUSEMENTS.

I stated above that men and women are but grown up children, by which I mean to say that a fondness for sports, diversions, and amusements, is carried along with us from our youth into the riper years of life. We lose the relish for the amusements that satisfied our more youthful tastes, but we nevertheless retain the native relish for amusements of some sort. Many of the popular amusements suited to our more mature years, are innocent in themselves, and only become sinful by their excess. This applies to "base ball," "roller skating," "boating," "tenpins," and other kindred amusements. There is nothing to be said against these amusements when the indulgence is not carried beyond healthful exercise and recreation. The same cannot be said of card playing, horse racing, dancing at balls, masquerades, and public parties; and certainly cannot be said of that abomination, known as the "German Waltz," now so much in popular vogue in what are known as "society circles." The same may be said of the *opera*, in its present prevailing style and presentation; and of theatrical performances perhaps without a single qualification. Church members are restrained from these popular amusements by their baptismal vows and covenant engagements with the Church, to put it on no higher grounds. A member of the Methodist Church who indulges in these worldly amusements is guilty of a species of moral perjury. These are diversions "that cannot be taken in the name of the Lord Jesus." Card playing is associated in the public mind, with the lowest forms and modes of gambling; dancing the German Waltz is vulgar, obscene and sensual in itself; and leads to the corruption of morals; to domestic infelicities; to divorce, and often to shame and infamy, before disgrace can be warded off by the marriage ceremony. Attendance on the modern opera, and upon theatrical exhibitions, as they are presented by the "troops" and "companies" that infest our towns and cities, compromises Christian character; impairs Christian influence; and, if persisted in, is certain, sooner or later, utterly to destroy the life of God in the soul. These popular amusements do not fall into the categories of those that become sinful, only by excess. They are wrong in themselves, and are without a solitary feature, as they now prevail, to redeem them from public reprobation. Just now, most of these worldly amusements prevail as an epidemic. Our moral atmosphere needs purification.

A WORD OF CAUTION.

The children of pious parents are running to excess in some of the amusements that are innocent in themselves. Too many are indulging without restraint in amusements confessedly worldly and sinful. The fact is, that the grown up children of our day have snatched the reins from parental hands, and are driving, Jehu-like, hellward. It is time for Christian parents to wake up and to reassert the authority with which God has invested them, and for the proper use of which he will hold them accountable.

SCATTERING.

There is a fine revival in progress in the Main St. Methodist Church in this city, under Rev. A. G. Brown as pastor, assisted at present by Rev. Bro. Howell of the Va. Conference, Rev. Dr. Hannon was with Bro. Brown last week. Something more than 30 have professed conversion up to the present, and the meetings are going on nightly with unabated interest.

Sometimes when I see editorial strictures on long articles for the papers, I wonder if they mean *me?* It is time some of us were taking the hint, for I scarcely ever see a paper that does not have an editorial criticism on long articles. The force of the criticism is broken, so far as it may apply to my letters, by the fact that I *scatter* amazingly, and do not worry any one subject very long. I beg the reader to take my papers by easy stages. Look at the headings. Read one at a time. I have a perfect horror of being considered a *bore*. Candor compels me to say that I, myself, am not specially taken with an article of two or three columns length, in a dry discussion of a doctrinal point. And yet now and then, I find even an obituary, filling a column, that interests me deeply. Speaking of obituaries, it does occur to me that I have seen more editorial criticism, and read more editorial complaint about the length of obituaries, than on any other subject. The fact is, editors themselves sometimes are long winded, especially when belaboring the friends of the deceased for writing long obituaries. The way to stop it is to charge high, and collect closely and promptly for obituaries over 20 lines in length.

Danville, Va., April 27th, 1885.

Letter From Dr. Young.

CHURCH EXTENSION MEETING.

MR. EDITOR:—By invitation I spent the last three days in Louisville, Ky. Dr. Morton's office is a pleasant and well-regulated room. Nothing ever gets into the wrong box or drawer in that establishment. The Church Extension Secretary is no "budget full of blunders," but a man trained and equipped for the development of this great work. And has not he developed it!

The Board of Church Extension was in annual session—all present. Three sessions a day for three days and nights did the work. When they reached the final conclusion one weary Bishop arose and said, "Brethren, with all my heart I move we do now adjourn." The Methodist pulpits of the city were divided up among us yesterday. The Mexican Border Mission was remembered in the list of appropriations, and I came away satisfied.

The business of building, or helping to build, churches in destitute places should now be relegated to the Board of Church Extension. It was created for that purpose. It is three years old, and in perfect working order. The Board of Missions has as much as it can do to support our representatives in the foreign fields without undertaking to build churches anywhere, except in China, Mexico, and Brazil.

THE BOY PREACHER.

The Rev. Thomas Harrison, "the boy preacher," is in Louisville. I met him twice—once at dinner, again at supper. He was born in Boston—is thirty-two years old—five feet and five inches in height—and weighs one hundred and sixteen pounds. He parts his hair in the middle, shaves clean, and wears his coat "all buttoned to the chin." In the parlor he is nervous—has a restless eye—chops his words, and talks by fits and starts. Brother Harrison has great reputation as a revivalist—is invited from city to city, where committees, carriages, homes, and immense congregations await him. So it has been for sixteen years. He holds four services a day for six weeks at a stretch, and seems never to be tired. If ever *any* evangelist is worth one hundred dollars a week, it is he.

HOW HE WORKS.

Talk of Maffitt! His manner in the pulpit was *repose* itself compared to Harrison's. He stamps his foot—he claps his hands—keeps time—walks all over the pulpit—runs all over the altar—leaps the railing—darts into the congregation—stands on the seats, and holds forth everywhere, everyhow, everywhen. He reads, sings, prays, takes up collections, exhorts, tells his experience, and is anecdotal withal. Nor does he omit to make the *usual* interesting allusions to himself and his achievements. His list of regular communicants in the Church who have died and gone to perdition is a long one, and is terribly alarming. Well, wherein lies his power? He is converted himself and knows how to tell the way. He has pluck before men, and power with God in prayer. He is furiously in earnest, and the Holy Spirit chooses to accompany his words to human hearts. He has been toiling terribly in the vineyard of the Lord from childhood, and God has owned and crowned his labors with the conversion of thousands. I heard him preach no regular sermon, as we do, with a text at the top, but "many things in his exhortation preached he unto the people." He calls the serious forward to the altar for instruction, and prayers. He believes that of all methods this is the best, *and he is right.* I predict there will be hundreds of converts before this letter is published. The preachers and people attend in great numbers. The singing is grand, the helpers are abundant, and their prayers indicate a present and powerful faith. May the harvest be great.

Brother Harrison seems to take great interest in the Rev. Sam Jones—asked me several questions. Of course I grew somewhat luminous on "our Sam," and wound up with what I knew of the Knoxville meeting. He had not heard of any thing like it.

There being no room in Walnut-street Church for hundreds of us on Sunday night, Mr. Cochran and I went to hear Dr. Willits in Broadway Tabernacle. Thence to Nashville on the first train after midnight.

R. A. YOUNG.

Nashville, Tenn.

For the Advocate.

Division of the Conference.

We do not wish to monopolize the ADVOCATE with five column articles. Nor do we by the frequency of shorter ones. Yet, we think we ought to notice a few points of the defense against division.

THE PROMISE.

"The Greensboro Compromise" was rescinded, we grant, but that the condition upon which N. C. territory in the S. C. Conference, was transferred to the N. C. Conference, has been complied with, we deny. If there was any reason for division then, there is much more now. Although there has been acquiescence in the action of the Conference, yet there has been minifest dissatisfaction all the while. Besides there are those, who, for 20 years or more, have wanted the Conference divided. The desire and necessity have been growing all the time and have become imperative.

THE TYPE OF METHODISM AND CHRISTIANITY.

To affirm that this, in the transferred territory, has been vastly improved by being under the new administration, is an unjust reflection upon the S. C. Conference and upon those who came from it. We are unwilling to let it pass unchallenged. That there has been improvement, we admit, but have we the right to say that there would not have been the same, or even more, under the other management? We think not. Besides, let it be remembered, those transferred have labored largely in that section.

IT WILL PRODUCE "SCISM."

We have no fears of that. That there will be some little friction and dissatisfaction in certain parts, may be admitted. We never knew it otherwise in relation to any great movement like this, either in Church or State. But most troubles of this nature are soon forgotten, and matters are properly adjusted to the new arrangement. Would it not be better to endure this for a time, than to perpetuate a state of dissatisfaction from year to year in the Conference, so far as a large number is concerned, and at last be involved in a still greater trouble? We think so. If in either case trouble must come, take the less. But we fear none of a serious nature.

"HYGIENIC," "BRAINS" AND "MONEY."

This is an invidious argument, unfortunately interjected in this discussion. It brings the East and West into to contrast in such a way as will tend to engender an evil spirit and do harm. But since it is forced upon us, we propose to meet it in a mild way.

1. That the East is "a burial ground" in a sense in which the West is not, is by no means clear. The mountains and the sea coast are alike places of summer resort for health and pleasure. The health and longevity of human life in the East we believe to be equal to that of the West. We find as healthy, vigorous and as old men and women in the one as in the other. They get sick and die here as they do there. Some will be sickly and others healthy, no difference where they are. Observation will satisfy any candid mind that ministers who have been and are now in the East, are as healthy and vigorous as those in the West. Both sections have their unhealthy localities. But the West has buried more preachers than the East. We challenge any one to make this appear otherwise. The difficulty lies not in coming East, but in changing so frequently from one extreme to the other, and the fatigue and exposure of such changes. More are wrecked in this way than from staying in the East. We have never known a country, or read of but one, where "the inhabitants shall never say, I am sick."

2. That the West will not be able to maintain itself for want of Eastern money is not supported by the facts and figures which have been given. The East has received from the West more in men and money than it has ever given in return. It has as little ground to boast of its money as the West of its "brains." It may handle more money, but more mortgages as well—possibly ten to one. I have long since learned that the outer appearance is not an infallible index to the inner condition. The wealth of men, corporations and communities are often overestimated by a failure to note this fact. A country is not necessarily wealthy because it *handles* a great deal of money.

3. That the West has "brains" we think is correct. That the middle and Eastern part of the State are equal to it in that commodity, we think is also correct. We do not know where to go to find the greatest quantity. But we do think it is a mistake for the section where it may exist, or is supposed to exist, to glory over it and flaunt it abroad to the world. We have not forgotten the old maxim, "Self praise is half scandal." Besides, although we may have thought we possessed a good supply of that precious article, modesty has always feared to tell the world of it, lest it might think differently. This much as a Western man.

4. The East has cultured men and women. So has the West. We find them all over the State. But go where we may, we find the untutored as well. That the East got the start is admitted, but that it has kept ahead is denied. Besides, in the argument by the defense, it is forgotten that a large per cent of the boys and girls from the East have been educated in Western schools and Colleges. Since we have been in the East, we have been confronted by the fact that many of the best educated and most cultured men and women, we have met, have come from Greensboro, Salem, Trinity and other Western schools. So that we are prepared for the statement, the East owes more to the West for its education and culture than the West to the East.

5. The argument whose major proposition is that one section has the money, but whose miner statement is that it pays the larger salaries, not because it is more able, but more willing; that money always commands the best talent, but fears that the ministry of the section which controlls the cash, will be depleted and its pulpits vacated; that the section which produces the "brains" must seek its development and culture from its inferior, seems to me to be a little tangled—paradoxical—a blending of contradictions, which our mental obtuseness fails to unravel.

"Gratiana speaks a deal of nothing.
It is like two grains of wheat put in two bushels of chaff,
You may search and search until you find it,
And when you have found it, it is not worth the searching."

If division is effected, the ministry will properly adjust itself and the laymen have such talent as they are able and willing to pay. This a simple opinion, based upon cases of similar nature in the past history of the Church.

And now, Mr. Editor, thanking you for kindness in giving my articles a place in your columns, I promise to trouble you and your readers no more on this question.

JAS. WILLSON.

Nashville, N. C., April 22nd, 1885.

For the Advocate.

Dritt of the Discussion.

BY REV. E. A. YATES, D. D.

My good Brother Dr. Abernethy thinks division will not be had in this generation, for the reason that a few men in fat stations, and possibly newspaper men, are opposed to it. As to why this should be so, he does not say. Surely division would not *transfer all the "fat stations" to the West.* Why then should that class of men oppose it? The truth is, that so far as *personal* benefit is concerned the class mentioned have the least at stake! Bro. Abernethy has done and is doing much good. He deserves all commendation. He has built up a large school and educated more poor boys perhaps than any school in the State. But just how division of the Conference is going to help him to do any more than he is doing is what I am unable to see. If I halt between two opinions at all it is between *gratifying* Dr. Abernethy on the one hand and my sense of duty to the Church on the other. Personally, I care nothing.

"Western brains and Eastern money" is an unfortunate collocation of phrases, and by far too much has been made of it. I never thought that either section had anything to spare on this line. If the statement were true it would be an *argument against division.* For a body all brains and no money would be in almost as deplorable a condition as a body all money and no brains. Let the happy union continue. Why should there be a divorce if the Lord has joined them together?

It seems to me that a little knowledge of the structure of the Conference would have saved many from the muddle about the figures and the finances. The showing made for the West was by taking one District from the middle of the Conference—the Greensboro—and one District from the East—the old Hillsboro that almost touches Raleigh—and placing them bodily in the West! That sort of reasoning (?) would prove any little bark canoe the best equipped ship in the navy!

I agree, Mr. Editor, with your incog. laymen. The question is, does the glory of God in advancing the prosperity of the Church require the Conference to be divided? The money, brains, culture, travel, swamp, hill, questions have but little to do with it. The pleasant and gratifying adjustment of all these points at the expense of religious power and the salvation of souls would only be buying ease by the sacrifice of spiritual life. We may talk of hardships in travel and living as much as we please, and it amounts to nothing. Does the religion of Christ require it? That's the question. I have been on work of long travel and poor eating; slept in a box during a winter night where I could push my fingers through the cracks in the *shingles*, with my feet to the open gable end towards the mouth, and never thought of dividing the Conference or blaming anybody in particular, except myself. It was just poor people, poor preach and poor pay. Don't think so much of raking up the feathers around your nest, my young brother. Some of us entered the Conference when it lacked much of being a bed of roses, and if we have attained to what, to you, may seem pleasant places, it was only after bearing the hardships of the Itinerancy for nearly a quarter of a century, and after giving up business that produced money and worldly advantage. I love the Western people ——— But my good brother Brooks is coming, and I will get out of the way.

For the Advocate.

Division of the N. C. Conference.

BY REV. L. S. BURKHEAD, D. D.

I desire to call attention to the action of the N. C. Conference held in Raleigh, N. C., 1882. "The Committee appointed to consider the question of division of the Conference, begs leave to report as follows:

WHEREAS, Upon examination of the law in the premises, we are satisfied that power to divide the Annual Conference is in the General Conference, the action of the General Conference of 1870 being limited to four years, therefore,

Resolved 1. That we deem it wise and proper to look forward to an arrangement for the division of our Conference at the next General Conference.

Resolved 2. That in our judgment it will be proper for the Annual Conference of 1884, to appoint a Committee of one minister and one layman from each Presiding Elder's District, who shall propose a plan for the division of this Conference to be submitted to the Annual Conference of 1885. So that such plan may, when acted upon, be presented to the General Conference of 1886.

C. M. PEPPER, *Chairman.*"

At our last Conference, the Committee called for, was appointed. The work of this Committee is to *"propose a plan for the division of this Conference."* Now, what shall the *plan* be? This Committee *must "propose"* to the next Conference *a line of division.* Where shall the *line* be? As the Chairman of this Committee, I desire *each member* of the Committee to propose a *line* of division *to me*, in writing with his reasons therefor, as soon as practicable. We must agree upon *some line* in order to make our report to the Conference. What would be an *equitable* division of the Conference? Let each member of the Committee concentrate his thoughts *on a line.* "Turn on the light" on *this point.* Take deliberate aim, and do not shoot a "scatter-gun." It will be time enough to *vote*, after the Committee's report shall have been *"proposed"* to the Conference.

Raleigh Christian Advocate.

RALEIGH, N. C., MAY 13, 1885.

Rev. F. L. REID, : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Our Next Bishop.

Our next Annual Conference will be held at Charlotte, N. C., November 25th, 1885, and Bishop JOHN C. KEENER will preside over the body; so we learn from our friend and brother, Dr. Fitzgerald, of the *Nashville Advocate*. We will publish the plan of Episcopal Visitation next week. We voice the sentiment of our preachers and people in North Carolina when we say that we could not be better pleased than we are with the appointment of Bishop Keener to preside over us again. He knows our Conference well, and we all know and love him. We will cordially welcome him to our Conference again. He has a strong hold upon the Methodist heart of North Carolina.

Whiskey Druggists.

The profession of Pharmaceutist is an honorable and responsible one. The pharmacists have human life in their hands. The laws of the land give dignity to their calling and secure to them many privileges not enjoyed by other professions. But they are under law and ought to be held to a strict observance of the law. When one, through incompetency or carelessness, prepares a dose of medicine that threatens or takes life, he should never be allowed to enter a drug store again as a druggist. Human life is too precious to be thrown away by carelessness, or incompetency in a drug-store, or anywhere else. But is this the only way by which druggists do harm to humanity, or endanger human life? We think not.

Too many druggists turn drug-stores into respectable drinking saloons and lead the young and the old into habits of intemperance, who would not think of going into a regular bar-room to drink. Some time ago we saw the following in one of the papers:

"Many Philadelphia druggists have begun a warfare against those of their profession who keep whisky behind the counter for purposes that cannot be called medicinal. They contend that an end should be put to the practice, as it is wrong in every sense, and tends to lower the status of pharmacists."

This evil must be extensive and on the increase, or this protest would not have been made by these Philadelphia druggists. And we know that Philadelphia is not the only place where the evil is practiced. The sale of whisky by drug stores has been an effective argument used against prohibition in all our towns and villages. The friends of temperance have had to meet it in every battle they have waged against the sale of liquor. Some one who would be friends to the temperance cause object to the prohibition of the sale of whisky by bar-rooms because they say it is not right to prohibit them from selling while the druggists sell to any and every body who want it. Now this is an evil and should at once come to an end. When they sell otherwise than for medicinal purposes the law ought to be rigidly enforced.

Now, where is the difference between a druggist selling whisky to make men drunk, or as a beverage, and the man in the saloon doing it? The question is, does he not partake of the same character, and does he not deserve the same condemnation which the moral sense of the public gives the ordinary whisky seller? What is the difference between the two acts, and what is the difference between the two men in the performance of the acts? In Philadelphia the regular druggists think there is none, and hence their warfare on the "whisky druggists."

On the holy Sabbath day the saloons must be closed, but drug stores are allowed to keep open and ought to be kept open because men and women get sick on the Sabbath as well as other days. But many drug stores sell more whisky, tobacco and cigars on the Sabbath than any other day in the week. The law does not allow them to keep open for this purpose. One reason for these large sales on this day is because the proper dealers in these articles are forced by law to close doors. There is neither justice nor common sense in permitting one man to traffic on Sunday and forcing his next door neighbor, dealing in the same things, to shut up shop. On this ground the regular saloon keepers have as good reason to make war on the "whisky druggists" as the regular drug men have on their ground, that "it tends to lower the status of pharmacists." The regular druggists say to these whisky venders in drug stores you "lower our status," and this is wrong. The saloon men say you take advantage of your name and sell on Sunday, while we are forced to close, which is unfair. They think he should sell drugs or whisky, not both. And we appeal to every honest man to say if they are not right. As soon as a village, by vote, secures local prohibition, if there is no drug-store there, somebody will soon open one, and begin the whisky business through the week and on Sunday. The good citizens of every community must take this in hand and go to work vigorously to extirpate this crying evil. As long as this evil exists men will drink who otherwise would not. And the practice is degrading the profession of the pharmacists. Let all the lovers of sobriety and good order see that the law is enforced against these whisky selling druggists.

Temperance men need not expect to accomplish what they so earnestly desire for their communities and their neighbors, until they take hold of this matter and see that druggists confine themselves to their legitimate business. What community will be the first to make war upon this evil, determined to keep it up until they have succeeded. You have waited too long already—until hundreds have gone down to drunkards graves who might have been sober men and useful citizens. The friends of those who have already fallen call upon you to go to work. The friends of those who are now going down under this influence call loudly upon you to go to work NOW. Begin your work wisely and prudently, but with the purpose to keep it up until you succeed, in banishing from our land all "whisky druggists."

B.

The Right Thing at the Right Time.

A good pocket map of North Carolina is just what every traveling preacher ought to have at all times, and especially at this time when so much is being said about "drawing the line" in case of a division of the Conference. Those who favor division want to draw the line, and those who do not favor division want to see what lines are proposed. Now, I have just the very thing, and I will put it within the reach of every one.

I have some of Rand, McNally & Co's Indexed Railroad and County Pocket Maps and Shippers' Guides of North Carolina, accompanied by a new and original compilation and ready reference index, showing in detail the entire railroad system, the express company doing business over each road, and accurately locating all cities, towns, post offices, railroad stations, villages, counties, islands, lakes, rivers, etc.

The special features of this Pocket Map are: Locating the branch or particular division of railroad upon which each station is situated; the nearest mailing point of all local places; designating money order post offices; telegraph stations; and naming the express company doing business at the points where the several companies have offices.—Population is given according to the latest Official Census.

To any preacher or layman who will send me *one new subscriber*, for one year, with the cash $2, between this and the 15th day of June, 1885, I will send one of these Pocket Maps, by mail, post paid. Read my offer carefully, comply with the terms, send on the subscriber and get the Map.

The District Conferences.

The District Conferences are approaching. The Editor returns from the Washington District Conference just as this issue goes to press. The times for all the others in our Conference, save two, will be found on our 3d page. The Editor will attend all of them that he can, and will arrange for the paper to be represented at those which he cannot attend.

We had intended writing an editorial on the subject of District Conferences, but the *Texas Advocate* furnishes us one ready to hand, and here it is:

"The season for district conferences is here. The question is pertinent, How shall these convocations be so managed as to secure to the church the good contemplated in their institution? Much depends upon a proper understanding of their functions and the manner of conducting them. They should be held strictly to the line marked out in our book of discipline; otherwise they introduce confusion into the movements of the church. That they are capable of being made the means of great good, has been sufficiently demonstrated. The good accomplished by any given district conference depends, under God, upon those composing it. Grave responsibility rests upon the presiding officer. It is expected that he will give caste and tone to the proceedings. As to the manner of conducting the business of the conference, large discretion is left to him. Certain interests of the church are to pass in review, but the manner of presenting them is not prescribed. Greater flexibility is allowed than in either an annual or quarterly conference. To give a district conference the formal precision of those executive bodies destroys its spontaneity; to allow too much flexibility lowers its tone below the point of efficiency. The state of the church in the several aspects noted in our book of discipline, in every pastoral charge, should be diligently inquired into. Where unusual success in any department has been reached, the methods ought to be brought out, that others may profit by them; where there has been failure, the cause ought to be sought and the remedy applied. All this will require good sense and piety in both the presiding officer and the conference.

"When instituted, district conferences were an experiment, in the minds of many of doubtful results. As the functions given to them are so limited, many thought them an unnecessary appendage to our economy. Even now there are not wanting those who think that unless their functions are enlarged, it were better to eliminate them from our economy. It is questionable, we submit, whether their functions ought to be enlarged. It might add somewhat to their dignity to transfer to them, as has been frequently suggested, the licensing and supervision of local preachers and their recommendation for orders and admission into the traveling connection, but it is doubted whether such change would be an improvement upon our present plan. Such a change would make the district conference to that extent an executive body without increasing in the church the executive force. In its inception the district conference looked to the accomplishment of other than executive ends. Mainly it was intended to afford the presiding elder the opportunity to bring together the preachers and influential laymen of his district to note progress and to inflame their zeal. It aims at preserving the *esprit de corps* of the church by inspiring a holy enthusiasm, and not at administering the laws of the church. Especially was it intended to afford occasions for earnest revival effort. Too much business would be in the way of this. All the business of the district conference, as now constituted, may and should be so conducted as to conduce to a revival. Canvassing the work may be so conducted as to have the full effect of a class-meeting. A district conference that is not attended with revival power is a sad failure, because it does not compass the end contemplated in its creation. In the five Texas conferences there are about thirty district conferences yet to be held. How they ought to tell in revival power throughout the State! Each ought to be a center from which the revival flame radiates to every pastoral charge, until it shall sweep over district and conference lines, pervading every part of the work. Why not? Let every preacher, local and itinerant, go up to his district conference burdened with a sense of the necessity of a revival, and let none be in haste to get back to his pulpit on Sunday. A fresh baptism of the Holy Ghost upon the preacher's heart, will richly compensate his congregation for the loss of a sermon or two. Let the lay delegate make it a matter of conscience before God and his church to attend, even though it require sacrifice; and let him feel in going that he carries in his heart a part of the spiritual force that is to accomplish grand results for God and man. Let all go in the love of the Master, to work for him, and to drink deeply of his spirit.

"The composition of our next General Conference, in its lay department, will begin to take form at the district conferences of this year.—Upon the delegates sent to the ensuing annual conferences will rest the duty of electing the lay members of the General Conference to meet May, 1886. The church needs her best laymen in this her highest judicatory. To get them, the work must begin in the district conferences. Men of solid piety, combining a healthful amount of conservatism with the progressive spirit of the age, are called for.

"Space has been set apart in the *Advocate* for the reports of district conference proceedings, which we trust will be promptly furnished, but we would remind our correspondents that it requires no small care and skill to so report these proceedings as to satisfy the general reader. Condensed, crisp reports, especially if they have the revival ring, will be read with pleasure and profit."

Paragraphic Personals.

— Rev. J. W. Jenkins has our congratulations and best wishes. See marriage notices in this issue.

— Mr. W. A. Carver has our thanks for an invitation to the commencement of Glenwood High School May the 14th and 15th.

— Dom Pedro, Emperor of Brazil, has reigned for fifty-three years—longer than any other living sovereign. He was but six years old when called to the throne.

— Rev. A. E. Wiley, of Clayton ct., has been quite sick of measles and pneumonia. He has passed the crisis and is convalescing. His friends will rejoice at his recovery.

— Rev. Dr. N. H. D. Wilson, we regret to learn, was sick while on a visit to Chapel Hill, N. C., last week. At last accounts he was improving.

— An unforeseen emergency has arisen in the arrangements of Rev. R. A. Young so that he cannot be at Greensboro Commencement. This we all regret. They have a good programme still left. See third page of this issue.

— Rev. W. R. Gwaltney will preach the sermon at the commencement of Thomasville Female College on Wednesday June the 2nd, and Rev. N. B. Cobb will deliver the annual address on Thursday the 3rd.

— We had a very pleasant visit, from Rev. H. F. Wiley, of King's Mountain, one day last week. We were pleased to meet Bro. Wiley in such good health. He had just been to see his brother at Clayton, N. C., who is recovering from a severe attack of sickness.

— For some time it has been known that serious charges were made against Bishop J. P. Campbell, of the African M. E. Church, in connection with the settlement of an estate of which he was administrator. Recently his trial came off in the court, and he was entirely exonerated.

— Rev. L. H. Gibbons is in poor health and his physicians enjoin rest upon him as the only road to recovery. He will rest for a month or so, arranging for his appointments to be filled in the meantime. We regret exceedingly that so valuable, efficient and useful a man should be compelled to desist even temporarily from work. We hope he will soon recover.

— We have received "A Special Report" to the Board of Directors of the N. C. Insane Asylum, by the Superintendent, Dr. Eugene Grissom, the special object of which is to vindicate the Asylum management against the charge of extravagance made against it by a Senator in the recent Legislature. The report is put up in Dr. Grissom's best style. He aims his gun right at one or two Senators, shoots a deadly ball, and you can almost hear it "*zizz*," and see the feathers fly. Dr. Grissom handles his subject with a master's hand, and for an hour of very edifying and interesting reading just drop a postal to Dr. Eugene Grissom, Raleigh, N.C., and get this report. We opine that some very fine English is found in this pamphlet, and that it will call out still more from other sources.

Recent Publications.

— Messrs. Phillips and Hunt, of New York, have recently sent us several very elegantly bound volumes intended especially for Sabbath schools and family reading. They are stories, well written and especially adapted to young Methodists. One of them is a story of the reign of Charles II., by Emma Leslie, and is entitled "At the Sign of the Blue Boar." Price $1.00. Another is entitled, "Elias Power of Ease-in-Zion." This gives the history of a very plain, sensible, strong man, whose life as a sinner was a great curse to his family and community, and whose conversion and christian life was a great joy to them. Price 80 cents. "Valeria, the Martyr of the Catacombs," is a tale of early life in Rome, by Rev. W. H. Withrow, D. D. This gives a very interesting help to the study of the Catacombs. Price $1.00. And still another volume is entitled "Delivered From Afar, or Hopes Realized in Dakota." This is written by Ralph Roberts, of Dakota, and will help those who desire to know more of that interesting section. All of the above may be had of Messrs. Phillips and Hunt, of New York city.

— "Pulpit and Easel" is an interesting volume received by us from Messrs. T. Y. Crowell & Co., 13 Astor Place, New York. It is well written and published in good style.

— "Lift up Your Hearts," is the title of a little vest-pocket volume made up of tiny Scriptural texts and choice extracts of a devotional character, selected and compiled by Rose Porter. It is prefaced by the apt quotation, "Give me a great thought that I may quicken myself with it." The selections are admirably described in the words on the title page, "helpful thoughts for overcoming the world." It contains a hundred and sixty-two pages, and is very prettily bound. Price 25 cents. It may be had of D. Lothrop & Co., of Boston, Massachusetts.

Short Items of Special Interest.

— There are about 10,000 one legged men in the United States.

— The catalogue of Vanderbilt University, just being prepared, shows 499 students, representing twenty-two States.

— The *Christian Standard* thus refers to a somewhat noted case.—"Rev. Dr. J. P. Newman has returned to the Methodist itinerancy in the New York Conference. He was welcomed back by a large vote. It looks nice outside of the M. E. ministry, but somehow those who go seem glad to come back. Amen! Come along! 'Yet there is room!'"

— Raleigh now has no less than twenty-four churches. Of these fourteen belong to white congregations and ten to colored. Of the white there are two Episcopal, three Baptist, three Methodist, two Presbyterian, one Roman Catholic, one Hebrew, one Primitive Baptist, one Christian. The Baptists also have a mission chapel. No less than six new churches have been erected in the past two years. All the churches seem to be prosperous.

— The New England Conference of the M. E. Church, which met Springfield, Mass., March 9, matured and carried out a plan to secure short session. The business sessions were not interrupted by secretaries or addresses of courtesy. The secretaries delivered their messages at the public meetings held afternoons and evenings, the conference extending its sessions over these, and the Bishop appointing a presiding officer so that reports and resolutions could be finally acted upon.

— A colored brother, near Columbia, S. C., so the report says, on a recent Sunday morning, refused to preach until the congregation would raise him five dollars. The collection was taken, and three dollars and fifty cents secured; but it was not enough; the minister was firm and would not reduce his price. There was no alternative. So the effort was repeated, and resulted in success. When the money was in hand the pastor proceeded, and "treated the congregation to one of his happiest efforts." Possibly this plan might work well in some other localities, and among people not colored.

An Hour With Other Editors.

— The *Texas Advocate* says:—"When an Episcopal bee gets in a preacher's bonnet it is sure to sting him to death."

— An exchange calls attention to the fact that not one of the great evangelists now living uses a manuscript in the pulpit. The men who aim at immediate results speak extemporaneously.

— Dr. Cuyler, as reported in *The Voice*, says: "I hold that Christian and philanthropic people should never let up in their efforts to lay the underlying public sentiments, on which Prohibition is to rest, if it rests at all. Sentiment must be raised first. To attempt, in a community where no sentiment exists, to prohibit the liquor traffic, is as foolish as it would be to attempt to hang a stone unsupported in the air." This is good practical sense because it is good common sense.

— Strange news, this, from St. Louis: "An Episcopal clergyman there has invited his brethren of a different faith and order to occupy his pulpit on several successive Sunday evenings during Lent, to preach on the fundamental grounds of faith in Christ. Dr. Nichols (Presbyterian), and Dr. Boyd (Baptist), have already preached. Dr. Tudor, Southern Methodist, is programmed for a similar service. So also a Northern Methodist brother; as also a Congregationalist and an English Lutheran.—*So. Chris. Advocate.*

— The *Central Methodist* says:—"Had Dr. Miller lived, it was his intention to write an additional chapter to his book. "The Conflict of Centuries," to serve as an elaboration and explanation of those parts which his critics misapplied, or failed to properly apprehend. He believed himself fully competent to clearly establish every position assumed, and that such explanation would show most of the criticisms to be based upon a misapplication of his language. These facts are from one who is presumed to have known Dr. Miller's mind upon the subject."

— The Raleigh CHRISTIAN ADVOCATE says:

The national government keeps Sunday at the New Orleans Exposition. Secretary Frelinghuysen ordered the Government Building closed on Sunday, and wrote to the director general that President Arthur suggested that all the Exposition be closed on the Sabbath, that an observance established in the United States by custom and religions principles might not be violated.

Our brother is mistaken about the keeping. True, the order was issued by Secretary Frelinghuysen; but the entire Exposition is open on Sunday as other days. And what is more, Christians from abroad—deacons, elders, stewards and class leaders—come to New Orleans and give sanction to Sabbath desecration by their attendance. By what logic or casuistry they reconcile their conduct with the Lord's commandment we dave no means of knowing.—*New Orleans Advocate.*

"When She Flings."

Rev. A. J. Potter, of Texas, tells this: "Holding services at a place one time I took up a collection for the support of missions. There was a very poor old lady present who, I noticed, reverently put a 25 gold piece in the hat. I knew she was very poor and not able to afford so much, and thought she had intended to throw in a quarter, but made a mistake. So next day I met her husband and said to him: 'Look here, your wife put a 25. gold piece in the hat yesterday; I think she must have made a mistake.' 'No, no,' he replied. 'my wife didn't make no mistake. She don't fling often, but let me tell you, when she flings she flings.'"

A Contemptible Character.

A deceitful man, who seeks to gain confidence to betray it, deserves to be despised. There is no more contemptible character than the deceiver, especially when he attempts to betray another under the guise of friendship. Yet there are such men, who act as go-betweens, and who betray not one but all who confide in them. Persons of this character are not able always to conceal their deception, and people learn at last to place a proper estimate upon them.—*Methodist Recorder.*

Bishop Granbery in the Chair.

A gentleman traveling in the South has written to "Zion's Herald" his impressions. His name is A. S. Roe, A. M., and he seems to be a fair-minded man and of good temper. We quote what he says about the last session of the South Georgia Conference:

Monday night I reached Savannah, and finding that the South Georgia Conference was just closing its session, I thought I would see that too, and get all the knowledge possible of the Southern branch of our Church. Bishop Granbery presided here; and I wish to say, for him, that he is one of the best presiding officers whom it has been my pleasure to see in many a day. He allows no talk merely for the sake of talk. His rulings are not arbitrary, though firm. He keeps matters moving, and those who are not disposed to talk endlessly like just such direction. Evidently the session had been a harmonious one, closing one successful year and beginning another.

For the Advocate.

Letter From Charlie Soon.

MY DEAR MR. REID:—Nashville people are now doing good work in this city. The revival meeting began the latter part of last month, and some of the churches had reached such result that never was known in the history of this city heretofore.

The meeting is still going on in different churches, had 150 conversions already. In fact the success is greater than the expectation of the people. Rev. Mr. Sam. Jones, of Ga., (the Southern evangelist) will be in Nashville this week, and will preach in a "gospel tent," which will be erected in an open place by the post office. This is a great blessing to the inhabitants of Nashville. We have not the least doubt, but that he will lead hundreds to Christ by the help and grace of God. If you want to know the result of the meeting, perhaps I can inform you, and it will be a pleasure for me to do so. I thank you for the ADVOCATE. Good by.

Yours truly,

CHARLIE J. SOON.

Charlie Soon is the Chinese boy to whom Bro. Ricaud was so kind at Wilmington, and who was sent to Trinity College by the Durham Sunday-school, and is now in the Theological Department of Vanderbilt University. His letter shows marked improvement.—ED].

A North Carolinian Abroad.

I have scarcely ever known so many members in one Church who would pray in public, speak in love-feast, and talk in class-meeting, as we have in our (Centenary) Church in San Francisco. Dr. C. B. Riddick is still the pastor, and is giving great satisfaction to the congregation. He is a very hard student (too much so), a fine preacher, carries the spirit of the Master into the pulpit with him, and preaches Christ and Him crucified and does not shun to declare the whole truth as it is in Christ Jesus. He is now delivering a course of lectures at his Wednesday-evening prayer-meetings that are very interesting, and are worthy of being put in book-form for permanent reading. He is a hard worker as a pastor, a thorough Methodist, understands the doctrines, government and discipline, and loves them all. He is in great demand by our brethren in the country, and other towns, to help them in protracted meetings, to deliver lectures, to dedicate churches, etc. But with great reluctance he feels compelled to decline these kind invitations, his work in the city requiring all of his time and attention. His health is very good, and we are all much gratified at the great improvement in the health of Sister Riddick since she came among us. She is as industrious and as anxious as he is to advance the interests of the Church. She is universally beloved by our people.—*P. Tuggle, in Nashville Advocate.*

Greensboro Female College Commencement Exercises.

Tuesday evening, May 26th, at 8:30, Calisthenic Drill.

Wednesday, 27th, 11 A. M. Address to the Society of Alumnal, by Rev. C. F. Deems, D.D., of N. Y.

Wednesday evening at 8:30 Elocution Recitals.

Thursday 28th, 10 A. M., Graduation Exercises, followed by the Literary Address by Senator A. H. Colquitt, of Georgia. Annual Concert at 8:30 P. M.

Glorious Revival at Front St. Wilmington.

MR. EDITOR:—The Lord has graciously blessed us at Front Street That excellent man of God, Rev. C. M. Pepper, was with us five days. The meeting lasted 18 days, and resulted in great spiritual strengthening to the Church, and ingathering of souls. I have never seen a large church more religiously revived and spiritually quickened than has been our membership during this meeting. On Sunday afternoon we turned the Sunday-school into a prayer-meeting, and several of the older scholars were converted, and we had great rejoicing. The house was filled nightly with the most serious congregations I have ever seen, and we shall work and hope for still greater results.

E. A YATES.

The Wilmington "Star" says: We learn that at the last Quarterly Conference held for Front Street M. E. Church, Monday afternoon, the pastor, Rev. Dr. Yates, made the following report: During the last 3 months there have been 42 accessions to the church, 31 on profession of faith and 11 by letter. There are several others recently converted yet to join. The pastor had made 218 pastoral visits, preached 42 sermons and attended 5 funerals. The special meeting just closed was remarkable, first for the spiritual revival of the church, and secondly for the character and influence of those who were added to the membership.

The Best Appointment.

The "Baptist Weekly" has the following in regard to ministers leaving sacred calling for secular employments:

"The story of the grief of Dr. Carey, when his son left the missionary work in India for government service, and his indignant exclamation that he was 'shriveled into an ambassador' is perhaps, just now worthy of thought. It is said that one of the oldest employees about the State Department at Washington reports that within the last two years more preachers have applied for consulates than ever before. Many are especially anxious to secure consulships at the present time. 'If I were President,' the old man continued, 'I would treat all such applicants as Jackson once treated a preacher who applied to him for a foreign appointment. "What's your profession?" Jackson asked of the minister. "A preacher," the latter replied. "Then," said the President, "you hold a better appointment than I can give you." "The preacher," he said, 'looked at Jackson for a moment turned upon his heel, and left the room. He made no more applications for a foreign appointment." A man whom God has called to the work of the ministry, can not innocently leave it to engage in anything else. A minister may turn Jonah, but if he does he may look for some calamity of some sort to overtake him.

North Carolina at New Orleans.

In the Government building probably the most perfect display is made by North Carolina. This State was one of the first of the Confederacy to recover from the effects of the civil war, and has had, therefore, a longer lease of new life than other States who underwent a lengthened paralysis. Her Legislature wisely set aside a portion of her revenues to Exposition work, so when she went to Boston in 1883, she offered a display that no State had ever equalled. With this experience, and with additional appropriations, she came to New Orleans and has covered herself with glory. There are, doubtless, States richer in every respect; there are those which could show more highly developed manufactures or richer soil; but there is no State that has shown such a consummate mastery of the art of exhibition. With every article that she could produce properly classified and displayed, she makes an effect far superior to that of States who have greater natural advantages. —*New York Evening Post, Jan. 30, 1885.*

The New Old Testament

THE REVISED EDITION.

The revised version of the Old Testament was put on sale by the various religious publication societies of New York very recently, the same day upon which it was placed before the British public. The books were sent over in time to permit of their being shipped to the principal Western cities, and the utmost vigilance has been exercised to prevent any publisher who might wish to forestall the English publishers from obtaining a copy in order to make a reprint.

There are six general styles. The cheapest in printed in solid pearl type, 16mo., double column, bound in cloth, and will sell for $1 a copy. The next cheapest edition will be $2, and is printed in minion type. The $2 edition is expected to have the largest sale of any. The third style is a small-pica edition, worth $6.50, which, with Turkey morocco and gilt, will cost $14. A parallel edition in minion type, containing both the authorized and revised versions, will cost from $8 to $18, in Turkey gilt. An edition in five volumes, pica type, is variously, priced, according to styles, from $12.50 to $52.50. The books are supplied by the University presses of both Cambridge and Oxford, the plates used by each being cast from the same type. The typographical appearance will, therefore, be identical, yet the Oxford edition is more sought after because of the prestige of the Oxford name.

It is stated that a much smaller number of books have been ordered than was the case when the revised edition of the New Testament appeared. Since a far less extended sale is anticipated, it is thought by some that the English edition will be exhausted within a week, in the event of which purchasers will be compelled to wait until the appearance of the reprints of American publishers.

For the Advocate.

Sunday-school Work.

BY PROF. I. L. WRIGHT.

MR. EDITOR:—While the brethren write of the division of the Conference in order to bring about such action at its next session as will conduce most to the good of the church and the glory of God, I beg the privilege of calling the attention of all our Sunday-school workers to the resolutions passed at the last Conference in Wilmington. These resolutions are:

1. That Conferences embracing from one to five pastoral charges, according to convenience, and representing each church by at least three delegates, be held annually, as far as practicable, throughout the bounds of our Conference.

2. That the purposes of these conferences be to increase the interest of our churches and communities in the Sunday-school cause, and to more thoroughly prepare the teachers for their work.

3. That the pastors be charged with the duty of calling and organizing these Conferences.

4. That these Conferences be regarded as auxiliaries of the District Sunday-school Conferences.

It is thought these resolutions properly executed, will largely remove two serious impediments in the way of the schools. These impediments are an almost total lack of attendance by the parents and older members of the Church, and the difficulty of securing faithful and competent teachers. Success at these two points means success for Christ and His Church throughout our boundaries. The impression prevails that the Sunday-school is a school for children only, and that the members of the church, especially the older ones, have no lot or parcel in the matter. We believe that the Sunday-school proper, is "The Church studying the Word of God." To the accomplishment of this grand result, these gatherings of the most effective workers in the Sunday-school cause are to be called. The demand for better teachers and better methods is imperative. This demand must be met. Teachers and superintendents and pastors have need to be brought together, method compared with method, experience with experience, thought with thought, and the best light vitalized and spiritualized in the presence of the church and people by stirring lectures and sermons, and prayers aided by the Holy Spirit. In your next issue I will suggest some thoughts relative to programme of exercises &c.

For the Advocate.

Thirty Conversions at Concord.

DEAR BRO. REID:—I write this morning that the lovers of the Master and our Zion may hear that the Lord has again visited us with a gracious outpouring of His Spirit. The membership were quickened, many backsliders reclaimed, over thirty conversions and eighteen accessions to the church. The services were largely attended and at many of them, there were such displays of Divine power as to impress every one present that the Lord was there, many hardened sinners wept, many others bowed in the congregation. There were many promises of amendments, and the leading of new lives. God grant they may keep their vows. Bro. G. A. Oglesby, of the Mt. Pleasant circuit, was with us several days, preached and labored with great acceptability and endeared himself to us all. Bro. T. J. Gattis, of Albemarle circuit, was with us two nights and preached for us one night in the Spirit of the Master, his sermon was edifying, consoling and sounded a warning to the ungodly. It did good. Bros. Rush and Smith were with us several nights during the meeting and labored with great acceptability. I would add a word or two in regard to the progress Concord station is making, the number of members is now 266, just double what it was four years ago. We have two most excellent Sunday-schools, numbering about 360 officers, teachers and scholars, several of the scholars were converted during our meeting. We have two good libraries, one of them bought within the last two weeks. And what shall I say about the parsonage. It is "a thing of beauty," and comfort, and the enjoyment of it, and the remembrance thereof will be to the present inmates "a joy forever," it is roomy, convenient, neat and substantial; built of brick, covered with slate, it defies the flend from without. And when the shrubbery and grass shall have taken their places fully, the lawn in front of it and the church will be as beautiful as any in the State. The inside of it is in keeping with its surroundings, a cosey little parlor with nice slate mantle, beautiful set of furniture and nice carpets, hall nicely carpeted and furnished with nice swinging lamps. The other rooms have good substantial furniture, a good part of this came to us through the kindness of Sister Susan Mills, of Polk county. But I cannot do it justice, it must be seen to be fully appreciated. I have written the foregoing in order that the large-hearted, whole-souled, liberal-handed men and women, youths and children of Concord Station might be known in part at least in their work of labor and love for the Master and the church of their choice. The rapid and almost unparalelled success of the station is largely due to the consecration and liberality and self-sacrifice of many of its members. Their associations and many acts of kindness to the writer and his family have been a benediction that will remain as long as memory performs her pleasing task. May God bless you in your noble work and make the ADVOCATE more and more useful each year.

Yours in Christian bonds,

W. S. CREASY.

For the Advocate.

Items From Iredell Circuit.

The spiritual condition of the circuit is good. Compares favorably with the past. Social meetings are very well attended. We are having some accessions to the Church, but I want to write more particularly of the material part of the circuit. The material part of the circuit was never in as good condition before as now. I must itemize.

SNOW CREEK.

A new church is being finished at Snow Creek, which will reflect honor upon the intelligence and liberality of that community. The building is modern in style and first-class in material and carpentry work. Snow Creek church is one of the old pioneer appointments of Methodism in N. C. This is the third church building at that place.

MT. BETHEL.

The congregation at Mount Bethel have just completed a good, new church building. This church is well furnished with good seats, stove, lamps and reflectors, pulpit sofa, pulpit and altar carpet, Holy Bible and hymn book. This is the third church building at Mt. Bethel.

CLARKESBURY.

The congregation at Clarkesbury have devised liberal things for Christianity in their midst. The house is finished and seated, but lamps and carpets and altar table are to be added yet. Those people have gotten honor to themselves in building this house for the Lord. I have never known a church built with seemingly as little effort.

MOSSES.

This church is one of the pioneer points of Methodism in N. C. Mosses church is now reduced to a small number of members. The old house is in a dilapidated condition, it has served its term of usefulness as a church. But the little flock there have determined to build a house for God, and a new church is in process of building at that point. We expect to finish it this summer. They need help and must have it. We will soon be ready for a series of dedicatory services, having four new churches to dedicate.

TURNERSBURG.

They are just getting ready at Turnersburg to begin work on their church. The work will consist of general repairs, such as covering, painting, seating, remodelling the pulpit and making an altar.

EAGLE MILLS.

The brethren at Eagle Mills have recently painted their church inside and outside. The church is well furnished; they have built a belfry and bought and put up a good bell. Everything about the church looks bright and new.

HOPEWELL.

We are waiting for the proper time, Hopewell is a frame building, small dimensions and unceiled. We have made no effort to build or repair at Hopewell yet. Hopewell's future seems to be bright and brightening.

OLIN.

The people of Olin and vicinity built themselves a good church in '83, this fact was published at the time the church was built, so I need not repeat the details. Some of the lovers of music have recently bought a good church organ for the Olin church. Prof. Lemmorid is making an effort to revive the Olin High School and is succeeding finely, he has few equals in several good qualities, perseverance among them.

MACEDONIA.

We want to repair Macedonia, it needs it. The house never was comfortable. I think we can do the work this summer and buy a stove for the church. But we need help and must have it or we cannot make the church comfortable. This brings me to a point to yield to a request which has been repeatedly made by different persons to say something about the

STEELE ESTATE.

Mrs. Steele, the testatrix, was a member of Macedonia Church, her knowledge of our ecclesiastical polity was very limited. If her knowledge had been more thorough she would have given specific direction for the application of her estate. The people generally here are satisfied that Mrs. Steele's intention was that her estate should be applied to Macedonia and Mosses churches. The writer of the will says he is fully satisfied that such was her intention. All the circumstances clearly indicate that Mrs. Steele had no other idea than that her property would be applied to those two churches. This is the unanimous belief of her most intimate friends and neighbors. This belief is well founded.

The resolution introduced by Rev. J. E. Mann, and passed by the Conference at its last session appropriating the Steele estate to Trinity College, has caused much dissatisfaction here on the Iredell circuit, for the following reasons:

1. It is believed to be contrary to Mrs. Steele's intention. She knew very little or nothing about the operations of the church outside of her own neighborhood. With her Macedonia and Mosses churches were the N. C. Conference and the Methodist E. Church, South, too.

2. The Iredell circuit is one of the oldest and has maintained its character as one of the best organized circuits in the North Carolina Conference. It has never received any missionary money. No circuit in the Conference has been more ready to respond to the calls for aid from abroad than Iredell. The circuit has neglected its home comforts, and has suffered for better church buildings, in order to send help to the institutions and enterprises of the church elsewhere. Trinity College among them. Now to have this little estate taken from the circuit and appropriated, as is believed, contrary to the intention of the testatrix savors of avidity. The reflex influence here will be deleterious to the liberality of the circuit.

3. The amount is so small that Trinity College will not be much affected by it. While the very existence of Macedonia and Mosses churches seems to depend upon their getting this estate, or a part of it. I suppose the church may expect not less than three hundred dollars and not much over five hundred. As to whether the church will realize much, if any, over five hundred dollars depends upon some favorable but improbable contingency, in the sale of the property.

The Conference can rescind its resolutions by which this whole estate is appropriated to Trinity College. I am satisfied that if every member of the Conference knew all the circumstances of the case, that not one would vote against repealing the resolution. Rescinding the resolution would not be an unjustice to Trinity, because Trinity College is the property of the Conference.

If the resolution is allowed to remain, and the whole of the estate is appropriated to Trinity College, the effects here will be harmful and lasting. *Verbum sat sapienti.*

J. C. ROWE.

An Industrial School.

BOARD OF AGRICULTURE ASKS PROPOSALS.

The following order in reference to the establishment of an Industrial School was made at the meeting of the Board of Agriculture recently adjourned:

"The Commissioner of Agriculture is directed to take proper steps to secure proposals of donations from the towns and cities of the State for the establishment of an Industrial School; said proposals to be sent in by the 1st day of December 1885."

The Act of Assembly in conformity to which the foregoing order was made is as follows:

Chapter 308. Laws 1885.

AN ACT TO ESTABLISH AND MAINTAIN AN INDUSTRIAL SCHOOL.

The General Assembly of North Carolina do Enact:

SECTION 1. That the Board of Agriculture is hereby authorized and directed to seek proposals of donations for the establishment of an Industrial School, and when any city or town shall donate in lands, buildings, machinery or other materials, or money, an amount adequate in the judgment of said Board, for the establishment of said Industrial School, it shall be their duty to locate the same at such place. And if their be more than one city or town making such proposals, it shall be the duty of the Board to locate it at the place offering the greatest inducement.

SEC. 2. The Board of Agriculture shall direct the organization and equipment of the said school, and shall manage and control the same in conjunction with a board of Aldermen of the city or town whose proposal is accepted. The local board of directors may sit with the Board of Agriculture in advisement upon all matters pertaining to the said school, but shall not have power to vote upon questions involving appropriations from the funds of the Department of Agriculture.

SEC. 3. That instruction shall be provided in this school in woodwork, mining, metallurgy, practical agriculture, and in such other branches of industrial education as may be deemed expedient.

SEC. 4. That the Board of Agriculture shall apply to the establishment and maintenance of said school such part of their funds as is not required to conduct the regular work of the Department: *Provided*, that not more than five thousand dollars of their funds shall be applied to the establishment of the school in one year.

SEC. 5. That this act shall be in force from and after its ratification.

In the General Assembly read three times, and ratified this the 11th day of March, A. D. 1885.

The proposals should be addressed as follows:

MONTFORD MCGEHEE,
Commissioner of Agriculture.
Raleigh, N. C.

District Conferences.

Newbern District, at Morehead, embraces the 1st Sabbath in June.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Trinity College District, at Concord Church, embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath In July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Raleigh District, at Louisburg, embraces the 4th Sabbath in July.

Greensboro District, at Winston, embraces the 1st Sabbath in Aug.

Durham District, at Lea's Chapel, embracing the 1st Sabbath in Aug.

MARRIAGES.

—On the 28th of April, at the residence of the bride's father, Mr. David M. Brown, to Miss Eugenia R. Eagle, by Rev. T. A. Stone.

—On the 30th of April, Mr. F. S. Correll to Miss Alice J. Johnson, at the residence of the bride's father, by Rev. T. A. Stone, assisted by Rev. Geo. B. Wetmore.

—In Edgecombe county, on the evening of April 29th, at the residence of the bride's father, Mr. John Oates and Miss Kate Cotton, Rev. J. H. Cordon officiating.

—At Robert Morrow's, Mecklenburg county, N. C., May 5th 1885, by Rev. P. F. W. Stamey, Mr. John A. Cathey, of Iredell county, N. C., to Miss Lou Morrow, of Mecklenburg county, N. C.

—At the M. E. Church, Newbern, N. C., by Rev. G. W. Neal, on the 6th inst., Miss M. Jessie, daughter of M. H. Rishton, to Mr J. A. Simpson, both of Newbern.

—May 6th, 1885, at the Atlantic Coast Line Hotel in Weldon, N. C. by Rev. Wm. B. North, Mr. Robt. W. Webb to Miss Florence E. Gorden, both of Norfolk, Va.

—On the 22nd of April, 1885, at the residence of the bride's father, in Person county, N. C., by Rev. L. L. Nash Mr. Wm. I. Newton and Miss Lenora Rogers, all of Person county, N. C.

—On the 5th of May 1885, at the residence of the bride's father, Dr. J. J. Thaxton, by Rev. L. L. Nash, Rev. J W. Jenkins, of the N. C. Conference, M. E. Church, South, and Miss Mary Alice Thaxton.

—At the residence of J. A. Worthy Esq., Carthage, N. C., Mr. Stephen B. Worthy of Jonesboro, and Miss Annie L. Spencer, of Carthage, Rev. W. B. Doub officiating.

Appointments.

Statesville District—2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Statesville circuit, Providence	May	2 3
Mooresville at Oak Grove	"	9 10
Rock Spring, at Mt. Pleasant	"	16 17
Newton at Newton	"	23 24
Caldwell at Colliers	"	27 28
Lenoir at Mt. Zion,	"	30 31
Alexander circuit at Union.	June	6 7
Wilkes circuit, at Reeves' Chapel	"	13 14
Roaring River Mission, at Concord,	"	20 21
Statesville Station,	"	27 28

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Person Street	May	2 3
Brooklyn Mission, at Macedonia,	"	2 3
Lemisburg,	"	9 10
Youngville, at Cooke's	"	9 10
Oxford at Bethel,	"	12
Henderson, at Middleburg,	"	16 17
Edenton street,	"	23 24
Smithfield, at Ebenezer,	"	30 31
Tar River circuit, at Ebenezer,	June	6 7
Roiesville at Andrews Chapel,	"	13 14
Earpsboro at Zion,	"	13 14
Buck Horn circuit, at Horne Chapel,	"	20 21
Cary, at Ebenezer,	"	27 28
Newton Grove Mission	"	27 28
Clayton, at Mt. Zion,	July	4 5

The Raleigh District Conference will be held at Louisburg, N. C., beginning on Thursday, July 23rd at 10 o'clock, a. m., and will embrace the 4th Sabbath in July.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham station,	May	30 31
Chapel Hill Station,	"	23 24
Pittsboro at Chatham church,	June	6 7
Lensburg circuit, at Bethel,	"	13 14
Haw River circuit at Clover Garden,	"	20 21
Durham circuit.	"	27 28
Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro,	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Lea's Chapel (Dr. C.)	"	28 Aug. 2
Oak Hill Mission,	Aug.	8 9

The District Conference and the District Sunday-school Conference will embrace the 1st Sabbath in August, beginning on Wednesday before. Rev. R. A. Willis will preach the opening sermon.

Washington District—2nd Round

W. H. MOORE, P. E., Washington, N. C.

Plymouth,	May	2 3
Tarboro and Bethel at Bethel,	"	9 10
Columbia, at Wesley Chapel,	"	16 17
Mattamskeet at Amity,	"	23 24
Fairfield at Shadeville,	"	30 31
Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	30 31

Newbern District—2nd Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Newbern station,	May	2 3
Mt Olive circuit, at Zion.	"	9 10
Craven circuit, Beech Grove,	"	16 17
Kinston station,	"	23 24
Jones circuit at Cypress creek	"	25 26
Lenoir Mission.	"	27 28
Snow Hill circuit, at Jerusalem,	"	30 31
Morehead station (district conference)	June	3 7
Nense Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station.	"	13 14
Pamlico circuit.	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Shelby District—2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby circuit at St. Paul,	May	2 3
Shelby station	"	3 4
Lincolnton at Pleasant Grove,	"	7 8
Gaston at Bessemer	"	9 10
Mt. Island.	"	10 11
South Fork, Kadesh,	"	16 17
Double Shoals, at Salem,	"	17 18
Hickory and Bunker Hollow, Friendship,	"	23 24
McDowell at Trinity	"	28 29
Burke at Linville.	"	30 31
Morganton at Gibboa,	June	2 3
Rutherfordton circuit, Pisgah,	"	6 7
Columbus Mission, Antioch,	"	9 10
Cherry Mt. at Cedar Grove,	"	13 14

Trinity College Dis 2nd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Lexington station,	May	2 3
Montgomery circuit, at Pisgah	"	9 10
West Yadkin, Jacksons Hill	"	16 17
Franklinsville circuit, at Ashboro	"	23 24
Mt Gilead circuit at Philadelphia	"	30 31
Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove,	"	27 28

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Monroe station,	May	2 3
Mathews circuit at Sandy Ridge,	"	9 10
Tryon Street station,	"	16 17
Ansonville circuit at Ansonville,	"	23 24
Wadesboro circuit at Pleasant Hill,	"	30 31
Wadesboro station.	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

St. John's station.	May	2 3
Lumberton, Lumberton,	"	6 7
Robeson at Oliver	"	9 10
Ashpole at Oak Grove,	"	14
Laurinburg, at Sneeds' Grove	"	16 17
Jonesboro at Morris Chapel,	"	23 24
Lillington, Spring Hill,	"	30 31
Carthage, at Cameron	June	6 7
Manly Mission at Winder.	"	13 14

Warrenton District—2nd Round

J. S. NELSON, P. E., Littleton, N. C.

Ridgeway circuit at Union	May	2 3
Scotland Neck & Hobgood N R'ds	"	9 10
Edgecombe circuit at Rocky Mt.	"	16 17
Halifax at Enfield	"	23 24
Weldon & Halifax at Weldon	"	30 31

Wilmington Dis.—2nd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Wilmington at Front street,	May	2 3
Onslow circuit at Queens Creek	"	9 10
Duplin circuit, Charity Chapel,	"	12 13
Brunswick Ct. at Summerville	"	16 17
Topsail circuit at Union,	"	23 24
Magnolia circuit, at Magnolia,	"	29 3

The Sunday-school conference will be held at Magnolia in connection with the Q. M.

Greensboro District, 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Reidsville at Lowes,	April	4 5
Greensboro	"	11 12
Ruffin at Mt. Carmel,	"	18 19
Guilford at Gethsemane	"	25 26
Dan River Miss at Mt. Zion,	May	2 3
Kernersville at Oak Ridge	"	9 10
Yanceyville at Camp Springs	"	16 17
Pleasant Garden at Bethany	"	23 24
Forsyth at Doub's Chapel	"	30 31
Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

COMMUNICATIONS.

For the Advocate.

"Division of the N. C. Conference."

BY REV. W. T. CUTCHIN.

I believe as much in maxims, "sayings," and the like, as any man ought to, perhaps, but I do not accept them all, for all things, upon all occasions, and for everybody. They oppugn themselves: "A rolling stone gathers no moss," "A setting hen never gets fat." Even so, "united we stand, divided we fall." "In unity is strength," &c., are not always true. "The more the merrier, the fewer the better share;" and I am inclined to think that less mirth, levity, joking, "and idle talking" would be salutary, and a better share of spirituality and devotion indulged would greatly increase our influence, consideration and magnetism—whether in a larger or smaller town or city.

The Doctor has the honor of being a western man, and therefore may speak. I have the same distinction of being born and raised in Edgecombe county. If he may speak I may dare reply—though the West has the talent.

I have been in the West ever since my connection with the Conference. (It has not been by my request.) As far as health is concerned, I have had no better here than there. As far as society is concerned, Dr. B. declares it to be inferior. I find that the pure and undefiled christian in any section is good company. Carelessness and indifference and worldly-mindedness has characterized the worldly everywhere. I think the West has never understood "the sickly East." At first that only meant "the malarial East" of chills and fevers. Now, by those who know but little about it, it has been made to mean "sickness and death." As to dipping water from wells with the gourd; our well at home in eastern North Carolina was forty feet deep, at the parsonage on the Uwharrie ct., in Randolph county I have dipped the water with a gourd. Since I have been in the West I have heard of many more deaths than I remember to have heard in the East at any time. Of my acquaintances here in Randolph county eight have died since Conference. Many of the preachers and laymen are greatly mistaken as to the "sickly territory." On this subject many of the preachers "speak louder than they act." Take the minutes and look for stations and circuits in the East; why are so many of the preachers from the West? Then look in the West; why are so many of them from the East? Look again, on pages 86, 7, 8, place of death; nearly every one died in the middle and western territory.

The Doctor seems to think the East would "become debilitated and driven prematurely to the supernumerary and superannuated relations, or die." To the minutes again; where are these very persons from, and where have they now made their homes? Nearly all favor a healthy East, if it could be called favor.

2. Dr. B. says, "the East produces few preachers," and an Eastern Conference could "not supply itself with preachers of indigenous growth." To the record again. Local preachers in the East 101. Local preachers in the West 139. And I will venture the remark generally the Eastern men are as talented as those of the West.—From these ranks the Conference is supplied. Facts and figures prove.

3. I suppose preachers "do (perhaps) more work for less pay than any men of equal talent. But this is not evidence that the East is desirous of western recruits, because "it has the money." I do not accept the statement that the East has the money, the West the talent. There is money and talent in both. See the record. The East paid on all the collections \$9,914.93 The West paid on all the collections \$11,496.71. And the Doctor says the East is more liberal, i. e., pays more to its ability than the West. The Doctor says the Eastern Conference would soon become superannuated, supernumerary, or die. Then he says the West would suffer loss by division for several years to come in the quality of preachers. Reader, do you see what he means? But he contradicts himself.

Again, he appeals to the people on the ground of increase in finances not to divide. Take this ground and what circuit would have ever divided? I appeal to you reader, is that proper grounds to hold? He says there would be a Bishop to pay, a P. E. or two more, and increased missionary assessments. Why? He failed to show. A whole divided in two parts makes three! He says, if we should divide—differ with him—the East and the West are not in their right mind. This is putting it pretty strong.

4. He says large bodies "affect the character and destiny of the rural districts." Reader, the body in this instance is so large the "rural districts" know but little of it. If it was divided they might see it occasionally. His arguments for a large body would unite the Virginia and North Carolina Conference in order "to counterbalance what might otherwise prove grave defects in our system of ministerial supply." He seems to think the station preachers now stationed and understood as such only qualified for those places. This is rather a little reflection. It may be station men ought to be known well in the towns they are appointed to preach in, perhaps popular with the worldly, but a new man seems to do more good in the work of salvation. I beg to differ with the Doctor almost throughout his entire article and believe a line of division can be drawn; and that it would be to the glory of God to divide.

Franklinville, N. C.

For the Advocate.

"Divide, or not Divide; That is the Question."

On the above subject, Rev. J. T. Bagwell, D. D., appears in a large article covering more than three solid columns in the ADVOCATE of March the 25th, in which he discusses elaborately, what he styles the "salient points," made by those who favor a division of the Conference. Dr. B. is a minister of acknowleged ability. His article is well arranged; language is select, and the space occupied is ample; and perhaps he did his best with the subject under discussion. Other writers of like sentiment have indorsed his argument, and some have even intimated, that he has taken the wind from their sails; and that his argument is conclusive. Now, let us examine his logic, or rather his argument on the point of expenses incurred, by making long trips to, and from Conference. Only one single point will be considered in this communication, for the reason, that this is the point, around which he martials all his forces, and makes his grandest assault. On this matter of expenses he says: "This is the only argument that really has weight enough to be considered, just sufficient to have a little peg to hang an attenuated argument upon." That big word, attenuated, according to Webster, means thin, simply. The true English rendering of his whole statement amounts to this: traveling expenses to and from Conference, "is the only argument that really has weight enough to be considered, just sufficient to have a little peg, to hang a thin argument upon." The words little peg and thin are indicative of ridicule; besides, the conclusions are illogical, as may be seen, by pursuing his argument. He says that "R. R. facilities are such that transit is both pleasant and rapid, relieving of the tedium and exposure of former travel." What does he mean by such argument? Does he mean to say that the itinerant minister needs more travel as a kind of recreation and relief from travel? Can he mean to teach that a circuit preacher has been confined in his labors, to a pent-up town or city, and that he needs therefore rapid transit through the State on cars, which whirl along without horses? If that is what he means to teach, then he confounds his own argument. There is a material difference in circuit and station work, so far as the labor of travel is concerned. The itinerant minister's life is one continued scene of travel. Rest, to him, is the sweetest word in language. To say that the wayworn traveler finds relief and rest by still continuing his laborious journey is a contradiction of terms, that the sharpest logic cannot reconcile Besides, a preacher on a salary of \$500, after feeding a horse and supporting his family, has but little left on which to make long trips to Conference, so it is anything else than pleasant when he remembers dependent and loved ones at home greatly need the funds thus expended. But the greatest item of expense to be considered, is that which the preacher incurs in transporting his family from one extreme to another, over a territory extending from the seaboard to the mountains. The minister's family pays full fare on all railroads, so there is no "modification" on that line. During last year one preacher paid out over \$75 in getting his family to and from his field of labor; and this is no insulated case, but it occurs frequently. Dr. B. concludes his argument on the point of expenses by saying: "The majority of preachers I know, spend more money on tobacco during a year than would buy a ticket to Conference." The logical deduction of this final argument, for which this writer is not responsible, amounts to the following remarkable conclusion: in order to have one great Conference, imposingly grand, containing the varied talent combined in two hundred preachers, a majority of said preachers must abstain from the use of tobacco. Well, were this to be the issue on which a conclusion in the matter of division is to be reached, it is reasonable to suppose that this majority of preachers, considering the strong force of habit, would say, let us *smoke* and *divide*. But this is a grave question which demands our most serious thought and judicious decision. The great question of economy must be duly considered. Everywhere, in Church as well as State, an economical administration is demanded. The whole matter in this discussion settles down upon this point: how, as a Conference, can we accomplish the greatest good with the least expenditure of money, to say nothing of brain and human muscle? The Southern M. E. Church in N. C. is a wonderful machinery, and it takes no little amount of fuel to run it. Should there be a division, we will still have the same amount of circuits and the same number of ministers in the two conferences that we had in the one, and certainly the whole work can be supplied with less friction and at greatly reduced expenses, in getting to and from circuits as well as to and from Conference.—Yet Dr B. maintains that this argument is mere *gauze*, too thin to be considered. But he has utterly failed to refute it. It still stands a "salient" point, glittering in the sunlight of truth.

Some things are inevitable, and with our rapidly growing Conference division, in the near future, is one of the inevitable things; and it may be said to Dr. B., as was said to Saul of Tarsus: "It is hard for thee to kick against the pricks." This is not written with a view to provoke discussion, nor is the writer very anxious for division, but to show, in some small degree, the other side of the question touching one single point at issue. Many points in one communication is more cumbersome to both reader and printer, than a large Conference is to its members.

A. M. LOWE.

Blockers, N. C.

For the Advocate.

To the Members of the W. C. T. U. in North Carolina.

BELOVED CO-WORKERS:—We take this means of greeting you and sending you a word of good cheer. Our hearts are one and we are banded together in a common cause.

Whatever may be our sect or name we are united in the "White Ribbon Army" under the banner of love with Jesus for our captain, pledged to do what we can to dethrone king alcohol.

This tyrant has invaded homes and carried captive precious jewels! How dare we rest quietly while loved ones are in danger, with the work of the enemy in every quarter of our beloved State?

North Carolina spends annually about \$1,000,000 for educational purposes both in public and private schools, while the enormous sum of \$7,000,000 is paid for drink—seven times as much to destroy character as to build it up. The sentiment is often expressed that if you let drink alone it will let you alone, but hundreds of innocent women, who utterly abhorred the vile mocker in all his forms, have proven the statement false How stealthily has he taken possession of their own homes and turned them and their families out to find shelter in some miserable tenement.

Not only have they lost their homes, but what is far worse, their husbands or sons who were once so noble or so promising have been robbed, cruelly robbed, of character, affection and everything that made them lovable. Oh, says one, the evils of drink are not so great as you imagine. But this is a mistake. They are greater than we imagine It is altogether true that this exacting demon of drink requires from our country a human sacrifice every ten minutes in addition to those he extorts from other lands. These are fathers, husbands, brothers, sons, with now and then a wife or daughter to sate his greed. Many of them were once the pride of a happy home, for the cruel monster loves "a shining mark"

There are hearts that ache and refuse to be comforted "because they are not."

Dear friends, let us put forth our efforts if by any means we can save some of these to their homes and their country.

Let our hearts go out in earnest solicitude for those bound by the chains of appetite. They are the men fallen among thieves. Shall we, like the Priest and the Levite, pass by on the other side?

Let us ever cherish our opportunity of saving the children from beginning in the evil way by faithful service in the Band of Hope and the Sabbath-school. Let us deny ourselves that we may have time and means to aid others. Just once do we pass over these days of opportunity. Shall we not in the name of "God and home and native land," fill them with good deeds? In the love of the blessed Master we commend you to his grace and ask his blessings upon your labors.

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Pres. N. C. W. C. T. U.,
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Leave Weldon,	2 55 p. m.	p. m.
Arrive Rocky Mount,	4 13 p. m.	6 46 p. m.
Arrive Tarboro,	5 40 p. m.	....
Leave Tarboro,	3 00 p. m.	....
Leave Wilson,	4 47 p. m.	7 12 p. m.
Arrive Goldsboro	5 37 p. m.	7 51 p. m.
Leave Warsaw,	6 40 p. m.	....
Leave Burgaw,	7 48 p. m.	....
Arrive Wilmington	8 35 p. m.	10 10 p. m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p. m.	9 00 a m
Leave Burgaw,	9 33 p. m.	9 45 a m
Leave Warsaw,	10 44 p. m.	10 49 a m
Arrive Goldsboro	11 47 p. m.	11 49 a m
Leave Wilson,	12 40 a. m.	12 55 p. m.
Arrive Rocky Mount,	11 15 a. m.	1 16 p. m.
Arrive Tarboro,	2 39 p. m.	2 30 p. m.
Leave Tarboro,	3 00 p. m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p. m.

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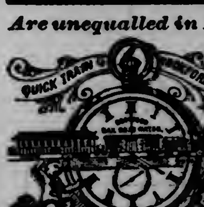

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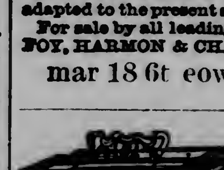

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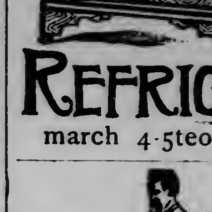

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... WORLD ... ATLANTA Georgia.
jan 7-3m

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

EDISON—Nancy Edison was born Oct. 8th 1795 died Nov. 11th 1884, aged 89 y'rs. 2 months and 3 days. She joined the church in 1812. She was a pure, pious and thoroughly consecrated member of the church at Snow Creek, in Iredell circuit for 72 years. She was always rejoicing in hope In death she was full of the Holy Ghost Much might be said of her life-long goodness; but it is all written "in the book of remembrance."

ROWE.

Truly God is taking the aged, faithful, and the good from our midst, some few months since, Daniel Beard, recently our aged sisters, Catey Tatum, Mary King, Thomas Fort, Sister McDuffey and two Baptist sisters, Mrs. Jones and Mrs Downing all from the same region, or not far off, and all abot 80 years of age. I was acquainted with these persons except the Baptist sisters, they were regarded as among the best of Christians.

T. B. REEKS.

POTTER—On the 18th of March 1885, the gentle spirit of Marena Black Potter winged its flight from earth to heaven. What a transition to make in a single day, —in a single moment. Dear little "Rena" was terribly burned six weeks before her death, and during all her painful agony she was quiet and sweetly patient—a child on the Savior's bosom of love. Tho' only ten years of age she had learned to love Jesus in the Sunday-school of Smithville. At home she was obedient, practicing the lessons learned in the Sunday-school. We rest in the hope that she is now happy in heaven with her dear mother and the glorified band of redeemed children.

D. H. T.

CARTER—Died in Durham, N. C., on the 4th of May 1885, at the residence of Miss M. E. Carter, his daughter, Rev. Wm. Carter, M. D., member of the Va. Conference. He was born in Pittsylvania county, March 30th 1803. In early life he engaged in the practice of medicine but afterwards entered the ministry.

He was at one time a member of the N. C Conference, but after the Danville District was ceded back to the Virginia Conference, he was transferred to that Conference and remained in active service until the session of 1865 when he retired on account of feeble health. In 1854 he was a member of the General Conference For many years he has been a patient sufferer, and has waited with great resignation to his Master's will, till He called him to his reward in heaven. He was buried at Boydton, Va., beside his wife and children.

W. S. DAVIS.

DAWKINS—At her father's residence, near Rockingham, N. C., April 16th, '85, Miss Lizzie Dawkins, daughter of Mr. Wm D. Dawkins, in her 37th year. She told her friends that she was ready, and had nothing to do but to die. For three or four years she belonged to the Methodist Church at Zion, and was faithful and consistent in her walk and consecration. Her father, moved more than ordinarily by the bereavement and separation, expressed his strong belief that she had gone to rest. The funeral services were conducted by me and then she was tenderly laid away by the side of her mother near the family residence, afflicted from her child hood, she was the pet of the family who all cared for her cautiously and she returned their kindness by her love and sweet spirited devotion All loved Lizzie. I never heard a word of harm against her, afflictions, like troubles, are necessary. They are God-sent for some sweet purpose. The night only reveals the glittering jewels that so beautifully twinkle upon the bosom of the sky, and afflictions make us see the lustre and beauty of the brighter glories which shine forever in heaven above. It is the ladder upon which our unfilled and unsatisfied longings and aspirations climb upward. Perfect through suffering: "Behind a frowning providence God hides a smiling face." The Lord bless the father, brothers and sisters and friends, and lead them safely to glory and to God's many mansioned house. Good bye Lizzie, until we meet again.

FRANK SANDFORD.

ROUNSAVILLE—Died on the 8th of April 1885 in Thomasville, N. C, Dr. Henry E Rounsaville aged 67 years and two months. He was the son of Benjamin Rounsaville, who was a hotel keeper in the town of Lexington soon after the county of Davidson was taken off from Rowan.

He received quite a liberal education in his youth, and turned his attention to the study of medicine, and after receiving a diploma from one of the medical colleges, he commenced the practice of physic in his native county. After practicing medicine a few years he was happily married to Miss Elizabeth Bruton, daughter of George Bruton Esq of the county of Montgomery, N. C.

He settled near Fair Grove and there continued the practice of his profession until the N C. Carolina railroad was built, he then removed to Thomasville, a depot on said road, and located there for life About 36 years ago Dr. R. made a profession of religion and united himself with the Methodist Church, of which he continued a member to the day of his death He was a man of fine cultivation and good social qualities, with a mind well stored with useful knowledge The writer of this sketch has for more than two decades heartily enjoyed social intercourse with him; and keenly feels the loss of his society, but rejoices that our loss is his gain, and hopes to meet him on the other shore where we shall be ever with the Lord.

He continued to practice physic for about forty years until his health gave way last year, his disease was general disability and disease of the head He was a great suffere, for many months, but indured with patience and resignation, ready to suffer the will of the Lord, and was made perfect through suffering.

He leaves a bereaved wife and two daughters and three sons to mourn their loss, but not as those who have no hope, they hope to meet him on that blessed shore, "Where sickness and sorrow, pain and death are felt and feared no more."

JNO. W. LEWIS.

WILLEFORD—Wm. Alexander Willeford was born Feb 11th 1832, and departed this life March 15th 1885. He was united in matrimony to Miss Margaret Franken in 1852 with whom he lived happily until 1856 when the death angel came for her and left him alone. In 1857 he was married to Miss E. Susan Means. There were four children born to them, two have passed over the river and two are left to mourn the loss they have sustained. His last wife died the 8th of last Aug. He was then in very feeble health and rapidly declined until he fell asleep. He was converted about 1853, and joined the Methodist Church and remained within its pales until he was transferred to the church triumphant above. He told his pastor a short while before his departure "that his way seemed bright." He was kind to the poor and was much beloved by them, he had charge of the poor house several years before his death. Besides the surviving children, he leaves one sister who has recentiy passed through a great sorrow in the loss of her husband, and now her brother, may God sustain and comfort her. He leaves one half-brother. May the grace of God help the son and daughter to so live that they may meet father and mother on the shores where "the wicked cease to trouble and the weary are at rest."

C.

MORRISS—Mrs. Elizabeth S. Morriss departed this life in Raleigh, N. C., April the 20th 1885. She was born in Southampton county, Va., May 22nd 1835. Mrs. Morriss lived many years in Petersburg, Va., during her girlhood, her first marriage and widowhood. United in marriage a few years ago to John T. Morriss, Esq., she removed to his home, Raleigh, N. C. The writer has for a long period been acquainted with Mrs. Morriss and though with the exception of two or three years in Petersburg, he has but seldom seen her, yet he feels he can speak of her excellencies without fear and with no stammering tongue. She was one whom all would agree to call a good woman. She was remarkable for cheerfulness, charity and kindness. Her presence was a sunbeam in the house of her friends, her judgments were on mercy's side, and when no defence could be made for the accused, she would insist that all was not known and plead for charity. Her kindness and sympathy knew no bounds. So helpful was she, so ready to lend aid, so conciliatory, so full of encouragement and hopefulness that she was ever a blessing in her home and in the circle of her friends, Better than all she was a Christian, an humble disciple, she endeavored to please the Master, and was careful to let her light shine. Death was sudden and unannounced. The summons came, and before the Doctor or her husband could arrive, her spirit had departed. Her funeral was conducted from the Edenton St. Method st Church, by Rev. W. L. Cunninggim and attended by a large and sympathizing congregation. Our sister will be sadly missed. Her bereaved husband will miss her, she will be missed by those children to whom she has given the loving care of a mother. Many friends will be afflicted to part with this loved one, but friends are gone before, and she will be no stranger on the thither shore. May God bless the visitation to the good of all.

J. D. BLACKWELL.

—KING—Mary W. King, the subject of this notice was born in Chatham county, but removed to Bladen county when but a child, where she continued to live until about twelve months before her death, when she went to spend the balance of her days with her son, Augustus King in Cumberland county, N. C., and died on the 18th of March, 1885, being 80 years and 12 days of age. Sister King embraced religion at an early age, and connected herself with the Methodist E. Church, of which she continued a consistent member until God saw proper to take her from the afflictions of life to Himself in glory, for there can be no doubt of her being there. I am sorry that I did not know more of the life of this eminent Christian than I do, I formed her acquaintance about twelve months ago, and met her several times before her illness, and quite a number of times during her sickness, and conversed with her freely, and I will say unshesitatingly that I regarded her as one of the most perfect Christians I ever saw. Sister King was quite an intelligent lady, seemed perfectly conscientious and guarded in her every expression and emphatically her language was love. I never heard her speak an unguarded word, nor make an unkind insinuation about any one, her heart seemed to be fully consecrated to the service of the Master. She was confined to her room and most of the time to the bed for five months and suffered much but without a murmur. She received every kindness that could be conferred by her son and his companion, and especially by her grand daughter, Miss Mamie King, who seemed to be deeply impressed with the fact that she was handling the temple of the Lord. Our mother in Israel is fallen, but her light remains, every person who was acquainted with sister King seemed to have perfect confidence in her piety. By request her remains were carried to the old homestead and laid by the side of her husband who preceded her only three years to the land of rest. Truly it may be said of our departed mother in Israel, "Blessed are the dead who die in the Lord, yea saith the spirit, they rest from their labors, and their works do follow them."

T. B. REEKS

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LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

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are always on hand at prices that cannot be undersold. Our stock of

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is very extensive and embraces every possible desirable fabric in the way of nice thin white goods.

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is now so thoroughly organized that ladies living at a distance can do their shopping through us with as much certainty of satisfaction as if they were personally present.

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$65 A Month and Board for 3 live Young Men or Ladies, in each county. Address, P. W. ZIEGLER & CO., Phila. apr 29-13t eow.

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RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m
Going North-	**No. 51, Daily,**	**No. 53, Daily.**
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m
Going South	**No. 4, Daily, ex, Sun.**	**No. 2, Daily, ex. Sun.**
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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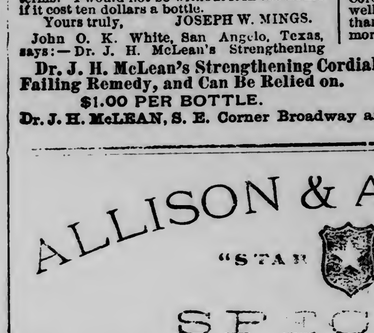
And Diseases of the EAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.



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Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Heetic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

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We believe that more Fine Tobacco has been raised in the States of VIRGINIA AND NORTH CAROLINA, with the "Star Brand" Special Tobacco Manure, than with all other Commercial Fertilizers combined.

Crops raised with it being the highest average prices in all markets of Virginia and North Carolina.

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FAMILY READING.

The Silver Lining.

There's never a day so sunny
But a little cloud appears;
There's never a life so happy
But has had its time of tears;
Yet the sun shines out the brighter
When the stormy tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot:
We have only to prune the border
To find the forget-me-not.

There's never a cup so pleasant
But has bitter with the sweet;
There's never a path so rugged
That bears not the prints of feet;
And we have a Helper promised
For the trials we may meet.

There's never a sun that rises
But we know 'twill set at night:
The tints that gleam in the morning
At evening are just as bright;
And the hour that is the sweetest
Is between the dark and light.

There's never a dream that's happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad!
We shall look some day with wonder
At the troubles we have had.

End of the Christian's Trials,

The time is coming when thy heart shall be as thou wouldst have it; when thou shalt be discharged of all these cares, fears, and sorrows, and never cry out, O my hard, my proud, my vain, my earthly heart any more! When all darkness shall be vanished from thy understanding; and thou shalt clearly discover all truths in God, that crystal ocean of truth. When all vanity shall be purged perfectly out of thy thoughts, and they be everlastingly, ravishingly, and delightfully entertained and exercised upon that supreme goodness, and infinite excellency of God, from whom they shall never start any more like a broken bow. And as for the pride, passion, earthliness, and all other matters of the complaint and trouble, it shall be said as of the Egyptians to Israel, "Stand still and see the salvation of God." These corruptions thou seest to-day, henceforth thou shalt see them no more forever—when thou shalt lay down thy weapons of prayers, tears, and groans, and put on the armor of light, not to fight, but triumph in.

Lord! when shall this blessed day come? How long! how long! Holy and true! My soul waiteth for thee! Come, my Beloved! and be thou like a roe or a young hart upon the mountains of Bethel. Amen.—*John Flavel.*

Perfect Housekeeping.

Ability to be a perfect housekeeper is not conferred on every woman, but it is possible to be a good one without sacrificing all other interests in life. While one is learning, to be sure, it may seem as if there were not many interests beyond the household, but after the art has been mastered, there is a freedom and a sense of power woth all the struggles made. In this series sf papers it is proposed to give information calculated to lighten kictchen work, and encourage women to vary their fare in an inexpensive way. Of course, the kitchen is not the only place in which burdens are borne, yet the care of the table generally makes itself felt more than anything else; and no matter how well conducted all the other departments may be, if this one be neglected, discomfort and unhappiness will ensue. Cooking is a science, and for this reason girls are often more successful than their elders in culinary experiments, because they comply strictly with directions instead of guessing what quantities of ingredients to use in order to produced desire results. Experienced housekeepers might avoid much disappointment if they were always equally careful.—*Maria Parloa, in* GOOD HOUSEKEEPING.

To Mothers.

If you say no mean no. Unless you have a good reason for changing a given command, hold to it.

Take an interest in your children's amusements; mother's share in what pleases them is a great delight.

Remember that trifles to you are mountains to them; respect their feelings.

Keep up a standard of principles; your children are judges.

Be honest with them in small things as well as in great. If you cannot tell them what they wish to know, say so rather than deceive them.

As long as it is possible, kiss the children good-night, after they are in bed; they like it, and it keeps them very close.

Bear in mind you are largely responsible for your child's inherited character, and be patient with them.

If you have lost a child, remember that for the one that is gone there is no more to do; for those left, everything.

Make your boys and girls study physiololgy; when they are ill try to make them comprehend why, how the complaint arose, and the remedy so far as you know it.

Impress upon them from early infancy that their actions have results, and that they cannot escape consequences even by being sorry when they have done wrong.

Respect their little secrets; if they have concealments, fretting them will never make them tell and time and patience will.

Allow them, as they grow older, to have opinions of their own; make them individuals, and not mere echose.

Find out all their special tastes and develop them instead of spending time, money and patience in forcing them into studies that are entirely repugnant to them.

Mothers, whatever else you may teach your girls, do not neglect to instruct them in the mysteries of housekeeping. So shall you put them in the way of making home happy.

"They Don't Speak!"

They pass each other upon the street almost daily. Bro. Beta looks stern and Bro. Gamma glares. One would suppose them to be strangers, and yet they used to ride to quarterly meetings in one carriage, and once they were in the habit of spending afternoons together under the shade-trees of their respective lawns.

But something happened—no matter what—and "they don't speak." They are both very, very excellent Christians, each one the center of his own circle of friends and adherents. Of course, they have a right to live in this way if they choose. Of course, all the growing boys in the community have a right follow their examples. This is done, and the influence of these exemplary citizens and church pillars is having its due and natural effect. Whenever the young folks have a slight difference they follow suit, and "let each other alone."

O for one with sufficient modest, Christian courage to show these pious(!) brothers that "no man liveth unto himself," and to admonish them that, for the sake of the boys they are unconsciously educating, they would do well to bury the hatchet!

A True Wife.

I know nothing so Christian as to love a lost and hateful thing for the reason that it is lost and hateful; to cling with unalterable affection to a dishonored man. Names and dates can be furnished of sundry instances. This one is authentic. A lovely young woman, respected, happy, discovers that her husband is a defaulter, just ready to abscond with his felonious gains. In a moment her arms are around him. "Do not flee," she says, "Reassert your manhood, and accept the consequences of your error. I will stand by you and share your lot to the bitter end." Aye, and she never flinched. Within a month her hair was gray. Consideration for others made her deny herself to friends who would be compromised by familiarity with a felon's wife. All thought of happiness was finally surrendered. "My business in life," she argued, "is not to be happy, but to rescue my fallen husband!"

O, ye shining ones, who shall be sent to convoy her to her rest, how gently will ye lift her from the dust of her voluntary humiliation! How soft the touch of your angel palms! How will ye say one to another of this chastened, suffering, soul, it is by every token and lineament a true counterpart of Him who left the ninety and nine in the wilderness, and with bleeding hands extricated the lost sheep from the thorns of its own folly wherein it seemed hopelessly entangled.—*Bishop Lay.*

Miracles.

"If miracles become necessary, even in these days, to sustain a Christian in his appointed work, they will not be wanting. Ordinarily, I suppose, they are not necessary. Certainly, they are seldom, if ever, considered necessary; and, therefore, are not expected. But the failure of even the least of God's promises would be infinitely more wonderful than a world full of miracles.

"Miracles to us are no miracles to God. It was as easy for him to save the three Hebrews in the fire as to save Lot from the fire. It is as easy for him to part the sea as to keep it flowing; to stop the sun as to keep it moving; to raise the dead as to feed the living. All the good that is done in the universe, he does it; and what difference can it make to him how he does it? To him be all praise, and in him be all trust."—*T. H. Stockton.*

The Power of Prayer.

"Praying always." Eph. vi. 18. The soul of man is like a kindled brand; so long as the air breathes on it, it will retain till the last its genial warmth and crimson glow; but let the air stagnate around it, and flake on flake, the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand, that prayer is to the soul. Let the man or the woman live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love will die away from it, because these are the result of spiritual grace above; and covered with the dead, white embers of its own selfishness and pride, it, too, will be cold and dead and hard—a useless thing, half consumed with impenitence and sin.

How to Make Progress.

How little progress very many Christians make in the divine life as the years come and go! We fight over the same fields and drag in the same ruts. The same doubts and freas harass us, while we fall before the same old temptations. Is there no perfect peace, no sure conquests, for God's people? The only book which can answer such questions, assures us that Christ "took part of flesh and blood that through death he might deliver them who were all their life-time subject to bondage;" "Thou wilt keep him in perfect peace whose mind is stayed on thee." Are such scriptures given simply to mock us? or is it our unbelief that hinders? "If thou canst believe, all things are possible to him that believeth."—*Anonymous.*

The Secret of Religion.

As a man loves, so he lives. When God says, "My son, give me thine heart," he asks for the love of our souls. When you secure a man's affections, when you enlist his love, you secure the whole man, and so God asks for love. We are in rebellion and bondage till we give our affections. Religion must be more than a duty—a delight. The essence of love is spontaneity. God knocks at the door, but will not—he cannot force an entrance. It is for us to let him in. He richly deserves our love because of his fatherhood. Tender as are the memories, sacred and beautiful as are the associations that gather about the word father, no earthly father can be more than a faint image of the heavenly. To this attribute add his redeeming love. Even the wonderful parable of the prodigal son is inadequate to express Christ's love for us. He does not merely welcome us home, but he comes to seek us while we are lost.

Gloomy Christians have not attained unto the love of God. For love is the very sunshine of life. The saddest soul on earth is the loveless soul.—*Dr. W. M. Taylor.*

Questions for Women by a Woman.

Can we not—since, while the power of the world is with men, the influence lies with women—can we not bring up our off-spring more usefully and less showily—less dependent on luxury and wealth? Can we not teach them from boyhood that to labor is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it has been earned? Can we not put into their minds, whatever be their station, principles of truth, simplicity of taste, helpfulness, hatred of waste, and these being firmly rooted, trust to their blossoming up in whatever destiny the young maiden may be called to.

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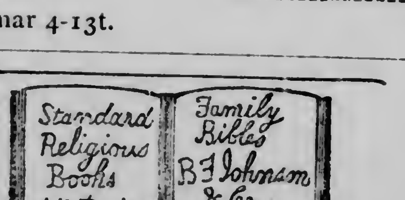

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"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*
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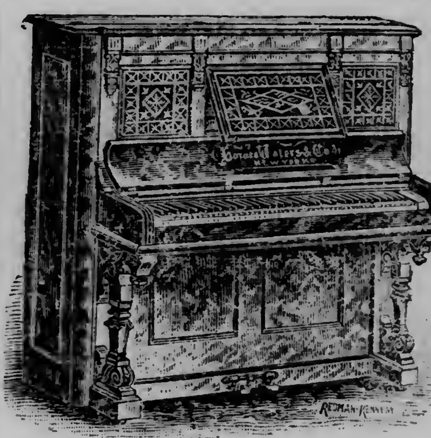

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY" care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Our Young People's Mission-Work.

HOW TO DO IT.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our words are so weak,
We cannot teach others;
How then shall we seek
To work for our Lord in his harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in his harvest.

Until, by and by,
As the years pass at length,
We too may be reapers,
And go forth in strength
To work for our Lord in his harvest.

W. M. A.

MY DEAR CHILDREN:—Have you been talking to your pastors and superintendents about our "Bright Jewel Day,' which we wish to have on the fourth Sabbath of this beautiful month of May, as published in last week's paper? We hope you have, and that even now you are busy learning suitable songs and recitations, while *they* are fixing up nice little talks, by which to instruct and encourage you. We hope, too, that you will not forget *to take up a collection* at the close of the exercises, by which our Centenary Fund may be increased. Last year we paid $110,00 to Centenary objects, and we must not fall below that amount *this* year—nearly six months have passed away, and as yet we have done but little—and with the next few months closes our opportunity of contributing to our Centenary Monument—a Mission School for Girls in Rio Janeiro. I was reading a letter *from* Miss Bruce, one of our teachers in Bazil, the other day—she said that a bright little girl, eleven years old, would ask each new pupil "What are you?" (referring to her religion) and would then add "I am a *Protestant.*" Her uncle said the school was a good one; the only objection to it was that it was so *very Protestant.* The children take much interest in the study of the Bible, and ask a great many questions. You see, dear children, already precious seed have been sown—who can tell what the harvest will be? May the Lord of the havest say to each one of our Jewel Band "Well done."

Faithfully,

AUNT MARY.

FAIRFELD, N. C., Feb. 20th 1885.—*Dear Aunt Mary:* I have been intending to write to you for a long time, and as I have finished my lessons this evening, and have some leisure time. I will endeavor to do so. I enjoy reading the letters from my little Cousin's very much, and your answers especially. Uncle Frank is to preach for the benefit of children the 5th Sunday in March, to which occasion they are looking forward with much pleasure. Mrs. Arrington is teaching us some hymns to sing on that day. I certainly wish you could be with us, and see Uncle Franks bright face, as he greets the little ones; they all seem to be perfectly devoted to him, they cannot help it because he is so gentle and kind; may they in many way's add to his happiness. We cou'd not have any Sunday-school during the Winter months, but it will commence early in the Spring, and I will be very glad, as I enjoy going so much. The answer to B. F. Gill's Enigma is the name of our beloved "P. E.," W. H. Moore, who has recently visited the town of Fairfield, on his way to the Quarterly Meetings. I am afraid my letter is now too long, and I must close with much love for dear Aunt Mary, and all the "Bright Jewels." Your loving niece, CORA MIDYETTE.

This was too interesting a letter, dear Cora, to have been delayed so long—how much we would have enjoyed seeing and hearing "Uncle Frank" and our Fairfield Jewels" the 5th Sabbath of March—would be glad to hear all about it. The children have indeed a good friend in "Uncle Frank," and we hope he will be able to give them the special service the 4th Sunday in May as was suggested in last week's paper. Do hope your Sunday-school is in fine working order now. Thanks for kind words—will be glad to hear from you again—loving greetings to your excellent Lady Manager and each member of your Jewel Band—we hope to welcome your delegate at our Annual Meeting, the time of holding this meeting will be announced by Mrs. N. H. D. Wilson, the President of our Conference Society.

ROXBORO, N. C., April 27th, 1885. —*Dear Aunt Mary:* Please find enclosed $5.00, as dues for the Roxboro "Bright Jewels." With this report, I have sad news for you. Our dear, dear "Lady Manager," Miss Pattie Satterfield, has passed from earth to the shining portals of "Heaven" where she rests from her labors. Oh! how we will miss her especially in the Missionary meetings. Miss Anna Webb was appointed to fill the vacancy of "Lady Manager." At our last meeting we elected the following officers:

President, Mary Winstead; 1st Vice President, Maggie Long; 2nd Vice President, Josie Griffith; Treasurer, Fletcher Winstead; Recording Secretary, Edgar Long; Cor Secretary, Mamie Gregory. I will close with best wishes for you and the Jewels. Your loving Jewel, MAMIE H. GREGORY, Cor. Sec.

The death of your most excellent Lady Manager was indeed sad news to us, my dear Mamie—and we mingle our tears with yours Ah! you *will* miss her in your Missionary Meetings, but let the remembrance of her pure and consecrated life stimulate you to great and noble deeds—

Up and away like the dew of the morning,
That soars from the earth to its home in the sun
So did she steal away, gently and lovingly—
But she'll *long* be remembered by *what she hath done.*

HENDERSON, N. C., May 1st, 1885. —*Dear Aunt Mary:* My Mama has promised for some time to write to you, "for me." But my little baby sister and home duties have prevented. The last circus that was here, I would not go to it, because my Mama told me it was a sin. "I have never been to a circus." Papa gave me the money so I send 25c. of it to you for the Missionary Work. I am a little girl just six years old. But I am always anxious to do all the good I can. So I want to join your Band of Jewels. I hope yon will now consider me one of your little Jewels. Lovingly, CHARLIE HILL HARRIS.

A loving welcome, dear little Charlie, with thanks for money—you are one of our Jewels now--God has been very good to you to give you a dear, kind Mamma who will help you to keep from doing wrong. We will be glad to hear from you again. A kiss to the "baby sister."

FAISON, N. C., May 1st, 1885.— -*Dear Aunt Mary:* Enclosed find $1.15, 25 cents apiece for Gibbons, John and myself, .10 cents apiece for Lizzie, Virginia and Hettie, and .10 cents for our little sister Charlie, who wants to join the "Bright Jewels."

We paid all of our dues for last year, but this is the first we have sent for this year.

Gibbons, John and myself have learned the precious promises up to April.

Mama has been sick over a month, but she is much better, and is visiting relatives in Washington City. We hope she will be much benefitted. I must close now. Your affectionate friend, KATE WESTBROOK.

How glad we were to get your nice little letter, dear Kate, and must thank you for it, and the money enclosed by my cluster of seven precious Jewels. Sorry to know your good Mamma has been so sick—hope she will come home bright and well, after spending a pleasant time in Washington City, where there are so many places of interest. Gibbons, John and Kate surely deserve a place on the "Studious Band" A loving kiss of welcome to "little sister Charlie."

Precious Promise.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. Psalms 100: 5.

Enigma.

BY HENRY L. MANSFIELD.

Who was the brother of Esau?
Who was the mother of Samuel?
What is the first letter of the last word of the 6th commandment?
What leper washed seven times in Jordan and was healed?
Who was Sarah's son?
What was the name of the Giant whom David slew?
What King ordered that all the little boys in Jerusalem should be slain?
Who knew the Scriptures from his youth?

The initials of the answers to these questions form the name of my Sunday-school Superintendent.

Enigma.

BY SADDIE JARMAN.

Who was Jacob s first love?
Who was the father of Pallu?
Who was the son of Nahbi?
Who was Eber's second son?
Who was Nahor's first son?
What city was destroyed by God?
What did God tell Jacob his name should be?
Who was Rachel's youngest son?
Who was Rachel's hand maid?
Who was Abraham's wife?

The initals of the answers to the above questions form the name of the new pastor of ——— Circuit.

Answers.

The answer to Enigma by M. L. Ervin is—Rev. A. G. Gantt—answered by Henry Walker, Fannie Bowers.

The answer to Enigma by Marshall Clower is—Dr. H. T. Hudson—answered by Stella Latham, Cullen G. Battle.

The answer to Enigma by Howard Paddison is—Rev. J. C. Crisp—answered by Cullen G. Battle, Lena Mc Williams, Lillian and Manley Hunter.

The answer to Enigma by H. G. S is—W. A. Ellison—answered by Cullen G. Battle.

The answer to Enigma by Sallie A. P. Raye is—Rev. T. H. Pegram, answered by Henry L. Mansfield Cullen G. Battle, Lillian Hunter, Manley Hunter.

The answer to Enigma by our "Mississippi Bird" is—Rev. J. J.. Fontaine—answered by Birde Black, Henry L. Mansfield.

The answer to Enigma by Mamie F. Thomas is "Aunt Mary"--answered by Cullen G. Battle, John Jenkins, Mamie Jenkins, Lillian and Manley Hunter.

How Women Would Vote.

Were women allowed to vote, every one in the land who has used Dr. Pierce's "Favorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex. By druggists.

"Hello!" we heard one man say to another, the other day. "I didn't know you at first, why! you look ten years younger than you did when I saw you last." "I *feel* ten years younger," was the reply. "You know I used to be under the weather all the time and gave up expecting to be any better. The doctor said I had consumption. I was terribly weak, had night-sweats, cough, no appetite, and lost flesh. I saw. Dr. Pierce's 'Golden Medical Discovery' advertised, and thought it would do no harm if it did no good. It has cured me. I am a new man because I am a well one."

"No Physic, Sir, in Mine!"

A good story comes from a boys' boarding-school in "Jersey." The diet was monotonous and constipating, and the learned Principal decided to introduce some old-style physic in the apple-sauce, and await the happy results. One bright lad, the smartest in school, discovered the secret mine in his sauce, and pushing back his plate, shouted to the pedagogue, 'No physic, sir, in mine. My dad told me to use nuthin' but Dr. Pierce's 'Pleasant Purgative Pellets,' and they are a doing their duty like a charm!" They are anti-bilious, and purely vegetable.

Recipe for Ridge's Food Blanc Mange. Take 5 table-spoonfuls of Ridge's Food to 1 quart of milk; first mix the food with a little cold milk, add a little salt and 2 well-beaten eggs, heat the remainder of the milk, and when nearly boiling add; then return all to the fire and stir briskly till it boils. Flavor to suit the taste. Pour into a mould; eat cold with sugar and cream. In cans, 4 sizes, 35c, 65, $1.25 and $1.75. Sold by Druggists and Grocers. Woolrich & Co., Palmer, Mass.

LET ON THE LIGHT.

THE GREAT RED DRAGON, an appeal against the liquor license system, will be sent by mail at 5 cents a copy, 50 cents a dozen, $4.00 per thousand. Arthur's Ten Nights in a Bar Room at same rates.

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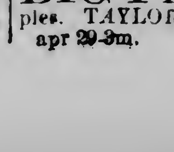

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AGRICULTURAL.

Sanitation on the Farm.

We are in receipt of a bound volume containing the eighteenth annual report of the Secretary of the Connecticut Board of Agriculture, and also the annual report of the Connecticut Agricultural Experiment station. Both reports contain very much that is of interest and value to farmers. We notice a discussion on the question of sanitation on the farm, a subject too much neglected by country people. One of the speakers is reported as saying: "The farm cellar should not be damp, and the house should be on dry soil. A wet cellar is dear at any price. There is no longer any question but that a damp site promotes rheumatism, consumption, malaria, and a host of ailments. There are a kind of people who can live in swamps, but they are not the kind that civilization is made of.

"Cellars, in another way, are often a source of ill health. The farmer's is usually, in winter, a storing-place for some of the vegetables. Spring comes, and with it busy days; so the cellar is neglected until far into the summer, and refuse potatoes, foul cabbage-stumps, old apples, and other decaying materials, send their exhalations into the air, to rise through the house, where they do much harm. The cellar cannot be too clean.

"Manure is an incidental and important product of every farm. It is not clean, and therefore, not wholesome. We can stand some of it, in the country, with no great harm; but too much of it anywhere, in city or country, is bad for the health. The farmer should so arrange his buildings and establishment that the value of the manure shall be great as possible, and its evils as small as possible. This means that it should not be kept or stored too near the house, that its drainage should not pollute the well-water, and its gases the air. How this can best be done depends on the local conditions about each farm; and each farmer must adapt his methods to his wants and conditions.

"Shade trees and shrubbery about the home do much to beautify it; but it is possible to have too much of them. We need sunlight more than we do shade. The latter is pleasant, and a certain amount is wholesome; but if too much, or too dense, then the house is dark and damp. The healthiest climates are dry and sunny climates, and I know many New England country homes where less shrubbery and more sun would much improve the general tone of health of the household."

There is a great deal more plain talk on this subject of sanitation and cleanliness which every farmer would do well to read.

Birds and Canker Worms.

The most serious losses of the farmer and gardener due to insects are not consequent upon the ordinary and uniform depredations of those species whose numbers remain nearly constant, year after year, but upon excessive and extraordinary depredations of those, the number of which are subject to wide fluctuations. Vegetation has become so far adjusted to our crickets, ordinary grasshoppers, etc., that the foliage which they eat can be spared without injury to the plant, and the damage done by them is commonly imperceptible. It is far otherwise, however, with the vast hordes of the Rocky Mountain Locust, the Colorado Potato Beetle, Chinch Bug, Army Worm and many other species which occasionaly swarm prodigiously, and then almost disappear. The injurious species are therefore chiefly the oscillating ones and the dangerous species are those which show a tendency to oscillate. Anything which tends to limit the fluctuations of an oscillating species, or to prevent the oscillation of a stable species, is therefore highly useful; while anything which tends to intensify an oscillation, or to convert a stable species into an oscillating one, is as highly pernicious.—*Ex.*

Experimental Farms.

The policy of establishing at least one experimental farm for each State is being agitated in most of the States that have, up to the present time, neglected this important subject. We are pleased to note a fact which promises so much immediate good to the agricultural interests of the country, and, indirectly, to the general welfare. The spirit of progress is "abroad in our land," and every auxiliary to its success that is within the control of the people should be employed. As agriculture is a fundamental interest, every citizen is benefitted by its advancement, and should regard with favor this proposition to cast light upon the culture of the soil through the medium of experimental farms under the State's control.—*S. Cultivator and D. Farmer.*

Choice of a Farm.

The choice of a farm depends chiefly upon the purpose for which it is to be used. A dairy farm should be either good grass land or light soil adapted for raising green fodder crops. A pasture farm may be rough, and even stony, if the price is consistent, but where the plow is used stone is to be avoided. Swamps and new ground are to be avoided, even when cheap, as it will cost more than the land will ever be worth, in many cases, to drain them. A person who is not experienced and even old farmers, may very profitably employ an expert and pay for advice in this respect before purchasing a farm.

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RALEIGH CHRISTIAN ADVOCATE

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REV. FRANK L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, MAY 20, 1885.

$2.00 PER ANNUM Payable in Advance

For the Advocate.

Our New York Letter.

(From our Special Correspondent.)

Here is the *Catholic Examiner* of Brooklyn as cross as the tongs. Listen to this savory morsel of temper which it copies from its Catholic contemporary, the San Francisco *Monitor*, for the benefit of its own readers:

"A Protestant preacher is simply a hireling, who is prepared to perform certain duties for so many dollars per quarter (invariably in advance)! In proof of how little some Protestant preachers care about Christianity, it is only necessary to note the fact that a few weeks ago a pagan Japanese died in New York, and his friends thought it would be highly respectable to have him buried according to the 'Melican style,' with a big German band, a wagon load of flowers, and all the other fashionable follies of modern sectarin funeral shows. Accordingly, the services of an accommodating preacher, named Deems, was hired, the Japanese body was brought to the Church, and a floral cross, anchor, and other floral foolishness was placed over the coffin. Dr. Deems did his share of the 'didos' with great grace and unction, put his money in his purse—and buried a man who did not believe in Christianity when living, after a so-called 'Christian' fashion! From all such fraudulent 'Christianity' good Lord deliver us!"

Now, we happen to know the facts of the case which elicited this ill-bred and brutal attack upon a popular clergyman. A young Japanese who had been attending a Christian College in this country died and was brought to this city. Rev. Dr. Deems is pastor of "The Church of the Strangers," which is known everywhere as a non-sectarian Church with a warm side for the strangers and pilgrims of every land who happen to sojourn temporarily in the Metropolis. The Japanese Consul and relatives of the young man desired, since he had chosen a Christian school in a Christian land, to bury the body of their countryman from a Christian Church. They applied to Dr. Deems, who was not enough of a savage to refuse the last services that can be rendered to a human being. He buried the pagan. He did not use any Church service, but he read the Scriptures and took occasion to present to an assembly of cultivated Japanese the fundamental claims of our Christian faith. And to the credit of the heathen be it said, that they listened to the discourse of Dr. Deems with profound respect and interest and behaved throughout much more like Christians than these cantakherous brethren of the Catholic faith who have adopted the speech of the sand-lot orator to make an uncivil attack upon a good man. Had this young man died in a Catholic institution, he probably would have gone to his grave attended by a priest discussing high mass in questionable Latin—a luxury quite as expensive, I am told, as "floral foolishness" and "didos,"—and neither the *Catholic Examiner* nor the *Monitor* would have prayed to be delivered from "such Christianity." The trouble in this world is to know where to die.

The trial of James D. Fish, who enriched the Marine Bank and precipitated the Wall Street panic, has ended, happily, in a verdict of "Guilty." It shows that the old-fashioned notions of honesty and sound business morality have not utterly perished from the face of the earth. So far let us be thankful, even if we have lamed but one bird out of a whole flock.

When the Ward-Fish exposure was first made, the public was inclined to sympathize with the old financier and honored bank president because it appeared that he had been deceived by young Ward about certain alleged Government contracts. Now it is evident that Ward and Fish were conspirators in a game which ended in the ruin of a well known bank and the firm of Grant and Ward. Mr. Fish rested his defense on gullibility; he had carefully refrained from making any inconvenient inquiries as to the "contracts," but at the same time was drawing dividends at the rate of thirty or forty thousand dollars per month out of pretended profits. As a matter of fact, Ward borrowed this money from the bank of which Fish was president, and for securities which were allowed to be removed before the money was returned. Nothing in the history of crime is more brazen than the infamy of these "respectable" scoundrels. The note of Ward's colored servant for forty thousand dollars was accepted by Fish as security for a loan! And in all this knavery they shielded themselves behind the honored name of Grant, whose deathbed they have insulted by endeavoring to involve him in their own turpitude.

Now that the jury has done its duty by Fish, let us hope that the count will prescribe for the culprit as large a dose of retributive justice as the law will permit.

A bright little piece of drollery was enacted on Monday morning by a waggish reporter of the *Morning Journal*, who occupied half a column of that paper in describing Gen. Grant in the role of physician to his physicians. The first bulletin issued by the General, ran like this:

"Dr. Shrady got up at 10,41. He slept well, but had a nightmare.. He thought he had cancer of the throat, etc."

OTHERS LIKE IT FOLLOWED.

On Tuesday morning the joke had caught the fancy of an artist, who published a picture of Grant surrounded by a crowd of sick doctors. Dr. Shrady had breakfasted on a toothpick and was expected to live through the day. Dr. Douglas had put his foot upon a chair; while still another, not to be outdone in gymnastics, winked his left eye.

The satire is not wholly pointless, for since Gen. Grant refuses to die on schedule time, the doctors are in a pretty pickle. If the General dies, many are ready to say that the doctors accomplished his quietus. If he lives, it is truth, categorical that they do not understand the case, for they said he would die. It remains to be seen therefore whether the gratuitous advertisement which they have received through the old hero will help or hurt them. One thing must be put down to their credit: they have not killed the General to verify their prophecies!

New York, May 2nd, 1885.

For the Advocate.

Our Georgia Correspondence.

HOLINESS AND THE HOLINESS CONVENTION IN GEORGIA.

BY REV. G. G. SMITH.

Is there a state of religious excellence in which one may do habitually, that which he knows to be right, because he wants to do it?

CALVINISTIC VIEW.

The Calvinist says no! He says Christian life is a continual warfare in which the Christian is often conquered. He cannot do the things that he would. He sins in word and thought and deed every day, and every hour. He is saved by grace. The righteousness of Christ envelopes him, and God sees only Christ, and approving him—calls the sinner in him holy.

ZINZERDORF.

The disciple of Zinzerdorf says, not so—that the man s relation to God is changed in conversion to such an extent, that what is found in him, and which appears to be antagonism to the Divine law, is not antagonism, but infirmity, and that God for Christ's sake, accepts as perfectly pure a sadly faulty heart and life. The difference between these two views is so small that it is very difficult to discover it. It seems, however, to be this: the Calvinist says man is a sinner, but is regarded as holy for Christ's sake, the Zinzerdorfian, that for Christ's sake he is not looked upon as a sinner. Mr. Wesley in his sermon on Sin in Believers, took the Calvinistic view, and said the man, who was no better than Count's perfect man in Christ Jesus, was a sinner, needing cleansing.

WESLEY'S VIEW.

Wesley made his statement of what he believed to be true thus:

1. Man is depraved by nature.

2. When he is converted, his depravity is so far overcome, as to enable him to do right, *generally*, but he still has a struggle with sinful tendency and is often overcome by it, and while he is conscious of God's favor, he still feels these movings of the old depravity.

3. But he may get rid of these movings, and love God with a pure love from a pure heart, so that he may do the things he knows to be right habitually because he wishes to do them. This high state of grace comes through faith and may come at any time subsequent to conversion and before death and may even be co-etaneous with conversion, though he had not known such a case. He thought this state of pure love rare, but it was attainable, though he had not attained it as late as 1761.

To preach, as the early Methodists did, that a man might be free from *the power* of sin, was an immense advance on the views of Calvin and the Count, but Wesley went beyond that and said not only from the *power*, but from the very *presence* of sin.

SOME HISTORY.

For many years the practical teaching of the Methodists seems to have been thus: By faith in Christ one may be delivered *now* from bondage to sin, as well as from guilt, after a while he may be free from its presence. Among early American preachers, many were the earnest sermons on the subject. Freeborn Garrettson had a remarkable experince. Francis Asbury made sanctification the theme of all his preaching, and sometime professed it, and then doubted whether he was entirely cleansed. Jesse Lee, Coke, Hull, Isaac Smith, all professed to have reached the state, where they did what they knew to be right, because they wanted to do it. None claimed to be absolutely perfect. None to be sinless, except as sin was wilful. It was the bold presentation of these views which brought so much persecution on the early preacher.

THE DECLINE.

But the great revival of 1799 and 1800, and for twelve years afterwards, and the need of presenting and defending first principles; and then the great Presiding Elder controversy, and then the Methodist Protestant movement, and then slavery, and conducting the great revivals and ingatherings from 1827 to 1844—pushed this old question, to the back ground for many years. No one disputed the doctrine, and but few stressed it. About 1838, the doctrine received a new and very decided re-statement.

A SHORTER WAY.

Mrs. Phoebe Palmer, the wealthy, attractive and gifted young wife of a young Physician in New York, entered into this rare experience by a *shorter way*. On her plan, men and women could be sanctified very rapidly. She called her statement, as I have written it *a shorter way*. She began to hold meetings in her parlors. The tone of piety was sadly low in all the Churches. The era of re-action from Methodist strictness was at hand, and ribbons and ruffles and rings were beginning to have a place in the Societies. The old plain Churches were giving place to handsome edifices, and the men who knew Asbury and followed him implicitly were losing hold, but there were earnest souls, who longed for the highest experiences. Methodism had given off, and had gathered from the men of other denominations, and was closer to them than before. The doctrine of imputed righteousness, had lost its hold on many minds among Calvinists and Congregationalists went to her parlors among those *meetings* was Prof. Upham, a young Congregationalist of Bowden College, Maine. He entered into the experience, and wrote two notable books "Interior Life" and "Life of Faith"—Before, however, these books appeared, a little book was issued from 200 Mulberry Street. Printed for the author, it was called "The Way of Holiness, with notes by the Way." It presented us a detail of experience, the shortest way Mrs. Palmer had discovered, and was written by her. That shorter way was this: "A full consecration," *a simple reliance on God's word* for acceptance, and *"a profession based on one's faith, rather than one's feeling."* She gave a simple account of her experience. She was very modest and hid behind a *nom de plume* and called her husband simply "M. D." Bishop Hamline, Bishop Simpson, then Dr Simpson, Dr. Olin, Prof. Caldwell, Professor Lane and many others, very prominent as literary men, Old Dr. Bangs and Dr. George, and Dr. Jesse T. Peck, and young Randolph Foster, and sundry others, among the preachers, endorsed the shorter way, and fifty thousand were soon sold—she found more than one lion in the path. Hiram Mattison was very severe in writing against her, and very many of the old preachers doubted whether the Shorter Way was the old way, but still the work went on. In the South there was but little done. Nobody denied the old Wesleyan doctrine, and but a few preached it. Geo. W. Lane, Professor in Emory College about 1845, entered into this experience, and brought the books of Mrs. Palmer, and Prof. Upham to Oxford. Here I first saw them. A great revival followed the preaching on this subject, and for a while the doctrine was boldly proclaimed in the South, but only by a few, and soon there was a relapse into the old silence. Bishop Pierce, then a young man, expressed his doubts as to whether holiness was separable from true religion, and whether a man had a genuine and complete Christian experience, who needed to be sanctified in order to arrive at it. When he was spoken of for Bishop in 1854, it was objected to him, that he did not believe in Sanctification. His friends said he did, but he did not believe in the doctrine of a second blessing, destroying depravity, as necessary to it. He thought every true Christian was sanctified. Things stood thus with us for many years. The teaching of the pulpit was about this: "Get religion and do the best you can." In the maintime, the work received another impetus in the North, Jno. S. Inskip, a remarkably, gifted man who had been wonderfully successful, as an Evangelist, entered into the experience—and began to preach it—a newspaper was started in Philadelphia, a Holiness Association was formed. Wood, McDonald, Cook man and Inskip were the teachers among the preachers, and DuPauw, Tasker, and others of the laymen furnished the funds. These brethren purchased a large tent; Bro. Inskip was a supernumerary, but could preach 4 times a day, and they began a regular campaign. Wonderful success attended them. They went North-east and West and they came to Knoxville, Tennessee. I saw them first in Knoxville and was not pleased. There was too much man work, I thought, and too great a clamor for results, and too much confidence in profession, but many were much impressed and benefitted with the Georgia movement. Rev. A.J. Jarrell, one of our very best men, was in 1877 in charge of the St. James Church, in Augusta. The Church was not in a flourishing condition. His heart was stirred. He had been brought up a Baptist, but he had embraced the Wesleyan Doctrine of Holiness. He had never seen a man who professed the experience, nor did he claim it for himself, but his heart was yearning for it. He heard of Bro. Inskip. He wrote to him, and Bro. Inskip and his wife came. No man ever had more prejudice to overcome; no man ever conquered it more completely. A wonderful work followed. The old doctrine of Methodist dominion over sin, and the witness of the spirit found a new and clean utterance, and added to it, was the doctrine of the shorter way.

New songs were sung, new methods used. Religion took an aggressive form, and the old time religion came back again in power. W. A. Dodge, Dasher, Dr. James E. Evans, Paltell, Duval, W. A. Parks, and others as good men as ever lived, and men of clear heads and noble hearts, came out, professed the experience, and formed an association to push on the work. There was no little opposition to some things in the movement, but generally there was a difference in minor points, and they differed in love.

Dr. Clark believed, and preached, that every true conversion eradicated from the heart, every vestige of innate depravity. We were partakers of the Divine nature and pure in heart, and the work said to be done in a second experience, was done in the first conversion, if the conversion was real, and when it was not abiding there was backsliding. So said Bro. Harwell Parks. So said Bishop Pierce. So said Candler and others. They were not on Wesleyan ground as to the second blessing, but on Wesleyan ground as to what holiness was, and the necessity for, and the way to secure it. They were not factious opposers, nor were these good brethren called holiness brethren, or disturbers of the peace; so we moved on without conflict. The first Holiness Convention was called by Bro. Paltello, at Milledgeville, some years ago, then in Griffin, then Gainesville twice, then Warrenton and Augusta. The power of the Lord was always present. The Church was aroused, sinners were converted, and belivers entered into rest, and many remained there.

So has the work gone on. I must say that I have not entirely agreed with my brethren. I have doubted, even when I have not dissented, I occupy the position which Bishop Pierce held that all true Christianity required as its full and symmetrical outline, experience of entire sanctification. No man can have the uninterrupted witness of acceptance with God who lives below that state. This state may be habitual, but is too often occasional, and fitful, and that a truly, and thoroughly converted man, is on the plane to which sanctification raises many men; but while this is my thoughtful and deliberate opinion, I am satisfied that few, very few people reach and remain in a state of entire sanctification and perfect love in the first months, or even years of young Christian life—and that it behooves us all to see where we stand; and if we are not entirely sanctified, to seek and secure the blessing.

In a little tractate, "Walk in the Light," published in Nashville, I have given the matured views of 25 years on this subject.

I say this as my own view, but I cannot deny the wonderful results of stressing the doctrine of a second blessing as it has been pressed in Georgia. The standard text book of the Association is "Wesley's Plain Account," and the movement has up to this been remarkably free from all those wild outbursts which have marked it in other States.

The Association is composed entirely of Methodists and has now but little more to do than meet and work. They hold a meeting in every respect like a camp meeting in the place appointed. They sing, pray and talk. They hold meetings on the street, they preach to sinners. They get them converted by scores. In Athens, in less than a week, 150 were converted. Whereto will this thing grow? Will it produce the results it has produced elsewhere and divide the Church? That depends. When Methodists preach *holiness* from all their pulpits, of course there could be no division, but if her ministers oppose holiness, or the advocates of the *second* blessing grow intolerant, and go into excesses, we may have re-action and trouble. Up to the present time there is nothing but good which has come out of the movement.

Episcopal Visitations for 1885.

1ST DISTRICT—BISHOP HARGROVE.

Denver Conf.	—July 16	—Trinidad, Colo.
Montana "	—Aug. 6	—Willow Creek, Mont
Columbia "	—Sept. 10	—Albany, Oregon.
Pacific "	—Sept. 30	—Sacramento, Cal.
Los Angeles	—Oct. 28	—Los Angeles, Cal
N. Miss'ppi "	—Dec. 2	—Kosciusko, Miss
Memphis "	— " 10	—Paducah, Ky.
Florida "	—Jan. 6	—Orlando, Fla.

2D DISTRICT—BISHOP GRANBERY.

Western Conf.	—Sep. 2	—Wyandotte, Kan.
Missouri "	— " 9	—Columbia, Mo.
Indian Mis. "	— " 17	—Oak Lodge, Ind. Ter
St Louis "	— " 23	—Charleston, Mo.
S. W. Mo, "	— " 30	—Lexington, Mo.
Arkansas "	—Nov. 25	—Morrillton, Ark
Little Rock "	—Dec 2	—Arkadelphia, Ark
White River "	— " 9	—Helena, Ark.

3D DISTRICT—BISHOP M'TYEIRE.

Mexic. Border Mexicam Conf	—Oct. 21	—San Antonio, Tex.
West Texas "	—Nov. 4	—Gonzales, Texas.
Northwest Tex.	—Nov. 11	—Corsicana, Texas.
North Texas "	—Nov. 18	—Paris, Texas.
German Mis. "	—Nov. 26	—N. Fountain, Tex.
Texas "	—Dec. 2	—Austin, Texas.
East Texas "	—Dec. 9	—Beaumont, Texas
Mississippi "	—Dec. 19	—Meridian, Miss.
Baltimore "	—Mar. 10	—Staunton, Va.

4TH DISTRICT—BISHOP KERNER.

Illinois Conf.	—Sept. 30	—Pana, Ill.
W. Virginia "	—Oct. 7	—Ashland, Ky.
Holston "	—Oct. 20	—Cleveland, Tenn.
Virginia "	—Nov. 11	—Petersburg, Va.
N. Carolina "	—Nov. 25	—Charlotte, N C.
S Carolina "	—Dec. 9	—Columbia, S C.
Louisiana "	—Jan. 6	—Baton Rouge, La.
C'l Mex. M'n "	—Feb 24	—Cit, Mexico, Mex

5TH DISTRICT—BISHOP WILSON.

Kentucky Conf.	—Sept. 9	—Versailles, Ky.
Louisville "	—Sept 16	—Greenville, Ky.
Tennessee "	—Oct 7	—olumbia, Tenn.
N. Alabama "	—Nov 18	—Gadsden, Ala.
N. Georgia "	—Nov 25	—Newnan, Ga.
S Georgia "	—Dec 9	—Brunswick, Ga.
Alabama "	—Dec 16	—U. Springs, Ala.

Bishop McTyeire has charge of the Missions in China and Japan.

Bishop Granbery has charge of the Mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

For the Advocate.

Division and The Committee.

BY REV. W. H. MOORE.

MR. EDITOR: The Division question is exciting much interest, and pens are busy drawing lines which shall bound the separate jurisdictions. *East* and *West* are tailismanic words, the quantity of brains and money, on each side of the line, are carefully estimated; and the line so drawn as to equally balance the two. Both are necessary to success, but I would suggest that *religion* is a more important factor than brains, or money.

But, the ball moves, and Dr. Burkhead stops the busy brains of the advocates of Division by calling on the members of his Committee to write to him and *fix the line*. It gives me pleasure in this connection to call the attention of the Committee to the favorite aphorism of the advocates of Division: "Large bodies move slowly." Dr. B's Committee is a large one, and was created under a resolution of the Annual Conference, which simply *looks forward* to Division as a possible act, and their duty is expressly stated to be, to "propose a plan for the division of the Conference, *to be submitted to the Annual Conference.*"

I submit, that this Committee will not subserve the end for which it was created, if before the year is half gone, and public sentiment not matured, they shall draw any line at all. From present indications their work will be needless, draw a line where they may, as the probability is that the Annual Conference will vote, by a very large majority, against division on any line that may be proposed. In any event the Committee can do their work more intelligently next November than it can possibly be done in May.

"THE GRAND OLD CONFERENCE."

Some almost sneer at the expression and ask, "What's in a name?" We are told, "A rose by any other name would smell as sweet." But a half rose would only have half the fragrance of the whole, and the advocates of division propose the double work of dividing the rose and changing its name.

What's in a name? Much every way. I confess I should not like to be compelled to call a rose by any other name. To me that name stands for more than any other in the floral world, strike it from the lists and you make a void no other name can fill. I have watered this rose with sweat, and tears, and prayers, for more than a quarter of a century, and have found my highest joy in its *growth* and *fragrance*. Looked at from the Godward side these toils and tears are nothing, less than nothing; but on the human side they are *everything to me*.

SENTIMENT!

You call that "sentment." Well, call it so, but remember that sentiment, like every other thing, has its Creator, and that, in this instance, it is the offspring of hearts aglow with love for God and men, and who are looking to the good of the many and not the few to be effected by it. Sentiment is a power, and the sentiment against division is so strong, and increasing so rapidly, that all work on plans and lines promises to be buried, for the present, at our approaching Annual Conference.

HOW TO SAVE USELESS LABOR.

Don't spend time and thought constructing ladders on which to climb to the fruit that we may *pluck* it. Just wait till it is ripe, and it will fall itself.

For the Advocate.

A Good Book.

A good book is a great blessing to any one who reads it. It is not only good for thought, but it is also an inspiration to a better and nobler life. One cannot read too many books' if they are of the right kind. And every person ought to read some thought invigorating, soul stirring book every year, and oftener if possible. Such a book is, "Laws of Christ for Common Life;" by R. W. Dale, LL. D.; London: Hodder and Stoughton. Says one of the work, "Dr. Dale seeks to bring the ordinary Christian life into complete accord with the law of Christ. He believes that the moral precepts of Christ are to be unhesitatingly applied to commerce, art, politics and literature." In a word, to all life. It is written in beautiful style, clothed in chaste language. Its diction is elegant; and its teaching pure. No work of fiction could be more charming. It is fresh and vigorous, while the most devout spirit glows in every page. It is a book that ought to be carefully read by every one—married, or those desiring to be married, male and female, preacher and layman, merchant and farmer, statesman and politician, writer and artist, lawyer and doctor, mechanic and architect, property holder and banker. Any one professing and calling himself a Christian who can realize more pleasure in reading a novel than in reading the "Laws of Christ for Common Life," knows but little of the spirit of Christ, has but little, or no relish for the Greatest of teachers.

The book can be had of Anson D. F. Randolph & Co., 900 Broadway, New York, for $2.40. It may be considered an expensive book. It is not a reprint. But its real value cannot be estimated by dollars and cents.

M. L. WOOD.

Shelby, N. C., May 4th, 1885.

For the Advocate.

Another Layman Speaks on Division.

MR. EDITOR: We have read carefully all the arguments for and against division of the N. C. Conference. We see nothing to make us divide. The towns will grow in population and wealth in proportion to the Conference. This body can be entertained either East or West handsomely for years to come. The question of distance that some of our preachers have to travel at times is not a serious one at all, nothing compared with forty years ago. The dear old State has lately been bound, the East to the West, by railroads, the sectional feelings once existing in our Legislatures are no more, and we are happily to day, one common people with one interest, both Church and State on the highway to solid prosperity. Let us take care. Let our Church remain solid. We love the ADVOCATE, G. F. College, Trinity College and the High Schools. In union there is strength. To divide, we fear, would weaken all. We have never yet seen a laymen in favor of division.

Yours truly,

L. B. BYNUM.

Haw River Ct., N. C.

Raleigh Christian Advocate.

RALEIGH, N. C., - - - MAY 13, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

How to Make Hard Times Easy.

These are very hard times—money is very scarce. Business men are pressed for funds to keep their business going. We have been trying to study up a plan to make hard times easy, and we have the plan, if our readers will only adopt and act upon it. It is this: If every person whose subscriptions have expired to the ADVOCATE will send us at once the small amount due us for renewal, it will make hard times easy—at least with us. Try it. It will not hurt you much, and it will help us wonderfully.

Denominational Colleges in U.S.

The Methodists have - 52 colleges.
The Baptists have - - 46 colleges.
Presbyterians have - - 41 colleges.
Congregationalists have 28 colleges.
Episcopalians have - 12 colleges.

This shows while the Methodists were the last in the field, they have overtaken the others and gone ahead of them. H.

The Uneducated Millions.

There are sixteen million boys and girls in the United States, and only six millions of them are in the Sabbath schools. What a grand work might be done in securing the attendance of all of them, that they might be taught the way of salvation through the Lord Jesus Christ, and their duty to God and to their fellow men. These boys and girls will soon be the men and women occupying the places of authority in our land. Some will be running the law department of the world—a part will be attending the sick—others will be carrying on the commercial affairs of the world. In short, the complicated machinery of Church and State will be in their hands. Will these things be well done? That will depend on their moral and intellectual culture. How important then that our Sunday-schools and day schools be vigorously pushed forward. Not only maintain what we have, but multiply them till they dot our land all over. H.

A Touching Story.

The following story was given to Dr. Hudson by Father Gray:

"I was preaching in the free Church near Oatis' Creek, Craven county. I saw an old colored man sitting on one of the back seats, the big tears coursed down his cheeks. After preaching when I had eaten my snack, all alone, I started to my next appointment 12 miles distant; going about 3 miles I overtook the same old colored man, and asked him his name. "Ben, sir." I asked him. Do you belong to the Church? "Oh, yes, massa, been a member forty year, was converted under "Elder Brown," P. E. I commenced at once to work for my Lord. 'mong my colored bredren, my Massa (Ben Benders) forbid me pray wid my brethren; whipped me several times, but I git happy and forgot myself and shout loud massa burnt down my house and sent me down to help load a vessel with stores—sent a letter to the Captain to bind me at night and take me to West India and sell me if he could get but a hogohead of Rum. That night the Lord make my soul happy, I shouted loud. The Sailors jumped up and seized hand spikes and said they would kill me if I did not hush—but Capt. told them to let me a'one. Next morning wind was ahead, started off—had to tow the vessel. The Captain said he would put me a shore if *I* would hid till he come back—he would buy me then and let me stay with my folks. I told him no massa, my Lord is in the West Indies too. We got about a mile of Neuse River sun an hoar high, where we saw a boat coming with four hands rowing for life, with a letter from Massa Benders to send Ben back. When I got back I found Massa on his knees in his room crying for mercy, he said—Ben I want you to pray. I said Massa you must pray *for* yourself too. We prayed and wrestled together until *about daybreak. God set his soul free and Massa set me free.*"

This is a true history as we learned from the old and reliable settlers in that country.

There Is No Danger.

This reply is often made by the young to those who warn them of the danger of evil associates. They are perfectly satisfied that there is no danger, for they know exactly how far to go and when to stop. It is true that they have seen some of their companions come to grief, but they know there is no danger of *their* ever being involved in trouble. So thought a young man once, an only son, to whom his father made an earnest appeal to forsake his evil associates:

"My dear boy," said his father, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go and then to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on home, temptation came up on me like a drove of hyenas, and hurried me to ruin."

Mark that confession, young men who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. And yet when that young man laughed at the old man, who was so keenly alive to the danger of his boy and profoundly solicitous for his temporal and spiritual welfare, he never dreamed of ever making the confession he did as he stood at the bar of that court.

Still the boys of to-day say "there is no danger." "I know how far to go." "I guess I know a thing or two." The fact is, boys, you know but little about it. You have not gone far enough to see the danger. But, although you may not have seen it, there is danger along the path that many of you are traveling. Do not go any further. Stop while you can. And if you are not in that road, don't take it.

There is the man who is just beginning to take his social cups.—His friends warn him of the disastrous results which must inevitably follow if he persists in the course he has adopted. They see that the habit is rapidly growing upon him and that he will soon be a slave to it. They see the roses fading from the cheeks of his wife who adores him. They, therefore, plead with him to dash from his lips the cup with its poison. But he says, "there is no danger." "I know how far to go and then to stop." He seems to think it strange that his friends have no more confidence in his manhood than they do. But his eyes are blind to the danger which lies just before him. A few more cups and he is no longer himself, but a slave to habit.

The mother is fond of fashionable life and she is educating her daughters for worldly society. It is true she claims to be a christian, but she can see "no danger in cards, the theater, and the ball-room. They cannot expect to enter the best society if they do not attend these places. What harm can there be in the young enjoying the amusements of the day? When they are settled in life they will no longer be fond of such things" If they are not their habits and tastes will have to be changed by the grace of God. Once a mother was approached by another who urged upon her the importance of some fashionable mode of education for her daughter. "Without this your daughter will never succeed in this world." "I am not training her for this world," was the quiet and wise reply. How few there are who are ready to make such an avowal! We fear that mothers too often govern themselves by worldly maxims—by the worldly standard. There is danger for time and eternity in such a course. The great object for ourselves and for our children is not fitness for this life, but for the life hereafter. This life is a training school for the life to come. Well will it be for our children when we can say: "We are not training them for this world." There is danger all along the way while we are outside the path of obedience to the will of God. Here is what the Psalmist says: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." "Thou art my hiding place; thou shalt preserve me from trouble." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all; he keepeth all his bones, not one of them is broken." There is no danger under the "shadow of His wing."

B.

Washington District Conference

(Editorial Correspondence.)

To a closely confined editor a District Conference in May is like a pic-nic to a parcel of pent-up school girls. We gladly set our face toward Bethel, Pitt county, on Wednesday, May 6th, to attend the session of the Washington District Conference. Though only about 80 miles from Raleigh, by a direct line, we had to travel about 180 miles to get there; but by taking a circuitous route and changing cars three times, we made the trip in one day, between 9 a. m. and 7 p. m. When the Albemarle and Raleigh Railroad is built from Tarboro to Raleigh the trip can be made in three hours. If the Raleigh people were as wise as they ought to be, they would help on the completion of this road.

The first two days of the Conference it rained almost incessantly, and consequently the attendance was small, but on Friday it cleared up and the people began to pour in from every quarter. By Sunday the place was literally packed with people, as nice looking and as apparently prosperous people as could be found in any section of the State. In its social feature the occasion was extremely enjoyable.

Rev. W. H. Moore, the Presiding Elder, was present and presided.—This was his first district conference, having been made a P. E. by Bishop Parker at our late Conference. As a Presiding Elder the same success marks his work that has been his in every field in which he has labored. He was brought up within the bounds of his present district, and where he is best known he is most loved. His preachers give him freely a love and confidence that is beautiful to see. The people confide in him, and in his humble, modest way, he exerts a wonderful influence. As a preacher he ranks with the best, as a P. E. he is a fine success, and as a clever, christian gentleman, he has but few equals and scarcely any superiors.

The various interests of the church were carefully inquired into and the reports indicated prosperity on the district. The pastors were all present except Revs. F. A. Bishop, J. G. Nelson, C. M. Anderson and L. O. Wyche. Bro. Anderson was sick. We did not hear why the others were detained. The preaching during the session was unusually good. Rev. Bro. Hightower, a local minister, made such a fine impression with his sermon on "Christian Education" that it was requested for publication in the ADVOCATE.

ENDOWMENT OF TRINITY COLLEGE.

We were gratified to find the preachers and people such a unit in support of Trinity College. They seem to appreciate what Messrs. Carr, Alspaugh and Gray are doing for Trinity. The following paper was unanimously adopted:

WHEREAS, At the last session of the N. C. Conference held in Wilmington in December last, a plan was instituted to raise $100,000 endowment for Trinity College; and,

WHEREAS, It was resolved to raise $20,000 each year for 5 years, or until the whole amount is secured, and it is made the duty of the Presiding Elder of each district to present the subject of endowment, and all the preachers to co-operate with him to this end; therefore,

Resolved, That we heartily approve the plan and are mindful of the great importance of endowing an institution which has done so much towards christian education in N. C., and which bids fair to achieve still greater results in the future.

Yet we feel that while the subject of "Division of the Conference" is agitating the minds of the people, and is still an unsettled question, it greatly embarrasses us in raising funds for the institution. Therefore we can only present the claims of the College, and do what we can until this matter is finally settled.

We desire to express our hearty appreciation and entire confidence in the committee of management, Messrs. Alspaugh, Carr and Gray, appointed by the Annual Conference, and to whom is entrusted the management of Trinity College. We look forward to their efforts with great confidence of expectation, and we trust that the Methodists of the N. C. Conference will do all they can to aid them in a work so important to Methodism in North Carolina.

May God bless the liberal things they are devising for christian education in our State, and make their efforts a blessing to their own hearts, and under His divine grace, redound to the honor and glory of His name.

J. W. JONES.
N. M. LAWRENCE.
CHARLES LATHAM.

DIVISION OF THE CONFERENCE.

The "Division Question" was made the order of the day for Saturday morning at 10 o'clock. Considerable interest was manifested in the subject. The following resolution was introduced on Wednesday and laid over until Saturday:

Resolved, That it is the sense of this District Conference that there should be no division of the North Carolina Conference, as we believe the effect of such action would be damaging to the interests of our beloved Methodism in this State.

T. PAGE RICAUD.
C. C. BROTHERS.

This resolution was discussed very fully. Revs. Sandford, Raven and Hightower argued in favor of its passage. Rev. W. R. Ware and Bro. Hoover, a layman, opposed the passage of the resolution. Rev. J. L. Keen offered a substitute that the matter be left entirely to the Annual Conference. This substitute was laid on the table. After a full, free, and decidedly pleasant discussion the resolution, as given above, was adopted.

FEMALE SCHOOLS AND LITERATURE.

The following resolutions in reference to Central Institute for Young Ladies, Greensboro Female College, and church literature were adopted:

Resolved 1*st*, That we appreciate the presence of Rev. J. M. Rhodes, Principal of Central Institute for young ladies, that we heartily endorse the institution and recommend it to the patronage of our people.

Resolved 2*d*, That we will not forget the claims of Greensboro Female College, and in the absence of its noble President, Dr. T. M. Jones, express our pleasure for its unusual prosperity.

J. SANDFORD.

RESOLUTIONS ON CHURCH LITERATURE.

Whereas, The dissemination of our church literature is essential to an intelligent and progressive membership; therefore,

Resolved 1*st*, That we highly recommend all the publications authorized by our church; also Dr. Hudson's books, Rev. W. H. Moore's "Answers to Popular Objections to Baptist Principles and Practices," and Rev. A. R. Raven's "Baptism in Another Nutshell.",

Resolved 2*d*, That we are highly gratified to note the continued improvement and prosperity of our Conference Organ, the *Raleigh Christian Advocate*, and that the Editor's untiring efforts to improve the paper and to give us a better Advocate, with every year, deserve a corresponding increase of effort on our part in extending its circulation.

EDWARD L. PELL.
JOS. L. KEEN.

PERSONAL POINTS.

Chas. Latham, N. M. Lawrence, Dr. A. B. Nobles and R. M. Hearn were elected delegates to the Annual Conference, with J. M. Spraggins and A. Ward as alternates.

Rev. J. R. Brooks, Rev. Jas. Willson and Rev. J. M. Rhodes were present as visitors from the Warrenton District, and added greatly to the interest of the occasion.

Rev. A. R. Raven, the P. C. at Bethel, has already found a very warm place in the hearts of the people, and is doing a good work for them. Alive to every interest of the church and with all his energies aroused, he is vigorously prosecuting his work. We look for great success to attend his labors. This is his first year in the charge. To him and one of his leading laymen, Bro. A. Ward, we are greatly indebted for the very large list of new subscribers we secured while there.

Bro. Robt. Ward, a member of our church, has a fine school at Bethel. The Conference visited the school and we were very favorably impressed with what we saw and heard. Bro. Ward is a native of the place, is a self-made man, and his history shows what a man of pluck and energy can do. He is a prophet not without honor in his own country.

While at Bethel we were the guest of Dr. R. J. Grimes, an old school mate. Bro. Rhodes and this writer have cause to remember the Doctor and his wife very pleasantly for a long time. They dispensed to us a liberal hospitality and gave us such a cordial welcome that memory will often linger with pleasure upon the few days spent with them.

Rev. J. L. Keen, the efficient Secretary, and Bro. Allison, his valuable assistant, recorded the proceedings accurately and promptly, to the great satisfaction of the conference. Bro. Keen is the "standing secretary" in that district.

The whole occasion was pleasant, profitable, successful. The next district conference is to be held at Tarboro.

Paragraphic Personals.

— It was the mother of Rev. S. P. Douglas who recently died, and not his sister, as we announced in this paper.

— Hon. J. C. Scarborough, of Selma, has been appointed, so we learn, to conduct the normal school at Boone, N. C.

— Rev. Dr. L. L. Hendren is still quite feeble, though it is hoped that he is improving, and that he will be able to resume his work in a short time. We hope soon to hear of his complete recovery.

— Rev. J. H. Cordon and Bro. J. W. Allbright gave us a pleasant call in returning from the Grand Lodge of Odd Fellows held in Wilson, N. C., last week, where they had a good time of it.

— Capt. R. A. Shotwell, our *confrere*, of the *Farmer and Mechanic*, has been appointed State Librarian. He will make a good one and eminently deserves this recognition at the hands of State authorities.

— Col. Ham. C. Jones, of Charlotte, N. C., has been appointed Attorney for the Western District of N. Carolina. The contest between him and Col. Jno. N. Staples was right close, and for a long time undecided.

— Rev. J. H. Dally, well known in this State, committed suicide recently by jumping into the Mississippi River from a steamboat, while on the way from New Orleans to St. Louis. His mind was somewhat affected when he left North Carolina, and his sad end was the result of his mental derangement.

— Capt. S. A. Ashe, our friend and neighbor of the *News and Observer*, has been appointed Post Master at Raleigh, N. C., very much to the pleasure and gratification of his many friends in this city and in the State. Capt. Ashe is an excellent gentleman, reliable, courteous and clever. He will make an excellent Post Master and vindicate the wisdom of the appointment. We rejoice in his good fortune.

— Mr. A. L. Rogers, of Baltimore, Md., has sent us a fine picture of the late Centenary Conference that met in Baltimore. Some of the faces are fine. Our North Carolina delegates show up well, except that one or two of them are rather too light. Bro. Donald Bain looks as prim as a rose. The price of the picture is $2.10 by mail, postage prepaid. Address A. L. Rogers, 68 Lexington St., Baltimore, Md.

— Ex-Gov. Jarvis, we learn, has joined the Methodist Church in Greenville, N. C. Gov. Jarvis is the son of an honored Methodist minister, was educated at Randolph Macon College, and naturally enough turns to the Methodist Church for a spiritual home. We welcome him to our communion and earnestly pray that he may be made a great blessing to the church and that the church may be made a great blessing to him. He will be followed to Brazil by the prayers of all good people who know him. He has a warm place in the North Carolina heart.

— Rev. Dr. Dixon, Supt. of the Oxford Orphan Asylum, was in the city last Friday and called to see us. The Orphan Asylum is in good condition. They have just passed through the measles and mumps. They had 150 cases of measles—75 cases at one time, and about 30 of them complicated with pneumonia. They also had about 40 cases of mumps. The Doctor is to be congratulated that he and the children survived. But they are all well and happy now. We feel proud that North Carolina has such a noble charity under such excellent management.

The Right Thing at the Right Time.

A good pocket map of North Carolina is just what every traveling preacher ought to have at all times, and especially at this time when so much is being said about "drawing the line" in case of a division of the Conference. Those who favor division want to draw the line, and those who do not favor division want to see what lines are proposed. Now, I have just the very thing, and I will put it within the reach of every one.

I have some of Rand, McNally & Co's Indexed Railroad and County Pocket Maps and Shippers' Guides of North Carolina, accompanied by a new and original compilation and ready reference index, showing in detail the entire railroad system, the express company doing business over each road, and accurately locating all cities, towns, post offices, railroad stations, villages, counties, islands, lakes, rivers, etc.

The special features of this Pocket Map are: Locating the branch or particular division of railroad upon which each station is situated; the nearest mailing point of all local places; designating money order post offices; telegraph stations; and naming the express company doing business at the points where the several companies have offices.—Population is given according to the latest Official Census.

To any preacher or layman who will send me *one new subscriber*, for one year, with the cash $2, between this and the 15th day of June, 1885, I will send one of these Pocket Maps, by mail, post paid. Read my offer carefully, comply with the terms, send on the subscriber and get the Map.

— We have insisted for years that the Discipline of the Church should be a text-book in every Bible-class in every Sunday-school in the Church. And more than this, there should be a copy in every Methodist home in all Southern Methodism, and the preacher should at proper times give his people a lecture on the discipline and polity of the Church. Ignorance of our laws and usages is a great reproach to our people.—*Richmond Advocate.*

An Old Man Speaks.

Talk and write less on Division and pray for grace and patience to help us see the light, as we have had but little as yet. Read the 13th chapter of Gen., and remember Lot's wife. Was it not Joseph Carson who licensed Bro. Gray, and not Parson?

W. W. ALBEA.

Pay for the Minutes.

Bro. D.W. Bain wants all, who have not done so, to remit to him for the Conference minutes which he has sent them. The printers want the money and of course all who owe ought to pay for them at once so as to enable Bro. Bain to pay for publishing them. Send amounts due to D. W. Bain, Raleigh, N. C.

Seventeen Accessions.

I have just closed a meeting at Oak Grove, on Mooresville circuit, resulting in 17 accessions to our Church. It was a Quarterly Meeting occasion, but our P. E., Dr. Hendren, could not be with us, he is suffering from nervous prostration—cause, over work. Hope he will get well soon. The revival fires are still burning on this work.

Yours Truly,
P. F. W. STAMEY.

Death of Mrs. Vanderbilt.

Mrs. Frances A. Vanderbilt, relict of Commodore Vanderbilt, died of pneumonia in New York City May 4th 1885. Her maiden name was Frances A. Crawford. She was born in Mobile, Ala., in 1842. She made a visit North in 1869 and was that year married to Commodore Vanderbilt. She was a member of the Church of Strangers and her funeral was conducted by her pastor, Rev. Dr. Deems. She was a warm friend to the South, and in a quiet way gave much of her means to various enterprises in the South. Her body rests in the vault with her husband.

A Personal Note.

Dr. Wood held his Quarterly Meeting in Shelby the first Sabbath in May He preached a very excellent sermon, practical and very appropriate. He is a fine Presiding Elder. Attends well to all the duties of his office. He is popular too. His excellent wife is making herself "useful as well as ornamental." She is President of the Woman's Missionary Society, and has organized a Juvenile Missionary Society to help on the work of the "Bright Jewels" which is doing a vast amount of good under the wise management of "Aunt Mary."

H. T. HUDSON.

Great Revival in Danville, Va.

Main St. Methodist Church, Danville, Va., Rev. A. G. Brown P. C. is enjoying a gracious revival. There have been over three hundred conversions, mostly young men between the ages of 16 and 35, some heads of families, and a few old persons. In writing of the meeting to the Richmond "Advocate" the pastor says:

"The influence of the meeting reaches every circle, and is the theme of conversation among all classes of our people. The streets, factories, stores, offices, and warehouses are places of prayer and praise. It has been found necessary to open other churches. Quite a number have been converted this week at the Baptist Church. The Presbyterian Church is, also, reaping the glorious harvest. The assistant rector of the Episcopal Church has taken active part in the meeting. North Danville, some of whose leading citizens have been converted, has a large share of the great and glorious blessing.

At the close of the services to-night not less than forty penitents were at the altar of prayer, among whom was a venerable man of about seventy years—one of our most prominent and influential citizens."

Of our Preachers and Churches.

—Prof. O. W. Carr, of Trinity College, speaks of moving to Greensboro, N. C.

—The new Methodist Church at Winston N.C. will be ready for use by September.

—C. B. Watson Esq., who has been right sick a long time, will spend the summer at Danbury, N. C., recruiting his health. We hope he will entirely recover.

—Rev. V. A. Sharpe, in a private note, writes: "Quarterly Meeting last Saturday and Sunday at Pisgah, on Montgomery circuit, good turnout of officials, work looking up I think, church building going forward with a vim."

—Dr. N. H. D. Wilson had a sudden and severe attack of sickness while on a visit to Chapel Hill recently, and at one time his friends were greatly alarmed about him, but he is a great deal better now and we hope will soon be himself again.

Trinity College Items

—The "Senior Presentation" will be Friday night, June 8th.

—Ninety-four students have been enrolled this term.

—The Commencement is June 10th and 11th.

—Senator Ransom delivers the Literary Address this year.

—There are nine young men in the Senior class this year.

—The Greensboro Brass Band will furnish the music at Commencement.

—Mr. F. M. Simmons will deliver the Alumni Address on Wednesday night, June 10th. Let us all go.

—Prof. Williams will go to Germany this summer, and will sail about the 21st of May.

—Rev. P. J. Carraway will preach the sermon before the Theological class this year.

—The new members of the faculty, as well as the old, have done excellent work this term.

—Prof. Heitman makes a splendid Chairman of the Faculty. He is a good manager. He is greatly encouraged, we learn.

—The College is being thoroughly cleaned up, plastered, white-washed and painted. The campus is being dressed up. New and improved desks and seats have been put in for the Preparatory Department. They have also bought $600 worth of new chemical and philosophical appartus.

—A number of medals are presented each year at Trinity. The "B. Craven Medal" for best scholarship of any in the A. B. course. The "Wiley Gray Medal" for best speaker in the Senior Class, "Bodie Medal" for best speaker in Junior Class. "Gay Medal" for best in the Sophomore class and "Pinnix Medal" for best speaker in the Freshman Alass. Then Pro. Williams offers a prize in the Greek Department, and one in the German. Each graduate receives a Society medal.

Greensboro College Items.

—Commencement at Greensboro Female College next week.

—The Art Exhibition will be open on Wednesday and Thursday.

—They have the "Calisthenic Drill" at the College next Tuesday night.

The Annual Concert will close the Commencement Exercises on Thursday evening at 8½ o'clock.

—There are nineteen young ladies in the graduating class at Greensboro this year.

—Thursday is Commencement Day at the College. They have Graduating Exercises from 10 a. m. to 11 a. m.

—At 11 a. m., on next Thursday, Senator Colquitt, of Georgia, will deliver the Literary Address at Greensboro.

—The re union of the Alumnae of Greensboro Female College next week promises to be a delightful part of the Commencement.

—Next Wednesday at 11 a. m., Rev. Dr. Deems will deliver the Address to the Alumnae at Greensboro. They could not have selected a better man for this pleasant duty.

—Recitals by the Elocution Class are on the programme for next Wednesday evening at 8½ o'clock. The Elocution Medal, given by Mrs. Annie Glenn, nee Jones, will be presented at that time.

—The tickets of invitation are real neat and tasty. We thank President Jones for one, and a note specially inviting us to be present. We shall be there. Let's all go.

For the Advocate.

Fifty Conversions at Clinton.

It has been many years since this community has enjoyed such a glorious outpouring of God's Holy Spirit which has been manifested in the Methodist Church here by the conversion of fifty precious souls to Christ.

All appreciate the indefatigable efforts of the able and earnest Christian pastor, Rev. J. T. Kendall, who held services every night and often twice a day for a month. Bros, Smith, McFarland, Gant and Groom of the N. C. Conference assisted in a very able manner the faithful work of the Master. The people came in crowds to hear the old, old story, and it aroused a deep interest in religion, the Spirit of God taking firm hold of hard-hearted and impenitent sinners and pointing them to the Savior.

Numbers sent in names to be prayed for, and whilst young and old knelt around the altar, sobs could be heard as penitents were convinced of their sins.

May the influence of this good work be remembered through all eternity.

S.

A Preacher's Meeting.

The Charlotte District Preachers' Meeting, convened in Monroe, on the 5th inst. and continued two days. The P. E., Rev. T. W. Guthrie, presided, and Rev. J. Ed. Thompson acted as Secretary. There were but two of the preachers of the District absent, viz: L. E. Stacey and W. F. Coffin. The following subjects were discussed:

1. Sabbath-schools:—The place they occupy in the church, the best method of conducting them, object of Sunday-school instruction, relation of the pastor to the Sunday-school &c.

2. Baptized children:—What relation do they sustain to the church, if members, in what sense are they so; upon what ground children are to be admitted to the ordinance of baptism, what relation does the pastor sustain to them as a part of his pastoral charge &c.

These were the leading subjects considered, although others, such as the social meetings of the church, were duly noticed. A meeting of the ministers of this District during the first part of the year, is beginning to be regarded as a sort of necessity, and there is some ground for so regarding it. It was agreed that Friday preceding our District Conference, be set apart as a day of fasting and prayer, for the Divine blessing upon that meeting. It was also agreed that our Camp Meetings begin on Friday and close the following Wednesday. The Sabbaths embraced, and the preachers appointed to labor in each, are as follows:

Pleasant Grove, 3rd Sabbath in August, Revs. Swindell, Davis, Ellington and McCall.

Mt. Prospect, 5th Sabbath in August, Revs. Webb, Hoyle and Hardison.

Hickory Grove, 4th Sabbath in August, Revs. Robey, Swindell, Hurley and Thompson.

Bethel, 1st Sabbath in September, Revs. Robey, Swindell, Stacey, Hurley and Coffin.

Zion, 1st Sabbath in October, Revs. Robey, Hoyle, Gannon, and B. F. McCall.

B. F. McCALL.

For the Advocate.

Scotland Neck Mission.

MR. EDITOR:—The second Quarterly Meeting of this work was held at Hobgood Fork the 9th and 10th of May. Bro. Nelson was with us and preached with power, denouncing sin in unmeasured terms, but at the same time, evincing ardent love for souls.

This is the first time we have worshiped in our new church at this place. Amid many difficulties and discouragements we have built a church here, our people being few in numbers but plucky and faithful. Sister Mollie Hyman, a noble Christian woman, was the first to propose to build the church, for it she toiled and prayed, but before she was permitted to see the consumation of her noble purpose she was called hence, and now worships in the "building not made with hands." Her husband, devoted to her memory, although not a member of the church, has carried out her wishes, and to him we are much indebted. Others of our people have done nobly, but we forbear personal mention.

We have been kindly received, and no man in the N. C. Conference serves a better people; they are strongly attached to our church and its doctrines.

We are surrounded by influences, (this being a stronghold of the Primitive Baptist Church;) that make our growth slow, but we are growing. We are praying for and expecting an outpouring of God's spirit. We are rejoiced to know that blessings full and free are being visited upon others.

Very truly,
W. W. ROSE.

For the Advocate.

Sabbath Schools on Bath Circuit.

Will you please allow me a little space in your paper, to say a few words in reference to our Sunday-schools on Bath circuit. Some of our schools have just recently started out from their winter quarters. Our schools at present seem to be in a prosperous condition, yet there is room for great improvements. The schools are very well supplied with our literature. The superintendents and teachers appear to be at work in earnest. They inform me that the prospect is more encouraging for them now than has been formerly, from the fact, that fathers and mothers are becoming more interested about the welfare and future destiny of their children.

We are giving as much attention as possible to the Sabbath-school cause. Occasionally, we are giving lectures on the importance of Sunday-schools, and impressing upon the minds of parents the responsibility that rests upon them, in reference to training up their children in the proper way. Our Sunday-school at Asbury church, on this charge, on the second day of the present month, gave a fine Sunday-school picnic.

The scenery and performance was admired by all who were present on that occasion. They gave a nice dinner, the table was properly arranged, and well supplied with much rich provision, and well decorated with confectioneries to cheer and delight the hearts of the little ones. Bros. Mayo and Hyatt, of Wilmington, N. C., gave interesting lectures to the school, which were highly complimented by all present. Bro. J.J. Congleton conducted the opening and closing services by singing and prayer, also made some remorks to the school. Bro. Major Congleton, the Superintendent, with his teachers, are energetic workers for their school. May the Lord bless their efforts.

We believe, by the help of the Lord, our schools will be a success this year on this pastoral charge.

Yours truly,
N. H. GUYTON.

For the Advocate.

A Word From Weldon.

MR. EDITOR:— Last evening, the 8th of May, our protracted meeting in the M. E. Church, South, in Weldon, N. C., was concluded, but we are earnestly praying that the revival may continue in the hearts of the people. Seven persons have been baptized, 18 candidates for church membership have been received into full connection and two others have given their names as candidates for membership, the church has been graciously revived generally, quite a number of backsliders have been reclaimed and 27 precious souls, that we know of, have been happily converted. The barrooms and gambling hells will soon be closed, as some of the visible results of this revival of religion, and we pray and believe that others will be disposed of in the same way. Amen. Since my last writing. Rev. J. N. Andrews has preached two very excellent sermons and held one prayer-meeting for us. Rev. Mr. Garlic, a local preacher of the Virginia Conference preached a fine sermon in our pulpit, and Rev. J. S Nelson, our P. E., preached a very able and practical sermon for us. He is the right man in the right place. He spares us the time to step into our ranks, and like a hero help us fight grogselling and gambling rings and all forms of vice in its blackest hues, with gloves off, even between Quarterly Meeting occasions.

I don't suppose that any P. E. has ever made a finer impression on the minds of the Christian people of Weldon. We feel under many obligations to all of the brethren that have favored us with their valuable and much appreciated services at various times during our meeting.

"The Lord has done great things for us whereof we are glad," and unto his holy name be all honor, praise and glory. It is indeed, also, very gratifying for this writer to be able to say that he has recently been made the honored recipient of a very handsome beaver hat by some of our Weldon Methodists, whose pocket-books have been converted as well as their souls, and almost before he had finished expressing thanks for this token of appreciation and friendship, he was presented with a fine suit of clothes, also, by some of the members of the Methodist Church in Weldon and one Baptist sister.

I certainly accept and appreciate these handsome, beautiful and valuable gifts in the highest degree, and desire through this medium to express my warmest heartfelt thanks in return. I am literally pounded from head to foot. It is a great pleasure to conduct a meeting 33 days for, and in the midst of such a people. How much easier, and more pleasant it is for the pastor to work for a people when his labors are appreciated and that appreciation is manifested in such expressions of kindness and friendship. May the choice temporal and spiritual blessings of God descend upon these liberal, appreciative and Christian people.

Yours in Christ,
WM. B. NORTH.

In Memoriam.

On Haymount, near Fayetteville, N. C., on the evening of May 9th 1885, Mrs. Hannah Pickett Lilly, wife of E. J. Lilly, after a prolonged illness of nearly two years, passed quietly away to the rest which has been prepared for such as she.

She was born in Richmond Co., Aug. 14th 1820, the daughter of Wm. P. and Ann P. Leak, was educated at the Fayetteville and Salem Female academies, and on the 16th of January, 1840 was married to the husband who survives her—then a prospering young merchant of Fayetteville. The union, founded in love, was strengthened by the birth of sons and daughters and cemented by a devoted attachment and as perfect a unison of thought, feeling and purpose as ever characterized the lives of two persons brought together in the sacred relation of man and wife. In their union was realized perfectly the aim and object of the sacred institution of marriage and the happiness it is intended to secure was theirs from the beginning to the end.

In early life she connected herself with the M.E. Church and at all times and in every way exhibited her devotion to the cause of Christianity. To labor for the church in any capacity was always a pleasure for her and the example she set for those about her, in this respect, redounded to the success of any movement whose object was the advancement of the cause of religion. She not only manifested her interest in religion by worshiping in and about the temple, but in her daily life, among her children, towards her domestics, in her visits to the sick, her charities to the poor and her delicate attentions to all who needed help and encouragement—in every thing and every where she preached by her gentle manner and her pure life the gospel of love and peace, of humanity and Christ. She was always making some offering that was pleasing to the Master—a prayer it might be, or a song or some kindly service—here a smile, there a kind word or an admonition or reproof so gentle that it seemed wrapped in a kiss—but whatever the offering was its fragrance diffused itself among those about her as if an alabaster box of precious ointment had been broken in their presence. Wherever she came, a light and warmth like that of spring time seemed to attend her. She enjoyed life and loved for those about her to get all they could of the pleasures that the world affords to pure and true men and women. To be good it is not necessary to be gloomy; in making the world bright and life enjoyable, God smiles upon His creatures and their hearts ought to receive and reflect the radiance His smile imparts. This was her creed, and oh! what a lovely home she and her creed made for her husband and children!

She suffered greatly during the last two years of her life, but no murmur or complaint ever was known to escape her lips; and as during her long life she had exemplified the beauty and cheerfulness of the religion of Christ, so in her days of declining health and periods of agonizing pain she proved, by her sweet patience and resignation, the efficacy of that same religion to sustain and comfort.

During her long sickness she had the most loving attentions from her family, neighbors and friends and the unremitting and skillful medical care of a devoted son who abandoned all other practice and gave himself wholly to her.

While she wished to live for the sake of those she loved, she nevertheless spoke freely and calmly of death and of her willingness and readiness to die whenever the summons should come; and when it finally came at eventide, it came not in terrifying tones but in an angel's whisper to which she listened without a tremor, and then, without a struggle or a sign of pain, calmly closed her eyes and "fell asleep."

Before she died she asked that a copy of Bickersteth's beautiful prayer of the "Dying Seer" of which she was so fond, be made for each of her children so that she might sign it as her dying prayer in their behalf. May it be answered fully and completely!

"And Thou, Great Shepherd of the flock, look down
In mercy from Thy throne of heavenly grace
On those whom Thou hast given me. From thy hand,
I first received them, and to Thee again,
Thee only, I resign them. Let not one
Be wanting in the day Thou countest up
The jewels in Thy diadem of saints!
I ask not for the glories of the world,
I ask not freedom from its weariness
Of daily toil; but O Lord Jesus Christ,
Let Thy omnipotent prayer prevail for them
And keep them from the evil. In the hour
Of trial, when the subtle tempter's voice
Sounds like a seraph's, and no human friend
Is nigh, let my words live before Thee then,
And hide my lambs beneath Thy shadowing wings!
And keep them as the apple of Thine eye:
My prayers are ended if Thy will be done
In them and by them: till at last we meet
Within the mansions of our Father's house
A circle never to be sunder'd more
No broken link, a family in heaven."

R.

Dr. Talmage on Dancing.

If anything on the earth is beautiful to my eye, it is an aged woman, her hair floating back over the wrinkled brow, not frosted, but white with the blossoms of the tree of life; her voice tender with past memories, and her face a benediction. The children pull at grandmother's dress as she passes through the room and almost pull her down in her weakness, yet she has no thing but a cake, or a candy, or a kind word for the little darlings. When she goes away from us there is a shadow on the table, a shadow on the hearth and a shadow on the dwelling. But if any thing on the earth is distressful to look at, it is an old woman ashamed of being old. What with artificial appliances, she is too much for my gravity. I laugh, even in church, when I see her coming. One of the worst looking birds I know of is a peacock after it has lost its feathers. I would not give one lock of my mother's gray hair for fifty thousand such caricatures of old age. The first time you find these faithful disciples of the ball-room diligently engaged and happy in the duties of the home circle, send me word, for I would go a great way to see such a phenomenon. These creatures have no home. Their children unwashed. Their furniture undusted. Their china closets disordered. The home a scene of confusion, misrule, cheerlessness and dirt. One would think you might discover even amid the witcheries of the ball-room the sickening odors of the unswept, unventilated and unclean domestic apartments.

These dissipations extinguish all love of usefulness. How could you expect one to be interested in the alleviation of the world's misery, while there is a question to be decided about the size of a glove, or the shade of a garment? How many of these men and women of the ball-room visit the poor or help dress the wounds of a returned soldier in the hospital? When did the world ever see a perpetual dancer distributing tracts? Such persons are turned in upon themselves. And it is very poor pasture?

The School Commencements.

University of North Carolina Commencement Exercises June 3rd and 4th. Address before Literary Societies, by Hon. J. W. Reid, of N. Carolina. Baccalaureate Sermon, by Bishop A. W. Wilson, D. D., of Baltimore.

RUTHERFORD COLLEGE, N. C.

26th and 27th of May 1885. Annual Sermon by Rev. M. L. Wood, D. D., of N. C. Address before the Literary Societies, Hon. R. B. Vance, of Washington City, D. C. Concert in College Chapel, Wednesday evening, at 8 o'clock. Contest before the Alumni, Monday evening, 25th, at 8 o'clock.

NORTH CAROLINA COLLEGE, MT. PLEASANT, N. C.

Sunday morning, May 17th, Baccalaureate Sermon. Monday and Tuesday, Final Examinations. Wednesday morning, Literary Contest. Wednesday afternoon, Address before the Alumni. Thursday morning, Address before the Literary Societies and addresses of graduates.

SALEM FEMALE ACADEMY.

Baccalaureate Sermon, on Sunday, June 7th, at 10½ o'clock, a. m., Rev. A. W. Miller, D. D., of Charlotte, N. C. Senior Essays, Tuesday, June 10th, 2 to 4, p. m. Concert, Mendelssohn's "Athalie," Wednesday, June 10th 7½, p. m. Commencement, Thursday, June 11th, 9 a. m. Orator, James A. Carlisle, L. L. D. Diplomas to be presented by his excellency, A. M. Scales, Governor of North Carolina.

OAK RIDGE INSTITUTE.

Annual Sermon, Sunday, May 31st, 11 a. m. Rev. Thomas J. Ogburn. Concert and Contest for Debater's Medal, Monday, June 1st, 7 p. m. Debaters: T. E. Whitaker, Durham, N. C., J. W. Murry, Durham, N. C., D. R. McArthur, Stuart, Va., Alfred P. Davis, Winston, N. C. Orations by Representatives of the Societies, Tuesday, June 2nd, 10 a. m. Social Gathering in the new Halls, Tuesday evening, 8 p. m.

LINCOLNTON HIGH SCHOOL.

The annual close of the Lincolnton High School, Lincolnton, N. C., will take place on the 27th and 28th of May, Rev. P. R. Law, of Monroe, N. C., will preach the Annual Sermon on Wednesday the 27th, at 11 o'clock, a. m. On the afternoon of the same day, the Literary Address will be delivered by Thos. Dixon, Esq., of Shelby. N. C. Wednesday evening, Declamations, Recitals by a part of the School. Thursday 28th, Closing Exercises. Frank Alexander, Chief Marshal, Aulrey Motz Chief Manager.

JONESBORO HIGH SCHOOL.

May 31st, at 11 a. m., Annual Sermon, by Rev. J. H. Page, of Rockingham. May 31st, at 7½ p. m., Sermon, ——. June 1st, at 7½ p. m., Contest for Elocution Medal. June 2nd, at 7½ p. m., Contest for Debater's Medal. Question: *Resolved*, That there ought to be a law in N. C., compelling all children between 8 and 16 years old to attend some school four month in each year. June 3rd, 11 a. m., Annual Address by Rev. Solomon Pool, of Winston, N. C. June 3rd, at 7½ p. m., Closing Concert.

MARRIAGES.

—May 6th, 1885, at the residence of the bride's father, John F. Hamer, by Rev. W. S. Hales, Miss Annie M. Hamer and Mr. E. C. Cole, all of Richmond county, N. C.

—May 13th 1885, Mr. Andrew J. Picket and Miss Lency I. Southerland, both of Duplin county, N. C., Rev A. Gamewell Gantt officiating.

—May 7th 1885, at the residence of the bride's father, by Rev. R. T. N. Stephenson, Mr. Robt. F. Kearns, and Miss Florence I Gray, both of Randolph Co., N. C.

—At the residence of the bride's mother, in Rocky Mount, N. C., May 6th 1885, Mr. L. E. Sumner, of Nash county, N. C., to Bettie Weathersby, of Edgecombe county. Rev. J. Willson officiating.

Receipts by Mail.

Mrs. S. Stagg 2, B H. Woodell for Thos. Wells 2, Mrs. W. F. Utley 2, G F Round for Mrs. A. M. Nail 2, J A Linville 2, W W Boomer 4.90, C W Womble 2, M F Kirkman 1, Mrs. O T Powers 1, J J Renn on act. 2, and for Mrs. M G Walker 50c, C P Jerome for Mrs. N D Fry 2, Mrs. Eliza Williams 2, and L S McLammy 1, W B Hancock 1, S P Douglas for P McKoy 2, Dr. Jno. N Rhodes 2, J N Cole for L H Read 5, F A Bishop for J E Credle 2, Mrs. E W Perkins 2, R G Barrett for Mrs. S V Harralson 2, J B Carpenter for Morris Bros. 2, and on act. 1, T W Harris 2, Mrs. L P Cole for obituary 3.

District Conferences.

Newbern District, at Morehead, embraces the 1st Sabbath in June.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Trinity College District, at Concord Church, embraces the 3rd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath in July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Raleigh District, at Louisburg, embraces the 4th Sabbath in July.

Greensboro District, at Winston, embraces the 1st Sabbath in Aug.

Durham District, at Lea's Chapel, embracing the 1st Sabbath in Aug.

—Washington District at Littleton embraces the 3rd Sabbath in August.

Appointments.

Wilmington Dis--3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Bladen circuit, at Bethel, June 13 14
Cerver's Creek circuit, Carver's Creek, " 20 21
Cokesbury circuit, Salem, " 27 28
Elizabeth circuit, Singletarys, July 1
Wilmington, Fifth street, July 4 5
Whiteville circuit, at Cerogordo, " 9 10
Waccamaw Mission, at Zion, " 11 12

Warrenton District--3rd Round.

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit, June 6 7
Warrenton station, at Macon, " 13 14
Warren circuit, at Bethlehem, " 20 21
Weldon station, " 27 28
Wilson Mission, at Zion, July 4 5
Weldon & Halifax, at Halifax, " 11 12
Nashville circuit, " 18 19
Ridgeway circuit, at Jerusalem, " 25 26
Edgecombe circuit, Aug. 1 2
Halifax circuit, " 8 9

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. O. Burton, D. D.

Salisbury District--3rd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Concord Station, June 14 15
Mt. Zion Station, " 20 21
Rowan circuit, at Providence, " 27 28
Concord circuit, at Mt. Olive, July 4 5
Salisbury circuit, at Centenary, " 11 12
Mt. Pleasant circuit, at Cool Spring, " 18 19
Mocksville circuit, at Mocksville, " 25 26
Stanly circuit, at Cedar Grove, Aug. 1 2
Big Lick Mission, at Big Lick, " 8 9
Farmington circuit, " 15 16
Albemarle circuit, " 22 23
Salisbury station, " 29 30

The District Conference will be held at Mocksville, commencing Wednesday morning, July 22nd and will embrace the 4th Sabbath in July.

Statesville District--2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Alexander circuit at Union, June 6 7
Wilkes circuit, at Reeves' Chapel " 13 14
Roaring River Mission, at Concord, " 20 21
Statesville Station, " 27 28

Raleigh District--2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River circuit, at Ebenezer, June 6 7
Rolesvill, at Andrews Chapel, " 13 14
Earpsboro at Zion, " 13 14
Black Horn circuit, at Hornet Chapel, " 20 21
Ca ry, a Ebenezer, " 27 28
Newton Grove Mission " 27 28
Clayton, at Mt. Zion, July 4 5

The Raleigh District Conference will be held at Louisburg, N. C., beginning on Thursday, July 23rd at 10 o'clock, a. m., and will embrace the 4th Sabbath in July.

Durham District--3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro at Chatham church, June 6 7
Leasburg circuit, at Bethel, " 13 14
Haw River circuit at Clover Garden, " 20 21
Durham circuit, " 27 28
Granville, at Calvary, July 4 5
Alamance circuit, at Lebanon, " 11 12
Hillsboro, " 18 19
Person circuit, at Providence, " 25 26
Leasburg Ct. at Leas Chapel (D. C.) " 29 Aug. 2
Oak Hill Mission, Aug. 8 9

The District Conference and the District Sunday-school Conference will embrace the 1st Sabbath in August beginning on Wednesday before. Rev. R. A. Willis will preach the opening sermon.

Washington District 2nd Round

W. H. MOORE, P. E., Washington, N. C.

Bath at Pantego, June 6 7
Hatteras Mission, " 13 14
Portsmouth and Ocracoke " 17
Aurora, " 20 21
Swift Creek, " 25 26
Pitt Mission, " 30 31

Newbern District--2nd Q. Ms.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead station (district conference) June 3 7
Neuse Mission, at North River " 8 9
Straits and Core Sound, " 11 12
Beaufort station, " 13 14
Pamlico circuit, " 20 21
Carteret circuit, at Broces creek, " 27 28

Shelby District--2nd Round.

M. L. WOOD, P. E., Shelby, N. C.

Morganton at Gilboa, June 2 3
Rutherfordton circuit, Pisgah, " 6 7
Columbus Mission, Antioch, " 9 10
Cherry Mt. at Cedar Grove, " 13 14

Trinity College Dis 2nd Round

V. A. SHARPE, P. E., Greensboro, N. C.

Pekin circuit at Pine Grove, June 6 7
Deep River at Mt, Zion, " 13 14
Trinity College station " 20 21
Randolph circuit at Fair Grove, " 27 28

Charlotte District--2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Wadesboro station, June 6 7
Monroe circuit at Trinity, " 13 14
Pleasant Grove, " 20 21
Lilesville circuit, " 27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, at Cameron June 6 7
Manly Mission at Winder. [illegible] 13 14

Greensboro District. 2d round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Winston June 6 7
Stokes at Davis Chapel " 13 14
Madison at Bethesda. " 20 21
Snow Creek, Sandy Ridge, " 27 28

COMMUNICATIONS.

For the Advocate.

The First Camp-Meeting in Davidson County 55 Years Ago.

MR. EDITOR:—The first camp meeting ever held in Davidson county was erected at Fair Grove,two miles South of Thomasville; it was a large encampment gotten up under the auspices of David Mock, John W. Thomas and Charles Hoover, but they have passed away and have left thei impress upon the rising generation.—This meeting was something new in this part of N. C., but eternity will only tell the good it did; though skeptics were amazed and wondering whether it was the work of God or the Devil. I do not recollect now the preachers that officiated then except the venerable Peter Doub and Amos Weaver, now a Baptist preacher He was quite young then and was considered a smart preacher. There was a great revival and I have scarcely ever seen anything to equal it since The people could not stand the stentorian voice and pathetic appeals of Peter Doub's two and three hour sermons, they fell like slaughtered sheep, and the whole encampment and the woods resounded with the shouts of converts and the praising of God; and the cries and lamentations of mourners for mercy, both white and colored people. I have often thought of one circumstance the morning the meeting broke up; there was a young man converted early in the morning; everything perfectly quiet, no services going on, he commenced shouting and praising God, and continued for several hours until nearly every one had left. Who that young man was I do not know, but I hope I shall know if I should he so fortunate as to get to the glory world.

After that the people caught the spirit of camp-meetings and they began to spread—Midway, Clemmonsville, Lexington, Mount Olivet and Shady Grove, all in Davidson county. These series of camp-meetings continued for several years and were attended by Peter Doub, J. Reid, S. Bumpass, Bethel, Norman, Speck, Brock, J. W. Lewis, Jones, Watson, Pervis, Kennedy, Goodman, J. Rich, and others. I do not recollect, but all I have mentioned have passed away and gone to receive their reward, except Brother Lewis—he is the only one left to tell the tale.

There is another circumstance about these meetings worthy of note, they wound up where they began, at Fair Grove, about 33 years ago; but the great good they have done and the many souls that were converted, eternity will reveal, and there camp-meetings will never break up.

H. W. BRUMMELL.

For the Advocate.

What is a Creed?

BY REV. E. L. PERKINS, M. D.

There has been such a hue and cry, of late years, against creeds, that it is well to ask ourselves, what is a creed? The dictionaries tell us the word creed is "from the latin word *credo*, I believe," and that it is "a summary of articles of faith." According to this a creed sets forth what we believe.—If it is published, it tells the world what those believe who subscribe to it. If it is not published, then the world is left in doubts about the belief of those who profess to be of a school of thought undefined before the public. They may dodge this way and that way and you cannot hem them, for the gap is drawn at every corner, and you have no fair chance of urging upon them any point they wish to dodge. When a man subscribes to a published creed you know where to find him, but if he has no creed published he roams at large and you may or may not find him where you expected. When you push upon him too closely he has ample room to run, when a good run is more comfortable than to stand and fight.

All sensible organizations, that wish to prosper, desire their principal tenets to be known. Hence every political party proclaims its platform, (creed,) stating what is to be desired and expected if the party succeeds. Societies for the promotion of science do the same. It would be very suspicious if a party were to arise and make a great stir through the country, to obtain converts in favor of reform, and when asked for their platform of principles, were to tell you they had none. The attitude would be so ridiculous that no sane man would dream of starting such a party. Whenever a body of people present claims to the world, the world wants to know upon what those claims are founded. This is what creeds do.—They are the honest confession to the world of what those believe and expect who subscribe to them.

It is a very great mistake to say that "creeds are dams across the stream of thought." The guide-board on the side of the road is not put there to obstruct the progress of the traveler; it points him in what direction he is to go, and the number of miles he has to travel. Religious creeds and political platforms do this very thing for us. They point out the leading features of the campaign, and indicate the best methods of conducting the reform.

Wise men differ in their interpretation of certain passages of the constitution, or the best methods of carrying into effect those passages well understood. Hence the necessity of each party defining its views. So in religious matters. Interpretations of important passages are widely different. Different schools of thought should be defined.

Two parties were traveling when they came to a place where the road forked, with a post in that fork with two guide boards attached, one pointing to the right, the other to the left. On one of the boards were the words, "Valley route to the city, five miles." On the other board were the words, "Hill route ro the city. five miles." One party chose the "valley route" as being the best for their method of traveling. The other party for similar reasons the "hill route." Both parties arrived at the city that evening. To the travelers the guide boards were the creeds, for that occasion, directing them in the way that seemed best for their method of traveling. Now, according to the notions of some people, the guide boards should have been knocked off the post and the roads obstructed, because guide boards had been placed upon them. Infidels, on the one hand, and those who hold religious tenets loosely on the other, make war upon creeds, yet creeds go on with the necessities of mankind.

That instrument known as "The Declaration of Iudependence," so dear to the American heart, is nothing more nor less than the political creed of America. Our "Bill of Rights" is another document of the same sort. In the religious world the Bible is our great law-book. All do not understand it alike. Different schools of thought are the result of different interpretation. Creeds simply define to what school of thought we belong. They are guides to those who are traveling in search of truth. They point in the direction where truth seems likely to be found. They give rise to close investigations and thereby thought is developed and truth uncovered and exhibited before the gazing world.

For the Advocate.

Sunday-School Work.

In this article. we propose to give an outline of the work that the S. S. Unions may touch upon with profit. It is intended to be as practicable as possible. Other and better topics here and there will present themselves to S. S. workers, and should be adopted. It is presumed that at least two days of earnest work will be devoted to these unions—say Friday and Saturday—with a model school composed of all the members taught on the Sabbath, and a sermon appropriate to the occasion. Sermons and addresses bearing directly upon the line of S. S. work and responsibility may be delivered with great profit during the exercises.

PROGRAMME.

1. No. children of church members that attends the schools—No. that does not attend. No. of our young people that attends—No. that does not attend. No. children in our church communities not of the church, that attends no school—No young people ditto. No. church members that attends—No. that does not attend.

2. Discussion of causes of non attendance, and the remedy.

3. Inquiry as to plans of opening and closing the schools, including number and kind of songs—length and character of the progress—the attitude of the members during the exercises—and whether all or a part only engage in them

4. Proper No. for a class. Should classes be constituted of both sexes? The ruling considerations in classification.

5. The best plan of conducting recitations, and the work of the Superintendent in relation to the lesson.

6. Should Scripture verses, apart from the lesson in full, be assigned the pupils to memorize?

7. Is the awarding of prizes advisable? If so, by whom and for what considerations?

8 Inquiry as to unoccupied territory, and the available methods of occupying it.

The above is intended mainly to be suggestive of the work proper of the conference or union. Pastors and S. S. workers are expected to give the benefit of their observation and experience upon every topic as it passes under review. The following subjects, or a part of them, may be discoursed upon by properly qualified persons during the session. Give them time to prepare their best thoughts upon them, and have it so arranged as to secure the largest audience possible.

"Country schools—their peculiar difficulties and demands."

"How is greater spirituality in the Sunday-school to be attained."

"Who should attend Sunday-school, and why?"

"Sunday-school music, its use and abuse."

"Wanted, more teachers and better teaching—how to get them."

"The practicability of holding winter schools."

Institutes are held by other churches, and their teachers are in training to do effective work. The times demand it—the success of the Sunday-school as a co-ordinate branch of the church, renders it imperatively necessary. Our towns and cities may succeed without them, but our circuits and missions will, in the great majority of cases, fail to reach the desired result unless help is rendered.

Yours truly,

I. L. WRIGHT.

For the Advocate.

Division of the Conference.

BROTHER REID:—I think it was an unfortunate sentence which the good brother wrote when he spoke of the "West having the *brains* and the East the *money* of our Conference." Unfortunate, because it has been brought so prominently into the controversy when it surely should have no part in it. The form which it has assumed is that of a sort of advertising medium by naming who are the learned. This sort of thing makes the poor feel their poverty and those in the literary field *not* quoted their weakness, as held up to the world in this form. I think that Brother Guthrie presented this question very forcibly in his last when he said:

"The controversy on this subject continues to be conducted in good spirit, on which all are to be congratulated. It shows a disposition on all sides to avoid personalities. This is as it should be. Let the question stand or fall on its merits alone.

The discussion has developed thus far several facts. One is, that the Church in N. C. is not ready for division of the Conference. If done now it would be a forced measure, and would not be satisfactory. When a great question like this is carried affecting as it does, so many interests of the Church, the reasons for it ought to be so apparent that they would be seen at a glance. To determine it by a bare majority would not be well. It would engender bad feeling and prejudice between the Conferences, that would cripple both, and retard them in their work. The Conference is growing rapidly, and one fact in its momentum of increase is its large size Let it alone. The time will come when it will reach such proportions, that a division will be such a necessity that everybody will see it and feel it. It will then be accomplished without any friction or opposition. Let brethren who are so anxious for division wait. In patience let them possess their souls. The desire for division will spread and grow until this condition of things will be reached and then it will come of itself. The fruit will then be ripe and can be gathered without damage to the tree. No calm unbiased mind can look upon passing events without being convinced that that time has not yet come. I have read all that has been written on the subject, and the discussion convinces me more and more each week, that the time for division has not yet come. When it will come I am unable to say. If the condition remains always exactly as now, it may not come soon, and it ought never to come if it is to be a forced measure. When the Church is ready for it, it will come, and it ought not to come before.

LET THE LAYMEN BE HEARD.

Another fact developed by this controversy is that some of the advocates for division have made the discovery that this is a question with which the laymen have nothing to do. The idea that they should have and express any opinion on the subject is ridiculed. The question interests the preachers only, and they should act in the premises without any regard to the wishes or views of the laymen."

Perhaps, however, the laymen may not have a voice nor an interest in this matter, and yet I am sure that the brother that threw out that insinuation must, upon reflection, pronounce it as a hastily written sentence, and really he didn't mean that.

It is a poor layman that takes no interest in the welfare of his church, and it's an injudicious ministry that ignores the opinions of its laity upon a question of such importance as the one now before the people. Laymen, however, of the N. C. Conference, will not become sensitive upon this point, but will watch closely what may be said for and against a division of the Conference, and certainly they can but feel some interest in the final action. I am satisfied that they want what is *best for the church* as a whole, devoid entirely of motives which are anyways selfish, and wholly upon this basis I think ought the question to be argued.

W. M. PARKER.

Wilmington; N. C., May 8th, 1885.

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Arrive Tarboro,	5 40 p m.	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

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Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
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In Memoriam.

(In memoriam of Maud Gray, infant daughter of Rev. C.P. Jerome, by L. SM.)

She sleeps! our darling sleeps to-day.
Too fair, too pure for earth,
The angels came and bore away
From that bright beautious world of clay
A soul of priceless worth.

Those liquid pearls that gem the morn,
When earth lies hushed and still,
How soon they change their grosser form
For graceful wreaths as heaven born,
With light and beauty filled.

Unlike the clouds that burst in storm,
Borne on the pitchy wings of night,
Through blue and gold they float along,
And diamond shafts their pathway crown,
And robes of snowy white.

So from its grosser home below,
Her spirit wreathed in smiles,
That gave her lily charms their glow,
Unstained with sin like spotless snow
Returns to Aidenn's Isles.

Oh! guardian angels, guard her still,
Safe to the bosom of her God;
Her voice train her harp to fill,
'Til all the ransomed hosts shall thrill
To sweetest strains of love.

KIRKMAN—Mrs. Alvey Coble Kirkman died at the home of her oldest son at Mt. Vernon Springs, Sunday morning, March 22nd 1885, where she had gone to visit her son. She was stricken with pneumonia, was sick one week, and passed peacefully away. She was in her seventieth year. She had been a member of the Methodist Church nearly half a century, at an early age she professed religion and joined the church at Bethany, in Randolph county, and subsequently moved her membership to Mt. Vernon Church at Silk Hope, in Chatham county, where her husband, Dr. Geo. Kirkman, located to practice medicine. She was the mother of twelve children, all of whom lived to maturity. Four sons at their country's call went in its defense and are remembered by their living comrades as brave, faithful soldiers, they all fill honored soldier's graves, and all of them gave evidence of their acceptance with God ere they passed away; one daughter preceded her a few years to the better land, an aged husband, three daughters and four sons remain, all are members of the M. E. Church, South.

She was a woman of marked piety and strong faith which she exemplified in her daily life. The Christian home-training that she gave her children in which she was so patient and faithful, no doubt was the means of bringing them to Christ. She was one of the few regular attendants at Mt. Vernon in the days of Peter Doub, P. W. Archer and others, impressions indellible were made on the mind of the writer in early life by her devotion to duty. She had drank deeply of the cup of sickness and sorrow in this life, yet in her last years her life was that of sincerity and peaceful resignation, that face so full of peace and truth was a benediction to all around her. She read much, and prayed much, when death approached she was not alarmed, but expressed herself as ready to meet Him in whom she trusted and had so long and continuously served.

Her remains were brought to old Mt. Vernon where they were laid to rest on the 24th of March, Rev. V. A. Sharpe preached the funeral sermon. The many who wept on that occasion attest to the very high esteem in which her purity of character was held by all her neighbors and acquaintances. And while this heart bleeds as I write these lines, I thank God she was a good mother, and bow in humble submission to his divine will. God bless her consistent Christian life to the salvation of her children, grand-children and many other precious souls.

L. E. KIRKMAN.

DARDEN—Died at her home in Sampson county, N. C., of pneumonia, Mrs. Atha Darden, wife of Mr. Thomas Darden. Mrs. Darden had been a great sufferer for many years, but was not confined to her bed but one week before her death. She had been a member of the church fifteen years, she first joined the Methodist Church, but afterward the Missionary Baptist. She often expressed her willingness to leave this world of sin and affliction and exchange for a better.

A FRIEND.

Rev. Wm. Carter, M. D

Dr. Carter was my special friend for over fifty years. I suppose I knew him and his personal history as well as any one. In many respects he was no ordinary man. I knew and loved him in the days of his prime. The last time I saw him was at his home near Boydton, Va., in 1868. His health was then inferior and I think so remained till he closed his pilgrimage. He was personally known to but few of the brethren who now compose our Conference, and having been on the retired list for fifteen years or more he has been almost forgotten by a large part of his own Conference. Knowing something of the beginning of his itinerant life and being formerly well acquainted with the Carter family, I deem it not out of place to give a few facts. He was born and brought up in Pittsylvania county, Va. Colonel Jeduthun Carter, his father, was one of the chief citizens of the county, he was also the leading Methodist of the circuit, and recording steward. His mother was of the Sayre family, the stock was good. In early life Dr. Carter evinced a fondness for learning, had the best advantages the academy afforded, and chose medicine as his profession. He settled down in the practice of his vocation at Shady Grove, Henry county, Va. He soon commanded a large and lucrative patronage. He was a man of true piety and it was not long before he felt that he ought to preach the Gospel. He counseled with his brethren and received license as a local preacher. But the fire burned in him so that he was convinced that he should disencumber himself and devote his powers to the regular work of an itinerant minister. At that time, 1835, I was traveling Pittsylvania circuit which included a large part of Henry county, this was a heavy work, having nineteen appointments, each one served once in three weeks. The preceding winter had been unusually severe, the spring was cold and backward, untoward circumstances the previous year had caused the work to suffer. I was resolved to bring things up, and did not spare myself any labor or expense to gain this end. I was prostrated in May, and for several weeks was seriously ill, on recovering, as I did slowly, I was not equal to the work, I needed a helper, and asked my Presiding Elder to secure Dr. Carter, who consented. The circuit was changed to a twenty-eight days circuit. Dr. Carter was then head of a family—wife and two children, several years my senior. He traveled the circuit the balance of the year on the pay of a single man. His family had a home at Col. Carter's, where we met regularly once in two weeks to compare notes and plan for the work. He was zealous and the work prospered. The ensuing Virginia Conference met at Norfolk, and Dr. C. was admitted on trial, his first circuit was Amherst, his second 1837, Haw River. This Mr. Editor, corrects a slight mistake in your notice of Dr. Carter last week. Dr C. was a profound thinker, a sound theologian, an able expounder of the Scriptures. He had the courage of his own convictions, was gentle and of quiet demeanor, but solid and firm as granite. He enjoyed the confidence of his brethren and was truly regarded as a preacher of power. He did excellent work in various departments of the church. When he gave up the practice of medicine and committed himself to the ministry, made what some would call a great sacrifice. He had a young and lovely family. "But what things were gain to him, those he counted lost for Christ." He never deviated, he never faltered. It pleased the Great father to lead His servant for several years through the fires and through the deep waters, until being fitted for it, he has taken him to the better land.

THOS. S. CAMPBELL.

WELLS—Eliza G. Wells, consort of B.F. Wells, was born July 27th, 1808, married to B F. Wells Dec. 8th, 1829, and died in great peace April 15th, '85, aged about 77 years. She had been a member of the M. E. Church, South, about 55 years and lived a consistent Christian till death. She was a pure Christian woman, and her long pious life speaks for itself, and testifies to the power of divine grace in the heart. She loved the Church with a pure heart, fervently She spoke to the writer a short time before her death of her strong faith in God, and said her sky was clear. Her last utterance was "I am going home to God." She was an affectionate wife and mother, and kind friend and neighbor. She leaves an aged husband and many others to mourn, but they "sorrow not as those who have no hope." May God comfort them all and bring them together again in the bright land where sickness and death never come.

Colin M. Wells was born the 28th of June 1867 and died in the faith of the Gospel April 15th, 1885, aged seventeen years and nearly ten months. He was the son of Rev. A. N. Wells and grandson of Eliza G. Wells and preceded her to heaven but a few hours. Both died the same day, were cold in death in the same home at the same time, were carried out by the same procession, funeralized in Ebenezer Church at the same hour and buried the same day in the presence of many friends and relatives. Colin, as he was familiarly called, was a sweet-spirited, good young man, a member of the M. E. Church, South, and professed faith in Christ early in life, gave evidence of his readiness to go at the Master's call, and when the summons came he fell asleep in Jesus on the morning of the 15th of April. May God comfort all his relatives and bring them finally together in the Heavenly Home.

J. C. HARTSELL.

BIGGERSTAFF—Sister Nancy M. Biggerstaff, *nee* Baber, was born Oct. 10th 1821, and died at her home in Rutherford county, N. C., on the 7th of May 1885 aged 63 years, 6 months and 27 days. She professed religion and joined the church when about 14 years old, and therefore served God for 45 years She was married to Samuel Biggerstaff many years ago, they were blessed with ten children, four of whom died when young, the remaining six are all members of the church and are doing well in the spiritual life, one of these, John Wesley Biggerstaff, is a leading layman on this circuit, and a man of deep piety and wide influence. Sister Biggerstaff was one of the best women I ever saw, deep piety joined to firmness of character, made hers a most beautiful Christian life. She was a true Christian, a loving wife, and a devoted mother. I was never more affected by a death in my life, for I loved her as a mother. I shall seldom look upon her like again. It seemed like we could hardly do without her yet. She will be missed so much in the church and family and community. Many a wearied itinerant has found shelter in her hospitable home.

Her husband has been dead nearly seven years, and, doubtless, they are now together in the better land. He was buried in the family graveyard, but his bones were taken up, and husband and wife were buried together at Cedar Grove, in the same grave to await the resurrection morn.

Sister Biggerstaff had liver disease, and she suffered very much for about five weeks before her death, but when death came she was ready. This writer visited her more than once, and always found her bearing her sufferings with great fortitude. I asked her about her prospects of heaven, her answer was, "All is well; I have suffered so much I prayed the Lord to take me away, but I may have done wrong, I feel happy in my Savior, and am fully resigned to His will, and can say now, "Thy will be done."' Only one son and two daughters are left at home, the rest being married and gone from the old homestead. May the Lord bless them all in this sad bereavement.

J. A. LEE, Pastor.

WEBB—At the home of Mrs. Sallie Clarke, near Shady Grove, Anson county, N. C., April 11th, 1885, Miss Mary Webb, at an advanced age. A good woman, and long a faithful Methodist.

F. S.

TILLMAN—Emily, wife of Aaron Tillman, was born July 31st 1847, died Feb. 19th 1885. She was a consistent member of the Methodist Church. For more than a year she was an invalid. While in health she was industrious, and ministered faithfully to her family, in affliction she was powerfully supported by divine grace, and welcomed death as a relerse from her pains. She being dead, yet speaketh. To husband and daughters, "Be faithful." To the son for whom she prayed, "Return unto the Lord, and He will return unto you." To the little boy, "Those that seek me early shall find me." May husband and children meet mother and wife in heaven.

W. B D.

In Memoriam.

Resolutions adopted by the Roxboro Sunday-school:

WHEREAS, our Heavenly Father in His wise providence on April 21st 1885, removed by death from among us our colaborer, Miss Pattie A. Satterfield, who had been for a number of years a most faithful worker in the M. E Sunday-school.

Resolved 1. That while we bow in Christian submission to the will of Almighty God in this our bereavement, we do also feel profoundly and keenly the loss which the Sunday-school, the church and the whole community have sustained in the death of our faithful and beloved friend.

2 That we thank God for the devoted and beautifully consistent Christian life given to the church in this our deceased sister and for its salutory effects on the church and society.

3. That these resolutions be recorded in the minutes of this Sunday-school, and published in the Person county 'Courier,' and the Raleigh CHRISTIAN ADVOCATE.

MISS ANNA WEBB,
MISS SALLIE THAXTON,
W. H HARRIS,
J. S. MERRITT, } Com.

BELL—Joanna Bell was born in Hyde county, N. C., March 9th 1805, died Sept. 22nd 1884, being at the time of her death, 79 years, 6 months and 13 days old.

She joined the M E. Church, in the year 1820, under the ministry of Rev. Banister Floyd, having lived in the service of the Master about 64 years. She loved the church, had an abiding trust in the Savior, and seemed to hold sweet and constant communion with God. Old and feeble as she was, she was an earnest worker in the Sabbath-school at Juniper Bay, was seldom absent, unless prevented by sickness. A mother in Israel has gone—passed from the church militant to the church triumphant. We miss her, but we know our loss is her gain. May we all emulate her Christian virtues so that when the time of our departure comes we may be prepared to join the white robed throng and be forever with the Lord.

B.

HALL—Entered into rest at Midway, Richmond county, N. C., April 27th 1885, James Hall, in his 48th year, leaving a wife and several children. Bro. Hall was formerly of Stanley county, and had been a member of the M. E. Church, South, at Palestine, in that county for nearly twenty years, he moved to Midway cotton mills in March 1883, and has demeaned himself honorably as a man and consistently as a Christian. Midway has a congregation of forty or fifty persons, composed of Methodists, Episcopalians, Baptists and Presbyterians, of which the writer by their election, has been pastor since the erection of the village. In 1884 the average attendance at Sunday-school, out of about 35 pupils, was about 28, each Sunday; a good report, and much of this successful work for Christ was by and through the instrumentality of Bro. Hall. He was an humble, good man and useful; willing to do what he could, and often better and greater work, with his hand on the helm, whilst others, less efficient of times, seek to lead the advance. Was it not more honorable and praise-worthy? We will miss him and his kind words and godly counsel; he did good by precept and example. A true man has passed into the light of the great beyond more than ordinarily happy. He died shouting, and declared that he was ready and willing to go and that by faith in Jesus the Christ he had obtained complete victory. So dies the righteous. The funeral services were conducted by me at the residence, and thence to the cemetery at Rockingham.

FRANK SANDFORD.

Imported Partridge Cochins.

I have two yards of the finest Partridge Cochins fowls in the State. Also one yard of Mrs. Sargent's Strain imported Langshans Fowls; from which I will sell Eggs at $2.00 per Setting of thirteen, fresh and nicely packed and delivered to Express Company at Raleigh. Address,

GEO. W. POE,
Raleigh, N. C.

Feb 11-3-m.

BIG PAY to sell our Rubber Stamps. Send for samples. TAYLOR BROS., Cleveland, O.
apr 29-3m.

MISCELLANEOUS.

RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8 59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

GOING SOUTH.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m
GOING NORTH.	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8 50 a m

STATE UNIVERSITY R. R.

GOING NORTH.	No. 1, Daily, ex. Sun.	No. 3, Daily, ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m
GOING SOUTH	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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jan 31-tf.

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jan 21-tf.

MISCELLANEOUS ADVERTISEMENTS.

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Miss Maggie Reese, at 209 Fayetteville St., has an elegant line of Spring and Summer Millinery now ready for the trade. All the Novelties in

SHAPES, FLOWERS, FEATHERS, RIBBONS, &c., &c.

Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c.
We buy our goods as cheap as they can be bought; can therefore sell as low as any one.
Orders from a distance solicited; prompt attention given to same. Address,

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The well-established millinery store of Mrs. W. T. Lane will be continued by her husband, Mr. W. T. Lane, who has just returned from the North with an elegant stock of Bonnets, Hats, Ribbons, and everything usually kept in a first-class millinery store. Goods cheaper than ever before. Satisfaction given to customers. A first class, experienced Milliner employed, and experienced clerks. Call and see this fine stock of goods before purchasing, or order by mail anything you want. Address

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NOW, NOW, NOW IS THE TIME!
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PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
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Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. MCLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly, HAST. MERCHELL.

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$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
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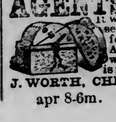

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THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars HISTORICAL PUB. CO., Philadelphia, Pa
f. b 25-3m

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

During the past week the Administration has made quite a number of important changes, removals and appointments. General Sparks, th Commissioner of the Land Office, has been before the Police Court, charged with assault, and Dr. Varley, the noted English evangelist has held a series of meeetings. Still people say nothing is going on now. At the White House, delegations pour in upon President Cleveland and. Among those which have importuned him in the past few days, were four delegations from Richmond, Va., each pressing a different candidate for postmaster of that city. Another delegation was in behalf of Gen. Rosecrans, asking that he be remembered in the distribution of official gifts. This party consisted of ex-Union soldiers, who are also members of Congress. The constituents of Minister S. S. Cox, visited the White House to protest against Mr. Cox accepting the mission to Turkey. The different factions of New York were represented among them, both Democratic and Republican, and they requested the President to advise Mr. Cox to remain in this country, where, especially at this time, his long Congressional experience would be of so much value to his party. Then Mr. Cleveland has had some Mormon visitors who presented a declaration of grievances, and a protest ratified by the Mormon population of Utah. They made a plea for justice and fair treatment, camplained of the continuance of territorial bondage, special legislation, the tyranny of Federal officicials, the breaking up of family relations formed previous to the passage of the Edmunds law, etc. The President listened attentively to their complaints and requests and replied, telling them among other things, that he hoped soon to be able to get at these matters, but it would require time. His face broke into a smile as he concluded, "I wish you out there could be like the rest of us." Mr. Cleveland is well pleased with the Executive Residence, and since his health continues to be good, he has no intention of removing to the "Presidents' Cottage" for some weeks yet.

There is quite a sensation now at the Department of Agriculture. The new Commissioner has discovered a condition of affairs there, which is embarassing. Several specific appropriations are exhausted, certain branches of work have to be temporarily suspended, and employes furloughed without pay. Immense quantities of seed are on hand, and only $32 of the $100,000 appropriated is left to distribute them, while boys have to be employed to stir them around in order to keep them from spoiling.

At this season, society is devoting itself to tea. There are three divisions of tea; tea, high tea and blue tea. The first is a gathering for the purpose of drinking tea and eating some simple refreshments. The second, or high tea, is more like a party, and more popular. Guests come between the hours of four and six, and are served with soup, terrapin and salads, with their tea and coffee. The ladies appear in elaborate toilets, without bonnets, and all stand while being served. The third, or blue tea, has other features than eating and drinking, such as readings, recitations, songs, and music, the guests being expected to do something at these entertainments. The last have not obtained a firm hold yet in Washington society.

When Mr. Cleveland attended Church last Sunday with Mrs. Lamont, it was noticed the usual crowd that gathers at the Church door to see him on his arival and departure had not lessened. One little girl caught a glimpse of him as he stepped into his carriage and exclaimed, "Oh I've seen him." The President looked back and smiled at her, and after this distinction, the child was more than satisfied. It has been hinted that the President's irregular attendance at church was discouraging to his pastor, and that the latter has prepared a sermon on regular church attendance, which will be delivered one of these Sundays when Mr. Cleveland occupies his pew. On the contrary, Dr. Sunderland is rather pleased with the President's way of disappointing the crowd of visitors who rush to the church, only to find that the chief figure in the show is no where to be seen. He attends church just about half of the time, and it is thought, by making himself unreliable in the matter, he hopes to discourage to some extent, the curiosity hunters who go there to see him.

The city is now full of Democratic politicians who are here for the purpose of carrying the Administration by force. The throng of mere office seekers have left, and an entirely different class of politicians have been coming in within the last few days. As a rule those men are not asking for appointments for themselves or their friends, but merely demand that the party be recognized. They do not denounce the administration publicly, but wherever they call on the President, or meet a cabinet officer they urge the policy of making whosesale removals of Republicans and of filling their places with Democratic workers.

Considerable significance is attached to a conference which occured between Mr Randall, Chairman Barnum, and Secretary Manning, during which Appointment Clerk Higgins was sent for and consulted. It is alleged that the effort is being made to reach the President through Mr. Manning. The so called Democratic stalwarts have the utmost confidence in the political sagacity of the Secretary of the Treasury, and also in his influence over Mr. Cleveland. As the question of party recognition was discussed at the caucus of the above notable trio, it is the impression that many changes are to be made very soon.

Some recent removals of chief clerks of Bureaus and of chiefs of divisions in the Treasury Department have caused much perturbation among officials of that grade. They have claimed that because of their pecu iar fitness for their positions through long experience they were not subject to removal. There are about seventy of these officials in the Treasury alone, and since these last discharges, they complain that they cannot rely upon good records for retention.

The new sixth Auditor of the Treasury is credited with having gotten up a "health report" showing how sickness has given place to health among the clerks under him. He has prepared a record of of the sick leaves of the three hundred and seventy employes of his office for several months past, from which he draws the inference that sick leaves vary with the supposed necessity for making good records. In times when charges and dismissals are to be feared it is assumed that there are few sick leaves and that they increase in proportion as duties can be neglected with impunity.

The conscience fund of the United States Treasury continues to swell. During the two months of the new administration eight persons with consciences, have rendered up their big and little thefts, varying in size from five to nine hundred dollars and amounting in all to $2 295,80. The last contributor was a Washingtonian and the amount refunded was $500 Every now and then you read that some annonymous person has forwarded some conscience money to the United States Treasury, and you may suppose there is a fund in the Department made of contributions from this source. This, however, is not the case. Such contributions have always been placed in the Treasury under the head of miscellaneous receipts. The term originated in this way. About twenty years ago Treasurer Spinner received a check for $1,500 from a man who said it represented a misappropriation of Government funds of which he had been guilty while acting as quartermaster in the United States Army. Mr. Spinner said he would announce the incident in the papers, calling the money a contribution to the "conscience fund," perhaps it would incite other penitent rogues to refund Uncle Sam's money. The contribution to the conscience fund was duly announced all over the country, and the Treasury Department promptly got more. From that time on for ten years the contributions were numerous. During the past ten years they have been growing more infrequent, and now again there is a revival of conscience. The largest contribution ever sent was $4,000 forwarded from Chicago by an internal revenue guager as the amount of the bribe he took from distillers, who desired to defraud the Government. The smallest contribution ever received was nine cents, forwarded by a Massachusetts man whose conscience had been burdened for years with a concelled three cent postage stamp, which, when a boy, he had carefully washed and used on a letter to his sweetheart. He thought the nine cents would adequately cover the principal and interest involved in the theft. Most of the contributions have been made by women who have successfully evaded the custon laws in smuggling some feminine finery through the custom house. Occasionally the Treasurer gets a money from some offender through a clergyman who received a deathbed confession, but ordinarily they come from the annonymous offenders themselves. The total amount of such contributions amounts to about $350,000.

Washington, D. C., May 15th, 1885.

FAMILY READING.

The Valley of the Shadow.

"Yea, though I *walk*," as if the believer did not quicken his pace when he came to die, but still calmly *walked* with God. To walk indicates the steady advance of a soul which knows its road, knows its end, resolves to follow the path. feels quite sate, and is therefore perfectly calm and composed. The dying saint is not in a flurry; he does not run as though he was alarmed, nor stand still as though he would go no farther; he is not confounded nor ashamed, and therefore keeps to his old pace.

Observe that it is not walking *in* the valley, but *through* the valley. We go through the dark tunnel of death and emerge into the light of immortality We do not die; we do but sleep to wake in glory. Death is not the house, but the porch; not the goal, but the passage to it.

The dying article is called a *valley*. The storm breaks on the mountain, but the valley is the place of quietude, and thus full often the last days of the Christian are the most peaceful in his whole career; the mountain is bleak and bare, but the valley is rich with golden sheaves, and many a saint has reaped more joy and knowledge when he came to die than he ever knew while he lived.

And then it is not "the valley of death," but "the valley of the *shadow* of death," for death in its substance has been removed and only the shadow of it remains. Some one has said that when there is a shadow there must be light somewhere, and so there is. Death stands by the side of the highway in which we have to travel, and the light of heaven shining upon him throws a shadow across our path; let us then rejoice that there is light behind. Nobody is afraid of a shadow, it cannot stop a man's pathway even for a moment. The shadow of a dog cannot bite; the shadow of a sword cannot kill, the shadow of death cannot destroy us. Let us not, therefore, be afraid.—*Spurgeon.*

Hospitality and Home-Keeping.

As we all feel: "Our houses are hardly our own till we share them." Who does not celebrate the taking possession of a new dwelling by calling his friends together to rejoice with him in its beauty and comfort, as if no mere material fires were enough for a true house-warming without that glow and radiance which, shining from sympathetic hearts and eyes, vivifies every nook and corner of the new habitation, transforms what was mere carpenters' and masons' work into that heaven's vestibule, a home, in which the happy owners feel themselves at once masters and servants, priests and hosts, always busy and yet infinitely at rest? And what house has not its "spare room," its guest chamber, sacred to those whom love, duty, or compassion invite to its shelter? Hospitality is one of the primal instincts of man. Nor is it only an instinct. It is a virtue, and sometimes a very lofty one. It is most touching among the poor, most graceful in the rich, and most difficult in the middle classes. To receive guests has been the pride of the English noble, the religion of the Arab, the amusement of the country squire, the sign of brotherhood among pioneers, the polite show of the Chinese, the joy of children, the delight and terror of young wives, and the duty, performed with a varying mixture of pleasure and fatigue, of the average American. If there are any thoughts by which the pleasure can be made more and the fatigue less to our own countrymen, and especially country women, for it is upon these that the care and labor chiefly come, let us consider them.—*Mary E. Dewey, in* GOOD HOUSEKEEPING.

"They Don't Speak!"

They pass each other upon the street almost daily. Bro. Beta looks stern and Bro. Gamma glares. One would suppose them to be strangers, and yet they used to ride to quarterly meetings in one carriage, and once they were in the habit of spending afternoons together under the shade-trees of their respective lawns.

But something happened—no matter what—and "they don't speak." They are both very, very excellent Christians, each one the center of his own circle of friends and adherents. Of course, they have a right to live in this way if they choose. Of course, all the growing boys in the community have a right follow their examples. This is done, and the influence of these exemplary citizens and church pillars is having its due and natural effect. Whenever the young folks have a slight difference they follow suit, and "let each other alone."

Offer one with sufficient modest, Christian courage to show these pious(!) brothers that "no man liveth unto himself," and to admonish them that, for the sake of the boys they are unconsciously educating, they would do well to bury the hatchet!

Doing Good and Amusements.

Doing good meets, in good people, that desire for happiness which another class of people seek for in "amusements." As needful at times the former must "rest awhile." Their labors prepare them to enjoy rest in sweetness, innocence, and pleasing reflections. As though there were no opportunities for doing good to either the bodies or souls of their "neighbor," the latter seek happiness or enjoyment in those amusements which minister to "the lust of the flesh, and the lust of the eyes, and the pride of life." These also need rest; for amusements—a term which with some people embraces grosser forms of cruelty and dissipation—wear out people more rapidly than doing good. The devotees of amusement sleep, eat, and drink, that they may be able to rise up and play. If the spirit of Christ governed people in the pursuit of happiness, then would they find such innocent and unselfish enjoyment in going about doing good that they would have neither taste or time for following "the flesh with the affections and lusts."—*Christian Neighbor.*

Woman's Work for Woman.

Of all the forms of religious activity during the last fifteen years none is more significant or more successful than the work of Christian women for their heathen sisters. The formation of the Women's Board of Foreign Missions in the various churches of our land gave a wonderful impetus to the work of missions. The interest and zeal then awakened have gone on increasing every year. New auxiliaries are constantly being organized. Children's bands are formed in the Sabbath-schools, and the coming generation will be trained to love the cause and to give intelligently and to work enthusiastically. The spirit of missions is the spirit of of Christ.

"Woman and Her Diseases"

is the title of an interesting illustrated treatise (160 pages) sent, post-paid, for 10 cents in stamps. Address World's Dispensary Medical Asoociation, Buffalo, N. Y.

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J. L STONE,
216 Fayetteville, St. Raleigh, N. C.
may 20 1y

"Yes; I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to converse with him; he's as deaf as a post, and talks like he had a mouthful of mush. Besides, the way he hawks and spits is disgusting." "Don't break the engagement for that; tell him to take Dr. Sage's Catarrh Remedy. It will cure him completely." "Well, I'll tell him. I do hate to break it off, for in all other respects he is quite too charming." Of course, it cured his catarrh.

"Delays are Dangerous."

If you are pale, emaciated, have a hacking cough, with night-sweats, spitting of blood and shortness of breath, you have no time to lose. Do not hesitate too long—'till you are past cure; for, taken in its early stages, consumption can be cured by the use of Dr. Pierce's "Golden Medical Discovery," as thousands can testify. By druggists.

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Near the Yarborough House.
may 20-1m

MISCELLANEOUS.

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

		P. M.		A. M.
Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a.m., allowing passengers to connect with the morning train on the W. & W R. R. for Rocky Mount.

The 6:00 p m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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Old Test. Lessons	5

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY" care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Put Heart in it, Dear.

Is the lesson so hard, are the problems so deep,
Is the old hill of learning so thorny and steep,
That the frown on your forehead is coming again,
A frown, Willie darling, that gives mother pain?
Let me whisper a charm, Willie boy, in your ear,
To conquer hard lessons, put heart in them, dear.

You hate the piano, this weary strum, tum,
Though you're ever so happy out-doors with a drum;
But practicing daily, and taking such care
That each little note is struck fully and fair,
Makes you cross and discouraged. My Willie, come here,
Let me give you my secret: put heart in it dear.

That temper which trips you and gives you a fall
When you mean to be gentle and loving to all,
That sends naughty words to the gate of the lips,
And shadows your face with an ugly eclipse,
Ask Jesus to help you, and, Willie, don't fear,
You will win in the conflict, put heart in it, dear.

A thing done by half, child, is always half done,
A shame to be seen, under God's faithful sun,
That sets us its beautiful pattern of work,
Without loiter or hurry or stopping to shirk,
While sunshine reminds you, so brave and so clear,
Whatever your task be, put heart in it, dear.

If you weed in the garden, or go for the mail,
Feed Ponto or Brindle, let none see you fail
In any small duty, but loyal and true,
Let father and mother depend upon you,
And this is my counsel, worth stopping to hear,
Worth treasuring, Willie, put heart in it, dear.

Put heart in the work and put heart in the play,
Step on, like a soldier, though rough be the way,
Laugh gaily at trials, and never retreat,
If your cause be a right one, disdain a defeat.
Pray always, and then marching forth, full of cheer,
In strife or in labor, put heart in it, dear.

—*M. E. Sangster, in Congregationalist.*

MY DEAR CHILDREN:—While we are busy preparing for our special services on next Sunday, we must not neglect to pray to our Father in heaven, to bless each prayer offered, each song sung, and each word spoken; for without His blessing, our efforts will be in vain. May each heart be filled with love to God, and love to one another—may such words be spoken that interest in the great Missionary work may be greatly increased, and not only *pennies*, but *dimes* and *dollars* find their way into the treasury of our Lord. Our time of opportunity will soon be gone—may we be more diligent in doing good—remember, dear children, that every act of kindnesss prompted by a spirit of love helps the cause of Christ—"Whatsover they hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest."

Lovingly,

AUNT MARY.

HADLEY'S MILLS, N. C., May 4th, 1885.—*Dear Aunt Mary:* It has been sometime since we wrote to you last, and since that time two of my dear sisters have died; their names were Lillie and Ola, aged eight and ten years; and dear Aunt Mary we do miss them *so* much; our home has been made *so* lonely and desolate without them—pray for us that we may meet them in heaven where we believe they have gone to join the angel band. They had one dollar in money which we will send to you for the heathen, hoping it will do them much good. We will also send twenty-five cents more, fifteen of it for myself and ten for little Sankey for the heathen. With much love to Aunt Mary and the "Bright Jewels." I will close, LIZZIE and SANKEY HENDERSON.

We sorrow with you, my dear children—we *know* that your home seems dark and lonely without our dear little Jewels, Lillie and Ola, and we must thank you for the precious offering—the dollar which belonged to our angel Jewels—surely God will accept and bless it. Thanks too, for the contribution from Lizzie and Sankey. Dear little ones, your darlings are "not lost—only gone before."

"You shall meet your loved and own
Gathering round the great white throne;
By the tree of Life so fair—
Joy and rapture everywhere
While before our eyes unfold
Heaven's splendors yet untold."

CENTER CHURCH, Moore Co., N. C.—*Dear Aunt Mary:* The following young people feel some interest in your "Bright Jewel Society;" and have contributed the amounts attached to their names:

Margaret C. Love,	.5
Sarah E. Riddle,	.10
Landy Riddle,	.5
Martha M. Cofer,	.10
Martha Cole,	.10
Carrie, Johnnie and Mamie Thompson,	.25

This may not be enough to make them members, and you may be at a loss to know how to keep accounts with them. For the present you may call them, SCATTERED JEWELS

We rejoice to welcome these "Scattered Jewels." Wherever it seems impossible to organize bands of Bright Jewels to meet regularly, and work systematically, we will be glad to enroll the names of *individuals* interested in the cause of missions—receive letters from them and such contributions as they may please to forward. Art. 5th of our Constitution says: "Every member of the Society must be pledged to contribute five cents monthly, if they are able." Let our Scattered Jewels pay what they can—may their offering be blessed of God, and may each precious one be gathered when He comes "to make up His Jewels, as gems for the Savior's crown."

ROLESVILLE, N. C., May 8th, 1885.—*Dear Aunt Mary:* Enclosed please find .50 cents, an offering for the little heathen, which buddie and I earned by picking cotton last Fall. Papa has been saving it for us. The answer to the Enigma by H. G. S. in the ADVOCATE of April 22nd, is W. A. Ellison. The Enigma by Howard Paddison in the same issue, is J. E. Crisp. The answer to Enigma in the ADVOCATE of April 29th, by Mamie F. Thomas, is "Aunt Mary." Best love for Aunt Mary and the "Bright Jewels." LILLIAN and MANLEY HUNTER.

Many thanks, dear Lillian and Manley, for your offering of love, and for the answers to Enigmas, which show that you are interested in the study of the Bible. What has become of our Rolesville Snow-flakes? Can you not gather them up and form them into a band of Jewels which will not be so easy to melt away? This would be working for the Master too

"Let us learn in early youth,
Lessons from the Book of Truth,
Let us daily sow some seed
Daily do some kindly deed,
Though our hands are small and weak,
Yet some loving task we seek,
Master, we would work for thee!
We would gladly toil for thee!"

LENOIR, N. C., May 9th, 1885.—*Dear Aunt Mary:* I have written to you before, but it has been so long I suppose you have forgotten it. This time I want to join the Bright Jewels. I send you 20 cents and my sister Mamie sends the same. The answer to Enigma by Mamie Thomas is Aunt Mary. I think I can organize a band of "Bright Jewels" here. Please send the Constitution. I joined the Studious Band several years ago. I like the ADVOCATE very much, especially the Children's Column. I stay now in a printing office. With best wishes for Aunt Mary and the little ones, we remain your Jewels, JOHN W. JENKINS and MAMIE E. JENKINS.

Right glad were we to hear from these Jewels once again—no, indeed, they had not been forgotten, and we were rejoiced to forward to them a Constitution, hoping soon to receive good news from them. Thanks for contribution and kind words.

Precious Promise.

Their soul shall be as a watered garden, and they shall not sorrow any more. I will turn their mourning into joy and will comfort them, and make them rejoice from their sorrow. Jer. 31: 12, 13.

Enigma.

BY GENEVA WELBORN.

Who was the Mother of Obed?
Who was the Father of Jesse?
By what other name was Daniel called?
Whom did David cause to be slain that he might have his wife?
Who was the second wife of Jacob?
Who knew the Scriptures from his youth?
Which one of Naomis' daughter's-in-law turned back to her native land?
Who was Ruth's mother-in-law?

The initials of the answers of these questions from the name of a venerable member of the N. C. Conference.

Enigma.

ANNA N. ERVIN.

What is the first letter in the twenty-seventh chapter of Job?
In what land was Moses buried?
Who was King of Salem?
Who begot Nimrod?
Who answered that Paul should be kept at Cesarea and that he himself would depart shortly thither?
What King said unto Paul, "thou art permitted to speak for thyself"?
......
Who was the daughter of Bethuel?
What was the name of Laban's eldest .. daughter?
Who had the Lord blessed in all things?
Who built the ark?
Who killed Goliath?

The initials of the answers of the above questions form the name of a minister of the Wilmington District.

"Me Learn Big English."

From a worldly point of view there is nothing so advantageous to one ambitious to take an honorable place among men as a good education. Locke says, "Virtue and talent, though allowed their due consideration, yet are not enough to procure a man a welcome wherever he comes. Nobody contents himself with rough diamonds or wears them so. When polished and set, then they give a luster." From a little incident given in the Church News, it would seem that the little heathen Chinese children value an education far more than our American children do. I wonder if the seeming is true? Here is the story as told by a missionary:

It was at sunset, one beautiful Sunday, as I stood for the last time on the beach at Monrovia (Africa) waiting for my boat to take me out to the ship. A little native boy came up to me, bowing low, but with his eyes fixed on me.

"What do you want?" I asked. In broken, disjointed English, the best the little fellow could utter, and pointing out to the ship, he said:

"You God man take me big America, big ship."

"What for?" I asked.

"Me learn big English you," he answered.

I had to say "No" to the little fellow, when he immediately drew from the folds of cloth around him two little leopards, alive, with unopened eyes, and presenting them, said:

"Me give him; you take me big America, big ship, learn big English."

Think of it: the mother leopard must, to his knowledge, have been near when he captured the kittens; still that hungry, thirsting child risked his life to earn a passage to America, solely to gain an education!

This story told so touched a young man that he decided to give himself as a missionary to Africa, and has now gone in answer to the little fellow's prayer.

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.

Morphine and other opiates!

"Had no effect!

"After two months I was given up to die!!!!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop Bitters* had cured him and would cure me. I poohed at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

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"There was decided symptoms of Uræmic Poisoning, intense frontal headache, double vision, flushed countenance, general nervous irritability and distinctly marked *Cerebral Hyperæmia*. In this condition he was sent to the Buffalo Lithia Springs, where he remained five weeks, drinking from eight to ten glasses per day of the Water of the Spring No. 2. At the expiration of this time the amount of Albumen was reduced to a minimum, no Casts could be discovered, there was an entire disappearance of other distressing symptoms and complete restoration of the general health."

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"I spent the summer of 1880 at the Buffalo Lithia Springs, and while there witnessed the marked beneficial action of this Water in a case of Bright's Disease of the Kidneys. Mr. ——, the sufferer, reached the Springs in a condition of emaciation and extreme exhaustion. The Urine was heavily charged with Albumen, and its specific gravity decidedly below the healthy standard, with general Œdema and Comatose symptoms. In three weeks there was evident improvement, which continued during a stay of two months at the Springs, the Urine becoming free from Albumen, natural both in appearance and quantity, and regaining to a great extent a healthy density and a disappearance of the dropsical symptoms. In the meantime there was great improvement in the general health, the patient gaining some 25 pounds in weight, and leaving the Springs in a comfortable condition."

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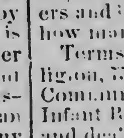

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AGRICULTURAL.

The Raleigh Tobacco Market.

The tobacco market of Raleigh is being rapidly built up. Several new warehouses, for the sale of leaf tobacco, have gone up, and enterprising business men are managing them. The farmers who sell their tobacco here seem to be well satisfied with the prices they get and the amount of tobacco sold here is rapidly increasing. Large crops are being planted by the farmers in this section and the indications are that the near future will find Raleigh a fine and very large tobacco market.

A Fine Cattle Show.

Raleigh had a fine cattle show last week. A very large number of very fine cows were on exhibition, mostly of the Jersey stock. A very long procession of cows, calves and bulls were paraded through the principal streets of the city, and large numbers of people turned out to see them. Some of the citizens of Raleigh and vicinity are giving special attention now to raising fine cattle, and some very fine cows are to be found here. It would be wise in all our farmers to invest a little money in good stock. Good cows and good horses are much cheaper and better every way in the end.

Gleanings

—Analysis has proved poultry manure to contain many of the elements in which the best guano most excels. It can be guaranteed pure, which is not always the case with artificial fertilizers, and even when allowance is made for the amount of water it contains when in a fresh state, it would be cheap at two-thirds the price of guano. In spite of these considerations, those who keep poultry have the greatest difficulty in disposing of the droppings, and in many cases they have absolutely to give them away in order to get rid of the accumulation. The majority of farmers have the greatest objection to pay anything for this kind of manure, although they will incur without hesitation a heavy bill for guano, or, if near large towns, send their carts to seek the ordinary stable manure, which, though apparently cheap, is not always so in the end.

—In a recent bulletin of the New York State Agricultural Experiment Station, Dr. Sturtevant details some experiments with seed corn thoroughly and slowly dried at a high temperature; which go to show that the seed so dried will not only germinate at a much lower temperature than will seed that has been kept in the ordiary way, but that it will also resist a much higher temperature without losing its power of germination. The Doctor therefore recommends that seedsmen should take pains to kiln dry the corn they offer for sale. Corn preserved in this manner would doubtless resist better the vicissitudes which accompany early planting, than would seed saved in the customary manner.

Farmers and Their Fruit.

Land owners desirous of renting their lands on shares, furnishing the stock and tools. Or for a money rent, the renter furnishing everything, can be placed in communication with desirable tenant farmers, who have some means and a thorough knowledge of the use of improved agricultural implements by addressing J. T. Patrick, Commissioner of Immigration, Raleigh, N. C. The farmers are not idle thriftless person out of work and homes. The reason they desire to to make a change is, at their present places they have to pay very high rents, furnish everything, pay taxes on land and only get one half of the crops. They are intelligent working farmers and are slow to leave homes in Maryland, Pennsylvania, New York, and other Northern States, but they have no hopes there of ever owning farms, for land is very high ranging in price from seventy-five to three hundred dollars per acre.

Mr. Patrick has frequent inquiries from persons north desiring to learn of small farms of from 20 to 100 acres for sale.

CANNING FACTORIES.

The Commissioner of Immigration, for this State is laboring to place into the different sections of the State canning factories for the purpose of canning peaches, berries and other fruits and vegetables. There is no reason why such enterprises should not pay handsome returns to the owners. At present our merchants pay from $1.20 to $1.50 per dozen for good peaches. At the prices peaches sell for in this State, it will cost the canners only forty to sixty cents per dozen to put them up, and if they sell at seventy-five to one dollar per dozen large profits are made. We would like to see some effort on the part of our people to assist Mr. Patrick in inducing means to open out in this place a cannery so as to give our farmers and fruit raisers a market for fruit and vegetables that go to waste year after year. Besides the advantages to the farmers, such a concern would bring to each place several thousand dollars annually, and give to a number of boys and girls employment. Now is the time to move if we desire to have the factory in running order by the time our fruit is ripe. Persons interested can correspond with Mr. Patrick, the Commissioner, at Raleigh, N. C.

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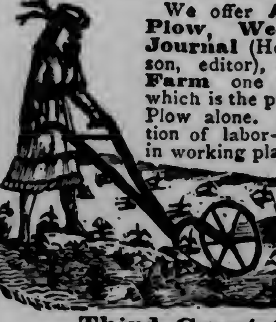

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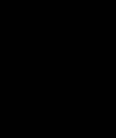

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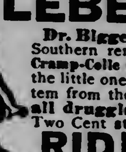

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REV. FRANK L. REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, MAY 27, 1885. $2.00 PER ANNUM Payable in Advance

Nothing to Do.

"Nothing to do!" in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole;
Off with the garments of sloth and sin,
Christ thy Lord hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Savior said,
"Follow thou me, in the path I tread."
Lord, lend thy help the journey through,
Lest faint we cry, "So much to do."

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

PROFESSION OF HOLINESS.

An open profession of saving faith in Jesus Christ is scriptural, and is eminently proper in itself. Nay more, the confession of Christ before men is a Christian duty based on express divine warrant. "Confessing with the mouth the Lord Jesus," implies as much: "for, with the mouth confession is made unto salvation." The Scriptures are abundant on this point. But, the profession of *holiness*, as a state of grace separate and distinct from spiritual regeneration, is without scriptural warrant, and involves a contradiction of the spirit of the childlike simplicity and unaffected humility which enters essentially into the very essence of that holiness, sanctification, and perfect love taught in the Scriptures as the privilege of Christians. St. Paul teaches the doctrine of perfect love, which is comprehensive of the highest state of attainable Christian perfection in this life, in the 13th chapter of his first epistle to the Corinthians. Love to God and love to man, called "charity," by the Apostle, evidently includes all that is comprehended in the highest attainable state of grace in this present life. We might substitute the term "holiness," or "sanctification," or any other word or phrase by which the highest attainable state of grace is described, for the term "charity," as it occurs in this chapter, without perverting or marring the sense of the text. Things equal to one and the same thing are equal to each other.

APPLICATION.

What then are the distinguishing qualities and characteristics of the "charity" described by St. Paul? Let the inspired Apostle answer for himself. "Charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly, seeketh not her own, is not provoked, [new version];thinketh no evil * * * charity never faileth." Is there anything higher than this set before us in the Scriptures? Did St. Paul enjoy it? I suppose he did; but I do not certainly know the fact, for he did not profess it; and, with his portraiture of it; in so doing, he would unquestionably have subjected himself to the suspicion that he was "puffed up," and was 'vaunting himself.' His counsel to the Corinthians was to "follow after charity"—not as though they had attained, but that they should keep the mark in view, and run for it.

SOMETHING FURTHER.

What is involved in *professing holiness*, considered in the light of the 13th chapter of 1st Corinthians? Is it not equivalent to saying; "I am perfectly humble; perfectly meek—that I am pure in heart; and never provoked; that I endure all things, and that I think no evil?" Is it not equivalent to saying, "look at me. See a holy man?" Were it not better and more consonant with the "charity" under notice, to live such lives, and to display such tempers as to constrain *others* to say; "Behold an Israelite indeed in whom is no guile?" Can the public profession of "holiness" be reconciled with the meekness, humanity and self abnegation necessarily involved in the state itself? It seems to me that there would be an instinctive recoil in a holy, pure, and sanctified heart from the profession of it.

PERSONAL OBSERVATION.

I have seen, as I believe, in my long pastoral life, not a few that were really "sanctified wholly," in the Scriptural sense of the phrase; they had pre-eminently the "charity" of the 13th chapter of Corinthians. They abounded in the "fruit of Spirit," and yet they made no profession of the "second blessing," involving any thing other than the legitimate outgrowth of their regeneration in conversion, and they would have been shocked through every sensitive fibre of their spiritual natures, for any one to have told them that they were thoroughly sanctified and holy Christians. On the other hand I have seen many—and I regret to say it—that *professed* to be sanctified, whose piety would have suffered amazingly by a comparison with the piety of scores of others—such as I have described—that made no such profession, and who could not be induced, under any pressure of "holiness meetings," or the appeals and persuasions of "second blessing" theorists and enthusiasts to make such a profession. Like Bishop Andrew, and Wesley, and Paul, and thousands of others of the most eminent and useful Christians that ever adorned the annals of the Church, they *lived* it, and showed it in their daily lives and conversation, and made it influential on others by not separating themselves from the masses of Christians around them, by forming "holiness circles," and holding "holiness camp meetings," and holiness convocations and associations. I believe in mixing the salt with the masses.

For the life of me I cannot see the sense, propriety, or scriptural authority or warrant for *professing* holiness. Personally. I never saw any good come of it. The attainment of "perfect love that casteth out fear;" the enjoyment of "the fullness of the blessing of the gospel of Christ;" the coming to the stature of a man in Christ Jesus," or, a growth in grace from regenerating faith "to brotherly kindness and charity," is unquestionably the privilege of every child of God; but a public profession of the state of grace thus described is no where enjoined, and is scarcely reconcilable with the meekness, modesty, and humility necessarily included in the state described. Nor, do the Scriptures anywhere teach us that the attainment of *all* that is included in the forms of expression quoted above is necessary as a condition of admittance to heaven in the event of death.

AN INQUIRY.

Do the advocates of the holiness theory, as a "second blessing," differing in its essential nature from spiritual regeneration, believe that its attainment is indispensable as a condition of admittance to heaven, and that this "second blessing" is conditioned on the exercise of a special act of faith, as the sole and indispensable condition of its attainment, and that no one obtains this blessing without this specific faith, consciously, purposely, and intentionally exercised in reference to it? This seems to be the teaching, if I understand it, and I would not knowingly misrepresent the advocates of the doctrine for any consideration. But, if this is indeed what they believe and teach, the good Lord deliver me from their tender mercies. Such a position inevitably involves the damnation of all the hundreds I have seen depart this life, professedly in the faith. They said not a word about the "second blessing," or its equivalency, as conditioned above. Did they receive it passively? Then it was not by a specific act of faith consciously exercised by them. If they die without it? Then, according to the theory or assumption under notice, they were lost. Theory must be held responsible for all its legitimate deductions. If a state of grace, conditioned on a specific act of faith, higher than spiritual regeneration by the Holy Ghost, and its concomitants, obtained in what we call conversion, is necessary to our admittance to heaven, then I can have but little hope that my dearest friends, who have died in the faith—professedly—have been saved. They said nothing on the subject of a *second* work. What became of them in the light of this "second blessing" theory?

LOCAL NOTES.

A revival of extraordinary interest has been prevailing in Danville, in the Main St. Methodist Church, for the last five or six weeks. About three weeks were devoted to extra meetings—afternoon and night—before any general interest was manifested. Rev. A. G. Brown, pastor of the Church, has been assisted all the time by ministerial help from other charges. Rev. J. W. Howell, pastor of the Boydton charge, has spent three weeks here in very effective service. Rev. Dr. Hannon, pastor of Memorial Church in Lynchburg, is now spending his second week with Bro. Brown, preaching every night. All the Churches in the city are sharing largely in the results of this meeting. At some of the services there have been as many as 75 or 80 penitents, at one time, at the mourner's seats. Up to the time of this present writing the names of more than 200 persons have been reported as converts. All the pastors of the city have been present, and participated, more or less, in the services. Even the assistant rector of the Episcopal Church—the Rev. Mr. Downman—has not only been present, but has prayed with earnestness and power, without the book, and has taken a part in talking to the seekers of religion. How will this sound to the High Churchmen of North Carolina? The pastor, Bro. A. G. Brown, conducts the afternoon prayer-meetings, and always takes charge of the services as soon as the sermon is ended at night. The Mount Vernon charge is prospering. A meeting of three week's continuance was held in this Church immediately preceding the meeting at Main St., at which there were 15 or 20 conversions, with a valuable addition to the Church, both by certificate and on profession. The Churches, of all the other denominations here, will receive accessions from this great religious awakening. No place more needed a great revival than Danville. Worldliness had crept into the Church until there was but little distinction between the Church and the world. Most of the popular, worldly amusements, including the German Waltz, were patronized by Church members.

Danville, Va., May 8th, 1885.

For the Advocate.

Our Letter From China.

BY REV. W. W. ROYALL.

JOTTINGS DAY BY DAY.

MARCH 21ST. Dr. M. T. Yates, of the Baptist Board, South, was with us at dinner to-day. He thinks that we shall have as Missionaries, to make some radical reforms in our methods of work, before we reach a solid basis. He says that the fact that a man can get a position as a preacher, with a certain and steady salary, is so great a temptation to Chinese cupidity, that men will be drawn to us for no other reason than the prospect of good and paying employment. It is a well known fact that men come for hundreds of miles from the interior to Shanghai, having made up their minds before ever hearing the gospel, that they will join the *Yesu Kido* (Protestant Church) in order to get good pay. Far away in Honan or Kiangse province, mayhap, they have heard, that at Shanghai the foreigners are paying people to join their *Kido*, and it never occurs to them that the hypocrisy needful in order to get the money is any sort of disgrace, or wrong doing. Ofcourse they have no idea of repentance, faith, etc. But they will learn any amount of Scripture, catechism, creed, prayer-book or what not, and they will be very proper in deportment for months and even years, perhaps. They will preach regularly and constantly, and go through all the routine of the work, but as for being changed, converted, that was something which they never took into account. Dr. Yates thinks we shall have ultimately to abolish a paid native agency, at least so far as foreign money is concerned. If any are converted and feel called to preach, let them go and do so for love's sake. If they succeed in raising up native Churches, let these Churches support them, or at least partially. There are many who oppose such a scheme; yet there is much to be said in its favor. In some places, or a modification of it, has, it is said, been successfully carried out. There can be no reasonable doubt that we have Chinese pastors whose highest ambition is to draw their monthly allowance. Monday 23rd. There were about 50 persons present at the usual Monday prayer-meeting which is held at the residence of Brother J. W. Lambuth. Rev. Jonathan Lees, of Tientsing, made a most interesting address. He said that at the night services in their Chapels they always had crowded houses. The effort was always made if possible, to get a private conversation with the hearers. On several occasions they had noticed men to come and listen attentively, but they invariably shunned a near approach. Their repeated attendance and manifest desire to shun conversation aroused some curiosity, and led to their being watched or followed home. What was the surprise of the Missionaries to learn, that these men were themselves *leaders of religious sects* among the Chinese, and that they came to the Chapels to gather materials for their own preaching. Some of the doctrines heard were of course distorted and rendered quite unintelligible. It seems that in one of these sects there was a sort of Trinitarianism preached, but that the third person was made to be the leader of the sect himself. Lo, said Mr. Lees, we must not be surprised hereafter, to hear of strange heresies cropping out among the Chinese Churches. Mr. Lees said that they had now a most successful medical work in Tientsing, conducted by Dr. McKenzie, (London Missionary Society). Said that very liberal contributions had been made by the Chinese themselves. This medical work might be said to be the outcome of 15 years of prayer and hope. All at once the answer came. A Chinese general who had been led to take an interest in the work came to see them and gave Taels 500, or say $680. By and by the Tartar general came. He, too, became interested and gave Taels 1,000. The Chinese general, coming again, and seeing the 1,000 Taels against the Tartar's name and only 500 against his own, requested to have the figures changed, making his also 1,000 Taels. He also said to a friend by his side, "Now you put down 500 Taels." So here were 2500 from three persons. This work is now on a good foundation, and has a fine future, evidently.

Rev. J. Innocent, of the Methodist New Connexion, also spoke. Their mission had opened aChapel inNorthwest Shantung. By and by a camp of soldiers was, much to their dismay, put near them But fortunately the soldiers became interested, and at length 40 of them were baptized after their conversion, these men changed their lives entirely, offering a marked contrast to the rest of the army. The Chinese soldier is dreaded about as much for his own people as by the foe; for he is usually thievish, an opium smoker, a gambler and a general nuisance. But these men by their behavior, soon were praised among their own people andthe populace generally. They saved their money instead of gambling it away; and they bought decent clothes, in which to appear at worship. After some months the regiment was removed, and Brother Innocent expected them all to let their lights shine. They seemed to heed his words; for being billeted in a large temple up in the Liao-Tonny country, they asked and obtained leave to use one of the rooms for a Chapel; and here they statedly met and held their worship not only numolested, but with the good will of their superior officers. All present seemed much warmed at these recitals, and the meeting was a precious one. At 9 P. M. I went to the Temperance Hall to a Gospel Meeting held by seven young men just out from England in connection with the China Inland Mission. They were,it seems, led to consecrate themselves to the gospel work through the labors of Mr. Moody. One of them was a famous cricketer, another, a first rate stroke in the University boat-club, Cambridge. Their coming to China made something of a sensation, and they had good houses. The addresses, except those of Mr. Stanley Smith, and Mr. C. T. Studd, *were* not especially noteworthy, but they were well sustained by the Christians here. On this Monday night the present incumbent of the Cathedral, Shanghai, astonished the audience by rising and stating that during these meetings he had found peace with God. This gentleman, the Rev. F. R. Smith, has been for many years a clergyman of the Church of England. He said he had long had a sort of zeal for God, but was persuaded that until to day he was an unsaved man. Now, he was at peace with God. He had made a full surrender. There was no ecstasy, not even so much religious feeling as he had in years past felt. But now he felt that he could say, "I know whom I have trusted." The effect of this was very powerful. Some of the Christians said "Amen," "Glory to God," etc. Some wept for joy, and the place seemed a Bethel. Satan fought the meetings desperately, but we all feel sure that good was done, though there were only a few professions.

When I left this meeting, I went down to the water where my boat was waiting to take me inland to Tsih Pau, Soong-kong (Sung-kiang) and Tsing Poo. I reached my first appointment, Tsih-Pau, by 8 A. M. Tuesday 24th. I sent for the "supply," Brother Lee Ping Zeng, and had first of all, a talk and prayer on board. I preached at the Chapel at 10 A. M. got back to the boat, ate my dinner, and preached once more at 3 P. M. There was rain, slop, and mud, but fortunately this served one good purpose, it enabled me to have some show to make myself heard. It is fatiguing work to preach to an audience of raw heathens. They talk, smoke, eat, laugh, go in and out, yell out, "I'm coming," when called by some one outside, and act generally like Yahoos. Sometimes it seems absolutely impossible to obtain quiet. My usual plan is, simply to cease speaking for a half minute, until the silence attracts their attention, and then I can go on again. But I had rather preach three times a day to people who would keep quiet than once to these noisy, chattering, gossiping people. I suppose the world does not furnish a parallel of rudeness. But it is quite unconscious, as a rule, though sometimes, no doubt, actively malicious. A couple of tons of patience is always useful, and should form part of every Missionary's outfit. Alas for poor me! I thought it was bad enough when I used to preach in pulpits stained with tobacco juice and haunted with fleas, till I could hardly hold myself still. I thought when I used to watch the young man with gold studs writing notes to his adored one on the fly-leaves of the hymn books, that I should be glad if he would choose some more suitable time, place and manner for this sort of thing. I really believe preaching to Chinese heathen audiences is almost as bad as any of these!

I left Tsih Pau at 4 P. M. and had a fine breeze to Soong Kong, 16 miles distant. It was capital to see how the old craft dashed along past the wheat fields, going at times, I suppose, quite 8 miles an hour. We got to our destination by about 6: 30 or 7 P. M., and I had to wait till next day to preach,as the gates would probably be closed, and the Chapel, moreover, is not lighted for night services.

I preached three times at this place, and sold a good lot of gospels. Luke, being bound in *red* paper covers, was a favorite. I had some each time, who seemed to listen, but possibly it was only seeming. One learns here, never to trust to appearances in these cases. A gentleman once, after preaching half an hour right at a certain man who seemed to be eagerly taking in every word, was rudely awakened from his pleasant dream by hearing his auditor turn to a friend near, and pointing to the preacher he said: "*De-kuh nyung-kuh pih der sz kwakuh.*" (That man's *nose* is twisted !") Imagine *his* feelings!

But some really do hear, and apparently give an intellectual assent to the truth, but alas! there are so many difficulties. One old Buddhist priest is said to have told Brother Dzeng at Soong-kong: "Yes, your words are true; your doctrine speaks to my heart, and if I were younger by ten or twenty years, I might hear and believe. But I am over seventy. I live at my little temple to which are attached several *mow* of land. From this, I can make my living. But if I were to believe in Jesus now, I should lose all this, and I am too old to take up other work now. Twenty years ago, it might have been; but now it is too late for me." This,the old priest said out in the congregation. And so it is. Idolatry is now closely interwoven with all sorts of vested interests. To pull it up is to move the whole soil for many feet deep and on all sides.

I can not help a groan sometimes as I see how fast these poor people are bound in the slavish chains of Satan. And when I recollect that I am of a hated race, that my very dress, manners, words and actions excite hate and bitter feelings in spite of myself, and that I can not preach the gospel of Christ faithfully without constantly infringing upon the views,the prejudices and the practices of my auditors. Oh! I tell you, brethren, it makes me feel so weak and helpess. So, like a mariner amid the angry billows, with no boat in sight, that I have no resource except to fall flat upon the command to "go preach." Human courage won't meet the case here. Physical force won't bear one above these waves. If I look at the billows, why, down must I go. Only by looking at the Christ as he walks these waves, can one find succor from this fearful weight, find light in this horror of great darkness. I wish those who complain of few converts could come with me, and make one round on Shanghai District. From that time onward, I know what loving and tender prayers they could pray, and how they would beseech God to stretch out His hand and save. Yea, and may be, some would feel their hearts so moved, that they would cast all fears behind, and be willing to forego some home joys and comforts in order to stretch out a helping hand to these poor souls!

Subscribe for this ADVOCATE. $2 per annum, post-paid.

Division of the N. C. Conference.

BY REV. J. C. HARTSELL.

MR. EDITOR: The question of Conference division is still agitating the heart of Methodism. Much has been written for and against it. I, for one, believe that the N. C. Conference ought to be divided, for the following reasons:

1st. That the original design of the transfer of territory from S. C. Conference in 1870 was to set off a Western N. C. Conference.

2nd. That the object of all organization, and boundary in Church work is the glory of God, and not personal consideration. What is best is the question to decide; and not talk of "Grand Conference," "Institutions of learning," "money, brains," being in the way. "If the convening of an Annual Conference in a community is a blessing, then in case of division we shall have two blessings instead of one, and in different sections of the State, and distributed then in at least 10 more places in the West than as it is now. Many other States in the Southern connection have two Conferences, and some as many as four. The rapid growth of the Church in Georgia, since its division into two Conferences, proves the wisdom of division there, and it is certainly so in other instances. The motto of another,"divide and grow" is not always deep meaning to us, as a Conference just now. I am for an equitable division of the N. C. Conference, and as one of the Committee, on division, shall advocate it on the ground of necessity. As far as I know we are ready for it in this part of the Conference. But we are willing to abide the decision of the majority in this matter. Bro. Guthrie does not seem willing to this, or at least to a "bare majority." Now, this good Bro. thinks it would engender bad feeling, etc. But I believe and think differently, now as it's mere opinion and not argument, perhaps mine is worth as much as his. He says again, that the discussion on division has developed the fact that we are not now ready. Now as it seems to be opinion again, I must be allowed to put mine against his, though I am not a D. D., nor a P. E. but a little circuit preacher. My good Bro. G. sees difficulties in the way at many other points and seems to be fearful and unbelieving as to good resulting from division In this he reminds me of a small boy once in a Methodist class-meeting, when asked by the preacher if he wanted to go to Heaven, replied, "I would rather stay where I am better acquainted." As to the advocates for division having patience in the matter, we have in "patience possessed our souls,"and believing that the division time has come, patience desires a consummation of her work that we may want nothing in this regard.

Bro. G. thinks we must wait till all are agreed, or nearly so. Now,if we do this division will never come, and if this theory is applied to other enterprises of the Church nothing will be done. Very few circuits,stations or districts would ever be divided, not many houses of worship repaired or built, if this rule were rigidlly applied. But enough for the present.

Episcopal Visitations for 1885.

1ST DISTRICT—BISHOP HARGROVE.

Denver	Conf.	—July 16	—Trinidad, Colo.
Montana	"	—Aug. 6	—WillowCreek,Mont
Columbia	"	—Sept. 10	—Albany, Oregon.
Pacific	"	—Sept. 30	—Sacramento, Cal.
Los Angeles		—Oct. 28	—Los Angeles, Cal.
N.Miss'ppi	"	—Dec. 2	—Kosciusko, Miss
Memphis	"	— " 10	—Paducah, Ky.
Florida	"	—Jan. 6	—Orlando, Fla.

2D DISTRICT—BISHOP GRANBERY.

Western	Conf.	—Sep. 2	—Wyandotte, Kan.
Missouri	"	— " 9	—Columbia, Mo.
Indian Mis.	"	— " 17	—OakLodge, Ind.Ter
St Louis	"	— " 23	—Charleston, Mo.
S. W. Mo,	"	— " 30	—Lexington, Mo.
Arkansas	"	—Nov. 25	—Morrillton, Ark.
Little Rock	"	—Dec 2	—Arkadelphia, Ark
White River	"	— " 9	—Helena, Ark.

3D DISTRICT—BISHOP M'TYEIRE.

Mexic. Border			
Mexican	Conf	—Oct. 29	—San Antonio,Tex.
West Texas	"	—Nov. 4	—Gonzales, Texas.
Northwest Tex.		—Nov. 11	—Corsicana, Texas.
North Texas	"	—Nov. 18	—Paris. Texas.
German Mis.	"	—Nov. 26	—N. Fountain,Tex.
Texas	"	—Dec. 2	—Austin. Texas.
East Texas	"	—Dec. 9	—Beaumont, Texas
Mississippi	"	—Dec. 19	—Meridian, Miss.
Baltimore	"	—Mar. 10	—Staunton, Va.

4TH DISTRICT—BISHOP KEENER.

Illinois	Conf.	—Sept. 30	—Pana, Ill.
W. Virginia	"	—Oct. 7	—Ashland, Ky.
Holston	"	—Oct. 20	—Cleveland, Tenn.
Virginia	"	—Nov. 11	—Petersburg, Va.
N. Carolina	"	—Nov. 25	—Charlotte, N C.
S Carolina	"	—Dec. 9	—Columbia S C
Louisiana	"	—Jan. 6	—Baton Rouge, La.
C'l Mex. M'n	"	—Feb 24	—City Mexico,Mex

5TH DISTRICT—BISHOP WILSON.

Kentucky	Conf.	—Sept. 9	—Versailles, Ky.
Louisville	"	—Sept 16	—Greenville, Ky
Tennessee	"	—Oct 7	—Columbia,Tenn.
N. Alabama	"	—Nov 18	—Gadsden Ala.
N. Georgia	"	—Nov 25	—Newnan, Ga.
S Georgia	"	—Dec 9	—Brunswick, Ga.
Alabama	"	—Dec 16	—U. Springs. Ala.

Bishop McTyeire has charge of the Missions in China and Japan.

Bishop Granbery has charge of the Mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

Raleigh Christian Advocate.

RALEIGH, N. C. - - MAY 27, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Death of Rev. C. H. Phillips.

Rev. Charles H. Phillips, an old and honored member of the North Carolina Conference, died peacefully at his home in Randolph county, of consumption, on the 19th day of May at 4 o'clock, p. m. There are hundreds and hundreds of people all over North Carolina who loved "Uncle Charley," as he was affectionately called, who will feel like dropping a tear and placing a sprig on his grave. He was noted for purity and piety—a man full of the Holy Ghost. For thirty-five years he has been a traveling preacher, and leaves to his family and brethren the record of a well-spent life. Death to him was but a step from this to a brighter and more congenal clime.

We have known and loved Bro. Phillips from our childhood. Among our earliest recollections are his saintly face and fervent preaching. His purity of character seemed to shine out in his face and to speak out in his every word. His Presiding Elder, Rev. V. A. Sharpe, thus writes of his death and funeral:

GREENSBORO, N. C.,
May 22d, 1885.

MY DEAR BROTHER:—Rev. C. H. Phillips, of the N. C. Conference, died at his home in Randolph Co., May the 19th, about 4 p. m., in the sixtieth year of his age, and the thirty-fifth of his ministry.

His last words were that he "was going to heaven." His whole life "declared plainly" that he was bound for that "better land."

Since April 1st and before, he has been unable for any active work, but up to that time he persisted in the effort. So that, to a large extent, his "body and charge" were "laid down" together. How he loved to preach and work for Christ! He leaves a wife and two sons, with friends unnumbered, who grieve because they shall see him no more here.

We laid him to rest yesterday, at Pleasant Hill Church, in the midst of a people who honored him while living, and who will cherish his memory now that he is dead.

Brethren R. T. N. Stephenson, I. F. Kearns, and C. O. Durant, of the Conference were present, and took part in the services. A large and deeply impressed audience gave unmistakable evidence of the high esteem in which he was held.

Yours truly,
V. A. SHARPE.

The Macedonia Church.

"In about four miles of Raleigh there was a neighborhood covering a space of about three miles, on which were built eighty-three huts, inhabited by an ignorant and down trodden people. Bro. W. J. W. Crowder, of Raleigh, secured the services of two Baptists, Episcopalians, Presbyterians and Methodists, to go out and teach these people on Sabbaths. They had ten classes of all ages—men and women of fifty years of age were taught "A B C." Those too old to be taught out of a book were instructed orally. Bro. Crowder petitioned the Presiding Elder to send Bro. Gray to preach Saturdays and Sundays once a month. He did so for one year. Under the agency of these brethren the church called "Macedonia" was built, and organized with 55 members. Bro. Crowder also employed a gentleman to teach a day-school among them. This was a very excellent work. I have preached in the church myself, but know not its present status."—*From among the papers of the late Henry Gray.*

H.

Death of Rev. John W. Lewis.

At his home in Thomasville, N. C., on last Saturday evening, the Rev. John W. Lewis, of the North Carolina Conference, passed quietly from Earth to Heaven. He was stricken with paralysis on Tuesday, in the field near his residence, and was unconscious from that time up to the hour of his death, and it was thought that he could neither see nor hear during this period, and he slept most of the time. Thus quietly passed to the "Better Land" one of our oldest, best, most useful and successful men, having nobly filled out the full measure of his days and his work.

He joined the Virginia Conference at Petersburg, Va., in 1833, before the North Carolina Conference was set off. He was among the number set off to form the N. Carolina Conference, and no man worked mork zealously to build up the new conference than he did. For fifty-two and a half years he had been in the active itinerancy and he wrought nobly. He has been instrumental in building more new churches in North Carolina than any other man in the State, perhaps. These churches stand here and there all over the State as monuments to his zeal, good management, and love for souls. He traveled twenty or thirty different pastoral charges in the State, on some of them he filled the second and third terms. He did hard work all his life and did it well. He was as generally known and as greatly beloved among the Methodists in North Carolina as any man ever was.

He was married in early life to Miss Theresa Edwards, a daughter of Rev. Geo. R. Edwards, a local minister of Rockingham county, N. C. She was a sister to the first wife of the late Rev. James Reid, and hence an aunt of the late Rev. Dr. N. F. Reid, and for years he was the loved and trusted friend of these two men, and when Dr. N. F. Reid died he wrote his biography and did it well. By this marriage he had one daughter. The mother and daughter still survive and were with "Uncle Lewis" when he died. Their many warm friends will breathe a prayer for God's blessings upon them in this sad hour of their bereavement.

A great deal might be said of the character and work of Rev. John W. Lewis. He had a fine mind, well stored with good things. He was a fine conversationalist, at times he let drop in his conversation, unconsciously to himself, some of the richest and purest wit we ever heard. He was one of the most successful revivalists we had, when in his prime. He could go into a community and have a good meeting and be over with it and gone before many other men would get started well in a meeting. Hundreds of persons all over North Carolina were led to Christ by him, and but few men will find a crown fuller of stars than his. Above all he was a good man. In the community in which he lived for years everybody had the utmost confidence in him and loved him devotedly. He had a bright, cheerful, but deep piety, that charmed and attracted both old and young. In a word, his was a sweet, full, rounded character, and one ripe for Heaven.

He was not unconscious of the fact that he was near the end of his journey. A short while before his death, among the last letters he wrote, was one to the editor of this paper, in which the following sentence occurs:

"Our family and your friends are generally well except myself. I am not well nor have I been for the last month. I am only able occassionally for the last month to fill an appointment. I am troubled with liver and bowel disease and general debility. I have been using some remedies, but I do not mend. I suppose I am about worn out. This is my 53rd year in the regular work—I sometimes feel gloomy. I was peculiarly struck with a remark from an old superannuated preacher the first Conference I attended, (Jno. C. Ballew). He said with emphasis: "I feel that an old worn out preacher would be more welcome in heaven than on earth."

Jno. W. Lewis welcome in Heaven! No doubt, there were three generations of Methodist preachers among his kindred, Geo. R. Edwards, James Reid and N. F. Reid, standing near "The Gate" to bid him thrice welcome to the City; and wasn't that a happy meeting "over there" on last Saturday evening!

"O, what are all my sufferings here,
If Lord thou count me meet
With that enraptured host t' appear,
And worship at thy feet!
Give joy or grief, give ease or pain—
Take life or friends away,
I come to find them all again
In that eternal day."

Encourage and Help the Women

The women of our church have succeeded beyond the expectations of the most sanguine in their missionary work, and they have done it in the face of no little opposition. While some in the church and out of the church, have not directly opposed them in their labors, still they have done but little, if anything, to encourage and help them in their noble work. But few, if any of us, have done as much as we ought to have done to assist them in making their enterprise a success. Some of the ladies, too, by indifference and direct opposition, have discouraged those who have been willing to do something to lift up their own sex in heathen lands by leading them to the Cross.

We expected to write at length on this subject, but "Gilderoy," in an article in the *Nashville Advocate*, makes such an eloquent and earnest appeal in behalf of our missionary women that we give it in full and commend it to the prayerful attention of ministers and members of our church. He says:

"In many parts of the country our good women have an up-hill business in trying to keep up and carry forward the operations of the Woman's Missionary Society. The few who take an interest in the work have enough to discourage the bravest man. By dint of hard work, and by continuous blowing at the bellows, a little enthusiasm can be kindled up now and then, but it soon dies out. These willing workers toil on in an even balance between hope and fear. They devise ways and means to carry on the work, and to keep up the interest, but the truth is, it is up-grade all the way. They throw in, and make and sell ice-cream; and they make and sell quilts, and get up memorial quilts, and embroider, or paint, or print names on them for the small sum of ten cents—as cheap an article of immortality as was ever sold in any market. It is a constant struggle, and these good women drudge and drudge out of pure love for Christ and souls. I am sorry for them—I am. Much of this work is like—to use a homely phrase, once more common than it is now—much of their work is 'like eating soup with a splinter.' If any class of workers in the vineyard of our Lord need and deserve sympathy and support, it is these women who are trying so hard to carry on the work of missions.

Mr. Editor, you may not know it, but in many places they do not have the sympathy and hearty support of pastors as they ought. If the preachers would stand by these women firmly, and encourage them strongly, and tell them what to do and how to do, and praise them when they did well, they would nearly kill themselves at work. It always has been so; always will be so. Paul—I'll not stop now to discuss the question as to whether he was a bachelor or a widower—but Paul, that mighty man of God, complimented and commended, by every polite form of speech, 'those women who labored with him in the Lord.' Every wise pastor does the same. In most places—particularly in those places where societies have just been formed—the women need some man who has the nerve of a Corliss engine, the backbone of an elephant, and the force of a cyclone, to go before and pioneer the way for them. Some women fight these Missionary Societies, and others sneer at them, and still others hesitate and do nothing. Some men, and not a few either, turn up their noses and laugh whenever this work is named, and others turn red in the face, and say ugly things, and call the missionary women Mrs. Stanton, and Miss Anthony, and Mrs. H. B. Stowe, and other hard names. Now, a preacher, if he is made of good grit, and has prudence and good, hard sense, and plenty of religion, can silence most of these batteries if he will. He can help the women, and he ought to do it. He ought to fight their battles for them; and he ought to attend the meetings of the societies, and put his shoulder to the wheel and push like a good fellow. There is nothing on earth so perfectly contagious as the enthusiasm of a prudent, pious pastor. God has sent us forth to be flames of fire in every good word and work.

Leading laymen, particularly the old men—can help these women. Go to their meetings, look in, look on, smile, and say a good word, and pay something—be sure to pay something. Show an interest in the work, real interest. Next to the approval of God, women want the approval of men, particularly of their husbands and fathers. A woman will kill herself at any kind of work if her husband smiles and approves. Few women can go forward in any good work if husband frowns." B.

Paragraphic Personals.

— Victor Hugo is dead.

— Rev. W. S. Creasy will deliver the Literary Address this week at Yadkin Mineral Springs Institute.

— Rev. Dr. Pool, of Winston, N. C., delivers the literary address at the commencement of Kernersville High School, May 26th.

— Mr. N. H. D. Wilson, Jr., will accept our thanks for an invitation to the commencement at the University next week.

— Prof. J. D. Hodges delivers the Annual Address at the Commencement of Middleburg Male Academy June 3d, 1885.

— Rev. W. L. Cunninggim was pounded last week by his congregation. This was a recognition of merit and faithful work that is eminently deserved.

— Prof. W. J. Scroggs will accept our thanks for an invitation to the closing exercises of Mt. Olive High School June 25th and 26th.—C. B. Aycock, Esq., delivers the Annual Address.

— Prof. E. P. Moses, of the Goldsboro Graded Schools, has been elected Superintendent of the Raleigh Graded Schools, and has accepted the position. He is said to be one of the finest graded school men in the South.

— It is stated that Miss Julia Jackson, only child of the late Gen. Stonewall Jackson, is to be married on June 3rd to Wm. E. Christian, a prominent merchant of Richmond, Va., and son of Dr. W. H. Christian, a well-known Methodist divine.

— The statement that Gov. Jarvis has joined the Methodist, which we have seen in several papers, from which we also stated it, seems to be incorrect. We had good reason to believe the statement to be true when we published it, and we now hope that it is only a little premature.

— Miss Geneva Thompson, the lovely daughter of Rev. J. E. Thompson, died on the 19th of May at 4 o'clock, a. m., of consumption. She died in sweet peace and in the midst of a vision of Angels and in the presence of Jesus. Our hearts go out in very tender sympathy to the bereaved ones.

— Dr. A. G. Haygood will accept our thanks for his excellent address on "Hand as well as Head and Heart Training," delivered at the dedication of the Elizabeth L. Rust Industrial Home, of Holly Springs, Miss. It will be sent free on application to Dr. A. G. Haygood, Oxford, Ga.

— Rev. Dr. N. H. D. Wilson had almost recovered from his recent sickness when on last Friday night he was attacked with a violent pain in his left kidney, from which he was not relieved as we go to press. Notes from Dr. Mangum and Dr. Wilson's son bring us this sad intelligence. Let his brethren pray for him—he is suffering greatly. May God stay the disease and spare this eminent, useful, good man to our Church yet longer.

— We hear with great sorrow of the drowning of a little three year old son of Brother and Sister N. M. Lawrence, of Tarboro, N. C. The little boy fell from a ferry boat in the river at Tarboro one day last week. May the same Loving One that permitted the blow, give the stricken ones grace to bear it with proper christian resignation. In the meantime our heart is full of tender sympathy for these dear friends in their unusual sorrow.

— Rev. J. T. Harris and wife have recently been very sadly afflicted in the death of their little daughter, Ella. She was sick for a long time, was a bright, sweet little girl; and her going to the better world so early in life leaves a sad aching in hearts here, but a joyous looking forward to the time when family ties shall all be re-united in Heaven. May God bless and comfort our dear brother and sister in this their second bereavement of this nature.

— We have been highly favored the past week in the way of visits from brethren in the ministry. Rev. H. H. Gibbons called to see us. He was on his way to take his son's place on the Haw River circuit in order that he may rest awhile. The health of his son, Rev. L. H. Gibbons, is quite feeble. Rev. J. T. Gibbs spent a day very pleasantly with us on last Thursday. Rev. J. J. Renn passed through the city and called to see us. Rev. J. R. Brooks gave us a visit *en route* for Louisburg, N. C. Rev. A. R. Raven spent several days in the city the past week visiting relatives here. Rev. W. H. Cunninggim called to see us *en route* for Washington, N. C. In this respect the week has been one of unusual pleasure to us.

Affairs of the Publishing House.

The annual meeting of the Book Committee of the Methodist Episcopal Church, South, was held in Nashville last week. The following members were present:

Judge James Whitworth, President; Dr. W. H. Morgan, Secretary; Rev. R. A. Young, D. D.; Nat. Baxter, Jr., Esq.; Judge E. H. East; Samuel J. Keith, Esq.; Thos. D. Fice, Esq.; J. S. Key, D. D.; A. S. Annrews, D. D.; Rev. T. S. Wade; John Carter, Esq.

The affairs of the Publishing House were considered with the thoroughness worthy of the business men who compose the Committee. The result was in a high degree satisfactory. The officers serving the church in the various departments of its publishing interests have worked together harmoniously during the year, and with gratifying success. The debt on the House is disappearing, its business is increasing, its stocks and machinery are enlarging. The Committee, with the Book Agent and Business Manager, have been economical and prudent, and yet not lacking in energy and progressiveness. The following *resume* of operations will be read with interest by our readers: During the year the Publishing House has issued 37 new publications, which go into the regular catalogue as permanent contributions to the literature of the church. Besides these, a large number of books have been published by contract for outside parties. The sales of books have amounted to considerably over $100,000. The income from the *Nashville Christian Advocate* is over $40,000, and from the Sunday-school papers over $65,000, besides a considerable sum from miscellaneous sources, an aggregate of over $240,000. During the year many valuable additions to the mechanical department of the House have been made, amounting to more than $15,000, and needed improvements and changes in the buildings have been made at an expense of $10,000. The stocks of material and merchandise have been largely increased to accommodate the demands of a growing trade. In addition to this, $20,725 of the bonds issued to relieve the indebtedness of 1878 have been bought in and canceled. The net profits of the business for the year are $56,000. The debt of 1878 was originally $356,000. It has been reduced by the wise management of the affairs of the Publishing House, and the liberal spirit of the church exhibited toward the House in the purchase of its books and periodicals, to $128,009, making a reduction of $228,000 in the space of seven years. All this has been done without creating any new debt. The House does not owe a dollar outside of the remnant of the old debt of 1878.

The outlook for the future is hopeful. The business of the House is very good, amounting in all departments to the aggregate of nearly $1,000 a day.

The Book Committee authorized the management to make during the present year all needed improvements and additions—among them an electrotype foundry, a new elevator, and other machines that may be thought necessary for the various departments.

The continued prosperity of the Publishing House is matter of humble thankfulness to the gracious Head of the Church, and its friends may reasonably indulge the hope that it is only at the beginning of a career of enlarged and long-continued usefulness. It is demonstrated that with good management and the co-operation of our preachers and people success is assured.—*Nashville Advocate.*

For the Advocate.

Notes From Nashville.

It is wonderful! The work of God in the salvation of sinners in Nashville. Rev. Sam P. Jones, the great evangelist, has been here since last Sunday afternoon, conducting revival services in a mammoth tent made especially for the purpose. Our entire population is being stirred and moved by the Holy Spirit, and hundreds of persons have already found peace in believing. The meetings are to continue until June 1st, and it is hoped and prayed that thousands of souls will be converted to Christ. Some remarkable instances of the divine power over hardened sinners are already noticed; men all over the city are turning to righteousness, deserting the paths of sin and wickedness—gamblers and whiskey dealers.

Bishop A. W. Wilson is in the city, and will on Sunday the 24th inst., deliver the commencement sermon of the Vanderbilt University. The Vanderbilt is now closing a highly successful term. Hundreds of Northern people who had heard of this great institution of learning have stopped over here on their way to or from New Orleans on purpose to see it, and all express themselves to the effect that it exceeds their highest expectations. Jud. Mack, of Indiana, who is a man of a wide range of information and has traveled extensively in this and other countries, says the Vanderbilt is the most complete university of which he has any knowledge in the embracement of all professions.

Dr. John B. McFerrin has consented to preach the commencement sermon of the Huntsville, (Ala.,) Female College on May 31.

The eloquent address of Dr. C. P. Fitzgerald, delivered before the Louisville Bible Society, is given prominent place in the present number of the "Bible Society Record," the organ of the American Bible Society.

Dr. Felix R. Hill, the gifted and popular pastor of the First Methodist Church, St. Louis, has been on a visit to his numerous friends in Nashville. He was on his way to Hiawasse College to deliver the commencement sermon.

W. W.

Nashville, May 16th, 1885.

Short Items of Special Interest.

— They are building a Parker Memorial Church in New Orleans in honor of Bishop Parker. They have raised just half enough. Any one wishing to help can enclose the amount to Rev. B. F. White, 35 Coliseum St., New Orleans, La.

— The Commencement Exercises of Davis School, LaGrange, N. C., occur June 10th, 1885. W. H. Blount, our *confrere* of the *Wilson Mirror*, delivers the Annual Address.

— Joseph Martin, who shot Perry Carrington on the train going on to the Inauguration at Washington, an account of which we gave at the time, has been acquitted on the plea of "Alcoholic Insanity." Such verdicts as this by juries is what promotes mob law in the land. The law ought not to excuse a man simply because he is drunk; if so, in order to commit a crime, most any man could get drunk.

An Hour With Other Editors.

— The *Goldsboro Messenger* has issued a mammoth paper, and it evinces a wonderful amount of progress and enterprise. The *Messenger* is generally good enough, as this issue was specially fine.

— Winston, N. C., has a daily paper called *The Twin City Daily*. It starts off well.

— The *Raleigh Register* has prospectus in this issue. It is well edited, neatly-published weekly—one of the best in the State. Mr. P. M. Hale, its editor, knows how to make a good paper and does it.

An Appointment.

Rev. C. O. Durant, of Trinity College, has been appointed to take charge of Uwharrie circuit, made vacant by the death of Rev. C. H Phillips.

V. A. SHARPE, P. E.

Centenary Committee.

The Centenary Committee held an interesting meeting in Nashville, on May the 9th. The work of the year was reviewed, and the aggregate collections thus far reported found to be $1,322,785. Reports from some of the Conferences are yet incomplete. A full statement and an address to the Church by the Committee will appear in an early issue.

District Conferences.

There is one change in the appointments for District Conferences. The Trinity College District Conference is changed from the 3rd. Sabbath in July to the 3rd. Sabbath in August. We stated last week that the "Washington District Conference would be held at Littleton &c." We ought to have said the Warrenton District Conference instead of Washington. They are all appointed now. See notices.

A Week of Casualities.

The past week has made a sad record in North Carolina. Mr. W. H. Crow, a prominent citizen of Raleigh, N. C., committed suicide very much to the sorrow of his many friends in the city and State. Mr. Rainey killed himself in Reidsville, N. C. Mr. J. C. Pinnix killed one of his children, tried to kill another, and then killed himself near Reidsville, N. C. A Mr. Sharpe killed himself near Statesville N. C. Another man was accidently killed near the same place. These occurences together with the sad deaths recorded elsewhere in this issue are enough to make us stop and think well over the uncertainty of life and the frailty of man.

For the Advocate.

Let's go to Trinity.

DEAR BRO. REID:—Allow me in the name of the Faculty and citizens of Trinity to extend a cordial invitation through the ADVOCATE to all the ministers of the Conference, and all others who feel an interest in our work here, to attend our approaching commencement, to be held on the 10th and 11th of June. We will be glad if all members of the Conference and Trustees who expect to attend will notify us a few days before the time, so that we may the better provide for their entertainment.

Yours Fraternally,
J. F. HEITMAN.

For the Advocate.

Division, Liquor and Tobacco.

I have read the arguments for and against, and am not ready to *divide*. I want to *unite* and make a strong fight against Satan. A fearful tide of worldliness is to be resisted. The liquor traffic must be put down. the heart sickens to think of the money wasted the souls damned, and the many hearts broken by it. I have many reasons to love Bro. R. L. Abernethy, I love him more and more every time I think of his wise utterances against tobacco. Oh! that we might live to see the millions of money now wasted on that useless weed turned into channels to bless the race. Our colleges languish and our missions need money, but our preachers and people freely use their tobacco.

A. D. BETTS.

Two Sad Deaths.

Mr. W. J. Exum, a prominent and excellent citizen of Wayne county, died recently at his home in that county. His daughter. Mrs. W. T. Blackwell, of Durham, N. C., hastened from his bedside to that of her husband who was sick in Durham, and on the 18th she died very suddenly and unexpectedly, while reclining on a lounge at her home in Durham, N. C. She was a member of the Methodist Church in Durham. The whole community was saddened and greatly shocked at her death. The many friends of this excellent family throughout the State will join us in expressions of sincere sympathy and great sorrow at these two sad deaths. We hope that some one qualified for the task will prepare a suitable sketch of these two excellent Methodists for the columns of this paper.

Trinity College Commencement.

Examinations, June 1-5.

Declamations of Preparatory Class, June 4th, 8½ p. m.

Last Society Meetings, June 5th, 8½ p. m.

Declamations of Freshman Class, June 6th. 8½ p. m.

Sermon before the Theological Class by Rev. P. J. Carraway, June 7th, 11 a. m.

Declamations of Sophomore Class, June 8th, 8½ p. m.

Speaking of Junior Class, June 9th 8½ p. m.

Meeting of Board of Trus'ees, June 10th.

Annual Sermon by Dr. R A Young, June 10th, 11 a. m.

Literary Address by Senator M. W. Ransom, June 10th, 3 p. m.

Alumni Address by F.M. Simmons, Esq., June 10th, 8½ p. m.

Commencement Exercises, June 10th, 10½ a. m.

Promenade Party, June 11th, 8½ p. m.

Wesleyan Female Institute, Staunton, Virginia.

FRIDAY, June 5th—8 p. m.

Annual Celebration of the Lee and Jackson Literary Society.

SATURDAY, June 6th.

Art Exhibition from 11 a. m. to 9 p. m.

SUNDAY, June 7th—11 a. m.

Annual Commencement Sermon by Rev. Dr. W. G. Starr, of Charlottsville, Va.

MONDAY, June 8th—8 p. m.

Final Soirce of Instrumental and Vocal Music.

TUESDAY, June 9th—8 p. m.

Closing Commencement Exercises, Awarding Distinctions, Conferring School Diplomas, Conferring Degrees on Graduates in Science and Literature, Conferring Full Diplomas on Full Graduates.

WM. A. HARRIS, Pres.

For the Advocate.

A Word From Whiteville.

My second Quarterly Meeting was held in Fair Bluff on the 25th and 26th of April, Bro. Carraway, our dearly beloved P. E., was with us and preached some of his deep, heart-searching, soul-stirring sermons. On Monday morning Bro. C. left me, but his place was taken on the same day by Rev. J. W. Murray, of the South Carolina Conference, who came in with his heart warm with anxious prayer for the salvation of souls. He was with me four days, and did earnest, faithful and efficient preaching. The Church was very much revived, sinners were cut to the heart, converted and joined the church.

After closing my meeting in Fair Bluff, I commenced in Whiteville and continued for twelve days. I was assisted by Bros. Kendall, Browning and Tuttle, all of whom rendered very faithful and efficient service. Thirty persons joined the Church. Up to date I have had forty-eight accessions to the church on my work, among them some of the best and most substantial people, heads of families.

In our last Quarterly Meeting we reported on building, repairing and finishing churches, $650,00. Praise the Lord for His goodness, and for His wonderful works to the children of men. Pray for me.

Yours truly,
C. W. SMITH.

The State Normal School

to be held at Winston this year will open on the 23rd of June and close the 16th of July.

Prof. J. L. Tomlinson, Superintendent of Winston Graded Schools, has been elected Superintendent, and Pro. Chas. D. McIver, Secretary.

The corps of instructors will further include Prof. T. J. Mitchell, Superintendent of Schools, Charlotte, N. C.; Prof. J. H. Myers, Superintendent of Schools, Lowville, New York; Prof. Robt. Houston, a distinguished Elocutionist of New York city; Prof. S. C. Unseld, Instructor in Music, New York; Miss Fannie B. Cox, of Winston Graded School, in charge of Model Primary Class.

Other instructors are yet to be chosen, and special courses of lectures by distinguished educators will be given during the session. The Normal will be held in the new Graded School Buildings, recently erected at a cost of $26,000 and considered the handsomest and best appointed in the State.

Winston Salem is full of both historic and present interest. Her numerous and varied manufacturing and industrial enterprises will be both interesting and instructive to all who may visit them. This, together with the well known reputation of Mr. Tomlinson as an organizer and conductor of Normal Schools, will doubtless insure a large attendance of teachers.

Board of Missions.

ASSESSMENTS FOR 1885-86.

Alabama	Conference	$ 12,000
Arkansas	"	4,50
Baltimore	"	13,000
Columbia	"	500
Denver	"	650
East Texas	"	4,000
Florida	"	2,500
German Mis.	"	1,500
Holston	"	10,000
Illinois	"	800
Indian Mission	"	1,200
Kentucky	"	7,000
Little Rock	"	6,000
Los Angeles	"	1,000
Louisiana	"	6,000
Louisville	"	10,000
Memphis	"	10,300
Mississippi	"	7,000
Missouri	"	10,000
Montana	"	250
North Alabama	"	9,000
N. Carolina	"	18,000
North Georgia	"	20,000
North Mississippi	"	8,250
North Texas	"	6,000
Northwest Texas	"	6,000
Pacific	"	2,000
South Carolina	"	12,000
South Georgia	"	12,000
Southwest Missouri,	"	5,500
St. Louis	"	4,500
Tennessee	"	18,000
Texas	"	4,000
Virginia	"	19,000
W. Virginia	"	2,000
Western	"	1,000
West Texas	"	2,500
White River	"	3,000
China		200
Brazil		1,400
Central Mexico		200
Border Mexican Mission		300
		$ 265,050

For the Advocate.

From Dan River Mission.

The Mission was discontinued at our last Conference. A Quarterly Meeting was held last Saturday and Sunday May 2nd and 3rd at Mt. Zion Church, our beloved Presiding Elder, Rev. J. A. Cunninggim, who had already more work assigned him than one man ought to be required to do, was present and preached us two excellent sermons; on Sunday morning at 9½ o'clock he had a love feast, and feast it was, the Master was present and all enjoyed his presence, at 11 he took his text in Luke's Gospel 14th chapter and 18th verse: "And they all with one consent began to make excuse." I declare to you, sir, that it was one of the most forcible and impressive sermons I ever heard preached in all my life. He seems to be full of the Holy Ghost, and preaches with unusual power. He is eminently qualified to instruct us in things pertaining to the kingdom of God. He had a fine congregation to speak to, and he held them spell-bound for about 55 minutes. When he closed, I do not think that there was a sinner in the house who could render any excuse why they should not come to the great feast, and if they had been asked by him personally, why they did not come to Christ, I must think that they would have been speechless after hearing such plain, clear and forcible truths. I can't think that there was one present that even wanted to render an excuse. I think, sir, that they were almost persuaded to be Christians.

The outlook on the mission is flattering. They are a willing people and stand ready to do their duty, I find among them a great many whole-souled Christians, and many who are not, talk seriously and express a desire to become Christians, and I do hope and pray they will before the close of the year. All that is lacking on the mission is an able, efficient man, and a good work would be done, for the people are ready and the Christians are praying for it, and I feel hopeful. For the short acquaintance I have had with them, they have endeared themselves to me very much. They will soon have two churches finished, though we will not say any more for fear we might weary you. Pray for us.

Yours in Christ,
R. M. STAFFORD.

Questions and Answers of Paine Institute.

What is Paine Institute?

It is a school established by the authority of the General Conference of the Methodist Episcopal Church, South, for the training of preachers and teachers in the Colored Methodist Episcopal Church in America.

Where is it located?

In Augusta, Georgia.

Who is in charge of it?

Rev. Geo. Wms. Walker, of South Carolina Conference, assisted by Rev. W. C. Davis, of the South Georgia Conference, and Miss Sallie Davis.

How many pupils in the school?

Between eighty and ninety.

What are the monthly expenses?

About four hundred dollars.

How are the expenses met?

By the voluntary contributions of our people.

Through whom are these funds collected?

By the Commissioner, and members of the General Board from each Annual Conference.

Who is on the Board from the N.C. Conference?

[No one that we know of,—Ed.]

Through whom is the money disbursed?

Through the Local Board at Augusta, Georgia.

Is the school in need of funds at this time?

It is in very great need.

What is the Colored Methodist E. Church in America?

It embraces all the colored members of our Church that refused to leave us after the war.

How many members are in this Church?

About one hundred and fifty-five thousand.

Are they in great need of help?

They greatly need a more intelligent ministry.

To whom does this Church naturally look for help?

To the M. E. Church, South.

Why?

Because we set them up as a Church.

Why don't we send white ministers and teachers among them?

Because we think it is better to train preachers and teachers of their own race to preach to them and teach their children.

Please hand your contributions to the undersigned if he calls on you, or send to C. G. Goodrich, Treas., of Augusta, Ga.

W. C. DUNLAP, Com.

For the Advocate.

Methodists and Baptists Sending to College.

Though a young man, I have seen something of our people. Modestly, I claim to know somewhat of the educational work now being done. I am watching with great interest the different factors in our growth. The organ of the Baptists is read each week with care. Judging from the last "Recorder," that Church has resolved to force itself to the front—both in politics and education. The denomination is a unit. The wish of its leader is law to the private, this organization will insure success, disorganization can not oppose it.

An equally careful reading of the ADVOCATE does not lead me to similar conclusions concerning my own people. As I understand the average Methodist, he is a law unto himself. He is liberal-minded, progressive and practical. He is business-like rather than clannish. First comes the cost, then loyalty. To my mind he is the more workable subject. Any institution with such material to work upon has greater possibilities. Let me explain: In the meeting of the Chowan Association just held, a leading divine in advocating the claims of the church colleges, says: "Wake Forest is equal to any institution in this State, to it send your boy, there he will get the instruction needful to make him a man."

In examining the catelogue of that institution, I find that one man teaches the English language, the German language and the Irish language. The father does not bear in mind the fact that no man can teach three languages, but on the contrary, the said father in a right loyal manner sends his boy to Wake Forest, asking no questions.

On the other hand, the Methodist divine, in a District Conference recently held, tells his people that the managing Board of this College is doing a good work. By and by our College will be all that the most aspiring young man can wish. The Methodist father preparing to send his son to college procures several catalogues, examines the courses of study and the methods of working, and selects the best. Hence it comes that all the institutions in the State enroll Methodist boys. With this man the question is viewed from a business standpoint.

Such being the nature of our people the course for Trinity is evident, and the possibilities of the institution very great. Its own people are its severest critics. This is health-giving. I am of the opinion that the faculty realize this fact. They feel that the destiny of the College is in their own hands, if they do first-class work, the students will come, and staunch and strong will be the hand that comes from the Methodist homes to bear them up.

The College is a necessity, and the church is but half a church that has not a College. Here let me ask that our people turn their steps hitherward. Let others come and talk with the students here. Any man who knows what good training is needs but five minutes contact with a student to learn whether his instruction has been pompous and light, or deep, honest work. Let them come and see that the College is inviting with its fresh painting, neat, clean walks, and new furniture. Let them examine the courses of study. But above all, let them know the students and learn whether the work makes thinkers or braggarts, broad men or empty egotists. If the work is wrong, apply the knife, if it is right, lend your aid to those men. They are laboring for strong results in discipline, morals, and mental habit. The fair critic must see and feel this.

TIM.

To the Sunday-School Workers OF THE UNITED STATES AND CANADA.

The first meeting of the third International Lesson Committee was held in Cincinnati, Ohio on Wednesday and Thursday the 15th and 16th of April. All the members of the Committee were present except the Rev. Dr. Hoge, of Richmond, Va.

A great number of suggestions, petitions, and memorials, on a variety of subjects, were received.

All of them, except such as were anonymous, were most carefully considered and most conscientiously acted upon. They were then referred to a sub committee, consisting of the Rev. Drs. John Hall, John A. Broadus and John Potts, who were requested to embody in a compact form the views and conclusions brought out by the discussion. This sub-committee afterward presented the subjoined report, which was adopted as the sense of the entire Lesson Committee:

Having been appointed as a sub-committee to report upon communications addressed to the International Sunday-school Lesson Committee, we beg to offer the following statement:

The memorials and other communications addressed to the Committee, through its officers or members, were submitted and carefully read by the body. Many contained strong expressions of approbation of the lessons selected, and acknowledgements of the good effected, through the blessing of God, were gratefully noted. It is hardly needful to say that there was no unanimity in the recommendations thus conveyed. A large number of friends had signed petitions with a uniform call for Quarterly Temperance Lessons. These came from various sections of the country, and were prepared without any regard to denominations. Appreciating the earnestness with which the cause of Temperance Reform is being prosecuted, the Committee, while including the scripture references to the subjects in their course, have arranged to suggest—for the year for which they have made their selection—lessons on Temperance, and on Missions,* to be used where it is deemed best by the managers of schools in the room of, or in addition to the Quarterly Review.

Suggestions have been earnestly made to the committee on a variety of matters which had been most carefully discussed in the progress of arranging the previous courses. To some friends, for example, short lessons seem desirable. They are so to those who have great facilities for preparation, and ample intellectual furniture; but unhappily, large numbers are not so furnished, and then we are especially bound to consider. Many such teachers find all they have to say upon a short lesson exhausted while time yet remains. In like manner, modifications of our plan have been suggested, the carrying out of which would involve the appearance of settling matters about which the churches are not yet agreed, or would involve what we are precluded from entering upon by the Constitution of the Committee.

The most careful consideration has been given to the earnest wishes of the friends who have thus communicated with us. Information was obtained not only concerning the condition of things in the great centers of intellectual activity, but also in less favored but wide regions, both East West and South. The proportion of lessons from the Old Testament has been deemed undue by some; but the weight of evidence before the Committee was to the effect that great and wide spread good had been the result of the revived and earnest study of the Old Testament portion of the Canon.

To some there is an appearance of abruptness in the transition from passage to passage; but this is rendered inevitable by the amount of scripture over which the mind of the pupils have to be carried as intelligently as possible, and within the time to which the Committee is confined by the instructions under which it acts. In a book so full of treasure as is the Divine Word, every pious heart finds that which to it-elf inexpressibly dear; and that others should seem to fail to realize this preciousness appears unaccountable. The gentlemen placed on the Committee, from different branches of God's one great Church, with widely differing environments, and all of them practically engaged in some form or other of Sunday-school work, have been unanimous in their decisions, and have done their utmost in view of all the objects committed to their hands to bring the topics and portions of the Word, most fitted, on the whole, to the end in view, into use; and they commit their work to the kindly forbearance (for they well know that all cannot see alike in such matters).

JOHN HALL,
Chm'n of Sub-Com.

For the third term of seven years' study, the Lesson Committee agreed upon three years in the Old Testament, and four years in the New, with an alternation once in six months, save in a few exceptional cases.

Lessons were selected for the first year only, it being understood that for subsequent years such modifications of detail may be made as circumstances may seem to require.

The selections made for 1887 will be given to the public after our corresponding members in Great Britain and France shall have considered them, and shall have informed us what modifications they may think desirable.

J. H. VINCENT, Chairman.
WARREN RANDOLPH, Sec.

*Except for the last quarter.

Our Washington Letter.

(From our Regular Correspondent.)

Every week thousands of people visit the two Government museums in this city, the National and the Smithsonian. Few of them, however, have any idea of the views behind the scenes, or in the workshops of these institutions, where the specimens are prepared for exhibition by the professors employed at Government expense. I have just been to see the "Wizzard" as Prof. Hendley is called, at his work. He is called the "Wizard" because his work is majic, and calls forth expressions of wonder and admiration from all who see it. Prof. Hendley's retreat is a rather small room in the National Museum, and is quite a study. On the tables, window sills, and in every nook and corner are specimens of his workmanship. Bright hued apples, downy cheeked peaches, crystal like grapes, oysters "on the half shell," cantaloupes, loaves of baker's bread, and many kinds fishes, all so true to nature that the touch as well as the sight is deceived. On entering this room you are confronted by a good looking young man with blonde hair and moustache and eye glasses, whom the Prof. calls his assistant. The young man is in his shirt sleeves, a cigar peeps out of his vest pocket, and he is in an attitude of study over a half stuffed bird which he holds in his hand. The visitor invariably bows and speaks to the assistant, and as invariably receives no response. He is in reality a plaster figure, attired in one of Prof. Hendley's old suits, and has received thousands of people on account of his life like appearance. Perhaps the crowning effort of the Professor's art is a life-size piece representing a half nude colored man, who has just been fishing in the Potomac and has gone to sleep on a log. On the ground before him is a bunch of cat-fish. His head rests on one hand, and the other hangs listlessly in front grasping a corn-cob pipe, while the arm supports a rustic fishing rod. The figures all in plaster, and colord to nature except the log which of papier mache, and appears real, even to the moss upon it. Several scientistics who saw this piece enthusiastically pronounced it a wonder of ingenuity, and a number of Congressmen requested the "Wizard" to exhibit it in the rotunda of the Capitol. Prof. Hendley can re-produce almost anything from an original sample. He makes all kinds of rare plants which a botanist even would not know from real ones unless he attempted to analyze them. I watched him while he was reproducing a little tree from a sample of the original. He was surrounded by queer looking pots, lamps, and mysterious appliances. The compositions used are all invented by himself. In order to show me how rapidly he could work he formed, painted and tinted, a large, lucious looking peach in about twenty minutes.

The department of taxidermy is in charge of Prof Hornaday who is always in receipt of interesting specimens. Some of the stuffed monkies have interesting histories, and there is a glass case containing a whole family of Ourang-outangs, which Prof. Hornaday killed himself in the jungles of Borneo. When a body is received at the museum, a plaster cast is first taken of it. The skin is then removed and prepared for stuffing, the body is dissected, certain portions are preserved in alcohol, and the bones are sent to the mammal department to be made into a mounted skeleton. Connected with the Smithsonian is an apartment where birds are stuffed and prepared for exhibition. This is presided over by Prof. Samson, and is always stocked with gay plumaged birds from all parts of the world. There is a room where fish are reproduced in plaster and painted in natural hues, and a photograph establishment in connection with the museum where views of all these things may be had. Behind the scenes of the Government institutions here there is much to interest and instruct the sight-seer who may visit the Capitol during these vacation days when Congress is absent.

Washington, D. C., May 22nd, 1885.

MARRIAGES.

—In the Methodist Church, in Morehead City, N. C., on May 9th 1885, Mr. Wm. P. Adams and Miss Kate Lefler, Rev. Chas. W. Byrd officiating.

—By Rev. W. C. G[illegible], May 20th, 1885, Mr. James O. A. Craig and Miss Annie McMurry, all of Wadesboro, N. C.

Receipts by Mail.

G A Oglesby for P F Widenhouse 1, and J L Shinn 2, Mrs. Bettie Debnam 1, R A Reaves 1.35, N A Pleasanti 2, T J Dailey for Mrs. J P Allen 2, and on act 6, Mrs. M G Bailey for Mrs. Lou House 2, A G Headen 2 70, W S Hester for A P Murray 1, L E Kirkman 3 50, V. A. Sharpe for A Robbins 2, P F Garner 2, E B Kearns 2, C S Kearns 2, A Thompson 1, and for F Coggins 1, H M Asbury 2, Mrs. Ann Hobson 2, J B Martin for Miss Lula Lunsford 2, G J Roland 2, J H Stem 1, E T. Blair 2, E M West 2.

District Conferences.

Newbern District, at Morehead, embraces the 1st Sabbath in June.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath In July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Raleigh District, at Louisburg, embraces the 4th Sabbath in July.

Greensboro District, at Winston, embraces the 1st Sabbath in Aug.

Durham District, at Lea's Chapel, embracing the 1st Sabbath in Aug.

—Warrenton District at Littleton embraces the 3rd Sabbath in August.

Trinity College District, at Concord Church, embraces the 3rd Sabbath in August.

Appointments.

Wilmington Dis.—3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Bladen circuit, at Bethel,	June	3 4
Carver's Creek circuit, Carver's Creek.	"	20 21
Cokesbury circuit, S[illegible]	"	27 28
Elizabeth circuit, Singletarys,	"	June July 1
Wilmington Fifth street	July	4 5
Whiteville circuit, at [illegible]	"	5 6
Waccamaw Mission, at [illegible]	"	11 12

Warrenton District 3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	June	6 7
Warrenton station, at Macon,	"	13 14
Warren circuit, at Bethlehem,	"	20 21
W[illegible] station,	"	27 28
Wilson [illegible], at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Nashville circuit,	"	18 19
Ridgeway circuit, at [illegible]	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	8 9

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. O. Burton, D. D.

Salisbury District—3rd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Concord Station,	June	14 15
Mt. Zion Station,	"	20 21
Rowan circuit, at Providence,	"	27 28
Concord circuit, at Mt. Gave,	July	4 5
Salisbury circuit, at Centenary,	"	11 12
Mt. Pleasant circuit, at Cool Spring,	"	18 19
Mocksville circuit, at Mocksville,	"	25 26
Stanly circuit, at Cedar Grove,	Aug.	1 2
Big Lick Mission, at Big Lick,	"	8 9
Farmington circuit,	"	15 16
Albemarle circuit,	"	22 23
Salisbury station,	"	29 30

The District Conference will be held at Mocksville, commencing Wednesday morning, July 22nd and will embrace the 4th Sabbath in July.

Statesville District—2nd Round

L. L. HENDREN, P. E., Statesville, N. C.

Alexander circuit at Union.	June	6 7
Wilkes circuit, at Reeves' Chapel	"	13 14
Roaring River Mission, at Concord,	"	20 21
Statesville Station,	"	27 28

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River circuit, at Ebenezer,	June	6 7
Rolesville at Andrews Chapel,	"	13 14
Earpsboro at Zion,	"	13 14
Buck Horn circuit, at Hornet Chapel,	"	20 21
Cary, at Ebenezer,	"	27 28
Newton Grove Mission	"	27 28
Clayton, at Mt. Zion,	July	4 5

The Raleigh District Conference will be held at Louisburg, N. C., beginning on Thursday, July 23rd at 10 o'clock, a. m., and will embrace the 4th Sabbath in July.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro at Chatham church,	June	6 7
Leasburg circuit, at Bethel,	"	13 14
Haw River circuit at Clover Garden,	"	20 21
Durham circuit,	"	27 28
Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro,	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Leas Chapel (D. C.)	" 29 Aug. 2	
Oak Hill Mission,	Aug.	8 9

The District Conference and the District Sunday-school Conference will embrace the 1st Sabbath in August, beginning on Wednesday before. Rev. R. A. Willis will preach the opening sermon.

Washington District 2nd Round

W. H. MOORE, P. E., Washington, N. C.

Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora.	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	30 21

Newbern District 2nd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead station (district conference)	June	3 7
Neuse Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit,	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Shelby District—3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby Station,	June	20 21
Lincolnton circuit, at Pisgah,	"	27 28
Kings Mt. circuit, at Grover	July	4 5
South Fork circuit, at Keeversville;	"	11 12
Hickory and Happy Home,	"	15 16

Trinity College Dis 2nd. Round

V. A. SHARPE, P. E., Greensboro, N. C.

Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove.	"	27 28

Charlotte District 2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Wadesboro station,	June	6 7
Monroe circuit at Trinity.	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, at Cameron	June	6 7
Manly Mission at Winder	"	13 14

Greensboro District. 2nd round

J. A. CUNINGGIM, P. E. Greensboro, N. C.

Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

COMMUNICATIONS.

For the Advocate.

Our Texas Letter.

BY REV J. A. MURPHY.

MR. EDITOR:—The trend of American education has always been in the direction of reverence toward age, gallantary toward ladies and respect to ministers of the gospel Any instances to the contrary are exceptionable and must be accounted for from causes exotic and in no wise indigenous to this favored land. The teaching is right and the practice is right, but it effectually bars the minister of the gospel from anything like a true insight into the real moral atmosphere on the outside of his order of society. His very presence ordinarily is a sufficient security against the manifestations of prevailing evil. Besides, his high calling, as viewed by the popular mind, appoints him to a professional ostracism, that of itself necessarily precludes the possibility of actual contact with the mephitic breath of the masses to whom he is an ordained messenger of salvation. I would not be understood to teach, even by implication, that our preachers should become participants of the prevalent evils in order to understand them and thereby point out the way to escape from them, but I would insist upon a sympathy that is engendered of contact such as is exemplified in the assumptions of the High Priest of our Profession in order to be touched with a feeling of our infirmities

In studying the situation from a practical standpoint, I am led to believe that the church in Texas is making very little solid and enduring impression upon the irresistable tide of humanity—rushing on to the destiny beyond. In point of fact, the Sabbath is losing its hold on the mind of the people as having any sacred, holy, or religious significance whatever. It is degenerating into a day of recreation—nothing more. People in the country are said to be better church goers than those in the city—not because they are more religious—but rather because they have fewer opportunities to meet each other and gratify the instincts and laws of social nature. The momentum of our civilization bears onward the accumulations of former years, but there is less deep-rooted conviction of the institutions of christianity in the public mind than formerly. It may seriously be questioned whether the most plausible argument on the tongue of the christian public, viz., that founded on statistics and material prosperity, is in truth a valid one.

The real question to be answered is whether there is a growing or waning conviction of Christian obligation. Some recent utterances of Dr. L. M. Lewis, of Dallas, voiced in the religious press, show his observation and experience to be in this line. Churches are visited by creditable members when there is some special impulse out of the regular routine or in conformity to the role of society which has public sanction for its highest authority. The Church is called upon at the funeral of the dead to perform a part in the ceremonies which our civilization has appointed for such occasions. But we look in vain to find a growing conviction, deep-seated and commensurate with the rapid progress of the age, this is essential to the very foundations of real Christian piety. Dr. Lewis above referred to moots the question of the effeteness of preaching—one class of preachers are heard for their oratory, eloquence, or attractiveness in the pulpit. In this case it is not their gospel, but the entertainment given by the speaker for the hour, for he would be heard on any other subject just as readily. All others are simply endured under the momentum of the order of our civilization, or furnish an approved and legitimate occasion for social interview and intercourse. I disclaim the philosophy of the pessimist and disdain as well the croaking spirit in the church, but it seems to me unwise to refuse to look beneath the surface of things.

We have had abundant rains, and the promise of a prosperous year was never more flattering.

The beauty and charm of this country and climate at this season of the year can hardly be described. To be enjoyed one must live here. Our immediate and direct railway connection North and South gives us the very best opportunity to live well and enjoy life, but it requires money and a great deal of it. One can never forget the land of his childhood, and the incidents are frequent in this State, that recall it. Visiting a Western town in this State; I found the son of Rev. John Tillett, who preached to me in my boyhood. Mr. Tillett is a lawyer of great promise in that section, and had not departed from the instructions of his honored father. It is not so common to meet North Carolinians in this State, most of the Southern people who have immigrated here have come from a latitude nearer the Gulf. Mrs A. G. Stacy, whose husband was well known in some parts of N. C., though I believe a member of the S. C. Conference, lives here, my acquaintance with this family was formed in Missouri.

Austin, Texas, May 1885.

For the Advocate.

The University of North Carolina.

BY REV. R. B. JOHN.

The University has attracted more public interest of late than ever before, perhaps. It is always encouraging to see a people take an interest in establishing institutions that look to the public good or in increasing the efficiency of those already established. The University certainly looks to the public good, and to supply the need of increased facilities for higher education, the last legislature largely increased the annual appropriation for it. A Board of Trustees is elected whose duty it is to man and supervise the institution. Every trustee should be a public-spirited man, intelligent, painstaking and conscientious; for wherever there is power invested there is danger of one, or a few, monopolizing, and making everything conform to their own ideas, which may differ from the ideas of the most of those directly interested. Where the trustees lack any of these qualifications, the evil mentioned may follow. Further, every citizen has a right to criticise, not necessarily in an unfriendly spirit, any public institution. If he thinks at all, and has an opportunity of knowing the workings of an institution, he forms his own opinions as to its efficiency, his own ideal as to its management, and no one can gainsay his right to speak what he thinks. If he differs from others, others should remember that they differ from him also. If his ideal is visionary and impracticable, he alone will suffer by expressing it.

This is a long preface to what I wish to say about the University. I am sorry to feel that it is necessary. It would not be, if it were not for what has been termed "the great power of the misunderstanding." When one speaks of this honored institution except in unqualified eulogy, some one is almost sure to cry, "Treason! Treason!"

THE DENOMINATIONS AND RELIGIOUS INFLUENCE GENERALLY.

There are two classes who hoot at the very mention of church in this connection. The first class is represented by the zealous churchman whose own church has a full representation in the faculty. He says, "Tut! tut!" and doesn't want to hear anything about denominations But there is ground for complaint if any particular church presents as well qualified men for professorships, and its rights are not recognized. If, when it complains, the churches with a large multiple of their share call it *sectarian grumbling*, what shall we call their action, when viewed from the standpoint of the complainant? It is not strange that the churches should be anxious for fair representation—more than ordinarily anxious, for the local churches apart from the University element are not strong, and any one church's influence over the students, the great objective of church work here, other things being equal, will be just in proportion to its representation in the faculty.

The second class is composed of those who care nothing at all for religion, and is represented by one who said in the *Chronicle* last year something like this: "What matters it to what church a professor belongs—Methodist, Baptist, Presbyterian, Episcopal, Roman Catholic—*or to no church at all for that matter?*" (italics ours). For the reasons stated above, and to that extent, it does matter to what church a professor belongs; and for vastly more important reasons it matters very greatly with the people of North Carolina as to whether he belongs to *any church at all*. Our people are a Christian people, and want their sons educated under Christian influences. They cannot do otherwise. Those who would exclude religion wholly from the University, or disregard it, say the home and the church should look after the spiritual interests of students. But from what kind of homes do many of our students come? Do not many parents send their boys to college with the hope that they may be under better influence? And how almost hopeless are the efforts of the churches to reach the students without the co-operation of the faculty? There is no more reason why a sheptic should be tolerated to teach young men from Christian families than that he should preach to them. The teacher's influence is incalculable You would as well put a student on the Neuse river in Johnson county, and expect him not to breathe the malaria, as to be taught by a skeptic, and not to be affected by his skepticism.

The University begins the day with devotional exercises in the Chapel. It is hard for a village pastor to lead in prayer, if he feels that a member of the faculty present thinks him a pitiable simpleton, or a stubborn fool, for believing in the efficacy of prayer. It is to be hoped that the trustees will not make a mistake here in electing the new professors in June. The mistake might prove fatal. They should seek men of positive, active religion; and there need not be any compromise of other qualifications to secure such men. There is need of aggressiveness. President Gilman, of Johns Hopkins, in the North American Review of June 1883, says, "Never was there a time when it was more important to uphold the essentials of religion, and to encourage the formation of right moral habits, for the temptation to forget the unseen is very great."

That this second class that looks at denominationalism, and speaks in ridicule of "Methodist pie" and "Baptist pie," is not insignificant, for these two churches confessedly represent the most evangelical types of christianity in our State.

I close this part of this discussion by a quotation from a late review article:

"Education should be in its largest sense liberal. It should make man self-supporting, acquainting him with practical measures for high and beautiful living. It should prepare him for citizenship. It should make him, if may be, a man of letters, or a scientist, or an artist. But it should go further. It should strengthen and broaden his faith in God. It should sharpen his appreciation of spiritual realities. It should furnish him with a just conception of human life; its needs, possibilities and obligations. It should deepen in his mind the distinction between right and wrong. It should strengthen his convictions of those truths which surround right with its most impressive sanctions.—Any system of education that does not accomplish that, Christianity must pronounce a failure Any system that puts obstacles in the way of this is a perversion. The Christian conception of life justly claims recognition in every measure that has to do with the shaping of life."

If the University fails here, and the churches refuse to support it, no one need be surprised. Nor would it be fair to cry out "*Sectarianism.*" It would only be individual men refusing to tax themselves to support an institution whose work they could not endorse.

THE COMMENCEMENT BALL.

The Trustees have forbidden dancing, the ball, in the University buildings. This was done in compliance with the popular sentiment against the ball. In disregard of this sentiment—a disregard that savors strongly of defiance—a Gymnasium (?) has been built "just outside the campus," "within eighty yards of Memorial Hall," and this "brilliant feature" of commencement will occur as heretofore.

Dr. R. H. Lewis, in the University Magazine of April, in an appeal for help for the Buildiug Committee, says, "Boys and girls will dance as long as their parents do not object to it—*and often when they do.*" (Italics ours.) That is why we complain. It is putting temptation, to what we consider an evil, before the students, aggravated by the tremendous influence of those in high position in the University. I am sure that I voice a strong undercurrent of popular feeling in North Carolina when I say there should be at the University a higher standard of morality than the modern ball. Is it an idle dream to hope that the day will come when the young people at commencement will not dance as their "grandfathers and fathers" did? In the olden days a professor brought his bride to Chapel Hill. A dining was given him upon his arrival. Wines, champaignes, and brandies were served such a thing would cause a storm now if known. To have condemned it then, one would have been called a fanatic, and to hope that such would never be at Chapel Hill would have been extremely visionary.

We would not say, "Have nothing to do with the University," but "Go up and possess the land"—not for any church, but for "pure religion and undefiled," for truth, and right, and God. There may be "giants" in it, but if we believe we are right, we should "go forward." Let the University be made a centre, not only of intellectual, but also of moral and spiritual influence. It is a possibility, and it is a short step from possibility to probability; also from probability to certainty. It is right for us to make the effort, and right must finally succeed.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter be a sin."

Whether in itself right or wrong, it is right for us—it is following conscience.

Chapel Hill, May 20, 1885.

For the Advocate.

Division of the Conference.

1. The P. E. of the Charlotte District, in the assumption that this "discussion has developed the fact that the Church in N. C. is not ready for division," and if it is effected "now it would be a forced measure and unsatisfactory," is just a little too previous. That is what remains to be seen. The desire and demand for it have been growing for over twenty years and we think, with many others, the time *has* come. But let us wait and see how the votes talk. If they speak as he prophesies, we bow a graceful acquiescense, and thus the matter will rest for a time.

2. And when he says the advocates of division have made the discovery that this is a question with which the laymen have nothing to do, or that their right to express an opinion is ridiculed, he is very much mistaken. We did ridicule a certain argument or defense that was made, but not their right to an opinion, nor take the position that this is a question with which they "have nothing to do." A thoughtful reading of my article will not justify such statements. He misapplies the quotation he makes from it, and thereby perverts its meaning. Of course this was an oversight on his part and not intentional. We simply protest against his putting words in our mouth, or quoting what we did say in a perverted sense.—Yes, let the laymen be heard. Let their reasons be given.

Has the P. E. gone round among the men, women and children of his district to find out the wish of each one? This will hardly be admitted. However, he doesn't know *one* who favors division. We suspect he does not want to know one. We do not know one on the Warrenton District who opposes it. But what of that! An argument based upon what a man does *not* know is as chaffy as the Irishman's proof of his innocence by a thousand, who are ignorant of his theft. Methinks the court would laugh at such a defense as that. That the laymen have an interest in this question and a right to express their views, no one questions. But that they are so aroused and opposed to this measure, as the defense would have us believe, we deny. Their sense of justice and charity will not allow them to insist upon a measure or system that compels ministers, with their families, to move such great distances to reach their charges, or to attend the Conferences.

3. Mr. Editor, we have no personal interest in this matter. We want the Conference divided, because we think two will promote the cause of Christianity and Methodism in the State, better than one. The burdens and blessings will be more uniformly distributed. We will have the bishops twice as much, and we need them.

We contend for it on fair and honorable grounds and will yield to no worked up sentiment to the contrary.

We have written mainly to correct the mistake referred to, and deem further reply unnecessary.

JAMES WILLSON.

Whitaker's, N. C., May 11th, 1885.

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Feb. 25th 19t.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 55 p m.	p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m
Arrive Tarboro,	5 40 p m.	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m
Arrive Goldsboro,	5 57 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

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THE [illegible] WORLD ATLANTA, Georgia

A 16 page [illegible] Journal. Sample copy sent free. Agents Wanted.

jan 1-52

MISSIONARY COLUMN.

Missionary Information.

—The rate of increase of communicants in the foreign mission fields in 1881-2 was more than six times that in Christendom, and in 1882-3 more than nine times.

—A Methodist writing from Trinity College, Dublin, says: "Missionary enthusiasm in Irish Methodism is no empty phrase. This Conference, with the strain of raising over $70,000 per annum to support home mission work in districts mainly Roman Catholic, yet, subscribed last year to the missionary treasury $9,000, an amount which will compare very favorably with the sums raised out of their abundance by our wealthy English districts."

Dr. Nevins has made an estimate that that there are, or were, in round numbers, about 300,000 idol temples in China, and at the rate of ten idols to each temple, there would be 3,000,000 idols. These temples he estimates to have cost $1,000,000,000! And the money which is spent annually by this people in worship and the repairs of these buildings, as well as the building of new ones, is simply beyond conception. In Soochow, one of the largest temples has recently been overhauled and repaired, at an expense, it is said, of $70,000—largely given by one man, who thereby is supposed to get great merit.

—The Methodists of London have recently undertaken important missionary work in the more destitute regions of the metropolis. At a large meeting in City-road Chapel, March 10th, addresses were made by Dr. Bigg, W. McArthur, James Vanner, H. P. Hughes and others; a fund of over $40,000 was sbscribed.

—One of the strangest peoples with which missionaries have to deal are the Falashas, of Ethiopia. They are black Jews, about 200,000 in number, living west of Jordan, who have as their holy writings the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosiac ceremonies and laws. Undoubtedly they are not of pure Jewish descent, although to some extent they are the children of Jewish immigrants, who, in the time of the great dispersion, settled in Abyssina and married wives of that nation

Matters in Japan.

The growth of Japan, from orientalism in religion and political organization toward Christian civilization, is probably without a parallel in the world's history. Its old form of despotic government may be said to have passed away, when one considers the announcement made last week by the Mikado, of the creation of a peerage of five ranks, consisting of over 450 persons. And this understood to be only a step toward constitutional government. Compared with neighboring nations, Japan has so far outstripped them all that she cannot fail in the near future to attain a commanding position. And it is only a few months since the Government quietly set aside the official priesthood of the old native religions, so that Christianity may be said to stand on nearly as good footing as either of them. And it is commending itself through the examples of the missionaries and their methods. The old religions, Shintoism and Buddhism, have really lost their hold on the masses, and Christianity is already looked on as their rightful successor. The only fear is that they may fail to apprehend and experience its spiritual power.—*Central Christian Advocate.*

"Clean Inside."

When the first missionaries at Madagascar had converted some of the islanders there a Christian sea-captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard or book you had read?" asked the captain.

"No, my friend," replied the chief, "it was no book no sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beat his wife and children. Now thief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man gets something inside which makes him different: so I become a Christian too to know how it feel to have something strong inside of me to keep me from being bad."

Now, that old chief had the right idea of Christianity. He got something new and strong inside of him. He had a new motive; it was the desire to be true and pure - one of the noblest of desires.

At one of the ragged schools in Ireland, a minister asked the poor children before him, "What is holiness?' Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up, and said: "Please, your reverence, it's to be clean inside." Could any thing be truer? – *Selected.*

The Work in Mexico.

Mexico is a more difficult field for missionary work than many portions of heathen lands, because of the opposition of the Roman Catholic priests, but the reports are encouraging.

The Southern Methodist have opened a new mission at Saltillo and here are Rev. John F. Corbin and wife, and Mrs. Sarah F. Burford.

The Southern Baptists have also found their work advancing in Saltillo, and they are about establishing a seminary there under very favorable auspices. The Southern Methodist will open a mission at Lagos, and have commenced new church buildings in Soledad and SanSalvador, the latter being built with funds raised by the "Willing Workers" of Savannah, Ga. Rev. W. M. Patterson, Superintendent of the Southern Methodists Mission, writes very hopefully of the prospect, and is abundant in labors. The American Board has now nine missionaries in Mexico, four of whom are ordained.—*Advocate of Missions.*

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

—McCLAMMY—Suddenly at her home in Duplin county, on Tuesday April 28th, 1885, Mrs. Annie McClammy, wife of Mr. George McClammy and daughter of the late Clement Gillespie, aged 37 years. Thus has passed from earth to heaven an affectionate wife, a fond mother, a devout Christian, a noble woman; whom to know was to love. She was a member of the M E. Church at Kenansville. Her funeral was preached by her pastor, Rev. A. G. Gantt, to a large concourse of friends who assembled to bear testimony to the beautiful life she had lived among them. God comfort the sorrowing ones.

COUSIN.

GIBSON—Ann Eliza Gibson was born in Richmond county, N. C., June 25th, 1859, and died April 27th 1885.

Sister Gibson was for eight years a devoted member of the Methodist Church. At home, abroad, wherever she was her life was beautifully consistent. She died as she had lived, in full view of the Cross. May her death, as did her life, prove a blessing to her own little family, thus sorely bereaved; and may they meet her around our Father's throne.

HER. PASTOR.

HUDSON—Elizabeth Hudson, daughter of Geo and Catherine Hellard, was born Aug. 8th 1793 and died Nov. 3rd 1884. She was one of the oldest members on the Mocksville circuit, was a long time a professed follower of our blessed Lord, and gave every evidence of sincerity and fidelity to the last. She never fully recovered from a fall received about six months prior to her death. For some years she has been quite feeble, but always was glad to see her ministers, and impressed them as well as others with her great humility and love for the cause of Christ.

G. F. R.

WALL—Cordelin A. Wall, daughter of Joseph W. and A. G. Wall was born Feb. 24th, 1865, and died of consumption, at the home of her parents, in Randolph county, April 23rd 1885.

Her life was moral, her deportment exemplary. She professed religion some weeks before her death, and expressed herself as perfectly ready and willing to go. She prayed to die shouting, and just before her death said she saw Jesus, clapped her hands and fell asleep.

WELBORN—Evan Welborn, who suffered long, and patiently with cancers, died in peace at his residence near Thomasville, N. C., on the 17th of April 1885, aged 77 years, 17 days. He was converted and joined the Methodist Church at Fairgrove in 1850 and continued until death. He possessed a forgiving spirit, and expressed a willingness to die, and died in pence.

He left a wife and numerous family of children to mourn their loss, which is his infinite gain. May they all have the qualification of heart and life to meet him in heaven.

JNO. W. LEWIS.

Death has been a frequent visitor on Hatteras Mission since the Annual Conference. Nine of our members have passed through the dark valley. I learn that those with whom I was not acquainted, passed over with His rod and His staff comforting them.

Sister Salter was an amiable Christian lady, she loved her church, its ordinances and its preachers. She leaves a sorrowing husband and two babes by the lonely fireside. God bless them and help them to meet her in heaven.

Penny Simpson, a much beloved sister, aged about fifty years, I visited and prayed with her during her sickness. She was full of faith and hope, and passed away as none but a Christian can. She leaves two sons, two daughters and many warm friends to mourn their loss. May this dispensation of Providence be sanctified to their good.

Cyrus Hooper died April 19th 1885 aged about 50 years. He united with the M. E. Church, South, about 25 years ago. Everybody loved him, and he loved everybody. He was a Steward at Kenekeet twelve years. He was then elected Sunday school Superintendent, and worked faithfully in that capacity until consumption disabled him for further public duties. He was very low when I first saw him, and it was my privilege to visit him often and pray with him. It was a feast to the soul to visit one so near heaven. There seemed to be a halo of light and glory resting on his wasted brow. He was happy all the time, and seemed to be just waiting for the boatman to come and bear him over the river.

The writer preached the funeral sermon to a large congregation from Luke xxiv, 50-57, and never felt so near heaven before. The Holy Ghost seemed to rest upon the congregation. Many hearts rejoiced in hope of meeting Bro. Hooper again.

He leaves a wife, three sons and three daughters, and strange to tell, but one of them a Christian. May the taking away of the pillar so shake the house that they may all come to Christ for refuge, and live so as to meet the sainted one who has gone before.

J. Y. P.

LESESNE—James Lesesne, died May 12th 1885. He was the eldest son of James and Mrs. Rebecca Lesesne, of Abbottsburg Bladen county He was a boy of most excellent sense, well disposed, courteous and kind, and universally beloved by all who knew him. He was the joy of a loving mother, the pride of a fond father and an ornament to his associates. Mourning parents, let the meek words of Jesus comfort you. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He is now basking in the sunlight of God's presence, wearing a star gemmed crown of glory. We extend our heartfelt sympathy to the parents in their bereavement.

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I have two yards of the finest Partridge Cochins fowls in the State. Also one yard of Mrs. Sargent's Strain imported Langshans Fowls; from which I will sell Eggs at $2.00 per Setting of thirteen, fresh and nicely packed and delivered to Express Company at Raleigh. Address,

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RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

BUFFET SLEEPING CARS WITHOUT CHANGE

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TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.

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Mingsville, Mo., July 4th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

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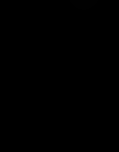

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feb 25-3m

FAMILY READING.

A Mother's Cares.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender words of love or cheer,
To fill my heart with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell.
Things e'en my husband can not see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity
That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast.
The weariness of childhood's noise,
The yearning for that subtle poise,
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath stirred,
And, by divine caress, my Lord
Makes all its throbbings cease.

And then, upon his loving breast,
My weary head is laid at rest,
In speechless ecstacy!
Until it seemeth all in vain—
That care, fatigue, or mortal pain,
Should hope to drive me forth again
From such felicity.

—*Selected.*

The Working Tools of Insects.

I wonder if you know that the smallest insects you see about you have tools given them to do their work with. There is a little fly called saw-fly, because it has a saw to do work with. It is really a much nicer saw than you could make if you were ever so old.

The fly uses it to make places where the eggs will be safe. What is more strange, it has a sort of home-made glue which fastens them where they are laid.

Some insects have cutting instruments that work just as your scissors do. The poppy-bee is one of them, whose work is wonderful. This bee has a boring-tool, too. Its nest is usually made in old wood. This borer cleans out the nest ready for use. When all is ready the insect cuts out pieces of leaves to line the nest and to make the cells. These linings are cut in the shape of the cells. You would be surprised to see the care taken to have every piece of just the right size, so that it will fit. When they are fitted the pieces are nicely fastened together and put into the nest.—*Our Little Ones.*

Tangle Thread,

If you find that you like to have your own way a good deal better than you like to have your mother have hers; if you pout and cry when you cannot do as you please; if you never own that you are in the wrong, and are sorry for it—never, in short, try with all your might to be docile and gentle—then your name is Tangle-Thread, and you may depend you cost your mother many sorrowful hours and many tears. The best thing for you to do is to go away by yourself and to pray to Jesus to make you see how naughty you are, and to make you humble and sorry. Then the old and soiled thread that can be seen in your mother's life will disappear and in its place there will come first a silver, and by-and-by, with time and patience and God's loving help, a sparkling and beautiful golden one. And do you know of anything in this world you would rather be than Somebody's Golden Thread, and your dear mamma, who has loved you so many years, who has prayed for you so many years, and who longs to see you gentle and docile, like Him of whom it is said, "Behold the Lamb of God!"—*Miss Prentiss.*

Witness of The Spirit.

Our Heavenly Father may find it necessary to administer discipline, which, however severe at the time, is an evidence of his love. At such seasons, is the office of the Holy Spirit, the witnesser to our relation of sonship, suspended? Does not God still send forth the Spirit of his Son into the chastened soul, whereby that soul may cry, Abba, Father? Yes, indeed.

If that soul is truly believing, the absence of great emotion is not a sufficient evidence of the withdrawment of God's inward attestation. When we come to see that it is *faith*—divine faith in the soul—that is pleasing to him, then we are able to interpret correctly the Scripture, "Because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." While the clouds are thick about us, our faith may have a clear-sighted, divine vigor. The chastening may not be for the present 'joyous;' but the faith by which we are upheld during all that chastening is itself the voice of assurance within us "crying, Abba, Father."

Such is true faith. It enables us to see God. It enables us to say, even when religious joy has given place to "heaviness:"

"Believing on my Lord, I find
A sure and present aid;
On thee alone my constant mind
Be every moment stayed."

Eternal Life.

How we prize the life that now is—this mortal life; this life of uncertainty; this life that is fast fleeting away; this life with all its environments, with all its limitations, with all its aches and pains and disappointments! How, withal, we love this life; how we long to retain it; how we would like to invest it with immortality and dwell here forever; how loath we are to part with it! With what reluctance, with what unavailing protests we yield to the inevitable!

Yet this life to which we thus cling is not worthy of mention in comparison with the life possible to us and promised to us; the life we have even now, and shall shall have forevermore, if we have Christ—a life unlimited; a life that has all eternity for its fuller expansion; a life that knows no aches, no pains, no disappointments, no death. Is it not strange that so many may be found who have no appreciation of it; no deep yearning for it; who so little prize it that they refuse it when it is freely offered them without money and without price?—*Christian Intelligencer.*

End of The Christian's Trials

The time is coming when thy heart shall be as thou wouldst have it; when thou shalt be discharged of all these cares, fears, and sorrows, and never cry out, "O my hard, my proud, my vain, my earthly heart," any more! When all darkness shall be vanished from thy understanding; and thou shalt clearly discover all truths in God, the crystal ocean of truth. When all vanity shall be purged perfectly out of thy thoughts, and they be everlastingly, ravishingly, and delightfully entertained and exercised upon that supreme goodness, and infinite excellency of God, from whom they shall never start any more like a broken bow. And as for the pride, passion, earthliness, and all other matters of thy complaint and trouble, it shall be said of them, as of the Egyptians to Israel, "Stand still and see the salvation of God." These corruptions thou seest to-day, henceforth thou shalt see them no more forever—thou shalt lay down thy weapons of prayers, tears and groans, and put on an armor of light, not to fight, but triumph in.

Lord! when shall this blessed day come? How long! how long! Holy and true! My soul waiteth for thee! Come, my beloved! and be thou like a roe or a young hart upon the mountains of Bethel. Amen.—*John Flavel.*

Zeal.

Zeal is one of the necessary elements of success. Very little is accomplished without earnestness; it is this which moves the van of progress along on the lines of industry. It makes our great discoveries and inventions, wins our victories in all the battles of life. So in the propagation of the gospel, Christians must be zealous if they wish to do much in a brief lifetime for the Master. An ounce of zeal is worth more than a pound of knowledge in gospel work. Christians are enjoined to be zealously affected always in a good cause.

There is latent force enough in the church if properly developed, to take the world for Christ in a very short time. It is by the use of the talents that they are doubled, not by possession merely. As the man who failed to use his talent was severely punished, so God pronounces a woe upon those who are at ease in Zion. The Lord is displeased at the indifference of his followers.

Love for the Master can only be measured by devotion to his cause. Good intentions and verbal expressions are mere cyphers, when not accompanied by active efforts. Jesus says, "Ye are my disciples if ye do whatsoever I command you." It is not those who say, Lord, Lord, but those who do his will, who will be admitted into the kingdom. The Lord blesses in proportion to zeal as well as faith. He says, "If ye be obedient, ye shall eat the good of the land." The lukewarm are a abomination to him, being mere cumberers of the ground.

Soldiers of the cross should be as loyal to the church, as the national soldier is to his country, and his country's cause. If Christians would measure themselves by the Scriptural rule, and be regulated by it, the church would be vigorous enough to conquer Satan and suppress Satanic influence. *James Stobert, in Central Christian Advocate.*

The Valley of the Shadow.

'Yea, though I *walk*,' as if the believer did not quicken his pace when he came to die, but still calmly *walked* with God. To walk indicates the steady advance of a soul which knows its road, knows its end, resolves to follow the path, feels quite safe, and is therefore perfectly calm and composed. The dying saint is not in a flurry; he does not run as though he was alarmed, nor stand still as though he would go no farther; he is not confounded nor ashamed, and therefore keeps to his old pace.

Observe that it is not walking *in* the valley, but *through* the valley. We go through the dark tunnel of death and emerge into the light of immortality. We do not die; we do but sleep to wake in glory. Death is not the house, but the porch; not the goal, but the passage to it.

The dying article is called a *valley*. The storm breaks on the mountain, but the valley is the place of quietude, and thus full often the last days of the Christian are the most peaceful in his whole career; the mountain is bleak and bare, but the valley is rich with golden sheaves, and many a saint has reaped more joy and knowledge when he came to die than he ever knew while he lived.

And then it is not "the valley of death," but "the valley of the *shadow* of death," for death in its substance has been removed and only the shadow of it reamains. Some one has said that when there is a shadow there must be light somewhere, and so there is. Death stands by the side of the highway in which we have to travel, and the light of heaven shining upon him throws a shadow across our path; let us then rejoice that there is light behind. Nobody is afraid of a shadow, it cannot stop a man's pathway even for a moment. The shadow of a dog cannot bite; the shadow of a sword cannot kill, the shadow of death cannot destroy us. Let us not, therefore, be afraid.—*Spurgeon.*

Speak Reverently.

When Prince Bismark, the great German statesman, was a lad, his father once overheard him speaking of the emperor as "Fritz." He reproved him for the familiarity, and added, "Learn to speak reverently of his majesty, and you will grow accustomed to think of him with veneration."

The words made a deep impression on the boy which was never effaced. Even in his old age he lowers his voice and assumes a respectful tone whenever he speaks of his sovereign. If a message is brought to him from the palace, either verbal or written, he always stands to receive it.

What a lesson is the custom of this great statesman to boys who speak so lightly, if not profanely, the name of the King of kings!

The fault is not confined to them. The growing irreverence of the age is very marked. The words of God are bandied about in the daily prints as lightly as if they were the words of the court jester. Some fine-spun piece of political sarcasm, parodying some scene in Scripture, is often found in a morning paper, and is laughed over by thousands. The travesty will ever after be associated with the sacred words, especially in minds of the young. A full-page picture in our best illustrated newspaper one morning representing St. Peter as seated in a great arm-chair before the gate of heaven, with keys hanging by his side, busily reading the daily paper, and deciding not to admit certain parties. It was only one of many similar pictures. It is not enough that Christian parents should seek to hide their smiles over such carricatures, or should mildly deprecate the irreverence. They should set their faces like a flint against them. Such a course would be felt, as in the case of Prince Bismark.

It is very easy to lower our standard of reverence for anything. We have only to speak it habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture. We may repent of such sin with bitter weeping, but those words can never be to us again what they were before. We may have cut down a bridge we shall some day vainly long to cross.

A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was his response.

Surprised and deeply pained he hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it: Lay it to heart.—*The Life Boat.*

Religious Enthusiasm.

There is a tendencey to either wholly suppress or quietly depreciate religious animation. This is particularly unfavorable in seasons of awakening, when decisions are being made in choosing or rejecting eternal salvation. What is sometimes called religious *propriety* is then altogether improper. The quietest—that one who calmy yields to the current of his own delicious emotions—is a hinderance rather than a help in times of revival. At such a moment every heart should be aroused in behalf of others, every face beam with hope, every eye kindle with supernatural fire. Anything then! Or let it be spoken of us! If the gospel is offered to sinners for their acceptance we should show them that we are really stirred on their account. Satan is always aroused when any part of his domain is invaded. Indifference among God's hosts arrayed against Satan will give him the victory. *The whole soul of the believer must be enlisted in this warfare.* Whether we sing or pray or exhort, let it be done with all possible vigor. The soul must rise to the utmost of its power in order to reach the greatest results possible. In regard to the reasonableness of such enthusiasm in revival work, Dr. Austin Phelps has spoken in forcible words, "A certain degree of publicity in a spiritual quickening of the church is inevitable. It is but natural. Other great awakenings work in the same way. We do not denounce the ardor of a political campaign as the hysteria of sick folk. We do not call the rush to the gold mines of California and the Black Hills cant. Why, then, judge by a different law the great awakenings of men to the realities of eternity? The Black Hills, with all their golden treasures, will one day burn to cinders in volcanic fire. The souls of the men now crowing there will then be still living somewhere, undying as God is. Where? That is the question the Church tries to answer in a great revival. On one occasion, Edmund Burke came upon the hustings to contest a seat in Parliament before an excited assembly. The people had come together with preparations for bonfires and illuminations, and processions marching to the sound of drum and fife. When he had just mounted the platform the news came that his opponent, who was to have met him there that morning, had been just found dead in his bed. Both Burke and his hearers were so overwhelmed by that momentary opening of the eternal world to their dim vision that he could not speak, and they were in no mood to hear. He only lifted his voice for one solemn moment, and exclaimed: 'What shadows we are, and what shadows we pursue!' Was that cant? Yet a revival of religion is no other than just that awakening to the reality of eternal things, and a permanent setting of the current of popular thought in that channel."

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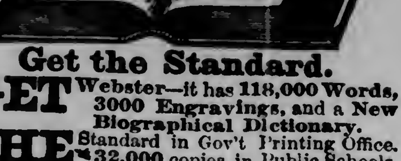

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Warren's "	6 25	"	10 10
Bethel "	6 50	"	9 5
Robersonville "	7 15	"	9 20
Everett's "	7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8:30 a. m. train from Williamston will arrive in Tarboro at 10:35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

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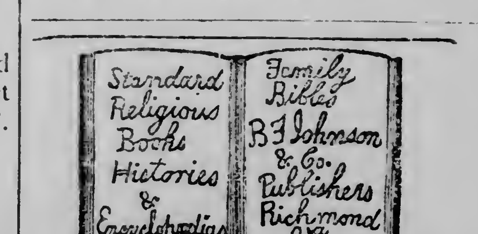

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Business.

Original Paper.—"Ten minutes with Heathen Children in their Homes."

Recitations.

Hymn.—(Selected by Committee on Music.)

Adjournment.

TOWNSVILLE, Vance county, N. C., May 11th, 1885.—*Dear Aunt Mary:* It has been a good while since I wrote to you, but our hearts have been so sad. You will remember in my last letter my dear Grandma was improving; now she is dead—she died on the 24th April. It was so hard to give her up—she was all to us a good Grandmother could be; was so faithful in all the duties and relations of life—to my dear afflicted Grandpa she was a helpmeet indeed—now he looks so lonely without her, but dear Aunt Mary, she was a ripe Christian; when the summons came, she was ready, and we sorrow not as those who have no hope, for we know our loss is her gain.

Her funeral was preached by our good pastor, Rev. J. J. Renn, from John 17th chapter, part of 24th verse; his words were very comforting to us; he visited and prayed with her several times during her illness and he said if he had ever seen a saint he believed she was one. May God help us to live so as to meet her in the land beyond the river. I enclose .50 cents dues for Tom, Willie and myself. With love and a kiss from each of us to our good Aunt Mary, I am very affectionately, MARY BLANCHE BLACKWELL.

What a blissful hope is yours, my dear Jewel, of meeting your dearly loved Grandmother where will never again be said the sad "good-bye." She has left you a blessed heritage—the memory of her pure, Christian life. In that bright land may you meet again.

"Where no signs of age are seen,
And they never sorrow more;
Where no sickness ne'er can come—
Where death has lost his power,
Where they feel no weight of care,
And no tears bedim the eyes;
There the good shall meet again,
And speak no more good-byes."

STATESVILLE, N. C., May 14th, 1885.—*Dear Aunt Mary:* Enclosed find $8.90, the report of Statesville "Bright Jewels," for 2nd quarter. During the bad weather in the Winter, the attendance was not so good; but at our last meeting, there was a larger number present than for several months, all manifesting much interest in the good and noble work in which we are engaged. And now, that the beautiful Spring has come with its birds and flowers, we trust that the hearts of the little Jewels will also open more actively, under its genial influence, and prompt their hands to even greater zeal and activity, in sending the gospel to the benighted heathen children, towards whom our hearts yearn with intense sympathy. Our lady Manager, Mrs. Hendren, is much pleased with the suggestion made by Mr. Parker recently, with regard to holding a special meeting for the Jewels during the month of May, and she hopes to arrange for our Society to have some meeting, which shall give impetus to the members and influence others to join us. Lovingly, EMMA COON, Cor. Sec.

When a letter comes in from our "Statesville Jewels" we expect a *treat*; nor are we ever disappointed. This faithful band deserves the name *Bright* Jewels, and we give them a vote of thanks for their bright and cheery report, and prompt remittance. We hope to hear *all* about the *special meeting*, for the suggestion of which we are indebted to Bro. Parker, the children's friend. Grateful greetings to your Lady Manager, dear Emma, and to each officer and member of the "Statesville Bright Jewels."

WHITAKERS, N. C., May 17th, 1885. —*Dear Aunt Mary:* Enclosed please find ten cents in stamps. I have not sent you any money in some time—hope to send more before long—I also send answer to enigma by Henry L. Mansfield. Yours truly, CULLEN G. BATTLE.

Thanks for money, Cullen—you are one of our most studious Jewels—may you realize, much happiness "in searching the Scriptures."

"How shall the young secure their hearts,
And gurad their lives from sin?
God's word the choicest rule imparts
To keep the conscience clean.

When once it enters to the mind
It spreads such light abroad.
The meanest souls instruction find,
And raise their thought to God.

'Tis like the sun, a heavenly light,
That guides us all the day;
And through the dangers of the night,
A lamp to lead our way.

Thy word is everlasting truth;
How pure is every page!
That Holy book shall guide our youth,
And well support our age."

PALMYRA, N. C., May 18th, 1885. —*Dear Aunt Mary:* I am a little boy two and a half years old. I send twenty-five cents to make me a "Bright Jewel." My Great Grandma gave me the money, she stayed with us a week not long ago; I think she is 78 years old.

I can repeat all of "There is a Happy Land," "I want to be an Angel," "Golden-hair," and a good many short verses. I go to Sunday-school, my Mama has a class of little boys, I am the smallest. We want to organize our class into a band of "Bright Jewels." Your little nephew, T. EDWARD BAKER.

A loving, cordial welcome to you, little Edward, and another in waiting for your bright little class-band. How we would enjoy hearing those pretty pieces which you have learned to recite. "Aunt Mary" learned some of those *very* peices when she was a tiny girl. Here is a little verse for you to learn:

"Little feet to walk His ways;
Little lips His name to praise;
Little hands to work His will;
Little hearts with love to fill;
Little eyes His face to see,
When He says "Come unto me."

Precious Promise.

By me thy days shall be multiplied, and the years of thy life shall be increased. Prov. 9: 11.

Enigma.

BY LILLIAN R. HUNTER.

Who was the doubting Apostle?
In whose field did Ruth glean?
Who wept for her children?
Who went to Heaven without dying?
Who was made queen in Vashti's stead?
Who was Othniel's father?
At what place was the Tabernacle of the Lord set up?
The initials of the answers form the name of a dear minister in the Wilmington District.

Enigma.

BY GENEVA WELBORN.

Who was thrown from a window and eaten by dogs?
Who saw Elijah go up to heaven in a chariot of fire?
Who is the oldest person spoken of in the Bible?
Who was the first Priest?
Who offered wrong fire unto the Lord and was burnt up for it?
To what city was Jonah sent as a Missionary?
The initials of the answers to the questions, form the name of a much beloved P. E. of the N. C. Conference.

A large and elegantly assorted stock of fine furniture at J. L. Stone's, Raleigh, N. C.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Purgative Pellets." They operate without disturbance to the constitution, diet, or occupation. For sick headache, constipation, impure blood, dizziness, sour eructations from the stomach, bad taste in mouth, bilious attacks, pain in region of kidneys internal fever, bloated feeling about stomach, rush of blood to head, take Dr. Pierce's "Pellets." By druggists.

LET ON THE LIGHT.

THE GREAT RED DRAGON, an appeal against the liquor license system, will be sent by mail at 5 cents a copy, 50 cents a dozen, $4.00 per thousand. Arthur's Ten Nights in a Bar Room at same rates.

W. W. BENNETT, Ashland, Va.

apl 15-3t.

Is That Possible!

Report comes that General Grant's improved condition is due to the fact that he is using a "simple vegetable preparation" forwarded by one of our consuls from South America, and sent him by the Surgeon General! Is this possible! By an "unauthorized." Shocking!

And yet, if this "simple vegetable preparation" were owned and advertised by any one as a specific for this terrible disease, certainly the Surgeon General would not commend it, nor would bigoted physicians prescribe it!

Nevertheless, it is a fact that many of the best proprietary medicines of the day, as the late Dr. J. G. Holland stated in *Scribner's Monthly*, were more successful than many physicians, and most of them, it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd persons, knowing of their virtue and fore-seeing their popularity, secured and advertised them, then, in the opinion of the bigoted, all virtue went out of them!

Isn't this absurd!

We believe that a remedy, if properly made, is just as effective when put up, advertised and sold in bulk, as when doled out to patients at enormous expense by their physicians.

Why not?

If General Grant is getting better through a simple unauthorized vegetable preparation where is the vaunted exclusive skill of the medical profession!

Apropos of the suspension of some very prominent members by the Medical and Chirugical faculty for endorsing advertised remedies, the Baltimore *American* (April 25) says that "when a patent medicine goes on year after year widening its circle of believers, it is a pretty fair evidence that there is merit in it. The regular doctors may ignore it, and expel any of their members who use it, but when they do so their action looks *more like envy against a successful remedy than a true desire to protect the public.*" The failure in the Garfield and Grant cases, the *American* thinks, and properly, has knocked professional pretensions higher than a kite.

But this is not a singular instance of unprofessional power over "incurable diseases." That "simple vegetable preparation" now everywhere known as Warner's safe cure, was once an authorized remedy; was pronounced a "god send" to the medical profession for the cure of kidney and liver disorders, malaria, general debility, spring feebleness, female irregularities, etc., by many leading physicians, but when the formula was fully perfected, and the medicine was put up in bulk and advertised so that every sufferer might know of it and *treat himself*, then the profession turned against it and let their patient die rather than to use it!

This is certainly a strange proceeding, but it is on a level with all the rules and regulations of a code which has gone so far as to forbid a physician displaying beyond a certain size his name and profession upon his sign!

But the world moves, and merit wins the fight!

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!
"Which made me delirious!
"From agony!!!
"It took three men to hold me on my bed at times!
"The Doctors tried in vain to relieve me, but to no purpose.
Morphine and other opiates!
"Had no effect!
"After two months I was given up to die!!!!
"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I poohed at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. BERK. Ex Supervisor.

"That poor invalid wife, Sister, Mother, !
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

Keep Cool!

Refrigerators and ice-cream freezers ofvarious styles and improved patterns. Fowler fly fans, Wire dish covers, Fly-traps, Lunch-baskets, with a full line of China, Glassware, etc., all at bottom prices. Address,

W. H. HUGHES,
Near the Yarborough House.

may 20-1m

"A Perfect Flood of Sunshine"

will fill the heart of every suffering woman if she will only persist in the use of Dr. Pierce's "Favorite Prescription." It will cure the most excruciating periodical pains, and relieve you of all irregularities and give healthy action. It will positively cure inflammation and ulceration, misplacement and all kindred disorders. Price reduced to one dollar. By druggists.

Consumption.

Notwitanding the great number who yearly succumb to this terrible and fatal disease, which is daily winding its fatal coils around thousand who are unconscious of its deadly presence, Dr. Pierce's Golden Medical Discovery" will clease and purify the blood of scrofulous impurities, and cure tubercular consumption (which is only scrofulous disease of the lungs). Send 10 cents in stamps and get Dr. Pierce's complete treatise on consumption and kindred affections, with numerous testimonials of cures. Address, World's Dispensary Medical Association, Buffalo, N. Y.

Norris & Carter.

JUST RECEIVED:

The most beautiful line of

Satteens, Scotch Zephyrs,

CHAMBRAYS, SEERSUCKERS

And Ginghams

ever offered in this market, with colored embroideries to match. Also the very

LATEST NOVELTIES

in White Goods, Laces and Embroideries, with all-over Laces and Embroideries to match, at prices much lower than earlier in the season.

NOVELTIES IN

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Black Cashmeres & BlackGoods

A SPECIALTY.

NORRIS and CARTER,

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may 27-3m

SHIP YOUR CONSIGNMENTS of

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Coal, Wood,
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Shingles, &c., &c.*

JONES & POWELL,

Fayetteville St. and Central Depot,

Raleigh, N. C.

sept 27-1y.

NEW DOUBLE COLUMN ADVERTISEMENTS.

BUFFALO LITHIA WATER

TRADE MARK—PATENTED

THE ONLY KNOWN SOLVENT

— ON —

STONE IN THE BLADDER.

Stone in the Bladder (Uric Acid) "Destroyed by the action of the Water, by means of Solution or Disintegration."

Case of Dr. B. J. Weistling, Middleton, Pa.; statsd by himself.

"Experience in its use in Stone of the Bladder in my own person enables me to attest the efficacy of the Buffalo Lithia Water in this painful malady. After having been long subjected to sufferings, the intensity of which cannot be described, I have, under the influence of this water, passed an ounce of *Calculi* (Uric Acid), some of which weighed as much as four grains, affording inexpressible relief and leaving me in a condition of comparative ease and comfort.

"On one occasion I passed thirty-five *Calculi* in forty-eight hours. The appearance of this *Calculus Nuclei* indicates unmistakably, I think, that they were all component particles of one large Calculus, destroyed by the action of the water, by means of solution and disintegration. At my advanced period of life (I am seventy-seven years and six months of age), and in my feeble general health a surgical operation was not to be thought of, and the water seems to have accomplished all that such an operation, if successful, could have done. Besides greatly increasing the quantity of the Urine, this water exerts a decided influence on its chemical constitution, rendering it rapidly neutral, if previously acid and afterwards alkaline; from being high-colored it becomes pale, and having deposited copiously it becomes limpid and transparent."

Stone in the Bladder, Phosphatic.

A Case Stated by Dr. B. S. Hardy, Hookerton, Green Co., N. C.

"My son, a young man, suffered from Stone in the Bladder, of a mixed character, consisting chiefly of Calcium, Carbonate and Phosphate. After persistent use of all remedies indicated in the case without benefit, I put him upon Buffalo Lithia Water, Spring No. 2, the use of which, for some six weeks, resulted in the passage, at short intervals, of Gravel, of small size, and at times of particles of Sand, followed, some time afterwards, by the discharge of a Stone weighing twelve grains (the largest, I am confident, I ever knew to pass through the Urethra), virtually ending his troubles, since which time any unpleasant symptom has been relieved by the use of the water for a short time. Its action in this case has been indeed wonderful."

Springs open June 1st. Water in cases of one dozen half gallon bottles, $5 per case at the Springs. THOS. F. GOODE, Pro.

MISCELLANEOUS.

The Great Electric Lamp.

50 CANDLE POWER.

Burns coal-oil at any test with absolute safety. One Lamp equals four four-foot Gas Jets, or two eight-foot Jets. Its light is equal to 4 to 6 ordinary lamps Burns 8 hours without refilling, at a cost of one-half cent per hour, being the cheapest light ever invented. By the laws of nature it is non-explosive. No odor, no smoke, nor broken chimneys:—Being made of metal it will not break by falling. Its light is 23⅓ per cent whiter and 100 per cent steadier than gas-light. The fount can be attached to any gas burner, ordinary lamp-bracket, or chandelier. It is specially adapted to ighting Country Churches, Stores, Hotels, etc. Beware of lamps represented to be the Electric, which have not the name of the maker stamped on the Lamp

Will ship Sample, subject to approval, to any responsible dealer Every lamp bearing our name is guaranteed. Dealers and agents wanted in unoccupied territory.

HALL & TAYLOR
Manufacturers,
350 W. Baltimore street, Baltimore, Md.

Some Recent Publications

OF THE

Southern Methodist Publishing House,

NASHVILLE, TENN.

HISTORY OF METHODISM.

BY BISHOP M'TYEIRE.

A Large Octavo Volume of 688 Pages.

This great work is printed either with or without illustrations, and is the cheapest work of its class now before the public. This History will find an abiding place in the literature of Methodism.

"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

The prices of the book are as follows:

Cloth, plain,	- - - - -	$2 00
" "	with engravings,	2 50
Half morocco,	" "	3 00
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Prospectus for canvassing agents.

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BELLS TO THE
BLYMYER MANUFACTURING CO
CATALOGUE WITH 1500 TESTIMONIALS
BELLS. CHURCH. SCHOOL. FIRE ALARM

MISCELLANEOUS.

A Splendid Offer

For the next four weeks, commencing Tuesday, April 21st, I will give to every cash purchaser of goods, exceeding in value $15.00, a perfect watch, an excellent time-keeper.

The Waterbury Watch Co. guarantee the watch and I guarantee the clothing, shoes, hats, &c., both as regards quality and price, against all competition.

D. S. WAITT,

CLOTHES, SHOES, HATS, and GENT

Furnishing Goods.

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SAMPLES OF DRY GOODS

GEO. H. C. NEAL & SON,
Baltimore & Holliday Streets,
BALTIMORE, MD.

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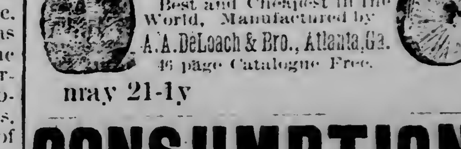
Notice.

I wish to publish a new edition of my works by subscription. That I may know how many to publish without hazard I desire the preachers and laymen to inform me by mail at once how many of each they will take.

Terms: Baptism, $1.25; Experimental Religion, 75c; Recognition in Heaven, 75c; Open Communion, $1; Reply to Howell's Evils of Infant Baptism, 35c. Discount to preachers and dealers one-fourth off. Payment on delivery of books. Single copies subscribed for will be sent by mail, post-paid, on receipt of price. My post-office is Portsmouth, Va.

LEO ROSSER.



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Best and Cheapest in the World, Manufactured by
A. A. DeLoach & Bro., Atlanta, Ga.
46 page Catalogue Free.

may 21-1y

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.

jan 2-26t

McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price-list and Circulars sent free.

HENRY McSHANE & CO.,
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MENEELY BELL FOUNDRY

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.
Meneely & Co., West Troy, N.Y.

July 17-1yr

AGRICULTURAL.

Assorting Tobacco.

Proper sorting and bundling of tobacco, especially fine grades, have much to do with regulating the prices for it when placed on the market. When buyers have to pay for this sorting they will not pay as much for it as if it was put in good market condition, and again a few bad leaves in a pile of good tobacco will almost invariably spoil the sale of lots that would otherwise bring a fair price. It will pay you handsomely to spend a whole week in separating the different grades rather than sell them all together. More dissatisfaction arises among sellers on account of the above error they make than from any other cause.—*Piedmont Press.*

Cotton Seed Oil.

The extent of the possible demand for the products manufactured out of Southern cotton seed is a question of moment. Prof. Steele tells us: "There are no grounds;" notwithstanding the extraordinary activity in the direction named," for fear of overdoing the matter. The demand is very, very far above the supply."

The uses creating the present demand for the seed product would seem to promise a demand wide enough to consume our whole seed supply, enormous as this bids fair to be. Should our annual product reach seven and a half million of 500 pound bales, which we may now look for, this would indicate an annual seed supply of 3,375,000 tons, which at $12 per ton would amount to $40,500,000 for raw seed and 128,000,000 gallons of crude oil, worth 40 cents, $51,200,000.

Orchard Plans.

There should be a record of the orchard in some quickly available shape from which it may be seen at a glance what variety such and such a tree is. The method that has been most satisfactory to me is a map giving each tree in the form of a small circle, with the initial letter of the variety in the ring and a key to the names at one side. Such a map should be on cloth and so arranged that it can be folded and carried in the pocket when desired. The writer made one of these at odd half hours, and for a ten acre orchard, in which there are many varieties and all badly scattered. It is wise to set all trees of a kind near each other for convenience in picking, etc. A tree sometimes dies and it is very convenient to determine its variety, even in Mid-winter, and without going beyond the orchard gate. It may be that there is a boy on the farm who would not like any better job than the making of a plan of the orchard.—H. B. in *Philadelphia Press.*

Neighboring Cotton Mills

There are ten cotton mills in full blast within seven miles of Company Shops. We give the list and what they are doing:

The E. H. Holt Mills—100 looms; 4,500 yarde per day; 65 hands.

Ossippee Mills—James N. Williamson—2,300 spindles; 102 looms; 4,500 yards per day; hands, 125.

Granite Cotton Mills—Thomas M. Holt—4,500 spindles; 212 looms; 10,000 yards; hands, 250.

Glencoe Cotton Mills—W. E. and J. H. Holt—3,500 spindles; 184 looms; 8,500 yard; hands, 175.

Bellemont Mills—L. B. & L. T. Holt; proprietors—2,300 spindles; 111 looms; 5,000 yards; hands, 130.

Alamance Mills—E. M. Holt's Sons—1,000 spindles; 94 looms; 4,000 yards, hands, 75.

Carolina Mills—J. H. and W. E. Holt & Co.—3,000 spindles; 60 looms; 3,000 yards; hands, 100.

Swepson's Mills (Falls of Neuse Manufacturing Company)—2,200 spindles; 100 looms; 4,500 yards; hands, 100.

Saxaphahaw Mills—Holt, Williamson & Co.—4,000 spindles; yarns and warp; hands, 75.

Rock Mills, (Rock-Creek Manufacturing Company)—32 looms; only plaids; 1,300 yards.

Among The Farmers Whose Work Gets Into The Papers,

—The farmers report crop prospects as very bright so far. Good stands of corn and cotton, and promise of an average yield of wheat. Oat crop almost a failure.—*Rockingham Rocket.*

— A terrific storm of wind and hail passed over Gibsonville Station, Richmond county, on Saturday evening last, playing havoc with the growing crop. We learn that the cotton and grain of that section received serious, and it may be, irreparable damage.—*Visitor.*

— Capt. M. W. Page informs us that the cotton is dying out around Morrisville; that the frosts of last week did incalculable damage. The farmers are very much discouraged. They have no cotton seed with which to replant their crops. The wheat crop, he says, is looking very bad, and from present indications it will not grow tall enough to be harvested.—*Visitor.*

— The agricultural prospect in this county and section at this time is favorable. Wheat is doing well. Oats are not to be bragged on. Tobacco plants are getting along will. Corn and cotton are doing excellently. A gentleman who has travelled over Mecklenburg, Cabarrus, Rowan and Iredell within the past two weeks says he has never seen a better stand of either for the season in the counties. —*Statesville Landmark.*

Unhappy Man.

Why persist in ruining your digestion by eating unwholesome food; and keeping it ruined by doing nothing to restore it to usefulness and right action? Some think that dyspepsia is incurable. They are the ones who have never taken Brown's Iron Bitters. This valuable family medicine makes short work of the tormentor and soon enables the digestive apparatus to do its work. Mr. H. E. Collins, of Keokuk, Iowa, says, "I used Brown's Iron Bitters for dyspepsia, and am greatly benefited."

BROWN'S IRON BITTERS — THE BEST TONIC.

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

This medicine, combining Iron with pure vegetable tonics, quickly and completely Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.

It is an unfailing remedy for Diseases of the Kidneys and Liver.

It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—other iron medicines do.

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

The genuine has above trade mark and crossed red lines on wrapper. Take no other. Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

THREE GREAT OFFERS

First Great Offer.

Louisville, Ky., Mar. 12, '85.

As we have had thousands of requests asking upon what terms the Waterbury Watch could be obtained, we will say, from and after this date, for a limited time only, any one who sends us a new subscriber, and $3.00, will receive the watch prepaid. Or We will make the offer to club raisers who have sent us a club since Oct. 1, 1884, to send them the Watch on receipt of $2.70, in P. O. Order, or Postal Note. We offer the celebrated Waterbury Watch, Avery's Garden Plow & Home and Farm one year for $5.50. The price of the watch alone is $3.50. Garden Plow $4.75, and Home and Farm 50 cents.

[REGULAR PRICE, $3.50

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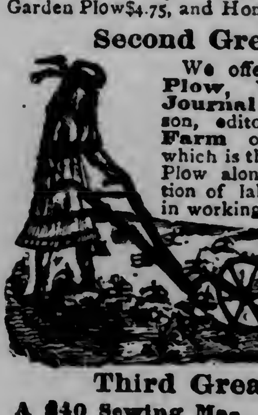

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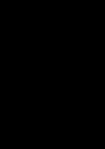

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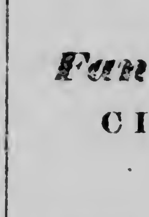

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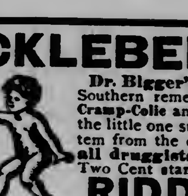

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VOL. XXX.—NO. 21 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, JUNE 3, 1885.

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Trusting.

I do not ask that God will always make
My pathway light:
I only pray that he will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet:
I only ask to find his blessed arms
My safe retreat.

If he withdraw me, then in my distress
Withholds his hand;
If all his wisdom I cannot conceive
Or understand--
I do not think to always know his why
Or wherefore here:
Since he will take my hand and make
His meaning clear.

If he should trace he refines my heart,
To make it pure,
I only ask for grace to trust his love—
Strength to endure:
And if fierce storms around me beat,
And if the heavens be overcast,
I know well he will give his weary one
Sweet peace at last.

—*Selected.*

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

TYPOGRAPHY AND CHIROGRAPHY.

Horace Greeley is said to have written in three ways: one hand, he could read, and the printer could not; another, the printer could read, and he could not; and a third, neither of them could read. I never complain of the printer, for he is the aggrieved party; but I never see an article of mine printed as *I intended* to write it. In my last Review, of Dr. Kelley's review, there were sundry errors, which I don't think I made. I want your kind readers to adopt this rule: When anything is just right, in one of my articles, credit me with that; when it is wrong, charge it to the printer; he won't mind it.

DR. KELLEY AGAIN.

Dr. Kelley is never dull, and as he led his troopers during the war, without fear, so he leads a charge against what he believes to be error, regardless of his antagonists. He can very well support his position, that the early Church regarded slavery as a moral evil, and prayed daily for its extinction; if he selects from history the utterances of such Conferences as the Tennessee, which then swept up to the Ohio, and contained in its borders the most pronounced anti-slavery men in the connection, and the Balimore which went away up into the heart of Pennsylvania, and these alone—but, what about the Southern Conferences, Virginia, and South Carolina, and Mississippi, and which included in 1816 all the more Southern territory? Does Dr. Kelley remember, that an edition of the Discipline was printed early in the century for the South Carolina Conference, then embracing the whole country South of the Virginia Conference in which these stringent rules *were left out*, and that by Asbury's request? If any one doubts the correctness of the position of Bishop McTyeire, let him but examine carefully the General Conference Journals, Asbury's Journal, Life of Jesse Lee, Bang's History, and Emory's History of the Discipline, and make up his verdict.

THE BISHOP'S GOWN.

But Dr. K., not satisfied with weaving a chaplet for a brow which had no right to wear it, and establishing a claim to what he thinks a high place in the world's annals, which we had no title to, very skilfully turns his attention and that of his readers, to another point, and that point was evidently his main one, and now will vindicate the Church from all prelatic pretension. In doing this he has written an essay, on Episcopacy, rather than reviewed the history of it. Two simple questions might throw light on this question; and one of them is not, what Dr. Kelley thinks of the system of Goverment in the Episcopal Methodist Churches of America, but what is that Government, and whence came it? Not what ought to be, but what it is. Any school boy ought to know, that in 1784, when there was no Episcopal Church in America that Thomas Coke, a Presbyter of the Church of England, was set apart by John Wesley to come to America, and set apart, as Superintending Elder, Francis Asbury, to set apart sundry other men, to be chosen by the Conference, for the office of Deacon and Elder. Every school boy ought to know that Francis Asbury refused ordination, under these instructions of Mr. Wesley, and that *he was elected by his peers*, unordained men, and then consented to being ordained as Superintendent. Every school boy, ought to know, that he was invested with almost despotic power, that he could send men where he would, and that he, with Thomas Coke, and he alone, could ordain them, and that they gave him this power. That this was before the beginning of the new century, and that James O'Kelley broke off from the connection because the Conference refused to limit Asbury's power. That up to 1812 Asbury could have been deprived of his office, at any time, by a majority vote of the Conference. That in 1808, a plan for a delegated Conference was adopted, after that neither Francis Asbury nor his successors could be removed from the office to which he had been called, save by regular process of law. The issue was made in 1820, and McKendree and Soule stood by this interpretation and were sustained. The law was on trial in 1844, and that law point had much to do with the Division of the Conference. No complaints against the constitution of the Church can change it. The General Conference *has no power* to disrobe a Bishop, unless he has stained his ermine, nor to rob him of a single power he holds by virtue of the original constitution. It may not be a wise thing, but it exists. We made the Bishops, we cannot unmake them except for cause, until a convention of the preachers say we may.

CHANGE DEMANDED.

Dr. Kelley, however, unlike Dr. Hamline, and even Dr. Olin, does not, I think, deny that Episcopacy is what Soule said it was, but admitting the fact, turns his guns on it and says *it ought not to be.*

Dr. Kelley, it will be seen in both of these questions, sides with, and is the real echo of, the voice of the North. But it has long since decided to ask only one question, "Ought the thing to be? If so, let it be. Law or no law—right or no right, *it ought to be, therefore it is.*"

Dr. Kelley says in not very luminous, if in somewhat sophomoric, language. "It is too far down the ages for such a catasprophe as the division of a great Church to occur over the decision of the abstract rights of a class of its officers, which rights are admitted to be of no divine origin, nor on these questions, defined or fixed by anybody having a right to speak for the Church."

It is perhaps not as far down the ages as Dr. Kelley thinks; one hundred years is not very far down and the rights of any officer, great or lowly, ought to be sacred to the body which granted them.

RIGHTS GUARANTEED.

In 1784, certain rights were granted by a small body of Methodist preachers, to certain men called Bishops; in 1808, larger body, but still a body representing *all* the law makers, granted certain rights to a body not the existents, called the General Conference. This body has made claim to more than it is entitled to, and the Bishops interposed and the main body of preachers sustained the Bishops. This was in 1820.

IN 1844.

A Bishop, pure and spotless in character, did what no law forbade, did what his brethren did without censure, the *Delegated* General Conference by a strict party vote, required him to cease from the work to which he was assigned, by a previous body, acting for the whole Church, as they were acting then, and there was protest and division. It certainly is not too far down the ages to see that the right of a Bishop to hold his office until he is properly removed from it, and by process of law is a right.

AN ANALOGUS CASE.

Dr. Kelley is Missionary Treasurer, and the Missionary Board directs his official cause, but Dr. Kelley holds some views about the Ressurrection, Human depravity, Regeneration, and the Atonement which many members of the Board do not hold. He is responsible to the Tennessee Conference for these views, and to the Board for his official conduct. Were the Board to suspend Dr. Kelley from the office he fills, with such efficiencey, because he chanced to differ with his brethren, or certain questions they would usurp authority. The idea that they would do that is absurd, why not so when it refers to a Bishop and General Conference? "The right to change inberes in the Church itself, and with a single exception has been located in the General Conference." This is stated very positively, but it does not happen to be true. The General Conference has its rights *granted*, but the right to do away Episcopacy is not one of them. There are restrictive rules. They become more important to the Church as the size of the General Conference increases and the ratio of delegation decreases. There is more danger now from the *tyranny of the General Conference, than from that of the Bishops.*

ANOTHER QUERY.

"Is not the question, as to whether a Bishop shall hold office for life, or a given time, in the same category with the pastoral term which expediency has changed time and again?" No, the pastoral term is fixed by the Bishop, and limited in its duration by the Conference. It is under the control of that body entirely. The Bishop has a right to be, because the *General Convention made him* and the Delegated Conference, has no right to limit his term or unmake him. "Why discuss this question, Why?" Dr. K. asks. 'I think I know why.' *There has been growing in the North since* 1844, *and growing in the South since* 1866, *a party who are determined if possible, to rob the Bishop and Presiding Elder of all power and make the General Conference supreme.* Thad. Stevens and Charles Summer in the U. S. Congress find their counterparts, in Dan'l Curry and Dr. Neely in the M. E. Church.

SOME HISTORY.

I do not find any trace of High Churchism, in our history but I do find these facts, that the preachers in America did give *to* their associate and peer, Francis Asbury, certain privileges, which were to be used for the general welfare.

1. He was to be a General Superintendent as long as he lived, unless they relieved him.

2. They were to submit to his authority, as far as their places of labor were concerned.

3. He was to be responsible to them for the way he did his work. In 1808. This whole convention of preachers, the last Genereal Convention, provided that a delegated body was to be chosen, to act in the place of a Gen. Convention, but said body should not do some things at all; and could only do other things with difficulty, while they might do many things by a majority vote. One of these things, it had no delegated right to do, was to interfere with Episcopal prerogative. If it don't like it, it cannot change it, but it can provide for its being changed, in a legal way.

The Doctor says oracularly that we would have fettered the Bishops a decade ago, but for the war. "*The time is not now; but let us be sure that no tradititonal policy so binds us that we shall be hindered when the time comes.*" (*Italics mine.*) *Yea!* let us be sure. Let us see to it that the delegation in our General Conference shall be true to our laws; or the same mine may be sprung on us, that was sprung in Philadelphia two years ago.

I have but little space to allude to the masterful article of Dr. Hinton in the same Review on the question of Episcopacy. It is strong, clear and accurate, and the position I have taken in this article, is the one taken by Dr. Hinton: Dr. Miley, and Dr. Terry, two of the ablest of the Northern Church, have written on this line, and I have a private letter from Dr. Terry, in which he says that the utterance at Philadelphia was made hastily. The absurd fight over order and office loses all force when the words are defined. The Bishops of the M. E. Church, hold a life time *office*, in the Church and are ordained to that office, and thenceforward have a position distinct from that of other officers. They are not like all others liable to removal at any time, but can only be removed for cause, by a tribunal of delegated men, who meet in Conference, for this and other objects. If this makes a seperate order, they are an order, if not, then not.

The True Sacrifice.

Mourners in the East were regarded as unfit to appear in the royal presence. Joseph did not presume to intrude his petition for the removal of his father's remains to the land of Canaan until "the days of his mourning were past." (Gen. 1. 4.) Nehemiah was afraid when King Artaxerxes noticed the sadness of his countenance. (Neh. ii. 1, 2) But the King of kings does not regard the presence of a sorrowing sinner at his footstool as an intrusion. Nay, he delights in his coming. He smiles away his sadness; he crowns him with favor. "To this man will I look——." If the sentence had broken off abruptly at that point, the anxiety of mankind to ascertain who was the honored object of the divine recognition would be intense. Conjecture would settle upon the warrior, the man of letters, or the patriot. Thank God! The conjecture is ended, for the sentence is finished, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

For the Advocate.

A Jubilation Over Nothing.

Over in Nashville the Methodists are strongest in numbers and influence, but Baptist principles are leavening this lump. Dr. Barbee, pastor of McKendree, the largest, richest, most fashionable and influential Methodist Church in the city, lately had a revival and at the close must needs borrow the baptistery of his Campbellite brother, Rev. Mr. Cave, and into it he led down and *baptized* twenty-five per cent of the converts of the meeting. Rev. Mr. Foster, another Methodist pastor, after using his powers of logic, exposition, expediency, etc., against immersion, led down into the Cumberland river *eleven* candidates and baptized them on the 26th of April; this is the Methodist headquarters of the South.

The above, taken from the Raleigh *Biblical Recorder*, would have Baptist people, and all others whom it can in the least influence, believe that the administration of baptism by immersion is distinctively and solely a baptist doctrine; and that the Methodist Church does not believe that baptism by immersion is proper and right, or that Methodist preachers are unwilling to immerse. This is not the only instance in which the advocates of Baptism by immersion only have tried to create and extend this impression to the detriment of the Methodist Church. This is misrepresentation, whether designedly or ignorantly, is not for me to say, though either is inexcusable on the part of one professing, as a child of God, to love his brethren. Mr. Ralston, in his elements of Divinity, says, "Believing as we do on this question, we must admire the profound wisdom and the Christian charity of the Discipline of our own Church on the mode of baptism: 'Let every adult person and the parents of every child to be baptized have the choice either of immersion, sprinkling or pouring.'" P. 975. And while those who do us the injustice to say we do not accept immersion as one mode of baptism may not be acquainted with Methodist standards of theology, yet they know that Methodists do believe tha. it is not an improper thing to immerse those who may choose that mode of baptism. Neither are Methodist preachers, save one now and then because of ill health or for some similar reason, unwilling to baptize by immersion. Within three years this writer has baptized 62 persons and has never said *one word* to influence them in the choice of mode, and though some of them were raised in Baptist families, yet he has not had to immerse one, they were fully persuaded in their own minds that pouring or sprinkling was of equal efficacy with immersing. The fact that Drs. Barbee and Foster baptized some by immersion argues nothing for the growth of Baptist principles. Methodist preachers have been immersing those who desired to be immersed from the beginning of the Methodist Church. Those persons were but availing themselves of the right of choice in the matter of baptism as it is freely accorded by the Methodist Church.

Per Contra. The Baptists have never regarded *infant* baptism as right, but let them look at some figures and see if the people called Methodists are not growing in the grace of dedicating their children to the Lord, and according to them privileges for which Christ died to give to all the subjects of his kingdom, young or old. The Minutes of the N. C. Annual Conference for 1881 give the following figures: Infants Baptized, 2,106, gain over previous year, 148; for 1882, 2,185, a gain of 79; 1883, 2,631, a gain of 446; 1884, 2,800, a gain of 179. From 1881 to 1884 inclusive, four years, there was a gain in yearly baptisms of 704, rising from 2,106 in 1881 to 2,800 in 1884, and during this time a total number of 9,725 children dedicated to God. These, under Baptist teaching, would have been unrecognized as having any part or lot in the death of Christ, that is, at least, so far as any formal acknowledgment of the fact. In addition to these, 9,725 infant baptisms, there were 11,019 adult baptisms, and there is good reason for believing that a large percentage—at least half, of these adults baptisms was of persons growing up in Baptist families, or were under the influence of Baptist people, and hence were not baptized in infancy. And not all these by great measure were baptized by immersion. And no doubt, as in some cases within the range of this writer's observation and experience, many of them regretted that their parents had not had them baptized in infancy. So that beside the sustained and evidently increasing interest in infant baptism there is reason to believe that there is also a gain in the number of those who choose pouring or sprinkling in preference to immersion. The Methodist lump, it is believed, has not been very badly soured by the Baptist yeast, for all of which this writer, while having no objection to immersion, is profoundly thankful.

X. Y.

Episcopal Visitations for 1885.

1ST DISTRICT—BISHOP HARGROVE.

Denver	Conf.—July	16—	Trinidad, Colo.
Montana	" —Aug.	6—	WillowCreek, Mont
Columbia	" —Sept.	10—	Albany, Oregon.
Pacific	" —Sept.	30—	Sacramento, Cal.
Los Angeles	—Oct.	28—	Los Angeles, Cal
N. Miss'ppi	" —Dec.	2—	Kosciusko, Miss
Memphis	" — "	10—	Paducah, Ky.
Florida	" —Jan.	6—	Orlando, Fla.

2D DISTRICT—BISHOP GRANBERY.

Western Conf.	—Sep.	2—	Wyandotte, Kan.
Missouri	" — "	9—	Columbia, Mo.
Indian Mis.	" — "	17—	OakLodge, Ind. Ter
St Louis	" — "	23—	Charleston, Mo.
S. W. Mo,	" — "	30—	Lexington, Mo.
Arkansas	"	—Nov. 25—	Morrillton, Ark.
Little Rock	"	—Dec. 2—	Arkadelphia, Ark
White River	" — "	9—	Helena, Ark.

3D DISTRICT—BISHOP M'TYEIRE.

Mexic. Border			
Mexican Conf.	—Oct.	29—	San Antonio, Tex.
West Texas	" —Nov.	4—	Gonzales, Texas.
Northwest Tex.	—Nov.	11—	Corsicana, Texas.
North Texas	" —Nov.	18—	Paris, Texas.
German Mis.	" —Nov.	26—	N. Fountain, Tex
Texas	" —Dec.	2—	Austin, Texas.
East Texas	" —Dec.	9—	Beaumont, Texa
Mississippi	" —Dec.	19—	Meridian, Miss.
Baltimore	" —Mar.	10—	Staunton, Va.

4TH DISTRICT—BISHOP KEENER.

Illinois	Conf. —Sept.	30—	Pana, Ill.
W. Virginia	" —Oct.	7—	Ashland, Ky.
Holston	" —Oct.	20—	Cleveland, Tenn.
Virginia	" —Nov.	11—	Petersburg, Va.
N. Carolina	" —Nov.	25—	Charlotte, N C.
S Carolina	" —Dec.	9—	Columbia, S C.
Louisiana	" —Jan.	6—	Baton Rouge, La.
C'l Mex. M'n	" —Feb	24—	City Mexico, Mex

5TH DISTRICT—BISHOP WILSON.

Kentucky Conf.	—Sept.	9—	Versailles, Ky.
Louisville	" —Sept	16—	Greenville, Ky.
Tennessee	" —Oct	7—	Columbia, Tenn.
N. Alabama	" —Nov	18—	Gadsden, Ala.
N. Georgia	" —Nov	25—	Newnan, Ga.
S. Georgia	" —Dec	9—	Brunswick, Ga.
Alabama	" —Dec	16—	U. Springs, Ala.

Bishop McTyeire has charge of the Missions in China and Japan.

Bishop Granbery has charge of the Mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

For the Advocate.

Sunday School Conferences.

EDITOR ADVOCATE: I have been much pleased with the communication of Prof. I. L. Wright relative to Sunday-school work, and have been profoundly impressed that the action of the Annual Conference is one that promises vast practical good to Sunday-school work. Having nothing to guide me as to the end to be gained by Circuit Sunday-school Conferences, except the Resolutions, I have formed the opinion that the mischief to be remedied, is the *want of efficient teachers* and *the lack of interest in the members of the Churches.*

Now, evidently, the design of the resolutions, is to get together as many as possible from *each Church*, into a Conference, that they may be fully informed of their duty, and taught how to perform it. To attain this end—would it not be best to confine these Conferences to the Circuit, as far as possible? In this way, more delegates can be gotten from each Church, and the information gained at the Conference carried back directly to each Church and school. All know the difficulty of getting delegates to attend any sort of convention where time and distance are concerned.

Again, would it not be better to have these Conferences small in numbers, so as to give ample time for free and full, and somewhat informal, discussion as to the real needs of each school? In short, to make them thoroughly practical, as far as possible, and not overload them with prepared lectures and addresses.

In large Sunday-school conventions, the information must neccessarily be almost wholly imparted by the lecturers; but to the average teacher in Sunday-schools, as I know them, closer work is needed, which can be best imparted by conversation. I would suggest that two aims should be steadily kept in view; first—*practical work in teaching the teacher how to teach*, and secondly, *to impress on all the great importance of Sunday-school work.* With these aims in view it will readily be seen that two classes of workers will be needed in these Conferences.

I believe, firmly, if these conferences are properly conducted, they promise more good in securing good Sunday-schools and largely increased attendance than anything hitherto proposed; for it brings the matter directly home to each Church and school. Let us not treat these lightly because they are to be small and local bodies; for their strength and efficiency lies therein.

A circuit of only four Churches could easily send five delegates each, making a Conference of twenty delegates, who, together with the pastor and lecturers, would be sufficient to make them interesting and respctable in point of numbers.

Another benefit to be derived from these Conferences, and of no small importance, is, that those of a Circuit, interested in Sunday-school work, become personally acquainted with each other, and, by holding them at the various Churches, each Church and neighborhood profit from their deliberations.

These random suggestions are thrown out for what they may be worth, with the earnest desire that these Conferences may be worked up to the full measure of their usefulness, and be abundant in those blessings to the cause of Sunday-school work for which they are designed.

LEGISTE.

May 21st, 1885.

For the Advocate.

Division and Rutherford College.

BY REV. R. L. ABERNETHY, D. D.

Upon the principle of idiosyncrasy, we love some people better than others, and for reasons we cannot explain. A strange, uncontrollable affinity draws us towards them, and we feel no disposition to check its power. This is my feeling towards Dr. Yates. I love him as a natural brother; if possible, with a more refined and tender feeling

Now, if a single word I wrote in any of my articles gave him the slightest unpleasantness about the matter, I am truly sorry I wrote it. I am sure, however, that I did not think of any stationed brother, on either a *fat* or *lean* station, when my pen dropped those words. The expressions were suggested to my mind by remarks I heard fall from one of the most eloquent ministers of the N. C. Conference; one, too, that I think is opposed to division. Dr. Bagwell's article called up the suggestion, and may have given some coloring to the entire article. I have no reply to make to Dr. Bagwell. I do not need make any. His own party have so riddled his position that he is hardly recognized as the eloquent Dr. Bagwell that he really is. "If a house be divided against itself, it cannot stand." Stick to your men, brethren, and don't kill a poor fellow because he accidently treads upon your toes.

In reply to Dr. Yates' "don't see how," I answer that I am not contending for the division on account of any anticipated advantage to the Rutherford College. That institution stands upon its own merits. If it has not excellence enough in its operations and benefits conferred to keep it flourishing, I won't it to *die* and be left *without burial.* It is probable that a division may prove a disadvantage to its operations. It is non-denominational and non-sectarian, and there is so much selfishness in denominationalism that a new Conference may want a new Methodist College in Western N. C., and old Rutherford may be "left out in the cold," as it has been since the second meeting of the N. C. Conference after the transfer. If the faculty can learn to live without eating, (and they have been upon a heavy drill of this kind for some time,) we will always have as many students as we *can* manage, and like other Colleges, some that we *cannot* manage, as long as time lasts. It has already contributed 33 members to the N. C. Conference, and now has some ready to knock at the door of the next Conference for admission. This territory, you know, according to Dr. Bagwell, is a great calf pasture for rearing preachers, and I want it fenced off to itself to see what sized ones would grow here. As it now stands, too many *lean* cattle graze in this pasture.

Mr. Editor, I love all the preachers in the grand old Conference and can live and die among them. Yet I shall always feel that both Methodism and Christianity would be advanced by a division.

I have never attempted to give any thing like argument in favor of division, upon the ground that which is *self-evident* needs no proof.

Inasmuch as the State depends for its power to live far more on the intellectual and moral than on the material, by so much it may and must legislate in that direction.—*Observer.*

"Happy are the obscure," says an old Latin proverb, and certainly that obscurity is desirable which will save a miserable household from the peering eyes of a curious public.—*Presbyterian Banner.*

If the religious training of Ireland had been Puritan, instead of Italian, a million of them would have presented a soilid phalanx to England a century ago in the open field, and they would have won.—*Interior.*

Raleigh Christian Advocate.

RALEIGH, N. C., MAY 27, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Death of Rev. Jno. N. Andrews.

How sad to be called upon each week to record the deaths of so many of our noble ministers and beloved friends. Last week the deaths of two of our old men were reported. Now, we are called to record the death of one of our purest and best men in middle-life—the Rev. John N. Andrews. Just after last week's paper was issued, the sad news came. We have not the particulars except as contained in the following notes which we give:

LITTLETON, N. C.,
May 26, 1885.

Dear Bro: Brother John N. Andrews died yesterday eve, from strangulation, after preaching a funeral sermon. "One by one we are passing away."

Your friend,
J. S. NESON.

LITTLETON, N. C.,
May 26, 1885.

Dear Brother: Bro. Jno. N. Andrews died very suddenly last night at the residence of Bro. W. W. Butts, after filling his pulpit on Sunday, and preaching a funeral sermon yesterday evening only a few hours before his death. I do not know the particulars. He had just made a visit to his children, and died on his return before he reached the parsonage.

Faithfully,
J. M. RHODES.

GOLDSBORO, N. C.,
May 28th, 1885.

Dear Bro. Reid: Another strong man has fallen in battle. Rev. John N. Andrews of the N. C. Conference, died suddenly near Littleton, N. C., May 25th, at night. His remains were brought to Goldsboro yesterday morning. This was his native town. Here he joined the Church and here began his ministry which for 35 years he has so faithfully fulfilled, and here he requested to be buried. This was granted. Rev. J. M. Rhodes, who came from Littleton with the family, Dr. L. S. Burkhead, of Newbern, and Rev. J. F. Washburn, of Goldsboro circuit, were present and took part in the burial services. A large congregation of loving friends, old companions, and kindred, met in our beautiful church to pay their tribute of respect to his worth and memory. It was a touching and appropriate service. At 6 o'clock yesterday afternoon, we laid him by his father, mother, brother and other relatives in the cemetery here, to await the resurrection. Bro. Rhodes will furnish you an obituary.

I am very peculiarly touched by the deaths of Rev. C. H. Phillips and Rev. J. W. Lewis, the announcement of which I see in your last paper. I had a special interest in these two men of God. Bro. Phillips preached my mother's funeral at old Fair Grove, when I was a mere lad. I can never forget that sermon. I reverenced him as a father in the Gospel. Bro. Lewis was the first to meet me, when I went to the altar as a seeker of religion, and was first to offer a prayer in my behalf. My heart is full as I reflect that I shall see their faces no more. Peace to their ashes and sacred their memory.

Yours, J. T. HARRIS.

The Weldon *News* gives the following particulars: "He preached a funeral sermon about three o'clock on Monday afternoon and appeared to be in perfect health until about fifteen minutes before he died. He had an attack of coughing and asked for water which was given him and he took a seat. In a few minutes he was dead. A physician was sent for but life was extinct. The doctor said the cause of his death was congestion of the lungs or something similar. He was pastor of Roanoke circuit and lived at Littleton. He filled his regular appointment on Sunday last at New Hope."

As Rev. J. M. Rhodes is to furnish a suitable sketch of Bro. Andrews, we check our pen. We are all sadly afflicted by his death. So gentle, so pure in spirit, so consecrated to his work—he rests safely and sweetly in Heaven. Death is making great inroads into our ministerial ranks. The young, the middle aged and the old are being rapidly transferred to Glory by the Great Bishop of our souls. What a lesson those of us left behind ought to learn from these sad bereavements! God help us to learn it!

GREENSBORO FEMALE COLLEGE.

Commencement Exercises.

(Editorial Correspondence.)

One of the most brilliant and successful commencements that Greensboro Female College has ever had occurred last week, and it was the privilege of the editor to be present to share in the pleasure and profit derived from the exercises of the occasion.

Greensboro Female College is the second oldest chartered female college in the world. The oldest one is the Wesleyan Female College at Macon, Ga. Greensboro was founded in 1846. Rev. Solomon Lea, now of Leasburg, N. C., was its first president. He remained in charge for two years. He prepared one young lady for graduation, Miss Nannie Morris, who was an aunt of Miss M. E. Carter, now of Durham, N. C. This young lady, however, waited for the next class rather than graduate alone; so that there were really no graduates under Rev. Mr. Lea's administration. He remained in the chair only two years, and was succeeded by Rev. Dr. A. M. Shipp, now Dean of the Theological Department of Vanderbilt University. Dr. Shipp remained in charge for 2½ years up to 1851, and during his administration there were 26 graduates. Dr. Shipp was succeeded by Rev. Dr. Chas. F. Deems, now Pastor of the Church of Strangers of New York city. Dr. Deems remained in charge 4½ years and graduated 47 young ladies. In 1854 Dr. Deems resigned and nominated Rev. T. M. Jones, the present honored encumbent, as his successor. Dr. Jones remained at Greensboro until 1863, when the college building was destroyed by fire. From 1854 to 1863 there were 118 graduates. After the terrible fire that burned the building, Dr. Jones removed to Louisburg, N. C., and there conducted a female college for several years. From Louisburg he went to Kittrells, N. C., and joined Rev. C. B. Riddick in the conduct of a college there for one year. From Kittrells he went to Warrenton and remained there until the present college building was completed. During the time from 1863 to 1873, while Dr. Jones was at Louisburg, Kittrells and Warrenton, there were 51 young ladies graduated. In 1873 Dr. Jones returned to Greensboro and opened school in the new building, and has been in charge since. The total number of graduates from 1846 to the present is 390.

This long cherished Institution seems now to be more vigorous than ever before. We believe it has a better faculty and is doing better work now than it has ever done. We say, unhesitatingly, that we believe Greensboro Female College to be one of the best places in the land at which to educate girls. It is well equipped, well officered, well managed, and is succeeding nobly and grandly in its great mission. Dr. Jones, the accomplished President, aided by a splendid faculty, in a magnificent building, admirably located and handsomely furnished, can give to the parents of this, or any other State, the very best facilities for the higher education of young ladies.

BUT THE COMMENCEMENT.

We did not reach the College until Tuesday night. On the previous Sabbath, in the absence of Dr. R. A. Young, who had been specially invited, at the earnest solicitation of the faculty and senior class, Dr. Jones preached the Annual Sermon. From those who heard it there were words of compliment and unstinted praise. On Tuesday night was had what they call

THE CALISTHENIC DRILL.

This, we learned, was a very entertaining entertainment. At its conclusion Dr. Deems, in a very happy speech, presented the "Calisthenic Medal" to a young lady of the class whose name we did not learn, and we regretted much that we did not get to witness this drill. The following was the programme of exercises:

1. Marches to Medley.
2. Free Gymnastics.
3. Vocal Solo—"Beware." Miss Hester.
4. Recitation—"Mrs. Tubb's Warnin'." Miss Morris.
5. Prize Contest for Dumb Bells, Misses Barnes, Pool, Wynn and Smith.
6. Prize Contest for Clubs, Misses Gibson, Kesler, Schulken and Smith.
7. Dumb-bell Exercises, Second Class.
8. Exercises in Clubs, Advanced Class.

Presentation of Prize.

Leaders of Advanced Class, Misses Kesler and Moore.

Leaders of Second Class, Misses Smith and Brower.

THE ALUMNÆ ASSOCIATION.

Many pleasant memories of the past and mingled emotions of joy and gladness welled up in many hearts on Wednesday morning as one by one the Alumnæ of Greensboro Female College began to drop into the Society Hall for their first annual meeting. By ten o'clock, a. m., about forty of the old graduates had assembled. Miss Dora Jones and Miss Lillian Arnold had inaugurated the movement to form the Association, and their hearts were glad when greeted by so many excellent ones with hearts so full of tender love for their Alma Mater. The wonder to us is that this Association has not been formed long ago. An Institution that has such a brilliant array of Alumnæ and that is so strongly entrenched in their hearts' best affections, ought surely to have them organized and at work. We look for this Association to accomplish much for the College.

At 10 o'clock Miss Dora Jones, as temporary chairman, called the Association to order. Miss Clara Allbright was the temporary secretary. Miss Lillian Arnold made an excellent address, welcoming the old graduates back to their Alma Mater again. A constitution and by laws were adopted and the following officers were elected: President, Miss M. E. Carter; 1st Vice President, Mrs. Jno. W. Hayes; 2d Vice President, Mrs. Dr. Patrick; 3d Vice President, Mrs. W. C. Norman; 4th Vice President, Mrs. L. L. Hendren; and 5th Vice President, Mrs. F. G. James; Secretary, Mrs. L. W. Andrews; and Treasurer, Miss Ella Bruton. On taking the chair, Miss Carter made a very touching and appropriate address.

The Association then selected the Hon. James W. Reid, of Rockingham county, to deliver the next Annual Address before the Association at the Commencement in 1886.

It was then resolved to appoint a committee to mature a plan and to secure funds to establish a "Lucy McGee Fund" to be used in aiding indigent young ladies to secure an education. The Fund to be in memory of the late Mrs. Lucy McGee Jones. The following were appointed as the committee: Misses Lillian Arnold, Mary Borden and Rebecca Schenck.

The officers of the Association, together with Mrs. Chas. M. Glenn and Miss Dora Jones, were appointed an Executive Committee. The following were appointed a committee on entertainment: Mrs. H. Tate, Misses E. Bumpass and M. Sherwood. The following were appointed a committee on invitations: Misses C. Caldwell, C. Sergeant and D. Donnell.

The following resolutions were adopted:

WHEREAS, We, the Alumnæ of Greensboro Female College, having met together to-day in a common bond of sympathy and love to renew the old comradeship of bygone days, to have our hearts warmed and cheered by the sight of each familiar face and the sweet music of each old friend's voice, and whereas we do feel in the midst of this, our happy reunion, most deeply and sorrowfully the absence of that one face sweetest of all the others, that face whose smile of welcome we now for the first time sadly miss, that dear voice whose every tone seemed to carry in it a "God bless you, my children," for the girls whom she loved so well, the girls whose love she so richly deserved. And whereas, we feel that our beloved friend, Mrs. Lucy McGee Jones, possessed the warmest admiration and the deepest reverence with which our hearts can enshrine a grand and noble type of christian womanhood; therefore, be it

Resolved 1*st*, That we deeply mourn the loss of this dear foster mother who has for so many tireless years faithfully watched over the interests of our Alma Mater, and while filling so high and responsible a position, won for herself the confidence and affection of all those committed to her care.

2. *Resolved*, That while we feel her loss to be an irreparable one, and grieve for her as sorrowing daughters for a devoted and cherished mother, yet we in imitation of the christian example so long before us, would humbly recognize in this heavy bereavement, the loving hand of an Alwise Heavenly Father who does not willingly afflict nor grieve the children of men, and whose sweet promise of comfort and mercy are from everlasting to everlasting.

3. *Resolved*, That we do extend to the heart-broken husband, to the mourning sons and daughters the sincere and hearty sympathies of the hundreds of pitying hearts which all learned long ago to appreciate the treasure they have lost. We pray that they may be sustained always by the Divine Physician, and that through Him who has in mercy taken the beloved one to Himself, they may find,

> "That every cloud which spreads above
> And veileth love itself is love."

That even in this time of desolation they may gain in the perfect sympathy of the Man of Sorrows, that "sweet peace which passeth all understanding."

4. *Resolved*, That as christian women we earnestly endeavor to make our own lives brighter, more lovely, useful and helpful by remembering her teachings and profiting by her example of noble, unselfish womanliness. That all through our future years we will carry with us the precious memory of her life and character to cheer us in our pilgrimage here below and help guide our feet unto that Eternal Home where the inhabitant shall not say, "I am sick," and where He shall wipe away all tears from our eyes.

5. *Resolved*, That as many of our number are necessarily absent from the College home to-day, we send a copy of these resolutions for publication to the RALEIGH CHRISTIAN ADVOCATE, *Central Protestant*, and *Richmond Christian Advocate*, that we all together may sympathize in a common loss and together pay the last sad tribute of honor and respect to her whose life has deserved the highest reverence and affection our womens' hearts can bestow.

DR. DEEMS' ADDRESS.

At 10½ o'clock the Alumnæ Association filed into the elegant decorated chapel, where a very nice audience had assembled to hear the address to the Alumnæ delivered by Rev. Chas. F. Deems, D. D., of New York. It was very appropriate that Dr. Deems should deliver this address. In 1851 he was elected President of the College and remained at its head until 1854. He was introduced to the audience by Dr. Jones, who in so doing gave a short sketch of the history of the College. The address of Dr. Deems was eminently practical and calculated to do good. He propounded and impressed three very important questions, enlarging upon them. He asked the Alumnæ first what they had done for their Alma Mater, secondly what they had done for their families, and thirdly what they had done for the Church.—Each of these inquiries the Dr. put in such a searching, forcible manner and so impressed each one that the result cannot be otherwise than great good. At the conclusion of his address, in an appropriate little talk, Dr. Deems presented to Miss Nannie Caldwell a medal for writing the best English essay of her class. This medal was established by Miss Dora Jones in memory of her mother. Thus closed the very interesting exercises of the morning.

WEDNESDAY EVENING

was set apart for the Recitals of the Class in Elocution. The following is the programme of exercises for the evening:

1. Music—Quartette, "Selavonic Dances," (Nos. 6 and 8), *Dvorak*. Misses Alderman, Jones, Watson and Gray.
2. "Horatius," Macaulay. Miss C. Carpenter.
3. Budges Version of the Flood, J. Habberton. A chapter from "Helen's Babies," Miss A. Barnes.
4. Class Exercise, illustrating portions of Monroe System of Elocution.
5. Music—Cappriccio, op. 22, Mendelssohn. Miss M. Alderman.
6. "Baby Bell," T. B. Aldrich. Miss M. Arnold.
7. Sam Weller's Valentine, C. Dickens. From "Pickwick Papers." Miss L Pell.
8. "The Famine," Longfellow.—Miss M. E. Ball.
9. "Daisy's Faith," Mathews.—Miss Alice Jones.
10. Music—"Polka de la Reine," Raff. Miss Alice Guess.
11. "Searching for the Slain," (by request,) Anon. Miss L. Arnold.
12. "European Guides," Mark Twain. Miss E. L. Ball.
13. Creeds of the Bells," Bungay. Miss B. Morris.
14. Class Recitations: "The Brook" Tennyson; "Those Even'g Bells," Moore; "The Wind," Anon.

At the conclusion of these exercises, which were very interesting, the Elocution Medal was presented to Miss Mary E. Arnold by Rev. F. L. Reid in a short speech.

MEETING OF STOCKHOLDERS.

In the afternoon Wednesday the stockholders held their annual meeting, the attendance was good, and the affairs of the institution were thoroughly looked into. The collegiate year had been a prosperous one. There were 200 matriculates. The President's report was highly gratifying, and the financial report of the Treasurer made the best showing ever made by the Institution in any one year. Rev. T. M. Jones, D. D., was re-elected President of the Faculty, of whom there are fifteen; Julian S. Carr was elected President of the Board of Directors; J. A. Odell was elected Secretary; Col. J. M. Winstead, Capt. J. M. Odell, Col. J. A. Gray, John Ferree and Rev. L. W. Crawford constitute the Board of Directors. J. M. Winstead, O. W. Carr and L. W. Crawford compose the Advisory Committee. We congratulate these gentlemen on their good management of the institution and wish them still more enlarged success.

THE GRADUATING EXERCISES

were on Thursday. The following was the programme of exercises:

1. Prayer by Rev. F. L. Reid.
2. Music. Chorus. Commencement March, Bartlett-Trutschel.—Quartette. Coronation March—Meyerbeer. Misses M. L. Smith, A. Green, Kesler, I. Green.
3. Address of Welcome, Miss Mamie A. Barnes, of Jonesboro, N. C.
4. Music. Two part song, Cheerfulness, Gumbert. Misses Hester, L. Page, Watson, B. Ingram. Solo. Hungarian Dances, Brahms. Miss Laura Brower.
5. Prize Essay. "The Homes of Genius." Miss Nannie W. Caldwell, Greensboro, N. C.
6. Music. "Thine eyes so Blue and Tender." Lassen. Miss Florence Sanford.
7. Graduating Exercises, Presentation of Diplomas, &c.
8. Music. Danse de Concert. Bendel. Miss Loulie Jones.
9. Presentation of Art Medal, by Rev. J. A. Cunninggim.
10. Music. Duet. "Carnival of Venice," Bordese. Misses Hester and Arnold.
11. Annual Address. Senator A. H. Colquitt, of Georgia.
12. Music. Quartette. Invitation to the Dance, Weber. Misses Donnell, Kesler, Hester, I. Green.

Benediction by Rev. J. A. Cunninggim.

SENATOR COLQUITT'S ADDRESS

was just splendid. His theme was "Home." The address marked him as a man of eminent ability and of genuine christian character. We are not surprised that Georgia loves to honor such a man. His whole speech was full of pathos, practical sense, with a vein of both humor and piety running through the whole. At the conclusion he drew a picture of his own mother, in the old home, that touched every heart and thrilled his audience. Would that God would greatly multiply such men in the legislative halls of the land!

During the day Rev. J. A. Cunninggim made a most excellent and appropriate talk in presenting the art medal to Miss Gwyn, and Dr. Jones, in his usual pleasant manner, presented the Bibles to the graduates. The following is a list of the graduates:

Regular Graduates: Mamie E. Anderson, Greenville, N. C.; Mary E. Ball, Greensboro, N. C.; Mamie A. Barnes, Jonesboro, N. C.; Willie A. Bell, Pollocksville, N. C.; Laura A. Brower, Randolph Co., N. C.; Nannie O. Brown, Greensboro, N. C.; Nannie P. Burwell, Vance county, N. C.; Nannie W. Caldwell, Greensboro, N. C.; Lula M. Clayton, Forsyth county, N. C.; Mattie C. Gannon, Waddesboro, N. C.; Alice G. Guess, Cary, N. C.; Loulie M. Jones, Cary, N. C.; Sophia M. Kesler, Rowan county, N. C.; Mollie A. Moore, Greensboro, N. C.; Bessie K. Morris, Durham, N. C.; Maggie L. Page, Cary, N. C.; Lillie H. Schulken, Whiteville, N. C.; Fannie E. Shaw, Trinity College, N. C.; Sallie A. Wise, Richmond, Va.

Graduates in Music: Mary E. Arnold, Jonesboro, N. C., Loulie M. Jones, Alice G. Guess, Laura A. Brower.

Graduates in Art: S. Ella Bruton, Greensboro, N. C.; Mary E. Gwyn, Elkin, N. C.; Mattie L. Schulken, Whitesville, N. C.; Sallie A. Wise.

The Art Studio was open during Wednesday and Thursday with between two and three hundred specimens on exhibition, and some of them were very fine.

THE CONCERT.

On Thursday night closed the exercises. The following is the programme:

PART FIRST.

1. Overture to Fidelio, Beethoven. Chopin Quartette.
2. "My mother bids me bind my hair," Hayden. Miss M. Schulken.
3. Concerto, opus 25. Presto and Allegro, Mendelssohn. Miss M. Arnold. Accompanied on second piano by Miss Brower.
4. When the Flowing Tide Comes in, Millard. Miss Hester.
5. Ballade—opus 47, Chopin.—Miss L Jones.

PART SECOND.

6. Octette—"La Dame Blanche," Boieldieu. Chopin Quartette and Class of '86.
7. "Ah, non Credea" La Sonnambula, Bellini. Miss Spears.
8. Overture to "Wm. Tell," Rossini. Chopin Quartette.
9. "Come to my heart," Millard. Misses Spears and Arnold.
10. Presentation of Chopin Medal, by Rev. J. D. Arnold.
11. Chorus—"Tempest," Campana.

The Chopin Quartette was composed of the graduates in instrumental music, viz: Misses Mary Arnold, Jonesboro, N. C.; Laura Brower, Randolph county, N. C.; Alice Guess, Cary, N. C.; and Loulie Jones, Cary, N. C.

These young ladies were the pianists of the evening, and were assisted in an octette by the Misses Alderman, Pell, Hester and Watson of the class of '86.

We heard only a part of these exercises, having had to leave in the midst of them. From what we did see and hear we are satisfied that it was a decided success in every way.

We cannot close this report without expressing our appreciation of very many kindnesses and courtesies shown us by many, and especially by Rev. Dr. Jones and his accomplished daughter, Miss Dora. We missed the gentle voice and warm grasp of Mrs. Dr. Jones, and the whole occasion was tinged with sadness because she was gone from us, but her mantle has fallen upon the worthy shoulders of her daughter, Miss Dora, and right nobly and successfully she fills the responsible place providentially assigned her. Long may the College and its useful faculty live to bless and help the women of Carolina.

By a sudden transition, on account of pressure for time, in company with Rev. W. C. Norman and his excellent wife, we are hurried from the flowers and young ladies and music and refined audience of the College, to the caboose of a freight car for Raleigh, and after spending a night of endurance, we *slowly* drew up at the depot in Raleigh well prepared to sing with much feeling:

> "And are we yet alive
> And see each other's face?"

And we congratulate the reader who is able to sing this or any other song after reading this long editorial correspondence.

WE have several obituaries that came in the absence of the editor last week, and our obituary page had passed through the press before he returned. They will appear next week.

REMEMBER that our premium offers all expire June 15th.

Subscribe for this ADVOCATE. $2 per annum, post-paid.

Sunday School Conference.

Wilmington District Sunday-school Conference was held at Magnolia the 5th Sabbath in May. We have no particulars except that they had a very pleasant session. We regret our inability to attend, in response to a very kind invitation.

Notice For Durham District.

The preachers of the Durham District will please send me lists of delegates to the District Conference and S. S. District Conference at as early a day as possible. I wish to publish a directory and send to each preacher and delegates. Attention to this notice will save you trouble.

L. L. NASH.

A Personal Note.

It will be gratifying to the many readers of the ADVOCATE to know that Dr. Hendren's health is rapidly recovering. He attended his Quarterly Meeting the 23rd and 24th of May, at Providence, Statesville circuit, and preached with great power to the edification of a large and attentive audience.

W. M. BAGBY.

Baptism, Water, Spirit.

Rev. Dr. Burkhead settles the "mode" of water baptism. But in some places the people need the "Ecclesiastical Pump," of Rev. J. H. Nichols, Bethel, Tenn. Wherever the work of the Holy Spirit in man's renovation is undervalued or ignored, let the people read Bro. Nichol's pamphlet, which costs ten cents. It "pumps" the bottom out of Alexander C's false doctrine.

A. D. BETTS.

A Close Count.

The retirement of the treasurer of the United States from office and the installment of his successor, necessitated a count of the monies and securities in the national treasury. The labor was performed by a committee of experts, and required about three weeks to complete it. The amount counted ran up into millions, but the reports of the Treasurer were so correct that an alleged discrepancy of two cents was righted, by finding the missing pennies on the floor, where they had been dropped during the count.

A Kind Word.

Rev. J. T. Kendall preached at Goshen M. E. Church last third Sunday which is his regular appointment, his text was Ps. 116:15, it being the funeral sermon of a valiant and good old soldier of the Cross. He is a good and hard worker in the cause, and under-hands recruiting a Sunday-school, which at this church now numbers 150, he being mainly instrumental in the large increase in members. A good preacher is worthy of a good support.—*Clinton Caucasian.*

Love "The World," or "The Father."

Saint John says: If any man loves the world, the love of the Father is not in him.

The most fearful fate that can befall my child, is to live and die without the "love of the Father in him." I would rather dig my son's grave today, and see him buried as a Christian, than to know he would go over the country apologizing for the modern dance, and trying to perpetuate public balls at our educational centers.

A. D. BETTS.

The Picture Heard From.

The Richmond *Dispatch* has the following concerning a crayon portrait executed by Miss Lillian Arnold, the daughter of Rev. J. D. Arnold, of our Conference:

"One of our old citizens—Mr. E. B. Spence—has just been the recipient of a fine crayon portrait of himself, handsomely framed. Rev. J. D. Arnold, now of North Carolina, lost an arm at Malvern Hill, and was brought to Mr. Spencer's house and nursed by his family. After twenty years he has a daughter grown—Miss Lillian Arnold, of Greensboro, N. C.,—who has thought it a labor of love to do this work in remembrance of kindness extended to her father so long ago. The entire family fully appreciate this gift, and think the likeness admirable."

Have You Seen It?

Have you seen a copy of "Christian Thought"? If not, please send twenty-five cents for a specimen, the regular price is forty cents. The price is $2.00 a volume; $1.50 to clergymen. It is a Bi-monthly: is edited by Rev. Dr. Deems: contains Lectures and Papers read before American Institute of Christian Philosophy.

President Porter: "So many able articles, some of them very able" Joseph Cook, Boston: "Many brilliant and powerful pages." Prof. Smith, University of Virginia: "I had no idea the journal was so uncommonly excellent" Rev. Dr. Wayland: "The best Christian thought of the day." Rev. Dr. Drinkhouse: "There is no more worthy publication." Rev. Dr. Edwards: "Brimful of intensely interesting and instructive matter." Make all orders payable to "Christian Thought," and address 4 Winthrop Place, New York.

For the Advocate.

The Person St. Preacher Pounded.

MR. EDITOR:—I cannot say as some, that the people I now serve are the best, most pleasant and most appreciative people I have ever served, for all the time since I entered the itinerant ministry "the lines have fallen to me in pleasant places," and everywhere by many acts of kindness, the people have shown their appreciation. But I have never been more completely surprised than on last Thursday evening by the visitation of several scores of the members of Person Street Methodist Church, with some of their friends, all of whom came with packages for the pastor and his wife. It was not a pounding in the meaning that each one brought *one* pound, for that was not the true state of the case. Some of them had several pounds each. And some of the things are not to be measured by pounds, but by linear and liquid measure. It was the presentation of many, very many things suitable for the larder, housekeeping and wearing. Nothing can describe the state of confusion into which we were thrown, and no words can express our high appreciation of this act of kindness, which as Bro. Redford said, is not to be estimated at its money value but as a token of the affection of the donors for their pastor and his wife. This coupled with the cordial and substantial reception given when we came to this charge in December, and the continued flow of kindness since, gives us great encouragement in working for them, and inspires to still greater efforts in their behalf. May the Lord abundantly bless them in all that pertains to body and soul, and help us to be instrumental in ministering to them in spiritual, as they have to us in temporal things.

W. L. CUNNINGGIM.

Our Sick Brethren.

Several of our beloved brethren in the ministry are sick and our people wait anxiously to hear from them, hence the following notes:

—Rev. Dr. N. H. D. Wilson has been very sick. He went to Chapel Hill on official duty on the 4th of May. He was taken sick of acute and severe dysentery from which he suffered much and his friends were exceedingly anxious about him, but he was convalescing from this when he was suddenly attacked with severe pain in his left kidney on Friday, the 22nd of May. His sufferings were intense for several days and his physicians and friends were greatly alarmed. Under the influence of opiates he obtained some relief and on last Wednesday his physicians ordered him to be removed to Greensboro, his home. In great weakness and pain this order was obeyed, and he reached Greensboro that night. On Thursday we saw him twice and he was better. He is still quite sick, though he is much better than he was, and a month or two of rest and a contemplated visit to the Buffalo Lithia Springs it is confidently believed will restore him. This his friends and brethren on the district want him to take by all means.

—Rev. Dr. Hendren, who has been sick sometime, writes us that he feels profoundly thankful to God that he has been restored to his usual health and activity. His friends will rejoice to hear this.

—Rev. Dr. Hudson is still very weak and finds it right hard to get back his usual strength. His friends now see no trouble in his case and think time will work his complete recovery. The Dr. writes that he has his hardest struggle in trying to keep from being low-spirited. The indications are that he is gradually getting better and there is every reason to hope that he will eventually entirely recover.

—The Rev. W. H. Watkins, we are rejoiced to learn, is improved in health, we hope he may be entirely restored by the rest which he is taking.

—We have not heard from Rev. L. H. Gibbons the past week. He is at Jackson's Springs resting and we hope that he is improving.

Our Goldsboro Church.

In her onward march in trade Goldsboro has not forgotten that the church and school must have front rank in this little "ideal city" This is, perhaps, best illustrated in the Methodist denomination, who now occupy a church edifice that for beauty and style of architecture would reflect credit to a congregation three times as large as theirs and to a city far greater than Goldsboro. The building was completed only last year during the pastorate of the Rev. Dr. M. W. Robey. The cost of the property is about $16,000, and it is cheap at that. The location is central, within one block of the two hotels. Milton Harding was the architect and builder.

There are six memorial windows in the church as follows:

(1) In memory of John C. Slocumb, born April the 5th, 1811; died Aug 21, 1881. "A faithful servant of God, he being dead, yet speaketh."

(2) Mrs. Maria A. Borden, died the 7th of March, 1872, aged 67 years. "The memory of the just is blessed."

(3) Mrs. Lulu B. Kornegay, died March 7th 1883, aged 48 years. "Let her works praise her."

(4) Mrs. Georgia C. Borden, died Dec. 7th, 1879, aged 38 years. "Her children rise up and call her blessed."

(5) In memory of Ira T. Wyche, by the children of the church.

(6) In memory of Henry Franklin Grainger, died March 1, 1884.

The Methodists are largely in the ascendancy in Goldsboro the present membership being 319. The Rev. J. T. Harris is their present pastor, and is much esteemed and beloved by the congregation. Since 1855, when the church became a part of the Goldsboro circuit, its pastors have ranked among the ablest in the North Conference, including such eminent divines as Rev. J. T. Wyche, Dr. Chas. F. Deems, (now pastor of the Church of Strangers in New York City), Jno. S. Long, Dr. Moran, and others. The growth of the congregation was most remarkable under the pastorship of Rev. J. T. Bagwell, who served here four years, and was succeeded by Rev. Mr. Robey in 1880.

The Trustees of the church are Jno. H Powell, chairman, E. B. Borden, C. G. Perkins, W. H. H. Cobb, J. F. Miller, T. W. Slocumb, R. P. Howell, W. H. Borden and W F Kornegay.

The Board of Stewards are: W. F. Kornegay, chairman, E. B. Borden, D. Creech, C. G. Perkins, J. F. Miller, C. Dewey, W.H. Borden, J. C. Eason, I. B. Fonvielle and T. W. Slocumb.

The Sunday-school has 175 pupils. J. W. Bryan, Esq., is the Superintendent, R. P. Howell, Treasurer, and C. G. Smith Secretary. The corps of teachers are as follows:

Miss Hattie Edmuson, Miss Katie Edgerton, Mr. R. P. Howell, Mrs. D W. H. H. Cobb, Mr. A. B. Hollowell, Mr. F. A. Daniels, Mr. W. H. Borden, Miss Annie Crone, Miss Annie Patrick, Mrs. C. G. Smith., Mrs. H. F. Grainger, Mr. J. J. Street, Mrs. Dr. J. F. Miller, Mrs. W. H. Speight, Mr. W. H. Collins, Mr. W. F. Kornegay, Mr. Hunter Hall, Mr. J. A. Wyatt, Miss Mamie Borden, Mrs. J. W. Bryan, Miss Carrie Borden, Miss Lulu Borden, Mrs. W. K. Stanley.

The ladies maintain two societies. The Parsonage Aid Society, with the folowing officers: Mrs. I. T. Fonvielle, President; Mrs. J. F. Miller, Secretary; and Mrs. Junius Slocumb, Treasurer. The Missionary Society, with Mrs. W. H. Speight, President; Mrs. W. H. H. Cobb, Vice President; Mrs. J. W, Bryan, Secretary, and Mrs. I.B. Fonvielle, Treasurer.—*Goldsboro Messenger.*

For the Advocate.

Another Anecdote of Rev. Henry Gray.

MR. EDITOR:—Bro. Hudson's anecdote concerning this remarkable man of God, who doubtless to-day is white robed and crowned on the other shore, brought to my mind the recollection of an incident which I obtained from a reliable source:

While Uncle Gray was on a circuit in some Eastern county, he was holding a protracted meeting at a place where the crowds being so great, it was necessary to preach in the open air under an arbor of bushes. When the displays of Divine grace were, under the proclamation of the Word by this "son of thunder" shaking the strong-holds of Satan, a set of fellows of the "baser sort" banded themselves together to disturb the meeting. They would walk around the congregation singing ribald sons, whooping and making cat-calls. The civil power present seemed unable to arrest it, or were too much intimidated to make the effort. Uncle Gray was preaching, as only he could preach on such an occasion. As he rose with his theme an awful solemnity rested upon all except the misguided men, and the disturbance went on. Presently a dark cloud having arisen, the lightning struck a dead tree about five hundred yards off. Uncle Gray immediately seized the opportunity, and raising his voice still higher, exclaimed, "Strike Lord, but come a little nearer!" The scene was indescribable, but the disturbance went on. In a few moments the lightning struck a pine about a hundred yards away. Uncle Gray renewed the attack, "Strike Lord, but come a little nearer!" This was too much even for Satan. The wicked in the congregation began to cry for mercy. Some of the disturbers of the meeting fled to the woods for their horses, others of them joined the congregation and were found at the altar for prayer.

Who is so wise as to be able to affirm that God does not control natural law to sustain His own cause?

E. A. YATES.

Our Missionary Work.

MEETING OF THE BOARD OF MISSIONS.

The Board of Missions of the Methodist Episcopal Church, South, held its regular annual meeting in Nashville.

The session was laborious and somewhat wordy. Every matter brought before the Board was ventilated. The Secretary and Treasurer, the executive officers of the body, had the business well in hand. The members of the Board were not backward in asking for information, nor were they lacking in readiness to discuss every important matter in all its aspects.

Never perhaps in the history of the Board did its financial operations undergo such a sifting, the business laymen present contributing valuable service in that connection.

The Rev. C. F. Reid, of the China Mission; the Rev. R. W. McDonell, of the Mexican Border Mission; and the Rev. T. F. Brewer, of the Indian Mission, were in attendance. These brethren furnished information concerning their respective fields of labor that was helpful to the Board. Their unmistakable zeal was gratifying and stimulating.

How to develop the promising mission-fields now occupied by the church, and enter the open doors presented to its enterprise, and at the same time to keep within the limits of prudence in appropriations for the work, was the problem to be solved. The prevalent monetary depression had affected the receipts of the Board, and thus disappointed the sanguine expectations of some with regard to the outcome of the Centenary year. The collections amounted to $191,600.

The spirit of the Board was hopeful as well as prudent. All our missions are making progress on different lines. Marked indications of special providential leading and favor seems to be visible in some cases. If the zeal, courage, and hopefulness of the members of the Board indicate the temper of the constituencies they represent in all parts of the Church, there will be no retrogression in its future movements.

Amid exciting events and rapidly changing conditions our mission in China exhibits vitality and progress. It is developing on a line that is so manifestly providential that Christian faith kindles and rejoices at the prospect. Even apparent difficulties in that work seem likely to be overruled for the furtherance of the Gospel.

Our mission in Brazil never appeared so hopeful as now. It is striking its roots into the soil of that vast and fertile empire, and gives promise of quick and permanent growth. The laborers are adjusted to their field of service and to one another in a remarkable degree, and are working with an energy and by methods that indicate strong faith and genuine enthusiasm.

Our mission in Mexico is steadily strengthening and expanding. It is making a history of thrilling interest, the wide-reaching significance of which will be better appreciated by future generations than by the actors and spectators of to-day.

The Mexican Border Mission, the connecting link between the two nationalities that are blending into one religious family, is rapidly extending its lines and increasing its working forces. The results of the year's labors in this field are marvelous. The rapid development of a native ministry is one of the auspicious signs in this field of missionary operations to which Southern Methodism is so manifestly called.

Our Indian Missions are presenting new and interesting features. Christian education is now a prominent object in our missionary operations in behalf of the Indians, as in our other mission fields. The Divine guidance seems to be vissible in this matter. All thoughtful Christian men and women are prayerfully and hopefully watching this educational feature of modern missions.

The Board initiated measures looking to the establishment of a mission in Japan. Peculiar circumstances so combined to invite this movement as to dispel the doubts entertained by many members of the Board, and to secure practical unanimity in this action. The immediate expenditure contemplated will be small. Who can predict the possible results?

The Church is able to pay every dollar called for. Why not do it? Such a result wou'd not only solve some painfully interesting questions of immediate importance, but mark a new and grand epoch in the history of the missionay operations of Southern Methodism. Every dollar! that is the watchword.—*Nashville Advocate of May 15th.*

Wonderful Sam Jones.

Such is Sam Jones as he now appears to us—bold, honest, earnest; matchless in his command of an audience, fearing God, but not man; loving religion and law, but despising the affected wisdom of men and the conventionalities of fashionable society; rough, but magnanimous; aggressive, but unselfish; devout, but not Pharisaical—a bubbling fount fresh from the bosom of the earth; nature's own, without the artificial gloss of a high cultivation—a sort of moral diamond in the rough.—*American.*

The good women of Nashville got over $100 for their Mission Home from the lecture of the Rev. Sam Jones, and we are glad—glad they got the money for that sacred charity, but we hope the evangelist will henceforth and forever let lecturing alone. His call does not lie in that direction. —*Nashville Advocate.*

IN NASHVILLE.

All classes in Nashville crowd to hear him, and all are strangely moved by him. From the cultured and half-cynical skeptic, who makes of him a psychological study, to the sodden and tottering drunkard who sits and listens while the hot tears chase each other down his bloated face, all yield to the spell of his power.

He calls the people to a six-o'clock-in-the-morning service, and they come by the thousand. Luxurious men and delicate women who have not seen a sunrise for years, leave their beds at dawn and hurry to the "Gospel Tent;" working-men with their dinner-buckets in their hands stop to see and hear this apostle to the masses.

At ten o'clock service the great pavilion cannot contain the crowd, and at the close of the sermon hundreds of weeping men and women stand up to confess that they are sinners.

At night the same scene is witnessed, and the vast multitude are convinced and melted, and five hundred sinners rise to their feet and pledge themselves to begin the Christian life. Then they crowd to the open churches near at hand, when pentecostal power is manifested in the conversion of hundreds of souls. A new and strange fervor in the exhortations, songs and prayers attest that these are the days of the Son of man in Nashville. The whole city is stirred. Men who had not heard a sermon in twenty years are attracted to hear Sam Jones. Noted gamblers sit and listen with flowing tears. A drunkard sits weeping by his care-worn and sad-faced wife in her faded garments and declares his purpose to make a new start in life. Ministers and members of different denominations are fused in the glow of the heavenly fire that has fallen upon the city, and are swept onward in one current of holy love and joy—*Nashville Advocate.*

WHEN A BOY.

Sam Jones was a five-year-old-lad, too young and too small for even the primary class, when the principal of the school at Oak Bowery, Ala., received him into his own room among the big boys, and taught him his A B abs at his leisure.

Sam early showed a fondness for declamation, and was appointed a speaker for Commencement, and repeated a parody on the well-known

"You'd scarce expect one of my age
To speak in public on the stage."

When Sam was called he was wrapped in sweet sleep, lying on a bench at the rear of the stage, regardless of the time and the occasion. The teacher, rubbing the lad's face with a wet handkerchief, litted him to the table on the stage, when Sam, wide awake and not in the least abashed, spoke his piece to the great delight and amusement of the audience. The closing lines were:

"In coming years and thunder tones
The world shall hear of Sammy Jones."

Thirty years after this event this same teacher, now of Atlanta, wrote a postal to Sam, quoting these lines, and adding, "If you are my Sam, come to see me." Sam went at once, saying, as he walked in with extended hand, "Howdy? I am your Sam."—*S. in the Nashville Advocate.*

HE SPEAKS NOBLY.

This strange preacher walked into our city and attacked the vices and immoralities of social life and the evil practices of church members like a frontiersman would fight a fire that threatened his fences and barns. He spares nobody; he palliates nothing because respectable people do it. Social amenities and a growing friendship between the church and people with doubtful practices are held up and exposed as the devil's handiwork ..... Looking at him alone from a temporal stand-point it is well for the people of Nashville to hold up his hands. As a teacher of life's virtues, as an example of moral courage, he will long be remembered by the young men of our city and surrounding country. To speak or not to speak the whole truth is often a question of policy. Under the teachings of public and political life the young man debates the policy of telling the truth. Mr. Jones is proving to the young men of the country that policy goes to pieces before truth, and that with a good motive and a friendly feeling the severest condemnation of a wrong gives no offense. To be a coward before an audience and pander to a vicious public sentiment is weakness, and when it becomes common it is a calamity. There can be no hope for a people whose public men are cowardly. We do not wish to be understood as sitting in judgment on the courage of the pulpit. We mean simply to say that Mr. Jones is displaying sound judgment and great courage, and at the same time a truly Christian spirit, in telling people plainly and bluntly of their shortcomings.—*Union.*

Our Brazilian Minister.

Ex-Gov. Jarvis, recently appointed Minister to Brazil by President Cleveland, has been in this city spending several days very much to the pleasure of his many friends here. While here he was given a public reception and a banquet, and very many kind and complimentary attentions have been shown him. It was our pleasure to meet him once or twice during his stay and to have one or two delightful conversations with him. On the 12th of June he and his wife will sail from Newport News, on the steamer *Advance*, directly for Brazil, in company with Mr. Armstrong of Alabama, who has been appointed American Consul at Rio Janeirio. Mr. Armstrong, by the way, is an excellent Methodist and a capital man.

On the 3rd Sabbath in last month Gov. Jarvis joined the Methodist E. Church, South, at Mt Zion Church on the Currituck circuit, in Currituck county, N.C. He was received into the Church by Rev. Mr. Russell, the P. C. of the circuit. This church was the church at which Gov. Jarvis' father and mother joined the church years ago, and in this community as a member of Mt. Zion Church his father, the Rev. B. H. Jarvis, was a local preacher for forty years. The late Rev. Alfred Norman received his mother into the church at this same place years ago. Near this church Rev B. H. Jarvis is buried and a neat marble monument, erected by Governor Jarvis in 1879, marks the spot. How appropriate it was that this honored son of an honored father should go back to the old church of his father and mother and stand around the same altar that they did and consecrate himself to God and His Church. No doubt the spirits of the father and mother were hovering near the scene on that day in that quiet country church, as their honored son turned aside from the world to give his heart to God and his life to His service.

As Minister Jarvis and his accomplished wife go out upon the sea to their new home, they will be followed by many prayers for their welfare on the deep, for their happy sojourn in Brazil, and for their safe return to their native land when duty no longer keeps them away. As we bid them adieu our heart takes up the refrain:

"God be with you 'till we meet again."

MARRIAGES.

—May 20th 1885, in the Methodist E. Church, South, at Ocracoke, N. C., by Rev. E. D. Hoover, Rev. L. O. Wyche, of the North Carolina Conference, and Miss Lorena Howell, of Ocracoke, N. C.

—May 11th 1885, in the Methodist E. Church, South, at Springfield, Carteret county, N. C., by Rev. E. D. Hoover, Mr. Christopher Piner and Miss Sabra Fulcher, all of Carteret county, N. C.

—At the residence of the bride's father, May 26th 1885, Miss Ella T. Staton, of Edgecombe county, to Sanil H. Lyle, M. D., of Franklin, Macon county, N.C. Rev. Jos. L. Keen officiating.

—In Washington, N. C., Tuesday evening, 26th inst, by Rev. T. P. Ricaud, Mr. J. W. Hollowell and Miss Claudie E. Robeson.

—In Washington, N. C., on Tuesday evening, May 19th inst., by Rev. T. Page Ricaud, Mr. George A. Phillips and Miss Margaret Barrow.

Receipts by Mail.

N E Coltrane for T C Chandler 2, W D Wall 2, W T Lewis 2, Mrs. M J Gorden 2, and for D W Bain 1.50, G W Ivy for Wm. Cline 1, and for Bain 1, J W McLean 2, J W Ballance 2, R A Bynum 2, T G Philbeck 50c, and J A Davis 50c, J H Sasser 1, R P Troy for Mrs. S Warren 1, W T Cutchen on act. 9.75, J B Martin for J Y Mangum 2, and R Copeley 2, Mrs. M G Bailey for A C Hartzoge 1, and J T Willis 1, R S Webb for S A Grayson 1, D W Bain 1.27, J C Griggs 1, and Mrs. F Crowder 2, N H Guyton for obit. 2, and J B Skittlesharpe 2.

NEW ADVERTISEMENTS.

—Dr. Lafferty is wide-awake. He advertises Sam Jones' sayings &c in this issue. They will sell. See notice.

—Messrs. Goodwin & Hiss advertise tombstones, monuments &c. in this issue. We know these gentlemen and can commend them to our readers. They understand their business and if you want anything in their line call on them, or write to them. They will do good work at low rates.

District Conferences.

Newbern District, at Morehead, embraces the 1st Sabbath in June.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath in July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Raleigh District, at Louisburg, embraces the 4th Sabbath in July.

Greensboro District, at Winston, embraces the 1st Sabbath in Aug.

Durham District, at Lea's Chapel, embracing the 1st Sabbath in Aug.

—Warrenton District at Littleton embraces the 3rd Sabbath in August.

Trinity College District, at Concord Church, embraces the 3rd Sabbath in August.

Appointments.

Statesville District—3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4 5
Yadkinville at Boonville,	"	8 9
Elkin & Jonesville, Maple Springs,	"	11 12
Newton, at Catawba station,	"	18 19
Dobson at Thomson's Chapel,	"	22 23
Mt. Airy Station,	"	25 26
Mt. Airy Ct., at Mt. Hermon,	"	28 29
Mooresville at Bethpage	Aug.	1 2
Rock Spring, at Rock Spring, (C. M)	"	8 9
Statesville circuit, at Bethlehem,	"	15 16

The Statesville District Conference will be held at Catawba Station, on Newton circuit, embracing the third Sabbath in July, commencing Wednesday the 17th, at 9 o'clock.

Wilmington Dis.—3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Bladen circuit, at Bethel,	June	13 14
Carver's Creek circuit, Carver's Creek,	"	20 21
Cokesbury circuit, Salem,	"	27 28
Elizabeth circuit, Shiloh,	"	30 July 1
Wilmington, Fifth street,	July	4 5
Whiteville circuit, at Cerwcordo,	"	9 10
Waccamaw Mission, at Lebanon,	"	11 12
Clinton circuit, Johnson's Chapel,	"	16 17
Magnolia circuit, at Salem,	"	18 19
Smithville Station, (Dis. Conf)	"	23 26
Brunswick circuit, at Zion,	"	31 Aug 1
Wilmington, at Front Street,	Aug	2
Onslow circuit, at Mount Lebanon,	"	7
Duplin circuit at Richlands,	"	8 9
Topsail circuit at Herring's Chapel	"	12 13

Warrenton District—3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	June	6 7
Warrenton station, at Macon,	"	13 14
Warren circuit, at Bethlehem,	"	20 21
Wilson, Station,	"	27 28
Wilson Mission, at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Nashville circuit,	"	18 19
Ridgeway circuit, at Jerusalem,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	8 9

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. O. Burton, D. D.

Salisbury District—3rd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Concord Station,	June	14 15
Mt. Zion Station,	"	20 21
Rowan circuit, at Providence,	"	27 28
Concord circuit, at Mt. Olive,	July	4 5
Salisbury circuit, at Centenary,	"	11 12
Mt. Pleasant circuit, at Cool Spring,	"	18 19
Mocksville circuit, at Mocksville,	"	25 26
Stanly circuit, at Cedar Grove,	Aug.	1 2
Big Lick Mission, at Big Lick,	"	8 9
Farmington circuit,	"	15 16
Albemarle circuit,	"	22 23
Salisbury station,	"	29 30

The District Conference will be held at Mocksville, commencing Wednesday morning, July 22nd and will embrace the 4th Sabbath in July.

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River circuit, at Ebenezer,	June	6 7
Roxboro at Andrews Chapel,	"	13 14
Earpsboro at Zion,	"	13 14
Buck Horn circuit, at Hornet Chapel,	"	20 21
Cary, at Ebenezer,	"	27 28
Newton Grove Mission	"	27 28
Clayton, at Mt. Zion,	July	4 5

The Raleigh District Conference will be held at Louisburg, N. C., beginning on Thurday, July 23rd at 10 o'clock, a. r.., and will embrace the 4th Sabbath in July.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro at Chatham church,	June	6 7
Leasburg circuit, at Bethel,	"	13 14
Haw River circuit at Clover Garden,	"	20 21
Durham circuit, New Hebron,	"	27 28
Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro circuit, at Walnut Grove	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Leas Chapel (D. C.)	"	29 Aug. 2
Oak Hill Mission, at Hebron,	Aug.	8 9

The District Conference and the District Sunday-school Conference will embrace the 1st Sabbath in August, beginning on Wednesday before. Rev. R. A. Willis will preach the opening sermon.

Washington District 2nd Round

W. H. MOORE, P. E., Washington, N. C.

Bath at Pantego,	June	6 7
Hatteras Mission,	"	13 14
Portsmouth and Ocracoke	"	17
Aurora,	"	20 21
Swift Creek,	"	27 28
Pitt Mission,	"	20 21

Newbern District—2nd Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead station (district conference)	June	3 7
Neuse Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit,	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Shelby District—3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby Station,	June	20 21
Lincolnton circuit, at Pisgah,	"	27 28
Kings Mt. circuit, at Grover	July	4 5
South Fork circuit, at Keeversville,	"	11 12
Hickory and Happy Home,	"	15 16

Trinity College Dis 2nd. Round

V. A. SHARPE, P. E., Greensboro, N. C.

Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt. Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove,	"	27 28

Charlotte District—2nd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C

Wadesboro station,	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove,	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, at Cameron	June	6 7
Manly Mission at Winder.	"	13 14

Greensboro District. 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

COMMUNICATIONS.

For the Advocate.

Division of the Conference.

Most of the writers on this subject who are opposed to division, seem to throw the burden of proof, as to the necessity of division, on the opposite side, and fail themselves to give any tangible reason why the Conference *should not* be divided.

There should be but one question asked as to division. That is: Will it be for the glory of God and the best interest of His Church to divide? Ours is a selfish world. Pride is an offshoot of selfishness, and unfortunately the church is not free from either of these great sins. And we may be profited no little by carefully examining the motives that may influence us in this matter. If it be true that when the N. C. Conference was a young and small body, a member of a larger, older and more influential Conference, said ours "was the tail-end of the conferences"—there might have been some pride in the heart of the individual who used the expression; and some of us who then lived and worked in this insignificant body may have felt humiliated or aggrieved at the unkind fling. Yet God in his goodness has seen fit to bless us and enable us to grow to a large body, and now to be at or near the head, in size at least; nevertheless, this is no reason our pride should be inflated, nor is it any reason why we should not divide. God's plan of enlarging His Church on earth seems to be confined to two rules, i. e., of multiplication and division. In the days of Christ, twelve apostles were given of the Father and accepted by the Son our Savior, who divided them in couples and sent them out two and two to herald the news of salvation to a ruined world. And very soon the number increased to seventy and then to thousands; still they were required to divide and subdivide; the same rules being applied to the territory in which they labored. And from those days to the present period (and doubtless will be to the end of time), the church has been built up, enlarged and expanded by the application of these two rules.

Why is it so often seen that young, feeble and poor congregations or larger bodies of Christians grow and develop faster and accomplish more good in proportion than the same bodies or churches accomplished after they have grown to be large, wealthy and influential congregations or bodies? Simply because in the days of their poverty and afflictions the few poor members felt their great need of Divine assistance and were constantly calling upon God for grace and faith, and were faithful in the use of these and all other means given in answer to prayer—which resulted in the rapid growth and full development of the church, while the individual members increased in piety and usefulness.

But strange as it may seem, in most cases, history proves those large bodies thus built up, have almost invariably become cold, careless, less prayerful, less active, less spiritual, and consequently less useful than in former days of humble labors. The Master sees in all this the love of ease, luxuries and pride, and hence the necessity for divisions and subdivisions. The same may be said, to some extent, of families, communities, corporations, states and governments. Every farmer knows a small farm is more easily managed, and more productive in proportion to labor and means expended than a large one. And when two young people marry they invariably want to set up housekeeping to themselves—though they may have to quit two splendid mansions and homes of their childhood and live for a time in a cottage or cabin, endure hardships and privations, believing happiness and usefulness will be the result of labor and love.

Methodism has ever been a child of providence, and is progressive in its nature—but in N. Carolina it is not as old by many years as some other Christian bodies. And several Conferences having had parts of our territory, many sections of our State have been on the borders or outposts—consequently those sections have not been so well cultivated as more favored spots; the western portion of the State suffering more thereby than the middle or eastern parts; hence the necessity for better cultivation now in the West; and this can only be had, as many intelligent ministers and laymen believe, by dividing the present large Conference, and also to divide large circuits and stations and employ more men and money to develop a large section of country equal to any other in our connection. The writer was brought up in the West, but lived several years in the East, has visited many sections of both, and for thirty-four years been a lay-worker in the church, attended twenty-three Annual, besides many District and Quarterly Conferences, and many other public assemblies; and at one time was personallly acquainted with every member of our Conference, and many laymen of different sections—yet he does not agree with Dr. Bagwell in his statement, that there exists more wealth, education or refinement in the East than in the West. But that these blessings are more concentrated in favored communities in the East than in the West, while they are more equally distributed or diffused among the people of the West than in the East. And being one of the committee appointed at the Greensboro Conference in 1873, who recommended a postponement of forming a new Conference rather than to set up then with three districts, namely, the Salisbury, Charlotte and Shelby, as they were all we could have gotten at that time; and on arriving at the Conference room next morning found four or five intelligent laymen and delegates from those Districts who had arrived during the night, but too late to take part in the matter, talking in the vestibule of the church, and on approaching them we were soundly reprimanded for the part we had taken in putting off the formation of a new Conference instead of speaking and voting for direct action, though we would have gotten only three Districts to begin with; they saying the laity in all those Districts were ready for a Western Conference.

The delay, labor, exposure and expense in transferring ministers and their families from these extreme sections have been and are still very great hardships, and generally they fall upon those who are the least able to bear them, as those who live on railroads and serve the most wealthy appointments can better afford the changes Many hard cases of the kind have been known by the writer, and felt very keenly by those who had to make those great sacrifices, locate or transfer to other conferences or churches; all of the latter having often been done to avoid the former. As to the healthfulness of the two sections! If an equitable division of the territory was made the Eastern Conference would have a large proportion of the most healthy counties, and the increasing of drainage and other sanitary laws will greatly render others more healthy. And each Conference can afford to trust God and the church for additional preachers as they are needed. Our colleges and papers need not interfere in the making of two Conferences, as the people will patronize those which will do most for their spiritual welfare without regard to location or other minor considerations, and they are abundantly able to give *all of each* now located or published in our bounds an ample support, if increased efforts are made, and they are most apt to be made if the work is so divided as to receive better cultivation with less labor and expense.

To settle all such questions amicably, Christians should always look to their God for guidance. When the first national Congress met in Philadelphia to form a constitution for our government, such was the undivided state of feeling that the members came near breaking up in confusion, when a member proposed five minutes silent prayer, after which they immediately adopted our present constitution. Another case nearer home and more to the point. For several years the Protestant Episcopal Church in N. C. discussed in their Convention and papers the subject of dividing their Diocese; the discussion became heated without any apparent satisfactory or speedy settlement—when the Convention met in Charlotte two years since, the question of division again came up and was warmly discussed, up to the hour of adjournment, without any certainty of suceess. When a layman arose and said—"man has failed to settle the question," therefore he "moved to leave the matter to God by spending five minutes in prayer for direction," which was acceded to and on arising from their knees the vote was immediately taken and almost a unanimous vote given for division. And now may a layman not suggest like action in our case, though in writing, and that the praying be done in advance?

JNO. F. FOARD.

Olin, N. C.

For the Advocate.

Christian Life And Influence.

It is truly a sad and solemn thought, that every soul that is born into the world, is born to die. Just so certainly as we live, just so surely must we die; from dust were we formed and unto dust must we return. While we are on the active stage of life, ever busy, ever changing, each one of us has a special part to perform, and onr success or failure depends on the faithfulness in which we perform our respective parts. Who is there among us that knows the true value of life? When we learn to esteem life as we ought, then are we near the pinnacle of wisdom; do not think with the fool that nothing is more valuable, nor believe with the pretended wise, that it should be contemned. It is a gift of God, therefore not to be despised. We should love it not for itself, but for the good it may be of to others, remembering that gold cannot buy it for us, neither can mines of diamonds purchase back the moments we have lost. Once lost they are lost forever. Then how careful we should be to employ the succeeding ones as becomes accountable beings; professed Christians especially should bear this in mind and let their influences go out for good, lest they shame their professio and hurt the cause they ought to honor. We fear there are many, very many, who do not think of this; but are content to float idly down the stream of time, carried by the current, showing by their actions that they do not consider it their duty to make any exertions whatever; their names are enrolled upon the church record, but from their every-day life you could not distinguish between them and non-professors. Their tastes, their pleasures, and their employments are of the same character, and their associates the same as before their profession. This deplorable feature is too common to pass unnoticed. "Let your light so shine that others seeing your good works" might be constrained to follow your example; let no one deem it sufficient to bear the name of Jesus without taking up the cross, and if you will not bear the cross, you cannot wear the crown. It is the bounden duty of every Christian to honor and glorify God. Let us always remember that we cannot do this without being seen; and if we try to escape observation then are we trying to serve, or stay on terms of friendship with, God and the world at the same time. These two things are incompatible with each other. "Whosoever is not for me is against me."

This unfaithfulness and indifference on the part of private Christians is the cause of the lamentable deadness in the church, and it will be the case until Christians shall show more moral courage, and are not ashamed to come out for Christ, and to exert their influence in his cause in spite of the jeers and taunts of the silly servants of Satan; and the sooner this is done, the sooner will the standard of the church be lifted up, and her glorious banner wave over the land. Then shall the wicked tremble and be afraid, but the heart of the righteous shall rejoice. When will a more propitious season arrive to begin to live our lives aright than the present? Now, is the constant syllable ticking from the clock of time. Now, is the watchword of the wise. Now, is on the banner of the prudent. "Now, is the accepted time."

Opportunity is the flower of time, and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone.—Pray for that blessed time when good shall triumph over evil, and one universal temple echo the perfection of Jehovah. Bend to his good will, and subserve his holy purposes, till in us and those around us grow a likeness of him whom we serve. Fear the Lord, and obey him, walking unquestionably in paths he has opened before us. Let prudence admonish us, let temperance restrain, let justice guide our hands, benevolence warm our hearts, and gratitude to God inspire us with devotion; let faith uphold; hope cheer and love be the moving principle of our hearts. These shall give us happiness in our present state, and bring us to the mansions of eternal felicity in the paradise of God. Let Christians when they are disposed to imagine that they have but little influence, too little to be of any use, think of the many small and slender threads that compose the strong cable rope; there is strength in numbers—the great ocean is made of drops, and the vast earth of little grains of sand; beware then of letting go, lest for want of these little influences the church is driven from its steadfastness, great detriment received, and souls lost.

UNUS.

For the Advocate.

Search the Scriptures.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." I will endeavor to express by a metaphor what I believe to be the meaning of those words: Once upon a time there was a large meadow or valley, through which passed many travelers. It was very charming to all eyes when first they beheld its beauty. Through this meadow ran two roads, one very broad and open; by its wayside grew most brilliant flowers, of great fragrance and beauty. But when culled they were very poisonous to the touch, still, if once a traveler began to gather them, his natural taste desired more, even tho' he died in the act of plucking them. The other road was straight, but, oh, so narrow! Indeed, at times it was almost indiscernible This road had, to the natural eye, some very rugged spots, it appeared fraught with great dangers, while the broad road had appearance of great safety. (This much for natural power of discerning) In this meadow was a spring, placed there to refresh the weary traveler when thirsty. Those who traveled the broad road which they believed more safe, because more beautiful, would often come to this well, but being unable to comprehend its value, would say: "I am not thirsty; therefore, I will not drink." Thus they continued on their way, culling the sweet, bright-hued blossoms, until, at last, when they came to the end of the meadow, they were poisoned; there, in dying, they confessed their sin. But when those who traveled the narrow road, fraught with such suffering, came to the well, they paused; drinking long and deep, they cried: "We prayed, O Lord, for something with which to quench our thirst. Lo, it is given us, our prayer is answered." When they had drunk, their eyes were opened, their strength renewed, they were enabled to behold more distinctly the outlines of the path they wished to follow. There were some who, having heard of this spring, believed that if they should drink of its waters, all their trials and sorrows would be forever dispelled. They believed by tasting it they would obtain eternal life. But when they tasted it, they discovered their mistake; their eyes being opened they felt and knew that it was not here they should obtain eternal life. Going on their way, a little further on they found the Cross. 'Twas there they were given life, 'twas there they found their salvation. Some even after they had tasted the sweet water of the spring, were tempted by the pleasant appearance of the flowery road which led to destruction.

Now, I will explain what I wished to convey by this metaphor. The meadow I have described is the world; the open path is the way of the world, the flowers which grew by its wayside are worldly pleasures, which though beautiful to behold, will, if culled, prove poisonous to him who plucks them. The rough, narrow road, is that which the Christian follows. The spring or well is the Bible, free to every weary traveler who will taste its refreshing waters. When the Christian comes to it, he pauses and drinks, it renews his strength. The world, not acknowledging its value, will not drink, merely glancing into it, they pass it by. There is yet another class who profess to believe that by merely reading the Bible they will obtain religion; but if they drink long and deep enough, they will discover their mistake. To this class I believe those words of the Savior to be addressed. He further says: "And ye will not come to me that ye might have life." Because they will not come to Him, he bids them search the Scriptures; for "they are they" which testify of Him. And the Christian, who has come to Him! Ah, what blessed truths he finds in the Holy Book! Therefore, let believers and unbelievers, Christians and sinners, search the Scriptures, with a hope that they may be enabled to journey on their way; at last, reaching the realms of everlasting day, where God, the great Redeemer of mankind, "shall wipe all tears from all faces."

PATTIE MCKINNIE SMITH.

Looks so Untidy.

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LADIES suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

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Send 50 cts. and symptoms for Trial Treatment, to last 30 days, by mail post-paid. Which will convince the most incredulous that Dr. Beckington positively and permanently cures it by his pleasant treatment ... Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 2000 cases cured. The best internal treatment ever discovered for this loathsome disease. Address Dr. C. N. BECKINGTON. [Mention this paper.] 309 Fourth Avenue, Louisville, Ky.

oct 22-1y.

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of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $35 to $50. References exchanged. GAY BROS., 14 Barclay St., N. Y.

may 21-1y

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Feb. 25th 19t.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 55 p m	p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m.
Arrive Tarboro,	5 40 p m.	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43, Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m.
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m.
Arrive Goldsboro	11 47 p m.	11 49 a m.
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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feb 25-13t.

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jan 16th 92-t-e-o-w.

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Throughout the entire book are strong, helpful, encouraging and full of the "Wondrous Love" of Him whose praises they proclaim.

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Is fresh, vigorous, and inspiring, and has the charm of exactly expressing the sentiments of the words with which it is associated. It has been specially prepared to meet the increasing demand for bright and harmonious music that can be taken up and learned by the whole school. 192 pages. Printed on elegant, high finish paper, handsomely bound in boards. Price, 35 cents, by mail, postpaid; $3.60 a dozen by express, not prepaid. The Publishers will mail a single sample copy to any address, post-paid, for 30 cents. Specimen Pages Free.

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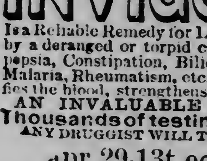
apr 29-13t eow.



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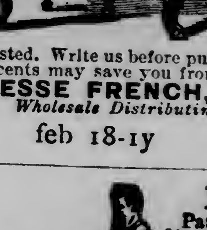

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nov 12-6m

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dec 24-tf.

jan7-3m

MISSIONARY COLUMN.

Growth of Mission Work.

A grand leader in the field whose scope is the world is the church Missionary Society. It was in the closing months of the last century that sixteen men met in the Castle and Falcon Inn to consider the needs of the heathen world; among them were the honored names of Charles Simeon, John Newton and William Wilberforce. Thereafter they caused letters to be sent to God's people throughout the country asking for prayer and means to further the cause, and it may be taken as a sufficient gauge of the spirituality of the period that in three years less than £1,000 was collected, and that not a man appeared to say, "Here am I, send me." This English Society had actually to procure its servants from Germany, and of the first twenty-seven missionaries sent out twenty of them were Germans, but most of them took English wives with them. The founders of the society sought the approval of the authorities of the church, and waited. Patience is a grace that has been a chief ornament of mission pioneers. Eighteen months elapsed and the then Archbishop of Canterbury spoke "In as favorable a way as could well be expected." The society bas now sent out nearly nine hundred missionaries, not reckoning the wives nor some other eighty lady teachers. Its present working staff is 519 ordained men, 3,536 native Christian lay teachers, who are engaged in 1,694 schools with 68,830 scholars, and the work is carried on in about forty different languages. If patience be a needful virtue, what shall we say of faith? The early days were grand times for half-hearted friends and open opponents. For 20 years after the society was founded the reports reckoned no converts, and no baptisms were reported. Dnring the year 1883 no less than 2,734 adults and 6,101 children were baptized by the agents of the society. In Tinnevelly 56,000 native Christians, under 64 native pastors, administer their own church funds, and raise from £2,000 to £3,000 a year. The income of the society last year was £234.448, and certain large sums raised abroad are not included in this amount.—*Edinburg Christian Leader.*

Churches and Parsonages.

This subject we have always pressed upon the church as one of vital importance. It is important as touching the comfort of the families of the native preachers and foreign missionaries, and the efficiency of all our workers. Up to last year no foreign missionary lived in a house belonging to the mission. This subject is of importance as to economy in rents. It is of importance in giving to the people the idea of the permanency of our work in this country.

Many persons, especially of the higher class, will not come out openly and espouse the cause of Protestantism and face the opposition of Romanism when there is a possibility of our withdrawing from the place, and leaving them at the mercy of the fanatics. In every consideration of the subject we recommend, as far as possible, the securing, at least a place of worship of our own in our principle stations, especially as the customs of the country are against the attendance on our services in private rooms.

To the list of property before given has been added during the year the huse in Morelia, valued at $4,000, and a small house partly built in Ia Soledad de Etla, Oaxaca.—*Com. of Presiding Elders in Mexico.*

Chinese Literature.

There is probably no country on the globe whose literature is more pure than that of China. The Chinese classics can be read from first to last (if any person had time to so read) without changing a word to suit a morally sensitive ear or soul. I wish we could say the same of other classics. The Odes of Horace can not be thus read. Some of them are a severe trial to the mixed classes in our colleges, while the lines of Aristophanes are shocking even to those who are little suspected of prudish ears.

There is comedy on the Chinese stage but it is not vulgarism. Display bills, such as we may see on the leading streets of Detroit any day, cannot be found in Chinese cities. Ministerial unions there would have little need to address memorials to the city authorities for the abatement of such offenses. You will sooner see the thickly scattered sentences on every hand, from the writings of Confucius or Mencius or other sages. It is said that ladies' dresses are not only worn but are read in China, fine verses from the sages being often found inscribed on them. Lanterns are made to give a double kind of light—for the eye and the mind, too—being inscribed with the perpetual and all-pervasive "wise-sayings."—*Rev. Dr. Rexford.*

A New Doctrine.

Mr. Cary, of the American Board's Mission in Japan, has been making a journey, in anticipation of beginning regular work in the province of Sanuki, on the Island of Shikokn. A promise of an opening had been made in Takamatsu, the chief city, through the influence of Mr. Miyali, an instrument maker, a member of the Okaaya ma Church, who having business there, had "influenced a few persons to think favorably of Christianity." At Sakaide, a smaller city, Mr. Cary learned the following story:

"About three years ago a man from this place came to Okayama, bringing with him a deformed child, to be treated by Dr. Berry. It being necessary to have some mechanical apparatus made, the man went to Mr. Miyaji promising to give more than the regular price if special care was taken to have the instrument perfect. Mr. Miyaji said: "You needn't offer me any extra price, for without it I shall make it just as w ll as I know how, and I couldn't do more than that, however much you gave me." This was new doctrine for Japan, and the astonished man desired to know the reason for such strange conduct. His astonishment increased when he found it arose from Christianity, a religion which he had supposed to be only evil. He was led to inquire further, and Miss Talcortt becoming interested in his case, had several long talks with him. He went back determined to be a Christian. On his return to Sakaide he induced some others to read the Bible, though perhaps none can yet be set down as Christians."

Almost the entire population of Cook's Islands, estimated at 50,000 have been converted to Christianity. This group, about midway between the Society and friendly Islands, consists of four islands—Mangeia, Ation, Harvey, and Paraonga. The last is one of the most successful missions in Polynesia.

The missions of the Russian Church in Japan numbered, in the last year, 7,217 converts, 13 priests, 93 traveling preachers, 90 churches, 277 chapels, 2 catechete schools, and a priest seminary with 41 pupils. In the year 1882, 1,255 persons had been baptized.

Eight Chinese women, who had been under instruction in South China, after this second year of training, set about the work of teaching the Bible to their own camp women. Their success was very encouraging to the missionaries having the work in charge.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

Resolutions of Respect.

WHEREAS, It has pleased an Alwise Creator to take from our midst our much beloved friend and worthy member of the Sabbath-school, Miss Effie J. Horneday, and recognizing in this sad dispensation the power of God, the uncertainty of life, and believing that what has been our earthly loss has been her eternal gain, and desirious of making some simple, yet public manifestation of our respect for the name and memory of the departed one, therefore

Resolved 1st, That we bow in humble submission to the will of God, while we mourn the loss of a departed friend.

2nd, That the Sunday-school of which she was a true and consistent member has last one of the most active and faithful workers

3rd That we extend to the members of the bereaved family our warmest sympathies in this their hour of sorrow and sadness.

4th, That a copy of these resolutions be spread upon the minutes of the Sunday-school, a copy to the county paper, and the RALEIGH CHRISTIAN ADVOCATE for publication, and a copy to the family of the deceased.

Joseph T. Wade, Cham'n

Miss Annie Bruton,
Miss Brownie Johnson,
Miss Ada Wade,
W. C. Douglass,
Thomas J. Shaw,
J. M. Brown,
} S. S. Com

POE near Buie's Creek, Harnett Co., Apr. the 22nd, of consumption, Mrs. Mollie E. Poe, wife of Henry Poe, and daughter of William and Matilda J Pearson. She was 25 years, 6 months and 2 days old, professed religon and was baptized into the fellowship of Buie's Creek Baptist Church the 20th day of September, 1875, by Rev. A. N. Campbell, and remained a consistent and useful member until her death. She was married to Mr. Poe December, the 28th 1884, and in less than 4 months was dead. I have been her pastor for the last six years and found her constantly at her post and fully up to her duty in all the burdens of the Church. She was always foremost among the sisters in the Sabbath school of which she was a model teucher. Being well educated and engaged a great deal of her time in teaching school in her neighborhood, with her pious and amiable disposition, she was well-fitted to lead the youth of her community over which she exerted a lasting influence. Her death has cast a universal sadness over the church, Sabbath-school and the neighborhood, but we sorrow not as those who have no hope. "Blessed are the dead who die in the Lord." By her pastor.

J. M. HOLLEMAN.

Tribute of Respect.

The undersigned having been appointed by the Roxboro Woman's Missionary Society and the Bright Jewels, to draft resolutions as a tribute of respect to the memory of our dear, departed friend, Miss Pattie Satterfield, submit the following:

WHEREAS, It has pleased Him who is too wise to err, to remove from us by death, our devoted and faithful friend,

Resolved 1st, That while we bow with becoming submission to the hand of Him who doeth all things well, we can but feel very deeply afflicted in this our loss, which only the One who called her can repair.

2nd, That we do cherish the memory of our beloved friend, and we sincerely hope that her beautiful example and wise counsels may tend to guide us safely through life's voyage, and that we may again meet her on the "beautiful shore."

3rd, That a copy of these resolutions be furnished the bereaved family, also the Person County "Courier" and Raleigh CHRISTIAN ADVOCATE for publication.

Mrs. J. L. Sergeant,
Mrs. C. E. Bradsher,
Mrs. W. E. Weeb,
} Com. W. M. S.

Maggie Barrett,
Fannie Fuller,
Mamie Gregory,
} Com. B. J.

Imported Partridge Cochins.

I have two yards of the finest Partridge Cochins fowls in the State. Also one yard of Mrs. Sargent's Strain imported Langshans Fowls; from which I will sell Eggs at $2.00 per Setting of thirteen, fresh and nicely packed and delivered to Express Company at Raleigh. Address,

GEO. W. POE,
Raleigh, N. C.

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Where the largest assortment of

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and Egyptian Silks

are always on hand at prices that cannot be undersold. Our stock of

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apr 22 4t eow

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aug 20-26t eow.

BIG PAY to sell our Rubber Stamps. Send for samples. TAYLOR BROS., Cleveland, O.

apr 29-3m.

$65 A Month and Board for 3 live Young Men or Ladies, in each county. Address, P. W. ZIEGLER & CO., Phila. apr 29-13t eow.

MISCELLANEOUS.

RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 59, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North-	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

BUFFET SLEEPING CARS WITHOUT CHANGE

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Through Pullman Sleepers on Trains 52 and 53, between Washington and Augusta and Danville and Richmond, and Washington and New Orleans.

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A. L. RIVES,
2d V. P. & Gen. Manager.
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april 15-2m.

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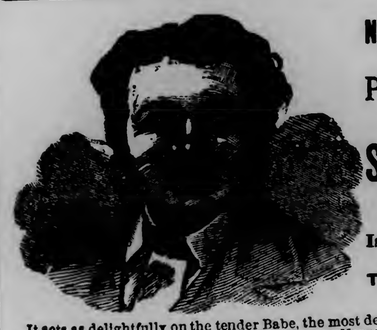

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Messrs. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

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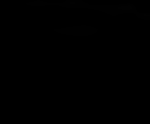

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mar 4-1y.

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feb 25-3m

Our Washington Letter.

(From our Regular Correspondent.)

This is a favorite season for a visit to Mount Vernon. The quaint old homestead is even lovelier now than in mid-summer. The association of ladies who manage the Washington estate have been in annual session there for more than a week, and the steamer which plys the Potomac daily between this city and the tomb of Washington, has been crowded with pilgrims. It was in 1858 that Col. John Washington saw that Mount Vernon would have to go by the auctioneer's hammer if something could not be done to save it, and here comes in the romance of Mount Vernon. A woman who had been a confirmed invalid from girlhood, raised a fund of $200,000 and embodied a plan which gave the home and tomb of George Washington to the nation. This was Miss Cunningham, of South Carolina. She had visited the spot in her childhood, and when compelled to give up all of life except that which could be enjoyed in a sick room, the project of buying Mount Vernon inspired her. It was a singular instance of energy and perseverance. From her sick bed she aroused an enthusiasm, especially among Southern women, which resulted in a splendid success. Edward Everett caught her enthusiasm, and his lecture on Washington, delivered in different cities, brought money to the Mount Vernon fund. She interested Madame La Vert, and Mrs. Cora Mawatt Ritchie, and in 1860 her work had been accomplished; the house, the tomb, the farm of Washington, including two hundred acres of land, belonged to a national association. The Legislature of Virginia granted a charcter to the association in pepetuity, and no disposition of the property can be made without the consent of the Lesislature. None of the Washington family were aftewards interred at Mount Vernon. The key of the vault was thrown in the Potomac river. Within the brick vault there are two marble tombs, those of George and Martha Washington. One looks at them through open iron work, and 'hats off' is the rule at the grave. Around these marble tombs is a wooden flooring, which if stepped upon starts an electric alarm at the house. During the bloodiest days of the war, Mount Vernon was treated as neutral ground, and soldiers of both armies met under the trees that overhang the tomb.

The different states each have charge of a room, so far as the rooms in the old Mansion hold out in number. The lady managers are called Ragents, and the Regent of each state has been instrumental in having its room restored and refurnished as nearly as possible in the style that prevailed at Mount Vernon during Gen. Washington's lifetime. Many of his original articles of furniture have been gathered up and placed there again and many relies of revolutionary times may be seen in the various rooms. Hanging in the entrance hall is the key of the Bastile sent to Washington by La Eayette, and over the door of the dining room is Washington's field glass, said to have been hung on its peg by is own hand and never since removed. The curious marble hearth and mantel in the dining room were sent from France. On the way, the ship bearing the gift was captured by pirates. When they found the marble was intended for Washington, they landed it on the American shore. In a little drawing room is the harpischord almost as large as a modern piano, which Washington gave to Nellie Custi as a wedding present. The attic room which Martha Washington occupied after Gen. Washington's death, because it comanded a view of his tomb, is in almost the identical condition in which she left it.

Only one boat is allowed to land sight-seers at Mount Vernon. The round trip fee of a dollar foots up handsomely at the end of a year. In the the past year 18,000 persons have visited the place. The green houses are also a source of revenue, a few flowers being a favorite relic of the spot. There is some complaint that the managers of Mount Vernon make too much money, and that they do not spend their revenues wisely. However that bay be, it costs considerable to keep the estate up in its present condition. During the coming year extensive repairs have to be made on the roof and foundations of the house, the tomb is to be drained and a new wharf made, involving in all an outlay of about $6,000. The Regents say that they do not mind enkind eriticisms for the fact that the place was never before so attractive, never so much visited.

Washington, May 30th.

Keep Cool!

Refrigerators and ice-cream freezers ofvarious styles and improved patterns. Fowler fly fans Wire dish covers Fly-traps, Lunch-baskets, with a full, line of China, Glassware, etc., all at bottom prices. Address,

W. H. HUGHES,
Near the Yarborough House.
may 20-1m

Six different makes of Pianos and six different makes of organs to select from at J. L. Stone's, Raleigh, N. C. Write for catalogue.

FAMILY READING.

Work Together.

If all men had the self-same mind,
And sought the same position,
The world would be, as you'll agree,
Chaotic in condition.
Thus some must sow and some must reap;
And some must plough the mighty deep;
And some must wake, while others sleep—
Each has a given mission.

And though they seek quite different paths,
In bright or cloudy weather;
And seem to stray, each his own way,
They really work together.
The one who weaves, the one who knits,
The one who cuts, and he who fits,
Bound by a silken tether.

And thus the great world thrives and grows
And each man helps his brother;
The great and small, the short and tall,
They all help one another.
For some must print and some must fold,
And some must carve, and some must mold;
And some count silver, scrip and gold;
Each, one pursuit or other.

Then banish envy from your hearts,
And keep your souls well lighted;
The world should be, as you'll agree
At peace and all united.
The water-course will turn the wheel—
The mill will grind the corn to meal—
And God will reign through woe and weal,
And every wrong be righted.

—*Leslie's Magazine.*

Resting in Love.

Lucy was a dear little two year old, the pet and solace of an invalid father. Her mother was once obliged to leave her for a short time alone in the kitchen. As the door closed on the timid child in the gathering shadows of nightfall, at first she cried; then she trustfully and philosophically fell to comforting herself in her own sweet way. 'Never mind,' said she, "Lucy knows she is her papa's own peshous darlin'." Repeating this to herself, she patiently awaited her mother's return.

Why may not we, when shut in the darkness of sorrow's night, thus find our fears quelled, and our hearts sweetly resting in the conscious, abiding sense of our Father's love, while we patiently wait for the opening door of His Providence? Assurance of God's love should prove a quietus to every Christian heart.

Disinfectants.

A word about disinfectants There are many kinds—some much easier of application than others, and some whose value is not disputed. For a common, cheap disinfectant, chloride of lime is good, but sulphate of iron, ordinarily known as copperas, is probably better. For those unable to purchase or apply the others, this simple direction may be of service: Put fifty pounds of copperas into a basket or some other porous receptacle, and suspend it in a barrel of water; after it has stood a day or two, use liberally of the liquid thus formed, by pouring it into vaults and drains, and over the ground about your doors, where any filth has been allowed to accumulate. If you cannot use it on so great a scale, dissolve a pound in a pail of water as you need it, and use freely from time to time.

These suggestions heeded, the body kept clean by frequent bathings, the food plain and well cooked, all unripe fruit and stale vegetables prohibited from the table, we may almost defythose maladies which, like diphtheria, scarlet fever, dysentery, typhoid fever, consumption and cholera, destroy so many homes and desolate so many heart. We need have no fear that too much care can be taken to have our homes, from cellar to garret, scrupulously clean. Until they are, *we* must stand responsible for the consequences that will surely follow our carelessness and neglect.—*F. H. Rowley, in Good Housekeeping.*

Theology and Science.

"We often here of the reconciliation of theology and science. It is not reconciliation that is needed, but the recognition that they are one and indivisible. Whatever enlarges our ideas of nature enlarges our ideas of God. Whatever gives us a deeper insight into the nature of the Author of the Universe gives us a deeper insight into the secrets of the universe itself. Whatever is bad in theology is also bad in science and whatever is good in science is also good in theology. In like manner we sometimes hear of the reconciliation of religion and morality. The answer is the same, they are one and indivisible. Whatever tends to elevate the virtue, the purity, the generosity of the student, is his religion. Whatever debases the mind, or corrupts the heart, or hardens the conscience, under whatever pretext, however specious, is infidelity of the worst sort. There are, according to the old Greek proverb, many who have borne the thyrsus and yet not been inspired prophets. There are many also who have been inspired prophets without wearing the prophetic mantle or bearing a mystic wand. And all these, whether statesmen, philosophers, or poets, have been among the friends, conscious or unconscious, of the religion of the future. They are citizens, whether registered or unregistered, in the Jerusalem which is above, and which is free."—*Dean Stanley.*

Giving Way to Temper.

To "give way" to temper is the very "exaltation of folly." The reason, judgment and conscience in a man are related to the passion as a master to a beast of burden So long as we order and drive wisely and well, the divine forces within us have their proper place. But if temper rules, then the master has come down from his seat and taken the place of the beast, and placed the beast where the master should be. An old author well says, "Pride robs me of my Maker, envy robs me of my neighbor, but temper robs me of myself;" and having lost myself I can neither have God nor my neighbor. Bad temper makes a man a curse to his friend, a slave to the Evil One, and a torment to himself. No enjoyment of any kind is possible to bad temper. Some sins do bring a present gratification; but evil temper can enjoy nothing—neither music, nor nature, nor books, nor friends, nor God. To be angry without proper control is, therefore, to revenge another's fault on one's own self. It is to take the ship's compass and charts and rudder and throw them overboard when a tempest rages, and all heaven's lights are gone. Nothing so disqualifies a man for friendsip, incapacitates him for business, or interferes with enjoyment. Nothing so disorders all his other faculties or so completely shuts out all thoughts of God, worship or rest, and demoralizes and degrades the whole man. How careful we ought to be about giving up the reins of temper! How carelessly we often allow temper to run away with us!—*Rev. R. H. Lovell.*

Table Manners.

Good manners at table are almost an infallible evidence of refinement and careful breeding. A safe general rule to be followed there, as well as elsewhere, is that of consideration for the feelings of those about you—a desire to avoid giving offense by uncouth or coarse actions. It is well, however, to remember the following timely precept: Eat and drink leisurely and without noise—it is not appetizing to have the hog trough and its accompaniments brought vividly to mind at a meal; do not scrape your plate, tilt it up to get the last drop, or wipe it dry with a piece of bread—stinginess on the part of host or hostess might be implied; if you mix messes on your plate, it looks as if your desire for hash had not been gratified; carrying your mouth to the food, instead of the food to your mouth, indicates an acquaintance with chop sticks or something worse; taking chicken and other bones in your fingers is uncouth, and might imply ignorance of the use of knives and forks; loud talking or mysterious whispering conversation or both in bad taste for obvious reasons; discussion of distempers, medical treatment, etc., is trenching on dangerous ground; avoid sneezing by pressing your finger against your upper lip, under the nose; keep your elbows at your sides and your hands in your lap when you are not eating, and do not lounge in any way or tip back your chair. Many other points of etiquette must be learned by obsevation.—*Good Housekeeping.*

Surrender of Ourselves to God.

It is related in Roman history, when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And on their replying, "We deliver you all," they were received. The voluntary surrender which you, Christian, have made to Christ is equally comprehensive; it embraces all you are, and have, and hope for —*Satter.*

Our Sister-in-Law.

Many years ago she came to us in all the beauty and freshness of early woand how glady we welcomed her as the new joy to our brother's heart and home, bringing brightness to many beside in a large family circle. She was so pretty, we thought, with her dark eyes and hair and rosy cheeks. We sisters were so glad our eldest brother chose her, for she had been our favorite playmate from childhood. How nice to have her "one of us." Truly this describes our "sister-in-law"—"one of us." From the first day she came we felt the strong nature of this new tie, and to the last it never weakened. From first to last she was our sister, our father and mother were hers. When we entered her home how cordially she welcomed us, and when we left it tokens of her unfailing love and thoughtfulness went with us—flowers or fruit, or something we had not of our own. Thus, hand in hand, we walked. Under all family troubles and disquietudes she came as the angel of peace, driving out dark, brooding discord and sly, hateful envy, and their attendant train of miseries. Reader, hast thou such a sister-in-law? Praise God from whom this blessing flows.

She sleeps now, our gentle, loving sister, and when her names is breathed—her short, pretty, sanctified name—a holy influence steals into our souls, waking up hallowed memories of this beloved one, and bearing our thoughts upward to the great company of God's redeemed children, among whom, in renewed youth and beauty, dwells our sainted sister.—*Christian Intelligencer.*

Tangle Thread,

If you find that you like to have your own way a good deal better than you like to have your mother have hers; if you pout and cry when you cannot do as you please; if you never own that you are in the wrong, and are sorry for it—never, in short, try with all your might to be docile and gentle—then your name is Tangle-Thread, and you may depend you cost your mother many sorrowful hours and many tears. The best thing for you to do is to go away by yourself and to pray to Jesus to make you see how naughty you are, and to make you humble and sorry. Then the old and soiled thread that can be seen in your mother's life will disappear and in its place there will come first a silver, and by-and-by, with time and patience and God's loving help, a sparkling and beautiful golden one. And do you know of anything in this world you would rather be than Somebody's Golden Thread, and especially the Golden Thread of your dear mamma, who has loved you so many years, who has prayed for you so many years, and who longs to see you gentle and docile, like Him of whom it is said, "Behold the Lamb of God?"—*Miss Prentiss.*

Episcopal Visitations for 1885.

1ST DISTRICT—BISHOP HARGROVE.

Denver Conf.	—July	16	—Trinidad, Colo.
Montana "	—Aug.	6	—WillowCreek, Mont
Columbia "	—Sept.	10	—Albany, Oregon.
Pacific "	—Sept.	30	—Sacramento, Cal.
Los Angeles	—Oct.	28	—Los Angeles, Cal
N. Miss'ppi "	—Dec.	2	—Kosciusko, Miss
Memphis "	— "	10	—Paducah, Ky.
Florida "	—Jan.	6	—Orlando, Fla.

2D DISTRICT—BISHOP GRANBERY.

Western Conf.	—Sep.	2	—Wyandotte, Kan.
Missouri "	— "	9	—Columbia, Mo.
Indian Mis. "	— "	17	—Oak Lodge, Ind. Ter
St Louis "	— "	23	—Charleston, Mo.
S. W. Mo, "	— "	30	—Lexington, Mo.
Arkansas "	—Nov.	25	—Morrillton, Ark.
Little Rock "	—Dec.	2	—Arkadelphia, Ark
White River "	— "	9	—Helena, Ark.

3D DISTRICT—BISHOP M'TYEIRE.

Mexic. Border			
Mexican Conf.	—Oct.	29	—San Antonio, Tex.
West Texas "	—Nov.	4	—Gonzales, Texas.
Northwest Tex.	—Nov.	11	—Corsicana, Texas.
North Texas "	—Nov.	18	—Paris, Texas.
German Mis. "	—Nov.	26	—N. Fountain, Tex
Texas "	—Dec.	2	—Austin, Texas.
East Texas "	—Dec.	9	—Beaumont, Texa
Mississippi "	—Dec.	19	—Meridian, Miss.
Baltimore "	—Mar.	10	—Staunton, Va.

4TH DISTRICT—BISHOP KEENER.

Illinois Conf.	—Sept.	30	—Pana, Ill.
W. Virginia "	—Oct.	7	—Ashland, Ky.
Holston "	—Oct.	20	—Cleveland, Tenn.
Virginia "	—Nov.	11	—Petersburg, Va.
N. Carolina "	—Nov.	25	—Charlotte, N. C.
S Carolina "	—Dec.	9	—Columbia, S. C.
Louisiana "	—Jan.	6	—Baton Rouge, La.
Cl Mex. M'n "	—Feb	24	—City Mexico, Mex

5TH DISTRICT—BISHOP WILSON.

Kentucky Conf.	—Sept.	9	—Versailles, Ky.
Louisville "	—Sept	16	—Greenville, Ky.
Tennessee "	—Oct	7	—Columbia, Tenn.
N. Alabama "	—Nov	18	—Gadsden, Ala.
N. Georgia "	—Nov	25	—Newnan, Ga.
S Georgia "	—Dec	9	—Brunswick, Ga.
Alabama "	—Dec	16	—U. Springs, Ala.

Bishop McTyeire has charge of the Missions in China and Japan.

Bishop Granbery has charge of the Mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro,	(Leaves) 6 00	(Arrives)	10 35
Harrell's	" 6 15	"	10 20
Warren's	" 6 25	"	10 10
Bethel	" 6 50	"	9 45
Robersonville	" 7 15	"	9 20
Everett's	" 7 35	"	9 00
Williamston	(Arrive) 8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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Fifty Hymns	2½
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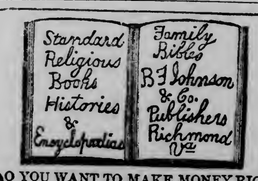

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The trustees of this institution have at a large expense just completed a handsome and commodious building admirably adapted for school purposes, with ample accommodations for both day scholars and boarders Greenville is known to be an exceedingly healthy location and a desirable place of residence. It is the centre of a prosperous, thrifty and intelligent section of the State. It is certain that a first class Institute of Learning can be established at this point.

A first class Teacher and Manager is wanted to open this Institute on the first day of September, 1885—a liberal compensation will be guaranteed by the trustees for the first year. Those desiring to apply for this position will forward their application, with their testimonials, before the 15th of June, 1885.

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THE CHILDREN'S COLUMN.

[illegible] waiting for "The Children's Column" and bless "AUNT MARY," care of R. C. Advocate.

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

The Children's Mite.

Little hands, be free in giving;
Little hearts be glad to serve;
Each unselfish act of giving
God fails never to observe.

Give not only gold and treasure,
Give your sympathy and care;
Love that knew not stint nor measure
Jesus scattered everywhere.

All the good your hands can carry,
When you go to God on high,
Are your blessings to the weary,
To the sick and poor who sigh.

Angels garner up in heaven
Every gentle word and deed,
All the joy your lives have given
To God's little ones in need.

Sing your praises to the Maker,
Love and serve your kind the while,
Of each gift you are partaker,
God rewards you with His smile.
—*Christian Register.*

Juvenile Work.

Dear Children: I am going to give you a short "Lesson on Giving." Will you not use it at your next meeting?

What did the Lord Jesus say about giving?

It is more blessed to give than to receive.

What kind of a giver does the Lord love?

God loveth a cheerful giver.

How have we received, and how should we give?

Freely ye have received; freely give.

How much should we give?

Thou shalt give unto the Lord thy God according as the Lord thy God has blessed thee.

From whom does God accept offerings?

Of every man that giveth it willingly, with his heart.

What is God's greatest gift to man?

His only begotten Son. The Lord Jesus Christ.

What should we say for this proof of God's love to us?

Thanks be unto God for His unspeakable gift.

I want you to read this little piece, *Can't Rub It Out*, right now, just as soon as you see it:

"Don't write there," said a father to his son, who was writing with a diamond on the window. "Why not?" "Because you can't rub it out." Did it ever occur to you, my child, that you are daily writing that which you can't rub out? You made a cruel speech to your mother or your playmate, the other day. It wrote itself on the mother's loving heart, and gave her pain. It is there now, and hurts her every time she thinks of it. You can't rub it out. You whispered a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out."—*S. A. L. W. in S. C. A.*

LEWISTON, N. C., May 21st, 1885.
—Dear Aunt Mary:

"All I have opinion, wherefore shall not I,
I'll pass a judgment, or at least I'll try."

And my opinion is that Uncle Lary has set me at something that I know very little about, but oh! these musts! that *must be*, obeyed, and feel that this is such, so to proceed.

The Rosebuds of Lewiston, Bertie county, N. C., had a grand Mass Meeting at St. Frances Church, on May the sixth, and Uncle Lary was present and lectured in the morning and afternoon. Everybody was charmed with Uncle Larry, his geniality and warmth of manner, with which he takes all hearts by storm, reminds me very much of some of our dear North Carolina ministers, for my heart is leal to the "Old North State," if I am in the bounds of the Va. Conference, and I often look back to the days when I was a member of the "Bright Jewels" of dear Wadesboro, and when "Aunt Mary" was our Guiding Star.

The Mass Meeting was quite a success and the Rosebuds more than doubled their numbers and all have gone to work with renewed zeal.

The concert that night, gotten up by the exertions of our efficient Lady Manager, Mrs. Helen Thompson, who always enters heart and soul into every department of Church work, was enjoyed by all. A Half Hour With The Heathen was particularly good. Conspicuous among those who took part in the exercises was Miss Lizzie Ballance, last year a member of the "Bright Jewels" of G. F. C., and she was much complimented for the child-like, yet womanly dignity, with which she acquitted herself.

With love from Uncle Larry and the Rosebuds, and a God-speed in your good work, Very truly, ROSEBUD.

What a train of thoughts, this letter from our "Jewel Rosebud" has started. Pleasant recollections of a meeting with "Uncle Larry" at Statesville—of a promise made by him to "make a speech" for the Bright Jewels; of the thought then, repeated often since, if only my Jewels had an "Uncle Larry" to travel and talk for them—what wonders they too might achieve!! It *is* wonderful that with so weak a leader they have done so well, for "Aunt Mary" can only write and pray for her earnest little workers. We are grateful for Uncle Larry's kind remembrance, and hope to call on him some day for that *speech*. Thanks to "Rosebud" for her pleasant letter—we will be glad to hear from her agan.

AVON, Dare county, N. C., May 18th, 1885.—*Dear Aunt Mary:* Do you furnish a constitution and by-laws for each Band of Bright Jewels? If so, we would like to have them. Last night we organized a band at Kene Keet of 35 members, something that has never before been done on this Circuit. I was surprised to see so many the first night. I will write you again soon. J. Y. PEGRAM.

A constitution was at once forwarded to this kind brother, and we tender with our thanks to him for his interest and aid, a most cordial, loving welcome to the Bright Jewels of Kene Keet—will be glad to hear from them again.

RICHLANDS, N. C., May 20th, 1885.—*Dear Aunt Mary:* Enclosed please find two dollars and twenty-two cents, dues for the last quarter, ending second Sunday in May. We much regret we cannot send more; but most of our little Jewels are dependent on parents and others for money, and it seems not convenient at every meeting to pay. We hope by careful management to keep our little band together by earnest work, prayer, perseverance and encouragement, and inculcating the true principles for which the Society was organized. In our last report, we stated many who joined us at first had attended but once, also some had left the place, so we don't know how we stand on your books. It is our purpose, if possible, to pay more then our dues. Yours affectionately, LADY MANAGER.

Grateful are we for these tidings from our Jewels at Richlands. "*It is our purpose, if possible, to pay more than our dues!*" *Noble* words which we trust will be realized—please state number of members remaining—we have 45 on our books But many met with you only once! Our Savior once said while on earth, "Were there not *ten* healed—where are the nine?" for only one had returned to praise Him for His loving goodness. It will ever be thus—some seed will be choked and yield no harvest.

PLYMOUTH, N. C., May 22nd, 1885.—*Dear Aunt Mary:* Our band of "Bright Jewels" is in a very healthy condition; every member seems to take some interest in it, and the dues are paid up promptly, with some few exceptions. At our last meeting we elected officers—the office of treasurer seemed to be the most desirable—children love to even handle money. We would like for you to send us a constitution of the "Bright Jewels," also any other information with reference to making it more interesting and attractive.

We have members, but we want to have more by the close of next quarter, the membership has been about doubled since the first of the year. Enclosed find postal note for $3.24. We accompany this little contribution with our prayers, hoping that it may be the means of bringing some little girl or boy to the blessed Jesus. Oh! how we pity the little children who know nothing of the dear Savior whom we love and worship. We shall be glad to have a letter from you. Your true young friends, DELIA SKITTLETHARP, Cor. Sec., JIMMIE DAVENPORT, Treas.

We thank these Jewels for their most encouraging report. Our Plymouth Jewels are certainly in a healthy condition, and we congratulate them, and their efficient officers. We hope to enjoy the presence of several of them at our Annual Meeting. Dear Children, we must pray for the President of our Conference Society, who is now anxiously watching by the bedside of her suffering loved one, that God may give her strength, and comfort her with His abiding presence, and if it is His will, spare to her and the Church, the life so dear to us all. The Constitution has been forwarded.

Precious Promise.

The inhabitauts shall not say, I am sick—the people that dwell therein shall be forgiven. Isa. 33: 24.

Enigma.

BY CULLEN G. BATTLE.

Who was the wife of Ahab?
Who cursed David?
What prophet anointed King Solomon?
Who was the son of Gera?
What is a liquid Measure?
Who was the son of Gera?
Who was king of Israel?
Who grieved for Jerusalem?

The initials of the answers form the name of a Presiding Elder in the N. C. Conference.

Who Are Your Associates.

Allen Winfield lived next door to the school-house. So he used to work until quarter before nine every morning, and then expeditiously changed his working garb for a neat school suit, which made him look like a new boy.

"I Wouldn't be digging away there so every morning," said Hugh Rogers, as he lounged over the garden fence about eight o'clock. "I am going over to school to have some fun."

"The teacher does not like to have us come much before school time," said Allen, "and I take more pleasure in seeing these things come on so well in the garden than in a game of ball, though I like that well enough, too."

"Well, you have a curious taste," said the lounger, as he sauntered on to join a company of like-minded lads, who thought play the main business of life.

Mother was sure to call Allen the moment he desired.

"Don't be late, Allen," she said, glancing at the clock, which said one minute of nine.

"Never fear, mother," said the lad, fastening the last button on his jacket, "the teacher just passed," I will be there as soon as he." And giving his mother a hasty good-bye kiss, he bounded down the steps, and in another minute was in his seat at school.

Allen's companions were quickly seen, let him be where he would. They were always the best scholars in the school, no matter whether they wore broadcloth or homespun. A noble-hearted mother had taught him from childhood that character, not clothes, was the standard by which to measure people. Nowhere more than "at school is the old adage true about birds of a feather." At recess you would see Allen one of a knot of boys who were intelligently talking over lessons, or matters of improvement, or joining heartily in bracing, manly sports.

Hugh just as regularly, gravitated toward a very different circle. They were the tricky boys, those who always keep the teacher on the alert, nipping in the bud their plans of mischief or correcting them for misdemeanors. They get little profit out of their excellent advantages for obtaining an education.

Now cannot anyone easily fancy the future history of there two boys? One sinking lower and lower, led on by evil associates into rounds of dissipation, beginning at the drinking saloon; the other rising to a noble, prosperous manhood, to take the responsible positions of honor in society.

"He that walketh with wise men shall be wise." A young man's whole future life depends largely upon the associates he chooses.—*Exchange.*

Dr. Pierce's "Favorite Prescription" is a most powerful restorative tonic, and combines the most valuable nervine properties: especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness or neuralgic pains. By druggists.

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Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!
"Which made me delirious!
"From agony!!!
"It took three men to hold me on my bed at times!
"The Doctors tried in vain to relieve me, but to no purpose.
"Morphine and other opiates!
"Had no effect!
"After two months I was given up to die!!!!
"When my wife
heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I pooched at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. BERK. Ex Supervisor.

"That poor invalid wife, Sister, Mother,
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

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This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall Head, Dandruff, and every species of Itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedies fail.

CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

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The one crop system is suicidal, and the "one-crop-alone" idea always proves in the end disastrous. A country that cultivates one crop of cotton cannot prosper. This is the sad expeeience of thousands. No country ever succeeded that depended on one crop alone, but in diversified crops of tobacco, corn, wheat and cotton, there are peace and plenty. As long as we buy our wheat and flour from Catawba and Lincoln, our bacon in the West, and nearly everything we wear from the North, and mortgage our future crops to pay for bacon, flour and other supplies which we should raise at home, we will continue to be poor and dependent. As long as we plant all cotton, the proceeds of our great crop will go to distant corn fields and smoke-houses in the West.

Our lands are well adapted to tobacco, which now pays a handsome profit. Tobacco men say Cleveland Co. land will yield well and raise bright yellow tobacco. Let our farmers try tobacco on a small scale.

Before the War, we made our own wheat and sold our surplus flour in S. C.; now we buy wheat and flour. We saw measured on one farm 1,001 bushels wheat, 500 of which we sold to one man before the war. Behold the change now, on that place 100 bushels wheat are not raised!

Oats is generally a profitable crop and requires but little labor. It is a good substitute for corn and can be sown during an idle season on ground well prepared. It requires only one-sixth the cost and labor of cotton culture.

Let our crops be diversified, let us raise our own supplies of meat and bread at home, raise cotton as a surplus crop, then will our people be prosperous.

We neglect the grass crops which are so profitable and require so little labor. Very few of our farms have an acre in grasses or clover for the horses. Our bleak and ugly red hills should be adorned and rendered fertile by grass.

Our cattle are neglected and are a shame to our community. Our breed should be improved and more attention should be paid to the dairy, which should be a source of pleasure and profit. We want our farmers to raise cotton as a surplus crop, after home supplies, but cotton should not be the chief end and aim of the farmer. The cotton blossom is pretty, so the golden grain, the verdant grass, the corn field, fat Jersey cattle and Cashmere goats. Do not bet on one crop, diversify your products, then all will prosper.—*Shelby Aurora.*

Seed for an Acre

The following from James Vick's *Floral Guide* will be of interest to farmers and market gardeners:

Beans, dwarf, in hills, 1½ bushels.
Beans, pole, in hills, 10 to 12 quarts.
Beets, in drills, 5 to 6 pounds.
Broom corn, in hills, 8 to 10 quarts.
Cabbage, in beds to transplant, ¼ pound.
Carrot, in drills, 3 to 4 pounds.
Chinese sugar cane, 12 quarts.
Clover, white, alone, 12 to 15 pounds.
Clover, alsike, alone, 8 to 10 pounds.
Clover, Lucerine or Alfalfa, 20 pounds.
Corn, in hills, 8 to 10 quarts.
Corn, for soiling, 3 bushels.
Cucumber, in hills, 2 pounds.
Grass, Kentucky blue, for lawn, 4 bushels.
Grass, orchard, 1½ bushels.
Grass, red top, 3 bushels.
Grass, mixed, lawn, 4 bushels.
Mustard, broadcast, ½ bushel.
Melon, musk, in hills, 2 to 3 pounds.
Melon, water, in hills, 4 to 5 pounds.
Oats, broadcast, 2 to 3 bushels.
Onion, in drills, 4 to 5 ponnds.
Onion, for sets, in drills, 30 pounds.
Onion, sets, in drills, 6 to 12 bushels.
Parsnip, in drills, 4 to 6 pounds.
Peas, in drills, 2 bushels.
Peas, broadcast, 3 bushels.
Potato, cut tubers, 8 bushels.
Pumpkins, in hills, 4 to pounds.
Radish, in drills, 8 to 10 pounds.
Sage, in drills, 8 to 10 pounds.
Salsify, in drills, 8 to 10 pounds.
Spinach, in drills, 10 to 12 pounds.
Squash, bush varieties, in hills, 4 to 6 pounds.
Squash, running varieties, in hills, 3 to 4 pounds.
Tomato, to transplant, ¼ pound.
Turnip, in drills, 2 pounds.
Turnip, broadcast, 3 to 4 pounds.

Farm and Garden Notes.

— The amount of nitrogen supplied in manure is very much in excess of the amount recovered in the increase of the crop.

— It is the general opinion among poultry men that very fat fowls do not lay well. Hence excessive feeding is condemned.

— To make economical pork the pig should be kept in a continuously growing condition from the day of his birth until he is delivered into the hands of the butcher.

— Do not plant trees in the garden. They will not only shade the growing crops to their detriment, but what is worse, will secure their own nourisement at the expense of the garden, robbing the vegetables and plants of the elements of fertility.

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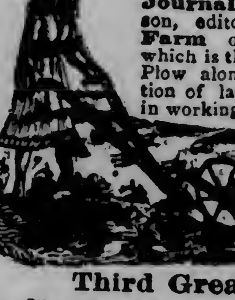

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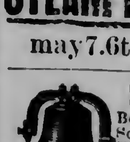

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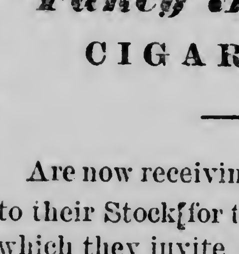

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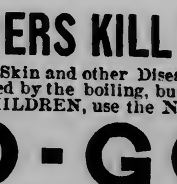

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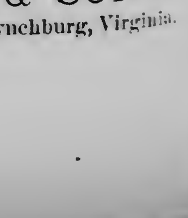

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO. 22 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, JUNE 10, 1885.

$2.00 PER ANNUM Payable in Advance

Living Saints.

BY M. M.

No calender enrolls these saints,
No cloistered walls have shut them in;
Sheltered by no garb of sanctity
They walk amid life's pain and sin.

We touch their garments as they pass,
The power of healing near them lies:
Their smiles like benedictions are,
Their speech the language of the skies.

Their hopes and joys close gulfs of wrong
Like Curtius in the legend old;
And with Love's alchemy they change
The dross of earth to purest gold

No niche in some cathedral grand
Will show their names engraved in stone.
But they are stamped on hearts of flesh.
And in the Book of Life are known.

So thin the veil between these saints
And those whose robes are white as snow;
They dwell in God's own atmosphere,
Those saints above, and these below.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

A TRIBUTE TO THE DEAD.

It touches me tenderly to hear of the death of my life-long friend, the Rev. John W. Lewis. He was received on trial in the Va. Conference, Feb. 1833, in company with James A. Riddick, R. O. Burton, Jno. R. Bennett, W. W. Albea, Wm. Closs, Wm. E. Pell, Richard, R. Corban, Jno. T. St. Clair, Wm. M. Jordan, and Augustus Fears. I was received Feb. 1835. The first time I ever saw Bro. Lewis was in the early Autumn of 1834, at a camp meeting, in the Davidson Circuit. Rev. James M. Darden, (still living, as a local preacher), was preacher in charge of the Circuit. Bro. John W. Lewis was "helper" that year to Rufus Ledbetter on the Stokes Circuit, and was in attendance at the camp meeting referred to, held at a point about eight or ten miles Northwest from Lexington. I was on my way to the Iredell Circuit, whither I had been sent by the Presiding Elder, as "helper" to Rev. Joshua Leigh for the remainder of the Conference year. Thales McDonald was stationed at Lexington and Salisbury in 1834, and S. S. Bryant in Greensboro, both of whom were at the camp meeting. Rev. John Wesley Childs was Presiding Elder.

This little introduction, which is full of suggestions, brings me back to Bro. Lewis, as I first saw him in 1834—now 51 years ago—at the camp meeting in the Davidson Circuit. He was then a young man, in the second year of his itinerant life. I remember his dark complexion, black hair and eyes, fine set teeth, and the sunny smile that lighted up his bronzed features. I heard him preach at 3 o'clock on the afternoon of Monday, following the Sunday embraced in the meeting. It was a compact, well prepared sermon; and I well remember that the impression made upon my mind by the sermon was, that *I* could not get up such a sermon, as to its mechanical structure. At this meeting our acquaintance and friendship began; and although we met but seldom after my transfer to the Va. Conference in the Fall of 1845, we nevertheless maintained the bond of friendship that was first commenced at the camp meeting in 1834.

Bro. Lewis was a modest, retiring, and diffident man, and yet he was as true as steel, and never dreaded duty, or shrunk from responsibility when occasion demanded it. He belonged to that class of men that are generally rated below their real worth. But few preachers have made a more unblemished record than he, or left the legacy of a more useful and irreproachable life to the Church at whose altars he served with unswerving fidelity for more than half a century. A good and true man was *John W Lewis*.

DO THE PROPHETS LIVE FOREVER?

Of all the preachers that were in the Va. Conference at the time Bro. Lewis was received in 1834, but 11 remain on the shores of mortality, namely: Samuel T. Mooreman, James A. Riddick, James A. Darden, (local preacher), Jno. R. Bennett, (in Missouri), William B. Rowzie, R. O. Burton, Thos. S. Campbell, W. W. Albea, Daniel Culbreth, and the venerable James McAden; and of these only two remain on the effective list; namely, Rev. R. O. Burton, D. D., and Rev. Thos. S. Campbell. It may be that the Rev. Jno. R. Bennett is still effective in one of the Missouri Conferences. Rev. S. T. Mooreman is beyond 80 years of age, and the Rev. James McAden is scarcely less than 90, though he continues to preach occasionally even at this advanced age.

Of all the preachers that were present at that camp meeting, the Rev. Jas. M. Darden, and the writer are the only two now living. The saintly *Childs* is gone; the eloquent tongue of *Bryant* "lies silent in the grave;" the quaint, but godly *Barnum* is no more among men, James M. Boatright, many years ago, laid down the cross for the crown; Thales McDonald is numbered with the dead; Rufus Ledbetter, long since exchanged mortality for immortality; and now, John W. Lewis has joined the growing multitude "of the spirits of just men made perfect," on the other side of the dividing line between time and eternity. So we go.

But few are now living who were present at the camp meeting in the Davidson Circuit in 1834. In all probability the consecrated spot is lost to the memory of the living. It was—I think-called Ellis camp ground. The meeting referred to was the *first*, and probably the only meeting ever held on that spot. Of this I am by no means certain.

CAMP MEETING ERA.

Going back to 1833–34, I am reminded of the great number of camp meetings that were held in those days. There was scarcely a Circuit, in what was then called the Yadkin, or the Salisbury District, in which there was not held, year after year, one or two, and sometimes even three or four camp meetings. In 1833 I remember to have attended a camp meeting in the Randolph Circuit, held by Rev. Alfred Norman, Rev. J. W. Childs being Presiding Elder; three or four on the Guilford Circuit—namely, at Centre, Mount Pleasant, Rehoboth, and Jamestown; two on the Davidson Circuit, and one on the Stokes Circuit. In 1834 there were perhaps as many held on the District as in 1833. Being "helper" on the Iredell Circuit from June till the end of the Conference year, I only attended the meeting first mentioned on the Davidson Circuit, the camp meeting at Snow Creek, and another at a point I cannot now designate on the Iredell Circuit; another on the Surry Circuit, and still another on the Wilkes Circuit. Rev. T. S. Campbell, who was on the Wilkes Circuit in 1834 can locate that meeting. It was away up among the mountains.

Camp meetings were the great rallying centres for Methodism, fifty years ago. The people came from far and near. Thousands of people were reached by these meetings, when our houses of worship 'were few and far between," that otherwise would never have heard Methodist preaching. Many were attracted by the mere novelty of the occasion. Not a few went to laugh who remained to pray. Large and influential families were converted at these meetings, from neighborhoods lying beyond the reach of any of our regular appointments on the Circuits, and in this way new openings were made for the introduction of Methodism "in the regions beyond."

The preachers, that form the connecting links in the chain that binds the present with the past, are rapidly falling out of the ranks, and, in a very few years, there will none be left in the Va. and the N. C. Conferences that stood shoulder to shoulder in the work, before the N. C. Conference was set off to itself.

A REFLECTION.

It is pleasant to know—as some of us do know—that strong, fraternal ties have bound these two Conferences together ever since the N. C. Conference was erected into an independent body. They have received a common heritage from the fathers of Methodism in Virginia and North Carolina. The same spirit of conservatism has pervaded the two Conferences. The same usages have been perpetuated. Alike in their adherence to the doctrines of Methodism as preached by Skidmore, and Early, and Brock, and H. G. Leigh, and Crowder, and Compton, and their successors on both sides of the dividing line, they have, with the same vigilance, guarded the door of admittance to the Church, and striven to prevent the intrusion of worldliness into our communion. Whatever may have been the practic of some, in admitting *unconverted* persons to full membership, the prevailing sentiment has been adverse to such exceptional usage, and the two Conferences have ever manitained the —same high ground of qualification for membership. No portion of Southern Methodism has held our doctrines more inviolate, or adhered with stricter fidelity to the high moral and spiritual qualifications for Church membership than these two closely allied Conferences.

NOTES.

The great revival has well nigh ceased in Danville. Meetings have been held this week in North Danville with good results. Two commencement occasions are just now at hand in connexion with the two Colleges for young ladies in this city. The Baptist College will hold its exercises, beginning with the Baccalaureate sermon, by Rev. Mr. Smith of Lynchburg, to morrow (Sunday) May 31st. Rev. R. N. Sledd D. D., will preach the annual sermon before the Danville College for young ladie's (Methodist) on Sunday the 17th June, to be followed by the annual literary address on Monday night, delivered by the Rev. Dr. Smith of Greensboro, N. C.; and, on Tuesday night, the concert and closing exercises will be held. This last mentioned College is in a prosperous condition, and well deserves the patronage of the Methodists, and of the public generally.

Danville, Va., May 30th, 1885.

For the Advocate.

Our New York Letter.

(From our Special Correspondent.)

"Buntling Ball," the new book published by Messrs. Funk & Wagnall's, 10 Dey St., may be said to have created a sensation in literary circles of the East. It is a clever satire on New York society, written in jingling verses of exquisite rhyme and classic metres, by a well-known author, whose name, however, is withheld for the present. A thousand dollars is offered by the publishers for correctly guessing the author's name. The critics are puzzled for once. The *savants* have been amusing themselves for weeks by scratching their heads over this poser. Julian Hawthorne says: "I guess James Russell Lowell wrote it," while in turn two guessers ascribe it to Mr. Hawthorne himself. Josh Billings thinks Orpheus C. Kerr wrote it.

How little internal evidence the book furnishes as to its authorship is shown by the fact that it has been ascribed to literary stars differing as widely in glory as S. S. Cox and Dr. Talmage, Oscar Wilde and Joseph Cooke, John G. Whittier and the author of Pinafore, Josh Billings and O. W. Holmes.

The work is based upon Greek models; whoever wrote it knows not only New York Society, but is well at home with the lore of ancient Greece. It is indescribably ludicrous to see the latest American slang stalking along in the stately verse of Sophocles.

It is not a religious book, but it is very far from being irreligious. It is not a book on morals, though far from being immoral. Its lessons are to be inferred by the reader. It serves as a setting for many a brilliant gem of wit; wrought into curious, fantastic, original forms. It opens with a Chorus of Kuickerbocker Young Men, who sing of the change that Gothamites have seen—

'Since the days when dull old Trinity
Was a temple far up town,
And a girl was thought divinity
If she owned but one silk gown;
Since the days when each festivity
They would all by twelve forsake,
And the dominant proclivity
Was for lemonade—and—cake."

After many a shifting scene of Chorus and dialogue, Mr. Buntling turns up in a condition clearly enough evident from the following speech disclosing the shoddy character of his family's aristocracy and forever settling the status of the Buntlings on Fifth Avenue:

"Ladies and gemmen, this good wifeomine
I met one day justwenty one years ago,
Before Chicago was a greatbigplace.
Her mother was a ladyomyewnheart:
She had n't any frills or furbelous,
But kept a nice respectable candy store
Not far from where the Grand Pacifotel
Is now located .... Anastasia helped
Tend customers and I droptintoget
Candies for Martha Stont, anothergirl
That I was sweet on thought I didn'tlove,
But when I'd spent adollarormaybe—more,
I found I fancied Anastasia best,
And so I ..... "

End of the Buntling Ball!

The death of the widow of the late Cornelius (alias "Commodore") Vanderbilt, occurred on Tuesday morning, May 5th, at the old Vanderbilt Mansion, No. 10 Washington Place. Mrs. Vanderbilt had been a member of the "Church of the Strangers" from its foundation, if indeed it were not more to the point to say that it was through her influence that the Commodore purchased this Church and thereby assured the permanent success of the new spiritual enterprise of his friend Dr. Deems. From the Church which she loved so well, the remains of the widow were buried on the 7th inst., Rev. Dr. Deems, his son Edward F. Deems, and Rev. Bishop McTyeire, President of Vanderbilt University, Nashville, Tenn., officiating.

The University which bears his name was founded by Commodore Vanderbilt at a cost of more than $1,000,000. When Mrs. Vanderbilt married the millionaire he was an unbeliever, and it was through her influence that he was moved to do the good he did. Bishop McTyeire was pastor in Mobile, Ala, when Frances Crawford was six years old. At ten she joined the Church. He had known her, he said, all her life, and never had he met a more earnest, simple-hearted Christian. She sincerely loved her home, her parents, and the Church. She delighted in doing good. Illustrating her charity, he quoted from a private memorandum left by the deceased showing that she had given, not only with liberality, but conscientiously and on principle. Sometimes when men become rich they think they are expected to do something in the line of charity or benevolence. They say to themselves, "Lo, now will I endow a university or build a hospital." Thus they expect to settle the account once for all by buying off what they consider the nuisance of a lifetime with one big check. That is giving, but it is not Christian giving. It may do the University good, but it profits the giver nothing, and so the greater blessedness of the gift is lost. Mrs. Vanderbilt distributed her money with scrupulous care. She acted on the principle that it is as much a sin to waste a single dollar as it is to hoard it for covetousness and idolartry. The list of her charities is very long and composed of items ranging from the fraction of a dollar to hundreds of dollars, the total constituting one-tenth of her income. Her accounts with the Lord were as carefully kept as were those of her tenants. She endeavored to heed the warning of the Apostle: "Charge them that are rich, that they be not high-minded, nor trust in uncertain riches, but in the living God."

Speaking of rich people, I do not believe that as a class they get credit for what they *are*, because the world is so much concerned with what they *have*. Mr. Jay Gould is cartooned in a manner that illustrates the doctrine of total depravity; yet that man is said to be the light of one of the most charming firesides in Christendom. Mr. Wm. H. Vanderbilt is one of Dennis Kearney's "lecherous bondholders;" he is by many supposed to be a very shylock for grinding the faces of the poor. Everybody knows what he *has*, but few really know what he *is*. Is possession so much more important than being? There are two classes of people that always seem to me very unreasonable—those who condemn riches, *per se*, on religious grounds, and socialists, who condemn them only because some one else has possession of them. As one's riches increase, opportunities for doing good increase, and therefore one's responsibility gathers weight. But is not the same true of intellectual and moral treasure? Surely the responsibilities of education are not inferior to the accountability of riches! If it is hard for the rich to enter the kingdom of heaven through the "needle's eye" of humility, is not the man of superior education best with the same difficulty? What other explanation is there for the large number of infidel and atheistic thinkers among the scientific writers of the age? Is the arrogance of knowledge any better than the arrogance of wealth? It seems to me that in this metropolis of America, where the wealthy maintain four hundred Churches and one hundred and thirty charitable and benevolent institutions by their free-will offerings, it is about time to quit slamming the door of heaven in the faces of the rich.

The *New York World* is endeavoring to raise $100,000 for the Bartholdi Pedestal Fund. It has already collected more than one half of this amount already most of it in small amounts from working men and children. While it is thus aiding the cause of patriotism it is also advertising itself and swelling its circulation. The country press is full of commendatory notices of the enterprising Pulitzer, but the town editors are eloquently silent on this point, lest by a word of cheer they might boom their troublesome neighbor; for the *World* is becoming a dangerous rival, especially to the *Herald*, whose custom it is rapidly alluring to itself. The *World* has a business man behind it. It is not as good a paper in a literary way as either the *Sun* or the *Tribune*. It appeals in fact to a different class of readers. But it knows what it is about. As for the *Times*, if we may believe rumor, it is paying the price of being a Mugwump. It is hated by Republicans and despised by Democrats. It seems to be devoting its lonely hours to the comfort of those who live by mourning over the wickedness of Mr. Blaine.

Nosco.

For the Advocate.

North Carolinians Abroad.

The Nashville Christian Advocate and The Dean of The Theological Faculty of Vanderbilt University.

Rev. Dr. A. M. Shipp sends us the following and requests its publication in our North Carolina paper. As three out of the four parties involved are North Carolinians, and as we see no reason why the request should not be granted, we publish it. ED.

The following correspondence sufficiently explains itself:

NASHVILLE, TENN., May 8th, 1885.—My Dear Dr. Shipp: After mature considereration I have concluded to withhold from publication your communication based on an article in the *Christian Advocate*, entitled "Reorganization—Progress."

My respect and regard for you demand that I should give the reasons that have led me to this conclusion.

1. I do not see that there is in said article any reflection on the theological faculty of Vanderbilt University or any member thereof.

2. The matter belongs to the Board of Trust, and all needed explanations may be made before that body.

3. I think I see in your communication the germ of a heedless and unprofitable controversy in the *Christian Advocate*.

With sincere respect and regard, I remain your brother in Christ,

O. P. FITZGERALD.

VANDERBILT UNIVERSITY, May 11th, 1885.—Rev Dr. O. P. Fitzgerald, Nashville, Tenn.—My Dear Brother: Your letter declining to publish the answer to your editorial was received Saturday evening.

Examining your reasons in order they are found to be unsatisfactory. 1. It is a reflection on the theological faculty or some member thereof, to say to the public that the object defined cannot be attained by the means described without reorganization. The answer shows that the very same object was proposed to be attained by the very same means as early as 1882–3, by the faculty as now constituted, but they were restrained in action. 2. The matter you announce to the public touching the faculty belongs to the Board of Trust just as does the matter of the answer. A private explanation to the Board cannot reach the public mind, injuriously affected towards the faculty by your editorial.

3. You planted yourself the germ of trouble in your article, and cannot, in fairness, refuse the application of the weapon of truth to eradicate and destroy it.

With due appreciation of the respectful terms in which you convey your purpose to withhold from publication, I remain yours very truly,

A. M. SHIPP.

The following is the editorial article referred to in the above correspondence and the answer to it, the publication of which was refused in the *Christian Advocate*:

REORGANIZATION—PROGRESS.

In January last the Executive Committee of the Vanderbilt University appointed a committee of three, of which Chancellor Garland is chairman, to report a basis of re-organization of the Biblical Department for the consideration of the next annual meeting of the Board of Trust.

This reorganization, we understand, is to be in the direction of a higher and broader theological education. While attention will continue to be given to students who are not yet prepared for the more advanced studies in the Biblical Department, provision will be made for the wants of post-graduate students in the Literary Department, and for others who may be prepared for this higher course.

"REORGANIZATION—PROGRESS."

Mr. Editor: In your editorial of last week entitled "Reorganization—Progress," you say: "This reorganization (of the Biblical Department of Vanderbilt University), we understand, is to be in the direction of a higher and broader theological education. While attention will continue to be given to students who are not yet prepared for the more advanced studies in the Biblical department, provision will be made for the wants of post-graduate students in the literary department, and others who may be prepared for this higher course.

You communicate welcome news to the theological faculty, who have long labored "in the direction of a higher and broader theological education, and who, in 1882-3, soon after my election as dean of the faculty, presented to the President of the Board of Trust for consideration and adoption the folllowing report on that subject, in which the Chancellor heartily concurred, viz: "The studies preparatory to admission to the English theological course shall be arithmetic, algebra, geometry, elementary history, geography, English grammar (practical and theoretical), elementary rhetoric and composition. For admission into the classical couse in the Biblica Department plane and spherical trigonometry shall be added to the above, and so much of Latin and Greek as is required for admission to the first college classes in the schools of Latin and Greek in the Academic Department.

"Students on presenting themselves for matriculation shall be thoroughly examined on the foregoing subjects, and if found deficient to the extent which requires them to be studied over again, they shall be put into a subclass for the purpose. And while occupied wholly or chiefly with their preparatory studies students shall be recorded and published as candidates for admission into the Biblical department, but they shall, nevertheless, enjoy all the pecuniary advantages of full members of said department.

"Two additional years' study and drill in the English language shall be required of theological study. There are two modes in which provision for this can be made. The one is by introducing into the theological course of instruction two years of study and exercise in the English. The other is by requiring theological students to attend the first and second college classes in the school of English language and literature in the Academic Department.

"The first is to be preferred on the following grounds, viz:

"1. It is where the Board of Trust last June, twelve months ago, ordered the study to be transferred and for which provision was made.

"2. It preserves the integrity of the theological course and retains in the power of the theological faculty exclusively all decisions relative to graduation.

"3. The subject is germane to that of homiletics, and the last year's instructions should properly fall to that chair where the training in composition may be made to have a specific reference to the work of the minister.

"Respectfully submitted.

"A. M. SHIPP,
"T. J. DOND,
"W. F. TILLETT."

The information you give, therefore, of a purpose on the part of the Board of Trust to make progress in the exact line of the foregoing report cannot be otherwise than gratifying to the Theological Faculty, but it remains a wonder to them that action on so important a subject to which they called earnest attention should have been delayed for three years.

Respectfully,

A. M. SHIPP.

Redeeming the Time.

If there is significance in the single word *eternity*, there is also in the single word *time*. The question of eternity will be: How have we improved time? This question will decide eternal destiny. Time is the seed, eternity is the fruit. The solemnity of time increases as the narrow isthmus lessens that separates us from eternity. We are nearer the reckoning when it will be said, "He that is holy, let him be holy still."

How low an estimate we put upon the fleeting moments of time we shall never realize until eternity breaks upon us. Then it will be known that we have regarded moments too worthless to "buy up," that we have not placed upon time the value of ordinary consideration. Then we shall see that while a casket of treasure, falling from our hand in mid-ocean, was the occasion of extreme agony, the loss of precious moments hardly caused a ripple upon the soul's surface.

Christ gives peace by healing the diseases of the soul, Instead of the wretched device of attempting to satisfy restless and unholy craving, He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—*T. L. Cuyler.*

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—*Goethe.*

Raleigh Christian Advocate.

RALEIGH, N. C. - - - JUNE 10, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Bishop Wilson in North Carolina

Bishop A. W. Wilson and wife have been spending several days in Raleigh as the guests of Rev. Dr. Black. The Bishop preached one sermon at Edenton St. Church last Sunday. We regret that we could not hear it, being out of the city. The Bishop's sermon at the University was said to be very fine, as the one here on last Sabbath. His health is improving and he really looks better than we expected to find him, but he is still feeble. Their visit to our State has been very pleasant and profitable to those who have seen them and to those who heard the Bishop. We are always glad to see and hear him in North Carolina. He left for his home in Baltimore on Monday.

A Day at the University.

Last week witnessed the Commencement exercises of the University of North Carolina. On Wednesday a special train carried a goodly number of the citizens of Raleigh up to Chapel Hill, and among the number the editor of this paper. The programme for the day was a fine one. The exercises were opened with a hymn announced by Rev. Dr. Mangum and with prayer by Rev. Dr. Phillips. Mr. P. C. Cameron, an old friend to the University and Chairman of the Building Committee, presented the Memorial Building to Governor Scales, who is President of the Board of Trustees. Gov. Scales received it for the trustees.

The address of Mr. Cameron was entirely too long, and almost consumed the morning hour. In consequence of this the Literary Address was postponed until the afternoon, and Bishop Wilson's sermon was postponed until Thursday. As a historical paper, to be published in pamphlet form, Mr. Cameron's remarks will be valuable.

Gov. Scales made a very interesting, proper and decidedly pleasant address in receiving the building. What he said was well said and in good taste. The building is perfectly splendid, one of the most elegant, magnificent audience rooms in the South. It was erected in memory of Gov. Swann and others of the illustrious dead who have been connected with the University in the past.

Resolutions decidedly complimentary to Ex. Gov. Jarvis, introduced with a gem of a speech by Dr. Eugene Grissom, and seconded with a few remarks by Col. Paul B. Means, were unanimously passed by the Board of Trustees in public meeting on the rostrum. Gov. Jarvis suggested and largely helped in the construction of the building and in many ways helped the University during his administration, hence the resolutions. Resolutions in reference to Mr. Cameron's loan to complete the building were also passed.

In the afternoon Hon. Jas. W. Reid delivered the Literary Address. His theme was: "The True Glory of a Young Man." It would be indelicate for this writer to say anything in reference to this address. It was a subject of much regret to many of us that we could not remain to hear the sermon of Bishop Wilson.

The day to us was decidedly pleasant and profitable. We were glad to learn of the prosperity and the prospects of our University. It is a centre of great influence, and we trust that its future may be still more successful and that its sphere of good influences may be greatly enlarged.

Newbern District Conference.

Just as this issue of the paper is about to go to press the editor returns from the Newbern District Conference. It was held this year at Morehead City, which place is on the Atlantic Ocean, and gives one the full benefit of the fine sea breezes. This may account for the remarkable fact that every one of the seventeen preachers in charge of the District were present, and a noble band of men they are. With the Rev. James E. Mann, as the P. E., leading in the fight against sin such men as Burkhead, Harris, Washburne, Beamon, Groom, McCullen, Hermon, Jones, Hooker, Crowson, A. D. Betts, Ryder, J. R. Betts, Becton, Byrd, Jurney and Hoover, with many excellent local preachers and a number of noble laymen scattered over the district, it is not a matter of surprise that the Ark of the Lord is moving forward before the ranks of Israel in that section. It was pleasant to see them meeting for review of their work. They were in good humor and in fine plight.

The Conference had been in session two days before we reached the place. The most of the reports from the charges were given in before we got there, but we heard enough to assure us that the District is on the up grade. The first thing in the order of exercises we heard was a

DISCUSSION OF DIVISION.

This had been made the special order for Friday morning at nine o'clock. The discussion was opened by Rev. C. W. Byrd, who introduced the following resolution:

Resolved, That it is the sense of this District Conference that the time has arrived when the interests of the church demand an equitable division of the N. C. Conference.

CHAS. W. BYRD.
J. W. JONES.
P. L. GROOM.

Rev. A. D. Betts then spoke in opposition to division. Rev. J. W. Jones followed in favor of division. Rev. P. L. Hermon opposed division. Rev. J. E. Mann, the Presiding Elder, called Dr. Burkhead to the Chair and made a strong speech in favor of division, and before he finished his speech the hour for divine service arrived and the discussion was postponed until the afternoon when Bro Mann concluded his speech, which the Conference by resolution requested him to publish and our readers may expect to see it. Dr. L. S. Burkhead, at the conclusion of Bro Mann's speech, took the floor and favored division. Rev. R. C. Beamon, P. L. Groom and N. M. Jurney made speeches in favor of division. After a short rejoinder by Bro Betts the vote was taken and the above resolution was carried by a large majority. The spirit of the discussion was remarkably good. Not a word fell from the lips of a single speaker that was calculated to do any harm.

All the interests of the church in the district were carefully and patiently looked into and measures adopted for their future good. The district parsonage was given proper attention. This is located at Goldsboro, is a splendid dwelling worth about $3,000 and there is now owing on it only $1,000. This amount was arranged for. The P. E. has done a great work for the district in securing and succeeding this enterprise.

Resolutions in reference to the six members of the North Carolina Conference who have died the present year were introduced by Dr. Burkhead and adopted by the Conference. A similar resolution in reference to the late W. J. Exum, who was a lay delegate to the Conference, was introduced by Rev. N. M. Jurney and adopted by the Conference.

Rev. Jas. E. Mann is closing up his fourth year as Presiding Elder of the district, Bishop Wightman once called him "the accomplished Presiding Elder." This he is. He has made a grand success and has done a fine work on the district. The preachers and people all love him and greatly respect and honor him. He is worthy of it all. They passed resolutions very complimentary to him, which we will publish in our next issue.

Rev. C. W. Byrd has done a fine work at Morehead, and his people appreciate him and his work most highly. He provided for his guests like he does everything—in the best style. The people opened their doors and entertained us in a liberal manner. Our host and hostess, Bro. and Sister Wiggins, made us at home and fed us on the fat of both the land and the water.

Resolutions in reference to the educational enterprise of the church and in reference to religious literature were adopted by the conference, which, for want of space, on the eve of going to press, we will give in our next issue.

Rev. B. F. Dixon, of the Oxford Orphan Asylum, and Rev. R. H. Whitaker, of the *Spirit of the Age*, were present as visiting brethren, and very favorably impressed themselves upon the Conference and community. One pleasant feature of our visit was a fine sail in Rev. N. M. Jurney's elegant new "Sharpie." The fact is the whole occasion was pleasant and profitable and closed Sunday night with what we hope is the beginning of a gracious revival. The next District Conference goes to Kinston. The lay delegates to the next Annual Conference are: Rev. W. H. Puckett, W. L. Arendall, J. Q. Jackson and Dr. J. F. Miller. Alternates: J. W. Bryan and J. V. Williams. We might write another column and not tell all about the occasion, but our space is already more than full.

Pastor and Children.

The Discipline says: "Let the minister diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient."

The first pastoral duty towards the children is to see that they be baptized. There is no trouble to baptize some children, because the parents are willing and ready to have it done. But there are others who are indifferent, and have to be "exhorted" before they will agree to it. And if the pastor don't exhort them frequently and powerfully, it wont be done. For instance, our Bro. Giles, of Shelby circuit, exhorted a certain family till eleven o'clock recently. Result: 7 children were worked up and baptized that night. Now, it is very clear that if he had not followed the Discipline and "exhorted" them, those seven children would have remained unbaptized. There are other parents who need to be "instructed." They are ignorant as to the duty resting upon them. They are ignorant as to the scriptural authority for it. They see no benefit in it to the children. Especially is this so when they live in Baptist communities. They passively take in the silly excuses, the nonsensical remarks made about "baby spriukling." Now these persons need to be "instructed" as to the reasons for infant baptism. The number of baptisms depends generally upon the pastor carrying out the requirements of the Discipline.

There is another word—"diligently"—which applies to the pastors. Not only is the work to be well done, but thoroughly done. Here is one pastor, who makes it a point to look after the baptism of the children. Another, who neglects it. The results of these two pastors are bound to be very different. For instance, the Minutes of the last Conference, reports 125 infant baptisms on the Double Shoal circuit in the Shelby District; and another circuit equally as large as the other, which reported only two infant baptisms. That makes 123 difference. After you allow a great deal for the local influences, that might diminish the power of the preacher baptizing only two, still anybody must ascribe the difference to the fact, that one heeded the charge of the Discipline and the other ignored it.

So any one can look over our Minutes and see this fact blazing on its pages. It is strange that strong preachers occupying broad fields *shirk* so much this Disciplinary duty. Let the preachers believing as they do in this rite, use the means prescribed to have it done. We may say that most of the preachers are doing this work, yet a great many are doing it in a very negligent way. They could do probably twice as much, if they were to put forth diligence in the work. They should preach on it—circulate books—exhort and persuade at the homes of the people.

H.

Unfaltering Trust.

None of us need expect to live without having our faith in God severely tested. This is a world of shadows and doubts, because it is a world of sin. The enemy of God and man employs every means at his command to prevent our reposing implicit confidence in our Heavenly Father, and if he succeeds in this he has robbed us of real happiness. For no state of mind is more delightful than that of entire confidence in the providence of God. It gives contentment to the mind, repose to the spirit, and satisfaction to the heart. But for a single doubt to remain in the mind in reference to the providence or love of God, there can be no repose to the spirit or contentment to the mind.

How necessary for our happiness then that we have unfaltering trust in God. To feel when we sleep an Eye that never slumbers watches over us. When we wake an ever-present Spirit marks our pathway. In time of need a divine Hand supplies our wants. In temptation he succors us, and in trial he sympathizes with us, and sends such relief as is for our good. That our Father never forgets us, and that he makes no mistakes. The pious Shepherd of Salisbury Plain said: "It will be such weather as pleases me to morrow, because it will be such weather as pleases God."—This is a hard lesson to learn. God knows what is best for every human being, but it is sad to know that only a few learn this blessed truth, and anchor themselves and all their interests to it. "What I do now thou knowest not, but thou shalt know hereafter." And yet so few of us are satisfied with God's dealings with us, because we cannot "see the end from the beginning." If we could see there would be no need of faith.

Men are sometimes placed in situations in which strong confidence in God is their only stay. They are beyond the reach of human help, yet, if they accomplish their mission, they must stand their ground and battle on, however the victory seems for the time being to turn. Such was the case with our heroic missionaries in China during the war, Y. J. Allen and M. L. Wood, after the missionary funds were exhausted. Communication with the Board of Missions, of the M. E. Church, South, and with all their friends in this country, had been cut off. How they were to obtain means on which to subsist until the war closed, they could not tell. But they bravely went forward in their work, and the same God who clothes the lilies of the field, and fed Elijah by the brook, opened a way for their support.

And whatever may be the fate of the pious and heroic Bishop Taylor and his noble band of missionaries in Africa, we firmly believe that nothing but an unfaltering trust in God, who said, "Go ye into all the world and preach the gospel to every creature," has led them forth into the interior of that dark continent to save the souls of its perishing millions. Some may finish their work very soon, but we believe that Bishop Taylor and his band will sow precious seed that will bring forth abundant fruit.

"Permit us to labor on in obscurity, and in twenty years you will hear from us again," was the report of the pious Judson to the American Churches after several years of apparently fruitless missionary labor in Burmah. "Do you think the prospect bright for the conversion of the heathen?" was asked of him. "As bright," replied the confiding servant of Christ, "as bright as the promises of God." David, with just such a confidence in God, exclaimed: "I have set thy law always before me; because he is at my right hand I shall not be removed."

The good man, doing his Master's will, trusts in God because he has an enlightened conception of the greatness and goodness of the divine character. He recognizes in God pre-eminent ability and disposition to protect and defend him, to guide him aright, and to give him a proper measure of success. In his every-day life and work he does not look upon God as afar off. He knows that he is nigh, even in the heart. He is never less alone than when, in his closet, he feels the presence of the Father, Son, and Holy Ghost, sweetly in their various offices drawing him into more perfect fellowship and richer communion. He studies the Bible and hears the divine voice in the inspired page saying, "The words that I speak unto you, they are spirit and they are life." Why should Bishop Taylor, or any other servant of God fear while in the path of duty, with the promise, "Lo, I am with you alway, even unto the end," ringing in their ears? Such a man can "lay his hand upon the sky, and bid earth roll, nor heed her idle whirl."—How great is the pleasure of implicit trust in God, of living free from care; that is of anything but how to please and honor him in a cheerful and unsolicitous dependence, expecting from him our daily bread, believing that he will not let our souls famish; that while they hunger and thirst after righteousness they shall be filled; that when they hunger he will feed them with the hidden manna, and with the fruits that grow on the tree of life in the midst of the paradise of God.

How full of comfort the words of the gifted Home: "To have a heart framed according to divine precept; not to be encumbered or kept in anxious suspense by the thoughts or fears of what may fall out by which many suffer the same affliction a thousand times over, which God would have them suffer but once—a firm repose on the goodness of Providence, and its firm and unerring wisdom; a steady persuasion that our heavenly Father knows what we have need of, and what is fittest for us to want, to suffer or enjoy. How delightful a life do these make! and how agreeable to one born of God, his own son and heir of all things, as being joint heirs with Christ, and claiming by that large grant that says, 'all things are yours,' only that in minority it is better to have a wise Father's allowance than to be your own carvers."

Such a spirit implies a deep sense of dependence on God, and little or no dependence on any other source of defense and consolation. It sees how full of resources our Heavenly Father is. How full his hands are of rich blessings for his needy children, and how strong his arm is to defend and save us. In him we have a fountain always full. God loves the trusting heart, and the trusting heart loves God.

And yet, so many of us who profess to love God, are full of doubts and fears, repining at our lots in life, and sometimes accusing our truest and best friend of being a hard master. Such persons have never taken time to recount the mercies of God. God hath surely said and done enough for us to make us trust him. God delights to have us live in a continued dependence upon his providence, and each day renew the acts of our faith and thankfulness. And he is most ungrateful who does not do it.

B.

What Has Become of Our Girlhood?

American business men are accused of being in a constant hurry to become rich; of vying with each other in the endeavor to amass the greatest amount of wealth in the shortest space of time. American girls are also in a hurry—eager to become women, and to gain their necessary education in as few years as possible. True, genuine girlhood is fast becoming a scarce article. Where is the live, earnest school-girl, enthusiastic over her studies, doing her work heartily, gaining her education slowly, it may be, yet thoroughly?

Look for a moment at the average pupil. As soon as she enters the high school she imagines herself to have attained the dignity of young ladyhood, and would be highly incensed if told that she is yet a simple school-girl. She dips into society life as much as possible, and attends dances and parties, frequently losing half a night's rest.—Thus her mind is diverted from school-work; one result of her late hours being half-learned lessons for the next day. Other results more serious are apt to follow, for loss of sleep is a great enemy to good health. Her emotions, too, if developed later, would be better and nobler, more worthy of a true woman. In this way she hastens through a most important period of her life, and graduates from school at an early age, poorly prepared to do her best as a woman because she neglected to be a girl first.

And, after all, what is the need of this hurry? We shall find ourselves grown up soon enough, without abridging that happy girlhood which never comes but once. It has been aptly said, "A woman may hope to become an angel sometimes, but she never can be a girl again."

A woman of the nineteenth century has no unimportant position to fill. How necessary, then, that a young girl should make wise use of her school-days, in order to be more fully prepared for the responsibilities to come in after years! If she lives like an ideal school-girl, she will dress simply and sensibly during school hours; she will follow the old proverb: "Early to bed and early to rise," thus insuring good health for the future.

A girl is not expected to fill many responsible positions. Her principal duty is to provide herself with all possible means for doing her share later on. She must acquaint herself with all those things essential for a woman to know, and, by close observation, store up plenty of miscellaneous knowledge for future use. She must do all this while a girl, else it will remain undone. Therefore to make a noble woman, intelligent and self reliant, how important it is that the time of preparation be not diminished but fully and wisely employed!

We should be loth to grow up too rapidly, from the thought of the many joys of youth, if for no other reason. The business man, absorbed in the cares of his profession, gives a sigh for the happy days of his childhood when, after lessons were over, he might refresh mind and body by a run in the open air, or a game of base-ball, prevented by none of the vexing cares which are so sure to come in mature years.

The white-haired grandmother seated in the cosiest corner, dependent on the love and tenderness of others, thinks over the different portions of her life as she sits there day after day.

She speaks oftenest and with most pleasure of her girlhood, and chides the young people around her for growing up so soon, and thus leaving out of their lives so important and enjoyable a part.

Should we not profit by her counsel, and linger as long as possible, "with reluctant feet, where the brook and river meet?" A woman is worth more to herself and others by thus giving time for each power to develop.

The fruit hot-house grown may be pleasing in appearance and agreeable in taste, but the highest perfection of richness and beauty is only reached by the strawberry which grows in the field, watered by frequent rains and developed by the sun shining upon it day after day.

Then let us hasten slowly through our girlhood; and, equipped with a sound body and cultured intellect, we may confidently assume a woman's responsibilities, sure of success, since we are capable of obtaining it.

—*Lasell Leaves.*

—Gov. Scales has decided that the encampment of the North Carolina Military shall be held at Asheville, at such time in July as Adjutant-General Jones shall designate, and has instructed that official to make all necessary arrangements to that end. Tents and all other necessary equipments will at once be obtained.

Subscribe for this ADVOCATE. $2 per annum, post-paid.

A Correction.

As suggested by Bro. Albea, the person who licensed Bro. Gray was Robert Carson, and not "Parson," it was a mis-print.

H. T. HUDSON.

—See new advertisement of Messrs. Norris and Carter in this issue. They have a fine stock of goods and you will do well to give them a call or write to them for what you want.

Honorary Degrees.

Rutherford College has conferred the degree of D.D. on Rev. L. Branson, of Raleigh, N. C., and on Rev. J. Sandford of the North Carolina Conference; and the degree of L. L. D on W. H. Bailey Esq., of Charlotte, N. C.

An Appointment.

Rev. Charles W. Robinson, of Mt. Gilead, has been appointed to take charge of Abbott's Creek Mission, made vacant by the death of Rev. J. W. Lewis.

V A. SHARPE, P. E.

From Hatteras.

A great work of grace is being accomplished in this part of the vineyard. About thirty-five souls have been happily converted, and still the "waters are troubled." Pray for us, that the Master may do yet greater things.

J. Y. PEGRAM.

From Tar River Circuit.

I have just closed a profitable meeting at Kittrell. Membership much revived, some conversiods, and several will join our church. Rev W. C. Kennett, of the M. P. Church preached twice for me during the meeting. We have a small but good membership at Kittrell. Their new church building is quite a credit to the liberality of themselves and their friends.

Yours Truly,

J. T. GIBBS.

Rev. John N. Andrews.

The death of this good man brings sadness to this people. Many own him as their spiritual father, his memory will ever be precious to us as a chosen vessel of God, in him we found one who forgot self as he wrought for us. Sweet be thy slumbers dear brother, faithful wast thou in this life, happy must you be in heaven, with God's help we'll join you by and by.

M. J. BATTLE.

A Correction.

MR. EDITOR:—In a recent letter from Weldon, which appeared in the Raleigh ADVOCATE, the printer made me say, "The bar-rooms and gambling hells will soon be closed, as some of the visible results of this revival of religion." I intended to say *three bar-rooms and one gambling hell* will soon be closed, as some of the visible *results* of this revival of religion."

Yours in Christ,

WM. B. NORTH.

Notice for Hillsboro District.

The Sunday-school Conference for 1885, Durham District, will be held at Lea's Chapel, Leasburg circuit, on Friday the 31st day of July next. All delegates are earnestly requested to be present. The pastors of charges in the district will send names of delegates to Rev. L. L. Nash, Leasburg, N. C. It is important that the superintendents fill up the blanks sent and forward them to the Secretary, James Southgate, Jr., Durham, N. C.

W. F. STROUD.

Color Line in South Carolina.

The color line is giving the South Carolina Episcopalians no little trouble. At the late convention the two colored clergy took the sacrament side by side with the white clergy, and were admitted to equal rights with them in the Convention. A very respectable minority, consisting mostly of laymen, protest against the action of the Convention in affirming that under their Constitution and laws persons of color, and not belonging to the white race, are entitled to seats upon the floor of the Convention, and to participate in the government of the Church in the Diocese. It is respectfully submitted by the protestants that such an innovation in the government of the Church can and should be effected only by the consent of the Church, expressed unequivocally at a Convention, after a full, fair, calm and deliberate discussion of the question on its merits.—*S. C. Advocate.*

A Remarkable Man.

Rev. Doctor Brantley York, who preached here two Sundays ago, is a very remarkable man. His life and career proves a great deal as an example to young men who are laboring for self advancement. He commenced life poor and uneducated. He married and his wife taught him the rudiments of the broad knowledge he subsequently attained under the most trying circumstances. Soon after his marriage he lost his eye-sight, but not until fully absorbed by an irrepressible thirst for knowledge. Ultimately his son, Major York, came to his assistance and aided him in the preparation of "York's Grammar." A fourth edition of this work was published in 1876 and is now recognized as a standard text book in our public and private schools. The doctor's life has been one of remarkable success, and his pulpit utterances are still marked by a fervor and vigor rarely known to preachers of such advanced age. He has mastered and overcome difficulties that would have appalled the most courageous man, and now in his 80th year the pleasing reflection comes to him that he has used every hour of his unselfish life in serving his God and his fellowmen. Mrs. York still lives, a devoted wife, to comfort his remaining days. May they live many years yet to comfort each other.—*Greensboro Patriot.*

For the Advocate.

Help! Help! Help!

"Come over and help us they cry,
Come over and help us or we die."

We are trying to build up Methodism in this community, we cannot do anything until we get a new church. We are now trying to build and need help, (in a Primative neighborhood it is an uphill business.) Will some of the brethren please help us to bear the burden, by your prayers and some of your money. Send your contributions by registered mail and they will be thankfully received.

Many thanks to the following brethren who have already contributed, may the Lord bless them, may they live long on the earth to do good: Rev. V. A. Sharpe, our beloved Presiding Elder, $5; Rev. S. P Douglas, $5; Alfred Brower, $10; Rufus Brower, $5; Abraham Parks, $5; Wiley Vaughn, $5; Henry Odam, $3; W. N. Brower, $2; E. R. Auman, $2.

We expect to publish weekly all the names of those who contribute, and the amount. The lumber is all together ready to go to work.

Yours in Christ,

F. E. ASBURY.

For the Advocate.

Sunday-School Conference.

The Clinton circuit Sunday-school Conference of the Methodist Church convened at Magee's Church on Friday the 8th of May, and was called to order by Rev. J. T. Kendall, P. C. All the churches on the circuit were represented, also Bethel church on the Cokesbury circuit, 75 delegates present. The following officers for the ensuing year were elected: President, D. A. Culbreth; Vice President, Isaiah Herring; Secretary, Curtis Goodwin; Treasurer, Miss Sarah J. Owen; Marshal, George McLamb.

Reports were had from all the Sunday-schools, and they were all prosperous and thriving, about forty per cent. more scholars than they ever enrolled before. The exercises were interspersed with interesting speeches and essays from all the schools.

All did well. The awarding committee gave the first prize to Miss A. O. McDaniel, the second prize to Master Allen Owen. A resolution was passed requesting all the Methodist Sunday-schools in Sampson county to send delegates to the next Conference. The next session of the Conference convenes at Goshen church Friday before the 3rd Sabbath in August. The Conference was counted a success by all. Everybody was enthused and benefitted in every respect.

On motion I was requested to furnish a synopsis of the proceedings of this Conference to the Raleigh CHRISTIAN ADVOCATE, and request its publication.

CURTIS GOODWIN,
Secretary.

Rev. J. N. Andrews—Memorial Services.

The death of this excellent Christian minister, which occurred recently in Halifax county, has stirred much feeling, not only in the M. E. Church, of which he was an honored minister, but also among many others who knew and appreciated him.

Rev. Dr. Yates announced yesterday morning, at Front St. Methodist E. Church, that memorial services would be held at 4 p. m. At the time appointed a large congregation was present. The sweet strains from the splendid organ and the singing of the choir and congregation lent a solemn sweetness to the sad occasion. Dr. Yates read the 4th chapter of 2nd Corinthians and offered prayer. Then in a short address he presented the subject. With tenderness and tears he dwelt upon the intimate relations that had subsisted between the deceased and himself.

W. M. Poisson, Esq., then delivered a short address, full of the sweet memories of by-gone years, having been brought to a religious life mainly throug the labors of Rev. Mr. Andrews.

T. B. Kingsbury, Esq., then followed in a most excellent address. Amid much feeling and tears on the part of many, he spoke in pathetic strains of the good man, the earnest minister, the personal friend, and closed with a splendid apostrophe to the deceased, bidding him "hail! and farewell"

The service was interesting and deeply impressive.

Dr. Yates closed by announcing the names of the six members of the N. C. Conference who have died since the meeting in Front Street M. E. Church last December, and closed with the solemn warning given in the Scripture. "Be ye also ready, for in an hour when ye think not, the Son of Man cometh."—*Wilmington Review.*

For the Advocate.

Affairs on Ashpole Mission.

We are moving onward—slowly it may be, but surely nevertheless—on Ashpole Mission. We hope to have the church at Centenary completed (except the inside walls) by next Q. Conference, which is to be held at that point. Your correspondent at Centenary, "W H. S." in a recent issue of the Advocate stated facts correctly, when he said that "There are sober mariners on board the old Ship" at Centenary, so it is, all he named, with many others, are zealous soldiers of the Cross. May God bless them, I shall never forget their kindness to me.

At Shady Grove we hope to complete the church (except the inside walls) by our fourth Quarterly Meeting, now be it said to the honor of these good brethren, they have done nobly. About ten months ago we organized a church there, and although the membership is neither very large nor very rich, yet they have a good, roomy church well on the way, but they have gone about as far as they can go just now, would that some of our more fortunate brethren at other points knew how much we need help for the immediate completion of this church, I believe they would help us.

At my last appointment at this place a good brother, Dr. B. O. Hurndon, who was converted under the old arbor there last fall, presented to the church a beautiful Bible, which cost him six or eight dollars. For this substantial token of love to God, and the brethren, the pastor and members of the church, return their sincere thanks.

At Oak Grove, it seems to be a little difficult to get the brethren to make the start on the church they contemplate building, yet I do hope, that ere long, a comfortable house of worship may adorn the beautiful lot of ground given us by Bro. Hamer for this purposse.

At Red Banks we have but few members, but they are good as gold, we are praying for, and expecting God to abundantly bless our work this year. Even so Lord, do bless thy people and save many sinners.

Yours in Christ,

JNO. A. HORNADY.

From Trinity College District.

MR. EDITOR:—To preach in nice, new churches for three times without a break, is not a common thing, such however, was my privilege, May 13th 14th and 16th. The 13th I was at Salem, and the 14th at Siloam, on the Uwharrie circuit. Good congregations greeted me at both places, specially at the latter. Owing to Bro. C. H. Phillip's affliction and unfavorable weather, neither of these churches had been open for preaching before during the year. The only serious objection to these buildings is in the fact that roofs are not self-supporting. For one, I long to see the time when there shall be no *posts* between the preacher and his people, and when every Methodist church shall have an altar. These have nice altars. I am glad to say, and so can have the communion without *confusion*, which cannot be said of churches which have them not.

On Saturday, the 16th, at Jackson Hill, on West Uwharrie circuit, we had a good congregation—new church, nice altar—no posts! size 50x32, I believe. The erection of this church is mainly due to J. M. Badgett, Dr. Bulla and other liberal and energetic men not connected with the church, they recognized however, the great principle, that Christianity is the "salt of the earth."

Sunday, 17th, this house was dedicated to the "worship of Almighty God," and it was interesting to see some of these men standing up with members of the Church, presenting it "To be set apart from all unhallowed or common uses." May God make *them* joyful in it, is my earnest prayer.

The congregation was large, attentive and serious to the last. There were evident tokens of the Divine approval, our hearts burned within us.

At Concord, on Uwharrie circuit, the workmen are busy, and progress is being made in the enlargement of our church building. The time for "camping" in the wilderness, is over for this country. If we are here to stay, let us have churches that are comfortable and *inviting*.

V. A. SHARPE.

For the Advocate.

A Word From Washington, N C

DEAR BRO. REID—A few weeks ago we closed a very interesting meeting held in this charge. there were 24 conversions and 22 accessions, it was both a steady and progressive work, and Bro. Moore, the P. E., preached some excellent sermons, also were aided by Rev. Messrs. Pell. Raven, Call and Smith, the latter being pastor of the Presbyterian church.

CLASS MEETINGS.

This blessed means of grace is increasing in interest here, and the attendance is more than double what it has been, and we trust will go on increasing in interest until all the membership will become alive to its importance.

YOUNG MEN'S PRAYER MEETING.

We have formed one of these, and some of the older members meet with them and thus by example as well as precept, teach the young men and encourage them in their labors of faith and love. We expect good results from this association.

DIVISION OF THE CONFERENCE.

It's a one sided question here, and as far as we can learn, in all the surrounding country, they seem to be of the same opinion' and I am glad they are. I don't like the word "Disintegration" i. a. "Divide," and why? Simply because its effect will be to make two, comparative weak bodies, out of one strong body, and thereby imperil all the interests of the church. God forbid such an event should happen. Besides, what about the Charlotte district? We happen to know something of that good people, and whatever else they may be chargeable with, no one will allege against them, the lack of piety and intelligence, and decided devotion to the interests of the church. There will be ample time between this and next November to respond to Bro. Burkhead's official call. In the meantime, in order that your humble servant's position may be the more readily known as a member of the committee on division. I would say that by reference to Discipline, and Appendix, page 325, Sec. 5, you have the boundaries that are good enough for me.

PARSONAGE DEBT

We have in good subscriptions enough to cancel the debt amounting to about $420, and enough besides to paint the house; we are now collecting and find no trouble.

ADVOCATE.

Our people love the paper, and are gratified at both its improvement and prosperity—Hope to send some new subscribers and more renewals soon.

CONCLUSION.

God bless you in your editorial labors, and may abundant success crown your efforts.

Yours in Christ,

T. PAGE RICAUD.

For the Advocate.

Clinton Circuit.

Some one has already informed you of our glorious revival in Clinton. It has been many years since the people here have witnessed such a display of the Almighty Spirit. The church was frequently crowded with an intelligent and attentive congregation.

About fifty were converted, many of whom joined our church. Revs. A. G. Gantt, P. L. Groome, C. W. Smith, and M. M. McFarland aided me by some good sermons and earnest work during the meeting. We thank God for the victory. Our Sunday-schools are the best we have ever had. Our church, Goshen, has nearly 200 in attendance. The old pastors of this circuit will rejoice with me when I tell them we have a Methodist Sunday-school in Clinton, numbering nearly sixty, and it is constantly growing. We never had one here before.

OUR SUNDAY-SCHOOL CONFERENCE.

We have organized a circuit Sunday-School Conference in accordance with the Annual Conference resolution. Every church was represented and as a result, new life was infused into the Sunday-school workers. Why don't all the pastors organize their Conferences? Shall we ignore these resolutions?

OUR NEW P. E.

Rev. P. J. Carraway is faithfully aiding his preachers in building up the district. He is always on time, and in place. We hear good reports of him in all parts of the district. The district is going forward.

OUR DISTRICT CONFERENCE.

We hope to see you at Smithville during our District Conference, come down among the sand flies and get some sea breeze.

DIVISION.

Judging from an impartial standpoint, the preachers are about equally divided on the subject of division.

Very Truly Yours,

J. T. KENDALL.

Our Washington Letter.

(From our Regular Correspondent.)

In these days of party strife and political discussion, the work of intelligent charity goes forward. A distinguished body, representing 30 states, is now holding a conference in this city, in the interest of charities and penal reforms. This Congress of philanthropists is composed of about five hundred delegates, selected by the governors of the various states, many of the delegates being representatives of charitable and penel institutions throughout the country. The object of this gathering, enlisting as it does the most prominent men and women interested in charitable work, is to consider the best method of treating the dependent and delinquent classes, and to secure the abandonment of old abuses and the adoption of more enlightened methods. The topics under discussion are Prison Reform, Employment of Juvenile Delinquents in Houses of Refuge, Care and Treatment of the Insane, Charity Organization in Cities, Immigration, Prevention of Pauperism, etc. As these problems of the century are being handled by eminent specialists, in each line, the meetings are very interesting. Before beginning their sessions on Thursday, the delegates all boarded the Mt Vernon steamer and made a visit to the tomb of Washington.

The new Administration seems intent upon reducing the running expenses of all the Departments here. This will be gratifying to the people everywhere, as there has long been a demand for greater economy in the public service, and a widely prevalent impression that the cost of the service can and should be materially reduced without any impairment of its efficiency.

The working force of the Pension Office has been steadily decreasing, and yet the results have been just as steadily increasing during the last three months. Since Secretary Manning has had charge of the Treasury, sixty clerks have been displaced whose places will not be filled because their services were deemed unnecessary. This will result in the annual saving of $66,000 to the Government. Postmaster General Vilas makes the largest show of economy, in the management of his department. He looked into the matter of mail routes, and decided that there were unnecessay expenditures and poor service, made new contracts by which over $45,000 have been saved in the annual expenditures of this division alone. He then awarded a contract for envelopes for departmental purposes, and for the use of postmasters in sending in their returns, which saves over $42,000 a year. His new postal card contract saves over $7,000 a year, and by adopting steam printed postage stamps instead of those done by hand, a further yearly saving of $33,000 was made. The total of $133,000 saved to the public is not an inconsiderable item in the yearly expenses of this one department.

Since the advent of the new regime, in Washington alone several hundred places have been made vacant and not filled again because the public business can be done without them. Four or five hundred gaugers and store keepers have been eliminated in several parts of the country, who used up taxes but were not needed. The entire so called "fraud roll" has been dismissed, and important reforms have been made in the custom houses, which will save a million or two of money a year.

President Cleveland has just given notable evidence that no relatives need apply. Among the candidates for the position of collector of an Ohio district filled yesterday by him, was a man who, unfortunately, bore the name of Cleveland. His eligibility for the place was unquestioned, but the President did not want the charge of "Nepotism" raised, and consequently refused the application. The disappointed applicant, it is said, is a nephew of the President, and the man who received the appointment was so well pleased with the President's action that he openly declared that he would make the unfortunate relative his first deputy if he would accept the place.

Washington, D. C., June 6th, 1885.

Raleigh District S. S. Conference

DEAR BRO. REID:—Please state that the Raleigh District Sunday-school Conference will convene on Friday the 26th of June, instead of the 25th as hertofore published. This change is made at the instance of the Salem brethren.

Conference will open at 9 o'clock a. m., and organize for business. The opening sermon will be preached by Rev. W. S. Rone, of Louisburg station, at 11 a. m.

Sunday-school address at 11 a. m., on Saturday the 27th, by Rev. F. L. Reid, editor of the Raleigh CHRISTIAN ADVOCATE.

Dr. B. F. Dixon, of the Oxford Orphan Asylum will preach at 11 a. m., on Sunday the 28th. The afternoon will be devoted to a Sunday-school mass-meeting, when short addresses interspersed with music, will be enjoyed by all.

The hours before the sermons, also the afternoons of Friday and Saturday will be devoted to hearing reports from each school, as to their numbers, proportion of church membership engaged in the Sunday-school work, mode of work, and such other information as may be of interest and profit, interspersed with with such discussions, suggestions, resolutions and recommendations as may from time to time be presented for the consideration of the Conference.

It is to be hoped that each member will go to Conference thoroughly imbued with the one object and desire of advancing the Sunday-school interest and increasing the number and efficiency of Sunday-school workers. If this is not accomplished, we cannot see that any adequate results can be expected from these Conferences.

Delegates and other members are expected to go on Thursday, otherwise Friday will be lost to them. Please urge each charge to send a full delegation.

T. C. WILLIAMS.

Col. Boyd's Appointments.

The following have been appointed by Collector Boyd deputy collectors for the 5th N. C. revenue district:

1. Rockingham and Caswell—N. M. Richmond, Caswell county.
2. Stokes and Surry—L. G. Waugh, Surry county.
3. Forsyth—W. B, Stafford, of Forsyth.
4. Davidson and Randolph—Dr. W. B. Meares, of Davidson.
5. Stanley, Anson, Richmond and Montgomery—J. M. Little, of Anson.
6. Orange, Chatham, and Moore—F. H. Taylor, of Orange.
7. Granville and Person—Dr. J. S. Meadows, of Granville.
8. Guilford and Alamance—John C. Kennett, of Guilford.

The Secular News.

—Chief Justice Waite will spend the summer in Europe.

—The estimated reduction of the public debt for May is $5,000,000.

—The Newton Normal School will begin July 1st and continue four weeks.

—Theo. Josephs, of Raleigh, has been appointed to a twelve hundred dollar place in the War Department as messenger.

—Commodore Vanderbilt's widow, who died a short while ago, left a fortune of $1,080,000. She had made no will.

—Isaac J. Young has been delegated by President Cleveland as Collector of Internal Revenue in the Fourth District.

—Gen. Grant is stil getting along pretty comfortably under the influence of opiates, but Doctors say that the end will surely come at an early day.

—Miss Annie Lowrie Alexander of Mecklenburg county passed an examination before the Board of Medical Examiners at Durham last week and was admitted as a member of the N. C. Medical Association.

—The officers of the Winston Tobacco Association, at present are: President, E. L. Jones; Vice-President, C. Hamlin; Treasurer, T. Barber; Secretary, F. C. Edmunds; Sales Committee, B. J. Sheppard, J. G. Goldsmith, and L. A. Vaughn. Arbitration Committee, T. Bynum, T. L. Vaughn, and T. Barber.

—Reduced rates to the Teachers Assembly, which meets at Black Mountain in June, can be secured by applying to R. S. Norwood, Concord, or E. G. Harrell, Raleigh. It is announced that Prof. Van Daell will give two courses of lectures in French and two in German. He is an eminent foreign scholar. He will begin his first course on the 17th of June.

—The quantity of tobacco on the market this week has been unprecedented. Commencing with Friday of last week and continuing up to today, all our warehouses have been filled every day, with possibly the heaviest offering on Tuesday. The most remarkable part connected with this rush is that, contrary to the expectations of everybody, prices still remain fully up to quotations. Farmers frankly say tobacco is bringing its full worth, and consequently go home well satisfied.—*Winston Republican.*

MARRIAGES.

—At the residence of the bride's father, June 3rd 1885, Mr. Wm. M. Burns, M. D., to Miss Pattie A. Dark all of Chatham county, N. C. Rev. P. Greening officiating.

District Conferences.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath In July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Raleigh District, at Louisburg, embraces the 4th Sabbath in July.

Greensboro District, at Winston, embraces the 1st Sabbath in Aug.

Durham District, at Lea's Chapel, embracing the 1st Sabbath in Aug.

—Warrenton District at Littleton embraces the 3rd Sabbath in August.

Trinity College District, at Concord Church, embraces the 3rd Sabbath in August.

Appointments.

Shelby District—3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby station,	June	20 21
Lincolnton circuit, Pisgah,	"	27 28
Kings Mountain circuit, Grover,	July	4 5
South Fork circuit, Keeversville,	"	11 12
Hickory and Happy Home, Big Hill,	"	15 16
Morganton circuit, Snow Hill,	"	18 19
Dallas circuit, Gastonia (D. C.)	"	22 26
Columbus Mission,	Aug	1 2
Cerry Mt.	"	5 6
Rutherfordton	"	8 9
Double Sholes, Clover Hill,	"	15 16
Gaston circuit, Moores,	"	22 23
Mt. Island.	"	23 24
Shelby circuit, Sharon,	"	29 30
Burke circuit, Oberh,	Sep.	3 4
McDowell, Nebo,	"	5 6

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe, Temperance Hall,	July	4 5
Greenville,	"	11 12
Washington,	"	18 19
Williamston, Jamesville,	"	25 26
Plymouth,	"	26 27
Tarboro and Bethel, Tarboro.	Aug	1 2
Columbia, Pleasant Hill,	"	1 2
Mattamuskeet, Amity,	"	8 9
Fairfield, Fairfield,	"	9 10
Hatteras Mission.	"	15 16
Portsmouth and Ocracoke.	"	15 16
Aurora,	"	15 16
Swift Creek Mission,	"	22 23
Pitt Mission,	"	22 23
5th "	"	29 30

Statesville District—3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4 5
Yadkinville at Booneville,	"	8 9
Elkin & Jonesville, Maple Springs,	"	11 12
Newton, at Catawba station,	"	18 19
Dobson at Thomson's Chapel,	"	22 23
Mt. Airy Station,	"	25 26
Mt. Airy Ct., at Mt. Hermon,	"	28 29
Mooresville at Bethpage	Aug.	1 2
Rock Spring at Rock Spring, (C. M)	"	8 9
Statesville circuit, at Bethlehem,	"	15 16

The Statesville District Conference will be held at Catawba Station, on Newton circuit, embracing the third Sabbath in July, commencing Wednesday the 15th, at 9 o'clock.

Wilmington Dis.—3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Bladen circuit, at Bethel.	June	13 14
Carver's Creek circuit, Carver's Creek,	"	20 21
Cokesbury circuit, Salem.	"	27 28
Elizabeth circuit, Singletarys,	" 30 July	1
Wilmington, Fifth street.	July	4 5
Whiteville circuit, at Cerrogordo,	"	5 6
Waccamaw Mission, at Lebanon.	"	11 12
Clinton circuit, Johnsons Chapel,	"	16 17
Magnolia circuit, at Salem,	"	18 19
Smithville Station, (Dis. Conf)	"	23 26
Brunswick circuit, at Zion,	" 31 Aug	1
Wilmington, at Front Street,	Aug	2
Onslow circuit, at Mount Lebanon,	"	6 7
Duplin circuit at Richlands,	"	8 9
Topsail circuit at Herrings Chapel	"	12 13

Warrenton District—3rd Round.

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	June	6 7
Warrenton station, at Macon,	"	13 14
Warren circuit, at Bethlehem,	"	20 21
Wilson, Station.	"	27 28
Wilson Mission, at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Nashville circuit,	"	18 19
Ridgeway circuit, at Jerusalem,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	8 9

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. O. Burton, D. D.

Salisbury District—3rd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Concord Station,	June	14 15
Mt. Zion Station,	"	20 21
Rowan circuit, at Providence,	"	27 28
Concord circuit, at Mt. Olive,	July	4 5
Salisbury circuit, at Centenary.	"	11 12
Mt. Pleasant circuit, at Cool Spring,	"	18 19
Mocksville circuit, at Mocksville,	"	25 26
Stanly circuit, at Cedar Grove,	Aug.	1 2
Big Lick Mission, at Big Lick,	"	8 9
Farmington circuit,	"	15 16
Albemarle circuit,	"	22 23
Salisbury station,	"	29 30

The District Conference will be held at Mocksville, commencing Wednesday morning. July 22nd and will embrace the 4th Sabbath in July.

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River circuit, at Ebenezer,	June	6 7
Rolesville at Andrews Chapel,	"	13 14
Earpsboro at Zion,	"	13 14
Buck Horn circuit, at Hornet Chapel,	"	20 21
Cary, at Ebenezer,	"	27 28
Newton Grove Mission	"	27 28
Clayton, at Mt. Zion,	July	4 5

The Raleigh District Conference will be held at Louisburg, N. C., beginning on Thurdsy, July 23rd at 10 o'clock, a. m., and will embrace the 4th Sabbath in July.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro at Chatham church,	June	6 7
Leasburg circuit, at Bethel,	"	13 14
Haw River circuit at Clover Garden,	"	20 21
Durham circuit, New Hebron,	"	27 28
Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro circuit, at Walnut Grove	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Leas Chapel (D. C.)	" 29 Aug.	2
Oak Hill Mission, at Hebron,	Aug.	8 9

The District Conference and the District Sunday-school Conference will embrace the 1st Sabbath in August, beginning on Wednesday before. Rev. R. A. Willis will preach the opening sermon.

Newbern District 2nd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead station (district conference)	June	5 7
Neuse Mission, at North River	"	8 9
Straits and Core Sound,	"	11 12
Beaufort station,	"	13 14
Pamlico circuit.	"	20 21
Carteret circuit, at Brices creek.	"	27 28

Trinity College Dis 2nd Round

V. A. SHARPE, P. E., Greensboro, N. C.

Pekin circuit at Pine Grove.	June	6 7
Deep River at Mt, Zion,	"	13 14
Trinity College station	"	20 21
Randolph circuit at Fair Grove.	"	27 28

Charlotte District—2nd Round.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Wadesboro station.	June	6 7
Monroe circuit at Trinity,	"	13 14
Pleasant Grove.	"	20 21
Lilesville circuit,	"	27 28

Fayetteville District 2nd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, at Cameron	June	6 7
Manly Mission at Winder.	"	13 14

Greensboro District, 2nd round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Winston	June	6 7
Stokes at Davis Chapel	"	13 14
Madison at Bethesda,	"	20 21
Snow Creek, Sandy Ridge,	"	27 28

COMMUNICATIONS.

For the Advocate.

The Birth of the Spirit.

BY REV. L. L. NASH.

There is nothing more emphatically taught in the word of God, than the indispensible necessity of a spiritual birth to qualify us for admission into the kingdom of God. "Except a man be born again, he cannot see the kingdom of God." He cannot reason himself into this kingdom; he cannot work himself into it; his morality, be it ever so perfect, cannot admit him; he must be born from above. This doctrine does not contradict science, it is not opposed to true philosophy—it is above science; it is out of the reach of philosophy. The scientist divides everything into Inorganic and Organic matter; for a time evolutionists taught that inorganic matter was capable of evolving organic life; but honest investigation and ingenuous experiment has exploded the theory of spontaneous generation; and now the great scientists of the world admit that there is no proof that life ever comes, only from pre-existing life. The organic kingdom is above the inorganic, and before the inorganic can get into the organic, life must be imparted from above. The kingdom of God is above the organic kingdom of matter; and before anything earthly can get into the kingdom of God it must have life given to it from above. God has provided for the spiritual birth of man. There is a deep significance in the language of Christ to Nicodemus: "We speak that we do know, and testify that we have seen," and it is unreasonable for us not to receive his testimony. He came to give life to the world, and to lift man up into the kingdom of God. He did not say "except a man be born again he shall not see the kingdom of God, or he will not see the kingdom of God; but he *cannot* see the kingdom of God. It is an impossibility for a man to enter into or enjoy the kingdom of God without a spiritual birth. To *see* in the language of Scripture frequently means to *enjoy*, to possess, to enter into. I believe there is no other way possible for God (I say it with reverence), to get man into the kingdom of God, but through the door of a spiritual birth. But cannot God get man through this door without man's help? I believe not. It is only to those who receive Christ that God can, (according to His own character and man's nature), give "power to become the sons of God, even to them that believe on His name; which [are] born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

There must be co-operation with the Divine Spirit, or the work of God will be aborted. The work of the Spirit of God is universal in its operation upon the human soul; that is, His Spirit works upon the fallen spirits of men everywhere, and the object is to beget a new life. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." What is this new birth? It cannot be defined *per se*. We may tell its properties, and there is no more mystery about this than there is about a definition of any material thing. We can only describe an object by telling its qualities.

1. It is to have faith in Christ; such a faith as amounts to a sure trust that He loved me, and gave himself for me, and by his death and resurrection I am reconciled to God. To him who has this faith, Christ is precious. This is more than intellectual assent to the truths of Christianity—it is believing with the heart unto righteousness. The immediate fruit of this faith is "peace with God."

2. He who is born of the Spirit has a lively hope that he shall have a home in heaven, and he rejoices in this hope. Hope is a compound term, and implies expectation and desire. It always has some future good for its object, hence it is improper to say that we hope for what we should possess now. "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom viii, 24.) He who is born of the Spirit rejoices in hope of the glory of God. To him heaven is a glorious reality; and looking away from this world, he looks at the invisible, and realizes that the invisible is what abides, when this world has passed away with its lusts and pleasures.

3. He who is born of God loves God. This he cannot do until he is born of God; for his carnal mind is enmity against God, not subject to his law; neither can be. He loves his neighbor—yea more, he loves his enemies; he does good for evil, and delights to pray for them who hate him. But he loves all who are born of God with a peculiar love. For them he has the love of complacency; he feels they are one with him, and his heart is knit to them with a stronger tie than that of consanguinity, resulting from earthly relationship. He feels, as he looks upon them who are born of the Spirit, that "These are my mother and my brethren."

He loves not the world, nor the things of the world; he has his treasure laid up in heaven, and instead of looking on the things of the earth he looks on things above, "where Jesus sitteth at the right hand of God."

How are we born of the Spirit? I do not mean how does the Spirit do His work; but what are we to do to be born of the Spirit? We know that spiritual life must begin suddenly. All life comes suddenly. There is a moment when the soul is dead to God, and another when it has passed from death unto life. But the real moment when life begins, and the moment when we are conscious of life, is two very different things. We know this is so in the natural world. We do not know when we are born, the first thing we know about it is we are here; how, or when we came, we know not. There is no doubt that the most of God's children are born into the spiritual world sometime before they are conscious of it. They feel the strivings of the Spirit, and hunger and thirst after righteousness, before they have a clear evidence of their acceptance with God. They frequently fail to recognize the work of the Spirit in them. Forgetting that they are by nature dead to God, they attribute their desire for salvation to something else than God working in them; and after they have been so quickened as to really love God and the children of God, they frequently fail to be conscious of the spiritual life that is in them. St. Paul was three days in the fangs of the new birth, and he never realized what God was doing in him and for him until Ananias came to him and said: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22, 16.) We frequently fail to help God's children into the light, by failing to give them the means of His own appointment for their help. Ananias did not tell Saul to wait until he was sure that God had accepted him before he could baptize him and admit him into the church. Neither do we take our babes and put them out of doors until they are conscious that they have life. If we did they would die. But we nourish them in their unconscious infancy, and we never have any fear of their arriving at a consciousness of life at the proper time under our tender care. If we were to tell them they were alive it would do no good. Neither does it do any good to tell a man he is spiritually alive; and it may do harm. Put him under proper influences, cultivate the germ of life, and presently it will burst into consciousness. There must be co-operation on our part with the divine Spirit, or the work of regeneration will be an abortion.

"Growth is the work of time. But life is not." Life may exist without consciousness. It may begin and fail of development by unfavorable conditions. We are born of the Spirit by a co-operation on our part with the Spirit's influences. The work of the church is to co-operate with the Spirit of God. We have no account of any man's regeneration in the New Testament Scriptures, without human help. Ananias must go to Paul, Peter must go to Cornelius, before they can get out of the darkness into light. It is well for us whose business it is to work with the Spirit, to study these things in answer to the question: How are we born again?

Leasburg, N. C., May 27, 1885.

For the Advocate.

What God is to us.

BY "MARY WILSON."

It seems as though the inspired writers used every figure of speech possible to convey to us the idea of the safety of those who put their trust in Him who loves them and died to save them. There is something for every one in all conditions of life, no matter what the danger, there is safety. No matter what the sorrow, there the relief. "Thou art my fortress." David knew the use of one, the need of it. Foes combined against him, and nowhere else could he find security. To the brave, tired soldiers who are fighting for home and dear ones, what a blessing is a strong fortress. It preserves them from the attack of enemies, enables them to employ every means for their defense. And God is a fortress.

And then the same writer calls Him "A house of defense to save me," a place to go away from the world and its lusts and temptations, and not only a place, a shelter, but a surety of perfect safety.

The traveler in a "weary land," away from the green trees, away from the fountains of pure water, where burning sand instead of green grass meet his aching feet, where no flowers gladden his eyes and no happy birds make the air tremble with sweet melody, where no gentle breeze tempers the heat of the sun and no soft white clouds dim its terrible glare, ah! he can know the value of the shadow of a great rock. How he hastens to it! And in our lives how often we are called to pass through the "weary land." Haven't you gone that way? Then you know the meaning of resting awhile in the grateful shadow. Then there is the "Cleft Rock," a place to hide not only from sin but God's wrath as well. Safe from storms, from all that could harm us.

"Rock of ages cleft for me,
Let me hide myself in thee."

And then there are the beautiful comparisons of our blessed Savior to things we love and find pleasant to our bodily senses. "The Rose of Sharon and the lilly of the valley." "As a lilly among thorns." A sweet, fair, spotless flower, among thorns, coarse, rude, hurtful, piercing thorns! Was not that true when He of whom the "wise man" speaks, "sat down with publicans and sinners?" Is it not true still? for all else than this love is found after awhile to be thorns. All other pleasures fail, all other happiness fades, they are only as thorns, but there stands the love of God firm as the Rock of Ages, sheltering as a house of defence, protecting as a fortress, refreshing as the cool shadow—strengthening as bread and pure water, beautiful as the delicate, stately lilly.

And this love is ours for the asking. It cannot die, it cannot lose one jot or tittle of its value, it will last all through life, and at death we shall only learn more of its unspeakable value. In a few years after we are gone, those who love us best will learn to live and be happy without us, and it is well. But the eternal love of Jesus cannot leave us, and my immeasurable share of it will never be given to any other soul. In it shall I find peace, comfort and help here; joy, happiness and safety there.

For the Advocate.

A Few Plain, Practical Thoughts.

We all know what we need most is more religion, God's help. Every brother and every sister ought to pray constantly for fresh supplies of heavenly grace and wisdom and knowledge to use the precious gifts from our Father's hands aright. We ought to pray for zeal in the cause of Christ, and for the Spirit's influence to direct and move upon our hearts, that we may have the knowledge we need to be sure we are zealous in a "good cause," and do not waste time in an "evil one." Let us feel that we know Jesus and feel that we are acquainted with God, and working for Him.

"Some being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Professors of religion may be deceived. Let us all examine our hearts, see how we stand in reference to our past works. Do we pity and forgive? We ought to forgive if we expect to be forgiven, and reach heaven in safety at last, and know our dear ones there. God is so good to spare us and bear with us when working evil against our kind friends instead of good.

We need God's love in our hearts—then we should forgive, if we had aught against any, and feel our souls had been converted, and we had passed from death unto life, because we can love our brethren and sisters, and have the Spirit bearing witness with ours that we are God's pure and holy children. "If any man have not the spirit of God he is none of his." Some are trying to bring God's work down by slander; backbiting is an evil work God will show you. We are sorry that we are not better christians and rich in faith—sorry we are so proud—have so little humility. God help us as Methodists. We do feel we ought to give more, to send the gospel across the waters, to save the perishing heathen. Pay more to our Editors and preachers. We ought to give more to the poor—"Christ says in as much as ye have done this to the least of these, my disciples, ye have done it tome." Let us give to, and bless instead of slandering God's people. God is so good, to allow his children to have all they make, but the tenth. We can give ten cents out of the dollar, and he will doubly bless us for that much. How many have tried the plan of putting the tenth into the treasury of the Lord?

We must give to the Sunday-school, and Temperance cause. We must not forget to give to the old and the infirm. The suffering widows and orphans. We shall have money for each cause if we do our duties and trust all with God. Let not the tithe be eaten within thy gates. I think we read almost these words in Deut 12th chapter.

How many mothers teach their children to give as well as pray? The first question in the Lord's Prayer is a question asked for the benefit of ourselves: "Give us this day our daily bread." If we do not give to others, how can we expect our Heavenly Parent to still continue the blessings we daily and hourly need?—and if we do not teach our dear children to give, and encourage them to make the money in some honest way, how can we expect supplies from heaven, that keep all alive, and assist us in our duties we owe not only to our dear children, but spiritually, we owe duties to all our neighbors and friends. Do unto all as you would have them do unto you!

If you are living in sin, and a friend, "an old friend," a tried friend, a true friend, tells you it is wrong, and tries to help you give up that evil, don't get mad and spend God's money to go from one end of the State to the other to slander the kind friend and cast out his name as evil. Professors of religion are deceived when they *think* they are doing God's service—while indeed they are in the thoroughfare of old Satan. They have been taken captive really by the Devil at his will.

That great man, St. Paul, while he made it his business to persecute the christians of the land, and cast out their names as evil, really thought he was doing God service. He was indeed deceived—mad. When he came to himself—had repented by God's grace—what a power he was in the church for good. Have read somewhere in Prophesy: "The reign of goodness is always associated with the reign of plenty. When the knowledge of God will cover the earth—then and not before—will a harvest of wheat be reaped upon the tops of the mountains. Trust in God and do the right, and your future will be bright—food, drink and raiment will be added unto you. Trust in God and do the wrong and your future will grow dark—food, drink and raiment will be denied you."

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ROBINSON—Richard Coleman, infant son of John and Della Robinson died May 26th 1885, and was buried at the beautiful burying ground at Bethel Church, in Anson county, where the bodies of so many precious saints are sleeping.

R. S. W.

RISHTON—Died on the 17th inst. at Leaksville, N. C., Henry M., only son of Mr. H. Rishton, of Newbern, in the 21st year of his age. Though young, he had been for several years a consistent member of the Methodist Church, and his blameless life and Christian deportment won for him the love of all who knew him.

CHEATHAM—Joseph Gibbs, infant son of D. T. and Annie E. Cheatham, near Oxford, N. C., was born Nov. 4th 1884, and died suddenly of strangulation April 7th 1885, agee 5 months and 3 days. Taken from the temptations and uncertain risks of this life to be forever with the Lord. "It is well with the child." May the sorrowing parents and brothers and sisters feel that they have a precious treasure in heaven which the Lord will restore.

J. J. RENN.

BLACKWELL—Mrs. Mary A., wife of John P. Blackwell, of Marrows, Henderson circuit, was born May 13th 1817, married Sep. 12th 1837, and died of heart disease April 24th 1885.

In every relation of life she was a model woman, as achristian she excelled. Truly she was a saint; tried in the furnace of dire affliction, sanctified and meet for the Masters use, she departed in joyous assurance of a better life. She was a member of the Methodist Church about 47 years.

"Her children arise up and call her blessed, her husband also, and he praiseth her."

J. J. RENN.

JUDD—Thomas Melton Judd, son of John T. Judd of Wake county, N. C., was born April 1st 1880 and died May 6th, 1885, of whooping cough and Typhoid pneumonia. He was sick three weeks His sufferings during his sickness were intensely severe, but were borne without a murmur of complaint by the little sufferer If willing and unvarying obedience to parental authority is the perfection of childhood piety, then was the piety of Tommy Judd perfect. He obeyed apparently from love to his parents and never hesitated. Even in taking his medicines he never refused or complained, but took them when presented. He retained his consciousness to the last. When bordering upon the "Dark Valley" he sent back evident tokens that he recognized the voices of his father and mother, and distinguished one from the other.

Thomas M. Judd was a handsome boy: his features were regular and well formed, his countenance was a responsive index to his amiable disposition. He was the idol of the family, but he is no more with them, and cannot return to them, but they can go to him in his mansion home. "It is well with the child."

"Biblical Recorder" please copy.

W. S. CHAFFIN.

BLACKWELL—Mrs. Emma Black well, *nee* Exum, was born in Wayne Co., N. C., Feb. 8th, 1855 where her early life was spent under the refining influences of a Christian home. When about seventeen years of age she was happily converted at Stantonburg, at that time in Snow Hill circuit, and united with the M. E Church, South, in which she remained a consistent and useful member, devoted to its doctrines and experiencing the blessedness of their effects in heart and life.

She was educated at Warrenton Female College under the care of Dr. T. M. Jones and his accomplished wife.

On Dec. 27th 1877 at the residence of her parents in Hillsboro, N. C, she was married to Col. W. T. Blackwell, of Durham, in which town she passed the remaining years of her life.

Blessed with abundance of this world's goods she was not unmindful of the obligations thus laid upon her; but dispensed with liberal hand to those less fortunate than herself.

She was an accomplished, kind hearted sweet spirited, Christian lady and will be sadly missed by the many who knew and loved her.

With the exception of some slight heart trouble, when a child she had always enjoyed good health until a few days before her death when neuralgia of the face set in and on Monday, May 18th 1885, she unexpectedly and suddenly passed away. One little daughter preceded her to the better land. A sorrow-stricken husband and a dear little boy, together with a lately widowed mother and many dear ones mourn her departure.

It seems strange that one so young and so blessed should be suddenly called away; but God knows best. His will be done.

J. J. RENN.

Resolutions of Respect.

At a call meeting of the Woman's Missionary and Ladie's Aid Society of Trinity Methodist Church, Durham, N. C., May 25th 1885, the following resolutions and poem were unanimously adopted.

WHEREAS, the Creator of the universe and preserver of all things, has in His infinite wisdom and boundless mercy, removed from our midst, Mrs. W. T. Blackwell, one of our beloved members, and from the field of duty has called her to her eternally blissful home.

Resolved, 1st, That we bow our sad hearts in humble submission to the inevitable course of His Divine approval, knowing that "Whom the Lord loveth He chasteneth."

2nd, That we recognize in our deceased sister a gentle, faithful, and useful member of our societies, the influence of whose life was not only felt and seen by us, but by all who knew her. With eyes that could see the good in humanity, with hands always ready to wipe away the tear, with ears ever open to the cry of the needy and with a heart that sympathized with the distressed, she lived a life, exemplifying a character worthy of admiration.

3rd, That we will cast our care and burden upon Him, who wonderfully sustained her through every trial and bereavement she was called upon to bear.

4th, That, we tender our most heart-felt sympathy to her deeply bereaved family and relatives.

5th, That a copy of these resolutions be enrolled upon the minutes of our societies, and a copy sent the Durham Papers, the Raleigh CHRISTIAN ADVOCATE, and the family of the deceased, Mrs. Emma Exum Blackwell.

Mrs. A. G. Carr,
Mrs. T. G. Cozart,
Mrs R. E. Lyon,
Mrs. E. M. Anderson } Com

She was one of our band, and we'll miss her,
When we come to meet again;
Yet we feel assured that our loss,
Is her eternal gain.

She was ever a ready worker,
With a kind and generous heart,
With a cheerful hand and willing
She nobly bore her part.

Her light was not under a bushel
But shone with a steady glow;
Nor her talents buried beneath,
As the homes of God's poor can show.

Not at home alone did she give
Of the gifts that God had given,
But lent her aid that the heathen,
Might learn of Christ and heaven,

And God hath ended her mission,
Her labors on earth are o'er,
And the grand, eternal anthem,
She'll join on the Heavenly shore.

We'll miss her, yes we'll miss her,
How much we cannot tell,
God give each grace to be patient,
He knows each heart full well!

And may her light be a beacon,
To guide on the heavenly way
All those who knew and loved her,
And those for whom she would pray.

And when our lives are all ended,
May we in happiness meet,
And sing with the redeemed of all nations
Around our Saviors feet,

E. M. A,

FORE—In Wilmington, on the 9th of May, after a long and painful illness, Mrs. Mamie Fore, the beloved wife of Charles Fore, Esq., daughter of Mr. W. H. Shaw, and granddaughter of S. D. Wallace, Esq., aged 22 years. She was converted and joined the church during my former ministry in this charge, and lived a most beautiful Christian life. Belonging to a family noted for its religious integrity, high social positions, and long devotion to Methodism in Wilmington, and marrying a most estimable gentleman of another denomination, she set him an exemple worthy of a christian wife, and one that must tell upon him for good through life. It is no wonder that he loved her with a devotion that the coffin and grave could scarcely shut out; the sweet spirit is gone, the body so frail, so tender, worn with suffering, and yet beautiful in death, sleeps in Oakdale covered with flowers, near the resting place of her sainted mother, who preceded her a few years, and waited for Mamie at the beautiful gate. Her younger brother, and the last of the family, during our recent revival turned his face toward the better land, together with a little cousin, Miss Maggie D. Wallace. Blessed family, they have had much bereavement but one after another the circle is being reformed in the house of the good, where tears are wiped away and the inhabitant never say I am sick. God have them in remembrance and long spare to us the balance of the family, and then, without a single exception, gather them to the house of the good.

E. A. YATES.

EXUM—Bro. W. J. Exum departed this life at his home in Wayne county, N. C. Friday night, May the 8th '85 in the 60th year of his age. He was stricken with paralysis Sunday morning May the 3rd, and it soon became evident to us all that the end was near. No hand, not even the hand of love was strong enough to hold him from the valley of the shadow of death into which he was rapidly entering. He lingered until Friday 8 o'clock p. m., and as night shook out the dark folds of her sable robe, and the stars were lighting their watch-fires on the plains of heaven, the noble heart ceased to throb, and without a struggle, a sigh, the pure spirit went forth to greet its Lord. Loved ones followed him to the margin of the river, and there bid him an affectionate farewell, and when the mists of death hid him from their tearful gaze they threw him many a kiss of love across the dark and silent waters.

Never has the writer seen greater fortitude and Christian resignation than was witnessed around the deathbed of our departed brother. It was indeed a scene of blending lights and shadows, where sunbeams played upon the brow of death. When the mortal struggle was over, and the sleeper lay so peacefully before us, and his devoted daughter who held his hand in death lowered her head, and the tremulous lips whispered, "I can kiss the hand that smites me." How instantly faith spanned the infinite void, and shouted to the ascending spirit, "We shall meet again." Bro. Exum possessed some of the brightest traits of human character, he was a devoted husband and father He loved his home, and spared no pains to let in the sunlight, and bring upon it the benediction of peace, and the hospitality of that home over which he presided, who that has once enjoyed it can ever forget it; how cheerful the smile that greeted him, how warm the clasp of the hand that welcomed him, how open-hearted and unbounded the kindness lavished upon him. His friendship was strong and knew no selfishness. Above all he loved the church of Christ. He had been a member of the Methodist church for a number of years, and it ever found in him a true friend and most liberal supporter. His love for the church of his choice found a broad and practical expression in his liberality.

Bro. Exum had been a great sufferer for many years, but notwithstanding this fact he was a man of wonderful activity, ever moving along some new line of progress, and along these lines of progress he carried many a poor man's burden and helped to ease many an aching heart.

But his work is done, his sufferings are past. The hand that crept through the dark shadows of many a weary night vainly fighting the pains that tortured him, have found a sweeter task high upon the hills of life and immortality. The eyes dimmed by suffering on earth are no longer blured amid the gleam of jeweled brows and the flash of jasper walls; with visions clear and strong they sweep the horizon that bounds the glories of the city of God.

He is gone, with a sad heart I take down the register of the church and write opposite his name, "on earth dead:" but the angel who keeps the register of the skies wrtes: "In heaven alive forevermore." His membership with the white-robed throng that encircles the eternal throne.

Bro. E. leaves a wife and 7 children to wait the glad greeting on the other shore. May the light of immortality dissipate this shadow of death that has fallen upon them.

R. C. B.

JONES—Mark Petway Jones died at his residence, near Jone's Springs, Warren county, N. C., May 15th 1885 aged thirty years. In the death of Bro. Jones the church has lost one of its truest friends. I preached his funeral at Shocco Church, of which he was a member, to the largest congregation that ever assembled at that church, and while the preacher and people could but weep, yet it seemed that there was a sweet sadness in their tears and in the deep sympathy that was felt in every heart, there was a joy and comfort in the assurance that he was at home with God, and that we could still enjoy the rich legacy he had left us, that is the blessed influence of a high wrought Christian character. We are so glad that such a man lived, thank God he still lives with us. The aroma of that sweet spirit and almost spotless life will linger for years about that home, and memory has so perfectly cast every feature of his face that we cannot wholy miss him from the church and the Sunday-school. I reckon that it's best that Bro. Jones never knew the extent of his influence, nor the high position he held in the hearts of those who knew him well, he was the best of friends to his preachers, they could talk to him freely, he was always a safe adviser, he was never a fault-fiinder, but if he saw a fault he knew exactly how to tell you about it.

He was happily married to Miss Nannie Jones, of Wake county about eight years ago, and I believe they were as "happy as mortals can be" he is now waiting for her and their three little children on the other side. May God so guide them and keep that after awhile that happy circle may be formed agnin in heaven. His funeral was preached from the 37th verse of the 37th Psalm, "Mark the perfect man, and behold the upright, for the end of that man is peace." We could not find a more appropriate text, he was in his life, character and death as near an expression of the teachings of that text as any man we ever knew. May God raise up others like him.

L. J. HOLDEN.

RICE—Mare V. Rice departed this life very suddenly May the 4th 1885, aged 20 years, 5 months and 18 days. When about fourteen she professed religion and joined the church, and lived a consistent member of the same till death.

The circumstances connected with her death were sad. While attending to her domestic affairs, her dress caught on fire about 10 a. m. She tried to extinguish the flame, and to remove her dress, but finding it difficult to accomplish either, she started to her brother's which was but a short distance for assistance if possible; but suffering severely she gave up, and fell a victim to the burning flames, where she remained in a helpless condition until removed by her friends. No person was present when she caught afire to assist her or give the alarm, except Luther, her only child, about two years old. He ran and informed some person, that his mother was burning. As soon as her friends gathered, physical aid was sought for her relief, but all in vain. About 2 p. m. she died. Notwithstanding her extreme suffering the few hours she lived, she seemed to be resigned to the will of her Maker. Before she died she gave satisfactory evidence of her acceptance with God, and then sang one or two hymns. After which her gentle spirit was relieved from the sufferings of this world.

From a child, sister Rice had been perfectly trained in the path of daty, and was ready for the summons of death. She leaves a husband and child with her father's family to mourn their loss.

May the Lord bless and comfort the bereaved ones, and finally may they meet her on the shores of bliss.

N. H. GUYTON.

Tribute of Respect.

At a call meeting of Richland Lodge, Thomasville, N C., No. 214, A. F. & A. M., on the 23rd of May 1885, to attend to the burial obsequies of Bro. Charles H. Phillips, the following preamble and resolutions were passed:

WHEREAS It has pleased God to remove from our midst by the cold hand of death on the 19th of May 1885, Bro. Charles H. Phillips, a member of our Lodge and feeling the loss we have all sustained and reallizing that in his death the Fraternity has lost one of its best members and the church a useful minister of the Gospel.

Resolved 1, That while we keenly mourn for our dead brother the memory of his life robs death of its sting, and there comes to us even through our tears the ever brightening sunlight of his life—tinging the cloud of our sorrow with the silver hues of joyful retrospect and the golden radiance of the Christian hope which, like the evergreen leaf of the *immortelle*, protests in sculptured silence that the winter of the grave cannot touch aught of that which made his life dear to us, and like the blossoming branch it speaks of the vernal sun beyond this chilly world.

2, That in his death we recognize the voice of our immaculate Redeemer calling His faithful servant from a pilgrimage among the toils of this world to a pilgrimage of happiness and peace, where empyrean fields of fadeless glory stretches away into the shoreless dephts of a boundless eternity.

3, That we deeply and sorrowfully sympathize with his family in this their sad bereavement and that a copy of these resolutions be sent to the widow of the deceased and a copy be spread upon the minutes of this Lodge and copies be furnished the Davidson "Dispatch" and Raleigh CHRISTIAN ADVOCATE, with request to publish.

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MISCELLANEOUS.

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N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily. Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.35 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

GOING SOUTH.	No. 50, Daily.	No. 52, Daily.
Leave Greensboro.	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem.	11.57 p m	11.25 a m
GOING NORTH.	No. 51, Daily.	No. 53, Daily.
Leave Salem.	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

GOING NORTH.	No. 1, Daily. ex. Sun.	No. 3, Daily. ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m
GOING SOUTH	No. 4, Daily, ex. Sun.	No. 2, Daily. ex. Sun
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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Miss Maggie Reese, at 209 Fayetteville St., has an elegant line of Spring and Summer Millinery now ready for the trade. All the Novelties in

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Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c. We buy our goods as cheap as they can be bought; can therefore sell as low as any one. Orders from a distance solicited; prompt attention given to same. Address,

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MRS. W. T. LANE,
Raleigh. N. C.

The well-established millinery store of Mrs. W. T. Lane will be continued by her husband, Mr. W. T. Lane, who has just returned from the North with an elegant stock of Bonnets, Hats, Ribbons, and everything usually kept in a first-class millinery store. Goods cheaper than ever before. Satisfaction given to customers. A first class, experienced Milliner employed, and experienced clerks. Call and see this fine stock of goods before purchasing, or order by mail anything you want. Address

W. T. LANE, RALEIGH, N. C.

april 15-2m.

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American & European House,
132 Fayetteville Street,
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Julius Lewis and Co.,
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Making Tobacco Flues a Specialty.
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NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD,
DR. J. H. McLEAN'S
Strengthening Cordial
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BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. MCLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, For Female Complaints I consider unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly, HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

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WILL BUY THE FAVORITE
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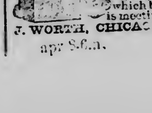

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feb 25-3m

FAMILY READING.

A Lesson of Love.

BY I. EDGAR JONES.

"Naught have I here to do," she cried.
"But float in fashion's giddy whirl –
An idle human insect girl,
To flash its wings in silly pride.

'Some sacrifice I fain would make,
To gain the precious golden meed
Of rich reward for noble deed,
That I would gladly earn and take.

'But I have yet no mission found;
While no great calls the fates present
To win me from my discontent—
I still pursure my useless round.

'Great opportunities are shy;
And though my soul would gladly do
Some noble action grand and true—
The higher boons still pass me by."

"No so," exclaimed her faithful friend,
"The trifles, followed long and late,
Increase to blessings, good and great,
And reach perfection in the end.

"Right at the threshold of thy door
Are found the wretches, pale and poor,
Who all the ills of life endure.
And in thy world are thousands more.

"A tone of kindness in thy voice,
A trifle of useless gold
Bestowed, might yield a thousand fold—
And make the hungry hearts rejoice.

"Thus all around thee day by day,
Does sorrow raise its anguished cry,
And golden chances thickly lie,
Like autumn leaves along thy way.

"Not storied heroes proudly great—
But they who daily duties seek,
And words of hope and courage speak,
Shall enter through the golden gate.

For what are honors but a breath
That winds of wrath may blow away,
Upon the final judgment day,
That waits our coming after death ?

"Upon the graves of pomp and pride,
With all the glory of its life,
Its gratified ambitious strife,
Is graved the sentence, 'and he died."

A look of tustful hope had birth,
Within the maiden's sunny eyes;
Straightway she sought the joy that lies
In duties well performed on earth.

Till kindly words and deeds of love,
And mercies, o'er and o'er again
Performed with faith unseen of men,
Bore witness to her worth above.

Contentment.

Contentment is not necessarily satisfaction, but a state of mind which may be attained by one who has desires which are far from being satisfied. It is a result of self-discipline, as is implied in Paul's "I have learned in whatever state I am therewith to be content!" His state might be worse than unsatisfactory, as when it was one of peril and pain; yet his self-mastered soul had trained itself to be content with it. because his divine Lord thought it best. In this Panl is a fine type of what every believer should be amid the vexations, the misfortunes, the sufferings incident to this mortal life—contented with his present lot because providence shapes it, yet filled with swelling desires which nothing earthly can satisfy, and therefore constantly exclaiming, "I shall be satisfied when I awake with his likeness." O sweet contentment! O blessed yearning after the only satisfactory bliss!

"Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us,
Than these few words, I shall be satisfied."
—*Zion's Herald*.

In Want of Tools.

The people are largely to blame for this mental indolence of ministers. We have been accustomed to limit the salaries of our preachers to the lowest possible figure; to make them *salt-buyers* (salaries) indeed, and above the most economical and frequently the most parsimonious modss of living we have given the minister little or nothing wherewith to gratify any inllectual taste that he may have. If he wishes to buy a a new book, it must be at the cost of personal or family self-denial. Some necessary article must be denied, for his income is adjusted to a scale that admits of no liberty in this direction. How many stations or circuits among us have ever provided their preachers with a library fund!—*Dr. Harrison, in Nashville Advocate*.

Prayer.

With St. Paul his prayers were themselves quite as much a part of his work for God as his preaching the Gospel or his suffering for the truth's sake. And though in this as well as in every other part of his work, he—or, as he says, "Not I, but the grace of God that was in me"—labored more abundantly than all who either went before him or have followed him in the work of witnessing for Christ, yet this, at least, is certain: that I can only follow his example in his work for God in proportion as I follow it in regard to prayer. It is very profitable to consider how much preparatory thought the apostle must have given to his work before praying; how he must have considered the various circumstances in regard to which the assistance and direction of God were needed for it; the special aid that he and others required; the special dangers and temptations and difficulties to which it was liable. Thus I shall realize better how truly prayer is itself work, not only for God, but with God and in God. And if I need a general rule for my continual direction in "my work for God," let me remember that the most general and the most practical of all is that which St. Paul has given us and exemplified in his own life: "Continue steadfastly in prayer, watching therein with thanksgiving."—*H. Cotterill, D. D.*

Influence of the Pastor's Wife.

I have spoken of the pastor and his wife. In speaking of the wife, I am rendering honor to whom honor is due. Without being a public slave, the wife can minister abundantly to the profit of the church through the domestic comfort of the pastor, and I hold it to be the very cruelty of injustice—doubly infamous because done to a woman—which says that the pastor's wife does nothing for the church because she does not appear in some public or official capacity. Doee she do nothing who almost doubles the little salary by cunning uses of economy? Is she to be reckoned of no account who makes the hearthstone warm in the study at the expense of a little coldness in other chambers? Is she to be treated with indifference who persuades her husband that she is so well that she does not need a holiday, in order that she may not touch the shillings that would lengthen his, when, God knows, a breath of mountain air would make her young again? I accept Mr. Lecky's picture of life in a rural parsonage, and apply it, with obvious modifications, to many a Nonconformist minister's household. Speaking of the clergyman's wife, the author says: "In visiting the sick, relieving the poor, instructing the young, and discharging a thousand delicate offices for which a woman's tact is especially needed, his wife finds a sphere of labor which is at once intensely active and intensely feminine, and her example is not less beneficial than her ministrations." Brethren, I do not lower the dignity of this chair in recognizing the fact that many a flower is "born to blush unseen," and in praising self-denial that never mars its sacrifice by complaint; on the contrary, I invest the chair with a tenderer sanctity by sending from it a message which you will not fail to deliver to the companions who, by dividing your burdens, have doubted your usefulness.—*Dr. Joseph Parker*.

When to Ride a Hobby.

Most men have a hobby-horse on which they delight to ride, and no one would wish to rob them of this pleasure if they were tolerably thoughtful of their friends with respect to this, and took care not to persistently bore them by making this particular hobby the one theme of their discourse. Sometimes it is all the details connected with their daily business or profession; sometimes it is the special pleasure or sport which occupies their whole minds. My last experience was with respect to this latter hobby. I went to stay a couple of days with a friend whose husband devoted his leisure hours to the pastime of fly-fishing, when that pleasure could be pursued; and when angling was not practicable, he spent his leisure hours in making, inspecting, and contemplating artificial flies. This absorbtion in one special subject was somewhat trying to those around him, as the conversation was kept to this one line and its appendages. You can imagine how thoroughly tired I was when, on the return from an evening's entertainment, I was expected to give particular attention, and to be interested in looking through books and cases of artificial flies until midnight, at which hour I was not released by the self appointed lecturer, but rescued by his wife. You will agree with me that there are right moments on which to ride a hobby, for many, if not all, who read this paper, have, I have no doubt, been bored by persons who will ride theirs on all occasions, and by the hour together. There are innumerable people who do the right thing, but comparatively only a few who do it at the right moment.—*Quiver*.

An Excellent Washing Mixture.

Take three pints of hot water and slice into it two and a half pounds of common yellow bar soap and stir it up over the fire till it is dissolved. Then add two ounces of sal-soda, two ounces of borax and a teaspoonful of spirits of turpentine. Stir all together until well mixed and dissolved. Take it from the fire and stir till quite thick, then turn into a pan or small tub and when cold cut into bars. When washing dissolve a large piece of it in a pint of boiling water, then wring out the clothes that have been soaking all night and put them into the boiler with cold water. Turn in the dissolved soap and let the water become scalding hot. Take them out and rinse in cold water, rubbing off any spots that are seen; wring again and rinse and blue hang out to dry. It saves a great deal of muscular strength, and it will wash colored clothes as well as white clothes, and is also good for washing white paint. After this small recipe is tried and found satisfactory a much large can be made by increasing the recipe four or eight times, for the older the soap the better it is.

Cleaning Black Silk

One of the things "not generally known," at least in this country, is the Parisian method of cleaning black silk, the *modus operandi* is very simple, and the result infinitely superior to that achieved in any other manner. The silk must be thoroughly brushed and wiped with a cloth, then laid flat on a board or table, and well sponged with hot coffee, thoroughly freed from sediment by being strained through muslin. The silk is sponged on the side intended to show; it is allowed to become partially dry, and then ironed on the wrong side. The coffee removes every particle of grease, and restores the brilliancy of silk without imparting to it either the shiny appearance or crackly and papery stiffness obtained by beer or, indeed, any other liquid. The silk really appears thickened by the process, and this good effect is permanent. Our readers who will experiment on an apron or cravat will never again try any other method.

Resting in Love.

Lucy was a dear little two year old, the pet and solace of an invalid father. Her mother was once obliged to leave her for a short time alone in the kitchen. As the door closed on the timid child in the gathering shadows of nightfall, at first she cried; then she trustfully and philosophically fell to comforting herself in her own sweet way. 'Never mind,' said she, "Lucy knows she is her papa's own peshous darlin'." Repeating this to herself, she patiently awaited her mother's return.

Why may not we, when shut in the darkness of sorrow's night, thus find our fears quelled, and our hearts sweetly resting in the conscious, abiding sense of our Father's love, while we patiently wait for the opening door of His Providence? Assurance of God's love should prove a quietus to every Christian heart.

Complexion Not a Sure Cure.

We do not judge of men's complexion by the color they have when they sit before the fire." If all were truly good who are occasionally good, men would not be scarce. See how people weep under a moving sermon. Think not, therefore, their hearts are changed, for even marble drips in certain weathers. A man fresh from a revival-meeting looks like a zealous Christian; but see him when he goes to market. As a face rendered red by the fire soon loses all its ruddiness, so do numbers lose all their godliness when they quit the society of the godly. Lord, let me never be what I cannot be forever. Give me a complexion which I shall were all my life-time, and when time shall be no more.—*Spurgeon*.

Redeeming the Time.

If there is significance in the single word *eternity*, there is also in the single word *time*. The question of eternity will be: How have we improved time? This question will decide eternal destiny. Time is the seed, eternity is the fruit. The solemnity of time increases as the narrow isthmus lessens that separates us from eternity. We are nearer the reckoning when it will be said, "He that is holy, let him be holy still."

How low an estimate we put upon the fleeting moments of time we shall never realize until eternity breaks upon us. Then it will be known that we have regarded moments too worthless to "buy up," that we have not placed upon time the value of ordinary consideration. Then we shall see that while a casket of treasure, falling from our hand in mid ocean, was the occasion of extreme agony, the loss of precious moments hardly caused a ripple upon the soul's surface.

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Episcopal Visitations for 1885.

1ST DISTRICT—BISHOP HARGROVE.

Denver Conf.	—July 16	—Trinidad, Colo.
Montana "	—Aug. 6	—WillowCreek,Mon:
Columbia "	—Sept. 10	—Albany, Oregon.
Pacific "	—Sept. 30	—Sacramento, Cal.
Los Angeles "	—Oct. 28	—Los Angeles, Cal
N. Miss'ppi "	—Dec. 2	—Kosciusko, Miss
Memphis "	— " 10	—Paducah, Ky.
Florida "	—Jan. 6	—Orlando, Fla.

2D DISTRICT—BISHOP GRANBERY.

Western Conf.	—Sep. 2	—Wyandotte, Kan.
Missouri "	— " 9	—Columbia, Mo.
Indian Mis. "	— " 17	—OakLodge, Ind.Ter
St Louis "	— " 23	—Charleston, Mo.
S. W. Mo, "	— " 30	—Lexington, Mo.
Arkansas "	—Nov. 25	—Morrillton, Ark.
Little Rock "	—Dec. 2	—Arkadelphia, Ark
White River "	— " 9	—Helena, Ark.

3D DISTRICT—BISHOP M'TYEIRE.

Mexic. Border Mexican Conf	—Oct. 29	—San Antonio,Tex.
West Texas "	—Nov. 4	—Gonzales, Texas.
Northwest Tex	—Nov. 11	—Corsicana, Texas.
North Texas "	—Nov. 18	—Paris, Texas.
German Mis. "	—Nov. 26	—N. Fountain,Tex
Texas "	—Dec. 2	—Austin, Texas.
East Texas "	—Dec. 9	—Beaumont, Texa
Mississippi "	—Dec. 19	—Meridian, Miss.
Baltimore "	—Mar. 10	—Staunton, Va.

4TH DISTRICT—BISHOP KEENER.

Illinois Conf.	—Sept. 30	—Pana, Ill.
W. Virginia "	—Oct. 7	—Ashland, Ky.
Holston "	—Oct. 20	—Cleveland, Tenn.
Virginia "	—Nov. 11	—Petersburg, Va.
N. Carolina "	—Nov. 25	—Charlotte, N C.
S Carolina "	—Dec. 9	—Columbia, S C.
Louisiana "	—Jan. 6	—Baton Rouge,La.
C'l Mex. M'n "	—Feb 24	—Cit, Mexico,Mex

5TH DISTRICT—BISHOP WILSON.

Kentucky Conf.	—Sept. 9	—Versailles, Ky.
Louisville "	—Sept 16	—Greenville, Ky.
Tennessee "	—Oct 7	—Columbia,Tenn.
N. Alabama "	—Nov 18	—Gadsden, Ala.
N. Georgia "	—Nov 25	—Newnan, Ga.
S Georgia "	—Dec 9	—Brunswick, Ga.
Alabama "	—Dec 16	—U.Springs, Ala.

Bishop McTyeire has charge of the Missions in China and Japan.

Bishop Granbery has charge of the Mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro, (Leaves)	6 00	(Arrives)	10 35
Harrell's "	6 15	"	10 20
Warren's "	6 25	"	10 10
Bethel "	6 50	"	9 45
Robersonville "	7 15	"	9 20
Everett's "	7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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aug 6 3t

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Work in the Light	5
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Infant's Catechism	2½
Fifty Hymns	2½
Old Test. Lessons	5

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The trustees of this institution have at a large expense just completed a handsome and commodious building admirably adapted for school purposes, with ample accommodations for both day scholars and boarders. Greenville is known to be an exceedingly healthy location and a desirable place of residence. It is the centre of a prosperous, thrifty and intelligent section of the State. It is certain that a first class Institute of Learning can be established at this point.

A first class Teacher and Manager is wanted to open this Institute on the first day of September, 1885—a liberal compensation will be guaranteed by the trustees for the first year. Those desiring to apply for this position will forward their application, with their testimonials, before the 15th of June, 1885.

Address ALFRED FORBES,
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feb 4-10t eow

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GOLD, SILVER,
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of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $35 to $50. References exchanged. GAY BROS., 14 Barclay St., N Y

may 21-1y

MISCELLANEOUS.

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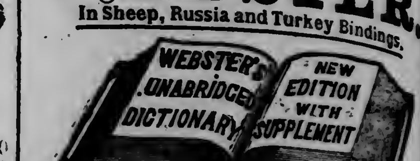
In Sheep, Russia and Turkey Bindings.



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The Bright New Cent.

CHARLIE

See here! see here! a bright new cent
My Father gave to me;
Oh! Johnny, say what would you buy
With it, if you were me?

JOHNNIE

I've got a penny, too, see here!
And though it is quite small,
I can buy some candy, I am sure,
Or else a top or ball.

CHARLIE

Oh! I wish I had a pile
Of pennies up so high,
What lots of playthings, pretty toys
And candies I would buy.

JOHNNIE

And I would buy a great live horse,
And ride him all the day;
I'm sure I never should be tired,
Nor ever want to play.

CARRIE

Now children, if you'll listen
I'll tell you something true
I read about some boys and girls
About as big as you.

They live across the ocean
Thousands of miles away,
They never read the Bible
Nor have they learned to pray.

They never go to Sunday-school
To hear God's Holy Word,
But worship idols (made of stone
Or wood) instead of God.

They never heard of Jesus,
So gentle and so mild,
Who while on earth blessed children
And loves each little child.

Our people send the Bible
And Missionaries there,
But it takes a *lot of money*
To support them every year.

CHARLIE.

Here, Carrie, take my penny;
I do not want the toys;
I'd rather send the Bible
To those little girls and boys.

JOHNNY.

And so would I; take mine along,
And send it, Carrie, too;
If I a *pile* of pennies had
I'd give them all to you.

ALL TOGETHER.

We're very little children
'Tis little we can do,
But we will send our pennies
And the *dollars* leave for *you.*

GULF, Chatham county, N C., May 29th, 1885.—*Dear Aunt Mary:* I send you one dollar for Sister Beck and myself—hope it will do the little heathen children some good. Grandma has given me a Missionary hen and I expect to send you some more money some time. Sister Beck and I send our best love to Aunt Mary and all the little cousins; ask the good Lord to make us little angel children. Your nephew, JUDE PALMER.

Glad indeed to hear from you and "Sister Beck," my dear Jude—do hope your Missionary hen will be *real* industrious, and bring many pennies into our "Missionary box."

TOISNOT, N. C., May 26th, 1885.—*Dear Aunt Mary:* Enclosed you will find $4.50. It has been so long since we have written to you that I expect ere this you have thought that your "Earnest Workers" of Toisnot have ceased to work but owing to the very disagreeable weather this Winter our Society was suspended for two months. Now the meetings seem lessening in interest and are not well attended.

Please pray that we all may realize more fully the importance of this Missionary work!

With much love to Aunt Mary and the "Bright Jewels" everywhere. Yours affectionately, NANNIE E. PRICE, Cor. Sec

Thanks for your remittance, dear Nannie. Sorry indeed to know that some of our "earnest workers" are not so earnest as they once were—these unfortunate suspensions, though unavoidable, tend to lessen the zeal and interest of our members. The *best* way to stimulate the members is to put each one to work. Arrange for a public entertainment consisting of recitations, readings and songs, in which each one will have a part. and I am sure good will result therefrom. Try it and then let us hear from you. May God bless each 'Earnest Worker" and may they gather many sheaves for the Master.

Precious Promise.

And my soul shall be joyful in the Lord: it shall rejoice in his salvation. Psalm 25: 9.

Receipts for June.

Bright Jewels of Roxboro,	$5.00
Kate Westbrook,	.25
Gibbons Westbrook,	.25
John Westbrook,	.25
Lizzie Westbrook,	.10
Virginia Westbrook,	.10
Hettie Westbrook,	.10
Charlie Westbrook,	.10
Charlie Hill Harriss,	.25
John W. Jenkins,	.20
Mamie Jenkins,	.20
Scattered Jewels: Margaret C. Love,	.05
Sarah E. Riddle,	.10
Lundy Riddle,	.05
Martha M. Cofer,	.10
Martha Cole,	.10
Carrie, Johnnie and Mamie Thompson,	.25
Lillie and Ola Henderson, angel Jewels,	1.00
Lizzie Henderson,	.15
Sankey Henderson.	.10
Lillian and Manly Hunter,	.25
Many Blanche, Tom and Willie Blackwell,	.50
Cullen G. Battle,	.10
Bright Jewels of Statesville,	8,90
Bright Jewels of Plymouth,	4.34
Bright Jewels of Richlands,	2.22
T. Edward Baker,	.25
Total,	$25.52

Enigma.

BY ANNA V. ERVIN.

1. What was the name of Saul's youngest daughter?
2. Where did Necho take Jehoahaz, his brother, and carry him?
3. Who was the Father of Nadab and Abihu?
4. Who was the Father of Gershon Kohath and Merari?
5. Who was wroth against two of his officers against the chief of the butlers and against the chief of the bakers?
6. Who was King of Hebron?
7. Who went out to meditate in the field at the even-tide?
8. What is the first letter in the first verse of the third chapter of the Book of Judges?

The initials of the answers form the name of the President of the Richlands Bright Jewels

Answers.

The answer to Enigma by W. A. Forbes is—Catie F. Wrenn—answered by Cullen G. Battle, Howard Paddison.

The answer to Enigma by E. Shelley Cooley is—Rev. J. E. Gay—answered by Howard Paddison, Cullen G. Battle.

The answer to Enigma by Henry Mansfield is—J. H. Knight—answered by John W. Jenkins, Jr., Howard Paddison, Cullen G. Battle.

The answer to Enigma by Saddie Jarman is—Rev. J. T. Gibbs—answered by Minnie Brown, James Farrow.

The answer to Enigma by Geneva Welborn is Rev. R. O. Burton—answered by Cullen G. Battle, Howard Paddison.

The answer to Enigma by Anna N. Ervin is—Rev. M. McFarland—answered by Howard Paddison, Cullen G. Battle, Eula Alphin.

The Bridle on the Tongue.

"How have you prospered to-day, my son?" said Mrs. Stone.

"First rate, mother; and I think it is because I remembered the verse you gave to Sadie and me this morning. You see we were playing at blindman's bluff, and the boys would peep so as to see us. I was so provoked that I wanted to speak right out sharp, but every time I began I could see that verse real plain—'He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city,' and I did not say a word. It was hard work, though, to keep from speaking."

"I do not doubt it, Willie; but I am very glad that my little boy was so brave. I think it often requires more true courage to hold the bridle of the tongue than that of a horse."

"That verse helped me, too," said Sadie. "I was hurrying along so as to call on Julia Howard before school, but just as I turned the corner old Mrs. Lane opened her window and asked me if I would go to Mr. Pinkham's store and get a bundle for her. I was so disappointed that I wanted to say 'No,' but the verse came into my mind so quick I said, 'Yes'm,' and ran along."

"You did quite right, my children," said Mrs Stone, "and have each gained a victory that is better than taking a city."—*Well Spring.*

Wear a Smile.

Which will you do? smile and make others happy, or be crabbed and make everybody around you miserable?

You can live among flowers and singing birds, or in the mire, surrounded by fogs and frogs. What an amount of happiness which you can produce, if you will only show a smiling face, a kind heart, and speak pleasant words! On the other hand, by sour looks, cross words, and a fretful disposition, you can make hundreds unhappy almost beyond endurance. Which will you do? Wear a pleasant countenance; let joy beam in your eye and love glow on your forehead. There is no joy so great as that which springs from a kind act or pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and throughout the day when about your daily business.

There Shall be no Alps.

When Napoleon talked of invading Italy one of his officers said: "But, sire, remember the Alps." To an ordinary man these would have seemed simply insurmountable, but Napoleon responded eagerly: "There shall be no Alps." So the famous Simplon pass was made. Disease, like a mountain, stands in the way of fame fortune and honor to many who by Dr. Pierce's "Golden Medical Discovery" might be healed and so the moutain would disappear. It is specific for all blood, chronic lung and liver diseases, such as consumption (which is scrofula of the lungs,) pimples, blotches, eruptions, tumors, swellings, fever-sores and kindred complaints.

Dr. Pierce's "Favorite Prescription" is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by druggists.

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Little things may help a man to rise—a bent pin in an easy chair for instance. Dr. Pierce's "Pleasant Purgative Pellets" are small things, pleasant to take, and they cure sick-headaches, relieve torpid livers and do wonders. Being purely vegetable they cannot harm any one. All druggists.

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Organs for Churches.

Walter Nelson, of Monroe, N. C., makes a specialty of furnishing organs to Churches and ministers, and will make prices to same—lower than any dealer. He carries a big stock and pays cash for them.
June 3d 1m

MISCELLANEOUS.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 55 p m	[illegible] p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m
Arrive Tarboro,	5 40 p m	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	[illegible]35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m
Arrive Rocky Mount,	11 15 a m.	1 16 p m
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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Sam Jones.

"*Sermons and Sayings of Sam Jones.*" The volume is made from shorthand reports of the unique and powerful discourses of the famous Evangelist. Price, fifty cents by mail. Stamps, of two cent kind, taken. Discount to the trade or persons taking a dozen copies. Address, John J. Lafferty, Publisher *Christian Advocate*, Richmond, Va.

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!
"Which made me delirious!
"From agony!!!
"It took three men to hold me on my bed at times!
"The Doctors tried in vain to relieve me, but to no purpose.
Morphine and other opiates!
"Had no effect!
"After two months I was given up to die!!!!
"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I poohed at him, but he was so earnest I was induced to use them again.

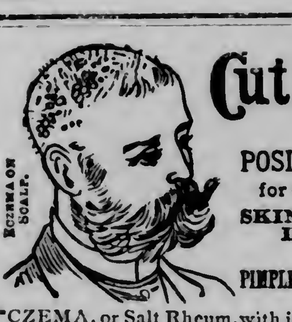
In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. BERK. Ex Supervisor.

"That poor invalid wife, Sister, Mother,
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

☞ None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.



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ECZEMA, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall Head, Dandruff, and every species of Itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedies fail.

CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

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Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON. [Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

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Cloth, plain,	$2 00
" " with engravings,	2 50
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Prospectus for canvassing agents [illegible].

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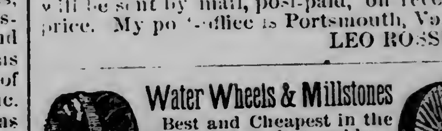

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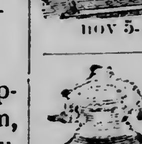

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AGRICULTURAL.

Figures About Cotton.

NEW YORK, May, 26th.—The fifteenth annual meeting of the New York Cotton Exchange was held today. The secretary's report says that in spite of another small crop following that of the previous season, both the price and range of the fluctuations, as well as the volume of transactions, have been moderate, the general depression in all branches of trade which has prevailed for the last three years, having discouraged all speculation, a fact which becomes quite apparent on comparing the following figures of transactions in actual cotton, and in contracts for future delivery with those of the preceding two years; namely: Transactions in cotton for future delivery in 1885, 21,462,900 bales; 1884, 24,828,600 bales; 1883, 25,907,100 bales. Transactions in actual cotton in 1885, 533,663 bales; 1884, 422,106 bales; 506,123 bales.

Manure for Grape Vines

Common barnyard manures are not adapted to growing the best grapes, though they are much better than no manuring. The faults of stable manures are an excess of nitrogen, causing excessive growth of vine and too little of mineral fertilizers which produce the fruit. An application of potash in spring or any time during the growing season is very beneficial. Old country vineyards are manured almost exclusively by the ashes from the burned trimmings of graps vines. These ashes are very rich in potash. This mineral food is especially valuable in promoting early ripening. Vines that overbear are simply in most cases setting a larger number of clusters than the vine can supply potash for the perfecting of the seeds, and for changing the harsh juices of the green grape into the riper one.

An Old Plan for Growing Cucumbers.

The following is an old plan practiced in some sections with good effects: Spade up a good piece of garden soil and make a circular mound about eight feet in diameter and ten inches higher in the center than at the outside. In the center of the mound sink an old leaky barrel and fill it two-thirds full of barnyard manure, with some hen manure mixed in. Pour the wash water from the house in the barrel and let it leak through into the ground. Plant the cucumber seed in a ring, about six inches from the barrel, watch for the bugs and destroy them by the usual methods. Supply the water often enough to keep the ground moist, to promote a rapid growth, but not too wet.

Farm and Garden Notes.

— The amount of nitrogen supplied in manure is very much in excess of the amount recovered in the increase of the crop.

— It is the general opinion among poultry men that very fat fowls do not lay well. Hence excessive feeding is condemned.

— To make economical pork the pig should be kept in a continuously growing condition from the day of his birth until he is delivered into the hands of the butcher.

— Do not plant trees in the garden. They will not only shade the growing crops to their detriment, but what is worse, will secure their own nourisement at the expense of the garden, robbing the vegetables and plants of the elements of fertility.

— When potatoes are fed to cows they ought to be given in connection with other feed. The average ration of potatoes ought not to be more than one-fourth to one-third of the entire feed. Raw potatoes ought to be cut in slices, and boiled potatoes ought to be crushed.

— In planting young trees an Indian-farmer mixes the soil that he intends to fill around the tree with one bushel or more of fine chip-dirt. This is rich and stimulating, and holds moisture well. In the fall he usually scrapes the tree trunks and washes them off with whale oil soap and water.

— Coal ashes may be utilized to a good advantage in the hen house by sifting them around on the floor. The fine dust that flies about and settles on every exposed surface will do no harm, and that which falls on the floors and under the roosts will act as a disinfectant and deodorizer.

— Where hogs cannot be allowed to run at large, as is the case on many farms, F. D. Curtis, an excellent authority, favors the planting of artichokes and sweet corn, or the sowing of oats, rye alfalta, the object to secure more green food than is given in the common way of raising hogs.

— California orange growers have discovered a new process for removing all substances that injure the appearance of the fruit. They put a half bushel or so of dry sawdust in a barrel and pour in two or three boxes of oranges, and turn slowly with a crank. The fruit comes out as clean and bright as a dollar. One man can clean about eighty boxes a day, while washing ten boxes is a good day's work.

— To destroy vermin on fowls take a sponge or soft rag, moisten with kerosene with a few drops of carbolic acid added, and rub it gently over the back of neck and under the throat, and a little under the wings, and that fowl will be rid of them. Then rub the same mixture over the perches, pretty well rubbed in once a week, and they will never take possession of the chicken-house.

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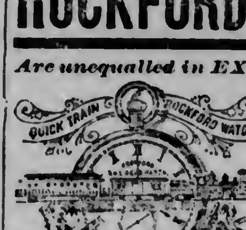

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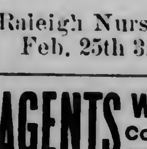
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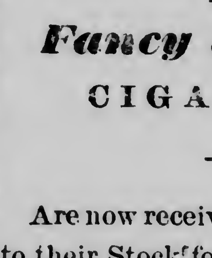
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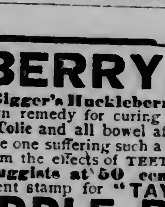
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apl 1—1y

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO. 23 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, JUNE 17, 1885. | $2.00 PER ANNUM Payable in Advance

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

The Nashville meetings are over and the outsider who peeps in now has his say.

THE PUBLISHING HOUSE

has had a most remarkable history. It was no wonder that it failed, the only wonder was that it did not fail three years after it was established. Take a good clever bookseller, who has sense, piety, and zeal, out of his book store, and put him in charge of City Station as soon as he is licensed to preach and you have a piece of folly about equal to that of taking the good old men who were elected Agents, in 1854, and putting them in charge of a book store, a publishing house, and a printing office. The thing got on the wrong track in 1845, and it run pretty thoroughly to smash by 1877. There was one man who could save it; if popularity with the people, the confidence of the creditors, and good business sense could avail; and that man was chosen agent. He was old and tired and he had the good sense to say: "I will not take the place and attend to the details of the business. I am too old—I can't." "But" said Bishop Pierce to him, we if you will take the general oversight will give you a man of affairs." The old Doctor consented. But the man of affairs—where was he? Bishop Pierce knew him. He was his old student. He was no place seeker, no broken down business hack. He was strong, bouyant, and well to do. The Bishop said to him—"Lewis, you are no preacher, but you have a preacher's love for the Church. I want you now to take a place involving great care, and responsibility, and a place which will cost you something to take." This good brother who was then a delegate to the General Conference from the Los Angeles Conference was, Lewis D. Palmer. He consented at last to take the place. I had every confidence in him, but he has surpassed my expectations. So careful—so close, so enterprising.

I have had experience in book selling, publishing, and printing—I spent my boyhood in a book store and I know what I am talking about, when I say that there never has been a printing or Publishing House, in America, which has been better managed and none in the South that does better or cheaper work.

The book issues have been admirable generally as the issues of books that will sell; and $50,000 profit on $200,000 business is certainly evident that book printing and publishing pays the printer. Some of the issues from the press at Nashville during the last year have been unusually good and saleable at the head of them all is McTyiere's History of which I have written.

I have never been able to keep a copy of "The Log Meeting House" long enough to read it, but *it sells*, and Dr. Edwards puts his name to nothing, that is not good—nor have I, I am ashamed to say as, yet, read Dr. Summer's Life Study. I am sure it is good. BISHOP PAINES life by Dr. Rivers ought to be read more largely. Robert Paine was in many respects the great man of his time. The old North Carolina gentleman shone out in his face and life. Who ever expected him of doing a little thing? If he had a weakness, it was too much consideration for the feelings of people of what are called the upper classes. He was not an aristocrat, but he had great tenderness for the faults of the people of that class, I think he feared the old rigidity of the early fathers, and sometimes counseled moderation when there was little danger of severity, as was evident when in Atlanta, he very plainly intimated that severe measures to put down dancing and theater going might not be wise, but while the dear Bishop knew that the lovely daughter of his friend, Col. X., who was a member of the Church and a leader in the Sunday-school of Dr. was a leader in the German, and while he deplored it, yet he doubted whether he could save her by discipline, and therefore deprecated action. It was not because he had one single feature of snobblishness, it was tenderness. This same Bishop was a hero of first water, and though for many years a wealthy cotton planter, and a man who lived in elegance at home, he was ready to go anywhere and bear any burden to do men good.

No young man can read such a life without profit.

BIOGRAPHIES,

say, the book men, will not sell, and why? Good Biographies will sell. They have always sold? They have their day, and like History and fiction, ran their time, but there are few good biographies: The lives of a great many good men are dreary reading. The determination to make men other than they are, in order to keep up delusions about them, makes biography false.

Froude was right when he uncovered Carlisle, and revealed the hideous old Scotchman as he really was. A selfish, snarling, money-loving egotistic, old Encyc opedia, came out where men expected a grand moral, reformer beautiful in all his proportions; but then side by side with the hideous old Scotchman, stands another Carlisle, brave, tender, true, patient, a good son, a loving husband. A strange union of Angel and Satyr, but a union none the less. A dear friend of mine, saying good things of my Life of Andrew, said: "But I have one criticism you have made the story too homely. I would not have painted the wart on Cromwel's face, even if he did wish it." Well may be not, I would not have painted a boil or a tumor; but the wart belonged to the face If we tell about men, let us show them as they are. I wish somebody would write the life of a common-place boy. Of what he does, how he feels and of what he thinks. Miss Alcott's boys, Pecks Bad boys, are poles from the opposite side. The little Boston woman has made her boys, and her girls out of Boston clay, but they are made by her, not by the great maker—such noble generous, true hearted fellows and never found out the precincts of Boston, or the shadow of a Unitarian Church, where people don't smoke or use bad grammar; and such fellow as the horrid little monstrosity of Pecks sun, are never found except under the shadow of a Milwaukie brewery where Dutch beer and Dutch Atheism, unite to make a devil of a child. Judge Longstreet once told the story of a boy's life. It is now out of print, but ought to be printed again. Wm. Mitten was the name of the book.

BOOK MAKING

is one of the least understood of arts. Men who have never written a book, or men who have never published one, have the crudest notions of what will sell and the profits on the sale.

Take a good History for instance. You have first to collect your materials. In writing my first book, "The History of Methodism in Georgia," I had to get together over 100 printed volumes which directly or indirectly on the book, then MSS. volumes had to be found; old men connected; old places visited, and then all sifted out, and made ready. Then the book must be planned, and the work blocked out. Then comes the writing. Rapid enough at first, and then the slow pains-taking revision, and then at last the revision as it goes though the press.

PRINTING.

The MSS is now ready for the printer. It ought to be on good thick, white paper, written on broad lines, and plainly written for the printer who makes his bread by following copy.

The publisher will not often take the book at his own risk. You must stand between him and loss. You must pay for the plates; a 600 page book 12 mo. will cost you $600 before a copy is printed. Now you must pay for the books, one of 600 pages will cost you $400 per 1,000. The publisher puts his name on the title page, and you pay the whole cost. you are really the Publisher, not he. He now buys from you say 200 copies of your book at 90 cents. You lose 10 cents a copy to get him to sell the first edition. If the book goes well, a second thousand which will cost $400, will pay the author something, but in all probability the only way the Author can get rid of the first thousand, is to give them away, with the "compliments of the writer." This is one way. If a book is like McTyiere's history, a sure success, the Publisher takes and pays a royalty on, that is 10 per cent on the retail price, say 2500, for the first 1,000, the author gets $2.50, and so on for each, in that is $12.50 for 5,000 copies. If any of your young readers are contemplating authorship as a means of bread winning, unless they are going to write *Novels*, I should say in earnest tones: *Don't.*

A young man's father came to me once "John, he said, is a poet." Yes, said I. "He wants to publish a book of poems and dedicate it to his old College President. He wants to make money." In vain I remonstrated; the book came out, and John's hard earnings, paid the bill and the book of *Poems* lies unsold; a sad reminder to John, of the materialistic age.

A fair girl who had been deluded with the idea that she was a poet, and who did write pretty verses, came to Bruke the publisher; in vain he remonstrated, she must publish. She did. Her money went, but her books did not, and thus it is.

Now, I am not writing from the stand, point of a disappointed author—my books have sold and sell. No man has been more kindly dealt with by the public than I have. I almost shudder sometimes to think what any body who reads my books might justly say about them, but the people read too fast and reading thus they overlook, and when they see, they are too kind to mention.

Yet I would not discourage writing. If money making is your object, young man join a base ball club, and learn to be a pitcher: or a comedy troupe, and learn to be a facial artist, or keep a skating rink; all will pay better than writing books; but there are better things than money making, if you seek for these, write.

For the Advocate.

Our New York Letter.

(From our Special Correspondent.)

Jumping off the Brooklyn Bridge has set all the cranks to thinking about committing suicide in that novel way. A great deal of foolish sympathy has been bestowed upon the corpses of Odlum, who dropped from the Bridge into eternity last week, and of Captain Webb, whose attempt to swim the Rapids of Niagara resulted in his reaching a strand whence no man ever returned. The families of suicides are always proper objects of pity; but a would be suicide, such as Fleisher, is to be pitied only so far as all forms of lunacy evoke and deserve commiseration. Then brought to Court, the story told by Fleisher was very pathetic indeed, and given to the million on the wings of the newspaper, had the effect of making its author, for twenty-four hours, the most prominent man in the Metropolis. It drew out of sympathetic pockets more than half a thousand dollars, and out of numberless stores more vegetables than the little room in the tenement whither they were sent could comfortably hold. As for myself, I felt very sorry for Mrs. Fleisher and her seven children. But the husband's pitiful tale was so marred by the disclosure of one little incident as to throw discredit over his professed self-sacrifice and heroic endeavor while vainly trying to support his family. The incident was this: Bisides a grocery bill of alarming dimensions, it was disclosed that he owed the owner of a gin-mill for drinks. Now when I see a man who would let his family starve rather than give up a bad habit, I say lock him up if he attempts to take his life, provide for his family, but don't hold him up as a specimen of heroic devotion in despair. Let us put the dynamite of popular indignation under the grog-shops and blow them out of existence, then we shall have fewer cranks and fewer paupers to attempt self-slaughter.

Miss Cleveland's tract on temperance in answer to Dr. Crosby may be said to have created a temporary sensation in this city, Great surprise is expressed on every hand at the vigor of Miss Cleveland's pen. She has shown herself not only well informed in history and science, but proved an uncommon expert in the use of effective English. What she says is pithy, and largely in the form of apothegm. There is great power in her satirical assumption of innocence, while at the same time she deals blows that might stagger even a Chancellor. So fine a scholar as Mr. Dana of the *Sun* made room on his crowded and weighty editorial page for Miss Cleveland's tract, and half a column of comment besides. The conclusion of the great editor is, however, unmanly, if not cowardly. He admits the force of Miss Cleveland's argument in favor of total abstinence, but says, in substance, that Dr. Crosby is also entitled to respect; therefore one can not be bound to either course, but the whole matter must still be left to individual judgment.

These do not seem to be the words of a man who was once an Abolitionist.

Christian Thought for May–June, is out and, as usual, full of good things. Its quotation from "Bill Arp," the Georgia Presbyterian Elder, is the argument of a "funny man" against Evolution.

Mr. Beecher has commenced his series of sermons on Evolution. He has been so much misrepresented by reporters who garbled his extemporaneous utterances that he has determined to put himself on record in a series of sermons which are to be published in book-form under his own supervision. The critics of Henry Ward will please hold their breath a few moments until this is published, then they shall have fair play.

Mr. Talmage has made a record in no doubtful terms on the subject of Evolution. He says men may prefer Darwin's account of Creation to God's, but let them understand that they are rank infidels. As for himself, since God was present at the Creation and Darwin was not, he prefers God's account of what took place.

The Chinese Sunday-school Union, comprising all the Chinese Sunday-Schools of New York and Brooklyn celbrated its second anniversary two weeks ago in the Madison Avenue Cougregational Church. Addresses were delivered by clergymen of several denominations, Rev. Mr. Henry, Missionary at Canton, the Chinese Consul resident here, and others. The two latter addresses were in Chinise, Mr. Henry being by far the more fluent of the two. About 400 Chinamen attend these schools —— there being as many teachers as pupils. There are thousands of Chinese in the city who attend no school, but might be induced to do so, if the means are at hand. Nothing is more absurd than the sending of missionaries to China, while we neglect the Chinaman at our own doors.

Broadway has been given over to the railroad fiends. Hundreds of men are at work tearing up the pavement and laying tracks. Thus the noble thoroughfare, the only one suitable for parades South of Washington Square, is henceforth to be cumbered with the snail-paced surface cars. In six weeks the cars are to run. Already the blockades are exasperating where the track-layers are at work.

Another company is endeavoring to obtain permission to build a railway under Broadway, and still another endeavors to get permission to build an elevated on it. Broadway is now the most valuable strip of real estate on the planet. What the effect of these railroads will be remains to be seen.

Puck amuses the public this week with a picture illustrating the difference between the Old and New Versions of the Bible in regard to the word "hell," now rendered "Sheol." In this cartoon hell is a deserted cave on one side of a stream, the placard on the doors informing the passers-by that *business has been removed*. "Sheol" is on the hither side of the stream. It is a plasant grove containing palaces, flowers, and other things good enough for Arcadia. In it are Tom Paine, Thomas Jefferson, Darwin, Roussean, George Sand, Frderick the Great, and many other celebrities who were hitherto (presumably in the judgment of *Puck*) doomed to hell. Such pictures are demoralizing to the last degree; for they teach the young to jest about the most solemn subjects. "Bill Arp," Mr. Burdette, Artenus Ward, Josh Billings, and other American humarists have shown that a man may be funny without being either indecent or irreverent. But the managers of *Puck* do not belong to that class.

NOSCO.

May 30th, 1885.

For the Advocate.

Summary of Receipts

For support of Paine Institute from Dec 1st, 1884, to June 1st, 1885, by Conferences:

Georgia Conf. (Colored,)	$46.55
China (Bro. Royal,)	25.00
Various sources,	261.24
Virginia Conference,	2.00
Kentucky "	12.00
Alabama "	32.50
Florida "	42.00
So. Ga. "	76.25
Baltimore "	89.21
Mississippi "	194.00
Missouri "	137.00
Lousiana "	202.00
SouthCarolina "	224.90
Tennessee "	284.90
North Georgia "	501.95
Total,	$2,133.40

W. C. DUNLAP, Com. and Agent of Paine Institute.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*Rutherfod.*

Perhaps your Master knows what a capital plowman you are; and he never means to let you become a reaper, because you do the plowing so well.—*Spurgeon.*

He that waits for an epportunity to do much may breathe out his life in idle wishes.—*Johnson.*

For the Advocate.

Pastoral Address of the Bishops.

To the Preachers and Members of the Methodist Episcopal Church, South.

DEAR BRETHREN: By request of the Board of Missions we call your attention to the condition and wants of our Missions.

We congratulate you upon the advance made in every department of our work, at home and abroad. Large accessions have been made to our members, and there has been a marked increase in the number of our churchbuildings and parsonages. Many desolate places have been supplied with the gospel and the ministrations of the Church, and have become self-supporting charges. During the past year centennial contributions to local uses have very materially enhanced our resources and freed many a struggling Church from embarrassment of debt. At the beginning of the current year we stand in better attitude than ever before in our history. We rejoice in the belief that this gain is not altogether on the temporal side, but indicates growth in grace, a deeper knowledge of our Lord and faith in his purposes, and intenser resolve to see those purposes accomplished.

In our foreign work the forward movement has kept pace with that at home. Obstacles have been removed, access to the people has become easy, and ways have been opened in every direction for the introduction of our gospel. Our missionaries, faithful in every extremity, have labored diligently to answer the multiplying calls made upon them. The wonder is that they have done so much with the limited supplies furnished them. They have borne patiently the oft-repeated refusals and delays in responding to their urgent entreaties for men and money, and, under straitened circumstances, have continued to extend the boundaries of their enterprises to supply the great need of the people.

The Board of Missions has gone as far as it dared, without more emphatic and practical sanction of the Church, in its provision for the work. Year after year it has declined undertakings of great moment lest it should overburden the Church. Last year large *contingent* grants were made in the hope that inspiration of the centennial of Methodism in this country would move the hearts of many to give expression in this unselfish form to their gratitude to God. The tide of centennial effort turned homeward, and, while local interests were largely served, the Board was compelled to withdraw a painfully appreciable amount of its contingent appropriations. More than that, it was felt necessary to make a heavy reductlon upon the regular appropriations, bringing them much below the amount conceded to be necessary to maintain the work at its present standing. Progress for this year seems to be impossible. Moved by strong appeal to send our gospel to other regions, unprovided with any missionary agencies, we are constrained to narrow our limits and repress our undertakings.

These things ought not so to be. With well-nigh a million of members, and immense and rapidly increasing wealth, we are fully equal to any call from God and dying men. We ask nothing extravagant or unreasonable. What we require for this work is far less in amount than is wasted in useless luxury or hurtful self-indulgence. Nor will any plea exonerate us from our responsibility. In this, as in all things else, we must submit to the judgment of the God who trieth the hearts of men.

We exhort you, brethren, by your love to the Lord Jesus Christ and his Church, that ye be not slothful in this business. Look into your personal accounts with God and see that they be settled according to his word, the standard of judgment. Let every one of our preachers strive to secure, by faithful teaching and exhortion, the sum which his charge owes on this account; not binding himself or them to the *minimum* requirement of the assessment, but trying them by truer measures of Christian devotion and liberality.

We beseech our laymen, who have in their control the money of the Church of God, that they devise liberal things that by them they may stand; that every one give according as the Lord hath prospered him, not grudgingly or of necessity, for God loveth a cheerful giver. Shall the Church's arm be paralyzed by your illiberal treatment of God's cause, and men die for want of life which you may give them?

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.

The Grace of our Lord Jesus Christ be with you all.

Signed in behalf of the College of Bishops.

H. N. MCTYEIRE, Pres.
R. K. HARGROVE, Sec.

Christianity and the Theater.

The following, from the *Pall Mall Gazette*, is worthy of serious consideration. It contains a forcible illustration of the principle, "If meat make my brother to offend," etc. An intelligent and conscientious person needs no instruction as to the bearing of this rule upon himself and others. He at once concedes its supreme importance. He knows that the greatest damage to religious character is secretly wrought wherever this principle is disregarded. He, therefore, refrains from doing or saying that which, though apparently innocent in itself, may be harmful to others. In all this care for souls there is a blessed *reaction* of spiritual life within himself—the result of fidelity to righteous law. But, alas, how many professing Christians are quite indifferent to these things.

"Are there not many persons who find in the theater precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all those things, and so do my people. We argue this way: Granting it is perfectly safe and profitable for myself to go to the theater, if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring them by my example into a temptation which, but for my self-indulgence, they would entirely escape.

"I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to gambling tables. No. But a friend of mine once related the following incident to me:

"One day M. Blanc met me and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and, as I make no returns whatever to you I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it was not for your and other respectable persons like yourself who come to my grounds I should lose many of the customers who attend my gambling saloons. Do you imagine that because you do not play yourself that you do not by your presence in my grounds contribute very materially to my revenue? Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden, and from thence to the gambling tables the transition is easy.'" "After I heard that," continued Mr. Spurgeon, "I never went near the gardens; and the same argument applies to the theater."

For the Advocate.

To the Presidents and Principals of Colleges and High schools in N. Carolina.

DEAR BRETHREN OF THE CHAIR: It is with much diffidence that I suggest the importance, if not necessity, of a meeting of ourselves, at some suitable point in N. Carolina during vacation season this Summer, for the purpose of organizing and laying down some rules to regulate our respective Institutions in the matters of gratuitous tuition and conferring honorary degrees.

As the power to manage these things lies principally in our Boards of Trustees, we may not expect to control them absolutely. Yet there is not a Board in N. C. that will not give attention to the suggestions of the President of its College.

An organization of the kind above mentioned could not fail of great good in N. Carolina. It would do much in breaking down any prejudice that might exist between Church Institutions, and in unitizing our diversity of efforts in the one great work of education.

I for one, feel greatly the need of the wise Christian counsels of my teaching brethren, and I am willing to make any reasonable sacrifice to have this convocation.

Will teaching brethren speak out upon this subject?

R. L. ABERNETHY.

May 23rd, 1885.

Subscribe for this ADVOCATE. $2 per annum, post-paid.

Raleigh Christian Advocate.

RALEIGH, N. C., - JUNE 17, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Death of Rev. L. H. Gibbons.

The Rev. LEMUEL H. GIBBONS, of the North Carolina Conference, departed this life at the residence of Mr. O. S. Jones, in Manly, N. C., on last Thursday, June the 11th, 1885, at 2 o'clock, a. m. For some time Bro. Gibbons has been in ill health, and it was difficult to tell precisely what was the matter with him. It was thought at one time that he had a cancerous affection—some thought he had blood-poisoning from a wound received in the late war, the ball having lodged in his body and never having been removed, the doctors said the immediate cause of his death was paralysis of the brain. About four weeks ago he left his work in charge of his father, Rev. H. H. Gibbons, and went to Jackson Springs, in Moore county, for medical treatment and rest. Though he wrote cheerfully to his friends he did not seem to improve any. On Tuesday, June the 9th, he started for his home at Haywood, N. C. He was carried on a soft, pleasant bed, 16 miles to the railroad station at Manly, reached the railroad that afternoon and expected to take the train next morning for his home. During the night, however, he was taken suddenly worse, became totally unconscious, and remained so for 26 hours until he died. His wife reached him during the day Wednesday, but not until after he had become unconscious. Thus passed away a pure, talented, useful, well-endowed, successful and well-rounded man of God.

Rev. L. H. Gibbons was born at Mosley Hall, now LaGrange, Lenoir Co., N. C., on the 16th day of August, 1844, hence he was in his 41st year. He joined the Methodist Church when nine years of age under the ministry of Rev. P. J. Carraway. He was married to Miss Lucy J. Partridge of Moore Co., Jan. 7th, 1869. He was licensed to preach in the fall of 1869 and joined the N. C. Conference, in the same class with this writer, in 1870 at Greensboro, N. C. He traveled first Carthage ct., then Mattamuskeet, then Carthage again, then Caswell, then Oxford and his field of labor last year and this was Haw River ct.

His remains were carried to Haywood, his home, and there interred. The funeral services were conducted by his warm friend, the Rev. S. D. Adams, who was assisted by Revs. W. B. Donb, R. A. Willis, and L. Branson. He leaves a wife, six children, an aged father in the ministry, and hundreds of warm friends, here and there, who will mourn his sad and unexpected death.

Rev. L. H. Gibbons was a first class man viewed from any and every standpoint. We knew him well and loved him dearly as a brother and warm personal friend. His character was as solid and substantial as a rock. The motives governing his every act were transparently pure and eminently lofty. As a man he was a noble specimen, as a preacher he had a high order of talent, and ranked with the best among us, he was prudent, safe and thoroughly sound. You always knew where to find him, and it was on the safe, right side of everything. He had fine native ability and this had been well cultivated, which, added to his roundly developed character, made him a charming man every way. He was well prepared to take charge of any district, circuit, or station we have. This is saying a great deal, but it is written after being well weighed. Those who knew him best will agree with us in this high estimate of our dead friend and brother. His death is a sad loss and a sore affliction to our Conference. But God took him from labor and suffering to reward and rest in Heaven, and what to us is loss and inexpressible sorrow is to him infinite gain and endless joy.

This is the seventh blow that Death has stricken us, as a Conference, since our last annual meeting. How thick and fast our loved comrades are falling around us! Hull just entering well upon his work; Phillips and Gibbons, in the prime and vigor of a noble ministry and manhood; Andrews, as the mellow tints of age had just begun to color his life; Gray, Phillips and Lewis, after they had fought the battle of life and eventide had come—all gone in six short months to join the host beyond the flood. The hand of death is moving sadly and silently, but surely among us. It has touched and taken some very near unto many of us. O, God! lovingly pour the balm of comfort into the many bleeding hearts that Thou has pierced among us, and help us all to be ready when the Bridegroom comes.

Trinity College Commencement.

A great many of us had been looking forward with much pleasure and interest to the commencement exercises of Trinity College this year. Its commencements in the past have been exceedingly brilliant and successful. Large crowds and excellent programmes have been the rule at Trinity for years. If there was any one thing in which the late Dr. Craven had more especial tact than in another it was in arranging for and successfully conducting a commencement. He never made a failure at this point. Being accustomed to this we greatly desired a fine success under the new management, and we were not disappointed.

A RUNNING SKETCH.

Trinity College is in Randolph county, 100 miles west of Raleigh, and in a gently rolling, fertile section. A school was first opened here in a small house by Rev. B. York, D. D., in 1838. In 1839 a new two-room, framed building was erected, and the school was chartered as "Union Institute." In 1842 Dr. York retired, and Rev. B. Craven, then 19 years of age, was elected Principal. In 1851 the name of the school was changed to "Normal Institute," and its chief work was to prepare teachers for work in the common schools. This arrangement made it a State institution, the Governor being *ex-officio* president of the Board of Trustees, and the Superintendent of common schools was secretary to the board. In 1853 the State loaned the institution $10,000 with which the old college building was erected. In 1859 the college was transferred to the North Carolina Conference, and by it adopted as its only male college. The name was changed to Trinity College. With Dr. Craven as its honored president the college had a remarkably successful career. Dr. Craven died Nov. 7th, 1882.—Prof. W. H. Pegram was made Chairman of the Faculty until the close of the scholastic year, when Rev. M. L. Wood, D. D., of the North Carolina Conference and an honored alumnus of the Institution, was elected President. He held this position for one year and a half, until the last session of the N. C. Conference, when he resigned.

THE PRESENT ARRANGEMENT.

At our last Conference Messrs. J. W. Alspaugh, J. S. Carr and J. A. Gray proposed to the Conference that they would take charge of the College, be responsible for its management, take its tuition fees and pay its professors and all other expenses; provided the Conference would raise $2,500 annually for two years to supplement what they proposed to give. This proposition was gladly accepted and most highly appreciated. It was a most noble and praiseworthy deed on the part of these laymen. They have had charge now only five months, and they are hopeful and cheerful as to the final result.

THE COMMENCEMENT.

The Commencement last week was the first one under the new management, and it was highly creditable and eminently satisfactory to all concerned. The exercises began on Friday evening, the 5th of June, with Declamations by the Preparatory Classes in charge of Prof. English. On Saturday evening, June 6th, members of the Freshman Class declaimed and were presented by Prof. Long. On Sunday, June the 7th, the sermon before the Theological Class was preached by Rev. P. J. Carraway, of the N. C. Conference. On Monday evening, June 8th, the Sophomore Class declaimed, presented by Prof. Gannaway. On Tuesday evening, June 9th, the Junior Class declaimed, presented by Prof. Bandy. The above exercises we did not attend, but we took particular pains to inquire in reference to them and the statement we got on every hand was that these exercises were decidedly successful. It was told us that Rev. P. J. Carraway's sermon on Sunday was splendid—one of the best ever delivered on such occasions. We did not have to inquire to find out this. We heard the sermon spoken of in highly eulogistic terms in several circles, and by men who know what good sermons are.

DR. YOUNG'S SERMON.

After a week of itinerating, in which we spent one day at our State University, three days at Morehead city, touching Raleigh for a few hours between the two, a day in Charlotte, from which place we joined Rev. Dr. Young, Rev. F. D. Swindell, Rev. L. E. Stacey and several laymen *en route* for Trinity, we reached the College Wednesday morning. At 11 a. m., Rev. R. A. Young, D. D., preached the Annual Sermon. The choir sang a voluntary. The 126th Hymn was announced and sung. Rev. P. J. Carraway led in prayer, a scripture lesson and another hymn followed, when Dr. Young announced as his text the 38th verse of the 10th chapter of Acts: "Who went about doing good." The Doctor first gave some general views in reference to the various pursuits of life. He then called attention to the various ways of doing good. He next called attention to some of the motives for doing good, which were (1) the command of God, (2) the example of Christ, and (3) the rewards and punishment to be meted out. His analysis of the inspired account of the coming judgment day was very fine and very impressive. He concluded by giving three reasons outside of the Bible as to why we should do good. They were: 1st. Because it is better to do good than evil. 2nd. It is better to be good than great. 3d. The good only survives. This is true in all painting and history—everywhere. In the above we have merely given the outlines of a most excellent discourse. It was plain and practical, but decidedly impressive. It was a sermon calculated to do great good. There was no effort at display. It was a presentation of gospel truth in its purity, power and simplicity. The distinguished gentlemen who sat on the rostrum, and the large audience present, were decidedly impressed and profited by it and evidently pleased with it, and the learned divine who delivered it increased his already large circle of friends in North Carolina by his presence and preaching at Trinity College.

SENATOR RANSOM'S ADDRESS.

In the afternoon at 3 o'clock, Senator M. W. Ransom delivered the Literary Address. The Greensboro Cornet Band, by this time, had arrived and enlivened the hour by its excellent music. Senator Ransom was presented by Hon. James W. Reid. Mr. Ransom stated, in opening his address, that he had been so pressed for time that he could not prepare such an address as he wished for the occasion, but he felt it better to come unprepared than not to come at all. He then addressed himself especially to the young men, and from his varied store of experience, observation and reading he gave the young gentleman, in an impassioned style, some very wholesome advice, and did it in such a way as to indellibly impress important truths upon his whole audience. Whilst the address lacked that philological and rhetorical finish which a careful preparation would have given it, yet its delivery, subject matter and sentiment were so fine and so impressive that the audience was delighted with it. The sermon in the morning and Mr. Ransom's address in the afternoon fit into and followed each other so nicely that the two together made the day a notable one, and those in attendance will unite with us in writing each a fine success, and in thanking the distinguished gentlemen for their presence and fine discourses on the occasion. At the conclusion of Gen. Ransom's address the audience called for Hon. J. W. Reid. He arose and stated that he was quite young, but old enough not to speak of war in the presence of Hannibal. Dr. Young arose and said he wanted to make a speech, he then highly complimented Gen. Ransom's address in a brief and humorous remark.

THE ALUMNI ASSOCIATION.

Wednesday evening, at 8:30, the address to the Alumni Association was delivered by F. M. Simmons, Esq., of Newbern, N. C. The orator of the evening was introduced by Rev. N. M. Jurney, President of the Alumni Association. Mr. Simmons' address was well prepared and well received. It was a criticism on the educational methods of the present. The speaker showed clearly that our educational methods are not practical enough; and in a practical, forcible address, he impressed his audience with his views in an appropriate speech of proper length. He had a good audience and an encouraging attendance of the Alumni of the College.

COMMENCEMENT DAY.

Heaven could not have given a brighter, more beautiful day than dawned on Trinity College last Thursday. One of the most brilliant assemblages we ever saw filled the spacious, elegant chapel, and everything gave promise of a fine day for Trinity. The following programme was observed:

PROGRAMME.

1. Prayer by Rev. F. L. Reid.
   Music—"Stephanie"—Gavotte, Greensboro Band.

Orations by Members of the Senior Class.

Class Presented by Prof. W. H. Pegram.

2. Breaking Ground, James Monroe Downum, Concord, N. C.
3. The Ideal, Archibald Cheatham, Henderson, N. C.
   Music—Boccaccio March, Band.
4. Chromos, Frank Pierce Wyche, Laurinburg, N. C.
5. Government Knowledge Necessary, Jesse Yorke Fitzgerald, Linwood, N. C.
   Music—Quickstep — Radiance, Band.
6. Moral Sublimity, Paul Jones, Tarboro, N. C.
7. Immorality in Politics, John David Ezzell, Goldsboro, N. C.
   Music—Sparkling Polka, (Cornet Solo,) Band.
8. The Cavalier in England and America, William Jordan Exum, Stantonsburg, N. C.
9. The Scientific Movement, James Alexander Elliott, Thomasville.
   Music—Fantasie—Oriole, Band.
10. Degrees Conferred.
11. Societies Represented, Jefferson Davis, (Hesperian.) G. O. Andrews, (Columbian.)
12. Medals Presented.
13. Braxton Craven Prize Medal, presented by Rev. W. C. Willson.
14. Wiley Gray Prize Medal, presented by Hon. Jas. W. Reid.
    Music—Waltz—All for Love, Band.
15. Bibles Presented.
16. Valedictory Addresses, J. M. Downum, Concord, N. C.
17. Benediction. By Rev. W. H. Bobbitt, D. D.

The young gentlemen of the Senior Class, eight in number, acquitted themselves well. The audience observed the best of order and behavior, and we were all delighted.

DEGREES CONFERRED.

Thanks to the Trustees, they made no D. Ds. this year. The honorary degree of A. M. was conferred on Rev. A. P. Tyer, of the N. Carolina Conference, and on Rev. James Albert Murphy, our excellent Texas Correspondent. The degree of A. M. in course was conferred on F. M. Simmons, Esq., Prof. J. M. Bandy and Rev. J. M. Ashby, also upon the three ladies who graduated at Trinity several years ago: Misses Theresa, Percis, and Mary Giles. The degree of A. B. was conferred on J. M. Downum, F. P. Wyche, J. Y. Fitzgeral, Paul Jones, J. D. Ezzell, W. J. Exum, and J. A. Elliott. The degree of B. S. was conferred on A. C. Cheatham.

MEDALS PRESENTED.

Each society gives what is called a "best debater's medal." In the Columbian Society it was given this year to W. P. Andrews. In the Hesperian Society it was given to J. C. Pinnix. Prof. Williams gives a medal to the best in Greek and one to the best in German. Prof. Blair presented these; the one in Greek to W. P. Andrews, and the one in German to Dred Peacock. Mr. T. H. Gatlin gives a medal to the best in Elocution. This was presented to Paul Jones by G. S. Bradshaw, Esq. Mr. Pinnix, of Pelham, N. C., gives a medal to the best declaimer in the Freshman Class. This was awarded to E. L. Ragan and presented by E. C. Beckwith, Esq. Mr. Gay, of Wilson, gives a medal to the best declaimer in the Sophomore Class. This was won by R. L. Smith. The "Bodie Medal" is given to the best declaimer in the Junior Class. This was presented by F. M. Simmons, Esq., to L. P. Skeen. The "Craven Medal," established by J. S. Carr in memory of Dr. B. Craven, is given to the student who gets the best grade on everything. This was awarded to Dred Peacock by Rev. W. C. Willson. The "Wiley Gray Medal," established by R. T. Gray, Esq., in memory of his brother, Samuel Wiley Gray, is given to the best speaker in the Senior Class on Commencement Day. A committee consisting of Messrs. H. W. Reinhart, F. M. Simmons, W. M. Robey, W. C. Willson and F. D. Swindell awarded this to Paul Jones, of Tarboro, and it was presented to him by Hon. J. W. Reid. The little speeches made by the gentlemen who presented these medals were decidedly appropriate, some of them very fine. This closed a delightful and successful day. The social party at night we did not remain to attend, but relegated that to the young people who, no doubt, enjoyed it about as well as some do a modern ball.

WHAT THE TRUSTEES DID.

There was a very good attendance of the Trustees. They did the usual routine work and in addition thereto the following:

They discontinued provision for conferring the degree of B. S. and substituted a certificate of proficiency in its place.

On motion of Dr. J. B. Bobbitt, they appointed a committee consisting of J. B. Bobbitt, W. C. Willson and J. S. Carr, to nominate trustees to fill vacancies caused by death, or by failure on the part of any trustees to attend the meetings of the Board for three years consecutively. Six vacancies were found, two by death and four by absence for three years. We did not get all the names of the four who had been absent for three years consecutively. The following were nominated by the committee to fill the vacancies: J. A. Gray, W. M. Robey, W. C. Norman, J. W. Reid, J. W. Mauney and H. W. Spinks. These nominations were approved by the Board, and when approved by the next Annual Conference they will be members of the Board of Trustees.

The following resolution was passed by the Board:

Resolved, That this Board of Trustees request the Presiding Elders to bring the claims of Trinity College before our people at their District Conferences, setting forth the condition and prospects of the Institution, and urge parents and guardians to send their boys to the College.

E. A. YATES,
W. H. BOBBITT.

The following resolutions were presented and unanimously adopted by the Board, and they voice the sentiment of those generally who attended the Commencement:

Resolved, That we most heartily approve the Committee of Management in their conduct of the affairs of the College, and we desire to express our gratification with the condition in which we find the Institution and the character of the work being done.

Resolved, That we confidently recommend the College to the patronage of the church, and we cheerfully bespeak for the present management the hearty co-operation of our people.

Resolved, That we take pleasure in stating that there is at Trinity College a capable and efficient Faculty, in harmonious working order, and we rejoice to see the improvements that have been made in the buildings, recitation rooms and grounds.

CONCLUSION.

The commencement, taken altogether, was decidedly successful and highly gratifying. Prof. Heitman, as Chairman of the Faculty, has done his work well. The new members of the faculty are doing splendid work. Profs. Pegram and Gannaway are filling their chairs admirably. The building has been painted and whitewashed on the inside, new furniture has been put in, and everything looks neat and nice. The Committee of Management are thoroughly in earnest and the outlook is hopeful and cheerful. What Trinity wants now is the patronage to which it is justly entitled. There ought to go to Trinity next session at least 200 of our Methodist boys. We do not hesitate to say emphatically that it is the best place in this State at which to educate the sons of our Methodist people. The boys who go there will be properly cared for and finely developed mentally, physically and morally. If North Carolina Methodists are wise, they will send their boys to Trinity College.

The Ways of Getting Children into the Church.

Nearly every denomination has its own way of introducing children into the church. It is interesting and edifying to note how each church opens its door for the membership of the children.

THE METHODIST WAY.

Discipline says: "As soon as they comprehend the responsibilities involved in a public profession of faith, and give evidence of a sincere and earnest determination to discharge the same, *see* that they be duly recognized as members of the church agreeably to the provisions of the Discipline."

What is the standard of examination?

(1.) Intelligence enough to understand the duties of church membership.

(2.) A willingness to become a member of the church.

Such then as "*comprehend* the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same," are to be received into the church according to the Formula of the Discipline.

Note what is precisely the qualifications demanded by this law. It does not require a profession of *conversion*. It does not demand a religious experience, although a religious experience would be all the better. But the law demands only two things, namely, intelligence enough to comprehend what is meant by joining the church, and a purpose to join it, and to use faithfully the means of grace instituted by the church.

Now, let each pastor ask himself: Is it my custom to assemble the baptized children, once a year, and examine them, and receive into the church such as meet the Disciplinary conditions? If not, why not? Does the law of the Discipline demand it? It certainly does, if words plainly written mean anything. Did *ten* pastors out of the hundred and seventy in the N. C. Conference carry out that Disciplinary duty last year? If so, we would be glad to hear from them. Why, then, is the omission so general? Is that law of the Discipline *dead letter?* It certainly is practically, but is it not time that the law should be executed, or blotted out? It is very true that many children have been and are being received into the church, but they were received not under this provision of the Discipline, but as *adult converts*. How many hundreds, thousands, yes, even tens of thousands of Methodist baptized children, have gone through a course of Sunday-school instruction, reached the age when they ought to have been taken into the church, and there developed and trained to be useful members, but they were not taken in, and so they passed on and are gone to return no more.

H.

The Work Going on

We have had ten conversions in our private prayer-meetings this week, the revival fire is still raging among the 5th St. congregation in Wilmington, N. C., Church is undergoing a complete remodeling.

Yours in Christ,
HERNDON TUTTLE.

A Good Note.

I have just closed a good meeting at Halls Factory, thirteen conversions and fifteen accessions, this makes 36 accessions on Dallas circuit this year. The prospect for a prosperous year is flattering.

Yours Truly,
J. B. CARPENTER.

Notice For Statesville District

The preachers in charge will please send me a list of their delegations to our District Conference, and also the names of the local preachers who propose attending.

G. W. IVEY,
Newton, N. C.

Work for the North.

Gov. St. John, since his return to Kansas from the South, confesses that the temperance work is further advanced in the South than in the North. Mississippi has 930 saloons, Minnesota, with about the same population, has over 3,000 saloons. Arkansas has 1,314 saloons, California, with about the same population, 9,369 saloons. Old bourbon Kentucky has 4,461 saloons, and Ohio 15,390. Startling as the statement may be, in proportion to population, the North has twice as many saloons as the South.

Personal Notes.

—Rev. Dr. N. H. D. Wilson is convalescing.

—Rev. D. D. Whedon, D. D. LL.D. is dead.

—Rev. C. H. Phillips was in his seventy-first year, and not sixtieth as heretofore stated.

—Rev. Dr. Shipp and his son have left Vanderbilt University. In the reorganization of the Theological Faculty Dr. Shipp was not re-elected Dean, and he then declined to remain as a Professor. His son was Bursar. The new Dean has not been named. We do not know where Dr. Shipp will locate.

Who Was Cain's Wife?

"Who was Cain's wife?" So asked a subscriber of the "Christian Union," and not getting an immediate answer wrote again, saying "hurry up." The "Christian Union" at last "reports progress" and says: "The delay has been inevitable. The parish minister who performed the ceremony is believed to be dead; and we are not able to get on the track of the parish records, which are thought by some well informed in such matters to have been washed away in the deluge. We have ransacked the records of heraldy that are accessible in this country without success. Dr. Warren, of Boston, has recently written a book to prove that the Garden of Eden was at the North Pole; and if this is correct, it may be hoped that some Arctic exploring expedition will discover the lost marriage record, and so get a final answer to this perennial question."

Murder in Raleigh.

Two men went into a store in this city one day last week, where liquor and other things are sold, and killed one of the proprietors and came very near killing another. The two men who did the work were employees on the city streets, one named William Gooch and the other James Smith. The man killed was named John Cheatham, and the one nearly killed was his brother, James Cheatham. Gooch and Smith are now confined in jail. James Cheatham is improving, though not out of danger. The work was done with knives or dirks. The difficulty grew out of a dispute over an account, it occurred in a dram-shop, where most murders do occur, and it is said that the persons who made the assault were under the influence of liquor. This is but another added to the long list of crimes committed in grogshops, and by men in liquor.

New Orleans Exposition.

Director-general Burke has transmitted to the Finance Committee of the Exposition all the claims of foreign and home exhibitors, with statements embodying all the information in his possession relating to the accounts which are in controversy, and his approval of all those which are not disputed. Director-general Burke was unaimously requested to withdraw his resignation, but declined, owing to the press of professional and personal business. He has subscribed liberally toward the re-opening of the Exposition in November. The Exposition was closed May 31st. The friends of the Exposition have raised $95,000 by subscription to meet the expense of carrying it over until next November, when it will be re-opened. Superintendent Jeffrey, of the Illinois Central Railroad, telegraphed that the railroads and car companies reaching New Orleans will subscribes $100,000 toward the expense of re-opening the Exposition next winter. The Citizen Committee is still receiving subscriptions, and the sum required will be made up. The Board of Management has paid off 50 per cent. of its indebtedness, and believe that the Exposition can be re-opened next winter free of debt.

A Fearful Fire.

At one o'clock on last Friday morning the alarm of fire was given in the town of Fandleman, N. C., and it was soon discovered that the engine house of the magnificent Cotton Factory, owned and operated by the Randleman Manuf. Co., was on fire. The pumps refused to work and the flames swept the entire factory building into a charred and smoking ruin. All the machinery in the factory, including the splendid Corliss Engine, was destroyed. The entire loss is estimated at $150,000. The total insurance was $74,000; so that the loss to the company is about $76,000; and hundreds of people are thus thrown out of employment. This is a fearful calamity to that place and people. Our heart goes out in warmest sympathy to them. The people of our State who know Bro. J. H. Ferree, the business manager, will deeply sympathize with that good man in this hour of misfortune. May God over-rule it all to their good.

Baptists and Missions.

The fact is, our Baptist brethren need their good women, or some one else, to stir them up on the missionary cause. I thought we Methodists did little enough in all conscience, but they do less. The Convention, I was told, represented a membership of about 800,000, about as much as the membership of the Methodist Episcopal Church, South. These all contributed, according to the report of the Treasurer, during the fiscal year just closing, for foreign missions, $54,587,-82, and for home missions, $67,889,32. The figures of our Church for the year closing May, 1884, were, for foreign missions, $183,962,91 and for home missions, $79,983,92. I see, from the Nashville Advocate, our collections for foreign missions for the year past aggregate $191,600. This is more than three times the amount of our Baptist brethren. I suspect the chief reason for this disparity is found in our itinerant pastoral system. Many Baptist churches have no pastors, and hence missionary collections are neglected. Every Methodist church has a pastor, charged with making these collections, and they are made. At the same time, be it said, our preachers do not change pastorates much oftener than the Baptist preachers. The Baptist churches in Augusta have changed pastors oftener in the last ten years than the Methodist churches have. The fact is, the congregational system of the pastorate has all the disadvaniages of the itinerancy, and none of its advantages.—*W. A. Candler, in S. C. Advocate.*

A Fine Furniture House.

It is not known to all of our readers that Mr. E. M. Andrews, of Charlotte, N. C., has one of the largest, cheapest and most elegant stocks of furniture, caskets, coffins, burial suits, oil paintings, chromos, window-shades, easels and a variety of articles for the comfort and adornment of our homes to be found in the South. While in Charlotte one day last week we went all through his establishment, and we were surprised at its quantity and quality. We did not know that we had such an extensive furniture establishment in North Carolina. The business done by this man is very large and extends over North Carolina, upper South Carolina and a portion of Georgia. The first floor is 33x 160 feet and on this floor is a splendid exhibition of all kinds of cheap and elegant furniture. Any body can be suited here both in price and style. On the second floor and in an annex and in a large warehouse near by, and in a large basement he has an endless variety of everything in his line, and if a man can not be pleased in the store of E. M. Andrews he can not be pleased anywhere in the State.

If you want to fix up your home with nice furniture, parlor sets, mirrors, chairs, lounges, hat racks or tables of any kind, or if a loved one dies and your affection prompts you to get a nice casket or coffin, or if you can only buy a neat, plain one, try E. M. Andrews. He is an excellent citizen, a clever Methodist and a first-class gentleman. We have had dealings with him and we believe that he sells his furniture cheaply and that you may rely implicitly upon anything he tells you about his goods. He has a neat advertisement in this paper, and it gives us very great pleasure to insert it, and to refer our readers to it, and to recommend the house most cordially to our readers.

For the Advocate.

The Rev. John N. Andrews.

Rev. Jno. N. Andrews, the son of Dr. S. A. and Mrs. Louisa P. Andrews, was born June the 21st 1826 and was married to Miss Sarah P. Crawford, January 14th 1847. He professed religion at Hall's Mill, near Princeton, N. C., in 1849 and joined the M. E. Church, at Goldsboro, the same year during the "great revival" under the ministry of Rev. Ira T. Wyche. He was licensed to preach in 1850, and supplied Snow Hill circuit in 1854. He joined the North Carolina Conference at Pittsboro, December 1854, and was appointed to Smithville circuit. In 1856--57 he traveled the Roanoke circuit, in 1858 he was in charge of the Seaman's Bethel, Wilmington, N. C. In 1859 he was Agent for Normal College. In 1860 he was sent to Warren circuit, and in 1861 he was returned to Seaman's Bethel. In 1862--65 he traveled Everettsville circuit, 1866 he located, 1867--69 he was again at the Seaman's Bethel. In 1870--'73 he was pastor of Wayne circuit, 1874 he was sent to Mt. Olive circuit, 1875--77 to Lenoir circuit, 1878 he was sent to Washington station, 1879 and '80 to Edgecombe circuit and returned to Washington station in 1881. In 1882 he was sent again to Snow Hill circuit, in 1883 and '84 to Wayne circuit, and '85 again to Roanoke circuit.

From the above we see that he spent nearly 35 years in the ministry and more than 30 in the itinerancy. During this time the good he did and the converts he made will not be known this side of eternity.

He was pre-eminently a revivalist and when he did succeed he succeeded grandly. He was a very warm-hearted, magnetic man and made friends everywhere, and many very strong friends. But no description of him can give to those who did not know him any adequate conception of his character, while those who did know him knew more of him than can possibly be gleaned from one short obituary. He was a man of decided native ability and could, if he had followed, as he began, the practice of medicine, have amassed at least a competency and have left his family in comfortable circumstances. As it was he spent his life in the ministry and died poor, leaving a dependent widow. As a preacher, he was bold and fearless. To speak the truth, or withhold it was with him never a matter of policy. He preached with fervency and frequently with great power. When at his best in the pulpit he was one of the very most effective preachers we ever heard. His style was very unique and was all his own. He studied men, nature and the Bible, and from them he drew the subject matter of his sermons. We think his zeal, humility and consecration all increased with his years. He came to his work this year with the revival spirit, and this spirit remained to the last hour of his earthly existence. Having arranged to supply his work during his absence, he left the circuit two or three weeks before his death, with the intention of visiting his children before the warm weather and the revival season came on. During this time he rode nearly four hundred miles, in company with his wife, visiting all his children, the immediate members of his family, his father's and mother's grave and other places of interest to him. Having completed his visit, he started back to his work, but died before he reached the parsonage. He preached on Sunday at New Hope church and administered the sacrament. This service is spoken of as one of great interest. On Monday evening he preached a funeral sermon and buried one of the members of his church at Tabor. At the grave he read and sang a hymn, assisted by his wife, and seemed happy. From the grave he went to the residence of Mr. W. W. Butts, expecting to return to Littleton the next day. Just after leaving the grave, he said to his wife, "You must go to the parsonage, pack up the things and travel with me on the circuit the rest of the year and help me sing and pray in my meetings." After supper he retired in usual health; about ten o'clock he called his wife, saying he was very sick. The family was aroused and he was assisted to to the porch where he desired to go for air. He asked his wife to fan him which she did, he asked for soda water, drank it standing, fell and died almost immediately, without even time to say good bye, or leave for his children a parting blessing. Such was the end of this servant of God. The good he has done will live and it will be a long, long time before his name will be forgotten. His remains were taken to Goldsboro, a funeral service conducted by Rev. Dr. Burkhead, in the Methodist E. Church, on the very spot, where in an old academy thirty-six years years ago, he united with the Church. The people of Goldsboro most gladly honored him with a burial in their own cemetery by the side of his father and mother where he awaits the resurrection. Blessings upon his bereaved widow and children, and all who loved him. A memorial service will be held at this place during the District Conference in August, and a memorial sermon is expected by Rev. Dr. R. O. Burton.

J. M. RHODES.

For the Advocate.

Wilmington District S. S. Conference.

The Wilmington District Sunday-school Conference held its first session at Magnolia, in the Methodist Church, on Friday, Saturday and Sunday, May 28th, 29th and 30th.

In the absence of the President, the Conference was called to order at 11 a. m, by the Vice-President, Bro. W. J, Parker, of Bladen circuit.

Nine out of the fifteen preachers on the District were present, with about half of the number of delegates which were appointed on the different circuits; quite a number of the delegates present were ladies.

The exercises throughout, were very interesting and instructive, almost every matter that pertains to the Sunday-school work was brought up and discussed fully and freely. Besides the able and eloquent addresses and essays by the ministers and brethren, much interest was added to the occasion by very fine essays written and read by ladies from different parts of the District. The high water, which rendered many streams impassable, kept many members and visitors away.

On Saturday, at the opening of the evening session, the President of the Conference, Bro. D. B. Nicholson, of Clinton, having arrived, assumed the duties of the chair, with that dignity and ease which seem so natural to him.

The old officers were re-elected, viz: President, D. B. Nicholson; Vice-P., W. J. Parker; Secretary, J. B. Mercer; Treasurer, A. J. Johnson.

The Baptist brethren very kindly opened the doors of their church to us on Sunday, where, at 11 o'clock, a. m. Rev. J. C. Crisp preached a good sermon, while Rev. P. J. Carraway, P. E., preached a most excellent sermon at the Methodist Church; the sermon was truly edifying, a feast to the mind and soul, and will long be remembered by those who were so fortunate as to hear it.

After the sermon the sacrament was administered, of which many Christian people of other denominations partook, which was an evidence of the good feeling which prevailed during the Conference.

The love feast was well attended, and seemed to be enjoyed by all the Christians present, peace and good will seemed to reign. The children's meeting at 3 o'clock, p. m. was interesting, the grown people were entertained as well as the children by spicy and practical speeches from Revs. J. C. Crisp, J. T. Kendall, and A. G. Gantt.

Rev. S. R. Belk's sermon at the Methodist Church on Sunday night was excellent. Our Sunday-school Conference was a grand success, and we feel that it will be a power for good at no distant day; it will put new life and vigor into the work and the cause will move on gloriously.

The entertainment of the Conference was splendid, the generous and hospitable people of Magnolia seemed bent on making every one have a good time, and many are the pleasant remembrances carried home by the delegates and visitors.

Brother M. M. McFarland, P. C. at Magnolia, acted his part nobly and well, his memory has a warm place in our hearts.

The Conference, by a rising vote, passed the following resolution, viz: That the thanks of this body are due, and are hereby tendered to the good people of this vicinity, for their hospitable entertainment during the session of our Conference.

Several other important resolutions were passed, viz:

1, That the preachers on the district be requested to get up their full Sunday-school statistics and such information as is desired by Bro. Gantt, and forwarded to him, in order that he may fill up his report and forward to Bro. Mercer, the Secretary of the Conference.

2, That each pastor on the District be requested to organize a Methodist Sunday-school at each one of his churches, provided they can secure the requisite number suggested by the Discipline.

3, That each preacher be requested to report at our ensuing District Conference, the number of new Sunday-schools organized in obedience to the preceding resolution.

4, That a synopsis of the proceedings of this Conference be sent to our Church papers for publication.

The next Conference will meet at the call of the President, at Rocky Point, Topsail Ct.

J. B. MERCER,
Secretary.

Resolutions and Reports.

The following are the resolutions and reports, alluded to in our editorial last week, which were adopted by the Newbern District Conference, which convened at Morehead City and of which we gave some account last week:

COMPLIMENTARY RESOLUTIONS.

In view of the fact that the term of pastorate of Rev. J. E. Mann as, Presiding Elder of this District, expires with the present year, therefore:

Resolved, That we heartily express our appreciation of his untiring efforts for the promotion of the cause of Christ and the temporal interest of the Church. And that we have been made better men and more useful preachers and members of the Church by his holy example and uniform kindness and consideration, and that we exceedingly regret that the associations which for the past four years have so pleasantly existed between him and the pastors, as well as the entire membership of the District, must now be severed.

W. J. Crowson,
C. W. Byrd.

REPORTS OF COMMITTEE ON EDUCATION.

WHEREAS, Education has been given prominence in all our work from the very infancy of Methodism, it having had its origin in a university, and whereas we recognize the increasing demand for wider culture and higher education, and believe that it is the duty of a great church like ours to lend its influence to so worthy a cause, and recognizing the great advantage to be gained to our Church by denominational education, not only in institutions of higher grade but also in primary and intermediate schools, therefore:

Resolved That we are gratified at the renewed prosperity of Trinity College, and that we heartily endorse its present management, and hail with joy the announcement of its increased patronage and the bright day that seems to be dawning upon it.

Resolved, That we are gratified that the Annual Conference, at its last session, projected a scheme for the present relief and future endowment of the College, and that we will co-operate with the P. E. in the carrying out of the scheme devised, and use all proper means to increase its patronage and promote its interests.

Resolved, That we rejoice to hear of the continued prosperity of Greensboro Female College, also of Central Institute for young ladies, and Jonesboro High School, all of which are run in the interest of Methodism, and that we call the attention of our people to the advantages these institutions offer.

L. S. Burkhead,
C. W. Byrd,
J. W. Jones,
J. H. Barnes,
W. A. Darden,
} Com.

RELIGIOUS LITERATURE.

We your Committee on Religious Literature submit the following report:

1st, That it gives us great pleasure to learn of the unparelled prosperity of our Publishing House at Nashville, Tenn., of the rapid diminishing of the large debt that has been so long embarrassing the House. We are gratified to see the steady improvement in the mechanical work it is doing and the gradual reduction in prices and which we think will compare favorably with any house in the land and recommend that as Methodists, we patronize our own House in preference to any other. The Nashville "Advocate," "Advocate of Missions," "Woman's Missionary Advocate," and our Sunday-school Literature are especially recommended to our people as the very best of their kind among us.

2, That we recommend the Raleigh CHRISTIAN ADVOCATE, owned and published by Rev. F. L. Reid as the selected medium of official communication in the North Carolina Conference, we rejoice in its steady improvement, its increasing circulation, and regard it as eminently worthy of a place in every family in this district. We are delighted to welcome to the session of this District Conference the editor of the ADVOCATE, and cordially commend him and his paper to the Newbern District.

3, We recognize the "Methodist Advance" owned and published by Rev. W. M. Robey, D. D., as a religious newspaper of high order, great purity and fidelity to truth and Methodism, we commend him to our people, and that it is worthy of a place in every family in this District.

4, We regard the Catechism of Rev. Dr. L. S. Burkhead, on the mode of baptism, as a faithful, fair and scriptual argument and confidently commend it to all seeking light on this subject.

J. T. Harris,
T. J. Meacham,
N. M. Jurney,
O. Ryder,
D. D. Roberts.

For the Advocate.

Woman's Board of Missions.

BY MRS. F. M. BUMPASS.

The seventh annual meeting of the Woman's Board of Missions met in Knoxville, Tenn., June 4th, warm greetings showed the warm fellowship of Christian workers. The forty-two members of the Board were mostly present. After devotional exercises, Mrs. Martha McClung gave a warm, gushing address of welcome, to which Mrs. McHenry, of Nashville, appropriately responded, and was followed by a few earnest words from the President, Mrs. Hayes. Rev. C. F. Reid, returned missionary from China gave an interesting account of the sad condition of women in China, and the arduous and successful efforts in progress by the women of the church for her elevation.

June 5th, a large audience assembled and heard the well prepared addresses of the President and Corresponding Secretary, setting forth the successful work of our Society under the smiles of the Lord of the vineyard. During the past year more money had been poured into the Treasury and more missionaries sent out than any previous year. But, amidst thanksgivings for these favors, our hearts are saddened by the fact that others wishing to enter the mission fields are detained by our lack of funds.

Delegates from the W. M. Society of Presbyterian and Baptist churches were introduced and gave some information of their work with their greetings of cheer.

Standing committees were announced, and Misses Lochie Rankin and Blanche Gilbert, Rev. C. F. Reid and wife were introduced.

June 6th, The Board sat in secret harmonious session and with earnest prayer attended to important business of the Board in one mind.

June 7th, The Sabbath was a high day. Rev. Dr. W. G. E. Cunnyngham gave us in the morning one of his sweet sermons—subject, The satisfaction of God—of Jesus with his work, especially in redemption, and also taught it to be the privilege of the children of God to be satisfied even amid afflictions.

An impressive communion service followed, during which hundreds of the old, middle-aged and the young flocked to the table. 'Twas sweet to see the children had been suffered to come to Jesus.

In the afternoon a deeply interesting, Juvenile mass-meeting drew a crowded audience, long recitations, addresses gratified the eager multitude. The remarks of Charlie Soon, a little Chinese man, educated by the Durham Sunday-school, elicited special interest.

Rev. C. F. Reid, in the evening, entertained a large congregation with an account of mission work in China, its difficulties, successes and need of further contributions.

June 8th, The Board meets this morning for the transaction of business, and may continue in session for two or three days.

The Lord is with us, and good must result. More anon.

New Advertisements.

Our new advertisements in this issue must be looked up and read. A manufacturer wants a partner in a good business. Col. Goode tells good things of his Buffalo Lithia Water. J. B. Makepiece & Co., have everything for parties who want to build and they are all right. Dr. Scott's corsets will be found. Ludden and Bates have an important notice. Cane Mills, University High School, Organs, Sunday School Music Books are all advertised in this issue. Look up all our advertisements and read them.

MARRIAGES.

—At the residence of the bride's father, Mr. L. V. Swain, of Davidson county, on the 10th of June, Mr. A.C. Payne and Miss Elizabeth P. Swain, Rev. S. A. Cecil officiating.

—At the residence of the bride's father, A. B. Downs, in Charlotte township, N. C., Rev. W. F. Coffin, of Charlotte circuit, North Carolina Conference, to Miss Bama Downs, by Rev. T. S. Ellington.

District Conferences.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath in July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Receipts by Mail.

J L Keen for Mrs. Hannah Jenkins 2, B B H for Miss T Boykin 2, C B Riddic 1, R P Troy for W P Southern 2, E B Farrar for Mrs. Bright Roberts 1, F B McCall for Mrs. E B McCollum 2, J A Westbrook 2, Mrs. Robt. Cole 1, C G Little for Mrs. R E Neal 2, Sam. Biggerstaff 1, and J M Goforth 1, C H Wyche 25cts., Z Rush for Mrs. R N Kruminger 2, J J Grigg for F D Eppes 1, and D S Maultsby 1, J W Powers 50cts., B T Morris 2, W B Thomas 5, Mrs. B S Broocks 2, H H Gibbons for J N Gibbons 1, W A Price 2, J M Hardwick 2, David Smith 1, A P Tyer for W B Smith 2, M L Gibson 2, J A Peele 2, W K Breedon 1 50, Miss M McKenzie 2, and on act. 50cts.

Appointments.

Charlotte District. 3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	July	4	5
Charlotte circuit, Prospect,	"	11	12
Monroe Station,	"	18	19
Pineville circuit, (D. C.) Harrisons,	"	22	26
Wadesboro at Long Pine,	Aug	1	2
Ansonville circuit, at Concord,	"	8	9
Pleasant Grove, Pleasant Grove(CM)	"	14	16
Matthews Ct., at Hickory Grove, (CM)	"	21	23
Monroe circuit, at Prospect, (C M)	"	28	30
Clear Creek circuit at Bethel,	Sept	4	6
Tryon Street Station,	"	12	13
Wadesboro Station,	"	19	20
Lilesville circuit, at Shiloh,	"	26	27

Our District Conference will be held at Harrison's church, beginning on Wednesday morning at 10 o'clock, July 22nd, All the delegates are expected to attend.

Greensboro District, 3rd Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Shady Grove,	July	4	5
Greensboro,	"	11	12
Reidsville, Wentworth,	"	18	19
Forsyth, Mt. Tabor,	"		21
Kernersville, Lowes,	"	25	26
Winston, (D. C.)	"	30	Aug 2
East Guilford, Mt. Pleasant,	Aug		4
Guilford, Friendship,	"	8	9
Pleasant Garden, Bethlehem	"	15	16
Ruffin, Bethlehem,	"		18
Stokes,	"	22	23
Snow Creek,	"		27
Madison,	"	29	30
Dan River Mission, Mt. Carmel	Sep		2

Shelby District-- 3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby station,	June	20	21
Lincolnton circuit, Pisgah,	"	27	28
Kings Mountain circuit, Grover,	July	4	5
South Fork circuit, Keeversville,	"	11	12
Hickory and Happy Home. Big Hill,	"	15	16
Morganton circuit, Snow Hill,	"	18	19
Dallas circuit, Gastonia (D. C.)	"	22	26
Columbus Mission,	Aug	1	2
Cerry Mt.	"	5	6
Rutherfordton	"	8	9
Double Sholes, Clover Hill,	"	15	16
Gaston circuit, Moores,	"	22	23
Mt. Island.	"	23	24
Shelby circuit, Sharon,	"	29	30
Burke circuit, Obeth,	Sep.	3	4
McDowell, Nebo,	"	5	6

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe, Temperance Hall,	July	4	5
Greenville,	"	11	12
Washington,	"	18	19
Williamston, Jamesville,	"	25	26
Plymouth,	"	26	27
Tarboro and Bethel, Tarboro,	Aug	1	2
Columbia, Pleasant Hill,	"	1	2
Mattamuskeet, Amity,	"	8	9
Fairfield, Fairfield,	"	9	10
Hatteras Mission,	"	15	16
Portsmouth and Ocracoke.	"	15	16
Aurora,	"	15	16
Swift Creek Mission,	"	22	23
Pitt Mission,	"	22	23
ath "		29	3

Statesville District-- 3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4	5
Yadkinville at Boonville,	"	8	9
Elkin & Jonesville, Maple Springs,	"	11	12
Newton, at Catawba station,	"	18	19
Dobson at Thomson's Chapel,	"	22	23
Mt. Airy Station,	"	25	26
Mt. Airy Ct., at Mt. Hermon,	"	28	29
Mooresville at Bethlehem	Aug.	1	2
Rock Spring, at Rock Spring, (C. M)	"	8	9
Statesville circuit, at Bethlehem,	"	15	16

The Statesville District Conference will be held at Catawba Station, on Newton circuit, embracing the third Sabbath in July, commencing Wednesday the 15th, at 9 o'clock.

Wilmington District-- 3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Bladen circuit, at Bethel,	June	13	14
Carver's Creek circuit, Carver's Creek,	"	20	21
Cokesbury circuit, Salem,	"	27	28
Elizabeth circuit, Singletarys,	"	30	July 1
Wilmington, Fifth street,	July	4	5
Whiteville circuit, at Cerogordo,	"	9	10
Waccamaw Mission, at Lebanon,	"	11	12
Clinton circuit, Johnsons Chapel,	"	16	17
Magnolia circuit, at Salem,	"	18	19
Smithville Station, (Dis. Conf)	"	23	26
Brunswick circuit, at Zion,	"	31	Aug 1
Wilmington, at Front Street,	Aug		2
Onslow circuit, at Mount Lebanon,	"	6	7
Duplin circuit at Richlands,	"	8	9
Topsail circuit at Herrings Chapel	"	12	13

Warrenton District--3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	June	6	7
Warrenton station, at Macon,	"	13	14
Warren circuit, at Bethlehem,	"	20	21
Wilson, Station,	"	27	28
Wilson Mission, at Zion,	July	4	5
Weldon & Halifax, at Halifax,	"	11	12
Nashville circuit,	"	18	19
Ridgeway circuit, at Jerusalem,	"	25	26
Edgecombe circuit,	Aug.	1	2
Halifax circuit,	"	8	9

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. O. Burton, D. D.

Salisbury District-3rd Round.

W. H BOBBITT, P. E., Salisbury, N. C.

Concord Station,	June	14	15
Mt. Zion Station,	"	20	21
Rowan circuit, at Providence,	"	27	28
Concord circuit, at Mt. Olive,	July	4	5
Salisbury circuit, at Centenary,	"	11	12
Mt. Pleasant circuit, at Cool Spring,	"	18	19
Mocksville circuit, at Mocksville,	"	25	26
Stanly circuit, at Cedar Grove,	Aug.	1	2
Big Lick Mission, at Big Lick,	"	8	9
Farmington circuit,	"	15	16
Albemarle circuit,	"	22	23
Salisbury station,	"	29	30

The District Conference will be held at Mocksville, commencing Wednesday morning, July 22nd and will embrace the 4th Sabbath in July.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro at Chatham church,	June	6	7
Leasburg circuit, at Bethel,	"	13	14
Haw River circuit at Clover Garden,	"	20	21
Durham circuit, New Hebron,	"	27	28
Granville, at Calvary,	July	4	5
Alamance circuit, at Lebanon,	"	11	12
Hillsboro circuit, at Walnut Grove	"	18	19
Person circuit, at Providence,	"	25	26
Leasburg Ct. at Leas Chapel (D. C.)	"	29	Aug. 2
Oak Hill Mission, at Hebron,	Aug.	8	9

The District Conference and the District Sunday-school Conference will embrace the 1st Sabbath in August, beginning on Wednesday before. Rev. R. A. Willis will preach the opening sermon.

Newbern District—2nd Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead station (district conference)	June	3	7
Neuse Mission, at North River	"	8	9
Straits and Core Sound,	"	11	12
Beaufort station,	"	13	14
Pamlico circuit,	"	[illegible]	
Carteret circuit, at Bruces creek,	"	27	28

Trinity College Dis 2nd Round

V. A. SHARPE, P. E., Greensboro, N. C.

Pekin circuit at Pine Grove,	June	6	7
Deep River at Mt. Zion,	"	13	14
Trinity [illegible] station	"	20	21
Randolph circuit at Fair Grove,	"	27	28

Fayetteville District 3d Round.

S. D. ADAMS, P. E., Carthage, N. C.

Carthage, at Cameron,	June	6	7
Manly Mission at Winder.	"	13	14

COMMUNICATIONS.

For the Advocate.

A Single Blot Upon a Fair Name.

BY REV. EDWARD L. PELL.

The name is —— you may call it Blessington, if you will; that is more appropriate than the name it really bears, and, besides, one must not be too plain.

Blessington is one of the most prosperous villages of—it matters not where—and is, without exception, the prettiest place I know, and the most delightful to live in. There are no brighter, smarter, happier folk in the world than the dear people who dwell there, and they are just as high-toned and refined and hospitable as they are bright and smart and happy. The moral atmosphere is as pure and wholesome as any people ever breathed. The churches are of the finest. The congregations are of the largest and most attentive. And there is not a place to be found where the pastors are better loved and more handsomely support

The blot is—alas! that such a fair name should have a blot—that Blessington does not keep her Sabbath. No, I am too fast. They *do* keep a part of the Sabbath, and keep it well—as well as any people ever did. They attend church in the morning—everybody goes to church in Blessington—and they listen attentively to the sermon, and put their offerings in the plate cheerfully, and say their prayers devoutly; and then—

What then? Why, they hurry back home as fast as they can, and hurry through with their dinners, and hurry to get the children dressed, in order that (and what holy work have they now on their hands?)—that the holy Sabbath afternoon may not be half gone before they can get out on the street and enjoy with the rest of the world the hallowed quiet of the promenade! And there they go, young and old, gaily-dressed groups of happy children, beautiful maidens with laughing eyes and awkward beaux, handsome matrons—all in their newest and best; until the world has got in the habit of saying that one must see Blessington on Sundays if one would see it at its prettiest.

The scene is indeed beautiful. But the sound of boisterous laughter which just now came on the breeze through the closed blind from a group of thoughtless children outside, grated harshly upon the heart of the tired saint who sat all alone with God, receiving into her soul the Sabbath peace, and being refreshed by a foretaste of the eternal rest.

There has not been a sermon on Sabbath observance preached in Blessington in two years. That may not be all the matter, but the fact means something. The people are not wicked, they do not intend to to grieve the Almighty by profaning the Sabbath. Of course they can read their Bibles, and they are familiar with the stories of fearful judgments visited upon Sabbath breakers in the olden time, but the minister never says anything about them, and—well, God does intend for us to keep the Sabbath as strictly as the Jews did.

But what harm has been done? The congregations are as large, the charities are as well supported; the people take as much interest in their church and in their pastors as they ever did. Why must we keep our children tied at home all day Sunday while other people's children—blessings on them!—are out enjoying the sunshine and getting roses in their cheeks? True, the sun shines in our own yard, as over-righteous Mrs. Smith said the other day, but then our sunshine isn't as bright as—one wishes Mrs. Smith would stay at home if she must be forever preaching.

Ay, what harm has been done? None at all, the most of us would say, perhaps. The atmosphere around Blessington was very good—good enough for most people to live in, only now and then an old saint draws her shawl closer about her when she enters the church, and complains of its being a little cold. Not until the other day, when one of the pastors wanted to start a revival did anybody else find out that something was the matter. The pastor wanted some praying Christians—wanted them for immediate use. But there were none. He might have had as many as he wanted if he had waited until everybody was revived before he called for them. They were not used to praying, they said. They had to mingle with the world all the week—no time for praying then—and when Sunday came—why, no one wants to stay shut up in one's room all the afternoon, nodding over one's Bible and saying one's prayers, while the bright sunshine and the happy voices outside are continually inviting one forth. The pastor wanted some workers, too—holy men and women who walked with God and fed on his Word, to speak comfortably to souls and point them the way to life. But men become holy and fitted for such work after long communings with God in the quiet hour, and the quiet hour was a training school they, alas! had never learned in.

A tired Scotch housewife said her dearest conception of heaven was an eternal Sabbath where she might sit all day in a clean white apron and sing psalms! It may sound homely, but the saint that has ever been tired and in the midst of a week of turmoil and worry has longed for the Sabbath rest and the Sabbath peace will not laugh at it.

The sketch is a mere outline, but it may be plain enough to go by if a pastor wishes to find out if he lives in Blessington. There is possibly more than one Blessington. Are there any more pastors like those I have written about who have never thought it worth the while to teach the people the fourth commandment?

For the Advocate.

Rev. Sam Jones and his Religious Meetings.

BY CHARLEY SOON.

It was in April last when we for the first time heard of the Rev. Sam Jones. He was then on his way to Labenon, Tenn., to hold a protracted meeting. The evangelist stopped in this city for a few hours, and gave us his Christian sympathy, and encouraged the church to live up to the teachings of the New Testament. He not only urged us to be better church members, but also caused us to make self-investigation, and aroused some of us from religious slumber.

As to personal appearance, Mr. Jones is a tall, slim man, but beautifully built. He has black eyes, dark hair, and black moustache. The expression of his countenance is very attractive marked with earnestness and boldness. We do believe that God has a special work for him to perform. As a Christian man he is zealous, full of the love of Christ, full of moral courage. Bravery and earnestness are the secrets of his success. He speaks freely and encouragingly to every one that hears him. Exhorts the church members to recognize each other and draw nearer to each other, and to live in peace and harmony with men and God.

Mr. Jones is a most sincere friend of sinners, he talks to them as one that loves and desires their salvation. The first two discourses Mr. Jones delivered in this city had given room to some unthinking persons to think and say that he was an illiterate man, and an enemy to the common faith and refined society. Those persons that possessed such opinions were the ones that say more and think less. Their decision was based on a flying opinion rather than a thoughtful investigation. This erroneous opinion has proved itself to be false to the minds of those that possessed it.

We can truly say, all men in Nashville now are for truth and Sam Jones, except three young german-dancing girls. "The hugging to music" is Sam Jones' definition of a "german." Those german-dancing girls say they don't like Sam Jones, because he condemned the "german" too severely. One of them says she can't afford to give up the german, because that was all the hugging she ever had in her life. "God pity her," says Sam Jones, "let her have all the hugging that she can get here, for hereafter the place will be too hot for any one to hug her."

Many saloons have closed since Mr. Jones commenced his meeting. Many gamblers, drunkards and saloon-keepers have resolved "like a man" to quit their old habits and business, and determined to live and labor in a new field for Christ. People had come from various places and directions to hear this wonderful man of God. No person ever yet come to Sam Jones' meeting without being benefitted in some way. We have heard him often, and each time we learned a new lesson from the evangelist The stars of heaven may cease to twinkle, but the truths he taught us shall never be forgotten so long as we live on this land of probation.

In my last letter I mentioned where the "gospel tent" was situated, and it is not necessary that I should refer to it here. The tent could seat probably 4,000 persons, but 5 000 is the average attendance. Many stood outside the tent, and were so eager to drink in every word that drops from the lips of the speaker, they hardly ever had time to think of the uncomfortable standing that they had to endure. Mr. Jones began his meeting on the 10th of May. The first evening the tent was so crowded that one could hardly move about, and it has been crowded ever since. There are three services in the tent every day. The first meeting takes place at 6 o'clock in the morning, preaching at 10 a. m., and again at 7:30 p. m.

Mr. Jones has more than a thousand conversions already. The success of the evangelist has been an agitating question to the minds of many—but we attribute it to his boldness, his earnestness and his spirituality. He fears neither demon nor men. We have heard many ministers of the gospel, but Sam Jones was the first out spoken that we ever heard He has more moral courage than scores of preachers put together now-a-days. It is true, men of the nineteenth century don't like for their pastors to remind them of the danger of a scriptural burning hell, but want their pastors to make a sort of compromise with their evil habits, and want something soft and tender in discourses that they may swallow in without the service of their teeth. The preacher must season his sermon with flowers, and not with hot pepper, and a variety of the former is required of them every Sunday. The ministers of the gospel usually do employ rhetoric in their sermons, yet few have been converted to God by the flowery process of fishing. On the other hand, Sam Jones is a peculiar man, and he adopted a singular method of his own. He seasons every sermon of his with hot pepper and salt, and yet great success is the result of his preaching. The truth is Sam Jones speaks just as he thinks, but others think one way and speak another. If we had 500 hot pepper preachers in this world like Sam Jones, this land would be a paradise to the weary and heavy laden.

For the Advocate.

Progress in Preaching.

BY REV. J. W. VANDIVER.

MR. EDITOR:—Half a century ago, a sermon from a Methodist preacher, without a thrust at Calvinism, and a word of warning, as to the danger of apostasy, would have been regarded by many as defective. A sermon from a Presbyterian, winding up with a feeling requisition, for sinners to rise in the congregation "for prayees,' would have been a novelty. An intelligent Baptist, who would conclude his sermon, without any allusion to the mode of Baptism, was regarded as a weak exponent of the truth. Now we sometimes see these three representatives of leading and powerful Denominations, preaching and praying and singing in the same gracious revival, and if there is any difference in the doctrines they promulgate, the people can't percieve it. The ideas that justified strong, and decisive sectarian policies, forty and fifty years a go, must have changed considerably. Not only more fraternity and Christian courtesy, prevail now, but the *style* of preaching has changed. The hortitory and the experimental, appear to be gaining on the systematic and the doctrinal The "Boy Preacher," or Talmage, or Moody, or Sam. Jones, can stir an audience, consisting of thousands, while our most stately and polished Doctors of Divinity, seldom produce a ripple upon the deep sea of human passion. Spurgeon's remarkable success, in saving souls in England, is said to be largely owing to his fireside phraseology, in most of his pulpit ministrations. Long years ago, it was objectively said of our preachers, that they "told too many ancedotes:" now, everybody (in all the Churches) likes to hear them. And often, they appear to have sledge-hammer weight, upon unconverted souls. Moody tells of a faithful Christian woman, in the last stages of consumption, who took leave of a wild son, for him to go off to school, and tells, how she made him kneel at her bed side, and with her pale bony hand upon his head, he goes on to give her prayer. If he tells it well, it would make anybody, a demon *tremble*. The habit of illustrating truth and principle, from every day life, is not only Scriptural, but indicative of genius, and posted ideas of human nature. Orthodoxy is indispensible as a *foundation*, but too formal, for a system of *tactics*. The man now, who spoils the spirit of his sermon, to preserve his ideal intonations, and stereotyped divisions, is disregarding Pauls interdiction, about "beating the air." Systems of Education, commerce, political economy, and even warfare between nations, are seeking improved methods; by which the desired ends can be realized, in the shortest possible time. The pulpit is justifiable in noting the developements of science, as well as the rage of nations, for enlarged culture, and "advanced thought." And while the gospel is the same, always, and everywhere, its details may be life like and agreeable, as well as otherwise. Nobody claims that the Apostles had and held *Class Meeting*, just as our Church used to do, and nobody is ignorant enough to say, that they were not a great instrument of good, in their day. The great function of the preacher, is to *lead*, instead of *drive:* Faithful *suasion*, helped by the Spirit, constitutes his outfit. And the more captivating the phrasaelogy the truth is offered in the more likely to be successful. I knew a preacher in charge, 38 years ago, to expell 22 male members, from a large Church, because they did not pray in their families. The transaction, produced ill feeling, that lasted an entire generation. Of course it was right for the men to pray, but if he could'nt coax and love them into it, it was wrong to use *brute force*.

Very many things are said lately, against what we call "Revival" preachers: and no one is readier to question, the object of a revivalist going abroad, than the systematic *two miles an hour* pastor, who has not had a shout in his charge for twenty years. If men have the genius and grace (as God's workmen,) to move about and stir up, entire communities—preachers, as well as people—and get whole towns and countries ablaze for religion, every good man is going to say amen. If "firstly," "secondly" and "thirdly" won't wake up my congregation, and some *Tongue of fire* comes along, let him try his hand with them. And although I may have "toiled all night, and caught nothing," he may rake in the fish until the very net is endangered System is a capital thing in most enterprises; but when the *soul* gets out of it, it is time to reorganize it. These "Tramps," (as some of our sermon reading, pastors call them) may do more for souls than some people think. Mr. Moody reports 34 *thousand* converts, during his last tour, of the continent of Europe. Pretty good.

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Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston (Arrive)		8 05	(Leave)	8 30

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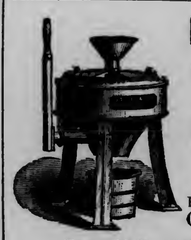

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LILLY—Died in this city, on the 9th of May, of heart and nervous trouble, Mrs. Hannah P. Lilly, wife of E. J. Lilly, aged 64 years. They had been married forty-five years, and being congenial spirits, and taking God into partnership with them from the beginning, their life was one of as nearly uninterrupted happiness perhaps as mortals ever attain unto here. Their marriage was blessed with seven children, and their house being "ordered aright" before God, was a place of great peace, harmony, tender affection, and genuine domestic happiness—a sweet retreat from the harrassing cares and perplexities of a sin-cursed earth. While her death has cast a dark shadow over that home and filled every heart with a deep grief, yet it is left filled with the aroma of her sweet life, and their grief is assuaged by the reflection that she is "from suffering released," and that her redeemed spirit has entered into that "rest that remaineth to the people of God." To her children she has left an invaluable heritage of godly and wise admonition, and a most exemplary life whose lustre shall shine on undimmed for many years to come. May they every one forever walk under the "imperial ægis" of these. To her stricken husband she leaves the most tender and blessed memories, and from beneath the beautiful flowers where she sleeps, constantly admonishes him that the time of his departure draweth nigh. May heaven deal most gently with him the meanwhile, and abundantly refresh his heart and life with His rich grace, and when the mortal conflict is passed, may his freed spirit "fly fearless through death's iron gate nor feel the terrors as it passes" and finding the mansion where she dwells, they may join in perpetual and raptuous songs over the triumphs which they gained.

Sister Lilly had been sick for near two years. By far the greater portion of that time her sufferings were very great. In fact, we have never known of a case of such long continued intense physical suffering, and we doubt very much whether there is a case known to the profession, that surpasses it. Much of the time it did not look possible that she could live an hour; and but for the constant medical attention she received, and the unremitting care of her family and friends every day and night through all these months, she in all human probability would have been dead long, long ago. How constant and excruciating her sufferings were, none can have any adequate conception, except those who watched so lovingly, alternately, day and night at her bed. How amazing the capacity of the "fearfully and wonderfully" wrought human organism, to suffer pain! But more amazing still, during all her suffering, when conscious, in receiving her friends, she never failed to observe, most scrupulously, all those nice little proprieties which always gave her and her home such a beautiful charm. To the rich and the poor alike, the young and the old, was always accorded the heartiest welcome and the most considerate attention. No one could have shown a truer appreciation of the thoughtful kindness of her friends than she.

She had been a member of the Methodist Church continuously for forty-nine or fifty years. Since her marriage and residence here, she has been an active, useful conspicuous member always manifesting great interest in every enterprise of the Church, whether that enterprise involved either the temporal or spiritual good of the Church. Her deeds of charity were many, and by consequence she had many friends among the poor, who will both lament and miss her. She was perhaps as widely known in our connection as any woman in the State, having been the Treasurer of the Woman's Missionary Society of this Conference from the time of its organization until the state of her health made it imperative for her to tender her resignation, and having frequently attended our General Conference with her husband, who was a member of that body. Wherever she went and by whomsoever known, she was always recognized as a woman of character and influence. In her death, the Church at large has suffered loss, but the loss has fallen especially heavy on the church here. Her place will be hard to fill. While God takes his workmen, He knows how to carry on His work. While our loss is very great, and most keenly felt and deplored, blessed be God, infinite gain is hers.

Religion with her was a matter of principle, and that religion gave shape and tone to her whole life—this, in fact, was the predominating element of her character. It was this which made her life so beautiful and happy. No one who came in contact with her could fail to be impressed with the conviction that she had "been with Jesus and learned of Him." But never in all her life, did her religion serve her a better purpose, or become so conspicuous as during her great affliction. Although sometimes during the terrible paroxysms of pain which she suffered, she would groan in agony, yet through it all from beginning to the end, there was never heard to escape her lips a word of complaint, of murmuring, of impatience of fretfulness; her whole bearing being characterized by an entire and sweet submission to the divine will. Her very chamber seemed to be embalmed with the sweet odor of her spirit, while she seemed to be lingering "quite on the verge of heaven." Among the sweetest experiences of our life, were those so often had in her chamber with her and family and friends. The veil which intervened between there and heaven must have been exceedingly thin.

And now that veil is parted, while down through the rent came trooping the bright messenger of God, who caught up her white-robed spirit and bore it away to the realms of unclouded light and glory "where the weary are forever at rest."

Her mortal remains attended by a long train of loving friends, were borne, first to the church she so much loved, and from thence to the place of the dead, where we laid them away, under our beautiful form of service, to await the resurrection of the just, when this "mortal shall put on immortality, and the saying that is written, Death is swallowed up in victory, shall be brought to pass." Till then,

"Rest, weary head,
Low down to slumber in the the peaceful tomb;
Light from above has broken thro' its gloom;
Here in the place where once the Savior lay,
Where he shall wake thee on a future day;
Like a tired child upon its mother's breast,
Rest, sweetly, rest.

"Rest, spirit free!
In green pastures of the heavenly shore,
Where sin and sorrow can approach no more;
With all the flock by Christ the Shepherd fed,
Beside the streams of life eternal led,
Forever with thy God and Savior blest,
Rest, sweetly rest."

†

FLOWERS—Entered into rest from Shiloh church—Lilesville circuit,—Methodist Episcopal Church, South, May 19th 1885, Miss Sallie F. Flowers, aged about 16 years, daughter of Mr. Abner Flowers.

Sallie was a lovely girl, modest, graceful and more than ordinarily bright, bodily and mentally. She made a profession of faith in Christ in Oct. 1883 at a meeting of days conducted by me at Shiloh, near Cairso, Anson county, N. C., and the peculiar sweetness and simplicity with which she made the announcement to me gave me confidence at once in her honesty and sincerity. I visited during that meeting her father's elegant and hospitable home, and was charmed by the willingness of her parents for her to connect herself with the church of her choice. I administered the rite of baptism and formally admitted her to full membership of the church of Christ. She proved worthy, she made a character, and impressed that character on that quiet, intelligent community of Christians, and the aroma of her sweet life will linger in the heart of memory. God bless the family and friends.

On Tuesday morning before daylight she told those of the family who were present that she was not going to get well, and wanted them all to meet her in heaven. Her father being asleep, they awoke him. He went to her bed-side, and she said, "Papa, I am going to die, I did hope to get well so that I might help you educate my dear little brothers and sisters, and teach them the way to heaven, but I can't, I must go." She then asked him to kiss her, and continued, "I want you to promise me to meet me in heaven."

When asked if she was afraid to die. She answered without any hesitation, 'No," when asked if she wished to get well, her reply was, "I had rather go to heaven." At different times during the day she remarked, "heaven is my home, and I will soon be there." Late in the evening, when her palpitating breast and cold extremities indicated that life was rapidly ebbing out, she bade each member of the family good bye, and kissed them. Her face was radiant with smiles—an angel could not have looked sweeter. Thus, her removed soul passed away into the world of spirits.

Her seat was never vacant at church, She was a very active member in the Sunday-school—a teacher as well as a scholar; often led in singing.

Dear little girl, upon your grave in thought I place the immortelle of an affectionate remembrance, since God crowned you with garlands of the true immortality. Rest, weary sweet child! you lived nobly and died gloriously.

FRANK SANFORD.

Resolutions of Respect.

At a memorial service held by the Front Street M. E. Sunday-school Wilmington, N. C., the following preamble and resolutions were unanimously adopted:

WHEREAS, Our beloved Sunday-school teacher and brother, Ashley Gilbert, lies sleeping in the silent city of the dead, and while we bow submissively to the will of God, who never errs. His virtues in his general disposition, his earnest attachment and devotion to his friends, his enduring love and zeal for his church and Sunday-school were such Christian characteristics, as from the deep recesses of our hearts we say may we "die the death of the righteous, and our last end be like his."

While we cannot give a full expression of our sorrow, to some extent the silent tears will serve as mistio tokens which pervades our S. S.

Resolved 1, That in the death of our beloved brother, as a Sunday-school, we are deprived of an affectionate teacher, as a church, a zealous worker as a citizen, a true gentleman.

2, That we extend to the loved ones of our brother, our heartfelt condolence, and point them to our blessed Lord whom he relied upon as the "best of all." May father, mother sisters, brother, relatives and friends find in their last hour, as he did, and be able to exclaim, "Gentle hands are leading me over."

3, That his name age and death be inscribed upon our book of Records, together with these words: "The best of all God is with us." and his last, "Gentle hands are leading me over."

4, That a copy of this preamble and resolutions be sent to the loved ones of our deceased brother, and published in the Raleigh CHRISTIAN ADVOCATE.

Jas. W. King,
W. M. Parker,
W. W. Hodges, } Com.

Resolutions of Respect.

At a regular meeting of New Hope Lodge, No 296 I. O. G. T. of N. C., the following resolutions were unanimously adopted;

WHEREAS, Death has again entered our Lodge and broken our chain of unity by removing from our midst our worthy brother George W. Jones on the 14th of May 1885 in the 20th year of age, therefore

Resolved 1, That in the loss of Bro. Jones a blank is left in our social and mystic circle that cannot be filled.

2, That we appreciate the irreparable bereavement sustained by his parents and the great loss to the Methodist Church, South, of which he was a consistent member, also New Hope Lodge of Good Templars and the cause of temperance generally.

3, That we hereby tender our heartfelt sympathy to the family of our deceased brother that our Secretary furnish them a copy of these resolutions and send a copy with request to publish to our organ, The "Spirit of the Age" "Newton Enterprise" and Raleigh CHRISTIAN ADVOCATE.

E. O. Gilleland,
Miss Lissie Linebarger,
J. A. Edwards, } Com.

SMITH—Died in Oxford, on the 27th of May, 1885, Mrs. M. A. Smith, being 60 years, five months and two days old. Sister Smith was the daughter of Rev. William Compton, deceased, of the N. C. Conference. Taught in the ways of God from childhood, she was converted and joined the Methodist Church in her fifteenth year. She was married to P. H. Smith the 3rd of Sep. 1845. They lived happily together, but he and four children are left to sorrow for a brief moment, and then mount upward to meet again in heaven. Her last illness was brief and painful. Physically she suffered, mentally she was calm, spiritually she was happy. Among her last expressions, while standing in the portals of eternity, were, "I have tried to be faithful over a few things," "I am happy," "my peace flows as a river" and now the river has become the unbounded ocean of eternal love. Thither we are tending by the grace of God. T. A. BOONE.

PARKER—Henry Austin Parker only son of L. F. and A. M. Parker was born in Mocksville, Davie county, N. C., Nov. 5th 1857, and died at the residence of his brother in-law, Mr. M. R. Payne, in Winston, N. C., on the morning of the 28th of May, 1885. God gave him and then took him. Austin was the pride and comfort of his mother, for she is a widow, and he her only son His life was one of devotedness to his mother and only sister He was not a member of the visible church, he did not think himself worthy of membership. But he believed and trusted in Jesus to the saving of his soul from death and the fear of death, His last hours were calm and peaceful, and blessed be God for His great and saving mercy. T. A. BOONE.

SUTTON—Death has again claimed one of our best members: Sister Elizabeth Sutton, relict of Wm. Sutton left earth for heaven on the 30th of last December. From her early youth she was an unostentatious but consistent member of the Methodist Church. She leaves seven children to mourn her departure, all of whom are walking in her steps, and are following the blessed Savior. We are bereft, but thank God we shall meet again. T. J. K.

GAITHER—Wm. T. Geither was born Sep. 19th 1826, married to Miss M. E. Turner, Feb. 8th 1853, converted at Harmony Hill, Oct. 1868, and joined the church at Clarkesbury soon after his conversion, and died Feb. 10th 1885. Age 58 years, 4 months and 28 days. His sufferings were many and long continued. His one regret was that he had not done more for Christ. He told me a few days before his death that his whole desire was to be a perfect Christian and live and work for the glory of God. Though he was afflicted he never missed attending church when it was possible for him to go. "Precious in the sight of the Lord is the death of his saints." J. C. ROWE.

Episcopal Visitations for 1885.

1ST DISTRICT—BISHOP HARGROVE.

Denver Conf.	—July	16	Trinidad, Colo.
Montana "	—Aug.	6	WillowCreek, Mont
Columbia "	—Sept.	10	Albany, Oregon.
Pacific "	—Sept.	30	Sacramento, Cal.
Los Angeles	—Oct.	28	Los Angeles, Cal
N. Miss'ppi "	—Dec.	2	Kosciusko, Miss
Memphis "	— "	10	Padneah, Ky.
Florida "	—Jan.	6	Orlando, Fla.

2D DISTRICT—BISHOP GRANBERY.

Western Conf.	—Sep.	2	Wyandotte, Kan.
Missouri "	— "	9	Columbia, Mo.
Indian Mis. "	— "	17	OakLodge, Ind. Ter
St Louis "	— "	23	Charleston, Mo.
S. W. Mo, "	— "	30	Lexington, Mo.
Arkansas "	—Nov.	25	Morrillton, Ark.
Little Rock "	—Dec.	2	Arkadelphia, Ark
White River "	— "	9	Helena, Ark.

3D DISTRICT—BISHOP M'TYEIRE.

Mexic. Border			
Mexican Conf	—Oct.	29	San Antonio, Tex.
West Texas "	—Nov.	4	Gonzales, Texas.
Northwest Tex.	—Nov.	11	Corsicana, Texas.
North Texas "	—Nov.	18	Paris, Texas.
German Mis. "	—Nov.	26	N. Fountain, Tex
Texas "	—Dec.	2	Austin, Texas.
East Texas "	—Dec.	9	Beaumont, Texa
Mississippi "	—Dec.	19	Meridian, Miss.
Baltimore "	—Mar.	10	Staunton, Va.

4TH DISTRICT—BISHOP KEENER.

Illinois Conf.	—Sept.	30	Pana, Ill.
W. Virginia "	—Oct.	7	Ashland, Ky.
Holston "	—Oct.	20	Cleveland, Tenn.
Virginia "	—Nov.	11	Petersburg, Va.
N. Carolina "	—Nov.	25	Charlotte, N C.
S Carolina "	—Dec.	9	Columbia. S C.
Louisiana "	—Jan.	6	Baton Rouge, La.
Cl Mex. M'n "	—Feb	24	City Mexico, Mex

5TH DISTRICT—BISHOP WILSON.

Kentucky Conf.	—Sept.	9	Versailles, Ky.
Louisville "	—Sept	16	Greenville, Ky.
Tennessee "	—Oct	7	Columbia, Tenn.
N. Alabama "	—Nov	18	Gadsden, Ala.
N. Georgia "	—Nov	25	Newnan, Ga.
S Georgia "	—Dec	9	Brunswick, Ga.
Alabama "	—Dec	16	U. Springs, Ala.

Bishop McTyeire has charge of the Missions in China and Japan.

Bishop Granbery has charge of the Mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

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MISCELLANEOUS.

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N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.25 a m	
Arrive Hillsboro,	11.39½ a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville	11.19 p m...	10.50 a m
Arrive Salem.....	11.57 p m...	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.....	7.00 p m...	7 20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8 50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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MISCELLANEOUS ADVERTISEMENTS.

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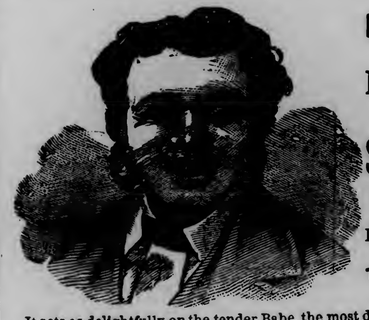

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Milwaukee, Wis., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand. Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity. Leroy, Minn., March 5th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly, HAST. MERCHELL.

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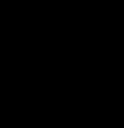

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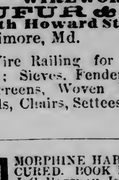

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mar 4-1y.

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feb 25-3m

FAMILY READING.

The White Stone.

"To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. ii. 17. Reference is here made to a stone divided into two parts, as a sign of hospitality, upon each the parties wrote his name and interchanged it with the other. This gave a mutual claim to contracting parties and to descendants for recep tion and kind treatment when traveling. It was carefully and privately kept, so that no one might claim the privilege besides the person for whom intended. Or, according to Matthew Henry, this "white stone" means absolution from the guilt of sin, alluding to the ancient custom of giving a white stone to those acquitted on trial, and a black stone to those condemned. "The new name" is the name of adoption. Adopted persons took the name of the family into which they were adopted. None can read the evidence of a man's adoption but himself.—*Anonymous.*

A Wife's Position.

Newly married people are generally warned by their more experienced elders to beware of the first dispute; and certainly a want of self-restraint mars home life more than anything else. Still "it's hardly in a body's power to keep at times from being out," and we must not attach undue importance to the little tiffs of early married life. Generally speaking, there is not much fault on either side. Some men are inclined to be cross in the early morning, or on returning home in the evening, because their minds are intent on unpalatable items in the day's business. Forewarned is forearmed; the fact that it is so should be duly recognized, and nothing done to ruffle or annoy them. It is a great mistake for a man, in his early married life, to be overdone with domesticity. The young wife, if she is wise, does not insist on her husband giving up his male friends and all the interests of bachelorship. She, probably, is quite content with his company alone, but she is aware that a man is apt to weary of the *toujours perdrix*. Appearances should no be disregarded in home life; husbands attach much importance to what others think of their wives and their homes. It is a part of the science of home life to present a good face to the world; it argues bad housekeeping to be seen at a disadvantage. At the same time the young wife must never dwindle down into a mere housekeeper and head nurse, with a spice of the dressmaker. She must keep her place as a companion. A good wife is a priceless treasure; and the husband is none the worse that he is made to realize she is a lady, and to be treated as such.

Surround your lord with tender care and thought for his comfort, but it does not become you to fetch and carry, and wait on him hand and foot, or he will come to expect it as a right, and think the less of your rather than the more therefor. From the very first expect and demand respect, and you will get it.—*The Quiver for June*

A Sensible Style for Dwelling House.

A few words as to domestic architecture. Our rural dwellings are, almost universally throughout the country, of wood. In consequence it is difficult to overcome their box-like appearance and identify them with the landscape. An average village, unless so embowered as to conceal its construction, looks too much like an accumulation of dry-goods crates. The nearest approach to harmonization with nature is generally to be found in old, weather-beaten farm-houses, nestling in their fields among the orchards almost as naturally as the great bowlders in the pastures. A landscape photograph into which the average trim dwelling intrudes is a proof of how trying to natural beauty is the usual abode of man in this country. Well-meaning efforts have been made to remedy this ugliness by the addition of adornment, which, however, being for the most part purposeless, and adding to the cost without any corresponding benefit, only aggravates the evil. The jig-sawed work drops away, the gay paint washes off, and a distressing shabbiness ensues. Even when such a house is kept in smart repair, the change of fashion in "architectural millinery" makes it look ridiculous, like a woman with a last year's bonnet. Really good architecture, however, looks as well fifty years hence as it does today, whatever the prevailing style may be.

In building a house, the true way is to make its plan as convenient as possible, and let its exterior conform thereto. Symmetrical lines and good proportions give a house its artistic character, and not its ornamentation. The best houses are those which have little or no ornamentation for ornamentation's sake—a though useful features, like verandas, dormers, and bay windows, may serve the purposes of ornamentation. For a wooden house nothing more substantial, economical, and pleasing to the eye can be devised than one designed in good proportions, without any ornamentation whatever, and entirely covered with shingles, stained, perhaps, in two or three tints The stain, in wearing away, will not become shabby. like paint, but the surface will assume weather-beaten grays, soft and harmonious, and slightly varying, according to the original hue. The stain may be renewed when desired, or the natural hues which nature has allowed to stay, as they have been imparted by her kindly touch. Then, as vines clamber over the walls, and shrubbery grow up roundabout, from year to year the house will gain character as a home, and become dear to the hearts of the dwellers therein.—*Ex.*

Temtation.

Temptation is the condition of human life, and to try to flee from from it in one shape is often only to provoke it in another. Every period of life, every class in society, every occupation and calling, duties as well as pleasures, work as well as rest, contain within them the elements of an incessant temptation, which it at once our folly to ignore, our discipline to encounter, and our glory to overcome. It is no sin to be tempted, for Jesus, the sinless one, was tempted in all things like as we are, yet without sin. It is no weakness to feel the temptation grievous, for Jesus again "suffered, being tempted." (Heb. ii, 18.) The mistake is to run into temptation of our own accord. The sin is in listening to the voice of the charmer until our hearts go out after the forbidden sweetness, and it is all up with us. The weakness is in our great terror at the noise of the waves and the blackness of the sky, to gaze upon the danger till we are rapidly sinking into it, and till it is almost too late to call out to Him who rides upon the storm, "Lord, save us: we perish." (Matt. viii, 25. Yet if our enemies are here our Savior is here as well. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." (Prov. xviii, 10.) If the assaults of the enemy all but exhaust us, and, like Christian with Apollyon, our sword flies out of our hand when we want it most, and the battle is all but decided against us; at the last moment the way to escape shall appear, that we may be able to bear it; for "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lix, 19.) The table in the wilderness is spread by the Lord's own hand. He who provided a morning meal by the lake of Galilee for his seven disciples, wearied by their night's toil; he who fed the five thousand on their way to the Passover, because he pitied them as sheep having no shepherd, will be to his own tempted and wearied servants what the good Samaritan was to the wounded traveler, healing their wounds, supplying their needs, and comforting their hearts.—*Dr. A. W. Thorold.*

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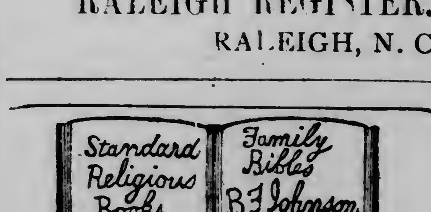

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

The Harvest and the Workers.

FIRST BOY.

"Come over into Macedonia and help us."

FIRST GIRL.

From our sisters comes the wail,
"Give us light: our idols fail!
Help us bury in the dust,
Hoary flames in which we trust.
Give us light!" Thus, ceaselessly,
Call they from beyond the sea.

SECOND BOY.

"The harvest truly is plenteous, but the laborers are few!"

SECOND GIRL.

Say not, "For the harvest wait;"
Life your eyes, the fields are white;
Laborers few, the harvest great;
Short the day, and dark the night.
Pray ye, to the Master pray,
Send the workers forth to-day.

THIRD BOY.

"Son, go work to-day in my vineyard."

THIRD GIRL.

Hark, the voice of Jesus, crying,
Who will go and work to-day?
Fields are white, the harvest waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
Here am I, send me, send me?

FOURTH BOY.

"The Lord's voice will we obey."

For Jesus, our Savior, our talents, our time,
Our substance we'll cheerfully spend;
Whatever our lot, and wherever our clime,
We'll labor, and love to the end.
And if we have only a penny to give,
We'll give it, though scanty our store,
For they who give nothing when little they have,
When wealthy, will give little more.

FIFTH BOY.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

FIFTH GIRL.

Came He to the pure and holy,
Or to save the sinners solely?
Lo! He loved the lost and lowly.
When mine eyes the King shall see,
May the waiting welcome be,
"Ye have done it unto me."

MY DEAR CHILDREN: Several letters recently received from my Jewels have filled my heart with joy, for they brought the good news of "the sweet comfort and peace" which was being realized by the the dear children, who for the first time felt that God for His dear Son's sake had pardoned all their sins, and made them to rejoice that they were ind ed heirs of salvation. May the good work continue until each one of our Jewel Band is happy in the Savior's love. When our own hearts are filled with this love, we will be more anxious to send the Gospel to the heathen, that they too may be blessed and happy. This morning while busy among my flowers, plucking up unsightly weeds, and training vines whose young tendrils seemed catching hold of everything within their reach, my thoughts were not upon my flowers alone; and when I came to a pet rose-bush, I fell to *moralizing*. (You little folks, who do not know what that means must ask Papa, or Mamma, or your older brother or sister to tell you.) This rose-bush is tall and shapely and full of flowers and buds—the air is filled with their delicate perfume, but upon examination, almost every rose appears imperfect, some are discolored and withered; a mischievous insect, or an ugly worm has disfigured my beautiful rose, by feeding upon the tender buds. And I think in sadness of some characters—fair and lovely they have grown, and friends have expected their fragrant flowers to give delight to all beholders, but an ugly worm, some bad habit, has been gnawing at the beautiful blossoms, and where we looked for many perfect blossoms, we find the greater number disfigured and discolored. Dear children, if any of you have a besetting sin, any naughty habit, which like a worm is destroying the beauty of your character ask your loving, heavenly Father to give you strength to overcome this habit, and you will surely not ask in vain. May He help each of you to build up a beautiful character, that you may be a comfort and pleasure to those around you. And then when you are through budding and blooming upon earth, you will be transplanted to that bright, and beautiful world where the flowers never fade, to bloom eternally in the city of our God.

Faithfully your's,

AUNT MARY.

HATTERAS, N. C., June 1st, 1885. *Dear Aunt Mary:* We have organized a band of "Bright Jewels," numbering sixty, including the officers, who are as follows: Lady Manager, Mrs. L. E. Miller; President, T. B. Peel; 1st. Vice, Miss Annie L. Willis; 2nd. Vice Miss E. E. Slovie; Sec. E. H. Peel; Cor. Sec., S. M. S. Robinson; Treasurer, Miss Bettie Fulcher. We intend to be "earnest workers," and to promte the Master's work.

Please send a copy of Constitution and by-laws. Yours truly, S. M. S. ROBINSON, Cor. Sec.

With joy we welcome the Bright Jewels of Hatteras as "earnest workers" in the Master's vineyard. With loving greetings to each officer and member, the constitution was forwarded to the Cor. Sec. from whom we hope to soon hear again.

WELDON, N. C., June 3rd, 1885.—*Dear Aunt Mary:* Please send us a constitution, we want to organize a Band of "Bright Jewels" in Weldon. Because you have not heard from us, as "Bright Jewels," don't think there are no young workers in the Master's Vineyard in Weldon. We have had a Children's Missionary Society here for several years, but that has disbanded, and we are going to cast lots with the "Bright Jewels." Hoping to be able to do some good, I remain your little niece, EVA L. POTTER.

How glad we will be to welcome the little workers of Weldon into our Jewel Band. May they be a blessing to us and we prove a blessing to them; increasing our zeal that we may be established in every good word and work. The constitution has been forwarded, dear Eva, and we hope soon to receive official tidings from the "Bright Jewels" of Weldon.

LITTLETON, N. C., June 6th, 1885. —*Dear Aunt Mary:* Enclosed you will find seven dollars, dues for last quarter. One good lady who is a member of the Society gave us four dollars and eighty-five cents. Our Society has been organized two years this month, and we now have twenty-four members. We hope to increase our membership and be able to do more than we are now doing for the cause of Missions. Yours truly, A. L. BENSON, Treas.

We return thanks to the Treasurer of our "Littleton Jewels" for dues, and contribution from their "good lady" member. This faithful little band works on steadily, reports promptly, and are surely growing stronger and more zealous as the years pass by. Blessings upon each officer and member.

MOCKSVILLE, N. C., June 8th, 1885. —*Dear Aunt Mary:* Enclosed please find Postal Notes for $5.75 amount collected for second quarter from the Mocksville "Bright Jewels." I do wish our collections would increase. Can't you make us a visit during our District Conference which meets here 4th Sunday in July? Would be glad to welcome you among us, and more than glad to see Uncle Black once more. Wont you ask him to come? With much love from the band. Yours, T. N. CHAFFIN, Sec.

Glad indeed would Aunt Mary be to meet with this faithful Jewel Band, but other duties will prevent this time. Uncle Black would be more than glad to see them too, if he could only leave his work, you must send a large delegation to our Annual Meeting

RALEIGH, N. C., June 9th, 1885.—*Dear Aunt Mary:* I think some one should thank the "Bright Jewels" of Edenton Street for the pleasant exercises of the last Sunday afternoon in May; the music and singing were very sweet, and the little folks acted their parts well—there was not a single failure, not even a balk, and the large audience was agreeably entertained. It was very gratifying to see the children entering with so much earnestness upon their work, and we hope that the future holds many such Sunday afternoon exercises for us. If the children continue as much interested as they now appear to be, in the cause of Missions, they will be *Bright Jewels* indeed. I would suggest that the next time, it shall be announced before hand that a collection will be taken up, for some who were not prepared regretted not being able to contribute. With best wishes for Aunt Mary and the little folks. Very truly, A FRIEND.

We were delighted that the little folks did so well, and gave pleasure to the many friends present—would be glad if the Corresponding Secretary would give us a full account of the exercises. Thanks for the suggestion to announce that a collection will be taken up, that friends may go ready to give. We suppose our Jewels will again give them a chance to contribute before a great while. We hope to hear from other bands about the special services recently held—and from Societies newly organized.

Precious Promise.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint. Isa. 40: 31.

Enigma.

BY EULA ALPHIN.

1. Who was Moses' brother?
2. What king had Shadrach, Meshach and Abed nego cast into the fiery furnace?
3. What is the fourth book in the Old Testament?
4. What woman was struck dead for telling a lie?
5. What is the first letter in second verse of the first chapter of Ecclesiastes?
6. Who was fed by the ravens?
7. Which of Jacob's wives did he love most?
8. What queen was sent for and refused to come at the King's command?
9. Who was Esau's father?
10. Who built the Ark?

The initials of the answers of these questions form the name of the Recording Secretary of the "Bright Jewels" of Richlands.

In Memoriam.

WHEREAS, We, the Bright Jewels of Statesville, have had our hearts saddened at hearing of the death of Ella Harris, one of the first to join our little band.

Resolved 1st, That while we deeply mourn the loss of one whose sweet face and bright eyes gave such an interest to our meetings, at which she was always present with her nickel for sending the gospel to heathen children, yet we bow in submission to the will of our "Heavenly Father," for we know she is safe in the arms of that blessed Jesus who said "suffer little children to come unto me."

Resolved 2nd, That although not with us at the time of her death, yet by request of her stricken mother, her name be retained on our roll and that it will add a sacred interest to our meetings in the future to know that one of our members is now indeed a "Bright Jewel" in the Beautiful land above.

Resolved 3rd, That we all endeavor so to live that whether called early or late, we can join her in the full chorus of the sky, "Worthy is the Lamb that died for us."

Resolved 4th, That we deeply sympathize with her afflicted parents, our former pastor and his wife, and pray that God may sustain and comfort them in this sore bereavement.

Resolved 5th, That these resolutions be recorded on the minutes of our Society, that a copy be sent to the sorrowing parents, and also to "Aunt Mary" for publication in the "Children's Column" of the RALEIGH CHRISTIAN ADVOCATE.

MATTIE MAY CONNELLY,
MATTIE TUCKER, } Committee.
CARRIE HENDREN,

Sam Jones.

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Ladies you can be sure of this: that you cannot have rosy cheeks and a clear complexion unless you are in good health. Disease always spoils beauty. Parker's Tonic purifies the blood, invigorates the organs, drives all bad humors out of the system, and makes the plainest face attractive. Tell your husbands. may 6, 1-m

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Inters · and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!

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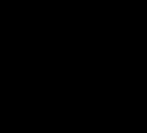

AGRICULTURAL.

Plowing Corn.

(From the Asheville Citizen.)

Our brawny armed farmers have very little to do with the government of the country, but a good deal to do with its support. Anything expediting their operations is a public benefit. Corn being a leading crop for these hills, I want to give my fancy and experience about its cultivation. These lands are active enough to make better yields than farmers generally gather; and the failure is attributable, first, to leaving the plants too thick on the ground, and second, to excessive plowing. Rows five feet wide, and one plant every two feet in the row is sufficiently crowded. The most successful corn raisers on the continent intersperse the plants still more. The soil should be well broken, pulverized and cleaned, like men do for tobacco, before the corn is planted. Then one plowing with a very narrow plow is sufficient. Twelve days after the plowing a sharp-toothed one-horse harrow should be run through the rows, and twelve or fifteen days thereafter a light one-horse cultivator run twice along each row concludes the plowing. Instead of "stirring the roots," as some say ought to be done, the delicate rootlets whose important function it is to absorb the nutriment that developes plant, should not be interrupted. The plant should be kept clean and periodically "stirred," so that a crust should not prevent the circulation to the roots of certain atmospheric properties. Many of the very best planters now in the cotton belt furnish stock to their tenants until their fields are well plowed and planted, and then withdraw them and allow said tenants to complete the cultivation with the hoe.

I have seen men plowing corn for the fourth time in this country, when the plant was tasseling, and at the end of a row kick off his plow a bunch of white corn roots as large as a big ear of corn. Now if that can be done without injury to the forthcoming yield of corn, nature varies in her general operations.

I know, gentlemen, that you don't want long "yarns" for a tasty daily paper; but as my system is plainly labor-saving, I want our most thinking planters to try one field, or a part of a field, if no more.

Respectfully,
J. W. VANDIVER.
Weaversville, N. C.

Sweet Potatoes

Do not fail to make preparations in time for a liberal supply of sweet potatoes. The manure—stables, barnyard, or cattle pen, rich scraping from around the outbuildings, chip dirt and old ashes are excellent for this crop—should have been hauled on already, spread and the ground broken to let lie near the time for setting the drawers. Put plenty of manure of the home made sorts. It takes a great deal of manure to make good sweet potatoes. The soil should be full of it. Then, when you make the ridges, use phosphate or super-phoshate in addition, and you will have potatoes to eat and to sell. The white and red yams, and yellow barks, are most prolific. But do not be in a hurry to plant out the drawers this month. Very little is gained by planting them in May. The sweet potato is very tender and sensitive to cold, and a set back from chilly weather in May is worse than two weeks delay in planting. The first ten days in June is, by all odds, the best time to plant this crop in this region. With favorable seasons, any time in June is early enough to make good potatoes for family use. Last year we made fine potatoes from plantings made in August. The earlier you start the crop, the more trouble it is to you.—*Rural Messenger.*

Watering Horses.

Horses should never be kept so long without water that they drink largely when they get it. Give it to them often and they will never injure themselves with it. Nothing is more common than to hitch a team to a wagon or plow and make them work a half day without a drop. What man would submit to such treatment? If a team is started by seven in the morning water should be given before ten. Even if half an hour is consumed, more work is done in a day. The objection that horses at work should not be loaded with water is not valid. A horse weighing 1200 pounds won't be much encumbered by 20 pounds of water while the distension will give him additional strength. Every farmer knows that when he himself undertakes to lift a large log or stone, he can do more by first inflating himself with air, and not unfrequently he loses a button or two from his pantaloons in the operation. Some degree of inflation of water will add to a horse's strength in a similar manner. In driving a horse on the road at a natural gait of nine or ten miles an hour, we have frequently had occasion to observe that he was laboring with perspiration until we let him drink freely, when he ceased to sweat, and evidently traveled more freely. Don't be afraid to give your horses water; the danger is in making them abstain too long, in which case care is needed.

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I raise and fatten from 300 to 500 hogs every year, and consequently have had some experience with hog cholera. I separate the well hogs from the sick ones; give them clean healthy quarters, and feed carbolic acid one teaspoonful to each bucket of thin swill, milk or water. Give hogs all they will eat mixed in that way. Feed it to well hogs where they are exposed to the disease. Carbolic acid is also a great preventive. Where a herd is infected they should be doctored with carbolic acid two or three weeks. The acid will cure all the hogs that are able to eat.—*Ex.*

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Arrive Rocky Mount,	4 13 p m.	6 46 p m.
Arrive Tarboro,	5 40 p m	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m.
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

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10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	5 [illegible]	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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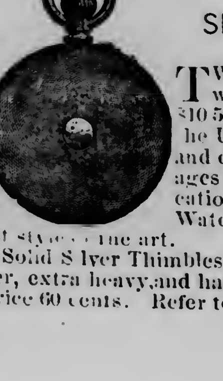

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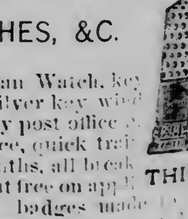

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 24 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, JUNE 24, 1885. | $2.00 PER ANNUM Payable in Advance

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Awakenings.

There is much that is disappo'nting!
Alas! it is ever so;
And the hope dies down within us
The farther we see and go.
Few hearts appear to keep faithful,
Few follow the light to the end,
And the feet are ever the many
In the paths that downward tend.

It is only the young who are brave a t;
How little the best can do!
We started with hope and courage,
But we scarce can the path pursue;
For great are the things that hinder,
And mighty for harm the foes,
And who can accomplish anything
If all the world oppose?

So in my deep depression
Last night in my gloom I thought;
But the blessed life of the morning
Has another spirit brought;
What are the little failures
Compared with the might and strength
Of the powers that shall surely conquer
And win for the right at length?

The world is not worse, but better!
There are many, not few, for God;
And the cramp of resistless armies
Is heard where the fathers trod;
And glad are the songs of the angels,
For they see that the people come
Patriots, with a song of triumph,
To their Father and their home.

—*Marianne Farningham*:

For the Advocate.

Division of the Conference

BY REV. H. F. WILEY.

MR. EDITOR: I have read most of the discussion on division of the Conference, and have considered some of the arguments, pro. and con. Much that has been said, has only gone to show that data for argument is rather scarce on either side of the question. But the brethren have made a good fight of it on both sides, considering the scarcity of ammunition, and have done it in a good humored way. I thank them for what they have done. The discussion has shown me, that somethings which I had heard for ten years, and believed simply because somebody said it was so, will not do for solid ground upon which to base solid arguments. That the West has the brains, the East the money; and that the diamonds of the West have to be sent to the East to be polished, implying there are no diamonds in the East, and no facilities for polishing in the West, are merely thoughtless sayings. That the East furnishes the money to cultivate the mission fields of the West, and the West in turn, compensates the East for her liberality, by sending down, now and then, a cargo of preaching talent in the crude, is also a thoughtless saying, contradicted by facts and history. So, also, we have seen most of the theories presented in favor of division, as completely demolished, as the above have been. Now, I think we ought to confine ourselves to the real question at issue, and concentrate upon the leading arguments, for and against division. As a spectator, watching the progress of this friendly discussion, we have tried to decide in our own minds as to what ought to be done, for that is the question. Setting aside all motives of a selfish character, *ought* we to divide? Ought we to divide *now?* And if so, why ought we? With the light I now have I answer, no: at least, I think we should not divide now. I say this upon the ground that no one has, as yet, shown cause why we ought to divide, and I don't think we should act in so grave a matter without a sufficient motive. That the North Carolina Conference will divide, and that a sufficient cause for dividing will arise in the future, is what I believe, It is, perhaps, only a question of time. But that that time has arrived, or that a sufficient cause for dividing now exists, is what I think remains to be shown.

Now let us see what may be said of some of the most plausible arguments which have been presented in favor of division.

I. As to moving a preacher from one extreme of the state to another, the expense of long moves, and of attending Conference, the health of the preachers, etc

1. It is sometimes the choice of a preacher to move from one extreme of the State to another. Sometimes he is benefitted by such move. The change of climate, scenery, associations, etc., act as a stimulus to his mental and physical nature. He is renewed in vigor, and goes to work with renewed energy.

2. In regard to the expense of moving, we may say, with our present railroad facilities, a long move may involve less expense, and less exposure, than a short move, where there are no railroads. And so in regard to attending Conference. The preachers go and return on one first-class fare, which is now quite low. The change, the recreation, the social enjoyments, and all the other benefits, more than compensate him for the small outlay.

3. In regard to the health of the preachers, I don't think that any fair argument can be made, either for, or against division. It can not be said that either section is all sickly territory, nor all healthy. Some localities in both sections are sickly, and others comparatively healthy. But we can draw no boundery line that disease and death will not invade. The most friendly climate, the most salubrious atmosphere, the purest sparkling water that ever gushed from mountain-cliff, will not bribe these to stand entirely aloof. But in every clime, and every country, man falls their victim at last. So in regard to other things, the advantages and the disadvantages. The good things and the evil things, are about equally distributed. Each section of our State has its peculiar advantages, and its counter-balancing disadvantages. Let us not then, array one section against another, but remember that whether East or West, North or South, it is the good "Old North State"—*our North Carolina!* Let us not divide it.

4. We admit that a long move, or a move from a healthy to a sickly locality, may sometimes greatly afflict a preacher. But such moves, under such circumstances are rare, and might probably be avoided altogether. But here is the point. If it is best for a preacher to remain in one section of the State, either East or West, and he can be kept there by dividing the Conference, why can he not be without dividing? Where is the difference? When the Conference is divided, a preacher can not be moved from one section of the State to the other, without a regular transfer. As it is he may move or remain, whichever seems best. But it is the duty of the Presiding Elders to take care of the preachers, as well as take care of the work. Should a P. E. recommend the Bishop to make an appointment, involving a long move which would greatly afflict a preacher, he is responsible for the consequences of such move. But I am glad to know that our P. Es., as a rule, are men of sound judgement and solid piety, who have the interests of both the preachers and the people at heart, and do the best they can for both. But should there be a P. E. so incompetent, or one who would dare prostitute the sacred authority of his office for the purpose of afflicting a brother preacher, what ought to be done? Divide the Conference? Would not it be better to recommend the Bishop to fill his place with a more suitable man?

II. "*Divide to develop Western North Carolina.*"

Western North Carolina is certainly a grand country—may well be called the "Switzerland" of America. We want to see this fine country developed, and we are glad to say it is being developed in wealth, in railroad facilities, in education, in morals, in religion. If she possesses any superiority over Eastern Carolina, besides that found in the quality of the air we breathe, and the water we drink, it must be in her undeveloped resources. I refer to her hidden mineral wealth; her vast amount of water-power, not utilized, her timbers, the improvements, that may be made in farming, etc. It would seem that there is more outcome for this part of the State. But let Eastern men feel that this "Switzerland" is their North Carolina. Let them come up and breathe its pure atmosphere, drink its sparkling water, climb its mountains, enjoy its scenery, develop its resources if they choose, and feel at home. We don't want to cut loose from you, unless you say we must.

But we will come back to the point. Division will give us no more territory than we now have. It will give no more preachers, no more money, no more careful supervision of the work. It will give us nothing that we do not now have. Now, in what way it will aid or hasten the development of the work in Western N. C., we can not, for the life of us, see. True, Methodism has done, and is now doing much, very much, for this country, but that division will hasten on the good work we will believe were proven.

"But if the Conference was divided, its Annual Sessions might be held in many towns and villages in Western N. C. where it can not now be held." True. But what of that? Do the brethren of said territory wish to dispense their surplus of chicken, and other good things in a way that will help the good cause, and at the same time make their own consciences happy? I would just suggest that there are plenty of hungry preachers in said territory, who are accessible at all times. Over-burdened larders, and consciences too, might be relieved by giving said preachers a substantial pounding now and then. It would pay better than division. Try it, brethren, and if you don't start Western N C. on a boom in 20 days, then you may say that I don't know some things. It seems to me that a District Conference ought to answer practical purposes unless it be that of making a show; and certainly the people are generally intelligent enough to know something of our strength and numbers, without our making a demonstration of them Besides we should remember that our strength does not consist alone in numbers, nor in wealth, nor talent, but in the saving efficacy of the gospel we preach; the courage, discipline, and faithfulness of our soldiery; and our methods of carrying on the warfare against sin.

Our good friend and brother, Dr. J. F. Foard, of Olin, N. C., has an article on division in the last issue of the ADVOCATE which we must give a passing notice. He thinks division the thing in order now, and illustrates his views by the propriety of a young married couple moving to themselves. We would just remind the good doctor, that when the marriage takes place, the family is divided—no longer one, but two families—hence the propriety of moving to themselves. When the bees swarm, they generally take a new hive, for otherwise they would be "too thick to thrive." But it is not proposed in the case, be it remembered, to take a new hive, but only to run a partition in the old one. The action of the Protestant Episcopal Church in dividing the Diocese of N. C. is not analagous, but if you will consider the duties devolving upon the Episcopal Bishop you will not be surprised at the action of that Church in dividing. But we are already far in advance of them, in that we have 13 dioceses in N. C., while they only have two; and we will form others when necessary. I don't object to praying a little over this question of division, and I can assure you, I am heartily in favor of division, whenever it will enable us to employ more men and more money in the good work. I believe in the theory of multiplication and division, but in part, at least the multiplication, must be in dollars and cents, and the division such as will allow the preacher a liberal support. Now, I do not mean one word of what I am about to say for Dr. Foard, I know him to be a good man, tried and true, and perhaps no man in N. C. is more liberal with his means. But I must say it because it is true. The kind of development we need in Western N. C. is development in liberality in giving. Want of this is retarding the work as much as anything else. We may divide the Conference into as many Conferences as we now have Districts, and it will do no good, without development along this line. How is it in the East?

III. Lastly, we will notice the strongest plea which has, or perhaps will be presented in favor of division which is, that the Conference has grown, or may grow to such size, and proportions as to render division advisable.

Now, in what way, or for what reason may the increased size of the Conference make it necessary to divide? To keep order in the Conference room? This argument is humiliating to every preacher in the Conference. What! can't we behave ourselves? Sad indeed would be the reflection that our "cutting up" divided the Conference. The plea reminds me of the old theory of bleeding a man to purify his blood—drawing away one half to purify the other. If this is where the trouble lies, better insert a clause in the ordination vows, in regard to the decorum of a preacher in the Conference room. And in the meantime let the Bishop prepare a lecture on Parliamentary Etiquette to be placed in the Course of Study for young preachers.

But if it can be shown that the Conference has grown to such size, as that it is burdensome to those who entertain it, then I say. it is time to divide. That such is not the case, I take for granted from the fact that such a thing has not been intimated by those who usually entertain the Conference. I call upon them now to speak for themselves, either through the columns of the ADVOCATE, or through their pastors. *Speak now*, brethren. It is a delicate point, but if the entertainment of the Conference is too heavy for you, let us know it, and we will divide, otherwise we may not.

I now notify all whom it may concern, that the golden wedding of the cliff-crowned West, and the silver slippered East will be celebrated at Charlotte, N. C, during the session of the next Conference. If either of you know any impediment, or can show any lawful cause why they may not remain together in peace and love, I challenge you, that ye do now speak, or hereafter hold your peace.

Now, as the little boy said when he had finished his dinner, "I am done." I will only add that I am open to conviction. If any one can show that the time for dividing has come, then I am for division; or if a majority of the Conference so think, I cheerfully acquiesce. Until then, my sentiment shall be:

"Together let us sweetly live,
Together let us die."

King's Mt., N. C., June 9th, 1885.

For the Advocate.

Our New York Letter.

(From our Special Correspondent.)

The "Church of the Strangers" is an independent body made up of representatives from sixteen denominations and converts from Jewry, Popedom, and Paganism. Not owing a legiance to any ecclesiastical authority, it assumes itself the responsibility of distributing its alms and mission funds. A body of women yclept "Sisters of the Strangers" keep open daily, from 3 to 5 p. m., an office where the "Lord's poor" may obtain relief in the form of money, garments, employment, or what not. A committee of fourteen persons, including the pastor and Superintendent of the Sunday-school, have charge of the collection and disbursement of the Missionary offerings of the Church. It is a theory of Dr. Deems, the pastor, that a Church ought to spend as much money, at least, outside, as it does inside, and that Churches prosper in proportion as they let their light shine for others. To build a half-a-million-dollar Church on Fifth Avenue, and hire a ten thousand dallar pastor, and then sit down and enjoy things without caring a dot for the millions who perish annually without Christian comfort and salvation, this may be agreeable, but it isn't Christianity! To keep alive and cultivate the missionary zeal of its members, the Church of the Strangers has four missionary prayer meetings annually, besides two missionary sermons. To these meetings active missionaries are invited, who make addresses. One of these meetings was addressed recently by four gentlemen.

Rev. Dr. Kennedy, of the Presbyterian Church, explained the origin and status of Alaska Missions in charge of Dr. Sheldon E. Jackson. This territory was equal, he said, in extent to all the New England States, all the Middle States, and all the Western States east of the Mississippi and south as far as Virginia. It belonged to the U. S. Government, and yet up to last year there had been absolutely no government there. A man could not buy or own a foot of ground. If a crime was committed, there was no court to try the offender. The whites, he said, in the absence of authority, were more lawless then the natives. This was illustrated by the boy who had gone to the frontier and then written back to his father in these words: "Come West. Mighty mean men get office out here." Three or four mission stations were located at the most populous points, but there was a strong Macedonian cry for help.

Mr. Bassett, President of the Chinese Union, of this city, said there were in New York and suburbs about 5,000 Chinamen. Of these only 800 attended the Sunday-schools and of the 800 about 70 were professing Christians. The object of the Union was to multiply the schools and prepare Chinamen to return to their homes Missionaries of the gospel. Thomas Clayton, a young colored graduate from Hampton College, Virginia, presented the needs of his *alma mater*, and took subscriptions for the college paper. He had spoken in nearly all the Brooklyn Churches and obtained some scholarships besides adding about 900 names to the paper's circulation. The young man spoke with great fluency and pith and left a capital impression upon his hearers.

Dr. Dowkonnt represented a new charity known as the New York Medical Mission. As the name implies, it aims to heal the body as well as the soul, and to make the former a means of reaching people to accomplish the latter. They have opened three or four dispensaries where medical aid is administered within hearing distance of song and prayer. Thus long rows of diseased mortals are ofter found waiting their turns at the office, and perhaps unexpectedly they hear a message as if from the lips of an archanged--the spiritual balm, the sanitive potion for the soul which they need even more than the doctor's prescription. And so they who go in sorrowing often come out rejoicing, because, though physically dying, they are spiritually convalescent.

A Southern lady, whose name is unknown even to her publishers, has presented to the people of this country what might be called a social cordial in new novels, just issued by Scribner's Sons (Across the Chasm, $1.) It aims, specifically, by the conduct of a charming and piquant love-story, to reconcile, by mutual concession, the temperaments of a noble, but prejudiced Yankee swain and a captivating, but equally prejudiced Rebel girl. The scene is laid at Washington and the *dramatis personal* are drawn from the two sections North and South. The hero is an architect residing at Washington, but with an office in New York. He represents the best of his class, highminded, energetic, gallant, but impatient of any conduct that falls below his standard, however well-meant it may be. The heroine is a lovely young woman from the South, where every name sheds a fragrance upon the page that bears it. No Dora Copperfield about her. Her breeding is quite innocent of any Chesterfieldian superficiality. Some one has said that Christ was the first real gentleman—*gentle*, embodying all that comes from contact with woman, *man* implying the strength and nobility of manhood. So this sweet Southern girl is a real *lady* because what she says and does are but ebulitions of innate goodness. A despairing lover of this girl, from the South, is introduced to show the prevailing inertness and lassitude of the descendants of a quondam aristocracy. To him she says: "Be in earnest. It is all you lack. Do something—no matter what, so it is *work*, and do it faithfully and well. But don't think about happiness. Indeed, I think that does not signify so very much. Think only of filling your place in the world and doing your duty to God and man, and happiness will come of itself. This is the sentiment that has already been well expressed by a Southern clergyman, Dr. Deems: *Happiness is the song that Duty sings while Duty works.*"

A still small voice is this book, comes to us wafted on the literary breeze of Dixie; a modest exhalation of genius, fresh and fragrant as the odors from Hesperides. It is written in pure, simple, earnest words, not ambitions, apparently, but having an aim—the healing of wounds left by generations of wrong-doing, misunderstanding, hatred and war.

We take occasion to present to the reader a programme of the Summer schools of the *American Institute of Christian Philosophy*. The objects of this institute are dear to all sincere believers in the religion of Jesus Christ. It investigates truth as revealed in the sacred Scriptures, and truth as revealed in the domain of science. It teaches the essential harmony of all truth, of which God the Father is the eternal Fountain and God the Son the gracious Incarnation and God the Spirit the universal Witness. It insists on a twin relationship between all true science and all true Christianity. It thus reproves at once the silly twaddle of that boastful ignorance which rejects and maligns all science, *per se*, and the fatal arrogance of that self-sufficient infidelity which, skulking behind the mask of science, seeks to kill the faith of the world. Following is all the information needed by those who may wish to attend the *Summer schools*, or read the lectures afterwards in *Christian Thought*, which is the organ of the intstitute.

The first session will be at Asbury Park, N. J., beginning on Tuesday, July 21st, and will continue one week. Among the lecturers of this week are Dr. Deems, the President of the Institute, and Ransom Bethune Welch, D. D., LL. D., of Auburn Theological Seminary. On July 29th, 30th, and 31st the school will be held at Key East, N. J., the speakers for the first days being George D. Armstrong, D. D., Norfolk, Va., and Rev. J. W. Lee, of Rome, Ga.

The second session of the school will be held at Richfield Springs, N. Y., beginning Aug. 20th and ending Aug. 26th. Dr. Henry A. Buttz, President of Drew Theological Seminary, Dr. Addison Ballard, of Lafayette College, Dr. Henry C. McCook, of Philadelphia, and Dr. McCracker, Vice Chancellor of the University of the City of New York, will be among the speakers.

Nosco.

Division of Our Conference.

MR. EDITOR: I am informed that certain strange reports are in circulation in reference to my views on the question of division.

1. A brother writes me thus: "Dr. —— understands you to be opposed to an East and West division, i. e., an Eastern Conference and a Western Conference. He reported you to me as being in favor of a line from the Mountains to the Sea-board, dividing the Conference into a Northern and Sourthern, instead of an Eastern and Western." I wish to say that the Dr. is mistaken. I have no such views.

2. I am informed that another D. D. "understood from my card, in the ADVOCATE and *Advance*, that I was opposed to an *equitable* division of the Conference into an Eastern and Western Conference."

This Dr. is also mistaken. I am in *favor* of an *equitable* division of the Conference into an Eastern and Western Conference. How these brethren learned that I held such views I am not informed. I believe our Conference should be divided; and I am in favor of an *equitable* division. I think the good of the Church and the glory of God demand such division.

L. S. BURKHEAD.

Woman's Board of Missions.

BY MRS. F. M. BUMPASS.

Letters from Missionaries, read this morning, placed before us the importance of establishing a high school for girls in China. Miss Laura Haygood, Superintendent of the work in Shanghai, has recommended the following plan: As $25,000 will be needed, that this money be raised by shares of $10 each, any person being privileged to be a stockholder and member of the joint stock company. About $8,000 was pledged by the members of the board in the name of the Societies they represent.

Business of the morning over, Mrs. Matt Clung invited the members of the board, and the Missionaries, to a reception at her residence on Tuesday evening. After tea the citizens were invited to go and make their acquaintance. At night the Board met to celebrate the seventh anniversary of the Society. Misses Rankin, Gibson and Mrs. Hayes addressed the large audience, after reports of the progress of the work had been read. Sixty dollars were raised to make Dr. Reid's little son and Misses Rankin and Gilbert life members of the Society.

June 9th: A resolution was offered instructing each agent of the W. M. *Advocate* to pay the publisher the 50 cents subscription for the year and not deduct for postage, as some had done.

Miss Lochie Rankin, in an interesting address, imparted much valuable information concerning the work in China.

Mrs. Steele exhibited specimens of work from the Missionary Society of the Mexican Border. The Brazilian Mission occupied the remainder of the morning.

The afternoon session was devoted to the Central Mexican Mission. Our useful and devoted Missionaries, Misses Gilbert and Jones, are withdrawn from that field for the present, on account of the great perplexities of surrounding circumstances there.

June 10th and 11th: Much time consumed in planning and considering the home work, and methods of securing the co-operation of all the women in carrying on this "Woman's work for Woman," while there are 43,000 members on our list, we see the necessity of more zealous efforts to meet the demands of the perishing to rescue them from their misery. It was manifest that each delegate determined to be more devoted to the cause. It was resolved to appoint a day of fasting and prayer for an outpouring of the Spirit and the calling of Missionaries. Dr. Allen pleads for one hundred for his work and fifty for the woman's work.

In view of the wonderful success attending the labors of Rev. Sam. Jones, it was resolved to request him to join us in enlisting the women and children in the work. Dear sisters, let us work and pray as we never yet have done. One sister said when she was requested to drop a member of her Society, she prayed it on again.

It was resolved still to aid Seminole Academy.

A silk quilt presented to the Board, was bought by the delegates and given to Rev. C. F. Reid, for his China home.

Various Chinese curiosities were sold to enrich our treasury.

Much more of interest transpired as "we sat together in heavenly places in Christ Jesus," and the meeting closed with such outhursts of thanksgiving as are seldom heard Visitors and citizens united in expressions of appreciation of the pleasures given and received from each other, and ministers joined in testifying that the meeting of the Board had proved to be a great blessing to the Church here.

Sister Cuninggim and myself were privileged to enjoy the princely hospitality of Judge Lewis's pious family. The Lord will reward them for their many thoughtful acts of kindness.

Knoxville, Tenn., June 8th.

Raleigh Christian Advocate.

RALEIGH, N. C. - - - JUNE 24, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

A Fable for the Choir.

Choirs sometimes have a little unpleasantness in some churches. Somehow, or *somewhy*, everybody dreads "choir fusses." "They say" choirs can have some of the biggest fusses over the smallest things in the world. But here is the fable clipped from an exchange and published specially for choirs:

"An army was being led by its commander upon the stronghold of the enemy with the certainty of victory, when the fifers and drummers fell to quarreling about who should play, what they should play, and how. Quoth one, "Let the music be thus, and the memory of fields already won will make our army invincible." Quoth another, "Let it be thus, and the enemy will be charmed over to our side." "Nay," quoth a third, "Let it be thus, and we will have little use for our commander even, except to grace our victory with his presence." The discussion spread, and the ranks fell into confusion. When the debate was at its height, the enemy swept down from his stronghold upon the broken ranks and drove them ingloriously from the field.

This fable teaches the ruinous consequences of choir difficulties in a church."

Their Theory--Our Practice.

Col. McClure, of Philadelphia, traveled through the South on a tour of inspection and thus calmly and candidly writes his views, which ought to be carefully considered by his Northern friends who so continually whine about the treatment of the negro by Southern people:

"The intelligent and dispassionate Northerner who closely observes the relations of the two races North and South, is forced to confess that with all our boasted superior devotion to the black race, and with all our assaults upon the South for the oppression of the blacks, the negro is better treated by the South than by the North. I regret to make such a confession; but it is the plain truth that we theorize about the elevation of the black race with little practice in accord with our teaching, while the South theorizes little on the subject and practices more than it teaches in the considerate care of the emancipated slaves."

Social Meetings.

By social meetings we mean the prayer meeting, the class meeting and the lovefeast. The proper use of these are of immense value to the Methodist Church. Where they are held regularly and wisely the spiritual life of a church is always found to be in a healthy condition. And we think the reverse of this also true. A church without a prayer-meeting is a dead church. And the lovefeast and class meeting have done much for the spiritual development of the Methodist Church. For several years these means of grace, blessed of God in the past, in the salvation of thousands of souls, have been almost entirely neglected. But of late we rejoice to see ministers and people attending them with something like the same profit and zeal they did in former days. And they are attended with the same results. The church is quickened into new life and revival influences reach the unconverted and lead them to Christ.

After Mr. Wesley began his work in London penitents desired him to spend some time with them in prayer and religious conversation. To provide opportunity for this purpose he appointed a day when they might all come together; which "from thenceforward they did every week, namely, on *Thursday*, in the evening." Mr. Wesley made it a social meeting at once. They offered prayer to the Great Head of the Church for divine direction and spiritual comfort, and engaged in religious conversation for instruction and religious growth.

It has been said that "the root of a church lies not in the pulpit, but in the prayer meeting. There is the place to water the vine of the Lord's planting, and very soon the branches will be loaded with the fruits of the Spirit." But prayer-meetings often degenerate into a worthless form. Instead of variety in the method of conducting it, the same old beaten track is followed every week and the same four or five brethren "keep up" a service which should be shared by a hundred.

Leaders of prayer-meetings should qualify themselves, not to display their ability, but to draw out the resources of worshipers. The pastors must recognize the fact that prayer meetings belong to the people. They should be sustained by the people. The people must feel that the responsibility of keeping them up rests upon them and that they are intended for them. Vigorous, spirited, pointed praying should be brought out. Timid beginners should have encouragement. How a congregation is thrilled with spiritual power, as they listen to a few broken utterances, pouring from a heart newly allied to Christ. The prayers ought to be simple, natural and sensible.

Leaders of class-meetings should also study to qualify themselves for their position. They should, in the first place, be men in whom all have the utmost confidence. No person should be permitted to lead a class who is defective in morals. This is an essential qualification for success in leading a class-meeting.—And all who attend should cultivate originality of expression in the class-meeting as well as the love-feast. Uniformity of religious expression should be avoided. To be a Christian it is not necessary that we should be just like other people. The same faith that saved St. Paul saved St. James—the faith that worketh by love—but how differently they represent it. So should it be with all Christians, each giving his peculiar experience in his own language for the edification of the church. And let the narration of fresh experience be a leading feature of the meeting. We like for a person to be able to tell of the time and place of his conversion. This is a strong point in his experience, but it is not necessary to go back to that time and place every time we have an opportunity of witnessing for Christ.

If the members do not state in class-meeting how their souls are prospering, the leaders should *inquire* into this matter and find out. They should probe, to the bottom, carefully and thoroughly. The class-meeting should also be very social. The "man-fearing spirit" should be driven away. The intimacy of friendly society should there be sought. Formality should be broken with sledge hammer blows, so as never to return. To succeed you must remove this barrier out of the way. Death to formality in our social meetings must be the battle cry of all who desire to make a large success in the use of the social meetings of the church. Let the "axe be laid at the root of this tree."

Then persons should be prompt in speaking in these social meetings. Promptness in speaking, singing or praying adds much to the efficiency of the service.

How saddening that long pause! It gives Satan such a good opportunity to suggest unworthy thoughts To tempt us not to speak at all. We have often seen a service completely spoiled by good men and women hesitating to do their duty. One says he is waiting for another with a better experience. We must speak promptly and let others know how feeble we are as Christians.—We cannot afford to wait on others. They may feel just as we do in reference to their religious experience. We are to witness for our own good as well as for others. And all we do must be done in deep humility.

B.

The Ways of Getting Children into the Church.

HOW THE CHURCH OF ENGLAND ADMITS CHILDREN INTO HER MEMBERSHIP.

"That church takes it for granted that infants ought to be formally dedicated to God by baptism—this rite is followed by careful pastoral instruction, and at thirteen or fourteen years of age the children are examined and urged to take upon themselves the vows made at their baptism, one of which is that they will "keep God's holy will and commandments, and walk in the same all the days of their life." The order is—first, baptism; second, evangelical instruction; third, official examination—then full membership in the church." The theory of Methodism is substantially the same. We have baptism—that is the right beginning, but after starting right, our plan breaks down because we cease to carry it any further. We lay the foundation of the house and stop there. And what is to be thought of a class of men who are always going about and laying the foundations of houses, and then going off and leaving the foundations to rot unbuilt upon?

THE PRACTICE OF THE AUSTRALIAN CHURCH, AS GIVEN BY REV. A. REID.

"1. All baptized children are to be regarded as infant members of the church, potentially christians in character, and having, in virtue of their relationship to Christ, a claim to all such privileges, and being responsible for all such duties as are appropriate to their tender year.

2. The minister shall meet the Sunday-school class periodically and separately in the same way that he meets the classes of the adult members, for the purpose of ascertaining the spiritual state of the children and affording them suitable counsel.

3. An examination of the scholars who have attained to the age of twelve years, in subjects of religious knowledge and christian experience, shall be annually held by the minister and leaders' meeting. Those children who give evidence of being regenerate shall be publicly received by the church at the Lord's Table as accredited and professed disciples of the Lord Jesus Christ.

4. Those scholars who fail to satisfy the examiners shall be kept on probation during good behavior, with a view of presenting themselves at a subsequent examination."

Note the difference of this church and ours is this: Australian Methodism regards all the baptized children as bona fide members on probation of an indefinite length of time—and once a year they are examined by the preacher and his leaders, and such as give evidence of regeneration are admitted to the communion table—while those who do not give satisfactory evidence of a new heart are continued on the probationary list during good behavior, and enjoy all the privileges of the church except the communion.

PRACTICE OF THE MORAVIAN CHURCH.

"The Moravian brethren, it is agreed by all, give as ripe and graceful an exhibition of piety as any body of Christians living on the earth, and it is the radical distinction of their system that it rests its power on Christian education. They make their churches schools of holy nurture to childhood, and expect their children to grow up there, as plants in the house of the Lord. Accordingly it is affirmed that not one in ten of the members of that church recollects any time when he began to be religious."—Dr. Bushnell.

Note, the main point insisted on by the Moravian brethren is to be truly religious, by the habit of steady obedience, without laying much stress on a sudden and marked experience as to some particular time and place when some overflowing emotion was felt.

THE LUTHERAN CHURCH.

Dr. Wedekind, a Lutheran minister of New York, says: "The pastor takes the children in a class ranging from 13 to 16 years of age, and gives them a course of pastoral instruction. At the end of the course of instruction, they are examined as to the desire to connect themselves with the church, and if the examination is satisfactory, the pastor calls at the residence of each scholar, and questions them in the presence of the parents, and those who are approved are taken publicly into the church."

We suppose that very nearly the whole membership of the Lutheran Church is constituted in this way; for it is well known that they discard the system of revivals altogether, consequently they receive no members in that way.

H.

Paragraphic Personals.

— Stonewall Jackson's daughter was married in Richmond, Va., June 2, to a son of Rev. Dr. Christian, of the Methodist Church.

— Two of Bishop Parker's sons, Fitzgerald and Frank, have been licensed to preach since the death of their honored father.

— Rev. Dr. W. M. Patterson, superintendent of our Central Mexican mission, is in the States on a short business visit.

—Hiwassee College conferred the degree of Doctor of Divinity upon Rev. J P. McFerrin, of the Tennessee Conference, at its recent commencement.

— Rev. Sam Jones has refused a $10,000 residence offered him by the citizens of Nashville, Tenn.—He does not seem to be preaching for money.

— Dr. Carlisle, of South Carolina, represented the Methodist Episcopal Church, South, in the "Congress of Churches" ust held at Hartford, Connecticut.

— We had a very pleasant visit last week from our friend and brother. F. N. Egerton, of Louisburg. He is an excellent man and a Methodist of the stanchest stripe.

— Rev. J. F. Butt has been in Eastern Carolina recently. He has had trials by land and by sea, but he reached Ocracoke, after many difficulties, and at last accounts was stirring up the Methodist folk on the Coast.

— At the solicitation of Mrs. Parker, Bishop McTyeire, and others, Rev. C. B. Galloway, D. D., editor of the New Orleans *Christian Advocate*, will write a history of the life of Bishop Parker, which will be ready for the press in the late fall or early winter.

— Capt. Jno. B. Hussey, of the Greensboro *Patriot*, has been appointed chief of a division in the third Auditor's office in the Treasury Department at Washington, D. C We are glad to note this good fortune of our esteemed *confrere*. He is one of the cleverest men of the craft, and one of the most polished gentlemen in the State.

— A volume by Miss Elizabeth Cleveland, sister of the President, is announced by her publishers, Funk & Wagnalls. It will appear the latter part of this month, and is entitled "George Elliot and Other Studies." This will be the first book ever written by an occupant of the White House.

— Emory and Henry, Va., conferred the degree of D. D. upon Rev. J. Powell Garland, of Virginia, and Rev. T. A. S. Adams, of Mississippi. Drs. Sledd and Garland are said to be the only Virginians upon whom this College has placed this honor. "Prophets are not without honor save in their own country."

— Dr. David Sullins has resigned the presidency of Emory and Henry College, and accepted the headship of Centenary Female College. The trustees, with much unanimity, elected the Vice-President, Rev. E. E. Hoss, to the Presidency. He has energy, culture, a spotless record, and power in speech—a wise, alert, devout man, so all say.

— Rev. Dr. A. M. Shipp and his son, Mr. J. W. Shipp, retire from the Vanderbilt faculty. The Biblical Department of the University has been reorganized. Rev. Gross Alexander becomes Professor of New Testament Greek and Pastoral Theology, and Prof. Tillett retains the chair of Systematic Theology. Mr. Wilson Williams succeeds Mr. J. W. Shipp (resigned) as Secretary and Bursar of Vanderbilt University. Other professors are to be elected.

Dr. N. H. D. Wilson has gone to the Buffalo Lithia Springs, of Va., for a short rest. It is confidently believed by [redacted] friends that the water will permanently remedy his ailments, for which we will all devoutly pray. Let his correspondents still address him at Greensboro, though, as arrangements have been made to forward his mail to him. That water at Buffalo has a fine record. Something of its wonderful effects may be seen in Col. Goode's advertisement in this issue.

Short Items of Special Interest.

— They seem to have frequent changes in the faculty of Vanderbilt University.

— On the recent Commencement day, Chancellor Garland declared that the term just closed had been the most successful in the history of the Vanderbilt University.

— Not less than a thousand persons will be added to the Nashville churches as the direct result of Sam Jones' extraordinary "meeting;" many thousands in and out of the churches will henceforth lead better lives.

— Moody is to hold a series of evangelistic services, this summer, in Atlanta, Ga. An immense hall has been procured for the service. In connection with this we notice that $75,000 has been raised there for the purchase and equipment of a Y. M. C. A. hall.

— The statistics for the past year of the United Presbyterian Church in this country contain the following figures: Pastors and stated supplies, 519; congregations, 868; members, 88,871; contributions for all objects, $955,248; average per member, $11.58; average salary of pastors, $925. The last two items are specially noticeable. A like showing can be made by very few religious denominations.

— The new law in Tennessee, which forbids any person to teach the doctrines of polygamy, or to induce another to embrace these doctrines, or to emigrate for the purpose of practicing polygamy, has been in operation for about a month; and already three Mormon elders, who were preaching and teaching as missionaries in that state, have been arrested for violating its provisions. We understand that they intend to test the question of its constitutionality,

— In Greenville, Tenn., the late President Johnson lived as tailor, alderman, legislator, and President; and there he is buried. The shop in which he labored as tailor now stands in the eastern part of the town. Just over the entrance to the shop—which is a small frame building, and in which a colored family is now living—is a pine board upon which is written, in letters now almost erased by rain and storm, the following: "A. Johnson, Tailor." A little out of the western border of the town stands the monument of marble which marks the resting-place of "Audrew Johnson, President of the United States."

— The Biblical Department of the Vanderbilt University, after ten years' experience, has been reorganized. No student will be admitted to the theological classes proper without a higher standard of literary preparation than has heretofore been required. Graduates of colleges will be admitted without examination; but any one preparing for the ministry, with proper credentials, may be admitted to Wesley Hall, with all its privileges (including its Sustentation Fund if desired) who can pass examination upon the course of study required for admission on trial into an Annual Conference. When matriculated into the Biblical Department, a student will pursue academic studies until prepared to enter the theological classes.

— The Centennial Temperance Conference has been called by the National Temperance Society, to be held in Philadelphia, Sept. 23 and 24. It is proposed to devote the whole week, including these days, to temperance celebrations. Sept. 20, ministers are requested to preach on the subject, and the Sunday-schools are desired to hold appropriate services. Monday 21st is to be devoted to public temperance gatherings throughout the land. All temperance organizations are requested to send delegates, one or more, to the Conference in Philadelphia. Historical and reformatory papers will be read, vital questions discussed, and public meetings held in different parts of the city. All bodies appointing delegates are requested to forward the names to J. N. Stearns, 58 Read St., New York city.

An Hour With Other Editors.

— The N. C. Press Association met at Smithville last week. The attendance was rather small. Mr. Robinson, editor of the Winston *Leader*, was elected President for the coming year.

— The Colorado *Methodist*, in speaking of the progress of our work in the Denver Conference, says: "The success of our work in this field is possibly unsurpassed in our own or the history of any church in the West. Let us take fresh courage and renew our diligence."

— Pere Hyacinthe's deacons say "Thank you" to those who contribute as they pass the plate around. "A little of this French politeness in passing the plate," says a Baptist paper, "might be copied by some of our American deacons. We have seen deacons present the plate as though it was a revolver."

— We had better be content with the work given us, which we are able to do, and perform it faithfully, than to vainly wish for something beyond our reach, which we would not be able perhaps properly to perform.

— The Alabama *Advocate* thinks it would be well to send out colporteurs to circulate our religious literature. If the profits from the sale of books and papers in one district do not support the work, it suggests that two or more be united. It adds: "The preachers once did this work, but have well nigh given it up. Yet it should be done, for unless the books are carried to the people they will not buy them."

— "After all," says Miss Frances Willard, in the *Chautauquan* for May, "it doesn't so much signify what you may do as that you do it well, whatever it may be. For the value of skilled labor is estimated on a democratic basis, nowadays. Pres. Eliot, of Harvard University the cook in the Parker House restaurant, and Mary L. Booth, who edits Harper's Bazar, each receive $4,000 per year."

— A late number of the *Missionary Herald* says: "A ministry which fails to awaken in men an interest in works of benevolence may well question its real success. A committee were recently looking for a pastor, and while making special inquiries about a certain candidate they found that the church over which he had been settled had contributed nothing to missions during his ministry. They immediately ceased all their inquiries, and said, 'That man will not do.'"

— If a young man loves a girl as he should love her to marry her, a look of disapprobation from her, at any act of his, will be enough to break him of any habit that she does not like. If the words, "Please don't drink, Charley," from the lips of Charley's girl is not enough to spoil his appetite for benzine. "Farewell, Charley, forever," should be the next and last remark she should ever make to him. Marrying men to reform them has never been a successful enterprise on the part of women.—*Orphan's Friend.*

MARRIAGES.

—In the parsonage, on Mt. Gilead circuit, June 13th 1885, by Rev. M. W. Boyles, Dr. C. Ingram to Miss M. E. McAuley, All of Montgomery county, N. C.

—By Rev. Wm. Royall, at the residence of the bride, on the night of the 16th inst., Dr. W. D. Watson of Chatham county, to Mrs. T. W. Allen, of Wake Forest.

Short Items.

— See change in several appointments this week, especially in Salisbury and Warrenton Districts.

— See advertisement of the Fall session of Greensboro Female College in another column.

— An educated teacher is wanted to begin a High school near Clinton, N. C. For particulars, addres Rev. J. T. Kendall, Clinton, N. C.

— Miss Rebecca, daughter of the late Prof. W. C. Doub, died at Greensboro, N. C., June 17th 1885. She was a pure, bright flower, and will bloom in beauty forever.

Take Heed Brethren.

If any preacher or delegate on the Fayetteville District has concluded not to attend the District Conference in Laurinburg, I want to know it immediately. Those who have been elected delegates to the Sunday-school Conference will also inform me immediately so that I may assign them homes. Please inform me whether you will come by private conveyance. Now if any of you propose to treat this request with silent contempt and on your arrival find no place of entertainment don't blame me. This applies to visiting brethren.

B. B. CULBRETH, Pastor.

How To Go.

BRO. REID:—Bro. Williams requests me to say how the members will get to the Raleigh District Sunday-School Conference. Those coming by rail will get off at Salem Crossing, on the Oxford & Henderson Railroad. To beat the begining they must come on Thursday, and will arrive at 6½ p. m. If those coming Friday will notify me we will have the train to bring them right through, and they will arrive at the church at 12½ p. m., Friday. Let all who can, conveniently, come by private conveyence.

J. P. HUNT,
Oxford, N. C.

For the Advocate.

Webb School—High Standard

FOR WEAK HEADED FRIENDS.

The North Carolina Webbs have just closed another term of their great school for boys in Tennessee. Each of the Senior Class is a church-member and not one uses tobacco. If somebody had said in somebody's paper that on Tuesday night at ten o'clock a few boxes of fine cigars would be opened "complimentary to the Senior Class," that on Wednesday night at ten o'clock a few bottles of wine would be opened "Complimentary to the Senior Class," and that on Thursday night at ten o'clock, a "grand ball" would be opened "complimentary to the Senior Class," I reckon those Seniors would have said, over their own signatures, in somebody's paper: "We cannot accept such compliments from our well-meaning, weak-headed friends.

Strange compliments *are* offered in *some* localities.

A. D. BETTS.

One Church in Goldsboro.

The new Methodist Church, St. Paul by name, is a very neat and handsome structure. It was completed a few months ago. It is much the handsomest church building in the State, so far as we have seen, and is the handsomest church of any denomination in the State, unless we except the First Baptist in this city. The shaft is very high and graceful. It does not equal the high shaft of the First Baptist, which is of marked grace and excellence of proportion, but it is nevertheless a noble steeple. The interior is neat and tasteful. The architect failed in the seats, but these will be remedied in the future. The pastor, Rev. Mr. Harris, is a diligent worker, a man of intelligence and marked devotion to his duties, and is held in high esteem for his piety and zeal by his people, and as we learned by the community at large. There is one drawback in the arrangements of the auditorium. The choir sits above and in rear of the preacher. This particular choir is a good one and contains several uncommonly handsome girls. It is impossible to keep the eye from wandering from the preacher to a pretty girlish face a foot or two to the right or left. Either move the choir or swap the pretty girls for some ugly ones.—*Wilmington Star.*

For the Advocate.

A Word From Weatherford, Texas.

Weatherford, Texas used to be noted and famous as a frontier town, but at present it is noted as a town for its religious revivals, there has been a series of meetings at the Methodist E. Church, South, for nine weeks, with no abatement except three or four nights for rest, the services were conducted by Rev. M. H. Wells, P. C, assisted by several. On May alone 98 persons were received into the pales of the church, and on June 7th at church Conference three young men asked for and received a recommendation to the Quarterly Conference for license to preach. It is estimated that there has been about six hundred conversions and reclamations up to this time. There have been revival meetings at the Baptist and Christian churches too, but none has come up to the Methodists. Some of our converts have joined other churches. Heaven alone will reveal what has been done in the way of saving souls. One of your Texas Correspondents, J. A. Murphy, in time past was stationed here and he has a good report of this people. My pa reads and me the ADVOCATE from Raleigh, N. C., and I see through its columns that the Spirit of God is moving on the hearts of the people at home. Oh, that this may be a grand year for converting souls to God. Let me digress a little, and say as a result of our meeting, there will be a special election in this town and county on the subject of Prohibition. To-day a picnic was given by the Band of Hope. At present the prospect for a good crop year is flattering, corn is silking, small grain is being harvested. The division question is being agitated very much in your paper. Thus far I think anti-division has the banner. Your paper continues to improve and every week bears good news to many a family. May the most gratifying results crown the noble efforts made by its gallant Editor.

Yours Respectfully,
O. L. JOHNSON.

A Mammoth Establishment.

It is not known to a great many people that Messr. Wittkowsky and Baruch, of Charlotte, N. C., have one of the largest and most extensive mercantile establishments in this section of country. Having a few hours in Charlotte recently, we dropped in and looked through their establishment. We had been advertising them extensively and wanted to see more of them. Mr. Baruch met us and introduced us to his excellent partner, Mr. Wittkowsky. Both these gentlemen had about them the air of clever, reliable, excellent business men. Mr. Baruch then carried us through the extensive establishment, and we were surprised at its quality and quantity. The business is divided into a wholesale and a retail department, each complete and full in every particular.

The character of the business is dry goods and general merchandize, and covers all that can be thought of under those comprehensive titles. It embraces everything that can be of utility in ministering to our necessities, comforts or luxuries, including our food supplies, and no house in the South carries a finer stock of dry goods, fancy goods, notions, clothing, boots and shoes, hats and caps, piece goods, cloths, cassimeres, suitings, perfumery, cloaks, umbrellas, parasols, fans, &c., furnishing goods, embroideries, trunks, valises, &c., full lines of groceries, both light and heavy, than do Messrs. Wittkowsky & Baruch. The wholesale department has a trade that covers a territory of sixty counties in this State, a portion of South Carolina, Georgia and Tennessee, and has several men traveling constantly who keep those at headquarters busy filling their orders. They give employment to sixty persons.

They have an office in New York in order to introduce promptly all their new novelties as soon as they appear. They deal largely in dress-making and millinery goods. In a word they have almost anything in the world you want. They are doing a large business in their mail order department. You may write to them for anything you want and they will come as near pleasing you as anybody can. This notice is voluntary on our part and is given because these gentlemen deserve it, and because they advertise largely in this paper. Always watch for their advertisement.

For the Advocate.

Pioneers of Methodism in North Carolina and Virginia.

REV. M. H. MOORE'S BOOK.
BY REV. G. G. SMITH.

I was glad to receive not long ago, from the author a copy of the above book.

It consists of 314 well printed pages and is sold at the low price of one dollar. There are sketches of nearly thirty men famous in early Methodist history, who had done some work in North Carolina. These sketches are well drawn. They were good subjects, and Bro. Moore has a good pencil. Asbury of course stands at the head, when will he have his true place in American history? Imperious as Wesley, or as Cromwell, he was as gentle as a woman and one of the most unselfish men who ever lived. He wielded autocratic power only for good and was not willing to yield a single atom of it, but he was willing and anxious to lay it all down. He believed no man could be a Bishop who was not an autocrat, and he was a Bishop, and yet who ever accused him of an abuse of power and sustained his accusation. Robert Williams, the apostle of Methodism to Virginia, Shadford, the earnest and efficient revivalist from England, John Easter, the flaming orator, Frances Poythress, who was to lead the hosts across the Alleghanies. Stith Mead, the apostle of Georgia Methodism, and many others are here sketched. The work is well done and cost him who did it much labor. I am particularly obliged for the sketch of James O'Kelly. He has written some things I never saw before. There are many men who allow no man to have power but themselves, such men are often good men and use their power well, but they never are willing to trust other men with it. When two such meet, Greek meets Greek. If O'Kelly had been Asbury, it is not unlikely that Asbury might have been O'Kelly. I have known men who were always railing against the power of Presiding Elders until they were made Elders themselves, then the railing ceased. But there is one impression made in this sketch that perhaps is misleading. He says after the General Conference of 1784 there was none for eight years, till 1792. That Asbury had unrestricted power. This is not exactly the case, every measure of public interest was brought before the Conferences, seriatim. The Conferences were somewhat like the State which had a legislature without a Congress. I recognize in O'Kelly a man whom I have often seen who never stops to enquire what may result from his course, and who never questions its wisdom and then perhaps reconsiders his decision but who acts first, and thinks afterwards.

O'Kelly did immense harm and but little good. He would have sacrificed to an obstruction, the efficiency of the early church. Had he waited, he perhaps would have seen some of the changes he wished for brought about by the very course of events, but his main scheme to give all the appointees of the Bishops the right of appeal to the Conference finds little favor, even now.

The sketch of Stith Mead is one of the best in the book. He has said much that I would have been glad to have seen before, though most of what he writes is in Bennett. The book is well written and valuable, and I hope is extensively read, but alas, if his fortune is not better than most of us who write books, he has but little more to show for the very great labor of preparing the book, than good press notices. Our people do not read, I am sorry to say it, and our preachers do not sell books, I am sorry to say that too, and the surest way not to succeed, is for some young man to print an unusually good book on a good subject, but let the book making itch ever get hold of one, and it holds to the death. Bro. Moore might now prepare a sketch of North Carolina Methodism and perhaps explain how it is that with 100,000 Methodists in the State, Trinity College stands where Emory would have stood if a big-headed New Yorker had not come to its help, and answer another question and that is how is it that the de-cendents of the Methodists of early days have gone away from the church of their fathers to the Episcopal Church. I have a host of kin folks in North Carolina, they are all Episcopalians, but the old stock were all Methodists, why?

There are some thrilling chapters in North Carolina Methodism and no one more interesting could be written than the one which tells of work on the Marsh circuit, now, I suppose in Hyde county, where you have such features of country and people not found elsewhere in America. But I did not start to write a letter, only a simple notice of a good book.

Vineville, Ga.

For the Advocate.

The Theological Grub-ax.

Have you read it? It is a small work of 32 pages on the subject of "Infant Baptism," by the Rev. J. H. Nichols, of the Tennessee Conference. It contains a great deal of truth in a very small compass. And there is no mincing, no words are thrown away. He has something to say, and he says it well. His arguments are unanswered His strong point is, the establishment of the constitutional unity and the essential identity of the Church, under all dispensations, and the right of children to membership in the church This he does with a clearness and a force which is truly convincing. With Grub-Ax in hand he proceeds to take out the root of that error which would forever exclude children from a place in the visible Church of God If they are good enough for heaven they are certainly good enough for a place in the Church, and there is no force of logic that can deprive them of their blood-bought right to baptism. That right is recognized by Christ and His apostles, it has a place in the creeds of Christendom, and there are probably two hundred intelligent Christians who believe in "Infant Baptism" for every one who repudiates it. Our own Church baptized 30,624 last year, an increase of 1394 over the preceeding year. Infant baptism had a divine origin and must live to the latest generation. But I did not take the pencil to argue the right of children to baptism, but to call attention to "The Theological Grub-ax." It goes to the fountain head for information. It tells what Christ and His apostles said on the subject, and tells it in a way that must carry conviction to any unprejudiced. It is published at Nashville, price ten cents. Get a copy and read it.

S. D. ADAMS.

For the Advocate.

Our Church on Charlotte District.

DEAR BRO. REID: I have been nearly around my District twice this year. The preachers are doing faithful, earnest work. Finances are somewhat backward, but not more so than last year, I feel very hopeful, if we have good crops, that every interest will be brought up. The people seem to be satisfied with their preachers, and the preachers with their appointments. The preachers are at work trying to purify the church from dram drinking, other simple practices and general worldliness. Several incorrigibles have been cut off, but the church is better and stronger on that account. Weekly prayer-meetings are now generally instituted both in town and country, class meetings are revived and are being conducted at every appointment on the District, the preachers are leading them when suitable leaders cannot be obtained, at many points the Church is stirred on the subject and the class meeting is largely attended.

The spiritual condition of the church is largely on the increase, and I believe a gradual improvement is going on. There have been several additions to the church by profession at many points, though no special revival. We are trying to place on Sunday-schools on a firm and better basis. The catechisms are being more extensively introduced, and the effort is being made to teach our children the doctrines of our Church, thus laying the foundation of a higher and better type of an intelligent Christian life. Family religion is more earnestly insisted on, and there is a larger and increasing number of heads of families who conduct family worship, many of our leading men are taking up the cross and are calling their wives and children together around the prayer altar and are inviting the Lord Almighty to take up His abode in the household. The preaching all around is giving emphasis to to the practical duties of religion, and the fruits are becoming more and more apparent Our praise meeting at Monroe in May was a success. Coming together and spending two days in a free and informal interchange of thought, modes and plans seemed to encourage each other in the good work. It was an experiment, but we are all convinced that great good can be made to come out of such gatherings. I have given you a brief outline of what we are doing, our hopes and prospects. The ADVOCATE is not forgotten, it is a great help in producing all these ends and church work.

Yours very truly,
T. W. GUTHRIE.

For the Advocate.

Sunday-School Work.

MR. EDITOR:—I desire to emphasize in the ear of the Church the importance of Sunday-school Conferences. Their purpose is two-fold, to wit: To increase the interest of our Churches and communities in the Sunday-school cause and to prepare our teachers more thoroughly for their work. Of the importance of these, there can be no doubt. It is a lamentable fact that the older members of the church do not with rare exceptions, atttend the schools. Their help as teachers and counselors is thus completely lost and their influence, limited as it necessarily is, by the example they set, and not by the precept they give, has the effect of injuring instead of helping forward this noble work. It is in, our judgment, poorly worth while for any parent able to attend school, to say to his children "go" and he himself stay at home. A father who curses, gambles and drinks liquor cannot effectually advise his boy not to indulge in these things. Æsop long years ago said: "In nothing are children more influenced than by example." It is by what we *do*, rather than *say*, that we influence others, especially our children. May not the withdrawal from the Sunday-school of so many of our boys in 'their teens' and our young men be caused by the example of their parents and the older members of the church? We have long thought so. The idea is prevalent in the churches that the Sunday-school is for the children only; the older members act upon this idea, and as a consequence, our young people not wishing to be classed with the children, follow the example of their parents and the older members of the Church, and stay at home, read secular papers, visit their neighbors and go to different churches. These Conferences will, it is thought, give a new emphasis to the duty of church members in reference to Sunday-schools.

While the Sunday-schools need the counsels and presence of the older members of the Church to aid them in their work, the older members of the Church need the songs, and prayers and Bible lessons of the Sunday-school. The pure, simple heart song of children is the most thrilling music power in the world, and combined with prayer, inspires to higher spiritual life. The lessons are systematically arranged, and the study of them insures regular, rapid advancement in a knowledge of the Scriptures. This knowledge takes hold of character, gives it a foundation stone, and helps to supply and rear the solid framework of its spiritual superstructure. The broader and deeper this knowledge, the larger the capabilities of the soul for the religion of Jesus and the work it inspires, Jesus said, "search the Scriptures," as a Church, we are seriously deficient in obeying this injunction. Exactly how few of our seventy-four thousand members read and study the word of God, would, perhaps be alarming to know. It is even feared that this small number is growing less pro rata with our adult membership. Let the Church be persuaded to join the Sunday-school, and thus help and be helped in this noble duty. What scene this side of Paradise is more beautiful than parent and child, neighbor and church member, studying together the Word of God in the Church, on Sabbath morning. Give the Church this scene, and the power of darkness will flee the land before the incoming flood-tide of light and spiritual power. May not these conventions, the work of which lies directly on this line, be of special help in the consummation of this great result?

But important as the Sunday school is, there could be no such institution without the teacher, with him properly prepared, the schools are almost invariably successful, without such teacher, they almost invariably fail. On many pastoral charges the minister can be present only once in three or four weeks, and there being but few class and prayer-meetings, the only church machinery in motion during nine months out of twelve, is the Sunday school, and this only when the schools are kept up during the winter. The teacher therefore is a prime factor, in church work. *Every week* he dispenses the word of life to his class without money and without price. If he is worthy and well qualified, the school flourishes and the Church prospers: for a good school means a growing Church, and no school means no church. Believing these to be facts, the writer humbly submits that the very best step the Church can take to insure permanent and increasing success at every religious center or place of worship on every charge throughout our entire boundary, is to come to the help of the ministry by a better qualification of the teachers of Sunday-schools, and by securing more of them. The Conferences look especially to these points. They are intended to be composed of earnest, working, practical teachers and others, whose sole purposes are to envolve all the light possible in reference to the interests of the schools they represent, and to discuss the best methods of teaching classes and conducting the exercises. The advantages that will ensue from such bodies are numerous. They will develop the spirit of Sunday-school teaching, and therby bring in more teachers. They will help to qualify more fully the teachers already engaged, and thereby enable them to do their work more thoroughly. They will focalize the light and zeal of the whole church, male and female, ministers and laity, and thus enlighten all and re-invigorate the the zeal of all for this noble cause. They will create a unity and sympathy between the schools. and stir up a wholesome emulation to excel. They will, by convening at different places, reach the masses of the people more effectually than any other agency.

Yours truly,
I. L. WRIGHT.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

The Washington Monument seems determined to keep itself before the public. It is again surrounded by a scaffold and undergoing repairs. Not time but lightning did the damage, and though the actual injury to the shaft is small, its significance is alarming. The Monument, reared at such an immense expenditure of time, money and mechanical energy, is a tempting target for thunderbolts. It was a piece of presumption, perhaps, to penetrate the lightning's lair in such a square and pointed manner, but the offense has been committed. The top of the Monument is in the upper realms, and since an aluminium tip is not sufficient defense against its neighbors, the elements, it is to be supplied with any thing it needs in negotiations for peace. To have this lofty structure rent and shivered, or sent sprawling over the Potomac flats for want of proper protection, would be a humiliating catastrophe. A body of scientists examined the Monument's injuries, and agreed upon measures to protect it from lightning in the future. Surely it is within the scientific range of an age which burns electric lights and runs electric motors and talks with electric tongues, to save the Monument from electric desecration.

One of the clerks in the Monument office, gloncing up at the shaft on Saturday morning as he went to his desk, thought he noticed something wrong at its summit. Investigation with a field glass showed that a stone just below the capstone had been split, and that a little corner of the capstone had been chipped off. The rent in the stone is four feet four inches long, and the work of repairs will take but a short time, the crack will be pressed together, holes drilled through the stone, and the parts fastened by bolts. The chip which was broken from the capstone was dashed to the ground, and has now, together with about a ton of refuse marble chips lying on the ground, which were supposed to be parts of the identical chip from the capstone, been gathered by relic hunters.

The National Conference of Charities and Corrections, which has been in session here for a week, has just adjourned. This was the twelfth annual meeting of the association, and said to be the most important one ever held. The President and Miss Cleveland attended one of the meetings of the body and expressed words of encouragement and sympathy in its work. One of the subjects discussed by the delegates, and dwelt upon with particular emphasis, was the care and treatment of the insane. One specialist thought the word insanity should be substituted by soul-sickness, brain-sickness, or some more appropriate name. Dr. Godding, of the Government asylum for the insane, divided the inmates into eight classes, requiring as many varieties of treatment, and homes of as many different kinds of construction, each of which he described. "Build for the convalescent" said he, "Cottage homes at a distance from all sickening sights and crazy sounds. Fill the grounds with traps for sunbeams, green banks, with their birds and flowers." He thought that in this country of almost limitless extent, an asylum should have an acre of land for every prospective patient.

Among various addresses made by the philanthropists, all in advocacy of some method of ameliorating the condition of the helpless or delinquent was one by the new assistant Secretary of the Treasury, Mr. Fairchild. He strongly advocated the establishment of postal savings banks. He drew from his experience of four years in the district attorney's office of New York, a terrible tale of suffering which followed the whole sale closing of private savings banks and declared it to be his belief that it was impossible for State or National Government to so supervise private savings banks as to insure safety to depositors. But he said there was no reason why the National Government should not receive small deposits through its post-offices, thus affording the poor man absolute security for his earnings, as is done by almost all the enlightened governments of the world.

Washington, D. C., June 13th, 1885.

District Conferences.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath in July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Raleigh District, at Louisburg, embraces the 4th Sabbath in July.

Greensboro District, at Winston, embraces the 1st Sabbath in Aug.

Durham District, at Lea's Chapel, embracing the 1st Sabbath in Aug.

—Warrenton District at Littleton embraces the 3rd Sabbath in August.

Trinity College District, at Concord Church, embraces the 3rd Sabbath in August.

Appointments.

Newbern District—2nd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Morehead station (district conference)	June	3 7
Neuse Mission, at North River	"	8 9
Straits and Core Sound,	"	13 14
Beaufort station,	"	20 21
Pamlico circuit,	"	20 21
Carteret circuit, at Brices creek,	"	27 28

Fayetteville District 3rd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station,	July	5 6
Campbleton Mission,	"	5 6
Laurinburg at Laurinburg, (D. C.)	"	8 12
Rockingham circuit, Mt. Pleasant,	"	18 19
Cape Fear, at Concord	"	26 27
Cumberland, White Sulphur	Aug.	1 2
St. John's	"	4 5
Manly Mission, at Tabernacle	"	6
Jonesboro, at Poplar Spring,	"	8 9
Carthage, Smyrna,	"	15 16
Lumberton at Regan's	"	22 23
Robeson at Asbury,	"	26 27
Ashpole Mission at Centenary,	"	29 30
Lillington St., Andrews,	Sep.	5 6

Trinity College Dis 3rd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Davidson circuit at Ebenezer,	July	4 5
Abbott's Creek Miss., Jerusalem,	"	9 10
Thomasville & High Pt Thomasville,	"	11 12
Lexington Station	"	14
Randleman Station	"	14
Uwharrie circuit at Concord,	"	16
Montgomery circuit, at Zoar	"	18 19
Deep River circuit at Asbury,	"	22 23
Pekin circuit at Concord,	"	26 27
West Uwharrie circuit, Lane's Chapel	Aug	1 2
Franklinsville circuit at Columbia,	"	4 5
Mt. Gilead circuit, at Wadeville	"	8 9

District Conference at Concord, on the Uwarrie circuit, August 12-16, opening with sermon by Rev. S. V. Hoyle, of Thomasville, at 11 a. m., followed by the sacrament of the Lord's Supper, conducted by Rev. T. S. Campbell of Lexington.

Raleigh District—2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River circuit, at Ebenezer,	June	6 7
Roxboro at Andrews Chapel,	"	13 14
Earpsboro at Zion,	"	13 14
Buck Horn circuit, at Hornet Chapel,	"	20 21
Cary, at Ebenezer,	"	27 28
Newton Grove Mission	"	27 28
Clayton, at Mt. Zion	July	4 5

The Raleigh District Conference will be held at Louisburg, N. C., beginning on Thursday, July 23rd at 10 o'clock, a. m., and will embrace the 4th Sabbath in July.

Charlotte District—3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	July	4 5
Charlotte circuit, Prospect,	"	11 12
Monroe Station,	"	18 19
Pineville circuit, (D. C.) Harrisons,	"	22 23
Wadesboro at Long Pine,	Aug	1 2
Ansonville circuit, at Concord,	"	8 9
Pleasant Grove, Pleasant Grove (CM)	"	14 16
Matthews Ct., at Hickory Grove, (CM)	"	21 23
Monroe circuit, at Prospect, (C M)	"	28 30
Bear Creek circuit at Bethel,	Sept	4 6
Tryon Street Station,	"	12 13
Wadesboro Station,	"	19 20
Lilesville circuit, at Shiloh,	"	26 27

Our District Conference will be held at Harrison's church beginning on Wednesday morning at 10 o'clock, July 22nd, All the delegates are expected to attend.

Greensboro District, 3rd Round

J. A. CUNNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Shady Grove,	July	4 5
Greensboro,	"	11 12
Reidsville, Wentworth,	"	18 19
Forsyth, Mt. Tabor	"	25 26
Reidsville, Lowes,	"	25 26
Winston, (D. C.)	" 30	Aug 2
East Guilford, Mt. Pleasant,	Aug	1
Guilford, Friendship,	"	8 9
Pleasant Garden, Bethlehem	"	15 16
Ruffin, Bethlehem,	"	18
Stokes,	"	22 23
Snow Creek,	"	25
Madison,	"	29 30
Dan River Mission, Mt. Carmel	Sep	2

Shelby District—3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby station,	June	20 21
Lincolnton circuit, Pisgah,	"	27 28
Kings Mountain circuit, Grover,	July	4 5
South Fork circuit, Keeversville,	"	11 12
Hickory and Happy Home, Big Hill,	"	15 16
Morganton circuit, Snow Hill,	"	18 19
Dallas circuit, Gastonia (D. C.)	"	25 26
Columbus Mission, New Hope,	Aug	1 2
Cherry Mt. circuit, Pleasant Grove	"	5 6
Rutherfordton ct. centennial, (Q. M.	"	8 9
Double Shoals, Clover Hill,	"	15 16
Gaston circuit, Moores,	"	22 23
Mt. Island,	"	22 23
Shelby circuit, Sharon,	"	29 30
Burke circuit, Olivet,	Sep.	3 4
McDowell, Nebo,	"	5 6

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe, Temperance Hall,	July	4 5
Greenville,	"	11 12
Washington,	"	18 19
Williamston, Jamesville,	"	25 26
Plymouth,	"	25 27
Tarboro and Bethel, Tarboro,	Aug	1 2
Columbia, Pleasant Hill,	"	1 2
Mattamuskeet, Amity,	"	8 9
Fairfield, Fairfield,	"	9 10
Hatteras Mission,	"	15 16
Portsmouth and Ocracoke.	"	15 16
Aurora,	"	15 16
Swift Creek Mission,	"	22 23
Pitt Mission,	"	22 23
Ath	"	29 3

Statesville District—3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4 5
Yadkinville at Booneville,	"	8 9
Elkin & Jonesville, Maple Springs,	"	11 12
Newton, at Catawba station,	"	18 19
Dobson at Thomson's Chapel,	"	22 23
Mt. Airy Station,	"	25 26
Mt. Airy Ct., at Mt. Hermon,	"	28 29
Mooresville at Bethpage	Aug.	1 2
Rock Spring, at Rock Spring, (C. M)	"	8 9
Statesville circuit, at Bethlehem,	"	15 16

The Statesville District Conference will be held at Catawba Station, on Newton circuit, embracing the third Sabbath in July, commencing Wednesday the 15th, at 9 o'clock.

Wilmington Dis — 3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Bladen circuit, at Bethel,	June	13 14
Carver's Creek circuit, Carver's Creek,	"	21 22
Cokesbury circuit, Salem,	"	27 28
Elizabeth circuit, Singletarys,	" 30	July 1
Wilmington, Fifth street,	July	4 5
Whiteville circuit, at Cerogordo,	"	9 10
Waccamaw Mission, at Lebanon,	"	11 12
Clinton circuit, Johnsons Chapel,	"	16 17
Magnolia circuit, at Salem,	"	18 19
Smithville Station, (Dis. Conf)	"	23 26
Brunswick circuit, at Zion,	" 31	Aug 1
Wilmington, at Front Street,	Aug	2
Onslow circuit, at Mount Lebanon,	"	6 7
Duplin circuit at Richlands,	"	8 9
Topsail circuit at Herrings Chapel	"	13 15

Warrenton District—3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	June	6 7
Warrenton station, at Macon,	"	13 14
Warren circuit, at Bethlehem,	"	20 21
Wilson, Station,	"	27 28
Wilson Mission, at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Ridgeway circuit, at Jerusalem,	"	18 19
Nashville circuit,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	8 9

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. O. Burton, D. D.

Salisbury District—3rd Round

W. H BOBBITT, P. E., Salisbury, N. C.

Rowan circuit, at Providence,	June	27 28
Concord circuit, at Mt. Olive,	July	4 5
Salisbury circuit, at Centenary,	"	11 12
Concord Station,	"	18 19
Mocksville circuit, at Mocksville,	"	25 26
Mt. Pleasant circuit, at Cool Spring	Aug	1 2
Farmington circuit, at Shady Grove,	"	8 9
Abermarle circuit, at Norwood	"	15 16
Sandy circuit, at Cedar Grove,	"	22 23
Big Lick Mission, at Big Lick,	"	29 30
Salisbury station,	Sep	5 6

The District Conference will be held at Mocksville, commencing Wednesday morning, June 24th at 9 o'clock and will embrace the 4th Sabbath in July.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro at Chatham church,	June	6 7
Louisburg circuit, at Bethel,	"	10 11
Haw River circuit at Clover Garden,	"	20 21
Durham circuit, New Hebron,	"	27 28
Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro circuit, at Walnut Grove	"	18 19
Person circuit, at Providence,	"	25 26
Louisburg Ct. at Lea's Chapel (D. C.)	" 29	Aug. 2
Oak Hill Mission, at Hebron,	Aug.	8 9

The District Conference and the District Sunday-school Conference will embrace the 1st Sabbath in August, beginning on Wednesday before. Rev. R. A. Willis will preach the opening sermon.

COMMUNICATIONS.

For the Advocate.

Rev. R. B. John and the University.

The ADVOCATE of the 27th of May contains a somewhat elaborate letter from the Rev. R B. John, pastor of the Methodist Church at Chapel Hill, the purpose of which appears to be in part to instruct the Board of Trustees of the University as to their duty in the election of Professors. I shall not impeach the motives of my young friend, because I believe him to be sincere in all that he has written.—Indeed, to some extent, I heartily concur in the views which he has expressed. But I beg leave to suggest, that it would have been better for him to have assumed that the Board was composrd of honest and intelligent men who understood their duty, and had the manliness to discharge it. If he should differ from me in this respect, then it is clear that he has thrown his pearls before swine. But he will hardly dissent. He knows that, as a whole, the Board is amply capable of managing with wisdom and justice, the trust which the General Assembly have placed in their hands; and that it is not only possible but quite probable that they will exercise all proper intelligence and prudence in the selection of the new Professors to fill the chairs provided for by act of the Legislature. I do not hesitate to say that I think they can be relied upon to act in such a way as to command the approval of all just and reasonable men. They cannot hope to gain the favor of others.

Will Bro. John favor the readers of the ADVOCATE by saying precisely what he means by the words—"it is hard for a village pastor to lead in prayer (in the chapel) if he feels that a member of the faculty present thinks him a pitiable simpleton, or a stubborn fool, for believing in the efficacy of prayer?" Surely he does not intend to insinuate, even, that any one of the present Faculty are infidels It is my fortune to know all of them; and I have abundant reason for thinking that each one is a sincere believer in the faith which is chrystalized in the Apostolic creed. Can any one want more than this? All the present members of the Faculty are Christians—not perfect ones of course—and in all their ways bear testimony to the value of religion. And no one will be chosen to the new chairs about whose faith, in essentials, there can be any doubt. At all events, such is my opinion and, being a member of the Board, I think I speak advisedly.

But, my object is mainly to notice what Mr. John says in regard to the "Commencement Ball." He states that, in deference to public sentiment, the Trustees have forbidden dancing in one of the University buildings; but "in disregard of this sentiment—a disregard that some strongly opposed—a Gymnasium (?) has been built just outside of the campus, within eighty yards of "Memorial Hall," and this brilliant feature of commencement will occur as heretofore."

The intimation is then made that this building, called interrogatively, by Mr. John, a Gymnasium, was put up by the Trustees. If such was not the purpose, why should it have been mentioned?

Now, let me say that I know that the building was erected as a Gymnasium, and that it was not erected by the Trustees of the University, but by private individuals, in pursuance of a right to do so, given them by the law of the land. The Gymnasium is private property, and was built by persons of all religious creeds for the benefit of the students, and practically donated by them for that purpose. It is probable, that for three days, or nights, in a year, it may be used by persons who choose to dance, and who are sincere in believing that it is not immoral to indulge in this amusement. But if that makes it a ball room, then the use of Metropolitan Hall in Raleigh, by Party Conventions, makes that Hall, a political one, and made Miss Nancy Hilliard's dining room a dancing room.

The Trustees of the University did not build the Gynasium. They had no right to build it, and they had no right to prevent others from doing so. The owners of all real estate in Chapel Hill, whether it borders on the campus or not, have a right to use their property as they please, so that use is in conformity to law. Was the erection of the Gymnasium a violation of law? If it had been built exclusively as a ball room, who has a right to gainsay the legality of its erection? But it was built for a Gymnasium, and will be used as a Gymnasium. It was built by private individuals, in pursuance of an indisputable right, that no man ought to deny. The mere fact that the property borders on the University grounds has nothing to do with it. All the rights of private property inhere in it, just as clearly and firmly as in any estate, wherever located. I repeat, with emphasis, that the Trustees of the University had nothing to do with its construction, and would only have shown their folly if they had attempted to intervene to prevent it. I trust they will confine themselves to work within their own sphere, and I believe they will do so. Their hands will be full enough if they should.

Mr. John has done the Board of Trustees a wrong in his imputations Those who compose the Board have all the rights of private judgment possessed by their accuser. It belongs to them to follow their own convictions. They did restore the Library to the uses of all the people of the State, and in doing that they did what I thought would have been done at a much earlier period. No one was a more stalwart advocate of it than was the writer of this communication. He placed his advocacy upon what he regarded as the only impregnable ground—the right of all the citizens of the State to see and use the Library whenver they chose to do so: and the impropriety of placing it practically under the control of a few. He did not denounce all persons who choose to dance as guilty of immorality. There are certain forms of it, which he does not approve. Indeed he considers it as tending to great evil. But he has not been able to see wherein other forms are one whit worse than small amusements which are indulged in, without question. At one Institution of learning (and a good one at that) he has seen Calisthenical performances, under the inspiration of music, which so nearly approached the saltatorial, that in his stupidity, the difference in principle could not be seen.

That certain persons who are Trustees, assited to build the Gymnasum, there is no doubt. I did it. I had a right to do as I did, by the law of God and man, and I do not regret it. If I know my own heart, I would be as far from doing that which would necessarily "lead into temptation," as any man. I do not believe that the erection of the Gymnasium will necessarily harm any one—but I do believe it will be of great service to the young men connected with the University. For that reason, only, I gave it assistance. I would do it again, despite all animadversion. I have the courage of my convictions, and simply dare to do what my judgment tells me is right, "incurring consequences." It requires no generosity to concede the same right to others My views on questions of morality, or religion, are not derived from the dogmas of others. They come from what I regard as reason, and they will never be yielded except to argument.

W. L. STEELE.

Rockingham, N. C., June 8th, '85.

For the Advocate.

Duty and Responsibility of Parents.

The following essay, written and read by Miss S. J. Mercer, by a vote of the Wilmington District S. S. Conference, was requested to be sent to the R. C ADVOCATE for publication:

Our subject, "The duty and responsibility of parents in relation to the Sunday-school work," is one on which it would seem needless to dwell, so plainly is the duty of parents laid down in the Word of God. Observation and experience, however, teach us the necessity of using "Line upon line and precept upon precept" in this, as in all essential aids to spiritual growth.

There is no duty over which parents allow their consciences to slumber with a greater abandon than this, an earnest, prayerful, co-operative interest in their children's education at the Sunday-school. We see parents bestowing unlimited time and means on their children s education; every care and pains is given to fit them to shine in the highest social circles of the world, while the most important part of the education, a thorough knowledge of the Bible, is neglected. If parents would realize their great responsibility here, and how entirely their children's happiness and safety is at stake, they would surely enter heart and soul into the work of imparting to them a thorough Bible education.

Faithful teachers can do much, ever aiming at and praying for the conversion of their scholars—but how much surer would be the result if they had the full sympathy and co-operation of the parents. Every week's lesson should be made a means of personal growth to the student, and who so well as a father, or mother, can know the weakness and temptations, the daily needs and surrounding circumstances of their children. The precious charges who have been entrusted to their care, who look to them daily for food and raiment, should daily be taught to look to Him, whose promises never fail, for the "Bread of life," for the pure imperishable garment of righteousness. When Paul admonished the Christian parents at Ephesus, urging them to "Bring up their children in the nurture and admonition of the Lord," there were no Sabbath-schools to aid in this all-important work. It was simply by Christ-like training and teaching, by precept and example, that they were lead to follow in the foot-steps of the Master. Now the Sunday school meets to instruct your child one day out of the seven: not to relieve you of responsibility, but just to strengthen and aid you in the important work God has given you to perform.

If parents would encourage their children to go regularly to their classes with well prepared lessons; go with them as often as possible and always try to impress the lesson truths on their minds, their prayerful patience would surely be rewarded and the faithful teacher's labor would not so often be in vain. If one day, one evening, of every week were set apart to be spent in preparing *together* the lessons, the parents leading and trying to make it interesting, and all keeping up the home readings, at stated times, it would be so much better for all, and I am sure that teachers would have no cause to deplore a want of interest in the class.

But, says the busy house-wife, I have no time for all this. My daily routine of household duties, and the social demands on my time, render it utterly impossible for me to devote the necessary time to this purpose.

No time, my christian friends—no time to help your child prepare for eternity? Can the trifling incidents that hinder you from attending to this important duty stand as an excuse at the judgment? By your influence and example, you are either helping your child forward on the road to heaven, or you are hindering them.

A bright boy of nine or ten summers was carelessly looking over his Lesson Quarterly. It was near the hour for school, and he had not prepared his lessons. With an impatient word he tossed the book on a table, and said to his sister, a young girl who was seated near, quietly reading: "I don't think I'll go to Sunday-school to-day. I don't know my lessons, and if I had time now I don't care to take the trouble to learn all those texts and hunt up the references. Teacher says what we learn from the Bible is the most useful part of our education and I know he is in earnest; but if it were really of so much importance, I know that father and mother would have more to say about the Sunday-school. They always encourage me to keep up with my classes at day school, and never allow me to miss a recitation without a good excuse; but they never seem to care whether I learn my Sunday-school lessons or not. I like my teacher and I would rather go than not, if I knew the lessons, but its too much trouble. I don't see why I can't amuse myself on Sunday too. If it is right for papa to read newspapers and for mama and you to be looking over the Fashion Magazine and reading story papers, it is not wrong for me to finish my story-book while the boys are at Sunday-school, and *then* for a *lark* on the fish-pond."

This picture is not overdrawn—and will find its parallel in too many homes. Fathers, mothers, think of these things. The words of the blessed Jesus, "Suffer little children to come unto me and forbid them not," were intended for *you* as well as the disciples. By withholding your influence and prayerful interest in their religious instruction, you are holding them back—we may say, "forbidding" them to come to Christ.

Happy are those children where the parents cordially unite and co-operate with the Sunday-school in training the young for lives of usefulness. When the home-teaching precedes, accompanies and follows that of the Sunday-school, the impressions made are ever deepening and enlarging, and "the good seed sown will surely bring forth fruit." This is the time to implant the saving truths of the Gospel in the yonng mind. Stir up the fallow ground and plant the precious seed in faith. You often feel that you are "sowing to the wind," but—

"Count not as lost the seeds we sow
in faith,
Upon a barren land;
And reap not. Doth not God the
purpose know,
And bless the sower's hand?"

The seeds sown are *safe*. The truths of God's Word have all the elements of vitality in them and will bloom and bear fruit forever. The events we now study occurred thousands of years ago, but human nature and human needs are the same in every age. It is the parent's privilege and duty to bring the good and bad example of the Bible into service to help mould the young life into obedience and usefulness. Let parents do all in their power to encourage their children in searching for the texts and narratives and the precious passages that minister to present needs, and rest assured your time is not lost. Only pray and believe that the Scriptures which they search will make them "wise unto salvation."

The dear children, so careless and happy now, are seemingly incapable of a serious thought, but in after life, when tossed on the waves of temptation and sorrow will the power of these holy teachings be felt. Children thus taught do not fly from their homes with feelings of relief that they have gained their coveted freedom.—The holy teachings follow, drawing them homeward and heavenward. The cords of earthly affection are strengthened and developed—we may say immortalized.

The young men and maidens who have been faithfully taught in the Sunday-school, in whose minds the truths of God's word have been lovingly implanted in childhood, and deeply impressed by the holy home-teaching that only an earnest christian mother can impart, will possess a safe-guard against every evil. When the vanities of earthly pleasure entice, when the world of fashion and folly reach forth their allurements. The feet sometime would fain stray from the 'straight and narrow pathway," but the "still small voice' speaks through some familiar passage. The warning note is sounded and the wavering soul is drawn out in fervent prayer for grace and strength to resist every evil. Oh! the beacon-lights cannot be strewn too thick along life's pathway. When trials and adversities come, when the cold dark hours of despondency bear on the spirit like a pall, and there is no heart for the daily routine of work or pleasure; when afflictions and bereavements come, and when great sorrows press the soul beyond endurance, then the comforting promises of the gospel stored away in the mind will come up, and the tempest tossed one will know where to look for grace and strength to bear life's burdens patiently; will know from whence cometh the rest and peace after the stormy warfare.

Some writer has truthfully said that the scholar has not been fully taught until he can say of the Bible: "My book, my sword, my shield, my light, my compass and my daily bread"

Think, with what free, thankful hearts, with what implicit faith, can parents send forth their sons and daughters to fight life's battles, when they can speak to them in the language of St. Paul to young Timothy: "Continue thou in the things which thou hast learned, and hast been assured, of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Oh, may the parents in our land be wise, and enter heart and soul into the great work of bringing our Sunday-schools up to a higher standard of usefulness than they have yet attained. May they awaken to a full appreciation of their Sunday-school privileges, and by striving to develop all that is truest and best in themselves and their children, materially aid the faithful worker in sending forth from the Sunday-schooi an army of zealous, intelligent, Bible Christians.

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WALKER—Mrs. Anna M. Walker, *nee* Dicks, was born at Old Salem, N. C. April the 13, '12, was married to Jesse Walker, Dec 29th 1829. Her husband died July 27th 1869, she died May the 15th 1885 at the residence of her son-in-law, Mr. J H. Mallis, in High Point, N. C. She was a member of the M. E. Church, South, at Randlemans, N. C., for more than forty years and was buried by her pastor, the Rev. R. F Bumpass. I knew her well in my boyhood, having visited her house with my father years ago. I learned to love her because my father was so fond of her, and she seemed to think so much of him. Her house was always open to the ministers and she really loved to have them under her roof, and her hand was always open to help them in the prosecution of their sacred work. She loved the Church devotedly and as she grew older consecrated herself more and more to it. Her Bible was her daily companion, her influence was always on the Lord's side and her record as a noble Christian woman was spotless and bright. She died of paralysis, was sick just one week before she died For sometime before her death, however, she seemed to have forebodings of her approaching dissolution, and settled all her temporal affairs so that when the summons came her house was in order and death to her was but a short step to glory and to God. During her sickness she was heard to repeat that precious Psalm "Bless the Lord, oh my soul," &c.

I shall always cherish her memory for her excellent Christian character and especially for the tender interest she always felt in me. She loved the ADVOCATE, was for many years its constant reader, and always expressed and felt a profound interest in its editor. What a sweet memory links itself to these precious mothers in Israel, and what a charm to life do their sweet spirits lend. No purer, better one ever lived than the one of which we write. She has gone to rest. We lay this simple token of affection upon her new made grave, and await the hour when together with her precious children, we shall meet again in a happy home on high.

F. L. REID.

WYCHE—At Holmesville, Ga., June 1st Mrs. Mortie Wyche, wife of T. Wyche and daughter of Kenneth and Caroline Haynes. Mrs. Wyche was received into the fellowship of the M. E. Church, at Whiteville, N. C., by Rev. J. T. Lyon, in Jan. 1876, she was a devoted Christian, a loving wife and a kind and affectionate mother. She leaves a husband and little daughter to mourn her early departure.

"Blessed are the dead who die in the Lord."

CUNINGGIM—Died in LaGrange, N. C., June 7th 1885, in the 66th year of her age, Mrs. Margaret Cuninggim, widow of Rev. W. H. Cuninggim, Sr. The world has lost a precious treasure, and heaven has gained another saint. For 25 years she followed Jesus. Many battles have been fought and many victories won by this faithful soldier of the cross. She has laid her trophies at the feet of the Lord, and her voice now mingles with the redeemed in glory. The life she lived on earth was fragrant with holiness. She was pure in heart, spotless in life, faithful unto death. Her life was a beautiful illustration of the religion of Jesus, her death triumphant, glorious. Infidelity stands pale and insignificant before the triumph of this humble Christian. Heaven was made glad when the "Old Ship of Zion" landed this faithful soldier upon the shores of light. Bright is the crown and brilliant the stars which deck the brow of this glorified child of God.

Her last earthly request was for her children to meet her in heaven. Her last words were, "I believe Jesus is my Savior." Heaven grows richer and sweeter every day. God's children are fast gathering home. May the Lord enable us to follow Jesus as closely as did "Grandma Cuninggim."

A. MCCULLEN.

WHITE—Mary Lee, daughter of Capt. W. L. and Mary L. White died at her home in Mooresville, at 10 a. m., June 13th 1885, aged 14 years, 6 months, and 18 days. She had been afflicted with a scrofula about four years previous to her death, and at times her sufferings were intense, but she bore them with Christian patience and resignation, until relieved by death. She was one of the purest, loveliest and best girls I ever saw. Her spirit was too pure for earth, hence the angels came and took it to heaven. She was happily converted to God at my meetings at Wesley Chapel last September, and joined the M. E. Church, South, and ever after that she gave evidence of the soundness of her conversion and the genuineness of her faith. She knew some time before she died that she could not live, but talked of death and the future state, and expressed herself as being ready and willing to die. Her body sleeps in the cemetery where kind and loving hands placed it to-day, but her pure spirit is with her sainted mother in glory.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal"

OVERCASH—Mrs. Alice S. consort of Daniel E. Overcash, and daughter of Jno V. and Mary J. Melchor, died at her home in Mooresville, at 8 a. m., Friday May 29th, 1885, at the early age of 24 years, 5 months and 16 days. She was happily married to him who now mourns his loss, Dec. 6th, 1882, with whom she lived as a dutiful and devoted wife, until the matrimonial bonds were broken by death. Their marriage union was a happy one, but very short, only two years and a half. Her wife was more attached to her husband than she

She joined the Presbyterian church at Mooresville on profession of faith, in the year 1877, being 16 years old, and in that communion she lived a faithful and acceptable member until death. This writer visited her several times during her illness, and she remarked that God was very near to her, and that her joy was delightful beyond measure. She was ready and willing to die. I feel confident that her pure spirit is with the Savior. By the request of her husband and family, I preached her funeral to a crowded house in the Presbyterian Church in Mooresville, after which we buried her mortal remains in the cemetery here. She was a door neighbor to us, and a warm friend—we miss her. May we meet beyond the river.

P. F. W. STAMEY.

CALDWELL—Died in Lincolnton, N. C., April 2nd 1885, Dr. Elam S. Caldwell, born Dec. 6th 1805. The Dr. was born in Iredell county, N.C., and moved to this place about fifty years ago, and soon became a member of the M. E. Church, South, of which he lived an honored and worthy member till death released him, and he passed away hopefully to the church above. The Dr. was well connected by birth, and in early life enjoyed all the advantages which wealth and position could give For several years before his death he became so infirm that he had to abandon the practice of medicine in which profession he was eminently successful. When I arrived here I learned of his condition and I visited him often, I found him patient and submissive to the will of God. My first interview he impressed me at once as possessing all those elements which constitute a Christian gentleman. He was, by constitution, one of the most amiable of men. Nature lavished upon him, and fashioned him after a high order of greatness. In affection, in person and mental disposition he had received a large endowment and a heart of great sympathy and Christian kindness rendered him attractive and agreeable in the very highest sense. He was frank and free in his intercourse with men, fair and honest in his dealings, thereby securing the confidence and respect of all who knew him. In reviewing his Christian character, we must say, that his piety led him to be humble and patient in all his sufferings, which he bore with Christian resignation to the will of God till the summons came, I never witnessed more tenderness and devotion for a father than his daughter showed during the protracted illness of her parent, day and night by his bedside, trying to relieve and comfort the dying Christian. I pray that his death may be sanctified to the good of his children, may they meet in heaven to part no more. As the laborer turns his steps towards home when the sinking sun tells him it is time for rest, so to him the evening had come, the twilight shadows were falling, and he turning his eyes homeward, passed away quietly to his home above. A large concourse of friends attended the funeral service at the M. E. Church, and then we laid him down by the side of his wife and children in the village cemetery to await the time, "When Christ who is our life shall appear."

J. B. BAILEY.

DEBERRY—Mrs. Virginia E. Deberry, daughter of W. T. Bruton, and wife of Edwin P. Deberry was born and grew to womanhood in Montgomery county, N. C. From her marriage until death her home was in Stanly county. In early life she gave her heart to God, joined the M. E. Church, South, and remained faithful to it until removed to the church above. In all the relations of life she was true, as daughter obedient, as wife affectionate, as mother devoted, faithful to all. Sister Deberry was a victim to pulmonary consumption, her sufferings continued about two years, but she was gentle, submissive and patient under all, believing from the beginning that her sickness would be unto death, and although she felt sad at the prospect of parting from father, husband and friends and leaving her dear children without a mother's tender care, faith finally triumphed, and she was able to say cheefully, joyfully, the will of the Lord be done. Her end was peace, while dying, and when speech had almost failed, she pointed toward heaven and said to her husband and children. "meet me there," and then sweetly as the little babe falls to sleep on the bosom of its mother, she sank to rest in the arms of Jesus.

Sister Deberry died May 6th 1885 in the 36th year of her age, and on the day following her funeral was preached to a large crowd of sympathizing friends, and her body laid to rest in Randall church burial ground by the side of her little child who had passed only a few months before her to the better land. May the Lord comfort and bless the bereaved family and bring them at last to the glorified home of all their loved ones gone before.

T. J. GATTIS.

Resolutions of Respect.

To the Worshipful Master, Warden and Brethren:

WHEREAS, Our Fraternity has again been visited by death, and Bro. Jno. W. Lewis has been called from this lodge below to that celestial lodge above, where the Grand Master presides, therefore be it

Resolved 1, That in the death of Bro. Lewis, we are again reminded that we too are mortal, and are rapidly passing away, and that we will endeavor to so imitate his example that we may be ready when the Master shall call us away.

2, That we feel in his death our Lodge has lost one of our purest members, truest friends and most consistent Christian gentlemen. He had many noble traits of character on which we would do well to ponder, and as much as is in our power, we will endeavor to imitate. He loved Masons and Masonry, had great faith in God, hope in immortality and charity to all.

3, That his life is before us as brethren, the vail of charity may be drawn aside and his whole life be subject to criticism, how few were his faults. Who will imitate him? Who will excell him?

4, That we tender to the stricken family our warmest sympathy in this deep affliction and would commend them to one whose ear is ever opened to those in affliction and who alone can give comfort and remind them that they sorrow not as those without hope and that soon they, if faithful, shall meet again.

5, That the members of this Lodge wear the usual badge of mourning for thirty days, and that the Secretary spread a copy of these resolutions upon the journal, also that a copy be furnished the family and the Raleigh CHRISTIAN ADVOCATE, the "Davidson Dispatch" and Ashboro "Courier," with a request to publish.

G. Lines,
G. P Dodson,
H. C. Thomas.

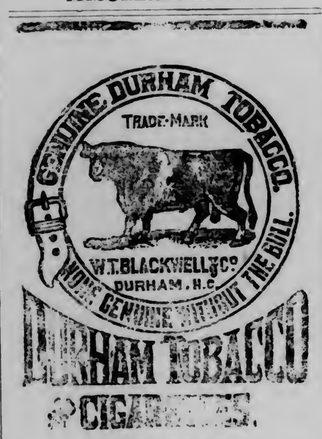
WRIGHT—Mamie Exum Wright, the daughter of William and Mary A Exum, was born in Wayne county, N.C. Sept. 18th 1862. She was converted and joined the M. E. Church, South, in Hillsboro, under the ministry of Rev. P. H. Cole, at about fourteen years of age. She was united in marriage by Rev. J. N. Andrews to Richard M. Wright, of Durham, N. C., June 24thth 1884. The happy couple sailed for Europe June 29th, late in August they reached New York, where shey have since lived.

About four weeks ago her father died, which was a great shock to her. As she could not come South, Mrs. Snow, her sister hastened with all possible comfort and courage to her home. Two weeks passed when their oldest sister, Mrs. W. T. Blackwell, of Durham, N. C., died suddenly. When she was informed of her sisters death, she bore it bravely and Christianly. A few days thereafter she presented her husband with a sweet little daughter. There was great joy in their home, but it was soon followed by deep sorrow, only a few hours passed when to the surprise of friends and physicians the young mother commenced having convulsions from which she was released by death on June 3rd. 1885

The broken-hearted husband and sister accompanied the remains to Durham, N. C., where they were buried from Trinity Church at 5 p. m., June the 4th. The crowd of sincere mourners was very large. How strange the providence seemed to each of us, which had culminated in the bitterness of that hour. We stand appalled in the presence of God, in whose hand are the issues of life and death, while we plead for strength, wisdom, comfort and saving mercy thro' Jesus Christ our Lord. Yet there was great light even in the darkness, for she had left full evidences of readiness for death and heaven. We thought what joy was hers, when greeted by father and sister, by Bros. Cole and Andrews, all of whom had so recently gone home. While the congregation sang, "home sweet ome" joy mingled itself with our grief, that through faith in Christ our friends when they die go home. "One by one they are gathering home." There will be many earnest responses to the prayer, that God will comfort the dear ones, and help husband and babe, with mother, sister and brothers, to get to heaven.

J. A. CUNINGGIM.

MISCELLANEOUS.



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Sole Manufacturers. Durham, N. C.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

mar 26-1y.

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W. H. HUGHES,
Near the Yarborough House.

may 20-1m

MISCELLANEOUS.

RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North-	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily. ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

BUFFET SLEEPING CARS WITHOUT CHANGE

On Trains 50 and 51, between New York and Atlanta, and between Goldsboro and Warm Springs.

Through Pullman Sleepers on Trains 52 and 53, between Washington and Augusta and Danville and Richmond, and Washington and New Orleans.

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Have two of the largest Drug Stores in North Carolina, with a selected stock of PURE DRUGS, PATENT MEDICINES, PERFUMERIES, MINERAL WATERS, FANCY GOODS and Toilet Articles—and everything usually found in a first class Drug Store.

Fresh supply of

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Just received. Physicians, Country Merchants and others wanting goods in our line, would do well to give us a call. Prices low as the market affords. Your correspondence solicited.

PESCUD, LEE & CO.

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AGENTS WANTED for DR. SCOTT'S beautiful Electric **Corsets.** Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. Address **DR. SCOTT, 842 Broadway St., N.Y.**

mar 4-6m

MISCELLANEOUS ADVERTISEMENTS.

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MANUFACTURERS OF ALL KINDS AND STYLES OF

MONUMENTS AND HEADSTONES.

In Italian or American Marble and American or Imported Granite.
Also contractors for all kinds of CURBING, POSTS, SILLS, STEPS, &c.
Estimates made and drawings furnished free.

GOODWIN & HISS, Props.,
Raleigh, N. C.

june 13-1y.]

SPECIAL ANNOUNCEMENT
To the Ladies.

Miss Maggie Reese, at 209 Fayetteville St., has an elegant line of Spring and Summer Millinery now ready for the trade. All the Novelties in

SHAPES, FLOWERS, FEATHERS, RIBBONS, &c., &c.

Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c.
We buy our goods as cheap as they can be bought; can therefore sell as low as any one.
Orders from a distance solicited; prompt attention given to same. Address,

Miss MAGGIE REESE, Raleigh, N. C.

MOSELEY'S
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ROOMS PLEASANT! TABLE GOOD! WAITERS ATTENTIVE
PRICES MODERATE! A QUIET PLACE!

LADIES' AND GENTLEMEN'S DINING HALL ATTACHED.

ESTABLISHED 1865.

Julius Lewis and Co.,

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HARDWARE.

SASH, DOORS AND BLINDS.

RIMS, SPOKES and HUBS.

Rubber and Leather Belting, Lime, Cement and Plaster,
STOVES, IRON, STEEL AND NAILS.
The "ALL RIGHT" Cook Stove. The "ALL RIGHT" Wagon.
PAINTS, OILS, AND GLASS.
COTTON AND PLANTERS HOES.
LARGEST STOCK IN THE STATE.
Making Tobacco Flues a Specialty.
We Guarantee Country Merchants Goods at Wholesale Lowest Prices.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. MCLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

20 DOLLARS
WILL BUY THE FAVORITE
SINGER STYLE SEWING MACHINE
Equal to the ones sold by Canvassers for $40 and upwards.
☞ *A fair trial in your home before payment is asked.*
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AGENTS WANTED for the MISSOURI STEAM WASHER.
I want intelligent men or women seeking profitable employment to write for Illustr. Circular and terms of Agency. A great labor, clothes and soap saver. Exclusive territory and sample Washer sent on 2 weeks trial. Pays capable agents Big Money. J. WORTH, St. Louis, Mo.

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No. 36 North Howard Street.
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Manufacture Wire Railing for Cemeteries, Balconies, &c.; Sieves, Fenders, Cages; Sand and Coal Screens. Woven Wire, etc. Also Iron Bedsteads, Chairs, Settees, &c

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OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

mar 4-1y.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published outfits ALL others. Agents wanted, on **Salary or Commission.** Write for **Special Terms** and Pict. Circulars HISTORICAL PUB. CO., Philadelphia, Pa.

feb 25-3m

FAMILY READING.

Nursing Sorrow.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we not unwilling to furnish the wings;
So sadly intruding
And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming
Of looks that are beaming!
Whether one's wealthy or whether one's poor
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and the heart-ache can cure.

Resolved to be merry,
All worry to ferry
Across the famed waters that bid us forget,
And no longer tearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

Welcome.

Neatness.

A girl's every-day toilet is a part of her character. The maiden who is slovenly in the morning is not to be trusted, however fine she may look in the evening. No matter how humble your home may be, there are eight things it should contain—a mirror, washstand, water, soap, towel, hair, nail and tooth brushes. These are just as essential as your breakfast, before which you should make good use of them. Parents who fail to provide their children with such appliances not only make a mistake, but commit a sin of omission.

Look tidy in the morning, and after the dinner work is over, improve your toilet. Make it a rule of your daily life to "dress up" for the afternoon. Your dress need not be anything better than calico; but with a ribbon or flower, or some bit of ornament, you can have an air of self-respect and satisfaction that invariably comes with being well dressed.

A girl with sensibilities cannot help feeling embarrassed and awkward in a ragged, dirty dress, with her hair unkempt, if a stranger or neighbor should come in. Moreover, your self-respect should demand decent apparelling for your body. You should make it a point to look as well as you can, even if you know nobody but yourself will see you.—*Philadelphia Call.*

Table Manners.

Good manners at table are almost an infallible evidence of refinement and careful breeding. A safe general rule to be followed there, as well as elsewhere, is that of consideration for the feelings of those about you—a desire to avoid giving offense by uncouth or coarse actions. It is well, however, to remember the following timely precept: Eat and drink leisurely and without noise—it is not appetizing to have the hog trough and its accompaniments brought vividly to mind at a meal; do not scrape your plate, tilt it up to get the last drop, or wipe it dry with a piece of bread—stinginess on the part of host or hostess might be implied; if you mix messes on your plate, it looks as if your desire for hash had not been gratified; carrying your mouth to the food, instead of the food to your mouth, indicates an acquaintance with chop sticks or something worse; taking chicken and other bones in your fingers is uncouth, and might imply ignorance of the use of knives and forks; loud talking or mysterious whisperingconversation or both are bad taste for obvious reasons; discussion of distempers, medical treatment, etc., is trenching on dangerous ground; avoid sneezing by pressing your finger against your upper lip, under the nose; keep your elbows at your sides and your hands in your lap when you are not eating, and do not lounge in any way or tip back your chair. Many other points of etiquette must be learned by obsevation.—*Good Housekeeping.*

What One Three Can Do.

There is a tree in Madagascar of which the natives make their houses. What of that? Well, it is not anything extraordinary, is it? We have several kinds of trees in this country any one of which can be used for making house too.

But then it is principally of the leaves of this Madagascar tree that the houses are built, and that is old. Indeed, before we have told all about this tree it will be seen that there are few trees in the world half so wonderful as it is.

Who it is growing it looks like a gigantic palm-leaf fan. The trunk is bare to the top, from which the enormous leaves all spring. These leaves do not branch out in every direction, but stand up side, so that they form a half-circle, and give the fan-like appearance.

It is the middle rib of the great leaf that is used for making walls and partititious of. The ribs are twined together very much as willow is with us in basket-making. The part of the leaf that is left after taking the rib out it used for thatching the roof with. Of course such a house is not a very grand one.

The good tree has not done all it can yet, however. The native of Madagascar likes to have his house carpeted, and so he applies to his tree. He strips off the bark in one great piece, stretches it out, beats it with round stones, and dries it and, behold! a thick soft carpet as wide as four breadths of Brussels carpet and from twenty to thirty feet long.

Still the good work of the tree is not exhausted. There comes a long hot and very dry season every year in that part of the world, and the wells refuse to give any water. Then the tree is ready, and the thankful man goes to it. With his spear he makes a hole at the base of the great leaves, and out spouts a stream of fresh, pure, and almost ice-cold water. Each leaf has about a quart of water to yield up, and no matter how hot or dry the weather, it never fails.

But even yet the good tree has a service to perform. When the dry season comes around, the houses very naturally become dry too, and then they take fire very easily. Of course there are no fire-engines there, nor any pumps even, and so a fire might easily spread and burn down a whole village if there were not always at hand an extinguisher of some sort. There stands the tree, with its leaves charged with water, and when a fire occurs the men run and tear off the leaves, and with them beat the burning house. The water runs out, and the fire yields.

There, then, is a tree which gives to man his house, his carpet, his fountain of pure water, and his fire-extinguisher. The botanical name of this friend of man is *Urania sepeciosa*; the common name is "Traveller's Tree"—and a foolish name it is, too, for the traveller. —*Harper's Young People.*

A True Hen Story.

BY M. K. A. STONE.

A neighboring farmer had a motherly hen who liked to make herself useful by taking care of all the young things of the farmyard. Not only her own chickens, but young turkeys and peacocks were given her to look after, and she watched them faithfully, and prevented their straying away or getting lost. In fact she was a first-rate step-mother.

One day the farmer hearing a great noise and to-do in the barn, went to see what was the matter. He found the hen and a cat fighting with all their might and main over some kittens;the cat being unwilling to give her children up to a hen. The latter happened at this time to be out of employment, and seeing the litter of young kittens, had thought it her duty to look after them. So she undertook to cover them with her wings and make them her own. This almost smothered the kittens, who were not intended to be cared for in any such way.

I am sorry to have to say that this story has a sad ending. Not seeing the hen for some days the lady of the house asked the farmer about her, and was told that she had made herself so troublesome by persisting in adopting the kittens, that she had been killed to get her out of the way.

MORAL—Let your neighbor look after his own children and don't meddle with his family affairs.

The Christian's Lamp.

In certain religious festivals of the Grecians held in the evening, it was customary for the young men to run races on foot, and sometimes on horse back, holding in their hands torches or lamps, lighted at the sacred altar of the goddess in whose honor the festival was held; and only the youth who came out of the contest with his light unextinguished was esteemed the victor, and was greeted with the loud plaudits ef the multitude. So the Christian carries with him through this world the light of grace divine, kindled at the altar of Jesus' sacrifice; and he who keeps it brightly burning to the end of life's great conflict shall be welcomed, like a conqueror, with the thundering applause of the heavenly host.—*The Pulpit Treasury.*

FOUR ACTS PLAYED!

Sad Report About Ex-Pesident Arthur.

Will the Fifth and Final Act be a Tragedy.

Rochester Democrat and Chronicle.

"Dr. Lincoln who was at the funeral of ex-" "Secretary relFinghuysen, says ex-President" "Arthur looked very unwell. He is suffering" "from Bright's disease, During the past year" "it has assumed a very aggravated from."

That telegram is act IV of a drama written by ex-President Arthur's physicians In Act I. he was made to appear in "Malaria," of which all the country was told when he went to Florida.

In Act II. he represented a tired man, worn down, walking the sand at Old Point Comfort and looking eastward over the Atlantic toward Europe for a longer rest

The curtain rolls up for Act III. upon the distinguished actor affected with melancholy from bright's disease, while Act IV. discovers him with the disease "in an aggravated form, suffering intensely, (which is unusual) and about to take a sea voyage."

Just such as this is the plot of many dramas by play-wrights of the medical profession. They write the first two or three acts with no conception of what their character will develop in the final one.

They have not the discernment for tracing in the early, what the latter impersonations will be. Not one physican in a hundred has the adequate microscopic and chemical appliances for discovering bright's disease in its early stages, and when many do finally comprehend that their patients are dying with it, when death occurs, they will, to cover up their ignorance of it, pronounce the fatality to have been caused by ordinary ailments, whereas these ailments are really results of bright's disease of which they are unconscious victims.

Beyond any doubts, 80 per cent of all deaths except from epidemics and accidents,result from diseased kidneys or lives. If the dying be distinguished and his friends too intelligent to be easily deceived,his physicians perhaps pronounce the complaint to be pericarditis, pyæmia, septicæmia, bronchitis, pleuritis, valvular lesions of the heart, pneumonia, etc. If the deceased be less noted, "malaria" is now the fashionable assignment of the cause of death.

But all the same, named right or named wrong, this fearful scourge gathers them in! While it prevails among persons of sedentary habits.—lawyers, clergymen, congressmen,—it also plays great havoc among farmers, day laborers and mechanics. though they do not suspect it, because their physicians keep it from them, if indeed they are able to detect it.

It sweeps thousands of women and children into untimely graves every year. The health gives way gradually, the strength is variable, the appetite fickle, the vigor gets less. This isn't malaria—it is the beginning of kidney disease and will end—who does not know how?

No, nature has not been remiss. Independent research has given an infallible remedy for this common disorder; but of course the bigoted physicians will not use Warner's safe cure, because it is a private affair and cuts up their practice by restoring the health of those who have been invalids for years.

The new saying of "how common bright's disease is becoming among prominent men!" is getting old, and as the Englishman would say, sounds "stupid"—especially "stupid" since this disease is readily detected by the more learned men and specialists of this disease. But the "common run" of physicians, not detecting it, give the patient Epsom salts or other drugs prescribed by the old code of treatment under which their grand-fathers and great-grandfathers practiced!

Anon, we hear that the patient is "comfortable." But ere long, may be, they "tap" him and take some water from him and again the "comfortable" story is told. Torture him rather than allow him to use Warner's safe cure! With such variations the doctors play upon the unfortunate until his shroud is made, when we learn that he died from heart disease, pyæmia, septicæmia or some other deceptive though "dignified cause"

Ex-President Arthur's case is not singular—it is typical of every case. "He is suffering intensely." This is not usual. Generally there is almost no suffering. He may recover, if he will act independently of his physicians. The agency named has cured thousands of persons even in the extreme stages—is to-day the mainstay of the health of hundreds of thousands. It is an unfortunate fact that physicians will not admit there is any virtue outside their own sphere, but as each school denies virtue to all others, the people act on their own judgment and accept things by the record of merit they make.

The facts are cause for alarm, but there is abundant hope in prompt and independent action.

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june 24 1m

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HOW WOMEN DIFFER FROM MEN.

At least three men on the average jury are bound to disagree with the best just to show that they've got minds of their own; but there is no disagreement among the women as to the merits of Dr. Pierce's "Favorite Prescription." They are all unanimous in pronouncing it the best remedy in the world for all those chronic diseases, weaknesses and complaints peculiar to their sex. It transforms the pale, haggard, dispirited woman, into one of sparkling health, and the ringing laugh again "reigns supreme" in the happy household.

HUMAN CALVES.

An exchange says:—"Nine-tenths of the unhappy marriages result from human calves being allowed to run at large in society pastures." Nine-tenths of the chronic or lingering diseases of to-day originate in impure blood, liver complaint or biliousness, resulting in scrofula, consumption (which is but scrofula of the lungs), sores, ulcers, skin diseases and kindred affections. Dr. Pierce's "Golden Medical Discovery" cures all these. Of Druggists.

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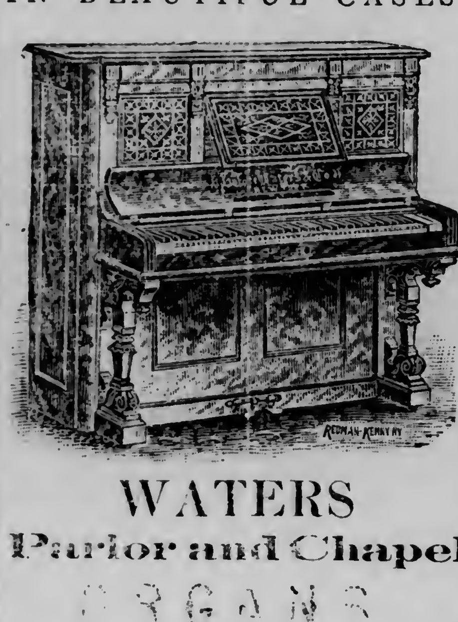

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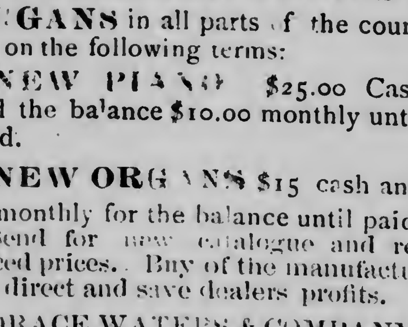

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"The Centennial of Episcopal Methodism will add very largely to the literature of the subject, and cause much profitable study of the doctrines and economy of Methodism. Among the books coming under our notice is that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, ... prized for its very many excellences, ... which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of the facts, and we fully recognize the justice of balancing accounts once in awhile. ... McTyeire is a thorough Methodist, and ... ly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and ... We began to read the book when ... very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan victories, and defeats, the moral ... England when Methodism was born, ... forcibly brought out. Bishop McTyeire has an individuality and style of his own, ... one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

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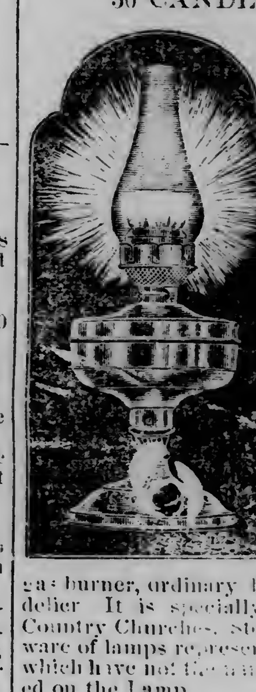

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Will ship Sample, subject to approval to any responsible dealer. Every lamp ... our name is guaranteed. ... wanted in unoccupied territory.

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

When I'm a Man.

FOR VERY LITTLE BOYS.

[These recitations must be accompanied by appropriate actions.]

1st Boy.

When I'm a man, a man,
I'll be a farmer, if I can—and I can!
I'll plough the ground, and the seed I'll sow;
I'll reap the grain, and the grass I'll mow;
I'll bind the sheaves, and I'll make the hay,
And pitch it up on the mow away,—
When I'm a man!

2nd Boy.

When I'm a man, a man,
I'll be a carpenter, if I can,—and I can!
I'll plane like *this*, and I'll hammer *so*,
And *this* is the way the saw shall go,
I'll make birds-houses, and sleds, and boats,
And a ship that shall race every craft that floats,—
When I'm a man!

3rd Boy.

When I'm a man, a man!
A blacksmith I'll be, if I can and I can!
Clang! clang! clang! shall my anvil ring;
And *this* is the way the blows I'll swing,
I'll shoe your horse, sir, neat and tight,
Then I'll trot 'round the square to see if it's right,
When I'm a man!

4th Boy.

When I'm a man, a man,
A mason I'll be, if I can,—and I can!
I'll lay a brick *this* way, and lay one *that*;
Then take my trowel and smooth them flat.
Great chimneys I'll make. I think I'll be able
To build one as high as the tower of Babel!
When I'm a man!

5th Boy.

I'll be a shoemaker, if I can,—and I can!
I'll sit on a bench, with my last *held so;*
And *in* and *out* shall my needles go.
I'll sew so strong that my work shall wear!
Till nothing is left but my stiches there!
When I'm a man!

6th Boy.

When I'm a man, a man,
A printer I'll be, if I can,—and I can!
I'll make nice books, and perhaps you'll see
Some of my work in "The Nursery."
I'll have the first reading! Oh, won't it be fun
To read all the stories before they are done!
When I'm a man!

7th Boy.

When I'm a man, a man,
A doctor I'll be, if I can,—and I can!
My powders and pills shall be nice and sweet,
And you shall have just what you like to eat.
I'll psescribe for you riding, and sailing, and such!
And 'bove all things, you never must study too much!
When I'm a man.

8th Boy.

When I'm a man, a man'
I'll be a minister, if I can,—and I can!
And once in a while a sermon I'll make
That can keep little boys and girls awake.
For, oh, dear me! if the ministers knew
How glad we are when they do get through!
When I'm a man!

9th Boy.

When I m a man, a man,
A teacher I ll be, if I can,—and I can!
I'll sing to my scholars, fine stories I'll tell.
I'll show them pictures, and,—well,—ah, well,
They shall have some lessons,—I s'pose they ought!
But, oh, I shall make them so very short!
When I'm a man!

10th Boy.

When I'm a man, a man,
I'll be on the School Committee, if I can,—and I can!
About once a week I'll go into school
And say, "Miss Teacher, I've made a rule
That boys and girls need a great deal of play.
You may give these children a holiday!"
When I'm a man!

11th Boy.

When I'm a man, a man,
I'll be President if I can,—and I can!
My uncles and aunts are a jolly set,
And I'll have them all in my cabinet!
I shall live in the White House. I hope you all,
When you hear I'm elected, will give me a call,
When I'm a man!

All in concert.

When we are men, are men,
I hope we shall do great things—
Whatever we do, this thing we say,
We'll do our work in the very best way.
And you shall see, if you know us then,
We'll be good, and honest, and useful men.
When we are men!

Kenna Keet Bright Jewels.

The Band of Kenna Keet "Bright Jewels" was organized June 9th with 35 members:

President, Z. B. Scarborough; Vice President, F. P. Gray; Vice President, W. B. Price; Cor. Sec., C M. Scarborough; Rec. Sec., E. H. Williams; Treasurer, M. F. Price; Lady Manager, Mrs. R. Price.

—*Dear Aunt Mary:* Above are the names of Officers of the Kenna Keet Bright Jewels. I am glad to be Corresponding Secretary of a glorious band of "Bright Jewels." We will send in the next letter our dues; hope we may be counted worthy to be numbered with your great band of Jewels. I send an Enigma with my first letter to my dear Aunt Mary. I am so glad that our beloved pastor has got me into the family. Your loving nephew, C. M. SCARBOROUH.

A loving welcome to the Kenna Keet Bright Jewels—may they be earnest, active workers, and accomplish much for the Master's cause. We will always be glad to hear from the Cor. Sec., and shall hope to welcome a delegate to our Annual Meeting.

TARBORO, N. C., May 30th, 1885. —*Dear Aunt Mary:* Enclosed please find $9.40, as dues for the Jones' Chapel "Bright Jewels." At our last meeting, Miss Mamie Turner was appointed to fill the vacancy caused by the marriage and removal of our beloved "Lady Manager," Miss Ella Staton.

We would have sent our dues before, but the weather has been so unfavorable that we have not had a meeting in sometime. With best wishes for you and the Jewels, I remain, your loving Jewel, MARTHA A. KNIGHT.

We are always glad to hear from this faithful band of Jewels. Sorry you lost your efficient Lady Manager, but glad to know that her pleace has bees so well supplied—loving greetings to your new Leader—hope "Miss Ella" will continue to be a Jewel in her new and happy life, and help the children around her in their "work for Jesus."

WILMINGTON, N. C., June 15th, 1885. *Dear Aunt Mary:* I know you will be glad to hear of another Society of "Bright Jewels." We have recently organized one here with sixty-one members, every one seems very much interested, and I think we will have a good Society. Our names is Golden Reapers, pray that we may reap sheaves for the Master. I send the blank filled out with a list of our officers. Enclosed you will find $3.25, being our first month's dues. Love to all the "Bright Jewels" and to yourself. Yours affectionately, LULA GARRELL, Cor. Sec.

Golden Reapers of Front Street, Wilmington:

President, Maggie D. Wallace; Vice President, Mamie Hankins; Vice President, Willie Bowden; Cor. Sec., Lula Garrell; Rec. Sec., Annie Moore; Treasurer, Katie Borden; Lady Manager, Mrs. J F. Garrell. Number of members 61.

Welcome, thrice welcome, little Golden Reapers—the fields are white unto the harvest—thrust in your sickles and gather in the golden grain And when the Master comes may He say to each Reaper, "Well done—enter into the joys of thy Lord."

WADESBORO, N. C.—*Dear Aunt Mary:* Though you have not heard from us in some time, still we have not been idle.

When we moved from Warrenton here, we joined the "Bright Jewels" at this place, and we have paid up for this year so far. We guess we did right in joining here, did we not?

We send you some money to finish paying up for last year. With much love for yourself, we are as ever your little friends, RICH, SHIPP and JENNIE WEBB.

Yes, indeed: you certainly did right to join our Wadesboro Bright Jewels, faithful little trio. You now belong to one of our banner Societies, and we will always be as glad to hear from you, as when you were individual Jewels. Thanks for money. Don't forget that our Annual Meeting will soon be here and we hope to have a *splendid* report from our Wadesboro Jewels.

Precious Promise.

Ho, every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Isa. 55: 1.

Enigma.

BY C. M. SCARBOROUGH.

Who wept because her children were not?

Who walked with God and was not, because God took him?

Who was Jacob's second wife's youngest son?

Who did God say was "joined to his idols—let him alone"?

What did the Israelites desire of Samuel when he was old?

Who was the first man that ever offered a sin-offering to God?

Who was Samuel's mother?

Who denied Christ with an oath?

Who said to her mother-in-law, "entreat me not to leave thee"?

What Prophet said "come now and let us reason together, saith the Lord"?

What were the Disciples called at Antioch?

What prophet was fed by the ravens?

The initials of the answers to these questions, spell the name of the beloved Lady Manager of the Kenna Keet "Bright Jewels."

A Silver Rule.

You all know the golden rule: "Do unto others as you would wish them to do unto you." Here is a rule which is almost a part of the golden rule, but which we will put by itself, and because of its value call it the Silver Rule: "Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities." You cannot conceive how much such a course will heighten your own happiness, and raise you in the esteem of your companions, Did you ever think any more of a boy or a girl because he or she found fault with others? Never call your school-mates or playmates ugly or cross to their faces or behind their backs. If they are ugly, or cross, it does not make them better for you to talk or think about it, while it makes you love to dwell upon the faults of others, and cause your own soul to grow smaller and become like the foul bird that prefers carrion for food. Rather tell all the good you can, and try to think of some good quality of your mates.

How Girls May be Charming.

Every young girl can not be beautiful, for to every one God has not given a comely face nor a graceful figure. But every one can be attractive. Indeed, health and cleanliness go far to giving those bright eyes, blooming cheeks and clear skins which conduce to good looks, though some have plain and irregular features and can easily see, by the testimony of the truth-telling mirror, that they are not remarkable for external graces. Let them comfort themselves by the thought that they may make very beautiful old ladies if they cultivate sweetness of disposition and contentedness of mind, and trust in God's goodness and love. How can the plain be charming? Well, true self-forgetfulness and kind thoughtfulness for others are always winning. The vain, selfish beauty can not compete with the homely maiden who is popular because she is so very lovable. Her father confides in her; her mother leans on her; her friends go to her for help and advice. The little girls bring their broken toys, and the boys come for aid when the lessons are hard. By and by a marvelous thing happens. She is spoken of everywhere as "the interesting Miss Parker," or "the agreeable Miss Dornell," or "the captivating Miss Mark." She has grown interesting, agreeable and captivating; and each quality is far more valuable to a woman than the possession of mere beauty without other winning persona characteristics.

WANTED!

Good salary and *permanent* employment to a number of reliable gentlemen who can play on Piano or Organ, correspondence solicited.

J. L. Stone's,
Raleigh, N. C.

How to be Beautiful.

Ladies you can be sure of this: that you cannot have rosy cheeks and a clear complexion unless you are in good health. Disease always spoils beauty. Parker's Tonic purifies the blood, invigorates the organs, drives all bad humors out of the system, and makes the plainest face attractive Tell your husbands. may 6, 1-m

For sufferers Chronic Diseases. Book, symptoms, remedies, helps, advice. Send stamp. Dr. Whittier, 290 Race St., Cincinnati, Ohio. (old office.) State Case.
jan 16th 92-t-e-o-w.

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.

Morphine and other opiates!

"Had no effect!

"After two months I was given up to die!!!!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I poohed at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. BERK. Ex Supervisor.

"That poor invalid wife, Sister, Mother,
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

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On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

		P. M.		A. M.
Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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AGRICULTURAL.

Timely Hints and Points.

— A Missourian has succeeded in domesticating a flock of quails.

— Massachusetts still has nearly 1,500,000 acres of unimproved land.

— An average crop of peaches is predicted for Delaware, after all.

— This is a good season to be methodical in farming operations.

— Look out for sheep ticks before warm weather sets them to breeding.

— Some farmers in this State keep pea fowls to destroy potato beetles.

— The agriculture of Great Brittain employs two thirds of her population.

— Select breeding animals for form and perfection rather than large size.

— Put grass lands in order for the mower by picking stones, rolling, etc.

— The Cuban Queen watermelon succeeds in the South and grows very large.

— Remember that promptitude and accuracy in the details of home life, and in all business relations with neighbors, is as needful for the farmer as for a bank president.

— Roofs need to be painted from time to time, else, where the paint is partly worn off, water is retained longer than it would be on an unpainted surface, and therefore decays sooner.

—Have a Garden.—Yes, and a good one. Don't nelect it, even if you are busy just now. It pays to raise good vegetables and small fruits—large dividends in health and comfort, which are better than wealth. If our people were to grow and use more fruits and vegetables, thereby lessening their rations of "hog and hominy," the nation would, ere long, manifest both mental, moral, and physical improvement.

— SHARPENING TOOLS.—The busy season at hand requires that hoes, cultivators, and other farm tools should be looked to and put in order for use. Labor would be much cheaper if tools were sharper. Solomon said, long ago, "When the ax is dull, then must be put forth more strength." But he added, in the same connection, "Wisdom is profitable to direct," thus hinting pretty plainly his opinion that a man who had any sense wouldn't be caught using a dull ax.

— USE GYPSUM.—It seems strange that gypsum, or land plaster, is so little used. The cheapest of all mineral fertilizers, and the one best adapted to clover, its use rarely extends far beyond the localities where it is dug and ground. There its cheapness insures its large use by neighboring farmers, who find it very profitable. Probably farmers at a distance could do as well with it, and they should at least give it repeated trials to learn to what crops it is best adapted.

— CABBAGE WITH CORN.—A writer in the *Fruit Recorder* says that one of his neighbors set out some cabbage plants among his corn where the corn missed, and the butterflies did not find them. He has therefore come to the conclusion that if the cabbage patch were in the middle of the corn patch the butterflies would not molest them, as they fly low and like plain sailing. The plan appears feasible, though the corn-field seems a queer place to raise cabbage.

—INTELLIGENT HELP.—The general character of farm help is poorer than formerly when less was required. To be a first-class farm assistant a man must know how to manage and repair tools more complicated than any our fathers had. He who can do this, and is able and willing otherwise, is worth much more per month than one who can only do rough work. Intelligence counts in farming as in everything else, and much more everywhere than formerly. And so does morality. A profane, intemperate man is dear at any price on the farm.

— PEANUT CULTURE.—A recent work on this subject avers that there is no doubt that the peanut "may be successfully grown wherever Indian corn will thrive luxuriantly." This has been widely and favorably quoted, and the natural result will be a peanut-culture boom, or craze, in this latitude. Hence we advise rural readers of *The Christian Advocate* to "make haste slowly" in that direction. Though the peanut may succeed in limited localities North, we advise our friends to either test the matter on a small scale or wait for fancy farmers to settle the question.

— GROW MORE BREADSTUFFS.—The Agricultural Department reports a probable loss to the glowing crops of sixty million bushels of wheat from winter killing, and forty millions from decrease of acreage. With this large deficiency, and the expected Anglo-Russian war, it behooves farmers to, so far as possible, raise such crops as will best meet the emergency. Southern readers of *The Christian Advocate* will find it advantageous to grow less cotton and more breadstuffs, for the "staff of life" is likely to be in demand at advanced prices.

— A seedsman was recently interviewed by a reporter, and said that the seeds business in this country amounts to between fifteen and twenty millions of dollars a year, and that the bulk of this business is done in vegetable seeds, such as cabbage, beets, spinach, etc. Flower seeds, he said, are a mere bagatelle in comparison with vegetable seeds. The great development of trade is a thing of recent years, though one firm in this city has been in the business for a century. The great competition in the business is for novel.

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SRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 55 p m	p m
Arrive Rocky Mount,	4 13 p. m.	6 46 p m.
Arrive Tarboro,	5 40 p m	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldshoro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

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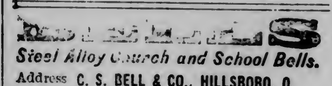

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10 30	10 31	Forestville,	6 39	6 40
10 45	10 46	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 49	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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RALEIGH CHRISTIAN ADVOCATE

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Mrs H Cardwell

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

PRELIMINARY.

It was in my plan to drop in on Trinity College Commencement for a day at least, but my plans miscarried. By unavoidable detention I was kept in Danville till Saturday of the Commencement week, and barely had time to get off to Spartanburg by a train that would enable me to meet my engagement at Wofford College, on Sunday 14th of June. The two Colleges—Baptist and Methodist—in Danville, held their Commencement exercises, one after the other, occupying most of the time for the space of nearly two weeks in succession. The Baccalaureate sermons, and literary addresses, and musical concerts kept up the excitement to fever heat all the time. Of course the sermons were good. The literary addresses, by Doctors Tucker of Augusta, Ga., and J. H. Smith, of Greensboro, N. C. the former at the Baptist College, and the latter before the Pierian literary Society of the Methodist College, were exceptionally fine. The concerts were highly spoken of by the press. There are but few towns, of the population of Danville, that can boast of two more thoroughly equipped Colleges for female education than the "Roanoke Female College," and "the Danville College for young ladies." I can speak more especially of the *Danville College for Young Ladies*. The joint Principals, Professors Blackwell and Sharp, are gentlemen of thorough scholarship, with rare capabilities for teaching, and they have associated with them a full *corps* of competent and well qualified teachers for all the departments of a full collegiate course of instruction, including music and art. The session, just closed, has been a decided success. The catalogue shows 121 matriculates. The buildings are large, and the apartments well arranged both for the comfortable accommodation of boarders, and the convenience of the students in the study halls and recitation rooms. But, enough about Danville.

FROM DANVILLE TO SPARTANBURG, S. C.

The fleet-footed iron horse carried me from Danville to Greensboro in less than one hour and a half. From the windows of the coach, as the train stood for a few minutes at the depot in Greensboro, I looked out upon the crowd of prying loungers on the platforms, and on the bustling officials and others who were hurrying from office to office, but nowhere recognized a solitary face. Had this experince occurred at any other railroad station in the world, I should have seen no occasion to record it. But, occurring as it did at a point barely five miles from my birth-place, and on the borders of a town that I had known from the time it was a court house village of twenty houses, it did seem strange to me that not a familiar face greeted my eye among the crowd of idle loungers and busy bustlers that thronged the depot grounds that morning. Leaving the station at Greensboro the railroad track, for the next five or six miles, lay right along the side of a road I had travelled hundreds of times in my boyhood, passing almost in sight of "Sandy Spring," where I first went to school to old *Bill* Lister, and then to Isaac Thornberry; not far from Macy's Saw Mill, and right through a tract of land my father bought from Isaac Murphy full sixty years ago; and then by old Jamestown where I preached my first sermon in the Summer vacation of 1833, now 52 years ago. That was a sort of trial sermon before I was licensed even to exhort, and while I was yet going to school. Rev. Joshua Bethel, preacher in charge of the old Guilford Circuit, was responsible for this irregularity. But onward sped the train; passing Lexington, the shire town of Davidson county, in a jury room of whose court house I preached one cold, snowy night, in the winter of 1833–34, to a very small congregation. And this I did at the instance of Rev. John Wesley Childs, Presiding Elder, he being one of the hearers. His blood was thin, and he sat in the jamb of the fireplace, with his drabcolored overcoat drawn around his shivering form, but never failed to respond to all my invocations, with that peculiarly enunciated "amen," that, once heard, was never forgot. We lodged with a Presbyterian family by the name of McRary.

STILL ONWARD.

The Church steeples of Lexington had scarcely vanished from the backward glance ere the eye was greeted by the spires of the Churches in old Salisbury. This town too is linked with my early experience as a young itinerant. It stood as an outpost on the South-western frontier of the old Va. Conference in 1834, when I spent a night with dear old brother John Palmer and his genial, generous hearted wife, on my way to the Iredell Circuit, just 51 years ago, in this month June. Bro. Palmer is still living, as I understand. He stood, for a long time, as the front leader and supporter of Methodism where we were a "little folk" in Salisbury. My flying trip to Spartanburg, S. C., over the line of the Richmond and Danville and Central N. C. and Air Line roads, (I don't know the names and titles of the roads) was fruitful of suggestions, and abundant in reminiscences

CHANGES.

Greensboro is no longer the little village, with a square, squatty Court House at the intersection of the two streets or cross-roads, in the centre. It admits of a doubt whether there are now 20 persons living in Greensboro who resided there in my early boyhood. I very much question whether there are a dozen houses standing to-day that sheltered the families forming the population of the village 60 years ago. Then, there was not a house of religious worship nearer than the Buffalo Presbyterian Church, with old father Paiseley as the pastor. Muire's Chapel, built in 1828, was the nearest Methodist house of worship. An old man by the name of Sheely—a house painter, was about the first Methodist that ever lived in Greensboro. Sister Adams and Sister Patrick were the mothers of our infant Israel there. The little Society of despised and persecuted Methodists in Greensboro was greatly strengthened by the addition of old Bro. Mendenhall and his wife, and a Miss McGhee, who moved to the village. What changes!

In 1833, it admits of a doubt, if I may write from personal recollection, whether there were a half dozen Methodists living in Lexington; and perhaps not many more in Salisbury. Possibly, I may understate the number of members given. Now, at Greensboro, as I saw it the other day, there is a fine Methodist Church with a large and influential membership, and one of the very finest and most prosperous Colleges for education of young ladies, anywhere to be found in our Southern States. In Lexington and Salisbury there are handsome houses of worship, and prosperous charges under Methodist pastors; and, near the line of the railroad over which I travelled, an old Methodist College for the education of the young men of the land, from whose halls multiplied scores have gone out to bless society and to build up the Church.

ON TO SPARTANBURG.

The country traversed by the railroad, lying between Lexington and Charlotte, presents a pleasing spectacle to the eye of the traveller. Wide stretches of cultivated field, spread out on the right and left, sweep away over the undulating surface to the more distant hills in the background, bringing up to the eye, in rapid succession, picturesque landscapes that might enchant the eye of an artist. Between Charlotte and Spartanburg there is a sufficently diversified array of scenery to keep the traveller awake. Villages are springing up at every station, with beautiful cottages among the green trees; rivers, of greater or less volume, at longer or shorter intervals, roll below the ringing rail and the thundering train; mountains skirt the distant horizon on the right; "King's Mountain," of historic fame, rises boldly on the left; Gastonia is left behind; the State line is crossed; "cowpens," in turn, is in the rear of the train, and with a few more curves around the hills, and some fearless dashes across the deep ravines, the panting steam horse stands still at Spartanburg.

TOO LONG.

My space is full. Never mind. Here we are on Saturday afternoon at Spartanburg. To-morrow I am to preach. Dr Duncan is waiting for me. A little turn on wheels puts us down at the Doctor's comfortable residence. Plenty of companys house already nearly full. Rev. A. Coke Smith, and Rev. W. D. Kirkland, and Rev. J. Marian Boyd, all Presiding Elders, are guests, regularly quartered and ensconced in a room opposite the one assigned to me. Others are expected. Good cheer; good company; good fare; good everything and everybody. Sunday comes. Great congregation in the large College Chapel, Twenty preachers on the platform. That great prince of a layman, Prof. Jas. H. Carlisle, makes announcements and introduces the preacher. He preaches, Sunday night Rev. A. Coke Smith preaches a well digested and well timed sermon before the Young Men's Christian Association connected with Wofford College. Then followed on Monday morning and night; Tuesday morning and night, and on Wednesday morning and night debates by the literary societies; a fine address by W. D. Kirkland before the Society of Alumni; the regular annual address of Rev. Dr. Greer, of Erskine College at Due West, S. C.; the speeches of the graduating class, five in number, followed by one of the most striking, suggestive, instructive, and altogether most unique and original Baccalaureate addresses by Prof. Carlisle that was ever delivered in the history of College Commencements. The exercises, following the sermon on Sunday morning, were replete with intensest interest. Wofford College is doing well, and doing a great and good work; but, like Trinity in N C., and Randolph Macon in Va., it stands in need of a liberal endowment; and the burning shame is, that the rich Methodists in the patronizing Conferences of these Colleges respectively, do not lay down the money to do the work. It must be done; or, woe betide the educational interests of Methodism in these Conferences.

Danville, Va., June 19th, 1885.

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

I dislike to differ with my dear friend, from Danville. There are few who differ with him who I think are right. For strong common sense, he has not many peers, I being judge; and in the main I agree with his last article, but not with all. Perhaps it is well enough to define one's position and state where one is not, as well as where one is, and as I have given the subject in hand much though., if I can write as I hope to do, without dogmatism, or intolerance, I may do some good.

REGENERATION,

is a theological rather than a Scriptural term and bears a different meaning to different men. Dr. Bushnell, in his Christian Nurture, says children are born *Regenerate, Born again, as soon as they are born*. The Calvinist claims that men are Regenerate before they repent or believe. The Methodist says after Repentance and Faith there is Regeneration, but as to what it is, and how far it goes, there is difference of opinion. Bishop Pierce thought, Dr. McAnnally and Dr. Clarke think, that a complete Regeneration is a complete cleansing from all sinful tendencies, propensities and traits. Mr. Wesley went nearly as far, although believing a second work necessary. There are many Methodists especially among those who argue that a second work is in dispensible, who make Regeneration what Dr. Miller makes it in his Conflict of Centuries, a nothing: the man is pardoned, say they, that is all, the man is restored, says Miller to his Infantile purity, that is all. Now it will at once be seen that there will be continual confusion unless we fix the meaning of terms. "What do you mean by Regeneration, Dr. Clark?" "Entire cleansing from sin? What do you mean by Sanctification, Dr. McDonald." "Entire cleansing from sin.'

Is a man Regenerate who is not pure in heart, Dr. Clark? No: only partially so.

Is a man Sanctified, Dr. McDonald, who has evil propensities? No: only partially so.

Now, Dr. Clark, suppose a man after he has had the washing of Regeneration, finds in his heart pride, envy, ambition, worldliness, mark you, not temptations to these things, but the tempers themselves, and yet finds in his heart, a love to God, and a trust in Christ and love to the Church, is this man a Regenerate man? The Doctor would answer: "He is a partial backslider."

Suppose I ask Dr. McDonald or Dr. Lowery the same question, each would say that the man, if he had been cleansed from sin, had lost that state of purity. Each would admit that it could be lost. And now supposing it has been, can it be restored and how? Here both agree. By repentance, consecration and faith. We shall not deny that there are some persons who, when converted, never soil again their garments by wilful sin. We will not deny that some persons who seek Sanctification, never after they receive the blessings, do a thing they can feel condemnation for, we simply declare that we never saw such an one—and that we have never heard any one in whose truthfulness we had perfect confidence claim such excellence of character. I know that when I believed in Christ, I was cleansed from sin as far as my consciousness could attest a fact. I know that after that, I did find the old habitudes and propensities struggling for control; and I know often time they were victorious. I have read and heard of many persons who declared that they did receive a blessing which they retained by whose power they were free from those old tendencies and inclinations which had marked a life of sin. Were they sincere? were they deceived? Was John W. Childs, was Jas. B. Payne, was Samuel Anthony, was Freeborn Garrettson, was Phoebe Palmer deceived? That they were so cleansed from sin that they had no human weaknesses, no defects of judgement, no impetuosity of temper, no spirit of rule—no vanity—I cannot think. But they did not see these things as they were or they would have condemned them: but there have been thousands upon thousands who although they did feel and do occasionally feel these uprisings of sinwardness do declare and their lives attest it, that they "Do whatever they know to be right with gladness." That they love God above all earthly joy. That they have perfect peace, that they are assured of God's love to them, but that they are *not* entirely sanctified in the sense of having received a second blessing. Are these brethren deceived? Was Bishop Andrew, Bishop Soule, Bishop Roberts, Bishop Pierce, John Wesley, Richard Watson, Thos. O. Summers deceived about their experience? Bishop Hamline professed the second blessing and urgently pressed it on everybody. He was elected Bishop, resigned the onerous office and died a rich man—Bishop Pierce did not profess the second blessing. He was elected Bishop, travelled for 30 years, gave away all that he had, and died a poor man, and if his noble wife, and true hearted son do not mark his grave it will be like the grave of many a poor itinerant, without a monument. "By their fruits ye shall know them." A lady asked me about *Holiness* I said to her if you have not got it, get it.

But should it be professed? If you men should ever make a speech like one I heard the other day from a young preacher I should certainly say no! It was about this: "I was raised a Presbyterian, my father would not let me go to a Methodist meeting, but I did at last and I was converted. I know it, and I never backslid. I had ups and downs, but at last I met a preacher who told me about the second blessing. I got it. I know I did. I know I am cleansed from all sin, and am perfect in love, I am sinking out of self into Christ. Now I live right all the time, I have no condemnation." On every occasion he gave utterance to that same opinion cleansed from all sin and fear. He is a good young fellow, but has not had much education and was singing with great gusto. "He is the Lily of the Valley, the bright and morning star." There was no sense in the sentiment and no rhetoric in the verse, and I gently called his attention to it. "Oh! said he, maybe it is because you have never seen the lily of the valley." "Perhaps so, I said, but the rhetoric is insufferable none the less." The young man did not intend to boast, he was not puffed up—he was simply mislead; but take another experience and I certainly think Holiness should be professed in language like that. It is the experience of one of our warmest advocates of the special movement in this direction. "I was brought up a Primitive Baptist—my father was a good man. When I was a boy I heard somepersons criticising the Methodists. "They said the Methodists said a man could live without sin." I said if that's so, I am going to be a Methodist, I was converted—a boy, and I say to you to day that nothing ever done for a man is equal to that. I tried to do my duty, but I was restless and often irritable, and condemned for want of graces I knew I ought to have. I loved God, I worked zealously, I enjoyed religion. A few years ago I reviewed my past experience. I made a full surrender—I received I great blessing, I was fully saved—a have much need to pray the Lord's prayer and no man needs more than I do God's grace and forbearance, but I know I am fully saved." This experience is attended by a pure, good life, and surely there is no harm in making a profession like that.

PRACTICAL QUESTIONS.

"Do we believe that by the grace of God we may walk in the light, and do what God tells us to do without resistance or reluctance?" If we do, are we fully saved, if not, we may become so?

We are, I fear, on the eve of trouble. Some of our best men think the best way to advance Holiness is to form a separate association to advance it, to hold special conventions, to establish separate new papers; to form alliances with Northern Evanglists, who are building up the Northern Methodist Church in the South. To sing from special song books; and adopt new and special Methodists for advancing this work. These associations, inside the Church, answer in some degree to Mr. Wesley's select societies, and do certainly attract great attention to the subject of Holiness, and when they reach out into a district, and take in a Conference they become powerful factors. I think that in the North they have been antagonized: I know that the Holiness brethren form a distinct class there. That Dr. Buckley has had trouble and Dr. Whedon had trouble, that in the West, in Illinois, in Missouri, in Kansas, Cali fornia, they have gone out of the Church and are bitterly hostile to it. These dangers of hostility between brethren is in this special movement; and as far as Georgia is concerned are guarded against, but still in good measure I fear a tide too strong for the Pilots.

ON THE OTHER HAND.

The hostility to definite Holiness movements will when sifted OFTEN be found to be hostility to holiness in heart or life—hostility to religion—and men are ostracised and denounced, and shunned because they profess to be entirely sanctified, and censured for preaching, what they promised to preach, when they became preachers when this is done there is danger of true men taking extreme positions, and timid men shrinking back from taking a true one.

WHAT SHOULD BE DONE.

The largest liberty must be allowed, the grieatest charity must be exercised. If men choose to form a Holiness Association, why should it be a more grevious offence than joining the Y. M. C. A., or the Good Templars? If the men profess to have received a second blessing who shall deny that they have received it, or who shall show by logic that they were mistaken? There fruits shall show on the other hand "Perfect love casts out fear," and perfect Christians are not unfrequently censorious, and are intolerant in their views. It is not enough that one is holy in life. One must have had a distinct, clear, second experience, and profess it at all times, or he is not holy in heart. Oh! how much grace we need lest those who are struggling to keep alive the true religion in all its fervor, should receive their heaviest blows from the hands of the friends. I confess I am sometimes almost discouraged. Mr. Wesley came to London in 1761, and found that Thomas Moxfield, George Bell and some others had received the blessing, and were having a holiness meeting in Beach Land. The wildest fanaticism prevailed, but yet several hundred of the best people of the Foundry were deeply interested. He found Charles pouring hot shot into the ranks of the Perfectionists, and Thomas Maxfield leading the movements forward, with stern persistence and defiance. He sent to Thomas—he had done everything for him, but Maxfield told him bluntly, he took too much on himself, and with sixty others left the Society. There was aroused by these extreme measures of good men, a hostility to holiness itself which a century has not overcome—and yet when I urge moderation I should be replied to by some good brother; clapping his hands and singing: "The Devil's mad and I am glad, glory hallelujah." Or else some one, who never prays in his family or in private, who lives a loose, careless life; who never talks in love feast or class-meeting will begin a tirade against this Holiness movement, and say to me "I am glad you are not one of the Holiness brethren." As you see I am on both sides, I will give certain theses which, like Luther, I am prepared to defend.

1. That every true Christian ought to be and must be a holy man.

2. There are feauturs in a holy life which are reached not by slow growth, but by the divine gift.

3. That the state of grace in which we can do gladly the will of God is not secured by growth, but results from the indwelling of the Holy Spirit.

4. That this state of grace is reached through faith in the blood of Jesus Christ after a thorough repentance and consecration.

5. That it is lost by failure to keep one's consecration entire and one's faith unchanging.

6. That many, that most generally converted people, have this state of experience for a time.

7. That as a general thing they lose it.

8. That many of them regain it and live in it.

9. That it is not a state of perfectness, but so approaches to it that God accepts the sincere service.

10. That one should always be very ready to tell what God has done for him, but very careful not to say anything of what he has done for God.

11. That charity is the bond of perfectness and the more excellent way is to fol ow after it.

Truthfulness.

Two country lads came at an early hour to a market town, and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said:

"What a fine, large melon! What do you ask for it, my bey?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it. But," he added, looking into the boy's fine, open countenance, "is it very business like to point out the defects of your fruit to customers?"

"It is better than being dishonest, sir, 'said the boy, modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God and wirh man also. I shall remember your little stand in future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself." was the reply, and, a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon! Now you can take it home for your pains or throw it away. How much wiser is he about those claims I caught yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer and your have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruits and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed; the gentleman, finding he could always get a good article of Harry, constantly patronized him, and sometimes talked with him about his future prospects. To become a merchant was Harry's great ambition, and when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through various posts of service, he became at length an honored partner in the firm. —*Selected.*

Half Work, Poor Work.

It is half-following Christ thas is so difficult. A great danger will stimulate to greater couarge than a slight one. You can get up spirit enough to carry you through a grand, heroic deed more easily than through a commonplace one. Some people might be good Christians if they set out to be better than they are. They fail because they only hover about the virtues instead of plunging right in. They would make good martyrs; but they are poor confessors. They would be faithful even unto death in a persecution; but they are not proof against sneers and grins. They can bear a heavy cross manfully; but when it is only a little one they want to fling it down. Troubles to them are like the deafening roar of traffic in a city office, which goes on unceasingly, and yet never disturbs the clerk at his desk; while if a boy began to whistle softly at his side he would be distracted at once. The greater is easier to bear than the less, because they make preparations in one case and not in the other. The whole is not so stoublesome as the part. It is not easy to stop half-way. They say that it is perfectly safe to carry a gun at half-cock, which is perfectly true only when you have a perfect gun. Half-measures are dangerous measures. To half-promise is not to promise. To half-finish is not to finish. Sins must be slain, not wounded; and they are not dead if they have only one foot in the grave. Graces must bloom as well as bud; and virtues, like fruit, must be ripe, or they are not worth keeping.—*Rev. C. T. Price.*

Raleigh Christian Advocate.

RALEIGH, N. C., - - - JULY 1, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Death of Rev. R. P. Bibb.

Just as we go to press a telegram from Rev. W. H. Hales, reaches us announcing the death of Rev. R. P. Bibb, which took place at his home at Trinity College (Monday) at one fifty P. M. A more extended notice will be made of the life and death of this good man. Truly our fathers and comrades in the ministry are fast gathering home.

Judge MacRae and Betting.

We have some as pure men and as able judges on the Bench in N. Carolina as any State can produce. Some who know what their duty is and do not hesitate to do it. Some of them are christian gentlemen as well as able jurists. They not only give wise and healthy instructions in their charges to the grand juries of the State, but they strive to have their instructions faithfully carried out by the officers. Their charges to the grand juries are not simply for the newspapers. And Governor Scales made no mistake in the appointment of the new Judges.

Among the number of these faithful men Judge MacRae occupies a conspicuous position. In his charge to the grand jury at Statesville, among many excellent things which he said, the *Landmark* reports the following:

"The habit of betting on elections, Judge MacRae said, is another great evil in the State. "I undertake to assert," said he, "that there are men going around this town now wearing high slick hats which they won on the last election. It is a misdemeanor and every one of them has laid himself liable to prosecution."

This is plain talk, but it is just what we need. Every man who bets on the election, or anything else forbidden by law, ought to be prosecuted, and we sincerely hope that our judges will proclaim it from every Bench and urge it upon every grand jury. We also insist upon it that the officers of the State see to it that the guilty parties be indicted and brought forward for trial. Our boys are following the examples set them by the men who are betting on nearly everything. Parental influence, combined with the enforcement of the law, can do it.

B.

Contagion.

Some moral forces are wrapped in secrecy, and though least dreaded are the most dreadful. Modern science has discovered that contagion may be conveyed in most subtle ways. Flies, in passing from the surface of offensive substance to that of material for human consumption, may convey contagion by their feet and probosces. The food they alight upon may thus undergo putrefactive changes more readily, or may be the carrier of material of a highly septic character. The conveyance of moral poisons is effected in ways as subtle and mysterious. While parents do well to guard their children against the rank poison of infidel teaching in secular halls and of lax morality in singing saloons. they must also avoid the angry look and the low jest at home, and make sure that neither in the kitchen nor nursery the poison is insinuated into the susceptible mind of childhood through frivolities of manner and indelicacies of speech. —*Christian Journal.*

Some Recent Publications.

We have received several books recently that we shall not advertise by giving them a notice in these columns. Books picturing the wickedness of boys and dressing up crime are to be shunned as we would a viper. The great work for the present is to circulate the good and suppress the bad literature being issued from the various presses of the country.

— Sermons and Sayings of Sam Jones" is a pamphlet of 80 pages published by Rev. Dr. Lafferty, of the *Christian Advocate*, Richmond, Va., price 50 cts. This pamphlet contains reports of 14 sermons and four pages of the sayings of Sam Jones. Some of these sermons and sayings are very good, some of them are indifferent. It is our opinion that it is the manner of the man more than the matter that makes Sam Jones the wonderful man he is.

— "The Women of the Reformation" is the name of a well-bound and elegantly printed volume of 460 pages, price $2.00, by Mrs. Annie Wittenmyer, published by Phillips and Hunt, New York, and Cranston & Stowe, Cincinnati. Mrs. Wittenmyer is the lady who wrote "Women's Work for Jesus," and the "History of the Woman's Temperance Crusade." This book is a thrilling recital of woman's fidelity to principle and heroism under peculiarly trying circumstances. The authoress begins with the story of Joan, the mother of Richard II. of England; and gives sketches and phases of character in many of the "Covert ladies" that are highly interesting and entertaining. Its perusal will pay any one.

— "From the Golden Gate to the Golden Horn" is another book recently published by Messrs. Phillips & Hunt, New York, and Messrs Cranston & Stowe, Cincinnati.— This is a book of travel and adventure, profusely illustrated and very interesting. The author takes a father and two sons and gives them a tour around the world, and tells what they saw and heard in a way to instruct and please. The price of the book is $1.25.

— "Aboard and Abroad," by Rev. W. P. Breed, D. D., is another book of travel published by Funk and Wagnalls, 10 and 12 Dey St., New York. It is a volume of their Standard Library and "cheap as dirt" at 15 cents. This volume contains 19 letters, giving a very interesting and easily written account of a visit to Great Britain. It will pay any one to buy this book and read it.

— "Minutes of the Annual Conferences of the M. E. Church, South, for 1884," is the name of a pamphlet on our table. A Methodist who wants to be well informed in reference to his church ought to have this pamphlet. Price 50 cents. Address Southern Methodist Publishing House, Nashville, Tenn.

— The following pamphlets are also on our table and may be had at our Publishing House at Nashville, Tenn.: "Studies in the Prophecy of Daniel," by Rev. W. A. Crocker, of Virginia, and "Death of Adam and of Non-intelligent Animals," by Rev. J. P. Philpott, of Texas.

— The Methodist Review, Bimonthly, for May, is on our table and is an excellent number. Dr. Crook, Dr. Wheeler, and Professor Hyde are among the contributors. The editor is doing his work well. This publication may be had by addressing Messrs. Phillips & Hunt, of New York, or Messrs. Cranston and Stowe, of Cincinnati, Ohio.

— "Weak Lungs and Their Remedy," is the May number of the Popular Sanitary Science Bimonthly, edited by Dr. Dio Lewis and published at $3.00 per annum by the Dio Lewis Publishing Co., 69–71 Bible House, New York. Dr. Lewis is a very pleasing and entertaining writer. We always enjoy following his pen, and we welcome every issue of his popular publication.

— Ex President Davis celebrated his seventy-seventh birthday last week.

The American College.

For so proud and independent a people, we Americans are often singularly unappreciative of our own; and this needs to be said of our attitude toward our colleges, and growing university system.

We have been told so often that we are young in matters like these, and heard so much of the hoary years of Oxford and the university methods of Germany, that it has wholly escaped many of us to inquire whether it takes so many centuries to set a-going a good school, and whether there is so much mystery in the art of teaching as to be wholly beyond the good sense and capacity of the American people.

One thing is certain, a great deal has been thought and done about it in this country, in dead earnest, with much prayer to God on the subject, much consultation on the part of teachers with each other, and a great deal of self-sacrifice and hard work to get the funds together to build up the colleges we have, and keep them to the very best work their managers know any thing about.

This is very much the way in which good work has always been done the world over; and when we manage to shake off the nightmare about Oxford and Germany and the tremendous university phantasmagoria that gives some of our college presidents such a load on the chest, it is not so difficult as some of these perturbed and perturbing gentlemen would have us believe, to discover traces of an American system already pretty well advanced in this country, and altogether too promising in its relation to the general school system, and in its capabilities both for good work as it stands and for further development, to be broken up.

The liberal educational course has been developed in this country into the three grades of preparatory schools, college and professional schools. There is need of much to be done in the perfecting, adjustment, funding and development of the educational system in each of these grades. But the grades themselves are essential parts of the course education has taken in this country. They have grown out of its requirements. They have answered its needs fairly well, as well as anything else of the institutional kind in the country has. They are capable of indefinite development and adjustment to any and all phases of the educational problem.

They have turned out lawyers, physicians, ministers, who did their work well in their day. As science has grown and come to make a larger demand for recognition, the system has shown its adjustability to the new demand. Enough, at least, has been done at our great centers of learning, in the way of building up schools for the study of science in all its branches, to indicate the method to be pursued, and to make it plain on what line and on what general method the American system can most naturally develop to meet new educational wants as they arise.

At the present time a new want exists, and is making itself felt more and more in the demand for better facilities for advanced study. This is what the University proper is to do for the students who resort to it. It is not a true university until it is able to furnish any and every student in any line of human learning with competent instruction.

What our colleges require to fit them to do this work is further endowment and development in the line of post-graduate schools, and not to have their academic courses turned topsy turvy. The trouble does not lie in what they are doing now, but in their inability to go far enough with their work.

The evil cannot be met by putting Greek out and something else in, nor by treating the boys as if they were advanced some two or three years further than they are. The thing to do is to build up alongside of the professional schools, parallel with them, and on much the same basis, post graduate schools or courses What they are called is of no consequence, provided they do the work. The controversy over optionals in the curriculum, and compulsory Greek, or compulsory anything else, will settle itself; just as now, when a man goes to a law school to study law, to the seminary to study theology, or to the medical school to be trained as a physician, he has already had his opinion in the choice he has made. What he cares for is no longer the question of optionals, but the best instruction he can get.

The peculiarity of the American system is that the college course falls on a period of student life which is not advanced beyond the need of academic direction and restraint. The thing to be done is not to go into the colleges, and attempt to make everything over, and adjust them to a state of things which works well enough in Germany, but for which the preparatory schools are wanting here, and the young men in the college are not ready. The thing to do is to carry the college system on, and to give it a new development by founding more post-graduate courses, and providing, in connection with every well-equipped institution, men competent to teach in all branches of learning. This will be the American university.—*N. Y. Independent.*

Christians in "Hard Times."

The *New York Christian Advocate* gives us a timely editorial on the above subject as follows:

This is a time of financial stringency. Last year was bad enough. This opens no better, and in many lines seems worse. Without famine, excessive population. or recent war, in a "land of sufficient harvests for all dearth," the brightness of spring does not dispel the gloom.

Some Christian men are safe beyond almost any contingency—having few expenses, paying real estate, specially fortunate investments.— Such a man should do all he can to encourage others. He, at least, can afford to be calm and exercise a sound judgment and speak hopefully. His obligations, great and small, should be met promptly. He who, being able to pay, holds off, that he may see what will happen, may call himself a Christian, but a Jew could teach him better. "Say not unto thy neighbor, Go, and come again, and to-morrow I will give, when thou hast it by thee." He should continue to employ as many faithful clerks or subordinates as possible. Do not say: "I have paid them, and can discharge them when I will." If they have been devoted to your interests, they have another claim. Help the poor among them —by loans rather than gifts. This preserves manhood. Christian men, so far as they can without jeopardizing their own position, should aid the embarrassed, especially those who in former days helped them.— Safe men should, without a patronizing air, express words of genuine sympathy to those who have to succumb.

Some suppose themselves safe, but know that they have need of caution. These must reduce expenses, even if they have to discharge *employes* at a time when they are in want. They must be faithful to all obligations. No man has a right to save himself by dishonesty. Such persons need, however, a caution, lest they make of a slight danger an excuse for selfishness. Many plead embarrassment as a justification for the conduct of a Shylock when they have no good reason to expect to succumb.

What shall be said to those who are obliged to make desperate efforts to save themselves, and are in the greatest uncertainty? They should *not* make false representation. Nor, if they have any good hope of pulling through, is it obligatory to tell their exact state. It is not right to take unreasonable hazards. Such a person should keep the interest of his creditors in view, and if he sees that he cannot save himself, it is more honorable to say so, and close his business, than to push on to the loss of his own and his creditors' property. Above all, let him do nothing *dishonest*. Here the temptation to forge, to borrow without a possibility of paying, to lie, to use trust funds, and to betray friends, arises.

Suppose a Christian merchant or manufacturer has to fail? He will be depressed, though he may be devoted to God. He who treats such a disaster lightly is not honest, or he is mentally unstrung.

But if he has been honorable, however downcast he may be, let him carry himself as a man of honor. His duty is very simple. It is to make a fair and full return, to accept such terms as his creditors will give, or go through a legal process. Then let him begin again in the sphere in which he moved. Some try to live just as they did when prosperous. This cannot be done; the attempt is dishonest and perpetuates insolvency. Others, feeling that a change must be made, and not willing to do it where they are known, remove among strangers, and there live a dull, useless, unhappy life. Others remain, but are sensitive and ashamed. The true way, the way of Christian manhood —unless a better business opportunity opens elsewhere—is to remain and adopt one's self to changed circumstances. Let not a man of honor be ashamed. Let that man be ashamed who lives on the money of others, kept through dishonesty or by a technicality, who rides in his carriage while his creditors must walk.

An Hour With Other Editors.

— A pastor writes to a Philadelphia paper: "I find public opinion is not favorable to a revival." Still, if the Holy Spirit should be pleased to revive his church, public opinion would not stand in the way. Man-made excitements may have to wait on public opinion, but when God works, who can hinder?

— The *Religious Recorder* asks: Brother, why do you stay out in the yard of the church after the worship begins? You ought not to do it. You set an evil example before others. It is a grief to your pastor, and an annoyance to your brethren. It cripples your own devotions.— Your late entrance is an interruption to others. In fact, your behavior is irreverent and sinful, and you ought to have piety enough to stop it.

— Dr. Fitzgerald, editor of the *Nashville Advocate*, as well as the rest of us, has an experience with rejected articles. He very forcibly says: "The editor of a newspaper, in trying to use his best judgment as a lightning rod to keep destructive bolts from hitting and harming the church and the cause of Christ, may sometimes be struck and hurt himself. But a true man would rather be hurt himself than to hurt a cause which should be paramount to all personal considerations." Some few editors let the church get the blow rather than take it themselves.

— Dr. C. K. Marshall pointedly writes thus in the *New Orleans Advocate:* This statement of "scamps" among the sons of preachers doubtless springs from the simple fact that more is expected of them than of other boys—their peers. If the preacher's young son thrashes his playmate and says some ugly words to him he had learned from the lips of either an editor, or a lawyer, a physician or eminent citizen, then all the tables and firesides in town set up a cry, "Oh! the bad, bad son of the preacher." And yet it may be the young chip of the cloth was clearly in the right in all but the imitation of the language of his teachers.

— The *People's Advocate*, Atlanta, Ga., in a recent issue, says: "It is exceedingly gratifying to the earnest temperance element of the South to know that there is a healthy growing temperance sentiment among the colored people. Many of the leading ministers of all denominations are preaching and teaching temperance to their congregations and Sabbath schools. From the educational institutions the pupils are pledged to total abstinence. Going out again among their people as teachers and preachers, they will inculcate the truths of temperance into the minds of their people with whom they come in contact."

— The *New York Advocate* discusses a vital question thus: To keep children quiet at family worship is sometimes difficult. If the service be performed before breakfast, the children want their breakfast. If it be performed after breakfast, they are in a hurry for school or play. Brevity, animation, and singing will generally help to the result. In a suit for separation in Canada, brought by a wife against her husband—a minister—among other charges it was stated that at family prayer "he would often crawl across the floor on his knees, keeping up his prayer all the while, and administering blows to his children for supposed inattention." This method can hardly be commended. Better have no prayers than scenes like that. In well-managed families there is little trouble about any thing; in ill-managed families there is trouble about every thing. Make family devotions pleasant, and children will love them.

— The *Christian Neighbor*, Columbia, S. C., thus disposes of what it styles a case of "cheek": The statement is published that J. D. Shaw, who was permitted, a year or two ago, to withdraw from one of the conferences in Texas because of his heretical views, has challenged Sam P. Jones to a debate on certain doctrines. Keep quiet, Mr. Shaw; you will not be noticed—Mr. Jones is too busy in his work to waste any time on men who wish to gain notoriety by being noticed." The Richmond *Advocate* puts it this way: "The man who thought himself great and good enough to be a Bishop, and was voted for three years ago for that office, is now an agnostic, and challenges Rev. Sam Jones to debate with him the subject of revealed religion. No, no! Bro. Jones cannot come down from his high and noble work to the gospel of dirt." The *Texas Advocate* says of it: "All this is to the point, and yet it would have been better perhaps to have said nothing. The notoriety of certain infidels and skeptics would grow small by degrees, and beautifully less; if the religious newspapers would cease to advertise them."

— In reply to the plea or pretense of newspapers filled with corrupting details of immoralities and crime, that they are only publishing "the news," the New York *Examiner* says: "The plea that the whole truth must be told is a plausible one, but the very ground of complaint against the newspaper is that it does not tell the whole truth. That there are murders and scandals and defalcations and suicides, is true, of course; but it is false to assert, as the newspaper in effect does, that these are the principal part of the doings of the world for twenty-four hours. Has life no side but the dark side? Are the majority of 50,000,000 people knaves and liars? Are there no good deeds done to set alongside of the evil deeds? These questions need no answers. The same skill and money now expended in ferretting out the details of crimes and scandals would, if directed to the discovery of the good done, utterly change the character of the "news" printed in any morning paper. The newspapers do not print the news; they print but a small part of the news, and that the worst part. They take comparatively little pains to get the news which the moral and reputable part of the community is most anxious to learn, and spend their main efforts in pandering to the lowest tastes of their least respectable patrons. The plea that the average newspaper tells the truth, is a palpable absurdity."

Paragraphic Personals.

— Rev. C. W. Byrd showed his genial face in our sanctum last week. He gives cheering news from his charge to the readers of this issue.

— Rev. Mr. Starrett, who has been for some time a citizen of this place, moves this week to the prosperous mountain town of Lenoir. He leaves around him here a large circle of friends who regret to lose him, but who congratulate the people of Lenoir upon having him and his pleasant family in their midst. Mr. Starret is traveling agent for the Stein pianos and organs, and he deserves in his new field of labor all the success we can wish.—*Concord Times.*

— Last Sunday was the occasion of the third quarterly meeting for this station. Rev. S. D. Adams, P. E. of the Fayetteville District, was present and delivered morning and night impressive sermons on the subjects of Faith and the Incarnation. In the afternoon an address by the Presiding Elder to the Methodist Sunday-school was listened to with marked attention even by the youngest of the children. His visit to the school will be remembered. The meeting occasion was appropriately closed by the assembling of the official members on Monday night for the transaction of such business as required the attention of the quarterly conference.—*Rockingham Rocket.*

Subscribe for this ADVOCATE.— Price, $2.00 per annum, post paid.

DEAR BRO. REID:—Please state in the Advocate that the Campmeeting at Clover Hill, Double Shoals Ct., will embrace the 3rd Sunday in Aug. All are invited to attend.

I. A. WHITE.

Notice.

The Sunday-school Conference for Greensboro District will be held at Winston, July 31st in connection with the District Conference. The pastors in the several charges will please insist that the delegates elected carry up correct Sunday school statistics of officers, teachers, scholars, libraries, books and collections. We hope for a full attendance and a good session.

R. R. CRAWFORD, Pres.

Notice.

The Fayetteville District Conference will be held at Laurinburg embracing the second Sunday in July, commencing on Wednesday before at 10 o'clock. The opening sermon will be preached on Wednesday night by Rev. C. M. Pepper. The District Sunday-school Conference will be held in connection with the District Conference.

S. D. ADAMS.

Notice.

The pastors throughout the Raleigh District will please without delay, send me the names of Delegates, and local preachers who expect to attend the District Conference to be held in this place July 23--26. The time is short and we need the names of the Conference immediately.

Very Truly,

W. S. RONE.

Louisburg, N. C.

S. S. Address by J. W. Reid.

Bro. Reid, please say through the ADVOCATE that one attractive feature of the Raleigh District Conference to be held in Louisburg, beginning the 23rd of July, will be an address by Hon. J. W. Reid, on the Sabbath-School work.

Very Truly,

W. S. RONE.

Notice.

The Durham District Conference will be held at Leas Chapel, Leasburg circuit, and will embrace the first Sabbath in August, beginning Wednesday 9:30 a. m. before. Rev. R. A. Willis will preach the opening sermon. Brethren of the Conference are cordially invited to be with us. Let the Recording Stewards see that the Q. C. Records are there. We want *all* the delegates present on Wednesday morning.

W. S. BLACK.

Short Items.

—The District Conference at Morehead City was followed by a gracious revival.

—Bishop A. W. Wilson, wife and daughter are at Ashville for the summer. The Bishop is still very feeble.

—The advertisement of Ashville Female College will be found in this issue. It is a charming place for a school and we are glad to know that the school is doing so well. It is our pleasure to know the accomplished President, Rev. James Atkins Jr., and we call special attention to the advertisement and most cheerfully and heartily commend the school to our readers.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VA.—We call attention to the advertisement of this popular College for young ladies, Rev. Dr. W. A. Harris, President. It is located in one of the healthiest climates in the world. It presents attractions not surpassed by any similar college in the Union. Buildings elegant. Scenery beautiful. This school enjoys a national reputation and is attended by pupils from 18 States. To all pupils it is a refined and happy home—teaching sound learning, graceful accomplishments, refined manners, economy in dress, and self-supporting vocations for young ladies. Its graduates are its brightest ornaments, and are sought far and wide as teachers. It refers to over 1000 pupils and patrons. For catalogue write to Rev. Dr. Wm. A. Harris, Staunton, Va.

There is Essential Agreement.

We conclude, also, that while there may be some difference of opinion among us with regard to minor matters, there is essential agreement on fundamental questions. The doctrinal discussions that have taken place from time to time during the last three years have developed the fact that the great body of our preachers and people adhere steadfastly to the standards as formulated and interpreted by our fathers, and that there is a general disposition among us to hold fast the form of sound words. Southern Methodism is true to its conservative traditions, and is manifestly more disposed to development on the lines already marked out than to hazard doubtful experiments or revolutionary measures. It is so busy cultivating the fields it occupies that it has no desire to waste its energies in fitting out North Pole expeditions of ecclesiastical or doctrinal discovery.—*Nashville Advocate.*

Revival at Morehead.

We protracted our services for nearly two weeks after the District conference, and the Lord very graciously revived His work in our midst. There were about twenty conversions, and up to the present there have been sixteen accessions to the church, most of them young men, who will give great strength to the Church in all its departments. I have never received a class into the Church the reception of which afforded me more pleasure.

I was assisted by Revs. W. H. Puckett and J. W. Jones, Bro. Puckett only preached once, but then with force and effect. Bro. Jones was with me during the greater part of the protracted services and passed home the saving truths of our glorious gospel with an earnestness and power which moved the hearts of both saints and sinners. He is in the highest sense of the word a gospel preacher, who impresses all who listen to him with the fact that he believes his own message because he has experienced its power to save.

CHAS. W. BYRD.

The New Way.

A woman, the wife of the foreman of a manufactory in Deptfort, England, has brought suit for £100 against the heirs of a clergyman. She claims to have written his sermons for several years. He had paid her nothing, but promised to remember her in his will, but died without a will. In her complaint she makes affidavit that she "had to select the subjects and the texts, and then out of five Bibles by different authors she collected the notes, references, and authorities, and set them in order." A good many sermons in this country appear to be gotten up in the same way. What a difference there is between a discourse born in a man's own brain and heart after meditation upon God's Word, the human mind, and the needs of particular individuals or of a congregation as a whole, and one of these pieces of cheap patchwork!—*N. Y. Christian Advocate.*

Two Girls Who Succeed.

Robert Yeargan, a one-armed ex-Confederate soldier, of Dial's Township, Laurence county, has a daughter of whom he can be very proud. She has for several winters acted as engineer, running her father's engine to gin cotton, using her book even while at the engine for self-improvement. By her self-application, energy and industry she has made money enough to educate herself. She is now in the graduating class of the Columbia Female College, has been elected to write her class-valedictory address, and holds the position of first honor in her class. Miss Yeargan is now 17 years of age, handsome and intellectual. She bids fair to run a bright and useful career in a lady's proper sphere. Miss Mary Yeargan's youngest sister, Miss Lilah, fourteen years of age, now runs her father's engine, and promises to follow in her elder sister's footsteps.—*Greenville (S. C.) News.*

DEAR BRO. REID:—While all our pastors are faithfully preaching temperance and bravely fighting the liquor traffic, I wish to call the attention of all your readers to the spiritual work being done by Rev. R. H. Whitaker, of Raleigh.

Over thirty years ago I heard Gen. C., of Ohio, deliver the best temperance address I ever heard until I heard Bro. W. a few days ago. Bro. Jurney told me Bro. W's address at Beaufort was the best he ever heard. I wish everybody could hear him. He has made this his life work. Surely God has called him to it. I modestly, but earnestly request our pastors to open the way for their congregations to hear him. His visit and lecture will cost the pastors and congregations nothing, and will be worth much more than some men who would cost a hundred dollars a night.

Yours Forever,

A. D. BETTS.

Baptists and Divorce.

Towards the close of the session, Senator Brown, of Georgia, who was a delegate to the Convention, introduced and secured the passage of some resolutions condemning all unscriptural divorces, and discouraging preachers performing the marriage ceremony for parties who have been thus divorced. This action was taken during the afternoon session of the last day. At the following night session the action was re-considered, and the resolutions were laid on the table This was done, not that the Convention did not endorse the sentiment of the resolutions, but because they were considered irrelevant to the proceedings of a body assembled exclusively for missionary purposes. Perhaps they were irrelevant, but they were not untimely, and I regret their reconsideration. Unless the American churches unite to destroy this growing social and civil evil by the time we have Christianized the heathen world, it will be necessary for them to send missionaries to re-Christianize us. It might have done no good to pass the resolutions, but I fear it did harm to re-consider them.—*W. A. Condlar, in S. C. Advocate.*

Changing our Name.

There is a very slight stir about a change of the name of the church. A few voices are heard here and there in favor of a change. They are entitled to be heard with respect, and all their arguments should be well weighed, for they are true men, and vitally interested in the right settlement of the question. We had come to look upon it as a question already settled. Time and the course of of events, it seemed to us, had solved it. The General Conference of 1878 declared, with only one dissenting voice, that the time had passed, if it had ever been, when such a change was either feasible or desirable. Nothing has since taken place to change this conviction. Southern Methodism has been harmonious and prosperous. The drift of events does not carry us toward the conclusion that any thing is to be gained by inscribing a new name on the banner under which we have fought and won our battle for God and for the truth as we see it and hold it in our heart of hearts. Our impression is that when the question is submitted to the Church it will, with something like unanimity, re-affirm the position taken in 1878. It is, in our judgment, practically a settled question. And for ourselves, we would have it so remain. But those who take a different view have a right to a respectful hearing. They are good and true men, who will stand to their colors no matter what name is inscribed on their folds.—*Nashville Advocate.*

Church Extension Assessments.

The following are the assessments for Conference year 1885-86:

Alabama Conference	$ 3,3000
Arkansas Conference,	1,550
Baltimore Conference,	3,350
Columbia Conference,	200
Denver Conference,	250
E. Texas Conference,	1,100
Florida Conference,	700
German Mission Conference,	400
Memphis Conference,	2,700
Mississippi Conference,	2,000
Missouri Conference,	2,606
Montana Conference,	75
North Alabama Conference,	2,725
North Carolina Conference,	4,500
North Georgia Conference,	5,000
North Mississippi Conference,	2,200
North Texas Conference,	1,650
Northwest Texas Conferene,	1,650
Pacific Conference,	600
South Carolina Conference,	3,100
Holston Conference,	2,600
Illinois Conference,	200
Indian Mission Conference,	300
Kentucky Conference,	2,000
Little Rock Conference,	1,550
Los Angeles Conference,	300
Louisiana Conference,	1,750
Louisville Conference,	3,000
South Ga. Conference,	3,100
Southwest Misouri Conf'.	1,500
St. Louis Conference,	1,300
Tennessee Conference	4,500
Texas Conference,	1,100
Virginia Conference,	4,750
West Virgina Conference,	750
Western Conference,	300
West Texax Conference,	700
White River Conference,	650
	$ 70,000

American Bible Society.

Rev. C. H. Wiley, D. D., Winston, N. C., Superintendent of the work of the American Bible Society in N. C., and S. C., publishes an epitome of the work done under his supervision in his district for the year ending March the 31st:

SOUTH CAROLINA.

No. of colporteurs employed for the year ending March 31st, 1885,	8
No. of counties supplied,	7
No. of families visited,	14,728
No. found destitute,	2,957
No. supplied,	2,412
No. individuals supplied,	722
No. of volumes of the Holy Scriptures sold and donated,	9,120

NORTH CAROLINA.

No. of colporteurs,	10
No. counties supplied,	12
No families visited,	14,939
No. found destitute,	2,868
No. supplied,	1,913
No. individuals supplied,	665
No. volumes of the Holy Scriptures distributed,	8,963

Of the 29,667 families visited in the two States, the average destitution was more than one in six of supply over one in eight. Allowing five persons to a family, the colporteurs brought the bread of life to 23,012 souls, and many others received the word through the regular work of the auxiliaries and by voluntary agencies. The canvass in South Carolina is nearly closed, and will be finished in both States before the end of the current Bible year, and the work is the most thorough ever undertaken in this field.

For the Advocate.

From Smyrna, N. C

DEAR BRO. REID:—Our 2nd Quarterly Meeting for Straits and Core Sound Mission was held June 11th and 12th at our Banks appointment. Bro. J. E. Mann, our beloved and highly esteemed Presiding Elder, was at his post and preached with the unction of the spirit, the word reached the hearts of the people. On Friday night some penitents came forward, and before the meeting closed found peace in believing. On Saturday morning, to our regret, he had to leave to hold his Quarterly Meeting at Beaufort Station. We continued the meeting up to Tuesday night, on Monday night we had a happy meeting, old members re-joined, young converts praised God. The result of our meeting was sixteen conversions and fifteen accessions to the church. To God be all the glory. The people at this appointment have no house in which to worship the God of their father's. They once had one, but the storm by which the hotel at Beaufort was destroyed about six years ago, blew the church down, ever since then they have been worshiping in a little school house that will not accommodate half of the congregation. On Sabbath we were compelled to go out doors to worship. The worst of it is, the people are not able to buy lumber and build, they would do the work and help buy the material too, but cannot do it all, help they must have, or go without a house, they are a noble hearted people and are doing as well and better than we expected, have paid the Presiding Elder and over half to the P. C. Now let us ask, will not some of the readers of the Advocate help this people, if so hand the amount to your pastor, who will take great pleasure in sending the amount to Mr. Tyra Moore, Beaufort, N. C., or Rev. E. D. Hoover, Smyrna, N.C., and thereby do great good,

Your Brother,

E. D. HOOVER.

For the Advocate.

Macedonia Church.

To gratify H. in the ADVOCATE who seems to know nothing about the above church now, I can only go back to it from December 1883, when appointed to it from the N. C. Conference in connection with Brooklyn Church at Raleigh, and say that in its present state there is a fulfillment of that beautiful promise from God to us, "Cast thy bread upon the waters, for thou shalt find it after many days." Bro. Crowder may have been tempted to fear that the faithful work he and others did there years ago would yield no plentiful harvest, and others who stood off and looked on and saw wickedness and sin seeming to be the controlling power, gave the place around the church the condemnatory name of "Ramcat" so that when we heard its name and were told that it was a characteristic one we were in a quandary as to whether it was our duty to risk ourselves on such dangerous ground.

Several years ago from some ones neglect the class book was lost and on the recent one handed to us there were but seven names as its membership.

Our first visit to it was with some misgiving, and not a person met us at the church then we visited several families around it, and at our next appointment there were about half dozen, at next forty, next eighty, about one hundred at the next, and ever since when the weather was at all good, there have been full congregations. Our two weeks meeting last summer resulted in seventy additions, making a membership of 77, some added since, some expelled as we keep the back door open as well as the front, under these circumstances we protested against such a name any longer and now the people call it no longer Ramcat, but Macedonia.

The conversions were bright and happy ones, many old persons went down on their knees at the altar like children, and some struggled for a week or more. The holy spirits influence was so powerful that nearly all who came were laid hold of as soon as they got in the house, and an old man of eighty, who had not been inside of a church in ten years was calling for mercy, in an hour or so after he came and was blessed before he left the altar, at my last appointment, 1st of June was still happy in Jesus, some others who are shining lights there now, confessed that they had not been to Raleigh and gone home sober in ten years.

The Sunday school is prosperous now, one hundred scholars and we do not know a more spiritual church anywhere.

JNO. F. BUTT, Pastor.

For the Advocate.

Washington District.

MR. EDITOR:—I have been so continuously at work since our District Conference, that the few days of rest I am now enjoying present the first opportunity for a few paragraphs about the work on the Washington District.

REVIVALS.

Battles fought and victories won are the things of greatest interest in every warfare. Revivals more than anything else tell of the churches progress, and it is gratifying to report that several charges have been blessed with these during the year. At Plymouth, Washington, Hatteras, Camels Creek, on Aurora circuit, and Mt. Pleasant, on Mattamuskeet there, have been gracious seasons resulting in an addition of 180 souls to the membership of our churches. On the circuits the time for special services has not yet come, but we are looking for good meetings throughout the District.

CHURCH DEBT.

Bro. Ricaud and his congregation are rejoicing over the payment of all the indebtedness of the congregation at Washington, on account of both the church and parsonage. The whole property is now free from debt, and its accomplishment proves the pastor to be eminently worthy of the degree of S. B. P., (successful begging preacher) conferred on him by certain citizens of Wilmington. Bro. Anderson too, has a like joy in the payment of the remainder of indebtedness on the church in Greenville. Bro. Pell has lifted a troublesome debt from the church in Aurora, and at the last Q. Meeting for Fairfield circuit, the remaining debt on the new church at Stonewall was provided for by responsible subscriptions. So far as I know, there is now but one church on the district not free from debt, and I have hope that next Conference will find that unencumbered. A new and comfortable church has just been built at Clarks, on the Hatteras Mission, and is receiving its last coat of paint preparatory to its dedication on my return to that work.

HEALTH NOTES.

In the matter of health, the blessing of God has been signally upon us. With the exception of Bro. Anderson, who has suffered some from rheumatism, the preachers and their families have had uninterrupted health. Some of the brethren who were thought to have reached maturity are still growing. Keen does not look keen at all; he some time ago turned his vest over to his wife for enlargement. Bishop has had to give his tailor fresh instructions about the size of his clothes, and your scribe has gained twenty pounds since the year came in.

OUR DEAD.

The year is but half gone, and yet the mortuary list is larger than for any year in the history of our Conference. Gray, Gibbons, B. C. Phillips and Andrews, all labored on this District, for a part of their ministry, and had hosts of friends who sorrow in hope over their departure. There is not one in the list who was not my personal friend, and I shall hold them in everlasting remembrance. The call of so many to meet the Bridegroom admonishes us to be ready also. Let us look to our vessels of oil as well as our lamps.

W. H. MOORE.

MARRIAGES.

—In Lincolnton, N. C., on the 16th inst., by Rev. J. B. Bailey, Capt. E. Ward and Miss Bettie Sherrell, daughter of Mr. P. Sherill. Our best wishes for their prosperity.

—At the residence of the bride's mother, in Halifax county, N. C., June 24th 1885, by Rev. J. S. Nelson, Mr. J. W. Nicholson and Miss Alice E. Clarke, both of Halifax county.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

Interesting local events have transpired in Washington during the week, but there is little to note of general interest except the official changes that are made daily in the Executive Departments. The latest include several chiefs of important divisions of the Treasury, and an Assistant Secretary of the Interior. In this connection may be mentioned some important foreign appointments made yesterday by the President, among which appears the name of Judge Stallo, of Ohio, to be minister to Italy.

The business of the Government seems to go on smoothly under the new regime, and in some branches of the service it has even been accelerated. The soldiers for instance, cannot complain of the pension office. During last month, 8,900 pension certificates were issued, which is the largest number ever granted in one month since the office was established.

The new pension office which was utilized in its unfinished state for the Cleveland inaugural festivities, is now ready for occupation. The work of removal to it has been in progress several days, and will probably take two weeks more. The new building is in Judiciary square, near the City Hall, and is excellently constructed with regard to light and ventilation. It is made of pressed brick and has a frieze of cream colored terra cotta sculpture carried around its entire perimeter at the level of the second story. The sculpture illustrates incidents of soldier's life in camp and field. The Navy's part in the operations, out of which the pension system has grown, is indicated by boats rowed by sailors, all taking their appropriate places in this sculptural procession. The building is 400 feet long by 200 feet wide, its perimeter is therefore 1,200 feet, and that is the length of the terra frieze.

Speaking of the good business record of the new Administration, reminds me of a recent incident in the Government Printing Office. The newly appointed United States Treasurer had ordered a piece of work done within four hours. He was told by some of his subordinates that he had required an impossibility. Treasurer Jordan took off his coat, stationed himself before an unoccupied case, and began to set type with rapidity and accuracy, while the clerks looked on with astonishment. "There," said Mr. Jordan, after he had worked awhile, "that is the way I want work done for this Government when I so order it. What I asked of you could have been accomplished in fifteen minutes, barring the unnecessary delays and red tape of this office. "Hereafter" said he, "when I want a thing done in a specified time, remember that I know what I'm talking about."

During the late Presidential campaigns one of the most frequent arguments used in Washington against the election of a Democratic Executive was that it would have a disastrous effect on business here, and cause a rapid depreciation in real estate. Alarmists predicted that what is styled small property; houses ranging in cost from three to five thousand dollars would be thrown on the market in solid blocks, on the advent of a Democratic Administration, and ruinous depression in prices would follow. So far from this being the case, it is found that houses of every character find ready and profitable sale.

One of the newest projects contemplated is a grand hotel in the most fashionable quarter of the City, the West End. There is an association of capitalists who are going to invest several millions in the enterprise. They propose that it shall cover an entire block, leaving an entire court large enough for any kind of entertaiment. There are fifty or sixty wealthy families that come here every winter, and take furnished houses because they consider the hotel accommodations inadequate for people used to luxurious modes of life and lavish entertaining. It is for them that the hotel is projected, and it is to be constructed and managed in accordance with ideas that will secure their patronage.

At the rooms of the Civil Service Commission here, thirteen persons have been examined during the week for positions as post-office inspectors. A committee from the Post Office Department conducted the examination which was intended to have direct application to the fitness of the candidates for the places to which they aspire. One requirement was that they should write down a personal description of some person. Dr. Gregory, one of the civil service Commissioners, was selected as the subject for description, and he stood up for some minutes before the class while it scrutinized closely before writing the descriptions. Since the organization, about sixty per cent. of those who presented themselves for civil service examination have passed.

Washington, D. C., June 19th 1885.

District Conferences.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath In July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Appointments.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro at Chatham church,	June	6 7
Leasburg circuit, at Bethel,	"	13 14
Haw River circuit at Glover Garden,	"	20 21
Durham circuit, New Hebron,	"	27 28
Granville, at Calvary,	July	4 5
Almanace circuit, at Lebanon,	"	11 12
Hillsboro circuit, at Walnut Grove	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Leas Chapel (D.C.)	" 29	Aug. 2
Oak Hill Mission, at Hebron,	Aug.	8 9

Newbern District- 3rd Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	July	4 5
Wayne circuit, at Thompsons,	"	6 7
Mt. Olive circuit, at Smiths,	"	9 10
LaGrange circuit, Piny Grove.	"	11 12
Lenoir Mission Byrds S.H.	"	13 14
Kinston station,	"	16 17
Snow Hill at Ormand's	"	18 19
Goldsboro circuit, at Bethel,	"	20 21
Jones circuit, at Shady Grove,	"	25 26
Newberne station,	Aug	1 2
Craven circuit at Macedonia,	"	4 5
Carteret circuit, at Bethlehem,	"	6 7
Morehead station,	"	8 9
Straits & Core Sound, Nelson's Neck	"	11 12
Beaufort Station,	"	15 16
Pamlico circuit at Smith Creek,	"	22 23
Nense Mission, South River,	"	24 25

Fayetteville District 3rd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station,	July	5 6
Campbleton Mission,	"	5 6
Laurinburg at Laurinburg, (D. C.)	"	8 12
Rockingham circuit, Mt. Pleasant,	"	18 19
Cape Fear, at Concord	"	26 27
Cumberland, White Sulphur	Aug.	1 2
St. John's	"	4 5
Manly Mission, at Tabernacle	"	6
Jonesboro, at Spar Spring,	"	8 9
Carthage, Smyrna,	"	15 16
Lumberton at Regan's	"	22 23
Robeson at Asbury,	"	26 27
Ashpole Mission at Centenary,	"	29 30
Zillington St., Andrews,	Sep.	5 6

Trinity College Dis 3rd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Davidson circuit at Ebenezer,	July	4 5
Abbott's Creek Miss., Jerusalem,	"	9 10
Thomasville & High Pt Thomasville,	"	11 12
Lexington Station		
Randleman Station	"	14
Uwharrie circuit at Concord,	"	16
Montgomery circuit, at Zoar	"	18 19
Deep River circuit at Asbury,	"	22 23
Pekin circuit at Concord,	"	26 27
West Uwharrie circuit, Lane's Chapel	Aug	1 2
Franklinsville circuit at Columbia,	"	4 5
Mt. Gilead circuit, at Wadeville	"	8 9

District Conference at Concord, on the Uwarrie circuit, August 12-16, opening with sermon by Rev. S. V. Hoyle, of Thomasville, at 11 a. m., followed by the sacrament of the Lord's Supper, conducted by Rev. T. S. Campbell of Lexington,

Raleigh District- 2nd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River circuit, at Ebenezer,	June	6 7
Rolesville at Andrews Chapel,	"	13 14
Harpsboro at Zion,	"	13 14
Buck Horn circuit, at Hornet Chapel,	"	20 21
Cary, at Ebenezer,	"	27 28
Newton Grove Mission	"	27 28
Clayton, at Mt. Zion,	July	4 5

The Raleigh District Conference will be held at Louisburg, N. C., beginning on Thursday, July 23rd at 10 o'clock, a. m., and will embrace the 4th Sabbath in July.

Charlotte District- 3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	July	4 5
Charlotte circuit, Prospect,	"	11 12
Monroe Station,	"	18 19
Pineville circuit, (D. C.) Harrisons,	"	22 26
Wadesboro at Long Pine,	Aug	1 2
Ansonville circuit, at Concord,	"	8 9
Pleasant Grove Pleasant Grove(CM)	"	14 16
Matthews Ct., at Hickory Grove, (CM)	"	21 23
Monroe circuit, at Prospect, (C M)	"	28 30
Clear Creek circuit at Bethel,	Sept	4 6
Tryon Street Station,	"	12 13
Wadesboro Station,	"	19 20
Lilesville circuit, at Shiloh,	"	26 27

Our District Conference will be held at Harrison's church, beginning on Wednesday morning at 10 o'clock, July 22nd, All the delegates are expected to attend.

Greensboro District, 3rd Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Shady Grove,	July	4 5
Greensboro,	"	11 12
Reidsville, Wentworth,	"	18 19
Forsyth, Mt. Taber,	"	21
Kernersville, Lowes,	"	25 26
Winston, (D. C.)	" 30	Aug 2
East Guilford, Mt. Pleasant,	Aug	4
Guilford, Friendship,	"	8 9
Pleasant Garden, Bethlehem	"	15 6
Ruffin, Bethlehem,	"	18
Madison Wesley Chapel,	"	22 23
Snow Creek Mission,	"	26
Stokes at Danbury,	"	29 30
Dan River Mission, Mt. Carmel	Sep	2

Shelby District-- 3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby station,	June	27 28
Lincolnton circuit, Piegah,	"	27 28
Kings Mountain circuit, Grover,	July	4 5
South Fork circuit, Keeversville,	"	11 12
Hickory and Happy Home, Big Hill,	"	15 16
Morganton circuit, Snow Hill,	"	18 19
Dallas circuit, Gastonia (D. C.)	"	22 26
Columbus Mission, New Hope.	Aug	1 2
Cherry Mt. circuit, Pleasant Grove	"	5 6
Rutherfordton ct. centennial, (Q. M.	"	8 9
Double Sholes, Clover Hill,	"	15 16
Gaston circuit, Moores,	"	22 23
Mt. Island.	"	23 24
Shelby circuit, Sharon,	"	29 30
Burke circuit, Obeth,	Sep.	3 4
McDowell, Nebo,	"	5 6

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe, Temperance Hall,	July	4 5
Greenville,	"	11 12
Washington,	"	18 18
Williamston, Jamesville,	"	25 26
Plymouth,	"	26 27
Tarboro and Bethel, Tarboro,	Aug	1 2
Columbia, Pleasant Hill,	"	1 2
Mattamuskeet, Amity,	"	8 9
Fairfield, Fairfield,	"	9 10
Hatteras Mission,	"	15 16
Portsmouth and Ocracoke.	"	15 16
Aurora,	"	15 16
Swift Creek Mission,	"	22 23
Pitt Mission,	"	22 23
ath	"	29 3

Statesville District-- 3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4 5
Yadkinville at Booneville,	"	8 9
Elkin & Jonesville, Maple Springs,	"	11 12
Newton, at Catawba station,	"	18 19
Dobson at Thomson's Chapel,	"	22 25
Mt. Airy Station,	"	25 26
Mt. Airy Ct., at Mt. Hermon,	"	28 29
Mooresville at Bethpage	Aug.	1 2
Rock Spring, at Rock Spring, (C. M)	"	8 9
Statesville circuit, at Bethlehem,	"	15 16

The Statesville District Conference will be held at Catawba Station, on Newton circuit, embracing the third Sabbath in July, commencing Wednesday the 15th, at 9 o'clock.

Wilmington Dis-- 3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Bladen circuit, at Bethel,	June	13 14
Carver's Creek circuit, Carver's Creek,	"	20 21
Cokesbury circuit, Salem,	"	27 28
Elizabeth circuit, Singletarye,	" 20	July 1
Wilmington, Fifth street,	July	4 5
Whiteville circuit, at Cerogordo,	"	9 10
Waccamaw Mission, at Lebanon,	"	11 12
Clinton circuit, Johnsone Chapel,	"	16 17
Magnolia circuit, at Salem,	"	18 19
Smithville Station, (Dis. Conf)	"	23 26
Brunswick circuit, at Zion,	" 31	Aug 1
Wilmington, at Front Street,	Aug	2
Onslow circuit, at Mount Lebanon,	"	6 7
Duplin circuit at Richlands,	"	8 9
Topsail circuit at Herrings Chapel	"	12 13

Warrenton District- 3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	June	6 7
Warrenton station, at Macon,	"	13 14
Warren circuit, at Bethlehem,	"	20 21
Wilson, Station.	"	27 28
Wilson Mission at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Ridgeway circuit, at Jerusalem,	"	18 19
Nashville circuit,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	8 9

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. O. Burton, D. D.

Salisbury District- 3rd Round

W. H BOBBITT, P. E., Salisbury, N. C.

Rowan circuit, at Providence,	June	27 28
Concord circuit, at Mt. Olive,	July	4 5
Salisbury circuit, at Centenary,	"	11 12
Concord Station,	"	18 19
Mocksville circuit, at Mocksville,	"	25 26
Mt. Pleasant circuit, at Cool Spring,	Aug	1 2
Farmington circuit, at Shady Grove,	"	8 9
Albemarle circuit, at Norwood	"	15 16
Stanly circuit, at Cedar Grove,	"	22 23
Big Lick Mission, at Big Lick,	"	29 30
Salisbury station		

The District [illegible] ville, commencing [illegible] at 11 o'clock [illegible] July.

COMMUNICATIONS.

For the Advocate.

To the Bishops, Ministers and Members of the Methodist E. Church, South.

DEAR FATHERS AND BRETHREN:—At the Annual meeting of the Board of Trustees, held in Augusta Georgia, in connection wit the Commencement exercises of Paine Institute, May 30th and June 1st, 1885, the undersigned was directed to prepare a circular address, which should also serve as official report to the Annual Conferences at their approaching sessions, setting forth the present status of onr work, as also, our necessities, and the outlook for the future.

I beg therefore, to submit to you this paper as an officer of the Church, having in charge one of our connectional enterprises. In view of the fact that hitherto no formal report of this work has been made to the Annual Conferences, it may not be amiss to give you a brief *resume* of its history. In their address to the last General Conference our Bishops said:

"The Colored Methodist Episcopal Church in America, organized by us a decade ago at the request of the remnant of our colored membership, has maintained its integrity and made some progress. They are in great need of facilities for providing themselves with suitable pastors and teachers of their own race. Whatever assistance we can render them in this respect especially, will bestowed, and we invite to this subject your favorable consideration."

At the same session of the General Conference, (the session of May, 1882,) representatives of the C. M. E. Church in America appeared, and after reciting their peculiar relations to our church, and the necessities and poverty of their church, said:

"We therefore come to you, who know the value of an educated ministry, and who know our wants as well, if not better, and we respectfully ask that your ecclesiastical body do consider some plan whereby we may receive some aid in this direction."—These recommendations of our own bishops, and this appeal of the Colored M. E. Church in America were referred by the General Conference to the Committee on Education. That committee reported the following resolutions, which were adopted by the General Conference with great unanimity:

Resolved, That our bishops be authorized and requested to appoint in consultation with the bishops of the Colored M. E. Church in America, a preacher or layman of our church, properly qualified for the work, who shall be a commissioner of education in aid of the Colored M. E. Church in America, whose duty it shall be to solicit subscriptions, contributions, donations and bequests from whatever source he may find accessible, for the purpose of creating an educational fund for the benefit of said Colored M. E. Church in America."

"*Resolved*, That our bishops be also authorized and requested to appoint three members of our church, who, together with the commissioner of education and three members of the Colored M. E. Church in America, to be appointed by their bishops, shall constitute a Board of Trustees, for the custody and control of this educational fund, when it shall have been raised."

Accordingly a board of trustees was appointed with Rev. J. E. Evans, D. D., as commissioner. As soon as sufficient funds had been collected, the "Paine Institute" was put in operation in rented rooms in the city of Augusta, Ga., where it was located upon the joint recommendation of the bishops of the C. M. E. Church in America, and of Bishop Pierce, acting by appointment for the college of bishops of the M. E Church, South. The school was placed in charge of Rev. Morgan Callaway, D. D., of the North Georgia Conference, assisted by Rev. Geo. W. Walker of the S. C. Conference, and it was opened for the reception of pupils, January 1st, 1884. The hired house, which the limited finances of the Board compelled them to use, was soon as full of pupils as the teachers were able to instruct, the roll for that year showing an attendance of 125. In Dec. 1884, for providential reasons, Dr. Evans resigned the Commissioner's place, and Dr. Callaway resigned the Presidency of the Institute. Prof. Walker was then elected to succeed Dr. Callaway and the faculty was enlarged by the election of Rev. W. C. Davis of the South Georgia Conference, and his sister, Miss Sallie G. Davis, to professorships in the school. I was appointed by Bishop McTyeire to succeed Dr. Evans. I entered at once upon the duties of the office, and have given my undivided time to the work. While most of my labors have necessarily been bestowed upon Paine Institute, I have endeavored both by speech and pen to encourage and foster christian education by the colored people among themselves, and especially have I tried to stimulate the zeal of our ecclesiastical offspring, the Colored M. E. Church in America. I am glad to be able to assure the church, through you as her pastors and representatives, that our work is growing upon the confidence and sympathy of our people everywhere The school thus far in the year, has been increasingly prosperous. The attendance has increased, the enrolled numbering 146, and the pupils have made marked progress, mentally and spiritually. God has smiled upon us and friends have been multiplied to us. Pupils have come from South Carolina, Georgia, Alabama and Tennessee. We have been enabled to meet current expenses, with the exception of 15 per cent. on salaries. Still we are greatly hindered for lack of a suitable building of our own, and other necessary equipment for our work. If we were able to purchase certain buildings and grounds of which the Board has knowledge, the support of the enterprise would be easy and light, and our work could be more perfectly systemized, and much more and much better fruit be produced by it than even the excellent results already accomplished. These premises could be had probably for $15,000, and certainly for $20,000, a small amount surely to ask nearly a million Methodists to raise for such an important work. We beg the members of the Conferences, by personal contributions and by appeals to our people within your bounds, to help us to secure these much needed helps. We ask also that the Conferences take such action, looking to this result as in your wisdom and piety you may adjudge best.

Respectfully submitted,
W. C. DUNLAP,
Commissioner.

For the Advocate.

The two Homes.

BY "MARY WILSON."

It was rather a plain room, to be sure, with marks of carelessness here and there, adding nothing to its attractions, to be sure. A cup and spoon on the mantle looked down as if longing to be put in a more suitable place, but they were set there from baby's breakfast, and no one had cared to remove them. Ashes had fallen upon the hearth waiting to be swept back. A soiled apron on a chair left by the little school girl hung down, half hiding a pair of buttonless boots. Through the open door a glimpse of the breakfast table just as it had been left an hour ago, and the little woman whose home it was, sat before the fire quite as untidy as the room, a bunch of wrinkles in her forehead, over which the uncombed hair fell very unbecomingly. The tired hands were folded in the rather soiled lap, and now and then a big tear fell upon them, for the blue eyes were very full of tears, and wink as they might the tears would fall. You have been there, haven't you, when life seemed *so* hard, so full of trials, little stinging troubles and worries, nothing great maybe, but after all drops make the ocean. What is she saying? "Thirty years! what a time to live, and all for nothing. I wonder if life isn't a mistake? Mine is: there's nothing in it at all worth while—there's not one thing I do well—I don't know why I live. I suppose my mother and grandmother lived and wondered why, before me and the children will after, poor children—Oh! there is some one and the house—oh! auntie, I'm glad its only you." "Why, you don't look glad: no, you need not take my things—I'll just hang them here. Let's see a tear on each cheek, one in each eye, and I'm sure there's been one on your chin. Now, you've been borrowing trouble again, how much you'll have to pay back! Don't you know

"Some of your griefs you cured,
And the sharpest you still have survived;
But what torments of pain you endured,
From evils that *never arrived?*"

"But, auntie, this trouble has arrived, is always arriving in fact."—Auntie had lived long enough and bravely enough to get over the storms of life and she seemed to be only waiting awhile in the safe harbor before going to her reward, just to help those farther out at sea. She sat down now, the smile gone from her face just leaving a promise in her kind eyes of its coming back soon.—The wrinkled old hand touched the brown, untidy hair, and as if by magic the tears flowed from the blue eyes fast and free; but auntie had learned to wait.

"You see, auntie, I'm unhappy. I'm thirty to-day, and what have I done with the time? Look at the house, and the children there seems no use in doing things they get undone so soon, and yet if one doesn't do them—and the children are growing up now, and we are poor, and I am afraid they will be looked down upon, it is the way of the world you know. I don't think I'm proud, but in agine my daughter in low mean society just because her father is poor; just think of it, auntie. I don't mind it for myself, but for them. Then there are so many things to do to save—save, all the time. What do people live for, any way, poor ones? I feel so depressed and discouraged there are no words I can tell it all in, but you understand, auntie."

"Yes, I understand; I have been almost where you are, but I got away safely; but let's go while the baby sleeps and wash the dishes, and I'll tell you about a lady I have known. Oh! never mind, I like to wash dishes, besides doing things brings thoughts to me. You keep a pig? I'm glad, there's nothing like a pig to save the children's scraps. The water is still hot; I like it so—now about the lady. Well, she was poor, poorer than you; why, she must have forgotten how silver spoons sounded rattling together like those are doing—and she lived in a house small and homely, but it was *homey* too. Vines grew over the porch, such beautiful vines that you forgot to look at the house. And when you went in it you would see a poor, bare, little room, but *so* clean, and then it was so small there wasn't much to be bare. There was no carpet, but then the floor was so white it would be a pity to hide it; some chairs, a table and white curtains, *so* white over *such* bright windows. One picture on the white wall, just above the mantle a few little nicknacks there—just a very few; but on the table there were piles of *used* looking books—and then *she* would come in and the room wasn't little, or poor, or empty any longer, for there was the presence of a pure, noble, brave woman to enrich and fill and beautify it. She looked at you straight and clear, an honest soul shining in her eyes expecting to meet another in yours. This gave you a good feeling, and if you had an honest soul too it would come up and show itself, if not, I don't think you could meet her gaze. Her beautiful hair was done a little odd; it was caught smooth and nice half way at the back, and shiny little curls were all around forehead, ears and neck. How her lips could smile! Things were easier after seeing that smile. She seemed to wear always a faded dress at home, but *so* clean and mended so nicely that it took the poverty look away. The worn shoes were so nicely blacked and buttoned that they looked real comfortable. Her hands were hard as yours, dear, but the nails were so nicely kept, and those hands would clasp yours in such a way there was no need to say how glad she was to see you. Then when she commenced talking, soft and low, with earnest looks and merry smiles, helping you tell the best you knew, feeling with you, thinking of you all the time.—Laughing now and then, never a word about a neighbor, not a syllable of gossip—you felt that she was true as steel, and no one could have been rude or impertinent to her. Who ever thought of asking how much she owned? Why she was above all that kind of thing. She ate of the fruits of the earth and walked among the rest, but she was above all the meanness, just as a white lilly is above the creeping things beneath it. When you left her you felt better, nobler and stronger.

And yet this woman was poor with only what she was herself to win friends or notice. She never seemed to feel her home beneath her, she was more than her mere surroundings, why mind them? I saw a little verse the other day that reminded me of her:

"She doeth little kindnesses,
Which most leave undone or despise;
For nought that sets one's heart at ease
And giveth happiness or peace,
Is low esteemed in her eyes."

"Her secret? Well, I think dear, it was in herself, in respecting the work God gave her to do, and others, perhaps not knowing why, respected her and it also. There are not many women with faces like hers. She must have been faithful a long time to get the brave look on it. At church she was a quiet, well dressed lady, not very near the pulpit. But the sermon was better after you saw the interest in her face and the look in her eyes when the music began made it better. She couldn't sing though. Yes, I think "she did what she could" How much do you suppose she was worth to her husband and children? Well, I guess the Professor of Mathematics over at the school could never figure it out. I don't think they ever missed the good things denied them—those loved ones of hers. You see, child,

"To duty firm, to conscience true,
However tried and pressed;
In God's clear sight high work we do,
When we have done our best."

I think that was what she did—*her best*—and what a best it was! And you can fancy her love—how deep and true and unselfish it was, and she found it true.

"—— The more thou spendest,
Of thy little store—
With a double bounty
God will give thee more."

But the dishes are washed, let's go back. This is a smooth hearth—I like to sweep it. There, I'll straighten up a bit while you brush your hair; did you ever try bangs—am I right? Yes, then, bangs; I really like them. Old! then you need them to make you look young. Don't you know what husbands think—

"Women were made to give our eyes delight."

And shall I go on, dear? Well, you are not quite this yet, but take care!

"A female sloven is an odious sight."

You see we grow in whatever we get into, that is the trouble. There is the baby wide awake, what a nice fellow he is! Your "bangs" are becoming, very; there is a better, more peaceful look in your eyes; yes, bangs are nice."

Did auntie think it was *all* in the pretty fringe of soft brown hair? I guess not. Auntie knew something else than poetry, but she only told what she knew as it was needed Did the pretty blue eyes looking in the glass know what it was? I guess so. And father and the children know when they came admiring the pretty wife and mother, and the tidy room. Afterward the tale was told, and father's eyes moistened when he learned who the good fairy was.

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MISSIONARY COLUMN.

The Gospel according to St. John, in Arabic, can be purchased for two cents. A pocket Arabic Testament cost about twelve cents. A pocket Arabic Bible costs about twenty-five cents. It costs from $50 to 240 a year to support a teacher or helper in Syria. It costs from $40 to $80 to support a pupil in a mission boarding-schol for a year.

The "Indian Witness" says: "Eigh t hundred and ninety-seven Bengali girls out of 1,167 in the twenty schools of the Doremus American Zenana mission were gathered in the compound of Mrs. Page's orphanage recently for the annual distribution of prizes. It was the finest gathering that has ever been seen in India in the interests of female education A large number of Europeans, Americans and natives were present, and the home Secretary of the Indian Government presided and made a fine speech.

There is said to be some stir in Calcutta over the conversion of a learned Mohammedan doctor who is a fine orator, noted for his attacks upon Christianity. Last year a tract fell in his hands which led him to examine Bible truths. As a result he has made a renunciation of Mohamedanism in the place where he used to preach it. A special service was held for his baptism, in which Dr. Bauman, of the Church Missionary Society, and our Methodist Dr. Thoburn participated.

Missionary Enthusiasm in England.

Dr. Y. J. Allen writes to the "Wesleyan Advocate" about the recent accounts of wonderful missionary enthusiasm in England: The "Universities of Cambridge, Oxford, and Edinburgh, seem to be stirred to the depths. Think of fifty young men at once in one university, and forty at another, offering for missionary service. Some of them have just arrived at Shanghai, and are now holding special gospel meetings of the Moody type, for foreigners; indeed, I believe they were all brought to Christ thro' the influence of Moody's meetings in England. Those here at present are all Cambridge men. Bnt one is in orders, all the others, six in number, are laymen or lay preachers, come out to join the China Inland Mission, and will reside far in the interior. They will adopt the Chinese customs, and otherwise adapt themselves to the people and the country in which they are to live."

Mission Work in China.

Of the mission work in China, after forty years service in it, one presents this hopeful view. Having referred to the full and able reports of this work made at the General Missionary Conference in 1877, he adds: "This expansion has gone on with increasing rapidity since that time, until missionaries now reside in seventeen out of the eighteen provinces in the empire The number of missionaries, male and female, not counting wives of missionaries, is now 544. The number of stations where missionaries are resident is 120, with some 700 out stations. There are more than 400 organized churches, with some 24,000 members. There are nearly 15,000 children gathered into Christian schools, including Sabbath-schools. There are more than 100 ordained native preachers, some six hundred assistant preachers, more than 100 Bible women, 270 church buildings for worship, and over 600 preaching places or chapels. Some 150,000 patients are seen annually in the 18 hospitals and 24 dispensaries. There are some 250 theological students in the 21 theological schools. This measure of increase and enlargement, amidst all the difficulties and hinderances which have been met with, may well increase the faith of God's people, and stimulate the churches to yet increased efforts for the spread of the Gospel among this multitudinous people."

The Congo River.

The Congo has a course of twenty-nine hundred miles, from the Chibals range, South-southeast of Lake Tanganyika to Banana Boint on the Southwest coast of Africa Close to the twelfth parallel of South latitude across eighteen degrees of longitude, there runs an elevated ridge, of from six thousand to nine thousand feet high—at one point narrowed into a mountain range, at another expanded into a table-land. This is a dividing line between the Zambesi and Congo basins. Out of the furrows, recesses and folds of its slopes, issue the streams flowing in opposite directions, —northward into the Congo, southward into the Zambesi. Near the parallel of four degrees north latitude, you must look for the dividing line of the waters of the Bhar-el-Ghazal and Shari, which flow north, and those which flow southward into the Congo. Draw a line north and south about the meridian of sixteen degrees east longitude, from four degrees north to twelve degrees south latitude; and a slightly diagonal line from four degrees north to twelve degrees south, running from the meridian of thirty degrees east to thirty-two degrees east longitude; and, within this vast compact area, you have the basin of the Congo. Its greatest length is a line drawn from southeast to nothwest, fourteen hundred miles, by twelve hundred, its greatest breadth. The number of Euglish square miles that this area contains is one million three hundred thousand.—*Henry M. Stanley.*

Britain and her Sailors.

Although many benevolent societies have experienced a falling-off of support during the past year, British and Foreign Sailors' Society was able to report, at its 67th annual meeting, that its income had been larger than in any year of its history, amounting to over $50,000. It now carries on its work in 66 ports at home and abroad; employs 63 agents and servants; sold and gave away last year 55,893 Bibles, Testaments, and portions; distributed several hundred thousand books and tracts, and held 3,899 meetings on board ship and on shore, which were attended by 163,970 persons. Among the special features of the year in London have been the Sunday free teas, with their accompanying religious services. Free teas have been given to 5,454 sailors, many of whom were almost on the verge of starvation, owing to the number of ships that have been laid up during the winter. Shelter has also been given by 195 beds. Through the efforts of the Sailor's Bethel Temperance Union, 1,889 sailors signed the pledge. An iron mission hall, capable of seating some three hundred people, has been built at Gravesend, and the steam yacht Iole, lent by Mr. John Cary, of Cardiff, has proved of great service in the Channel ports, as also has a steam launch at Malta:

Sir Thomas Brassey, K.C.B., M.P., who presided at the meeting in the absence of the Lord Mayor, said that the fact of there being 10,000 men at Yarmouth engaged in the North Sea fisheries showed the importance of the society's field of operations, as no local effort could be expected to deal with such a large number. It was most important that something should be done for the sailors, and he knew, from personal experience, of many noble and illustrious examples of profound religious conviction amongst them, some of which he attributed to the work of this society. The Rev. Dr. Simpson, of the South American Missionary Society, urged that the work of the society was calculated to improve the moral status of the sailors and animate those whose duty it was to serve their country, either in the navy or the merchant service, with true patriotic motives. He testified that the missionary in foreign ports formed a link between the sailor and the counsul, and was of service to the former in many other ways.—*London Christian World.*

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

PIGOTT —Died peacefully, at Sander's Store, May 23rd 1885. Mrs. Rebecca Pigott. She was about sixty years old, and had been a member of the Methodist Church twenty-seven years. Those that knew her best loved her most. She lived well and died well. A short while before she breathed her last, she said: "I'll soon be to that beautiful home." She passed softly over the river to "Our Father's House." May her surviving friends follow her as she followed Christ.

J. R. BETTS.

THOMPSON—Death in itself, considered, is repulsive alike to all, to the believer and the unbeliever, the learned and the ignorant, the old and the young. Philosophy, history poetry fail to cast a single ray of light on that "unsurveyed land," and without Divine revelation man is as blind on that subject as death itself. All over the world the approach of the "King of Terrors" causes distress, dismay and despair. But a living faith in the Word of God disrobes death of royalty and loads him with chains ere the soul of the dying saint mounts the chariot of salvation for triumphal entrance into the city of God.

A strikingly beautiful illustration of the power of faith over death was recently witnessed in the parsonage on the Buckhorn circuit Miss Geneva L. Thompson, daughter of Rev. J. E. Thompson, died on the 19th of May 1885, in the 18th year of her age Geneva, when quite young, made a voluntary surrender of herself to God and thence forward lived a consistent Christian life. She was studious, gentle in manner, affectionate, and strictly conscientious, and was beloved by all who knew her. Possessing deep religious convictions and a high order of spiritual discernment for one of her age, the follies of the world had but little attractions for her True, she had her struggles with the tempter, but these she freely revealed to her father, and under his counsel was enabled by faith in Jesus to tripmph, and in the last hour of her natural life Jesus honored her faith and crowned her sweet Christian life with as glorious a revelation of eternal things as Stephen, the first Christian Martyr enjoyed. The disease was such that her mind was left unclouded, so she was able to calmly survey each step towards the eternal City.

A few weeks before her death, her father having occasion to lift her from one position to another, she said, "Papa, I know you can lift me and not hurt me, and I feel safe, and so I feel in my Heavenly Father's arms, I am not afraid, I feel perfectly safe."

About an hour before she died, she lost her speech, but not her consciousness, and she motioned to the loved ones standing near to come and kiss her. Then suddenly recovering her power of speech, while an indescribable glory overspread her countenance and filled her soul with ecstacy, she exclaimed Mamma! (her mother died several years before) "Jesus! Heaven! "I see the angels! I see Jesas! Oh, I did not know it was so beautiful! Glory, Glory!" And then the sweet spirit of Geneva rested with Jesus in heaven.

No wonder the Christians around her bed could scarcely refrain from shouting "glory!" as they caught the spirit of her triumph. No wonder that the loved ones who are left and who witnessed her triumph scarcely feel that she is dead but gone on a plesant journey to a delightful home to await their coming.

J. D. BUIE.

Resolutions adopted at Shocco Chapel Sabbath-School, May 31st 1885.

WHEREAS, It has pleased our heavenly Father, to remove our beloved brother, and co worker, Mark R. Jones, from our midst, from the compansonship of his family, and from his labors and sufferings on earth to his reward in heaven. and, whereas, By his death. our Sabbath-school has lost a useful and honored member, the church a shining light and devoted Christian.

Resolved 1st That while we deplore the loss of his presence and labors in every good work and word, as a kind neighbor, genial friend, and honest man, we will cherish his memory among us, and extend to his bereaved family our Christian sympathy in this their time of sorrow.

2nd, That we cherish the hope, that when we have completed the labors of this mortal life, we may meet him. Beyond the sunsets radiant glow amid the beautiful scenes, holier aspirations, and the more enduring friendships of that Better Land, where sickness, sorrow, pain and death are felt and feared no more.

3rd That the members of Shocco Sabbath-school will continue to cherish the memory and honor the name of one who ever manifested love, faithfulness and interest in its prosperity and success.

4th, That these resolutions be recorded on our Sabbath-school minutes, published in our county paper and sent to the Raleigh Christian Advocate, and a copy furnished and sent to his bereaved family.

J. B. Jones,
T. A. Reeks, } Com.
S. J. Pritchard,

Tribute of Respect.

At a called meeting of the members of the Zion Church, Abbotts Creek Mission, Trinity College District, the following resolutions were unanimously adopted.

WHEREAS, The Creator of the universe in His wisdom and boundless mercy has seen fit to remove from our midst, our faithful pastor and Brother, Rev. John W. Lewis, from the field of labor to his eternal rest.

Resolved 1st, That we bow in humble submission to the will of Him that ruleth all things, knowing that whatsoever the Lord doeth is right.

2nd. That we recognized in our deceased brother a gentle, faithful and useful man of boundless influence, whose life was not only seen but felt by us all who knew him, as a life exemplifying a character worthy of admiration.

3rd, That we will cast our care and burden upon him who so wonderfully sustained Him through every trial that he was called upon to bear.

4th, That we tender our most heart-felt sympathy to his deeply bereaved wife and family.

5th, That a copy of these resolutions be sent to the Raleigh CHRISTIAN ADVOCATE for publication.

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C. W. Burton, } Com.
McGruder Veach,

DURHAM TOBACCO
CIGARETTES.

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W. H. HUGHES,
Near the Yarborough House.
may 20-1m

MISCELLANEOUS.

RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte,	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North-	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8 50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun.
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

BUFFET SLEEPING CARS WITHOUT CHANGE

On Trains 50 and 51, between New York and Atlanta, and between Goldsboro and Warm Springs.

Through Pullman Sleepers on Trains 52 and 53, between Washington and Augusta and Danville and Richmond, and Washington and New Orleans.

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Have two of the largest Drug Stores in North Carolina, with a selected stock of PURE DRUGS, PATENT MEDICINES, PERFUMERIES, MINERAL WATERS, FANCY GOODS and Toilet Articles—and everything usually found in a first class Drug Store.

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Just received. Physicians, Country Merchants and others wanting goods in our line, would do well to give us a call. Prices low as the market affords. Your correspondence solicited.

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AGENTS WANTED for DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. Address DR. SCOTT, 842 Broadway St., N.Y.
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MISCELLANEOUS ADVERTISEMENTS.

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MANUFACTURERS OF ALL KINDS AND STYLES OF

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In Italian or American Marble and American or Imported Granite. Also contractors for all kinds of CURBING, POSTS, SILLS, STEPS, &c.

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june 13-1y.]

SPECIAL ANNOUNCEMENT
To the Ladies.

Miss Maggie Reese, at 209 Fayetteville St., has an elegant line of Spring and Summer Millinery now ready for the trade. All the Novelties in

SHAPES, FLOWERS, FEATHERS, RIBBONS, &c., &c.

Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c.
We buy our goods as cheap as they can be bought; can therefore sell as low as any one
Orders from a distance solicited; prompt attention given to same. Address,

Miss MAGGIE REESE, Raleigh, N. C.

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American & European House,
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ROOMS PLEASANT! TABLE GOOD! WAITERS ATTENTIVE
PRICES MODERATE! A QUIET PLACE!

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SASH, DOORS AND BLINDS.
RIMS, SPOKES and HUBS.
Rubber and Leather Belting, Lime, Cement and Plaster,
STOVES, IRON, STEEL AND NAILS.
The "ALL RIGHT" Cook Stove. The "ALL RIGHT" Wagon.
PAINTS, OILS, AND GLASS.
COTTON AND PLANTERS HOES.
LARGEST STOCK IN THE STATE.
Making Tobacco Flues a Specialty.
We Guarantee Country Merchants Goods at Wholesale Lowest Prices.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. MCLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. MCLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. MCLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

20 DOLLARS
WILL BUY THE FAVORITE
SINGER STYLE SEWING MACHINE
Equal to the ones sold by Canvassers for $40 and upwards.
☞ *A fair trial in your home before payment is asked.*
Buy direct from the Manufacturers and save the agent's profit
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I want intelligent men or women seeking profitable employment to write for Illustr. Circular and terms of Agency. A great labor, clothes and soap saver. Exclusive territory and sample Washer sent on 2 weeks trial. Pays capable Agents Big Money. J. WORTH, St. Louis, Mo.
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No. 36 North Howard Street.
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Manufacture Wire Railing for Cemeteries, Balconies, &c.; Sieves, Fenders, Cages; Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, Settees, &c
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OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.
mar 4-1y.

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feb 25-3m

FAMILY READING.

The First Tangle.

Once in an eastern palace wide
A little child sat weaving;
So patiently her task she plied
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerly?
You never seem to break your thread
Or snarl or tangle it, instead
Of working smooth and clear?

"Our weaving gets so worn and soiled,
Our silk so frayed and broken,
For all we've fretted, wept, and toiled,
We know the lovely pattern's spoiled
Before the King has spoken."

The little child looked in their eyes,
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the King,"
She said, abashed and meekly,
"You know He said in every thing"—
"Why so do we!" they cried, we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children—weavers all!
Our broidery we spangle
With many a tear that need not fall,
If on our King we would but call
At the first little tangle!

—*Congregationalist.*

Surrender of Ourselves to God.

It is related in Roman history, when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And on their replying, "We deliver you all," they were received. The voluntary surrender which you, Christian, have made to Christ is equally comprehensive; it embraces all you are, and have, and hope for.—*Sutter.*

The Education of Girls.

The little paper called *Girl Life* contains a letter from Miss Louise M. Alcott, in which she says: "I can only hope with the new and freer ideas now coming up, some of the good old ways may also be restored. Respect shown to the aged, modesty, simple dress, home-keeping, daughters learning from good mothers the domestic arts, are so much better than the too early frivolity and freedom so many girls enjoy. The little daughter sent by my dying sister has given me a renewed interest in the education of girls, and a fresh anxiety concerning the sort of society they are to enter by and-by. Health comes first, and early knowledge of truth, obedience and self-control; then such necessary lessons as all must learn, and later, such accomplishment as taste and talent lead her to desire—a profession, or trade to fall back on in the time of need, that she may not be dependent or too proud to work for her bread. Experience is the best teacher, and with good health, good principles, and good education, any girl can make her own way, and be the braver and better for the exertion and discipline. No late hours, unwholesome pleasures and dress, no mixing of school and flirtation, but simple amusements, daily duties, and a purpose in life to keep them girls at heart even while preparing for the work and happiness of women."

"Now, Vy Vat Dat?"

The *Interior* tells this story of a Pennsylvania Dutchman, who was not very learned, but who was never ashamed of his religion:

In his neighborhood was a sceptic, who said; "You can't believe anything you can't understand." And so some of the better class of people asked the Dutchman if he would not have a conversation with him. He said; "Yes, if you tink best."

"Have you any objection to the neighbors coming in?"

"No; shust as you tink best."

So they made the appointment, and everybody was there. The old gentleman came in, and laid by his hat, and was introduced to the sceptic; when he began suddenly by saying:

"Vell, now, look here! I pleefs the Bible; vat you pleefs?"

Said he: "I don't believe anything I can't understand."

"Oh, you must be one very smart man! I was mighty glad I meet you; I ask you some questions. The odder day I was riding along the road, and I met von dog, and that dog he had one of his ears standing up in this way, and the odder he stands down so. Now, vy vas dat?"

Now, that was very unhandy just then, very unhandy. He either had to explain why the dog had one ear standing up and the other standing down, or else say he did not believe it. So he said, "I don't know."

"Oh, then, you are not so very smart, after all. I ask you anodder question. I saw in John Smidt's clover patch, the clover come up so nice! And I looked over in de fields and dere vas John Smidts pigs, and dere come out hair on deir packs; and in the very same clover patch vas his sheep, and dere came out wool on deir backs. Now, vy vas dat?"

Now this was as bad as the other because the same perplexity arose. He had to explain why there was hair on the back of the pig, or wool on the sheep, and as he could not tell why, therefore he had no business to believe it. Finally, he said, "I don't know."

"Vell," said the Dutchman, "you are not half so smart as you tink you are. Now I asks you anodder question: Do you pleef dere is a God?'

"No; I don't believe any such nonsense."

"Oh, yes! I hear about you long ago. I hear about you; my Bible He says, 'The fool hath said in heart, there is no God;' but you, big fool, you blab it right out."

Gleaning From "Good House-keeping."

A dinner-table strewn with half-open rose buds presents a pretty and novel effect.

A woman's dress is like the envelope of a letter; the cover is frequently an index to the contents.

It is related of a famous cook that he prepared fish so exquisitely that they returned him admiring and grateful looks from the frying-pan.

Don't flirt dirt from one piece of furniture to another and call it dusting, but take it up carefully in a dusting cloth and shake it from the window.

Don t say "micky" for milk, "ri 'ey" for ride; baby will understand "hand mama your little dress" as readily as if you said "bring his ittle dess to mama."

The prudent housewife who, on account of hard times, has decided not to re-paper the sitting-room, as desirable, will find the old paper very much improved in appearance by simply rubbing it well with a flannel cloth dipped in oatmeal.

Nothing so helps a newspaper as the imparting of useful information. "How shall I keep ants out of the sugar bowl?" asks a correspondent. "Fill the sugar bowel with salt," is the reply.

Clean the glass of pictures by dipping a cloth into alcohol and water and then into whiting and rub over it, and wipe dry with a silk handkerchief. If windows are washed in their casements and with a force pump outside, they will need to be rubbed off with a soft linen cloth on inside panes and polished with silk or woollen cloths. Have a pointed stick to clean out the corners of the glass.

In cleaning oil finish, paint, or hard wood, use weak tea almost cold to remove the dust and grime, and then rub it over with a flannel cloth dipped in furniture polish made of one-third linseed oil, one-third turpentine and one-third vinegar; shake it well together in a bottle and pour it into a saucer and rub hard all the furniture and paint. This will give it a good polish.

A small, roasted chicken on the table is worth more than the largest turkey in the butcher's shop.

Doctor:—"For dinner take forty-five minutes." Timid Patient:—"Would it be dangerous to add a piece of meat and some vegetables?"

The mosquito is not inclined to favor prohibition. He is unanimously in favor of open bars, and unalterably opposed to the screen law.

For Diarrhœa, Dysentery, Inflammation of the Bowels

Take internally from five to ten drops of Darbys Prophylactic Fluid in a table-spoonful of water every hour or two till improvement takes place. There is no danger in taking more of it and more frequently if occasion requires. In chronic cases, or when the stomach refuses to retain anything, use injections of the Fluid and water. We have never known a case that did not readily yield to such treatment and it had saved the lives of many.

* * * * Nervous Debility, in either sex, however induced, speedily, thoroughly and permanently cured. Address, with 10 cents in stamps for reply and book of particulars, World's Dispensary Medical Association; 663 Main Street, Buffalo, N. Y.

KEEP LOOKING YOUNG.

This is the age of young men. Other things being equal they are everywhere preferred. Save your young looks. It means position and money. Is your hair falling off—dry or lustreless? Preserve and beautify it by using Parker's Hair Balsam. Not an oil, not a dye, sure to work, clean, harmless. Restores color.

june 24 1m

Organs for Churches.

Walter Nelson, of Monroe, N. C., makes a specialty of furnishing organs to Churches and ministers, and will make prices to same—lower than any dealer. He carries a big stock and pays cash for them.

June 3d 1m

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VA.

Opens Sept. 21st, 1885. One of the First Schools for Young Ladies in the United States. Thorough in all departments. Building and surroundings beautiful. Climate and home comforts unsurpassed. Boarding pupils from eighteen States. Teaching sound learning, graceful accomplishments, refined manners, economy in dress, self-supporting vocations for young ladies, its graduates are sought far and wide as teachers. Refers to over a thousand pupils and patrons. TERMS AMONG THE BEST IN THE UNION. Board, English course, Latin, French, German, Music, &c., for entire Scholastic year from September to June, $238. For Catalogues, write to

REV. WM. A. HARRIS, D. D., President,
STAUNTON, VIRGINIA.

MISCELLANEOUS

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."
Testimonial of a Boston lady.

DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum, and Infantile Humors cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

CUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent $1.00. POTTER DRUG & CHEMICAL CO., BOSTON.

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro, (Leaves)	6 00	(Arrives)	10 25
Harrell's	6 15	"	10 20
Warren's	6 25	"	10 10
Bethel	6 50	"	9 45
Robersonville	7 15	"	9 20
Everett's	7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.25 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Supt.,
Tarboro, N. C.

CATARRH

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oct 22-1y

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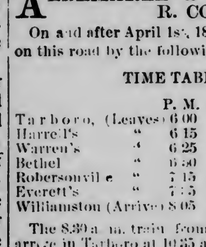

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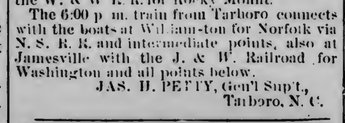

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands

FOR JULY, 1885.

Scripture Lessons—Matt. 5th chap.

Prayer.

Song—Work for the night is coming.

Roll Call.

Reading of Minutes.

Payments of dues.

Reports of Treasurer and Cor. Sec.

Song.

Reading—"Do a good turn when you can," with responsive reading of Scripture verse at the close of each verse, by the Lady Manager, or one selected by her.

Do a Good Turn When You Can.

As onward you go in the pathway of life,
Jostled by each fellow man,
Be sure that you halt in the midst of the strife
To do a good turn when you can.
John xiii. 14, 15.

Is thy brother cast down, almost to despair—
Oppressed by society's ban?
Speak gently to him, and with kindest of care
Do him a good turn if you can.
I Cor. xiv. 5.

Is a sister scorned by the proudish and fair—
Deceived and deserted by man?
Do not let her sink in the Vale of Despair,
Do her a good turn if you can.
John viii. 11,

The priest and the Levite past by in disdain;
Not so the Good Samaritan
Go thou and do likewise, relieving of pain,
And do a good turn when you can.
Luke x. 30-37.

Whatever the cause of distress that you see
In a child, a woman or man.
Be sure that it's made an occasion for thee
To do a good turn if you can.
James i. 27.

Nor need you confine your whole kindness to those
Of your narrow circle or clan,
But whether your friends, or whether your foes,
Do them a good turn if you can.
Matt. v. 43-48.

The creatures beneath us, through Infinite love,
Are in the dominion of man,
Given us by the All Wise Father above.
Do them a good turn when you can.
Gen. i. 28.

If you follow this plan to the end of life,
Whether short or long be the span,
What calm it will bring, notwithstanding the strife,
To do this good turn when you can!
Matt xxv. 31-46.

Although nations may war and Chistians may fight,
Would it not be a far better plan
To arbitrate all in the spirit of right,
Do each a good turn when they can?
Isaiah xi. 9.

MY DEAR CHILDREN:—In the ADVOCATE of last week was a letter from "Aunt Bumpass" giving information concerning the meeting of the Woman's Board of Missions at Knoxville. In it we find the following: As $25,000 will be needed to establish a high school for girls in China it is recommended that this money be raised by shares of $10.00 each, any person being privileged to be a stock holder and member of the joint stock company. About $8,000 was pledged by the members of the Board in the name of the Societies they represent." Now let me see if I can make this simple enough for the little ones to understand. You remember, children, that sometime ago Dr. Allen wanted help to build a high school for boys in China and of course our Bright Jewels had to have a part in so good a work—you paid over $60.00 towards that—then the Sa-sak-wa Indian school needed help and you raised $48.27 for it. Then last year you [illegible] Mission School for girls in Brazil, and nobly you responded to that, having paid $110.58. (Just hear let me whisper to you that a short time before Minister Jarvis sailed for Brazil, I had a little chat with him about that very Mission School, and he promised to give some of his time and attention to *it*.) Well now, children, those in authority have decided that we need a High School for Girls as well as for Boys in China, and that we, not the *Bright Jewels*, but the Woman's Missionary Society of the M. E. Church, South, must raise $25,000 to build one. And it was proposed that this money be raised in shares of $10.00 each. Aunt Bumpass pledged *ten shares* or $100 for the North Carolina Conference Society, and then children, some one asked if she could not pledge something for the *Bright Jewels*, and she ventured *three* shares or $30.00. Now if you had been near enough to have whispered in her ear I think you would have said at least five shares—would you not, Bright Jewels? For if you gave $60 to the Boy's School, you would not be willing to give only $30.00 to the Girl's School, would you? We must go ahead and raise the three shares, and then see how much more we can do. I think I know several bands that will undertake to raise one share or $10.00 each. Let them go to work at once so as to be able to make such a report at our Annual Meeting, as will *surprise* our worthy representative. Let our *individual* Jewels who belong to no special band, respond to this call also—send on your pennies, nickles and dimes. You have heard, dear children, of the *willing offerings* that were brought to Moses for the building of the tabernacle—so willing were the children of Israel that they brought *more* than enough Now, let my willing hearted Jewels come with their gifts, which, however small, if given in love will, be graciously accepted by our loving Savior

Faithfully,

AUNT MARY.

HAYWOOD, N. C., June 18th, 1885. —*Dear Aunt Mary:* Enclosed we forward you $5 00, the dues from the Haywood Missionary Society. Our Society is small, but we are striving to do something in our Father's vineyard.

You remember, we pay half our dues to the Treasurer, W. M. S. Death is doing sad work among our ministers—we must be training others to fill their places. With much love, N. M. PATTERSON, Cor. Sec.

Many thanks to this noble little band of workers—they are indeed faithful and true, and we hope to meet some of their number at our Annual Meeting. Yes, death has been busy among us—the vacant places must be filled—how necessary that those who fill these be well trained. Let us follow our dear departed as they followed Christ.

"Bright is that beautiful land so fair!
Beautiful angels are walking there;
Fain would we rest where the still waters glide,
Savior, dear Savior, do thou be our guide."

MAPLEVILLE, N. C., June 21st, 1885. —*Dear Aunt Mary:* I will send you twenty-five cents for the little heathen which I made myself. I would send you more, but I have to keep some for my Sunday-school; but I will send you all I can. I hope you will have great success in your work; I wish we could have a band of "Bright Jewels" here, but I don't reckon we can. Love to you and all the "Bright Jewels." Yours affectionately, SADIE P. PITTMAN.

Many thanks, dear Sadie, for your generous remittance. You did perfectly right to keep some of your money for the Sunday-school—it is said that "duties never conflict," and it is as much our duty to support our home institutions as to help those in heathen lands, and it makes Aunt Mary's heart very happy to learn that my Jewels are trying to do their *whole* duty. *Don't* you think you *could* get up a little band of Jewels at Mapleville? How nice it would be for you to meet occasionally and talk about the Missionary work, sing little Mission songs, and pray God's blessing upon the efforts of the children to spread abroad the glorious tidings of a Savior's love!

MONROE, N. C., June 22nd, 1885. —*Dear Aunt Mary:* Dear friend, enclosed please find P. O. money order for $21.55, which please place to the credit of the "Bright Jewels" of Monroe, N. C. MISS MATTIE WINCHESTER.

Well done to our Monroe Jewels [illegible] they claim the banner now! and thanks to dear Mattie, whom I remember first as a sweet dark-eyed, curly headed babe, and later a mischievous little chubby girl, grown up *now* I guess, into a dignified and attractive young lady. Loving greetings to each Jewel. Will you not pledge one share or $10.00 for the Girl's High School in China?

WADESBORO, N. C., June 22nd, 1885. —*Dear Aunt Mary:* I have been reading the ADVOCATE and am very much interested in the Enigmas and have made one which I hope will be published. I send also the answer to Enigma by Eula Alphin in issue of June 17th, 1885. Very respectfully, RUBY P. TROGDON.

Glad to know that you are interested in our "Column," dear Ruby—please send at once the *answer* to your Enigma—the answers must in all cases accompany the Enigmas as is stated at the head of our Department each week. I have a package of Enigmas now that cannot be published because the authors failed to comply with this requirement, and I fear they have been thinking real hard of Aunt Mary because their Enigmas have not appeared. So send on your answers Ruby, and your Enigma shall come out in the next paper after receiving it. We shall always be glad to hear from you.

Precious Promise.

The gift of God is eternal life through Jesus Christ our Lord. Romans 6: 23.

Enigma.

SUDIE M. WILLIAMS.

Who was the commander of the Israelites?

What did God create on the second day?

Who was the father of Rebekah?

What King was a leper until the day of his death?

Who was the father of Abraham?

What did the people undertake to build soon after the flood?

The initials of the answers to the above questions form the name of a much beloved pastor who assisted our minister in a revival in which much good was accomplished.

Answers.

The answer to Enigma by Geneva Wilborn is—Rev. J. E. Mann—answered by Cullen G. Battle, Nathan Browning.

The answer to Enigma by Lillian Hunter is—Rev. T. B. Reeks—answered by Fannie Whitefield, Cullen G. Battle.

The answer to Enigma by Eula Alphin is—Anna V. Ervin—answered by Cullen G. Battle, Ruby P. Trogdon.

Boys and Their Mothers.

Some one has written beautifully to the boys in the following manner. Here is a whole sermon in a few sentences: "Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure and noble, honorable in the highest degress to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never yet knew a boy 'turn out' badly who began by falling in love with his mother. Any man may fall in love with a fresh-facted girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age, is a true knight who will love his wife as much in the sere-leaved autumn as he did in the daisied springtime."—*Gospel Advocate.*

A SINGULAR BOOK.

Scintillating with Sarcasm and Brillian with Truth.

(*New York Correspondence American Rural Home.*)

Chap. I. "Has Malaria;" goes to Florida.

Chap. II. "Overworked;" goes to Europe.

Chap. III. "Has Rheumatism;" goes to Ems.

Chap. IV. Has a row with his Doctor!

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author. I have read a [illegible] perience portrayed is a personal one; in short, the author intimates as much on page 31. Let me give you a synopsis:

"Malaria" as it states, is the cloak with which superficial physicians cover up a multitude of ill feelings which they do not understand, and do not much care to investigate. It is also a cover for such diseases as they cannot cure. When they advise their patient to travel or that he has overworked and needs rest and is prabably suffering from malaria, it is a confession of ignorance or of inability. The patient goes abroad The change is a tonic and for a time he feels better. Comes home. Fickle appetite, frequent headaches, severe colds, cramps, sleeplessness, irritability, tired feelings, and general unfitness for business, are succeeded in due time by alarming attacks of rheumatism which flit about his body regardless of all human feelings.

It is muscular,—in his back. Articular,—in his joints. Inflammatory, my! how he fears it will fly to his heart! Now off he goes to the springs. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands!

That would hurt his business!

Better for a few days. Returns. After a while neuralgia transfixes him. He bloats; cannot breathe; has pneumonia; cannot walk; cannot sleep on his left side; is fretful; very nervous and irritable; is pale and flabby; has frequent chills and fevers; everything about him seems to go wrong; becomes suspicious; musters up stength and demands to know what is killing him!

"Great heaven!" he cries, "why have you kept me so long in ingorance?"

"Because," said the doctor, "I read your fate five years ago. I thought best to keep you comfortable and ignorant of the facts."

He dismisses his doctor, but too late! His fortune has all gone to fees.

But him, what becomes of him?

The other day a well known Wall Street banker said to me "it is really astonishing how general bright's disease is becoming. Two of my personal friends are now dying of it. But it is no incurable I am certain, for my nephew was recently cured when his physicians said recovery was impossible. The case seems to me to be a wonderful one." This gentleman formerly represented his government in a foreign country. He knows, appreciates and declares the value of that preparation, because his nephew, who is a son of Danish Vice-Consul Schmidt. was pronounced incurable when the remedy, Warner's safe cure, was begun. "Yes" said his father, "I was very skeptical but since taking that remedy the boy is well."

I regret to note that ex-President Arthur is said to be a victim of this terrible disease. He ought to live but the probabilities are that since authorized remedies can not cure him, his physicians will not advise him to save his life, as so many thousands have done, by the use of Warner's safe cure which Gen. Christiansen, and Drexel, Morgan & Co.'s., told me he regard "as a wonderful remedy."

Well, I suspect the hero of the book cured himself by the same means. The internal evidence points very strongly to this conclusion.

I cannot close my notice of this book better than by quoting his advice to his readers:

"If, my friend, you have such an experience as I have portrayed, do not put your trust in physicians to the exclusion of other remedial agencies They have no monopoly over disease and I personally know that many of them are so very "conscentious" that they would far prefer that their patients should go to Heaven direct from their powerless hands than that they should be saved to earth by the use of any 'unauthorized' means."

And that the author's condemnation is too true, how many thousands duped, and yet rescued, as he was can personally testify?

A Printer's Error.

Sweet are the uses of *adversity*, the printer's copy said, but he set it up, sweet are the uses of advertising. Sweet, indeed, to those who in sickness and suffering have seen the advertisement of some sovereign remedy, which upon trial has brought them from death's door. "The best thing I ever saw in my paper was the advertisement of Dr. Pierce's "Golden Medical Discovery" is again and again the testimony of those who have been healed by it of lung disease, bronchial affections, tumors, ulcers, liver complaints and the ills to which flesh is heir.

"Nip't in the Bud!"

Sad to say, many a good thing attains to nothing more than a fair beginning. On the the other hand it is a matter for congratulation that the growth of some evil things may be also promptly frustrated. A large proportion of the cases of the most widespread and fatal of diseases consumption have their inception in nasal catarrh. Dr. Sage's Catarrh Remedy is pleasant; soothing and effectual [illegible] druggists.

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.

Morphine and other opiates!

"Had no effect!

"After two months I was given up to die!!!!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop Bitters* had cured him and would cure me. I poohed at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. BERK. Ex Supervisor.

"That poor invalid wife, Sister, Mother,
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

☞ None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

"IT WILL CURE ASTHMA."

"I had suffered with asthma for over forty years, and had a terrible attack in December and January, 1882. One day I took four doses of Parker's Tonic. The effect astonished me. I slept perfectly that night, and am now wholly well. Parker's Tonic will cure chronic asthma." E. C. Williams, Chapman, Pa. june 24th 1m.

Sam Jones.

"*Sermons and Sayings of Sam Jones.*" The volume is made from shorthand reports of the unique and powerful discourses of the famous Evangelist. Price, fifty cents by mail. Stamps, of two cent kind, taken. Discount to the trade or persons taking a dozen copies. Address, John J. Lafferty, Publisher *Christian Advocate*, Richmond, Va.

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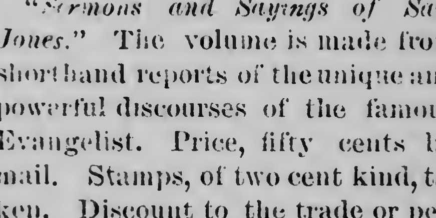

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AN INVALUABLE FAMILY MEDICINE.
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AGRICULTURAL.

Notes of Interest.

TIME TO PLANT CORN.

The Indians had no almanacs, nor any means of knowing the day of the month. But their rule of planting corn was a very simple and good one, and that was when the leaves of the hickory or butternut were the size of a squirrels' ears. At this time the ground has become warm enough to germinate the seed and push it forward. Corn is a semi-tropical plant, and more impatient of cold than the smaller grains.

MANURE FOR BARLEY.

Barley perfects its crop so rapidly that it needs manure in closer contact with the seed than any other grain. Its roots will not run through the soil so deeply or so far as those of oats. Hence barley is especially benefited by the manures fine enough to be drilled with the seed, and is often rather injured than he helped by boarse manures ploughed under as is the general practice in manuring corn.

MISUSE OF THE ROLLER.

There is probably no farm implement more generally misused on heavy land than the roller, especially in early spring. Land at this season is sure to be compacted sufficiently by rains, and only cultivation is necessary to make a mellow seed bed. The proper time for using the roller is in preparing a seed bed for wheat in the fall, and after spring grain is up the surface dry to smooth it for the reaping machine.

WASHING CARRIAGES.

A carriage should be washed immediately whenever it is returned home soiled, If wet mud be permitted to continue and dry upon the surface a white opaque spot will afterward indicate the place to which the dirt adhered. Again, a vehicle which is invariably left in its coat of filth until the subsequent morning always requires repainting and revarnishing manymonths before those carriages which receive proper care.

PLANTING CORN SHALLOW.

Remembering that corn loves hot weather we shall better appreciate the necessity for planting near the surface where the soil is warm. In marking out only a slight depression should be made. If planting is done with a hoe a little earth raked into the checked rows to throw the seed on is better than digging a deeper hole to bury the seed in. Where the drill is used the tubes should be set to place the seed as near the surface as it can well be covered.

OXEN FOR NEW COUNTRIES.

In much of the hard work required in clearing new land oxen are preferable to horses. In ploughing among stumps or stones they pull steadily where most horses would go with a jerk, breaking either harness or implement. In some rocky portions of New England ox teams are regarded as a necessity, while with equal need for them at the West they are rarely seen. The heavy breeds of draught horses rival oxen in the steadiness with which they will take hold of a dead pull.

PLANTING FOREST TREE SEEDS.

Some varieties of tree seeds ripen early, as the elm and soft maple. These seeds need to be planted at once, and there is time to make quite a growth the same year. It is for this reason that these trees will often almost stock a fresh ploughed field left unseeded a few years near woodland. They are not generally the more valuable woods which thus produce themselves so easily, another illustration of the fact that nature reserves her choices treasures for those willing to labor for them.

NITROGEN IN DRAINAGE WATER.

Some objection has been made because on manured land nitrogen has been found in the water flowing from underdrains. In practice no loss is realized from this waste. It is probable that more than the extra amount of nitrogen thus carried away is developed in the soil by the warmth and air which the removal of stagnant water allows to enter. The drained land only loses more because there is more to lose just as there is always more stealing in a rich city than from a poor community.

RUST ON FARM IMPLEMENTS.

More or less rust will accumulate on all iron implements during winter. When beginning spring work this rust is very inconvenient. A little kerosene oil rubbed on and left a few hours will remove rust and leave the iron clean and bright. In ploughing this is very important. Rust on the mould board makes poor work and heavier for the team. If rust is the cause of the trouble kerosene oil will cheaply remove it, thought it is difficuit to make ploughs scour well in some kinds of soil at this season of the year.

Garden Cultivation.

In order to be successful in raising garden crops occupy no more ground than you can make rich and cultivate thoroughly. A fourth of an acre well fertilized and kept clean will give more returns in quantity and incomparably better in quality than an entire acre of poor land neglected and infested with weeds. The importance of cultivating vegetable gardens with a horse is obvious as it may be done with one-tenth the labor, as well as much better than by hand. Make the garden oblong, so that rows of crops may extend the longest way, and the horse may turn about at the ends on ten feet vacant space.

"What Shall we do With our Daughters?"

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Arrive Tarboro,	5 40 p m	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

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Leave Wilmington,	8 35 p m.	9 00 a m.
Leave Burgaw,	9 33 p m,	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

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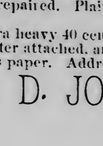

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Mrs. H. Cardwell [illegible] Mar 1885

For the Advocate.

Division a Necessity--Three Conferences in North Carolina.

BY REV. J. R. BROOKS.

MR. EDITOR: In humbly submitting my views on this vexed question I would say a word as to my

MOTIVES FOR WRITING.

These are the same that prompted my action touching this matter at Salisbury in '77, and at Durham in '81, the glory of God and the success of Methodism, regardless of the private or personal interests of myself or any one else. And I trust it is needless for me to say that I am not purposely or consciously writing in the interest of or against either of the papers published within our bounds. Indeed, I fear that the friends of neither of them, as such, will approve the plan of division which I propose—especially the friends of the younger paper. While I would do naught to lessen the usefulness of either, I am honestly and earnestly looking to what I regard as the higher and more vital interests of the Church before the supposed rivaley between the two papers existed—before one of them was born. And I believe this is the feeling of others who have spoken for division. The most earnest and outspoken advocates of that measure are the most ardent and uncompromising friends of the Raleigh paper. And they believe with me that the interests of that paper need not and will not suffer from division.

For the present I think I may safely assume that

DIVISION IS NECESSARY.

I do not mean that it is so necessary that we cannot for a time possibly get on without it, or that a large measure of success may not be reached, while we hold together. On the contrary, I cheerfully admit that we have been doing well, and that we may for a time longer continue doing much good without division. But, I mean that division is absolutely necesssary to the highest measure of success possible to us as a Church in North Carolina. I base my assumption on the opinion and action of our Conference at Salisbury in 1877. What was said and done then and there?

1. An intelligent committee of ten ministers and ten laymen, after maturely considering the whole subject, reported as follows:

"The Committee is unanimous in the opinion that the time has come when the Conference should be divided into two Conferences. The reasons for this opinion are the following:

"*First*, It is palpable to all that the Conference has grown too large and burdensome to be entertained at our Annual Sessions except in a very few of our largest cities; while many of our smaller towns, both in the east and west, anxious to extend to us their hospitality, are deprived of this privilege and of the blessings accruing from our gatherings.

"*Secondly*, The territory of our present Conference stretches over a scope of country of about 400 miles in length, embracing two totally dissimilar climates which endanger the health of the preachers who do not remain long enough in either to become acclimated; and, furthermore, this length of travel forces upon them bills of heavy expenses, which diminish the small pittances left them after their necessary expenses are paid at home."

2. The Conference adopted the report, of which the above is a part, with, as I remember it, *only one dissenting vote*.

Now, let it be remembered that this "unanimous" opinion of the Committee and almost unanimous action of the Conference were not based on any pledge given the West in '70, and from which we were released in '73, but upon facts and reasons which existed independently of and apart from such pledge. The "reasons" given are that the Conference was "too large and burdensome" in its numbers, too extended in its territory, too unhealthful in its "dissimilar climates," and too expensive in its requirement of long removals.

Nor was this opinion based on the hoped-for acquisition of the Holston territory, or the proposed cession to the West of only three of our districts, two of the conditions of division stated in our memorial to the General Conference. For these *conditions* of division had no relation to the facts stated above, showing its *necessity*. The latter—size, burdensomeness, etc., —as "reasons" making division antecedently necessary, existed before and independently of the prospective conditions stated, which conditions would make division more desirable and practicable.

Now, if eight years ago, after more or less discussion of the subject for seven years, this large and intelligent body was practically "unanimous" in its opinion that the time had come 'when the Conference should be divided into two Conferences," am I not safe in assuming that the necessity for such division still exists? We have the same territory, the same "climates," the same expenses, and 30 *per cent. larger membership than we then had*. Will it be pretended that "our smaller towns," which are "anxious to extend to us their hopitality" and to secure "the blessings accruing from our gathering," have increased in their ability to entertain the Conference more rapidly than it has grown in size and burdensomeness? If this should be said of two or three young and vigorous towns, like Durham and Winston, what shall we say of such towns as Mocksville, Pittsboro, Louisburg, Tarboro, Washington, Warrenton, Beaufort, Wadesboro, Salisbury, Morganton and others, where ours or the S. C. Conference has been held? Or of Kinston, Greenville, Halifax, Weldon, Henderson, Reidsville, Concord, Shelby, Monroe, Rockingham, Randleman, High Point, Lexington and others that need and would be glad to entertain the Conference?

Is it said that more mature consideration, fuller discussion, or something else, has effected a decided

CHANGE OF OPINION

in the Conference and among the people touching this matter? One brother has said that "the sentiment against division is strong, and is increasing rapidly." Another says: "I know of no man, woman or child on the Charlotte District among the laymen that desires division." And still another has ventured to say: "I think nine out of every ten preachers and ninety-nine out of a hundred laymen are opposed to it." I will simply say that I think these brethren are mistaken. I cannot believe that what was "palpable to all"—plain to every one—eight years ago is completely hidden from nine tenths, or ninety-nine one-hundredths of our preachers and people to-day. I readily concede that in certain localities there is some opposition or indifference to division. But, as an offset to this, I might say that in other localities there is a very decided sentiment in favor of it. I might cite the fact that in a large eastern District Conference, after a full and free discussion of the question, there were only three votes against it. Also, that in the largest western district there are only two traveling preachers opposed to it. I might say, as some very intelligent laymen have said, that I do not believe one half of our people have given ten minutes thought to the subject. And, I might add, as I believe, that the sentiment in favor of division is "increasing so rapidly" as ere long to astonish its opponents and to bring about this important and much needed object.

But, Mr. Editor, what have these opinions and sayings of others, or myself, to do with the merits of this question—the necessity and desirableness of division? They do not in the least change the facts and "reasons" stated at Salisbury, and which still exist in full force. Not at all. It still remains that the necessity for division, noted then, is upon us, notwithstanding our wishes and prophesying to the contrary. And, then, let us remember that the design of discussion is to change sentiment, so that it may favor what is necessary and best. If it were true that a large majority of our people are now opposed to division, such fact should only stimulate the friends of that measure to greater diligence in trying to show them their mistake. At the proper time I intend noticing what weight this objection to division should have—how much this alleged change of sentiment—this indifference, lack of "desire" or even local opposition, should influence our action in this matter. I venture to say now that I believe further and fuller discussion will overcome much if not all of this opposition.

Still assuming that division on some plan is necessary, I emphatically assert that I believe the glory of God and the highest interests of the Church will be best secured by having

THREE CONFERENCES IN NORTH CAROLINA.

1. Let us most earnestly ask the General Conference to transfer to us all the territory in our State that is now embraced in the Holston and Virginia Conferences. I hope to show before concluding that this action on the part of the General Conference is not only desirable, but reasonable. That would give us about 90,000 members.

2. Let the eastern boundary of the western Conference be on or near one of the following lines, viz.:

(1.) Begin at the north-east corner of Stokes and run along the eastern boundary of that and Forsyth and Davisdon counties to the N. C Railroad: thence along that road to Charlotte, and thence along the Columbia and Augusta road to the South Carolina line, putting all stations on those roads, except Charlotte, in the western Conference, and leaving Charlotte to say which way she will go. Or, (2.) if Winston will not willingly go west, let the line start at the North-east corner of Surry and run along the eastern boundary of that county to the Yadkin River; thence along that river to the N. C. Railroad, and thence, as above stated, to the S. C. line. Or, (3.), if desirable to run near Trinity College and yet leave Winston in the east, the line might start and run as last suggested till it reaches Davidson; thence along the northern and eastern boundary of that county until it reaches Montgomery, thence along the southern boundary of Davidson, Rowan and Iredell to the Catawba River, and thence along that stream to the S. C. line. Any slight modification of any one of these lines would secure the desired end.

3. If the first or third line suggested above be adopted, let the boundary between the two middle—eastern Conference be on or near one of the following lines, viz.: (1.) Start at the north-west corner of Randolph and run along the northern boundary of that and Chatham counties to Haw River; thence by the course of that stream and the Cape Fear to the Harnett line; thence along the northern boundary of that county to the Johnston line; thence across Johnston, running near Smithfield and Selma, to the line between Wilson and Wayne; thence by that line to Greene; thence acoss Greene and Pitt, *via.*, Marlboro to Tar River, just above or below Greenville, and thence along the course of the Tar and Pamlico River to Pamlico Sound. Or (2.) Start at same place and make the N C. and the A. & N. C. Railroad the line to Newbern; letting Neuse Bay be the boundary from that point to Pamlico Sound and putting Raleigh and all the stations on the line west of that city in the northern Conference, and Goldsboro and all the stations on the line east of that place in the southern Conference. Or (3.) Start at same place and run along the northern boundary of Randolph and Chatham to the Wake line; thence across Wake to Cary; thence along the Railroad as before. Or (4.) Start at same place and run along northern boundary of Randolph to the C. F. & Y. V. Railroad; thence along that road to Egypt; thence along the course of Deep River to Haywood; thence with the R. & A. Air-Line Railroad to Raleigh; thence along the railroad as above. Or (5.) Should the second eastern boundary of the western Conference suggested above be adopted, let the line start where the N. C. Railroad crosses the Yadkin River and run with that road to the north-west corner of Randolph, and thence to the sound by any one of the lines suggested above.

By the above plan our membership would be divided into three nearly equal parts, giving each Conference an average of some 30,000 members. They would average about 3,000 *more* white members than the whole North Carolina Conference had only 20 years ago. And, should we continue to increase as rapidly as we have for the past decade, by the time division would be effected—the last of next year—they would average quite as many as we had only 15 years ago. And they would now average 76 pastoral charges, while our Conference had only 90 as late as 1870. They would average a larger membership than two-thirds of all the other Conferences in our Church. And should the rate of increase with which God has blessed us during the past ten years be maintained in these three Conferences, by the beginning of 1895 they would average some 45,000 members.

On this plan we would have a compact western or piedmont-mountain Conference, with an approximately homogenious or a slighly varying climate, and two middle-eastern Conferences, dividing almost equally between them the malarial and hill sections of the east and west-centre, without the more vigorous extreme of the west. And, as strange as it may seem to some, statistics show that the territory embraced in this proposed western Conference, including the two districts beyond the Blue Ridge, is self-supporting in its Domestic Missionary operations, while the four eastern districts of our Conference draw heavily on the west-centre for support. Now, this plan provides for the continued eastward flow of the money, as well as of "brains," and for the westward march, from the swamps and social centres of the east, of the ague-shaken and culture-polished natives of the west; thus giving us three strong self-supporting and self-manning N. C. Conferences, overcoming some of the most serious obstacles in the way of division, suggested by my friend, Dr. Bagwell. One other fact to be noted is that this plan provides for having the three Conferences corner at or near Trinity College and within a few miles of Greensboro, thus making it natural and easy for them to unite in their support of these cherished institutions.

Now, Mr. Editor, the above are some of the minor reasons for division and for the plan proposed. Other and more weighty ones will be given in another paper. I trust brethren will withhold their objections to this plan until they hear me through, as I may anticipate their objections and save them some time and trouble.

Wilson, 22nd, June, 1885.

For the Advocate.

Our New York Letter.

(From our Special Correspondent.)

The 19th day of June was a great day for Liberty. The American Eagle screamed her loudest, and the multisonous roar of steam whistle and cannon was augmented by the shouts of a hundred thousand freemen that lined the waters of our harbor and checked the thoroughfares of our city. The occasion of all this patriotic display and the uproarious rejoicing of the metropolis was the arrival of the French Man-of War "Isere" bearing in her hold two hundred and sixty boxes containing the Goddess of Liberty in fragments. It was a great day also for the *World* newspaper, where pluck and enterprise and patience averted the disgrace by which we were threatened three months ago, that Miss Liberty would be obliged to soak her ankles in the briny bay for lack of pedestal to stand on. Before the Fourth of July the *World's* self-imposed task of raising one hundred thousand dollars by a popular subscription for the purpose of completing the pedestal will doubtless have been accomplished. Already more than ninety-one thousand persons have participated in the patriotic offerings incited by the contagious enthusiasm of the *World*, and thus, after all, Liberty is to stand upon a foundation laid by the American people in a characteristically democratic fashion.

It ought to be said, however, though it makes me blush for the city to do so, that one of our daily papers is devoting itself to the small service of slandering the Statue, and all who rejoice in the gift on this side of the Ocean, by a grovelling spirit of petty criticism which is evidently begotton of jealously. The *New York Herald* and its pink P. S., *The Telegram*, have not thought it beneath their dignity to blackguard the French people, whose spirit of praternity and love of liberty, prompted this magnificent present. Had the Bartholdi Statue been received in London or St. Petersburg the *Herald* would have printed whole pages of leaded foreign dispatches describing the pageants, reporting address, and quoting editorial opinions. But as New York was the place and the American people the *personnel* of the show, there was nothing to tempt the enterprise of the Anglo-maniac who carries the *Herald* and *Telegram* in his vest pocket to display itself. But really we must not be too severe with Mr. Bennett, for there was not a single Lord, nor a Duke in the entire procession. And if the *Herald* thinks it graceful to make faces at these simple individuals who indulge the sentiment of patriotism, all we can say is that it is not the first time it has done that kind of work. Some years ago Mr. Bennett contributed one hundred thousand dollars toward the relief of famished Ireland, but a year ago, when he reduced the price of the *Herald* to two cents; he allowed the news dealers only one-third of a cent to sell his paper. The poor dealers said they could not afford to sell three papers to make one cent profit, but the man who had tossed his thousands across the Ocean for foreigners would not yield a sixth of a cent (all they asked) to feed the starving families of his own dependents. With a despotism worthy of the Czar of the Russias he dotted New York and Brooklyn with news-stands of his own, where to this day he is selling not only his own papers, but all the dailies, for the sake of punishing the poor and helpless creatures who dared to cry out in despair against his cruel and indecent oppression. Mr. Bennett fitted out at great expense a vessel to repeat the foolhardy attempt of reaching the North Pole, the result of it all being the death of many brave men—and nothing more. But he has not contributed a single dollar for Liberty's Pedestal. We always knew the *Herald* and *Telegram* to be without brains or principle. We want the world to take knowledge that they are also unpatriotic.

Rowdy Quinn, who wantonly killed a Chinaman on the Bowery recently while the latter was quietly walking home from Sunday-school, has pleaded guilty of murder in the second degree and been sentenced to life-long imprisonment. We are not settled in the opinion whether hanging as a legal punishment be justified by the spirit of Christianity and modern civilization; if we were, we should regret exceedingly that this ruffian escaped the gallows. Nothing more disgraceful to our city and country has occurred here for many a day than this savage slaughter of a pagan by a so-called Christian. The Chinaman is a persecuted being, and is detested by a numerous classes, but by none so fiercely, we believe, as by the countrymen of young Quinn. We had hoped that a conspicuous example might be made of this culprit to teach his kind necessary though unpalatable lesson. Rev. John Hall had interested himself in the prosecution of the wretch and the son of Henry Ward Beecher had been retained on the same side. The plea, however, of the prisoner has prevented the conspicuity which we had anticipated, Quinn will go to State's Prison and be forgotten and the world, with its anti Chinese bigotry, will continue to revolve on its axis much the same as before. And it may be, that in time the vicissitudes of corrupt politics may set the murderer free. Such, no doubt, is now the hope of his friends.

The sermons of Sam Jones are creeping into Northern newspapers and such quotations as we have seen have created the impression that he is a veritable John Knox. His definition of the german—"hugging set to music"—seems to be accepted generally as a correct description of not only that, but other forms of dancing. His advice to sinners to join clubs and play cards on the ground that they might as well have a good time on the way to hell is certainly a well taken point; if men voluntarily and persistently reject Christ and do evil, why make any pretence of virtue? It is an insult to the devil to enlist in his service and then pretend that you are fighting under another flag.

Tom Paine's "Age of Reason" is now for sale on the news-stands of the elevated railroads. We are sorry for this. Not that Tom Paine will kill the Bible and upset Moses. He has had nearly a century to do it in and still the Bible is read and Moses is right-side-up. But the class of men who patronize the elevated roads, the business men, over-worked, tired, exasperated, dejected, want something to read that brings more comfort than the heartless negations of blank infidelity can give. The hopes of Christianity and the happy families of these men are all the comfort they have. But for these spiritual restoratives half of them would commit suicide before tomorrow night. Cyrus W. Field is the accredited head of the elevated roads, and Cyrus W. Field calls himself a Christian. How he happens to make himself a party to the propagation of infidelity his friends would like to know.

"The people of the South do not buy many books," said a member of the Scribner house to me the other day. Perhaps the people of the South print their own books. The Southern publishers could doubtless truthfully say that the North buys few books (from them.) We do, however, buy novels from the South, but no heavy works, so far as I remember. Cable's novels have been extensively advertised and sold here, although I am told that auother is thoroughly detested by those of whom he has written.

Speaking of reviews, the representative of Scribner's, referred to above, said that most of the reviewing was superficial, careless, worthless, and misleading because reviewers would'n t read the books. They open a book in the middle, read a chapter to get the style, then transcribe what they find in the preface. Frequently they inflict grievous wrongs by commending bad books and condemning good ones. Conscientious reviewing is as rare as it is desirable.

NOSCO.

June 27th, 1885.

Every event of life points, if it does not carry us on, to the Cross.—*Jonathan Edwards.*

Subscribe for this ADVOCATE. $2 per annum, post-paid.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

In these warm summer days one of the most pleasant resorts in Washington is the Congressional Library. It is high above the city, the Capitol on the Hill. It is open every day in the week, and during hours of admittance, you can find there people of every age, color, occupation, and condition. From a single room the Library has grown into three spacious halls, four stories high. It is filled throughout with all covers of solid iron, and crammed from end to end with books behind, books in double rows, while sixty thousand volumes, or a library three times as large as that saved from the flames thirty years ago, are stacked upon the floors. The Librarian and his assistants are embarrassed in the discharge of their duties by this daily encroaching mass of literature. They have taken the ground though, that it is the business of the Library of the United States to possess all the literature that the country has produced. This institution is found constantly competing at public auctions for copies of books, pamphlets and journals, which are constinually poured out of private collections throughout this country, and still larger purchases are made from the book-shops of England and the Continent.

Another resort is the Potomac river. It may be called the summer resort of the District of Columbia, for during the heated term a large proportion of the population is afloat on its surface. The river breezes are so cool and refreshing after a warm day in the city that one trip down the river induces others. There are day excursions, and evening excursions, the former being mainly patronized by women with their baskets and little ones. The evening is the time when the wharves present the gayest scenes. Large steamers laden with excursionists drop away one after another bound for the resorts lower down, while the vices of pleasure seekers mingled with the music from the orchestras come floating over the water.

At this season the city has the appearance of a forest village. The streets are a labyrinth of full leafed trees. Standing on the dome of the Capitol you see trees in platoons, in columns, in ranks, single, double, and quadruple. They shade and ornament not only the magnificent avenues where fashion and wealth reside, but also the unimproved streets inhabited by the poor. There are sixty thousand trees in Washington, or 125 miles of shade, exclusive of parks and gardens. No more striking sight can be seen here than by standing in the center of one the little parks at the intersection of eight or ten streets and avenues, and then letting the eye range along the rows of growing trees of many species, and similar height. They radiate for miles in all directions like spokes from the hub of a wheel.

There is no appreciable diminution yet of the population of the city. The President expects to spend most of the summer at the White House. The Cabinet officers do not propose to leave their respective Departments for any length of time, nor do any of the new officials. Department clerks are afraid to indulge in their annual holiday of a month with pay, lest their places be secured during absence by Democrats. Many society people have decided to enjoy their elegant homes in quiet during the summer, instead of seeking the discomforts of crowded resorts. Altogether there is little indication of the Capital being deserted even during the heated term.

The most intense anxiety prevails throughout official and clerical circles, as the fiscal year draws to a close. The first of July, the beginning of the new year is expected to witness many changes. Attorney General Garland has discharged his entire force of assistant attorneys and examiners during the week, besides a number of other officials. Secretary Manning is dismissing employes rapidly, several dozen having been removed yesterday. Each member of the Cabinet is besieged by petitioners for office. Truly the life of the new Cabinet is a troubled one.

Washington, June 27th, 1885.

This world cannot explain its own difficulties without the assistance of another.—*Cotton.*

We often do more good by our sympathy than by our labors.—*Canon Farrar.*

When we are most likely to perish, then is God most ready to help us.—*Luther.*

Pray more and worry less.—*Moody.*

Raleigh Christian Advocate.

RALEIGH, N. C., - - - JULY 8, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

In the Switzerland of America.

(Editorial Correspondence.)

The tide of travel begins to turn toward Western Carolina as the warm days of Summer approach. That land of mountain breezes is fast becoming a Summer resort for the world, for among its temporary residents are found several nationalities represented. From all parts of the Union they go, and dotted here and there over that land of the sky are the residences of men from every quarter. It was our privilege to visit that section eight years ago, before the iron horse had climbed the Blue Ridge and before the valleys of the French Broad had ever heard its welcome whistle. Not having been in that section since we were the better prepared to note the wonderful growth since the completion of the railroad.

The whole world, and especially North Carolina, owes a debt of gratitude to Col. A. S. Buford, Col. A. B. Andrews, and their associates, for taking hold of the railroads of that section and putting them in such splendid condition. These men have literally made the wilderness and the solitary places glad and have caused the mountain tops, even, to rejoice and blossom with roses. It thrills one with pleasure to see elegant Pullman Sleepers and handsome parlor cars, with elegant mirrors and reclining chairs, gliding upon steel rails like sylphs through the mountains. Just think of flying rapidly over and under mountains, under cliffs and crags that tower for hundreds of feet above you, with a train of cars, that would compare favorably with any of those that daily traverse the greatest trunk lines of the land, and you will have some conception of what the Western North Carolina Railroad is doing. And then the fare is so cheap that almost everybody can visit this country. The excursion rates for the Summer are remarkably low, the mountains are full of hotels and boarding houses, the people are flocking in by scores, and every day hundreds of men and women bear testimony to the wisdom of the men who conceived, and lay a tribute of gratitude at the feet of the men who executed the great system by which the Mountains are linked to the Seas.

GOING OVER THE MOUNTAINS.

But perhaps more minuteness may be of interest to many of our readers who contemplate a Summer in that portion of the State. From Goldsboro, or any point West of that place, you can take a sleeper in the afternoon and wake up next morning at the foot of the Blue Ridge, refreshed and ready to witness what is said to be some of the finest engineering in the world, as you pass over the mountains through the Swananoa Gap. As you wind around and over and upward, one scene after another stretches out before and behind and above and below you until you draw up for breakfast at an elegant hotel, nestling among the mountains and appropriately called "Round Knob," which is 1700 feet above the level of the sea. Here an artificial fountain throws a stream of water 268 feet into the air, and the traveler hardly knows which is better to feast his eyes on that magnificent scenery, or his body on Capt. Troy's fine breakfast. Breakfast over, we continued the journey up the mountain through four small tunnels until the base of the highest peak is reached and under this you go into "the big tunnel" over 1800 feet long, and at one point in it you are over 130 feet under the ground. Daylight and a short ride on the other side brings you to the "Black Mountain Hotel," where the Teacher's Assembly was held this year. We heard many reports of an overcrowded house and a poorly supplied table here, so we wisely go on to Ashville, the future great city of Western Carolina. After you go up on "Bean Catcher Mountain" and get a fine view of Ashville, you are surprised to find that the town is in a valley, though over 2200 feet above the sea level. The place is now rapidly filling up with people, and bids fair to have more visitors this Summer than in any previous year.

SOME FINE VIEWS.

Near Ashville you get some very fine views, two of the finest being "Connelley's" and "Richmond Hill." The view at Connelleys is one of the finest pieces of natural scenery we ever saw. At a bend in the road you have spread out before you two river scenes, the French Broad and the Swananoa at the confluence of the two. It looks as if the valleys on either side were carpeted with handsome green velvet, beautifully shaded; and all around these beautiful rivers and velvet-covered valleys stand high mountains as backgrounds to the magnificently wrought picture below. On "Richmond Hill" you get several very fine views of the French Broad River, with its neighboring mountains, and the town of Ashville still further in the back-ground. These two views are indescribable and are well worth a trip to Ashville.

BUT WE GO ON.

From Ashville there are two routes by rail, either one of which has some very fine scenery. One line runs on the bank of the French Broad to the Warm Springs and on to the Tennessee line. Having been over this before, and the scenery on it is very fine, we took the other route and soon reached Waynesville, which is 2700 feet above the sea level, and here we found the Haywood White Sulphur Springs, said to be one of the most pleasant Summer resorts in Western Carolina. But on we go up the Balsam Mountain until we reach its top, which is about 3,200 feet above the sea; and right on its top is an excellent dinner house. After dinner you start down the mountain on a grade which at one place is two thirty-seven to the mile. The wildest and most picturesque scenery greets you on every hand, and at times you feel as if you have reached either the jumping off, or *falling* off place. But you soon go out into a pleasant valley and reach the famous Pigeon River. A look to the front and you behold the great Cowee Mountain confronting your engine, but you hardly get time to wonder how you will ever get over it before you plunge into a tunnel, and they tell you that you are over 200 feet under the ground. Then out and on you go until the noble Tuckaseegee River becomes your companion, and on its bank you go until Charleston, the county town of Swain county, is reached. Here the cars stop, and hiring a horse and buggy, in company with Maj. W. C. Troy, we go still further on into the mountain region beyond. Down the bank of the Tuckaseegee we go for some miles, then we cut across through the mountains until we reach the Tennessee River, and upon its bank we go until we reach a good ford and cross and come down to the mouth of the Nantahala River. To this wild, weird spot the Western N. C. Road has laid its track, and every day it is laying iron still further up toward Murphy. Crossing the Nantahala and taking its right hand bank we follow its silvery waters away and away up into the wildest, most picturesque and sublimest pieces of natural scenery our eyes ever looked upon. With what are called the Nantahala peaks towering above you on the one side, as if to furnish paths to the skies, and the Choah peaks on the other, and the beautiful Nantahala at your feet, you at one time are awed into silence, and at another moment pent-up enthusiastic admiration struggles for words in which to express itself, and struggles in vain. To attempt a description of what we saw would be futile. No pen can tell it. It will pay any one to go and see it, and once seen it will never be forgotten.

We shall not weary the reader with further details. This Western Carolina is becoming too well known and too much visited to requre any advertising at our hands. It is fast becoming the Summer resort of the world. It only lacks development and that it will have. The Railroads already there are making wondrous changes, and the people throughout that section are beginning to feel the uplifting influences, and amazing dreams of a wondrous future already sweeten the sleep superinduced by their healthful mountain breezes.

Paragraphic Personals.

— Dr. Talmage has gone to Paris.

— Dr. N. H. D. Wilson is at Buffalo Lithia Springs, Va., and the water is benefitting him.

— Rev. Dr. A. W. Mangum and wife are at Buffalo Lithia Springs, Va., enjoying a pleasant rest.

— We regret to learn that Prof. W. C. Kerr is seriously ill of Consumption.

— Prof. E. M. Goodwin has been elected Superintendent of the Graded Schools of Greensboro, N. C.

— Augustus W. Graham, Esq., of Orange, has been appointed Chief of one of the Divisions in the U. S. Treasury Department.

— Ex-Lieut. Gov. Robinson, of Macon county, N. C., has been appointed by the President Inspector of Public Lands. He is a good man for almost any place.

— We regret to learn that the health of Rev. O. G. Mangledorf, one of our missionaries in China, has given way, and that he has been ordered to cease preaching by his physicians, and will return home.

— Rev. W. W. Albea, one of our superannuated ministers, is right sick at his home in Winston, N. C. These superannuated men have strong claims upon us and we should never forget them.

— Rev. Z. T. Harrison and wife have been called on to suffer affliction in the death of their little boy of 13 months, who bore the name of Numa Fletcher. May God give them grace sufficient for the sadness of the hour.

— In the recent obituary of dear old sister Cunninggim the printer said she had followed Jesus 25 years, when it ought to have been 52 years. The figures were transposed, but God's record has it correctly.

— Rev. A. D. Betts and Bro. Julian S. Carr were both in the city in attendance upon the meeting of the Trustees of the University. Both of them paid their respects to the ADVOCATE office, and the editor regrets not being present to welcome them.

— Rev. Daniel Culbreth has just returned to his home in this city after a three months' visit to relatives and friends in the Cape Fear section. This venerable man of God, who gave to the active work 50 years of service, is still cheerful and happy.

— Rev. M. C. Thomas, who was superannuated at our last Conference, is still very feeble and unable to preach. He is afflicted with nervousness and sleeplessness, and has a constant struggle against mental depression. He lives in Apex, N. C. His friends will remember him with prayerful and affectionate sympathy in this hour of affliction.

— Amanda Sims, formerly Amanda Ross, a colored woman, now of Houston, Texas, formerly she lived between Weldon and Warrenton, N. C., wants her people in North Carolina to know that she is not dead as they suppose, and asks us so to state. Her father's name was Dick Eading. Her present address may be had at this office by any one desiring it.

— Bishop Wilson, his wife and daughters are at Ashville, N. C., for the Summer. The editor had the pleasure of seeing them while up there last week. The Bishop is still quite feeble and is greatly troubled with insomnia. He is at the home of Rev. Bro. Pease, one of the tidiest, most pleasant places in all that country. It will do any sick man good to stay there. Bishop Beckwith, of the Episcopal Church of Georgia, is to summer at the same house. By the way, Washington and Lee University has recently conferred the degree of LL. D., on Bishop Wilson.

— While in Ashville last week we were very pleasantly associated with Rev. Dr. James Atkins, President of the Ashville Female College, and we heard him preach a capital sermon in the absence of Bro. Bays, who is the pastor of our church in Ashville, and who, they say, is one of the finest preachers in our church. We visited the College, it is a delightful place, and any girl is fortunate who can go there. We richly enjoyed the social and brotherly association with Bros. Atkins and Bays.

— Hon. W. L. Steele called at our office in our absence and left evidence of his visit in a nice little note. By the way, his address at Randolph Macon College Commencement is highly spoken of by the Virginia papers. The *Richmond Advocate* says of it: "It was a most excellent address on 'Remove not the Old Landmarks.' The honorable gentleman was reasonable, humorous, eminently conservative, and sound to the core on the vital questions that underlie the best interests of the country. If such sentiments and doctrines as he advocated are taught and followed generally in his 'good old State,' then will her sons be more precious 'jewels' than those which have recently been found in her fields and mountains."

Items of Special Interest.

— It is said that Raleigh has 28 barrooms and 25 churches.

— Over 5,000 copies of Bishop McTyeire's History were sold in six months.

— The great revival in Atlanta, Ga., still continues with wonderful interest.

— We notice that a S. C. Female Seminary has lately conferred the degree of LL.D. on a Georgia judge, and that a Tennessee Female College has made a Methodist parson out there a D. D.

— In Georgia, one of our District Conferences had before it the question of a memorial to the General Conference to make women eligible to election to the District Conference. It did not pass.

— The Rev. Sam Jones has been holding meetings in a large tabernacle at Waco, Texas. Large crowds have attended at every service, and the results are the same as have characterized all his previous meetings.

— At Pulaski, Tenn., there is a great revival in progress under the direction of Mr. Dixon Williams, the lay evangelist. The result at last accounts was remarkable, there having been about 75 conversions, and the interest increasing.

A Young Old Man.

A correspondent of the *Southern Christian Advocate* thus speaks of Dr. Edwards' sermon at Wofford College recently:

"The Commencement Sermon, which I mentioned last week as an "edifying discourse" by Dr. Jno. E. Edwards, of Danville, Va., gave very great satisfaction. The young men, to whom he came to preach, were especially drawn towards the preacher and his sermon. And why not? The Dr. is the youngest old man I have known. He was my grandfather's pastor in N. C. fifty-one years ago. From that time—his first year in the ministry—till now, he has had an uninterrupted pastorate which has been uniformly popular and successful. He is a champion church-builder and repairer, and always leaves among his congregations the marks of his useful labor and evangelical preaching. The Dr. is five feet five inches high, and take him altogether, he stands higher to his years and inches than anybody I know. He is an incarnate steam engine for energy. He is quite likely to die with the harness on, and the harness won't be chafing him into grumbling discontent. The Lord be praised for the beauty and sweetness of a Christian old age! The Doctor preached to us about the responsibility of being epistles read and known of all men, and if my judgment is not at fault both he and his excellent sermon will not be without a witness in the consciousness and experience of many a one of his youthful hearers long after he shall have gone to the reward of his useful work and of his faith in Christ."

The Late Rev. R. P. Bibb.

As announced in our last issue, Rev. R. P. Bibb, of our Conference, died at his home at Trinity College, N. C., on the 29th of June. He was one of our superannuated preachers, a good man, and has gone to a better and brighter home in Heaven. This is the eighth member of our Conference that has died since our last session, together with our presiding Bishop. In lieu of any sketch of Bro. Bibb by our pen we give a letter from his P. E., Rev. V. A. Sharpe, that will be read with melancholy interest by many who knew and loved Bro. Bibb:

MY DEAR BRO. REID:—Rev. Robt. P. Bibb, of the N. C Conference, after an illness of some six weeks, died at his home at Trinity College, June 29th, 1885, at 2 p. m., in his 74th year. He was admitted on trial at Norfolk, Va., in 18.6, and so has been in the traveling connection for 49 years. For several years past he has sustained a superannuated relation. To the extent of his ability, however, he has labored as opportunity presented itself, endeavoring to finish his course with joy. It is known to some of the brethren at least, that he did not consider himself a "worn out" man—so difficult is it for an itinerant preacher to reach that conclusion.

His decline has been sensible for the last year or more, and within the last six weeks *rapid*. Old men frequently live in the past, so did Bro. Bibb, to an extent, but to him the future was full of hope. He often spoke of the brethren who had preceded him to the "better land," and of the happy greeting awaiting him "over there."

Among the last words spoken to the writer were, "All the days of my appointed time will I wait, till my change comes." To others he expressed himself as waiting and anxious to depart and be with Christ.

For a day or more before his death, he lay in a stupor, never speaking or scarcely moving, and without a groan or struggle he fell on sleep.

The attendance upon his funeral was good, both of preachers and people. Rev. S. V. Hoyle read the Lessons, Rev. J. F. Heitman then read Hymn 727, "What though the arm of conqu'ring death," &c. The writer, after the singing, led in prayer. Rev. W. S. Hales then read Hymn 739, "Servant of God well done," part of which was sung,—sermon by the writer, followed by interesting and appropriate remarks by Rev. R. T. N. Stephenson, who has lived near Bro. Bibb for the last four years.

Followed by a long procession, composed of the people of Trinity and surrounding country, we bore his body to Trinity Cemetery, where the service was concluded by Rev. S. V. Hoyle, and all that was mortal of R. P. Bibb was left to sleep in the dust of the earth.

Yours, V. A. SHARPE.

Temperance Legislation.

We hear a great deal said of late against legislation on the temperance question. Some prohibitionists think we had better look to moral influences alone for help in this war we are waging against this monster evil. That it savors too much of politics to vote on it at all. We say this, that if we ever stop the sale of liquor in a community, county, or state, we must vote it out. That is the only way the curse has been removed from some towns, counties and states. And if we get it out of North Carolina we must keep on voting and talking temperance. And when we get it out of a town see that the law, prohibiting the sale of it, is *strictly enforced*. We must close up the lines around the enemy and hold every position we take. Never surrender a single one. Let them cry out, "there is more liquor drunk since than there was before we had prohibition," just as much as they please. Do not believe them, for it is not true. No legislation, indeed! What we need is more legislation. Cardinal Manning, in a lecture he delivered on this subject in Exeter Hall, London, said:

"That legislation is necessary nobody denies. We used to be contented with what I must call the cant of using moral means to put down drunkenness. I should like to know, sir, whether we have not been laboring to put down drunkenness by moral means? Have we been slack? Has the Church of England been slack? Has the convocation of the Church of England been slack? Have the Nonconformist bodies been slack? I will say, have they whom I represent been slack? Let us hear, then, no more of putting down public houses by moral means! How am I to put down a public house by moral means? Am I to go and preach to them? Will that take away the license? Will that hinder the public house from being put up? This never came out of the mouth of any body who had a desire to see the legislation in action to put down this evil. This has come out of the mouth of those who wish to avert legislation."

We do not believe in mixing politics with the temperance question if it can possibly be avoided. But it must come. We must meet it squarely and vigorously. This monster evil is upon us and it must be removed. We want the best and quickest way to do it. The friends of temperance and humanity must keep at work. Let the blows fall heavy and in rapid succession. We say death to the liquor traffic.

B.

PAUL was a remarkable man, but we need only to compare the portrait of Paul with that of Jesus, drawn by the same hand, to see the human imperfections of the one and the divine effulgence of the other.

B.

AS PILGRIMS we travel through a wilderness world; the way is dark and rough, but with the lamp of God's holy word hung out before us, we are perfectly safe, for we are "walking in the light." And yet so many persons shut their eyes and will not see the light, and hence, stumble and fall.

B.

WE commend the following to our readers:

"A druggist in Paris has lately been condemned to a week's imprisonment and 2,000 francs damages for repeated sales of morphine to a lady, amounting in seventeen months to 693 grains. His customer at first presented the medical prescription, without which no poisonous drug can legally be supplied, and on her second purchase produced the same prescription, but after this she went *constantly* to the shop without bringing any prescription, and she is now in a lunatic asylum. The husband then took legal proceedings, and has recovered damages."

If the relatives of those who are afflicted with the habit of eating opium, or taking morphine, would prosecute those who sell them these poisonous drugs, the evil would rapidly abate, and but seldom would the habit be formed. Let the law be rigidly enforced.

B.

The Tomb of Susannah Wesley.

Turning down the path on the south side, in Burnhill Fields, a square, upright stone a little further on, by the edge of the walk, marks the resting place of a venerable heroine, the mother of the Wesleys. "She was the mother of nineteen children," the epitaph tells us, "of whom the most eminent was the Revs. John and Charles Wesley, the former of whom was, under God, the founder of the societies of people called Methodists."

In sure and steadfast hope to rise,
And claim her mansion in the skies,
A christian hero her flesh laid down
The Cross exchanging for a Crown."

Firm and rigid as a Roman mother in the early training of her children, Mrs. Wesley had the happiness of seeing them all grow up into godly men and women. She had the true spirit of the old Puritans. "Had I twenty sons," she said, on the occasion of John Wesley going to Georgia to preach to the Indians, "I should rejoice that they were all so employed, though I should never see them more." "Children," she said on her deathbed, as John Wesley and his five sisters stood around her, "as soon as I am released, sing a psalm of praise to God." A vast multitude thronged the old burying ground on the day of her funeral. It was on Sunday, August 1, 1742. John Wesley read the burial service, and preached from Revelations xx: 12, 13. "It was one of the most solemn assemblies I ever saw," he said afterwards, "or expect to see on this side of eternity."—*Quirer.*

A CORRECTION—BRO. REID: I wrote of Bro. Whitaker's special work, and not "spiritual," as your types make me say. Yours &c.

A. D. BETTS.

In a New Parsonage.

Moved into my new parsonage last Saturday. It is just as good a house as I desire to live in. I am putting down a "drive-pump" and expect to reach good water before I stop.

W. J. CROWSON.

Another Layman Speaks

In regard to the division of the Conference some ask lay members to speak &c. I would say let good enough alone, time enough yet. More strength in numbers. This is the sentiment of many. In the ADVOCATE we have a paper that gives perfect satisfaction.

Yours,

J. J. GOLSTON.

Notice.

The Statesville District Conference will be held at Catawba Station embracing the third Sabbath in July, commencing Wednesday morning at 9 o'clock. The District Sunday-school Conference will be held in connection with the District Conference. The Recording Stewards will please bring the records.

L. L. HENDREN.

Notice.

The Salisbury District Conference will be held at Mocksville, commencing Wednesday morning, July 22nd at 11 o'clock. I very earnestly request all the members of the Conference within the District to be present on Wednesday morning in time for the opening services.

W. H. BOBBITT, P. E.

Notice.

The Charlotte & Atlanta Air line, the Chester & Lenoir narrow gauge, and the Carolina Central Railroads will sell tickets to those attending the Conference at this place, at five cents per mile round trip. The Western N. C. Railroad will also give accommodation to those traveling over that road. Tickets to get the reduction, must be bought on the 22nd of July, and will be good to return to the 28th.

J. B. CARPENTER, Pastor.
Gastonia, N. C.

Corrections.

In Colonel Steele's article the types said "in disregard of this sentiment, a disregard that some strongly oppos-ed" &c. It should have been, "a disregard that savors strongly of defiance." &c. "Incurring consequences" ought to have been "*uncaring* consequences." *Are* was used for *is* in another place. In an item by the editor "court ladies" was made "covert ladies" by mistake. These errors are corrected because the reader could not readily see the errors.

To Local Preachers.

North Carolina Local Ministers' Conference at Thomasville, N. C., will open at 9 a. m., Thursday July 23rd. All the delegates and others attending will please be on hand promptly. Those coming from the West will arrive about 8 o'clock a. m. Those coming from the East will arrive the night before at about 10 p. m. Ample provision will be made for entertaining the preachers and visitors.

R. L. ABERNETHY, Pres.
N. C. L. M. Conference.

Difference in Boys

The young man who knows how to lay off corn and tobacco rows and to regulate the distance of the same so as to get the largest crops is worth a cowpen full of nice, kid-gloved, fancy overcoated fellows who may know *how to lead the german, or caper* around at a fashionable waltz. Setting a plow just right and adjusting gears so that shoulders and backs of horses will never hurt are worth a thousand fold more to the country than knowing how to pose in a parlor, or how to to adjust the shade of the cravat to the complexion of the wearer.—*Danbury Reporter.*

For the Advocate.

Untimely, or Unplacely.

In the third chapter of Ecclesiastes Solomon says there is "a time to every purpose under the heaven." He then makes twenty-eight specifications of "a time" for doing, or not doing certain things. If there is 'a time' for a pastor to discuss with worldlings the relative merits of the different brands of cigars, their price, and so on, and so on, and so on; I cannot think the hotel porch on Sunday evening, just before going to church, the place and time to devote a solid half hour to that discussion.

A. D. BETTS.

For the Advocate.

From Ocracoke.

DEAR BRO. REID:—Rev. Jno. F. Butt, a devoted servant of God, being not ashamed of the Gospel of Christ, but ready to preach the Gospel in the regions beyond, yea, to assist a missionary on the isles of the sea, came promptly to my call for help against the power of darkness. He arrived on the 5th inst. and left on the 16th. During his stay here he preached the gospel in simplicity and power, and the Holy Spirit blessed his labors in the conversion of sinners.

As the immediate fruit of the seed sown by Bro. Butt, through the power of the Spirit, the church was much revived, and nineteen souls were added to the church. I will do what I can for the ADVOCATE.

Your Bro. in Christ,

L. O. WYCHE.

Railroad Matters.

Of late there has been considerable interest in reference to the Atlantic and N. C. Railroad. It was understood that the Governor and many others wanted to lease the Road. The lease was opposed by some. A suit or two grew out of it. In the meantime the stockholders met, endorsed the Governor's policy, elected a directory in sympathy with his views, and Mr. Washington Bryan was elected President of the Road. Mr. Bryan is a young man, and is said to be well qualified every way for the position. The papers speak in high terms of him and we trust this Road has a bright future under his management. In the meantime no proposition for a lease of the Road has as yet been made.

For the Advocate.

What is to Take the Place of the Class-Meeting?

In the economy of the Methodist Church, the class meeting is a big factor. It was there that the church met, the brethren spoke to each other of their hopes, their fears, their doubts, their troubles and their pleasures, encouraged each other by their Christian experience, exhorted each other to a higher and holier life, and instructed the young Christians in the way of life. What is to take its place? Something must. As this factor returns so largely into the make up of the church, its absence must materially effect or change the structure.

Can the stewards and pastor do the work that was to be done by the class leader? The work must be done by some one in some way, the breach must be closed up, every thoughtful, earnest Methodist must see and feel that the decline of the class meeting leaves a Christian's work undone, that is absolutely essential to Christian worth in our Church.

J. W. JONES.

Sermons and Sayings.

BY REV. SAMUEL P. JONES.

As Book Agent I have made a contract with Rev. Samuel P. Jones for the publication in book-form of his Sermons and Sayings. The Sermons will be mainly those delivered during the progress of the late meeting in the Gospel tent at Nashville.

Reports of these sermons have gone out through the public press which are imperfect and incomplete, and do not fairly represent the discourses as delivered. Mr. Jones has carefully revised the sermons to be published in this volume; they have been copyrighted, and constitute the only authentic sermons offered to the public by this distinguished evangelist. The volume is now passing through the press, and will be ready for distribution at an early day, and will contain a handsome steel engraving of the evangelist.

Newspapers friendly to Mr. Jones and his work will confer a favor by publishing this notice and calling public attention to it.

J. B. MCFERRIN, Agt.
Nashville, Tenn., June 20th, 1885.

Baptists and the Women.

Early in the session an interesting discussion was sprung about admitting female delegates. The verbiage of the Convention's Constitution did not define sex as a qualification for membership. Two lady delegates came up from Arkansas. Some said the constitution did not forbid women being delegates; that all the specified conditions of membership had been met by them, and that therefore of right they ought to be admitted. Some insisted that the spirit and intendment of the Constitution forbade their admission, and that to admit them would be to set an unscriptural precedent. I thought the women ought to have been admitted, but they were not. The brethren of the majority and I were predestinated to differ. They couldn't help it, and I was sorry for them. It did seem to me, in a body merely advisory, a body so far removed from the character of a legislative or executive body as to be scarcely more than a missionary mass meeting, the women might have had membership without violating the Scripture or departing from sound policy—*W. A. Candler, in S. C. Advocate.*

For the Advocate.

Shelby District Conference.

Will convene at Gastonia, N. C., on Wednesday, July 22nd at 2 o'clock, p. m. It is very important that all the members be present at the opening and remain till it closes. I wish the pastors to prepare written reports, as required by Discipline, upon:

1, The spiritual state of their charges, the attendance upon the preaching of the Word, upon the social meetings of the Church, upon the ordinances, giving the number of members and the number of religious papers taken.

2, Upon missions—As to the interest in the missionary work of the Church, the amount collected this year, the plan of raising missionary money, and as to missionary territory in or adjacent to their charge.

3, Sunday-schools—The manner of conducting them, whether or not our Church literature is used in them, whether or not our people are generally interested in the schools, and upon the subject of education generally, whether or not our people generally are doing all they can to educate their children, whether or not any are sending their sons and daughters to college.

4, Their financial system, their contributions to church purposes, the liberality of their people, the number and condition of their houses of worship, their proportions, whether or not they have convenient pulpits, altars, stoves, and the condition of their parsonages, the number and size of rooms, and study, any well convenient, and what arrangements for horse and buggy.

Let each of the four items be upon separate sheets of paper, and confined to facts as nearly as possible, and in addition the Recording Steward's Book should be on hand in good time. *Let no one fail in this.* The Sunday-school Conference will be held on Friday of the District Conference.

Let no one fail to be on hand in due time. May the Great Head of the Church be with us, and guide us in all our deliberations and services.

M. L. WOOD, P. E.

Short Items.

— Rutherford College is to open its next session Aug. 5th. See notice elsewhere.

— District Conference this week at Laurinburg—Fayetteville District; next week at Catawba—Statesville District.

— One or two teachers advertise for places and one or two places advertise for teachers. Let all concerned look into these matters.

— Now is the time to prepare for preserving fruit; and Mr. J. M. Broughton, of this city, tells you in this issue what to use. See his advertitement.

— Norfolk College for young ladies is advertised in this issue. The catalogue shows the cut of a fine building, an extensive and well arranged faculty, and many other items of interest. It is no doubt an excellent school.

—Person Street Church, of this city, has recently been greatly improved by the completion of an elegant infant class Sunday school room. This congregation is to be congratulated on this decided improvement in the arrangements for their excellent Sabbath-school.

— The church at Brooklyn, in the surburbs of this city, has been moved nearer to the city limits and has been enlarged, renewed and greatly improved every way. It was re-opened last Sabbath, the opening sermon being preached by the undefatigable pastor, Rev. J. F. Butt. That charge is prospering.

— Mrs. J. N. Atwater advertises a Preparatory School for girls in this issue. She is doing a good work in making it a specialty to prepare girls for Greensboro College, and deserves patronage and encouragement from all quarters. Let her have it. See her advertisement elsewhere in this issue.

—Central Institute inserts a handsome advertisement in this issue. We know what we say to be true when we state that Central Institute is a most excellent school and a splendid place at which to educate young ladies. We cheerfully and heartily commend the school and its excellent principal to all having daughters to educate See the advertisement.

— The Elkin Valley Woolen Mills are advertised in this issue. Messrs. Gwyn & Chatham are two of the cleverest Methodists to be found in the State, they are reliable and trustworthy, good business men and well prepared to do everything well in their line. We have had dealings with them for years and cheerfully commend them and their business to our readers everywhere. Look up their advertisement and read it carefully.

For the Advocate.

Note From Ocracoke.

I got here on Friday 5th and commenced the meeting with Bro. Wyche the pastor, and the meeting was a good one from the first, on Saturday night especially, the house was crowded and conviction and conversion of sinners followed. It lasted two weeks and the result in the revival of the whole church was wonderful in developing workers for Christ who brought souls to Jesus and resulted in the conversion of between twenty and thirty, with additions to the Church membership of nineteen and more expected, as Bro. Wyche was expecting the Presiding Elder, and desired to go on with the meeting. He said he was under the impression that the Conference advised or ordered help to be sent to the mission but none had been sent him, although he desired it greatly. We have an excellent people over here, intelligent, kind-hearted, sober, industrious and though not rich, well off in all the necessaries of life. I never was treated better anywhere, and they gave me an ocular demonstration of their kind feeling by several times more than meeting my expenses in an elegant purse well filled. Actions speak louder than words.

I think the difficulty in getting here is the main cause of their isolation.

The Island is about fifteen miles long by two and a half wide, about 450 persons live on it, the inhabited part not more than three and a half miles long by one and a half wide. They have not a bar-room here, and there is not a Jew, nor a lawyer, nor a doctor, not a Baptist here, only one grown negro here and that one has not been away I think in eighteen or twenty years. Elegant fish, oysters, clams and soft-crabs here, and they know how to cook them to perfection, I got fat on them. I saw no wagon or buggy here, and when they do not walk they sail in boats delightfully. You need no coffee here, if you love yapon tea, for the whole Island is covered with it, and live oaks for shades.

The splendid singing all through the meeting was led by the ladies who have fine voices and are well instructed in music. I wish they would do as well everywhere.

Preacher's wives are raised here in abundance, hardly ever a single preacher comes here and does not get captured by one one of them, this applies to Portsmouth also. I found one had not let Bro. Wyche escape, he was one of the happiest men I ever saw, enjoying his honey moon and the meeting while I was trying to relieve him of his pulpit efforts. He has a good place here, but of course he will not be allowed to return when the big Doctors of Divinity find out about these good things, some of them will want to go there.

With a short walk you can find Ocean bathing, and wonderful to say, you can get good board there in private families for four and five dollars a week, considerable cheaper than two and a half and three dollars per day. Some capitalist might make a profitable thing to go there and fit up for a summer resort, where it is real pleasant ond healthy. They offer to give any one a lot of an acre or two who will go there and build on it.

JNO. F. BUTT.

For the Advocate.

Matters on Mattamuskeet.

Mattamuskeet circuit desires to speak. Our pastor, Rev. J. D. Carpenter, is in the midst of protracted meetings, and thanks be unto God these meetings are proving to be revivals. He closed a meeting at Mt. Pleasant a few days ago that was an eminent success, there were 20 conversions and twelve accessions. Mt. Pleasant is an insolated section of but few inhabitants, who are full of faith and religion. The oldest people say it was the most gracious revival they have ever had. Our pastor about swept the platter, and swept in some who were not on the platter. Our P. E., Rev. W. Moore preached once during the meeting, to say that W. H. Moore preached a sermon is enough to say about the sermon.

The P. C. was assisted by another, who, if not possessed of so much theology as those who give their time and study entirely to preaching, is full of faith and the Holy Ghost, which inspires her with a burning zeal for the Master, and fills her with love for sinners, which love she expresses in such charming, natural eloquence that Christians who are prejudiced against woman's speaking in public are melted to tears of joy, and sinners constrained to shed the tear of sorrow on account of sinfulness. One strong man said, "who could help crying, I cried." Another said, "I'ts worth a dollar a night to hear her."

There are those who are opposed to woman's speaking in public for Jesus and for the salvation of souls, and are shocked at it, poor, poor timid souls, who see no impropriety in her putting herself on public exhibition in the ball-room and whirling through the giddy maze of the disgusting dance to perdition, O, no, it's all right and proper to do anything for the devil. But I have not named the subject of my remarks, which in no wise does her justice, and doubtless, she would prefer that I would not, but there are so few who have the courage to throw themselves in the breach that I think it just that their services should be commended. The party is the wife of the P. C., you see the last Conference doubled on us this year, it sent us a preacher and a preacheress.

Our pastor is very popular, and I predict grand results from his ministry, but all the praise and glory be to God. An interesting meeting is now in progress at Wysocking, on Sunday night the house was filled both inside and outside, ten joined the church, the house was so crowded that there was no place for penitents to kneel, crowded house again last night, people are very busy in crops, work hard all day, go to church at night, never saw a deeper interest prevailing. God has made bear his arm for a victory.

The enemy is rapidly breaking ranks and being captured for Christ. Bro. Carpenter is doing considerable talking for the ADVOCATE and is succeeding in getting subscribers. If this article is too long, I suppose you have a pair of scisors, ply them.

T. P. BONNER.

New Professors at the University.

The Trustees of the University of North Carolina met in this city on the 30th of June, as per previous appointment, and elected four new Professors. They had 381 applicants for the several chairs to be filled, and the following are the selections made:

Rev. Dr. Thomas Hume, Jr. was chosen to fill the chair of English Literature. He is a native of Virginia, and is about 45 years of age. He was graduated at the University of Virginia, with the degree of A. M. He has for ten years been President of Norfolk Female College, and for 15 years has devoted himself to the close study of scientific English. In religion he is a Baptist.

Prof. Nelson B. Henry, was chosen to fill the chair of the science and art of teaching. He is a native of Missouri, a Professor in the State Normal College. His age is about 40. He graduated at the State Normal College of Missouri. He has been for four years Professor of the English language and literature, and also of methods of teaching and school management for four years. He has passed through all the grades of a teacher, from principal of public country school, city graded school, to his present prominent position. He has conducted Normal Institutes with great ability, and is now President of the State Teachers' Association. He is said to be a man of rare ability, breadth, energy and popular manners. He is associate editor of the *Missouri School Journal*, whose editor-in-chief warmly endorses him. He is a member of the Methodist Episcopal Church, South.

Prof. Walter D. Toy, of Norfolk, Va., was chosen to fill the chair of modern language. He is a brother of Dr. C. H. Toy, the distingvished oriental scholar, of Harvard University. His age is about 29, and he graduated with the degree of A. M. at the University of Virginia, being considered one of the finest scholars ever graduated at that institution. He is distinguished for his knowledge of German, French, Latin, Greek, Arabic and Sanscrit. He has taught with eminent success for several years. He is a Baptist in religion. He has for three years past been in Germany and is now in Paris.

Mr. Wm. B. Phillips, of Wilmington, N. C., elected to the chair of Agcultural Chemistry and mining, graduated at the University of North Carolina in 1877. In 1883 he obtained the degree of Ph. D. being the first to win that degree, taking as his studies, geology, mineralogy and chemistry. He served for several years as first assistant in the State Chemical Labratory under Drs. Ledoux and Dabney, and acted for one year as State Geologist. For three years past he has been chemist-in-chief in the Navassa guano Co., at Wilmington, N. C. He took a course of metallurgy at the United States assay office, New York. He taught chemistry at the University Normal School for several years. He is a son of Rev. Dr. Charles Phillips. He is a Presbyterian.

Mr. Lee Love, of Gastonia, N. C., was elected to the assistant professorship of pure mathematics. He's about 24, and was prepared for the University at King's Mountain by Captain Bell. He is said to be one of the finest mathematicians graduated from the University since its re-opening in '75. After graduating in the school of mathematics, he took a year's course at John Hopkins University under Prof Story, Prof. Franklin and others. He taught for one year at the University. In the matter of religion he is a Presbyterian.

Prof. George F. Atkinson, now at Cornell University, N. Y., pursuing special studies in Zoology and Botany, was elected to the assistant professorship in natural history. He is about 27 years of age, and graduated at Cornell. For two years he taught in a college in Alabama. His religious status is not given to the public by the 'News and Observer,' from which paper we glean the above facts.

MARRIAGES.

—At the residence of the bride's father, R. L. Paschall, on the 25th of June 1885, were united in holy matrimony, Mr. Wm. F. Patrick and Miss Henrietta Faschall, all of Wayne Co. Rev. J. F. Washburn officiating.

—Mr. J. W. Nicholson and Miss Alice Clarke were married by Rev. J. S. Nelson at the bride's mother's, June 24th 1885, both of Halifax county.

—Married at Black Creek, N. C., by Rev. John R. Brooks, on the 2nd inst., Mr. Willis Edmondson, of Goldsboro, and Miss Fannie Pauline, daughter of Dr. S. Woodard, of Black Creek.

—At the residence of the bride's father, in Weldon, N. C. July 1st, 1885, Wm. B. North, Mr. Gilbert P. Phillips to Miss Jessie T. Stainback, both of Weldon, N, C.

DEATHS.

—Mr. D. W. Swann, of Pelham, N. C., died of cancer recently, aged eighty-six years.

—Dr. C. W. Woollen died at Randlemans, N. C., July 26th, aged seventy-three years.

—Two sons of Mr. Turrentine, living near Chapel Hill, died suddenly recently. They both lay down on the piazza, were quickly seized with convulsions, and died in a few minutes, supposed to have been poisoned by eating cherries and other fruits.

Receipts by Mail.

M s. S B Ziglar 2, G W Hardison for B F Covington 2, E J Eudailey for C N Hunt 2 and J F Harris 2, Mrs C A Randleman 2, J N Cole for R G Moore 2, Mrs Bowden 2, and obit. 3 40 J B Martin for H V. Browder 2, and J W Boles 1.50, Mrs. Saml. Lander 1, H. H. Hyman 2, F. M. Phillips 2, M. C. Thomas for Mrs. E. B. Norris 2, J G Carney 1, W B North for J L Bass 2, S M Robinson 1, W H Harris 2, S B. Turrentine for Mrs. A. A. Turrentine 2, John Maner 2, and on act. 1, R P. McAully for T A Linville 2, S S Harrison 2, W H Moore for Mrs. Moore 50, and for obit. 1.50, W S Rone for Mrs. L. Massenburg 2, Miss R. Harris 2, and J R Hight 2, J J Goldston 2, J W Davenport 2, J S Council 2.

Rutherford College.

The Rutherford College, N. C, established in 1853, now enjoying annual patronage of 250 students, will open its Fall term Aug. 5th 1885. There will be a *special* Department for teachers. Board from $8 to $9; tuition from $1 to $4 per month. No healthier or more moral and more pleasant place can be found. Address Dr. R. L. Abernethy. R. College, N. C.

july 8 2t.

Wanted.

Work by a teacher of experience, in a Methodist community, with a view to permanent location. Address "P. O. Box, No. 77," Monroe, N. C.

july 8 4t.

Teacher Wanted.

The resignation of Mr. Davis, of Jonesboro High School, makes it necessary to elect at once a Principal of this School. Address G. S. Cole, Pres. Board of Trustees, Jonesboro, N. C.

District Conferences.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath in July.

Charlotte District, at Harrison, embraces the 4th Sabbath in July.

Salisbury District, at Mocksville, embraces the 4th Sabbath in July.

Shelby District, at Gastonia, embraces the 4th Sabbath in July.

Raleigh District, at Louisburg, embraces the 4th Sabbath in July.

Greensboro District, at Winston, embraces the 1st Sabbath in Aug.

Durham District, at Lea's Chapel, embracing the 1st Sabbath in Aug.

—Warrenton District at Littleton embraces the 3rd Sabbath in August.

Appointments.

Raleigh District—3rd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Raleigh, Person St.,	July	11 12
Raleigh, Edenton Street,	"	18 19
Oxford circuit, at Gray Rock,	"	18 19
Louisburg	"	25 26

Newbern District—3rd Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	July	4 5
Wayne circuit, at Thompsons,	"	6 7
Mt. Olive circuit, at Smiths,	"	9 10
LaGrange circuit, Pine Grove.	"	11 12
Lenoir Mission Byrds S.H.	"	13 14
Kinston station.	"	16 17
Snow Hill at Ormand's	"	18 19
Goldsboro circuit, at Bethel,	"	20 21
Jones circuit, at Shady Grove,	"	25 26
Newberne station,	Aug	1 2
Craven circuit at Macedonia,	"	4 5
Carteret circuit, at Bethlehem,	"	6 7
Morehead station,	"	8 9
Straits & Core Sound, Nelson's Neck	"	11 12
Beaufort Station,	"	15 16
Pamlico circuit at Smith Creek,	"	22 23
Neuse Mission, South River,	"	24 25

Fayetteville District 3rd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station,	July	5 6
Campbleton Mission,	"	5 6
Laurinburg at Laurinburg, (D. C.)	"	8 12
Rockingham circuit, Mt. Pleasant,	"	18 19
Cape Fear, at Concord	"	26 27
Cumberland, White Sulphur	Aug.	1 2
St. John's	"	4 5
Manly Mission, at Tabernacle	"	6
Jonesboro, at Poplar Spring,	"	8 9
Carthage, Smyrna,	"	15 16
Lumberton at Regan's	"	22 23
Robeson at Asbury,	"	26 27
Ashpole Mission at Centenary,	"	29 30
Lillington St., Andrews,	Sep.	5 6

Trinity College Dis 3rd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Davidson circuit at Ebenezer,	July	4 5
Abbott's Creek Miss., Jernsalem,	"	9 10
Thomasville & High Pt Thomasville,	"	11 12
Lexington Station		
Randleman Station	"	14
Uwharrie circuit at Concord,	"	16
Montgomery circuit, at Zoar	"	18 19
Deep River circuit at Asbury,	"	22 23
Pekin circuit at Concord,	"	26 27
West Uwharrie circuit, Lane's Chapel	Aug	1 2
Franklinsville circuit at Columbia,	"	4 5
Mt. Gilead circuit, at Wadeville	"	8 9

District Conference at Concord, on the Uwarrie circuit, August 12–16. opening with sermon by Rev. S. V. Hoyle, of Thomasville, at 11 a. m., followed by the sacrament of the Lord's Supper, conducted by Rev. T. S. Campbell of Lexington.

Charlotte District—3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Calvary Mission,	July	4 5
Charlotte circuit, Prospect,	"	11 12
Monroe Station,	"	18 19
Pineville circuit, (D. C.) Harrisons,	"	22 26
Wadesboro at Long Pine,	Aug	1 2
Ansonville circuit, at Concord,	"	8 9
Pleasant Grove, Pleasant Grove(CM)	"	14 16
Matthews Ct., at Hickory Grove, (CM)	"	21 23
Monroe circuit, at Prospect, (C M)	"	28 30
Lemmer Creek circuit at Bethel,	Sept	4 6
Tryon Street Station,	"	12 13
Wadesboro Station,	"	19 20
Lilesville circuit, Forestville,	"	26 27

Our District Conference will be held at Harrison's church, beginning on Wednesday morning at 10 o'clock, July 22nd. All the delegates are expected to attend.

Greensboro District, 3rd Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Shady Grove,	July	4 5
Greensboro,	"	11 12
Reidsville, Wentworth,	"	18 19
Forsyth, Mt. Tabor	"	21
Kernersville, Lowes,	"	25 26
Winston, (D. C.)	"	30 Aug 2
East Guilford, Mt. Pleasant,	Aug	4
Guilford, Friendship,	"	8 9
Pleasant Garden, Bethlehem	"	15 16
Ruffin, Bethlehem,	"	18
Madison, Wesley Chapel,	"	22 23
Snow Creek Mission,	"	26
Stokes at Danbury,	"	29 30
Dan River Mission, Mt. Carmel	Sep	2

Shelby District—3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Shelby station,	June	20 21
Lincolnton circuit, Pisgah,	"	27 28
Kings Mountain circuit, Grover,	July	4 5
South Fork circuit, Keeversville,	"	11 12
Hickory and Happy Home, Big Hill,	"	15 16
Morganton circuit, Snow Hill,	"	18 19
Dallas circuit, Gastonia (D. C.)	"	22 26
Columbus Mission, New Hope,	Aug	1 2
Cherry Mt. circuit, Pleasant Grove	"	5 6
Rutherfordton ct. centennial, (Q. M.	"	8 9
Double Shoals, Clover Hill,	"	15 16
Gaston circuit, Moores,	"	22 23
Mt. Island.	"	23 24
Shelby circuit, Sharon,	"	29 30
Burke circuit, Obeth,	Sep.	3 4
McDowell, Nebo,	"	5 6

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe Temperance Hall,	July	4 5
Greenville,	"	11 12
Washington,	"	18 19
Williamston, Jamesville,	"	25 26
Plymouth,	"	26 27
Tarboro and Bethel, Tarboro,	Aug	1 2
Columbia, Pleasant Grove,	"	1 2
Mattamuskeet, Amity,	"	8 9
Fairfield, Fairfield,	"	9 10
Hatteras Mission,	"	15 16
Portsmouth and Ocracoke.	"	15 16
Aurora,	"	22 23
Swift Creek Mission,	"	22 23
Pitt Mission,	"	22 23
ath		

Statesville District—3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4 5
Yadkinville at Booneville,	"	8 9
Elkin & Jonesville, Maple Springs,	"	11 12
Newton, at Catawba station,	"	18 19
Dobson at Thomson's Chapel,	"	22 23
Mt. Airy Station,	"	25 26
Mt. Airy Ct., at Mt. Hermon,	"	28 29
Mooresville at Bethpage	Aug.	1 2
Rock Spring, at Rock Spring, (C. M)	"	8 9
Statesville circuit, at Bethlehem,	"	15 16

The Statesville District Conference will be held at Catawba Station, on Newton circuit, embracing the third Sabbath in July, commencing Wednesday the 15th, at 9 o'clock.

Wilmington Dis — 3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Bladen circuit, at Bethel,	June	13 14
Carver's Creek circuit, Carver's Creek,	"	20 21
Cokesbury circuit, Salem,	"	27 28
Elizabeth circuit, Singletarys,	"	30 July 1
Wilmington, Fifth street,	July	4 5
Whiteville circuit, at Cerogordo,	"	9 10
Waccamaw Mission, at Lebanon,	"	11 12
Clinton circuit, Johnsons Chapel,	"	16 17
Magnolia circuit, at Salem,	"	18 19
Smithville Station, (Dis. Conf)	"	23 26
Brunswick circuit, at Zion,	"	31 Aug 1
Wilmington, at Front Street,	Aug	2
Orslow circuit, at Mount Lebanon,	"	6 7
Duplin circuit at Richlands,	"	8 9
Topsail circuit at Herrings Chapel	"	12 13

Warrenton District—3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	June	6 7
Warrenton station, at Macon,	"	13 14
Warren circuit, at Bethlehem,	"	20 21
Wilson, Station,	"	27 28
Wilson Mission, at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Ridgeway circuit, at Jernsalem,	"	18 19
Nashville circuit,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	3 9

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. O. Burton, D. D.

Salisbury District—3rd Round

W. H BOBBITT, P. E., Salisbury, N. C.

Rowan circuit, at Providence,	June	27 28
Concord circuit, at Mt. Olive,	July	4 5
Salisbury circuit, at Centenary,	"	11 12
Concord Station.	"	18 19
Mocksville circuit at Mocksville,	"	25 26
Mt. Pleasant circuit, at Cool Spring,	Aug	1 2
Farmington circuit, at Shady Grove,	"	8 9
Albemarle circuit, at Norwood	"	15 16
Stanly circuit, at Cedar Grove.	"	22 23
Big Lick Mission, at Big Lick,	"	29 30
Salisbury station	Sep	2 6

The District Conference will be held at Mocksville, commencing Wednesday morning, Aug. 26th at 11 o'clock and will embrace the 4th Sabbath in July.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro at Chatham church,	June	6 7
Leasburg circuit, at Bethel.	"	13 14
Haw River circuit at Clover Garden,	"	20 21
Durham circuit, New Hebron,	"	27 28
Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro circuit, at Walnut Grove	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Leas Chapel (D. C.)	"	29 Aug 2
Oak Hill Mission, at Hebron,	Aug.	8 9

COMMUNICATIONS.

For the Advocate.

A Sermon.

Text, 1 Tim. 4: 16, "Take heed unto thyself." Man is a triune being—body, soul, spirit. Take heed.

I. *Man's Way.*

1st. The interest and success of the body—food, raiment, shelter, &c.

2nd. The preparation and culture of the mind—domestic economy, science, philosophy and the fine arts.

3rd. The salvation of the soul—when life is spent.

II. *God's Way*

1st. Righteousness peace and joy in the Holy Ghost—the comfort and direction of the Holy Spirit, and obedience.

2nd. The cultivation and refinement of the mental powers—prayer and meditation—purity and culture.

3d. The interest and welfare of the body.

W. T. CUTCHIN.

For the Advocate.

The New Conference.

What shall it be called? Some say "Western North Carolina Conference." Some one has suggested "Charlotte Conference." Why not call it the *Piedmont Couference?*

I suppose some of the brethren will say there is no use to bother about the name, for they have already jumped to a conclusion that there will be no division. I do not see why there should not be a division of the Conference. There has been no argument presented, as yet, against a division. It is true there has been some *pathos* about separating old friends; and others have feared that He, who said "Lo, I am with you always," will not be able to provide brain and money for his people in these last days; while others urge that we are now a great-big, huge, mammoth, giant of a tremendous thing, and therefore ought not to be divided. I will note farther that nearly all that has been said against division has been written by brethren who have not been in the western part of the Conference at all, or have spent but little time there, while a goodly number who have never labored in the Piedmont section see the necessity for a division. And nearly every one who has been in the western section long enough to learn anything about the necessities of Methodism, now favor a division.

If these weak subterfuges are all that can be urged by D. Ds. and leading officials of the church, I am of opinion that we might safely rest the case right here, but there are good reasons why the Conference should be divided, which have not been urged in the present discussion, that will be presented in due time.

I know that long articles are read by but few people, therefore I will not spin long at a time.

MAX. H. HOYLE.

Winchester, N. C., June 22, '85.

For the Advocate.

From Warrenton District.

At the last session of our Annual Conference, Bishop Parker sent us to this District. Never having traveled the work we knew but little of its geography and people. We are now on our third round, and having surveyed the field we are prepared to say—that if all the preachers are as well pleased with their work as this writer, no changes will be asked for by them at our next Conference. We have traveled extensively, east and west, and found a goodly number of intelligent and liberal hearted people in all the charges which we have been privileged to serve. But we have met more culture and genuine christian hospitality in this District than we have ever known in the same compass of territory in any other part of the State. This may have the ring of flattery, but those who know us will not accuse us of that; we simply state a fact. Happy are the servants of such a people.

We have, as yet, had no extensive revivals, except at Wilson and Weldon. All our preachers are in place and laboring earnestly to set forward all the interests of our Zion. We expect a good report from them at the close of the year. Our people are evidently rising to a higher plane of spirituality and usefulness. They walk about Zion and "take pleasure in her stones and favor the dust thereof." The church on this, the Roanoke circuit, has suffered much in the death of their pastor, the Rev. Jno. N. Andrews. He had won their hearts, and his earnest and able preaching gave promise of a year of great prosperity to the charge.

A glorious man! genial, sweet-spirited and Christ-like in his bearing toward all. As a preacher he had many of the elements of pulpit power, and no doubt will wear a crown adorned with such a constellation of stars as will arrest the gaze and excite the admiration of angels It may be truthfully said that he died with the trumpet to his lips and his face to the foe. And now that he has ascended in his chariot of fire, may his mantle fall upon the young brother, Rev. Pickett Bonner, who is to succeed him in his field of labor. The memory of the just is blessed. It is our good fortune to be located in the town of

LITTLETON,

which is situated directly on the line between Halifax and Warren counties about 300 feet above the sea-level, where the air is almost entirely free from malarial poison, and the water as pure and cool, almost, as that which flows from the veins of the Blue Ridge. We have mineral springs within half a mile of the town, which are good. The far-famed "Panacea Springs" are only three miles distant. This water we regard as being superior to any in the State. It has effected some wonderful cures; and properly advertised, will be largely patronized, and many now in suffering will be rejoicing in perfect health. It is under the management of the proprietor, Mr. Thos. W. Harris, a cultured, Christian gentleman, who has a home-altar, and leads such a consistent life as to impress his visitors with the fact that there is a reality in the religion of Christ. A merchant from Newbern, sorely afflicted with eczema, spent three or four weeks at his house, sometime since, and through the religious influence brought to bear upon him, was convicted, and soon after his return home was converted. He wrote to the proprietor saying: "I thank God it was my privilege to spend some time in your Christian home, using your mineral water, for I have been healed in *soul* and *body*" Board can be had at the springs on reasonable terms. One of the most prominent features of our town is

CENTRAL INSTITUTE,

under the management of Rev J. M. Rhodes and his accomplished wife, who seem to be eminently qualified for the work they have in hand. The Institution is already a decided success, and is the pride of the town.—The course of instruction is complete and thorough. The Principal will be assisted, during the next scholastic year, by several competent teachers. The school will, doubtless, prove a blessing to the people, and especially to those in Eastern North Carolina and Virginia. We have visited the Institution and can assure all who patronize it that their daughters will be thoroughly trained and if they shall remain a sufficient length of time, will leave the Institution as cultured young ladies, well qualified to assume the duties and responsibilities of active life.

And now, Mr. Editor, I will close by assuring you that you and the ADVOCATE have a host of friends on this District who, with the writer, will be glad to see you at our District Conference

J. S. NELSON.

Littleton, N. C., June 25, 1885.

For the Advocate.

Thanksgivings.

Don't sell to preachers at a greater discount than to anybody else. Don't give them better rates on the railroads than anybody else. Don't cast shame on the ministry by making them subjects of charity. Charge them full fare and the regular custom price, as gentlemen, and let the christian people of the land give them such a support that they can pay and go as others do. [What others? Sinners.]

Such sentiments I have heard often both from preachers and laymen. That may have a good sound to some ears and ring well, even an apparent resemblance so complete you are almost ready to agree at once. But there is one of the most dangerous nettles in that flower that ever grew, a narcotic that gives the death-sleep.—Like the dragon flower of the Mississippi valley, just a sip from its nectarean cup and your vitals are pierced. Like an insect whose sting is certain death. They who harber such sentiments carry serpents in their bosoms. I speak a word of warning. Beware! You are attacking one of the vital principles of the Holy Christian Communion. You are destroying the very basis of the structure that you think you build; the very power that gives you life at all. To give is a Bible doctrine as absolutely commanded (to be kept) as the Sabbath. God hath declared a special approbation to him that obeys, saying that He loveth the cheerful giver. The poor ye have with you always. And they are a blessing to mankind. They teach a practical lesson of giving.—[And how necessary to have a reminder!] "Use hospitality one toward another"—mutual help—a motive to mutual strife in a good cause—begetting a love for one another, even as He has loved us. [No man bestows a gift that he does not feel more interest in than the recipient.]

Think of a preacher, a minister of the gospel, going through the country like a drummer or common lecturer, selling, receiving, and paying his way "in full" at every wayside inn and at every household that might entertain him! Think of a pastor going round his circuit and paying his way wherever he might call to dine or stay over night! Beautiful thought! Holy dream! Glorious Christianity! Yet such would be the inevitable consequence; the worse than direful result.

There is something like this in the "Divine Word of Truth," "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Let the sentiment advocated by some and opposed in this article once get a hold upon the popular mind and all the good motions within and whisperings of the Spirit "to do good" are forever checked. Societies and benevolent institutions have already done a great deal to check the spirit of personal responsibility and the reaping of a personal benefit from a personal act.

"The poor ye have with you always," and whenever the ministry is made rich in this world's goods we may expect the return of the Constantine period of history: the decline of pure religion. Of that period Mr. Wesley says, "The greatest wound Christianity ever received, the grand blow which was struck at the very root of the humble, gentle, patient love, which is the fulfilling of the Christian law, the whole essence of true religion, was struck in the fourth century by Constantine the Great when he called himself a Christian and poured in a flood of riches, honors, and power upon the Christians."

The payment of the poor and pastors from some specific and determinate fund set apart for that pupose is calculated to destroy the sympathy existing, or that should exist between pastors and people, the rich and poor; and taking away the responsibility which God has imposed.

This was a great cause of corruption in the church of the early centuries It corrupted the church of England, and is working powerfully in the Protestant churches over the world to-day. In order to success, the wages must depend on the success of the laborer. In secular callings, where it is otherwise we see corruption and fraud in the ministry worldliness and immorality. A worthy subject must be respected and esteemed in love above others, and even worthy of double honor while Christianity exists and its teachings are promulgated. Christianity makes man a personal being—personal in receiving and bestowing; a common being, of many members and one body.

The old Jewish law made provisions for the stranger and the poor. But natural law has made provisions for the worthy. If the Queen of England was to pass through this country that which would be given her would be immense: A Thanksgiving that she came this way. Never should the time come when all people do not have thanksgivings for the good and worthy that come along.

W. T. CUTCHIN.

Franklinville, N. C., June 20, '85.

"It's Paid For."

In the town of R——— there are now being held gospel temperance meetings. One peculiarity of these meetings is that, during an interval, coffee, bread and butter, and cake are handed round, that any one who wishes may buy, eat, and drink.

One evening when the meeting had been going on for some little time, a man crept quietly in and sat down near the door.

His thin, torn coat, buttoned to his throat, showed no vestige of shirt beneath, and he nervously tried to pull down his coat cuffs to hide his bare arms and wrists, blue with the cold of the piercing wind, and wet with the driving sleet.

As he entered a gentleman was speaking of those weary and heavy laden with sin, the wretched and deluded slaves of the devil, and urging them to come to God and take His offered salvation.

"It is free," he cried, "for Christ has paid the price; He has paid for each one of us. Oh, do not despise His gift; He longs for you to take it. He is waiting now and yearning for your souls."

The speaker was in earnest as he pleaded, seeking to show the way back to the wandering sheep around him. To the one poor fellow by the door; though suffering bitterly in his sinful life and panting to be free, it seemed that the words could not touch him, and his heart grew colder and more despairing.

Presently the interval began, and in a little while an attendant came to him with a tray of hot, steaming cups of coffee in one hand, and a plate of elegant cake in the other.

"Have a cup, sir," he said, cheerfully.

The man looked longingly at it, but shook his head and significantly touched his pocket.

"Oh, bless you sir, it's paid for, do 'ave some; the gen'leman 'd be so disappointed if you don't take it when He's paid for it. '

The man put out his hand and took a cup, and as, famished and thirsty, he drained it, the words rang in his ears, "He's paid for it! He's paid for it!" Starting up, he cried aloud, "It's true. It's true. He has paid for me. God be merciful to me, a sinner"—*Exchange.*

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GIBBONS—Rev. Lemuel Hardie Gibbons, son of Rev. Henry H. Gibbons, of the N C. Conference, was born at LaGrange, Lenoir county, Aug. 16th 1844, and died at Manly, Moore county, June the 11th 1885, in the 41st year of his age. His health had been failing for some months, and hoping to obtain relief, he visited Jackson's Springs in Moore county. His hopes, however, were not realized: he continued to decline. On Monday his physicians advised him to return home. On Tuesday morning he started attenden by D. C. McIntyre Esq. at whose home he had been and who very kindly cared for him during his stay at the Springs. He reached Manly and while waiting for the train was stricken down, became unconscious, and died in about 26 hours. His wife and two brothers-in-law reached him the evening before he died, but he did not recognize them. The tender ministrations of his own wife could not wake him again to consciousness. His life's work was done. He ceased to breathe and went home to God.

His body was carried to his home, at Haywood, in Chatham county, then to the church, where in the presence of a large and sympathizing congregation, appropriate funeral services were held, after which amid tears and a deep feeling of bereavement to his family and loss to the Church, his body was laid in the grave, and we parted with our dear brother, but thank God, not forever. In the vigor of manhood, in the midst of much usefulness, and with a great and effectual door open before him, there was a sudden pause, the wheel of life stood still and all was over. His early training and educational advantages were favorable to success in high vocation.

Having been reared by pious parents and early taught the necessity of personal salvation. He in his 9th year committed himself to the care of the good Shepherd. His life from that nay was one of marked consistency and devotedness.

He was liscensed to preach at Cool Spring, on the Cape Fear circuit, in the Fall of '69. He joined the N. C. Conference at Greensboro in 1870, in '71 he traveled the Carthage circuit, in '72 he was sent to Mattamuskeet circuit, but returned to Carthage the next year where he continued the full length of the pastoral term. From there he went in '77 to Yanceyville where he remained four years. His next appointment was Oxford in '81 which he served three years. In 1884 he traveled Haw River, and was returned at the last Conference. There his labors ceased, from there he went home to rest. On all these charges he was much beloved and very useful. The memory of his name will remain with those charges as a precious ointment poured forth.

On Jan 7th 1869 he was married to Miss Lucy Patridge, of Moore county, who was a most devoted wife, and who was ever ready to share with him the care and inconvenience of itinerant life. She and six children are sadly bereaved in his death. He was much devoted to his family, he tenderly loved his wife and children, he labored to make his home happy and he was blessed in his efforts.

He was a man of remarkably sound judgment and great prudence, not timid but modest. He never obtruded his opinions, but having decided convictions was ready at the proper time to express himself. He probably made as few mistakes as falls to the lot of man. He had a large, warm heart and was the very soul of honor He was as transparent as the mountain stream, and as guileless as au infant. As a preacher he did good work. Preparation for the pulpit was his motto. His sermons were clear, strong, evangelical, and often delivered with great pathos and power. He had special adaptation to the work of the pastor. In the palace or in the hut, in the house of mourning, or in the house of mirth he never forgot his high vocation, nor became indifferent to ministerial character and standing. To give comfort was his mission. He could truly rejoice with those that did rejoice, and weep with those that wept.

Our ranks are being depleted. Another watchman has fallen from the walls of Zion, another soldier of the Cross has been taken from the field of battle, and crowned with honors immortal by the captain of Israel's host. The Conference has sustained a great loss in his death, but what must it be to the bleeding hearts of his own household! We bespeak for them the prayers and sympathy of the whole Church.

S. D. ADAMS.

MINISH.—Rev. James Minish has gone home to his reward. He was born in Yadkin county, November, 13th 1809. He died June 10th 1885, aged 75 years, 6 months and 27 days. Uncle Jimmie, as he was called by every body in this section descended from English stock. His grandfather came from England and settled in Maryland where the family remained till an uncle of his came to North Carolina and settled in Yadkin county. This uncle persuaded Thos. Minish to come to North Carolina. He also settled in Yadkin county and raised a family of sixteen children of which Uncle Jimmie was the third born. He made a profession of religion while in his teens and joined the church. Immediately after his conversion he went to work in the Master's vineyard. He served many years as class-leader in the M. E. Church, South, he conducted class and prayer meetings wherever opportunity presented itself. He was so earnest in his talks and exhortations in these meetings that he was called preacher Minish quite a number of years before he was licensed to preach.

He was married to Miss Mary Henderson Dec. 18th 1831. Seven children were born to them, only one of them outlived the parents. The wife after living with the husband fifty-three and a half years entered boundless eternity sixteen days first Uncle Jimmie was licensed to preach July 29th 1856 at New Bethel church, then on the Blue Ridge Mission, now Dobson circuit. (Gwyn's Chapel). Rev. Wm. Barringer, of precious memory was P. E. He was ordained a deacon by Bishop Pierce Dec. 9th 1860 at Salisbury, Elder by Bishop Early Dec. 10th 1865 at Raleigh. His preaching was Bible. He made no arrangement at his sermon till he went into the pulpit. All the preparation he ever made was to study the Bible. He selected his text after he got into the pulpit, then put all the physical and mental power that he had into his sermon. He trusted the Word unpolished by rhetoric or strengthened by logic to cut its way to the sinners heart and convince of sin and its consequences and lead the sinner to the Cross.

He was faithful in all his relations to the church, no service which he could do for the church was thought by him too hard, he never hesitated to go wherever and whenever asked to preach and administer the ordinances of the church He went everywhere in this section of country bearing precious gospel seed.

Uncle Jimmie prided himself in being strictly straight in his secular business. I suppose it would not be saying too much, to say a more honest man never lived. He was perfectly plain and simple in all his habits of life and honest in all his business. He was postmaster at Elkin from soon after the war to his death. As in everything else, he was faithful here, as long as he could get to the office. He wanted to die at the post of duty, and went many times when he ought not to have gone. Soon after Christmas, in that rough weather he had to take his room and remain in until the messenger from the other shore came for him; his confinement was about five months, during which time his sufferings were very intense resulting from acute rheumatic pains, notwithstanding the length of time and the intensity of his sufferings, I do not suppose that any one ever heard a word fall from his lips that could be constructed into a murmur against the Lord's dealings toward him. It was my privilege to visit him often during his affliction. I talked with him much about the prosperity of Zion and the Lord's dealings toward his children; these were his favorite subjects while in health and his sufferings did not change his mind. While racked with pain he would frequently get very happy in talking of the goodness of the Lord and his own prospects of an admittance into the rich inheritance provided for God's people. He was not only patient in affliction but he was tranquil in death He could face the messenger and say, "Oh death, where is thy sting? Oh, grave where is thy victory." He said to me only a few hours before death, "I have often spoken of dying grace, now I have it." Tell my friends at Maple Springs all is well with me." When I asked him if there was any thing I could do for him, he said, "you may tell the people to praise the Lord." We are not surprised at these remarks from him at death, when we knew what kind of life he lived. His mind was clear to the last and he looked up at the clock just before the spirit left its house of clay for one in glory, as if to see how long he was in crossing the Jordan. His was a glorious victory, such as no earthly hero has ever gained on the field of carnage drenched with human gore He wore no laurels here except the commission to preach, neither did he want any other. He was considered by all who knew him as one of the best men that has ever lived in this country. His one desire was to serve God, die happy and get to heaven. He left the strongest evidence that he did this.

"Soldier rest, the pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last
His soul is found in peace."

His mortal remains were interred at Jonesville on the 12th of June, myself officiating.

J. M. ASHBY.

"Biblical Recorder," "Methodist Advance" and "Yadkin Valley News" please copy.

CHEATHAM—Jas. A. Cheatham was born in Granville county in 1827, in 1855 he was married to Lucy A. White, of Warren. In about 1875 he was converted and joined the Methodist Church under the pastorate of Rev. A. A. Boshamer. On the 8th of June 1885 he died of paralysis at his home in Ridgeway. N. C.

It is difficult for me to speak faithfully of the life and character of Jas. A. Cheatham He was so far removed from ordinary men in the integrity and uprightness of his life, that ordinary words will not justly portray his virtues. He was surely one of the most righteous men I ever knew.

In his business life and character, he was the embodiment of the great cardinal virtues of an honest man, he was just to a degree that is rarely seen in this world. His judgement was so singularly clear and unbiased, and his motives so pure, that his whole business life was one of fair and correct dealing with his feilowmen. It may be said of him, what can be said of but few men, that he rarely made a mistake. There were no misunderstandings between him and other men. James A. Cheatham was always right, if such may be said of any man in this poor sinful world.

In the reciprocal relations of life, as a member of society, his example was a pattern of right living, and would have been an ornament and blessing to any community.

When he came to the Cross he made a full surrender, he kept nothing back, henceforth, he was the Lord's, and so he lived among us, 'blameless and harmless,' a man of God., "without reproach amidst a crooked and perverse generation" among whom his life was a bright and shining course, "holding forth the word of life." In him were all the elements of true and noble manhood so combined, that we shall not often look upon his like again.

His death was sudden At midnight the summons came, but he was ready. I never saw him when I thought he was not ready. He could give no dying testimony.

"But, from that smile on the old man's face,
As he lay in death, men said, his last
Look was at the cross, and that
Jesus must have been with him there."

Farewell dear brother! Farewell noble Spirit! Thy pure life admonishes me to make sure footing in the pathway to the skies. I will try to follow on.

J. N. COLE.

EVANS—Aaron Evans was born July 2nd 1804. He was married to Miss Lydia Johnson, Feb. 15th 1833, he professed religion and united with the people of God about 52 years ago, and died at his home in Chatham county, N. C., Apr. 11th 1885. Bro. Evans was a faithful servant of Christ for all these years, the Methodist Church was his choice above all others, and for over fifty years he always felt a deep interest in its welfare. He loved the class-room and was a faithful class-leader for many years, and was always ready to relate his Christian experience, he would very often get happy and close with a shout of praise. Most every one that knew Uncle Evans, as he was often called, had confidence in him as a man of God. By his pious walk, Godly conversation, fervency of spirit and the earnestness of his prayers, he contributed a great deal to Methodism. The great aim and end of life, with him was to do the will of his Father in heaven, and to be ready for the coming of the Son of God. His last sickness was short, only a little over a week, he was smitten down with pneumonia. I saw him in the first of his sickness, had prayers with him, gave him some encouragement, and found him ready to depart and be with Christ.

Much might be said in regard to him, but suffice it to say that he was a good man and full of the Holy Ghost. He leaves 4 children and many friends to mourn their loss. May God's grace sustain them and finally bring them together in heaven.

P. GREENING.

MINISH—Mrs Mary Minish, *nee* Henderson, was born July 2nd 1806, died May 25th 1885 It was the pleasure of this writer to talk with Sister Minish several times only a short time before heath. She was not a member of any branch of the church, but professed to be a Christian. She told me only a few days before her death that all her children but one were, she believed, in heaven and that she felt that she would soon be there too. She was mostly confined for about three years. Rev. Wm. Woodruff, of the Missionary Baptist Church officiated at her burial. "Blessed are the dead who die in the Lord."

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Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1 .00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

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N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8 50 a m

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Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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Have two of the largest Drug Stores in North Carolina, with a selected stock of PURE DRUGS, PATENT MEDICINES, PERFUMERIES, MINERAL WATERS, FANCY GOODS and Toilet Articles—and everything usually found in a first class Drug Store.

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AGENTS WANTED for DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. Address DR. SCOTT, 842 Broadway St., N.Y.

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Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c. We buy our goods as cheap as they can be bought; can therefore sell as low as any one Orders from a distance solicited; prompt attention given to same. Address,

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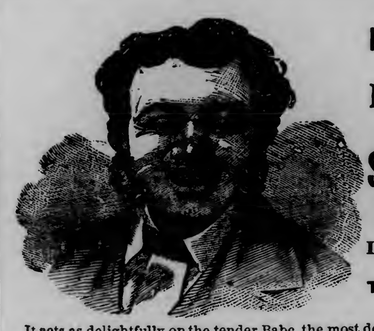

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SPRING TIME!

PURIFY YOUR BLOOD.

DR. J. H. McLEAN'S

Strengthening Cordial

AND

BLOOD PURIFIER

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Falling Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonde, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly. HAST. MERCHELL.

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$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

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FAMILY READING.

A Poor, Wayfaring Man of Grief.

A poor, wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief,
That I could never answer Nay.
I had not power to ask his name,
Whither he went, or whence he came;
Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered; not a word he spake;
Just perishing for want of bread,
I gave him all, he blessed it, brake,
And ate, but gave me part again.
Mine was an angel's portion then;
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was (gone;
The heedless water mocked his thirst;
He heard it, saw it hurrying on.
I ran and raised the sufferer up;
Thrice from the stream he drained my cup,
Dipped, and returned it running o'er;
I drank, and never thirsted more.

'Twas niht: the floods were out, it blew
A wintry hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warmed, I clothed, I cheered my guest;
Laid him on mine own couch to rest;
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stripped, wounded, beaten nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed.
I had, myself, a wound concealed;
But, from that hour, forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed.
And honoured him 'mid shame and scorn
My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

Then, in a moment, to my view
The stranger started from disguise!
The tokens in hands I knew;
My Savior stood before my eyes!
He spake, and my poor name he named
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not; thou didst it unto me."

The Habit to Prayer

When Hezekiah received the blasphemous letter from Rabshakeh, he knew what to do in his extremity, for he "spread it before the Lord." When Nehemiah was challenged by the Persian monarch for his sadness of countenance, and asked what his request was, he was not dismayed, for even with the king's cup in his hand, "he prayed unto the God of heaven." When his mutinous band, at the sight of Ziklag's smouldering ruins, spake of stoning David, he was not appalled, for "he encouraged himself in the Lord, his God," and said, "Bring me hither the ephod." When his "thorn in the flesh," afflicted Paul, he, too, had his resource in prayer, and "besought the Lord thrice" concerning it. And to take again the highest and holiest example, when the Divine Lord Himself was oppressed by that mysterious agony, which came upon Him in Gethsemane, He cried, "Father, if it be possible, l t this cup pass from me; nevertheless, not as I will, but as Thou wilt."

Now, if we ask how it came that in these times of special emergency those great ones ran first to God, we shall find the answer in the fact that prayer had become the habit of their lives. They had kept always open the pathway to the mercy seat; so in the hour of urgency they could find it easily, and run along it with speed. These were not exceptional instances in their histories, or if exceptional at all, they were so not in the direction which their souls took, but only in the gravity and perplexity of the crisis. The men who never pray save when they are in peril, rarely if ever get at such times the full benefit of prayer. Their cries then resemble the shriek of a conquered enemy for quarter, and is not entreaty of a loving son for help and so it brings them little relief. But he who has been daily, or even more frequently, at the mercy-seat for years, and knows God as his friend, receives always grace sufficient for him, and strength according to his day.

Not long ago, a friend told us that when a youth he was sent by his father for some purpose or other to a farm-steading which had been for along time tenantless and neglected. The buildings were going to ruin; the grass had grown in the court-yard; the road into the place was almost indistinguishable from the field along the side of which it ran. There was no trace of the recent presence of human beings, except in one particular. and that was *the pathway to the well.* That had been trodden down by many feet every day for years, and it was still hard, almost as asphalt, clearly marked and easily found. So let it be in our case with the foot walk to the mercy-seat. Whatever else we neglect, us keep in the habit of communion with God. Prayer is the key of position. He who holds that has still God in reserve, and can, say, "The Lord is on my side; I will not fear what man can do unto me."—*Rev. W. T. Tayler, D. D., in The Quiver for April.*

Stella's Victory.

Stella Vinton had been down town all alone for the first time in her life to make some purchases for her mother. She had walked down and was riding home. Mrs. Vinton had told her that she might have 5 cents for herself if there was any change left, but she had been obliged to spend every cent, and was naturally just a little disappointed. She sat in the car with the fare in her hand waiting for the conductor to come for it.

He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car, then stepped off the front platform, and, waiting a moment, jumped on to the rear again.

"He's forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought.

"No, I wouldn't, it is his place to come for it," the Tempter suggested.

"That would be cheating. You have had your ride, and ought to pay for it," whispered Conscience.

"Of course, but it is not my business to make the conductor take it."

"It is every body's business to be honest."

"Ma promised me five cents, too."

"But she would not like you to get it this way."

"She need never know. I would not tell her."

"But you would know, and Jesus would know, and you profess to be a little Christian."

"So I do, and I will be, and I wont cheat."

Just then the conductor called out Baker Street, and Stella Vinton rose to leave the car. As she did so she put five cents into the conductor's hand.

"Thank you," he said, smiling.

Stella went home, and told her mother of her temptation

Mrs. Vinton opened her purse, and taking out a tweuty-five cent piece, put it in Stella's hand.

"This is for my honest little girl," she said, kissing her.

So Stella had double reason to be glad that she had gained the victory.

That Mighty Name.

The Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest-looking heathen his eyes had ever lit upon. On inquiry, he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. Upon further investigation he found that the Gospel had never been preached to them, and that it was very hazardous to venture among them because of their murderous propensities He was stirred with earnest desires to break unto them the bread of life. He went lo his lodging place, fell on his knees, and pleaded for divine direction. Arising from his kness he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry.

As he bade his fellow-missionaries farewell, they said, "We shall never see you again. It is madness for you to go" But he said, "I must preach Jesus to them."

For two days he traveled without scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and pray,

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Being afraid to open his eyes, he sang on till the third verse, and while singing the stanza,

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They afterward invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them because of impaired health and return to this country, they followed him for thirty miles. "O, missionary," they said, "come back to us again!" There are tribes beyond that never heard the Gospel. He could not resist their entreaties. After visiting America. he went back again to continue his labors till he sank into the grave among them. Who would face such dangers but a soldier of the cross! Missionaries are often the bravest men on earth. Such invincible courage, blended with the love of Jesus, will yet conquer the world.—*Manual for April.*

CENTRAL INSTITUTE
FOR YOUNG LADIES.

This Institution, located in Warren Co, in one of the most healthful sections of North Carolina is very prosperous and has a good and growing patronage ranging from Wake county to the seashore and extending into Va. It has proven to be one of the most successful educational enterprises in the State, to which fact *very many* who are good judges will testify. The Institution claims to do thorough work. but does not attempt to teach everything. Its curriculum embraces enough to afford young ladies a liberal education. but it does not attempt more work than pupils can do. Any desired study is taught, but the great aim of the school is to afford facilities for a *thorough English Education* The study of Mathematics, Natural Science and English Literature, is therefore emphasized. Eight Literary and Musical Entertainments are given during the year. No public commencements are held, thereby avoiding an unnecessary expenditure of time and money for that which is intended more to advertise the school than to benefit the pupil. In the Faculty only the best, most cultivated and consecrated teaching talent is desired and sought. Earnest and well directed efforts by the Lady Manager makes the Institution a happy and cheerful Christian home. Sewing and cooking are taught as elective studies. In the sewing school pupils are charged a small fee for instruction and paid a liberal price for their work. This makes the sewing department remunerative to pupils, while the work is not allowed to become detrimental to their studies. With a well equipped Building of twenty-three rooms, in a large and beautifully shaded Campus, and a Faculty of seven effective officers and teachers, success is assured and thorough work guaranteed.

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Central Institute, Littleton, N. C.

July 8-1m

MISCELLANEOUS

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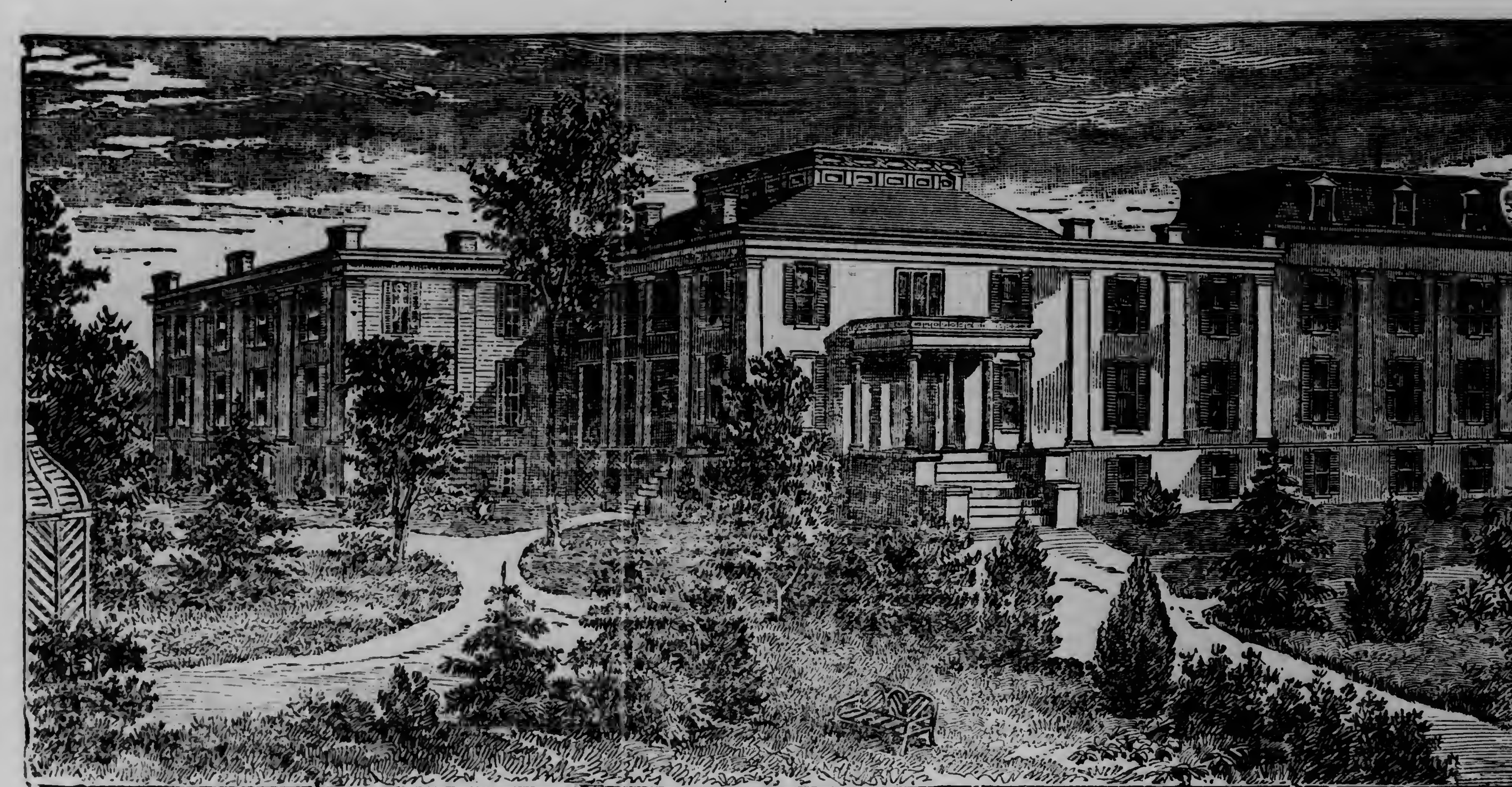
STAUNTON, VA.



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This repeated daily. with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall Head, Dandruff, and every species of Itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedies fail.

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On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro, (Leave)	6 00	(Arrive)	10 35
Harrell's	6 15	"	10 20
Warren's	6 25	"	10 10
Bethel	6 50	"	9 45
Robersonville	7 15	"	9 20
Everett's	7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8:30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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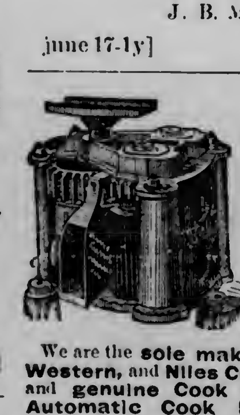

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june 17-4t.

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Fare good. Faculty competent and faithful. Instruction thorough.
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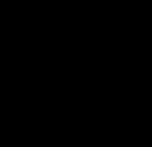

MENEELY BELL FOUNDRY
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.
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july 17-1yr

Some Recent Publications
OF THE
Southern Methodist Publishing House,
NASHVILLE, TENN.

HISTORY OF METHODISM.
BY BISHOP M'TYEIRE.

A Large Octavo Volume of 688 Pages.

This great work is printed either with or without illustrations, and is the cheapest work of its class now before the public. This History will find an abiding place in the literature of Methodism.

"The Centennial of Episcopal Methodism will add very largely to the literature on this subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

The prices of the book are as follows:

Cloth, plain, - - - - - $[illegible]
" " with engravings, - [illegible]
Half morocco, " " [illegible]
Full " gilt " " [illegible]

Prospectus for canvassing agents [illegible]

Rice Machinery
THRASHERS
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For Hand or Power
Catalogue Free.
THE GEO. L. SQUIER M'F'G CO.
may 27-3m] Buffalo, N. Y.

GRATEFUL PRAISE!
A NEW S. S. BOOK BY J. H. FILLMORE

Pure in sentiment, rich in music. Sample copy, in boards, 25 cents; per dozen by express, $3.60; per dozen by mail, $4.
Specimen pages free.

FILLMORE BROS., Cincinnati, O.
No. 185 Race Street.
Feb. 25th 19t.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Our Young People's Mission-Work.

GOD WANTS THEM ALL.

God wants the boys—the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys;
God wants the boys with all their joys,
That he as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'll have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls;
God wants to make the girls his pearls,
And so reflect his holy face,
And bring to mind his wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

—*Ex.*

Dear Aunt Mary: Please find enclosed $3.00, dues collected by Carmel Bright Jewels. We are sorry that our report for the beautiful spring months is such a poor one.

There are some in the rear with their dues, but we hope to catch up by the end of the next quarter.

We reorganized last meeting. The following were elected officers:

President, W. D. Wall; Vice President, W. J. Harrison; Vice President, W. P. Lumpkins; Cor. Sec., Suda Harrison; Rec. Sec., Josie Barber; Treas.: J. B. Chilton; Lady Manager, Mrs. W. Z. Barber. Yours with love, SUDA HARRISON, Cor. Sec.

The Carmel Jewels are doing very nicely indeed, dear Sudie—we do hope that all of our Jewels will "catch up" during the present quarter, so that your delegate may bring a *fine* report to our Annual Meeting. Can you not have a "Missionary Concert" and with the proceeds buy a share in the High School for girls? Loving greetings to each officer and member.

STATESVILLE, N. C., June 24th, 1885. —*Dear Aunt Mary:* I guess you think by this time that we have entirely forgotten you and the "Bright Jewels." I confess that we have been shamefully tardy, but I suppose it is better to pay up *late* than *never*; so we enclose 60 cents which will pay our dues up to the first of July I believe. We have a knitting machine, and we made our money by knitting and selling socks. I knit eight pairs nearly every day, and Charlie winds the bobbins. Papa is still in very feeble health, and we have to work all we can in his place. He gives us a little of what we make for our own, and so I hope we can keep our dues paid up. With much love for you and all the "cousins," we are your little friends, WILLIE and CHARLIE WOODS.

Well, well, what *industrious* little Jewels are Willie and Charlie—they are indeed dear, brave boys to help "Papa" so willingly, and then to contribute so liberally to the Missionary cause. I think it would take *me* quite *eight days* to knit *one pair* of socks. May God bless you, my dear boys, and restore your Father to health and strength.

Rodantha Bright Jewels.

A band of "Bright Jewels" was organized by Bro. Pegram, the pastor, on the 11th of June, at Rodantha, Dare county, with the following officers:

President, George B. McClellan; Vice Predsident, Erasmus S. Midgett; Vice " Nathan A. Midgett; Cor. Sec., C. S. Midgett; Rec. Sec., Walter E. Hooper; Treasurer, Z. S. Midgett; Lady Manager, Mrs. Mary S. Midgett; Number of members 28.

We welcome most cordially this band of Bright Jewels, and shall always be glad to hear from them—have complied with request of Lady Manager—loving greetings to each member of the Society.

WHITAKER S, N. C., June 25th, 1885. —*Dear Aunt Mary:* Enclosed please find fifty cents in stamps—I send also the answer to Enigma by C. M. Scarborough. Yours truly, CULLEN GARRETT BATTLE.

We are always glad to hear from you Master Cullen—you are indeed a studious and faithful Jewel. Thanks for answer and contribution.

Precious Promise.

Every word of God is pure. He is a shield unto them that put their trust in him. Prov. 30:5.

Enigma.

BY MRS. J. T. FOY.

Who was the father of Nimrod?
Who betrayed Christ?
Who was the father of David?
Who raised the Shunammite's son?
Who did Boaz marry?
Who was the father of Jesse?
Who was the father of Sampson?
What is the 15th book of the Old Testament?

The initials to the answer form the name of a young married man who joined the Conference in Wilmington last year.

Receipts for June.

Earnest Workers of Toisnot,	$ 4.50
Golden Reapers of Front St., Wilmington,	3.25
Bright Jewels of Chapel Hill,	1.00
" " " Mocksville,	5.75
" " " Littleton,	7.00
" " " Jones Chapel,	9.40
" " " Monroe,	21.55
" " " Haywood,	5.00
" " " Carmel,	3 00
Rich, Shipp and Jennie Webb,	.12
Sadie P. Pitman,	.25
Willie and Charlie Woods,	.60
Cullen Garrett Battle,	.50
Jude and Beck Palmer,	1.00
Total,	$63.92

Rose-Leaves.

Some one has beautifully said, "Kindness is stowed away in the heart like rose-leaves in a drawer, to sweeten every object around" A little girl about nine years old was walking along a muddy street in Chicago. Her father held her hand, and seemed very tender in his care of her. The quality and style of their garments hinted strongly of wealth, while the strong, good face of the father and the loving, sweet one of his child told of something better than wealth—even of depth of heart. Just as they reached a crossing where the mud was thicker and the wind blew stronger, and vehicles of all descriptions passed each other in tiresome confusion, they noticed a poorly-clad old woman, on whose trembling arm rested a large basket heavily laden, standing on the corner, as if fearful of crossing over She looked anxiously at the whirling carts, and deprecatingly at the passers-by. No one seemed to heed her as the well dressed throng hurried along.

"Come, Edith," said the father; "this is a dangerous crossing. Papa will carry you across."

He put his arms, as he spoke, lovingly. But the child olny whispered, "Papa, I have rubbers. I'm not afraid of the mud. Papa, see the poor old woman. She seems afraid of something; see how she trembles. Couldn't you help her, papa, while I run ahead?"

For an answer, the gentleman approached the old woman, saying, in a low voice, "This is a tiresome crossing, madam; let me lead you across. Give the basket, please."

Could you have seen the rested, thankful look on that weary old face, as the woman found herself safe on the other side, I think you would have echoed her fervent cry, "God bless that man, and the dear child, too!"

Of course there were sneering smiles on the countenances of some who witnessed the quiet act of helpfulness; but it mattered not so long as one knew that around the great white throne there were smiles of joy because two of his followers had not in selfishness neglected doing a favor to even the "least of these."

Into a very elegant palace car entered a weary-faced, poorly dressed woman with three little children, one a babe in arms. A look of joy crept into her face as she sat down in one of the luxurious chairs. But she was asked rudely to "start her boots."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"Auntie," said a boy to the lady beside him, "I'm going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course.

He spoke eagerly; but she answered, "Don't be foolish, dear, you may need them yourself; and perhaps the woman is an impostor."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and I don't need a lunch. The woman looks hungry, auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the 'least of these' when I meet them."

The worldly aunt brushed a tear from her eye after the boy left her, and said audibly, "Just like his mother."

About five minutes later, as a lady passed the mother and the three children she saw a pretty sight—the family feasting as perhaps they never had before. The dainty sandwitches were eagerly eaten, the tempting fruit-basket stood open.

The oldest child, with her mouth filled with bread and butter, said, "Was that pretty boy an angel, mamma?"

"No," answered the mother, as a grateful look brightened her faded eyes, "not now; but he will be on the other side. Bless his dear heart!"

And we, too, said, "Bless his heart!"—ERNEST GILMORE, in *Sunday-school Times.*

POSITION WANTED!

A graduate of Trinity College wishes a situation to teach. Address Dr. J. W. Jones, Tarboro, N. C., or Editor of ADVOCATE. July 8th, 3t.

Fine Furniture.

Those who wish to buy fine faniture of any kind, Chamber or Bed-room sets, fine office and Ladies Desks and chairs, Book Cases, Side Boards, China Closets or anything in the furniture line will do well to come to Raleigh and examine J. L. Stone's stock which is elaborate and complete in every respect. Correspondence solicited.

When everything else fails, Dr. Sage's Catarrh Remedy cures.

The Weaker Sex

are immensely strengthened by the use of Dr. R. V. Pierce's "Favorite Prescription," which cures all female derangements, and gives tone to the system. Sold by druggists.

Organs for Churches.

Walter Nelson, of Monroe, N. C., makes a specialty of furnishing organs to Churches and ministers, and will make prices to same—lower than any dealer. He carries a big stock and pays cash for them.

June 3d 1m

[From the "Christian Intelligencer," N. Y.]

Pure air in dwellings, and especially in sleeping rooms, is at all times essential to health, but especially in seasons of epidemics. Darby's Probylactic Fluid is an article which we can with confidence recommend. It is not a patent medicine, but a combination of Chlorine (ozonized) and Permanganic Acid. Prof. Darby, who has a high reputation both as an author and a man of science, affirms that it is the most powerful disinfectant as well as deodorizer known. Every family should at once procure a bottle of it and use as a safeguard against all infectious diseases.

"Over and Over Again."

Repetition is sometimes the only way to impress a truth upon the mind. Accordingly take notice that Dr. Pierce's "Pleasant Purgative Pellets," (the original Little Little Liver Pills) continue to be wonderfully effective in cases of sick and nervous headache, constipation, indigestion, rush of blood to the head, cold extremities, and all ailments arising from obstruction of the bodily functions. Their action is thorough yet gentle, and the ingredients being entirely vegetable, they can be taken with impunity into the most delicate stomach. All druggists.

KEEP LOOKING YOUNG.

This is the age of young men. Other things being equal they are everywhere preferred. Save your young looks. It means position and money. Is your hair falling off—dry or lustreless? Preserve and beautify it by using Parker's Hair Balsam. Not an oil, not a dye, sure to work, clean, harmless. Restores color.

june 24 1m

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.

Morphine and other opiates!

"Had no effect!

"After two months I was given up to die!!!!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I poohed at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. BERK, Ex Supervisor.

"That poor invalid wife, Sister, Mother, "Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

☞ None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

MISCELLANEOUS

Prophylactic Fluid.

THE GREAT FAMILY MEDICINE.

Wonderful Healing Properties of

DARBYS PROPHYLACTIC FLUID

HEALING, CLEANSING, DISINFECTING. IN CASE OF Accidents.

For Burns, Scalds, Cuts, Wounds, Bruises, etc., it is invaluable and gives instant and permanent relief. It immediately allays pain. Nothing is necessary but to apply it directly to the parts affected. It will keep down Inflammation, Gangrene or Proud Flesh, and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It cleanses and heals obstinate Ulcers, Boils, Carbuncles, Erysipelas and running sores of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

FOR THE TOILET AND NURSERY. In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. Sore or Inflamed Eyes are speedily cured. *Perfectly harmless, used internally or externally.*

FOR ANIMALS—HORSES, DOGS, ETC. Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind quickly and permanently healed by washing with the Fluid. Dr. J. HOUGH, the distinguished Veterinary Surgeon, says: "I find Darbys Prophylactic Fluid all that it is represented. As a local application I believe it to be without an equal." For Colic and Scours it acts like magic. Distemper, Diarrhœa and Worms in dogs quickly cured. It destroys all insect life, vermin on dogs and other animals—cleanses the skin—cures Mange, Scurvy and all kinds of skin diseases.

J. H. ZEILIN & CO., Philadelphia.
July 8-1t mo 13t.

Woolen Manufacturing!

CUSTOM WORK A SPECIALTY!

Elkin Valley Woolen Mills,

ELKIN, N. C.

After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Roll'd Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us; we will pay the freight one way and make it into exactly such goods you desire at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. Hollowell is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall meet the requirements of discriminating buyers, and such as shall entitle their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

GWYN & CHATHAM.

Preserve 256 Pounds of Fruit, Tomatoes, &c., for $1.00.

AMERICAN FRUIT PRESERVING POWDER AND LIQUID

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

It will effectually allay or prevent fermentation and preserve all kinds of Fruit, Tomatoes, Vegetables, Cider, &c.

The Preserved Fruit, &c., may be kept the year round, or for years in glass, earthen or stoneware jars of any size, with a corked with a common cork, or with straw, paper or a cloth tied over the top, or they may be kept in wooden kegs and barrels. No need to keep the vessels air-tight.

The Fruit may be kept without sugar or any quantity of sugar may be used as desired.

Full directions in English, French, German and Spanish accompany each package. Agents wanted in every town and county.

Price 25 cents and $1.00 per package.

J. M. BROUGHTON, Nurseryman, Raleigh N. C. Wholesale Agent for North Carolina.

☞ Write for circular and testimonials at once. July 8-1t.

Meadow Branch Preparatory School For Girls.

Designed especially to prepare girls for the Fresh, Soph, and Junior classes of Greensboro F. College. With the approval and recommendation of Dr. T. M. Jones, Pres. of G. F. C. The same books and course of instruction as in College, thus affording the advantages of college at a much less expense. Teachers graduates of Greensboro. Location near Chapel Hill, and as healthful and pleasant as could be desired. Board $7.50 per month, English tuition $10. Music $10. Session opens Aug. 5th. For further particulars apply at once to MRS. J. N. ATWATER, Prin. june 8 2m Chapel Hill, N. C.

COLLEGE OF Physicians and Surgeons, BALTIMORE, MD.

This School offers to Medical Students unsurpassed clinical and other advantages. Send for a Catalogue to DR. THOMAS OPIE, Dean, july 8-1m] 179 N. Howard Street.

FRIENDS SCHOOL. For both Sexes. Founded 1784. $150 per half year for board and tuition. First term begins Sept. 9, 1885. For circular address AUGUSTINE JONES, A. M., Principal, july 8-2m] Providence, R. I.

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Superior advantages in all respects. New elegant brick buildings, thorough ventilation, abundance of light, gas, good water, bath rooms with hot and cold water. Well heated by steam radiators. Rooms beautifully furnished. Every possible convenience and comfort provided for boarders. Best modern educational appliances, full collegiate course of study. Course in English, in addition to the usual preparatory studies, includes Anglo-Saxon, Philology and Historical Grammar, as well as Literature and Criticism, and in its methods of teaching is the work of an experienced specialist. Special provision for the best instruction in Calisthenics, Elocution, Natural Science, Music (instrumental and vocal), Drawing and Painting, full art course for graduation, Ancient and Modern Languages. Conversation in French and German daily. Under Protestant influence, but undenominational; the different denominations represented in the Faculty and Directory. 285 pupils last session.

Charges very low when superior advantages are considered.

For Catalogue, with full information, address R. H. WYNNE, july 8-2m.] Secretary.

E. M. ANDREWS, The Furniture Dealer, CHARLOTTE, N. C.

FEATHER DUSTERS, CHROMOS, WINDOW SHADES, OIL PAINTINGS, METALIC CASES AND BURIAL SUITS.

WHITNEY BABY CARRIAGES.

☞ Largest Stock in the State. Send for Prices. ☜

june 17-1y.] E. M. ANDREWS.

MISCELLANEOUS.

The Great Electric Lamp.

50 CANDLE POWER.

Burns coal-oil at any test with absolute safety. One Lamp equals four four-foot Gas Jets, or two eight-foot Jets. Its light is equal to 4 to 6 ordinary lamps Burns 8 hours without refilling, at a cost of one-half cent per hour, being the cheapest light ever invented. By the laws of nature it is non-explosive. No odor, no smoke, nor broken chimneys.—Being made of metal it will not break by falling. Its light is 23¾ per cent whiter and 100 per cent steadier than gaslight. The fount can be attached to any gas burner, ordinary lamp-bracket, or chandelier. It is specially adapted to lighting Country Churches, Stores, Hotels, etc. Beware of lamps represented to be the Electric, which have not the name of the maker stamped on the Lamp

Will ship Sample, subject to approval, to any responsible dealer Every lamp bearing our name is guaranteed. Dealers and agents wanted in unoccupied territory.

HALL & TAYLOR Manufacturers, 300 W. Baltimore street, Baltimore, Md.

ASHEVILLE FEMALE COLLEGE. In the Land of the Sky.

This Institution is prosperous, popular, and constantly increasing in patronage. The Faculty is large, the course thorough; advantages in Music and Art excellent. Ten acres of gardens and shaded lawns; two great houses; delightful home for young ladies in the great health resort of the South. Charges marvelously low for advantages offered. Send for catalogue. Address Rev. JAMES ATKINS, JR., Asheville, N. C. july 1 2m.

NEW ENGLAND CONSERVATORY OF MUSIC Boston, Mass., OLDEST in America; Largest and Best Equipped in the WORLD. ... July 8 6t eow.

Nashville FOR YOUNG LADIES College,

Correlated with Vanderbilt University. Highest advantages in every Department. Splendid new buildings. Ample Faculty. Music, Art, Calisthenics. Health. Accessibility. For Catalogue, address Rev. GEO. W. F. PRICE, D. D., Pres., Nashville, Tenn. July 8 2m

PEACE INSTITUTE For YOUNG LADIES, Raleigh, N. C.

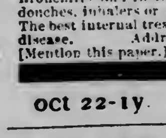
CONSUMPTION.

CATARRH

[Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.] ... Address DR. C. N. BROOKINGTON, 300 Fourth Avenue, Louisville, Ky. [Mention this paper.]

OCT 22-1y

McSHANE BELL FOUNDRY



Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price list and Circulars sent free. HENRY McSHANE & CO., Baltimore, Md. nov 5-1y.

MISCELLANEOUS.

WATERS' CELEBRATED PIANOS. The best and most durable made.

Also New Scale, Three-Stringed Uprights, IN BEAUTIFUL CASES.

WATERS Parlor and Chapel ORGANS At low prices and on easy terms.

A Splendid Offer

We will sell NEW PIANOS & ORGANS in all parts of the country on the following terms:

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PATENTS

obtained for Moderate Fees. Send model or drawing we will advise free of charge; and make no charge unless we obtain patent. For circular, terms and references to actual clients in your own State or county, address C. A. SNOW & CO., Opposite Patent Office, Washington D. C. dec 24-tf.

AGRICULTURAL.

Gleanings.

—The late spring has crowded May work into June. A great breadth of corn will have to be planted this month; early-maturing varieties should be sought, even if the seed cost a good deal more. Manure should be applied liberally, for the late planted maize must do a deal of growing in a short time; but with fertilizers and good tillage this crop seldom disappoints. Very little grass will be fit for the scythe before the last week of the month. We may have to provide against a short crop by sowing forage of some sort. The kind depends upon the soil. If one has deep, rich, mellow soil, and can use yard-manure besides, nothing will pay so well on the whole as fodder corn. The best is "Evergeen," or "Mammoth Sweet," though the large "White Dent" gives satisfaction.

— Mr. Gilbert, editor of the "Maine Farmer," and a practical farmer and dairyman, advises sowing but one and a half bushels of oats by measure, to the acre, on land in suitable condition for seeding to grass, and thinks as heavy crops will result as if heavier seeding were practiced. Grass will surely do better sown with a light seeding of grain. It gives more sunlight to the tender plants; besides there is much less danger from the lodging of the grain and consequent smutting of the grass.

— The manure harvest lasts all through the year. Even while a farmer is ploughing and planting, he may be gathering materials for manure. No wagon should ever be brought home empty. The farmer should ever be on the lookout for fertilizing matter. He should not be above gathering the waste matters about the towns and villages, which he should find ways and means of collecting, so that he may never return empty-handed. These small economics pay largely.

— It is stated that the number of plants used by man at the present time does not exceed 3,000. Of these about 2,500 are cultivated in America. The varieties used for food do not exceed 600. Of edible fruits and seeds there are 100 classed as vegetables, 100 as roots and bulbs, fifty varieties of grain, about twenty of which produce sugar and syrup.

— The Governor of Kansas says of tree planting in his State that thirty years ago the settlers found the land treeless, and now they have more than 20,000,000 of fruit trees and more than 200,000 acres of forest trees, all planted. He says, moreover, that during that period the amount of annual rainfall has increased, and ascribes this fact to the increased area of forests.

— "If the original forests of the States of Indiana and Ohio were standing to-day," says a lumber buyer, "their valuation would be many times greater than are the farms which they were sacrificed to improve. In making their farms the settlers in these States destroyed millions and millions of dollars' worth of black walnut. Miles and miles of fence are laid with black walnut rails. One old farmer says that only thirty years ago he began making his farm, and that he had worked eight years in clearing it of the walnut timber, eighty acres of which he burned up. After thirty years of cultivation the farm is worth $8,000. If it had its walnut timber back it would be worth more than $100,000. This farmer is only one among thousands who for years girdled, cut and burned the great forest they found occupying the land."

— Market gardeners sometimes use a ton of superphosphate per acre. It is a great waste. Five or six hundred pounds is all the crop needs. And the only benefit derived from the excess is due to the nitrogen and potash the fertilizer may contain. For the sake of getting a pound of nitrogen, you use three, four, in some cases even five or six pounds of phosphate, which the plants do not need. Intelligent market gardeners should study this subject. Better use five or six hundred pounds of superphosphate and purchase the required nitrogen in some cheaper and more available shape—such as dried blood, sulphate of ammonia, nitrate of soda, or other.

— The annual report of the Ohio Agricultural Experiment Station urges the preservation and maintenance of forests, and says this concerning woodlands: "The first step should be to remove all worthless varieties, and to encourage valuable sorts to take their place. Stock should not be allowed to run in wood lots for purpose of forage; there should be a careful guard against fire; seeds should be planted in vacant places of such varieties as are most desirable; shoots of inferior varities should be kept down, and valuable sorts should be trimmed up, so that they may grow tall, forming trunk rather than branches.

Grape Vines Trained on Houses.

The utility of this, as well as the popular fallacy that the vines would injure the house by dampness, was referred to recently in this column. The following, from "Land and Water," is to the same effect: "The common belief that ivy trained against the walls of a dwelling house produces damp walls and general unhealthfulness is fallacious. The very opposite is the case. If one will carefully examine an ivy-clad wall after a shower of rain he will notice that while the overlapping leaves have conducted the water from point to point until it has reached the ground, the wall beneath is perfectly dry and dusty. . . . The ivy, in fact, like a great-coat keeping the house from wet. . . . One more virtue it has in giving to the ugliest structure an evergreen beauty.' This, of course, refers to England and the ivy is a different plant. But if the cool, moist climate of that country would admit of the culture of the grape, in the open air, there can be no doubt but it would be largely substituted for the ivy, which has been popular there for centuries, though producing no fruit whatever, but only beautiful, thick, deep green leaves.

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Arrive Tarboro,	5 40 p m.	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	35 p m.	10 10 p m.

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Leave Warsaw,	10 44 p m.	10 49 a m
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Leave Wilson,	12 40 a m.	12 55 p m.
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Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

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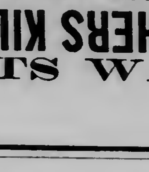

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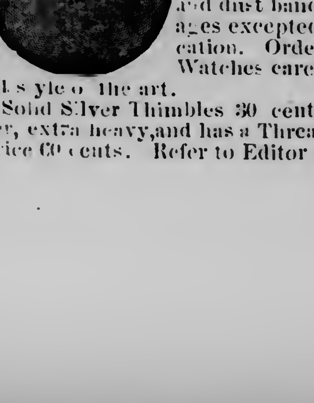

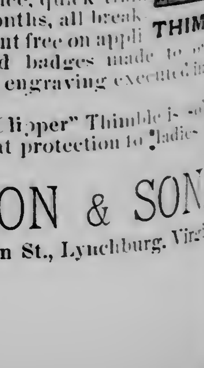

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For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

DEATH'S DOINGS!!

The almost unprecedented mortality among the preachers of the N. C. Conference, since the last session of that body, is well adapted seriously to impress the minds of all thoughtful persons. Eight deaths in the brief space of eight short months is without a parablel, so far as my knowledge extends, in the history of any of our Conferences. Had they all been "fathers" in the ministry, as was "father Gray," and the Rev. John W. Lewis, and even as brother Bibb, it would not have been so note worthy. But, death has cut down some who were in the full strength of mature manhood, and who had the reasonable prospect of many years of usefulness before them. Eight deaths creates a mighty chasm in a Conference, even as large as the N. C. Conference; and it may be the end is not yet reached. May God in his kind providence stay the hand of the death angel, and may He overrule and sanctify this fearful mortality to the good of the brethren who survive the departed ones, How brief is life at its longest term! The years glide noiselessly by, and drop away into the gulf of eternity behind us. The young man enters the itinerant ranks of our ministry. How soon the ardor and aspiration of young life shades off into the more sober maturity of riper years! Presently he passes the summit level of manhood's prime, and then begins the descent towards the sunset of life.

It seems, but a short time since Robert P. Bibb was received into the Va. Conference, at the session held in the city of Norfolk, Feb., 1836. I remember him well. It was at the first Conference I ever attended. Bro. Bibb was the last surviving member of a class of 13, received at that Conference. I was personally acquainted with every member of that class. Robt. C. Jones, James D. Coulling, Benj. Duval, Robt. Michaels, William Wash, Jos. H. Davis, John M Hendrick, Robt. E. Watkins, James E. Joiner, William Carter, Thos. Miller, and Wm. S. Colson were the brethren that were received on trial with Bro. Bibb. With scarcely an exception they all made a good record. Jones died young; Coulling in the midst of great usefulness; Michaels after long years of service, and great suffering; Davis reached 70 years, and died at his work; Watkins fell an early victim to the Destroyer; Joiner died in vigorous manhood, having done his work well; Carter reached 82 years, having labored long and faithfully in the ministry; Colson rendered many years of service. Of Miller, and Hendrick, and Wash I know but little. All havegone to their reward; and now, Robt. P. Bibb, the last of his class, has gone over the river to join his comrades on the other side. So we go. How soon we are forgotten! But, "the righteous shall be had in everlasting remembrance." "They that turn many to righteousness shall shine as the stars of the firmament forever." The record of the good and faithful is on high. Their names are in the Lamb's Book of life. Our names may be stricken from the Conference rolls, and from the registers of the living, but not from God's book of remembrance. Nearly all the preachers that were in the old Va. Conference when I joined have finished their work and gone to their long home. But, I will not moralize, or pursue this subject further.

SOMETHING OF TO-DAY.

Thus far there has been no death in the Va. Conference since our last session. Several of the brethren have been sick, and so far broken down as not to be able to keep at their work. Rev. P. A. Peterson, of Court St. Church, Lynchburg, has suffered greatly from rheumatism, and is now at the Hot Springs, in the mountains, for his health. Rev. Wm. E. Evans, of Park Place, Richmond, has been sick and unable to preach, for two months or more since Conference. Rev. James M. Anderson, pastor of Cumberland St Charge, Norfolk, has been off of duty, and under the Doctors, for sometime, under treatment for diseased throat. Rev. Jas. W. Bledsoe, Market St. Church, Petersburg, has had an attack of sickness from which he has not yet recovered. Others have been sick more or less; but none have died.

A WORD IN PASSING.

Bro. Geo. G. Smith comes so nigh agreeing with me, or, I come so nigh agreeing with him on the subject of "professing holiness," that I forbear any discussion of the subject. I hope the brethren and sisters in bounds of the N. C. Conference, will not encourage the organization of "Holiness Associations." However carefully guarded, evil will come of such "Association." So I think.

NEW BOOKS.

Centenary Cameos, 1784–1884, by Rev. O. P. Fitzgerald, D. D., is the title of a new book just from the press of the the Southern Methodist Publishing House, Nashville, Tenn. The readers of the Nashville *Christian Advocate* were regaled and edified, during 1884, by the weekly perusal of these most charming cameos. They comprehend a series of biographical sketches of at least forty representative Methodists—male and female—that filled conspicuous positions in the history of Methodism from 1784, to 1884. These sketches have been drawn by a Master's hand. They are positively unsurpassed in the annals of American literature, in beauty of style, accuracy of delineation, boldness of outline, and delicacy of tone, shading and coloring. Taken together they furnish a group of portraits that supply a fitting ornamentation for the beautiful halls of the sublime temple that has grown into the "similitude of palace" during the first one hundred years of American Methodism. Each portrait, or "Cameo," has its distinctive features. The wonder is that the artist could draw so many pictures, having so much that is common to all, and yet giving to each that distinctive individuality that sharply discriminates one from another. Each one is a study in itself; and yet there is a species of unity that pervades the group, from John Wesley, the founder of Methodism, down to Mrs. Margaret Lavinia Kelly, the last representative of American Methodism, whose finely drawn portrait fills the last space in the artist's gallery. Dr. Fitzgerald, in all that he has ever written, has never surpassed, if indeed he has ever equalled, in point of style—including elegance of diction, felicity of illustration, purity of sentiment, and energy of thought, the high literary qualities of this latest production of his facile pen. The book is elegantly embellished with thirty one full-page engravings, giving striking likenesses of most of the distinguished worthies whose brief biographies are so admirably written in the body of the fascinating volume.

TWO SKETCHES.

In this most interesting new book, there are two sketches, or "Cameos," as the author calls his pen-portraits, that awakened a special interest in my own mind. I allude to the sketches of Rev. Peter Doub, D. D., of the N. C. Conference, and the sketch of the Rev. James Duncan, D. D., of the Va. Conference. From my early boyhood I knew the Rev. Peter Doub. I was converted under his preaching; and, even while he was preaching. Dr. Fitzgerald has given a very life-like delineation of this wonderful man. With the Rev. Dr. Duncan I was associated from the time he joined the Va. Conference in 1850, till his untimely death, as it would seem, in 1877. In the whole book, so replete with intensely interesting portraitures of a most remarkable class of subjects, there is not a more glowing, graphic, and life-like picture than that which the author has given of Rev. James A. Duncan. The engraving of Dr. Duncan is exceedingly accurate. To my own eye it brings him more vividly before me than any likeness I now remember to have seen of him. The likeness of Dr. Doub is also a very striking representation of his never to-be forgotten face, in which granite firmness, and maidenly modesty, and womanly tenderness and affection, were so strongly and beautifully blended. I must say, that I do not remember anywhere to have seen better likenesses than are contained in this volume of "Centenary Cameos." Stockton, and Capers, and Green, and Stringfield, and Anthony are all speaking liknesses, and as true to the original as anything that I have anywhere seen in mere engraving. Every family ought to have this book. Order it at once.

ANOTHER NEW BOOK.

Paths that Crossed—Centenary Tribute, by Mrs C. B. Howard, is the title of another new book from our Nashville Publishing House. There seems to be no end to the *Centenary* books, exhibiting the diversified phases of Methodism during the first one hundred years of its organic history in America. This is a readable, pleasant little volume, and forms an addition to the growing number of new books from our Publishing House, admirably suited to Sunday-school library purposes. It is instructive and entertaining; written in a clear and attractive style, and enlivened by a pretty little story that runs like a thread of silver, through a string of pearls. It is published at 60 cents. Let those who are getting books for Sunday-school libraries be certain to order "*Paths that Crossed*," by Mrs. Howard.

Speaking of Sunday-school libraries reminds me that I am often written to, by Sunday-school Superintendents and Librarians, asking me to make out a list of such books as I would recommend for library purposes. The task would be laborious, unless I were to take the catalogues of different Publishers, and merely make a cross mark against the titles of such books as I have read, and could safely recommend. It is a happiness to find that our own Publishing House is rapidly adding new books to its catalogue that are every way suited to our purposes for Sunday-school libraries. The Market St. Methodist Sunday-school, Petersburg, Va., has a carefully selected library of four or five hundred volumes, selected from the catalogues of a half dozen of the leading publishers in England and America. If any one, desiring information on the subject, will write to R. T. Wilson, Esq., Petersburg, Va., (Superintendent of Market St., Methodist Sunday-school), for a catalogue of the Sunday-school library, he will, no doubt, cheerfully furnish a copy which will guide one in selecting books suitable for library purposes.

Danville, Va., July 4th, 1885.

For the Advocate.

Division of the Conference.

BY REV. JAMES E. MANN.

NOTE OF EXPLANATION.

DEAR BRO. REID: The following speech, as you were present and know, was made by me at the late Newbern District Conference and unanimously requested by the members for publication in your paper. While I of course had no idea, at the time, that the utterances I was making under the press of a long and arduous Conference session would go into public print, in that form, yet, I do not feel at liberty to disregard the wish of so many good and true brethren, and so give it to you as near *verbatim*, as I can.

J. E. MANN.

SHOULD THE N.C. ANNUAL CONFERENCE BE DIVIDED?

BRETHREN: As our Church in our bounds has already, in 1869 and 1877 undergone the agitation and primary consideration of this question, I would have preferred its discussion to have remained for the next session of our Annual Conference, but its discussion was opened early in this year and is continuously kept before our minds and it is obvious some action must be had on the subject at Charlotte. Personally, I have no axe to grind on either a little or large Conference. I was reared near the centre of the State—been in the Conference 32 years—had 12 appointments in the west and 20 in the east—loved them all. I have never asked a brother to patronize me in any way, nor told him to ask his brother to do so. I will acquiesce loyally after a fair and ample discussion of this or any other Conference subject, in whatever decision a majority of my brethren may finally reach. Love for my Church and Conference, and the Church of my fathers, and a profound conviction of the correctness of my views prompt me, alone, in where I stand, and what I say on this question. *I am in favor of the division of the N. C. Conference:*

1. *Because, the forming a Western N. C. Conference would be in accordance with the real and expressed object of the cutting off of the Charlotte and Shelby Districts from the S. C. Conference in 1870.*

It is well remembered by many of us, and may be seen from the files of the papers of that period, that all the resolutions, appeals and petitions, going up from the bounds of the N. C. Conference, and the N. C. portion of the S. C. Conference, set forth distinctly, that the great thing needed and desired, by very many of our people, was the formation of "a Western N.C. Conference." A move, backed up by evidence, that it was greatly desired, was made in the General Conference of 1870 and led the Gen. Conference to the action of cutting off the Shelby and Charlotte Districts from the S. C. Conference, so that this "new" "homogeneous" "Western N. C. Conference," so much desired, could be formed. The formation of the new Conference, with any discretion as to time allowed, was committed to the N. C. Conference, because, the new Conference was to be in N. C. and an N. C. Conference was so clearly and openly committed to the formation of the new Conference. We had favored it at home and championed its cause in the Gen. Conference. We asked the General Conference to cut off the Shelby and Charlotte Districts for the specific purpose of forming a *new* Conference. The General Conference cut them off and handed them to us for the purpose we had set forth and urged, on the strength of evidence we had furnished, that it was our purpose to form the new Conference. Now, I submit, that we as a Conference are in truth and honor bound to carry out the purpose of the trust committed to us by the General Conference session of 1870, which body ceased to exist when the successors to its members were elected, and that we occupy a fiduciary relation to that session of the General Conference and to the two Districts cut off from the S. C. Conference, which morally binds us as a Conference to carry out the purpose for which we obtained the severing of those Districts from their mother Conference. *I claim that our Conference has always intended to faithfully carry out that trust.* We certainly have no right to keep and use those Districts for our own Conference aggrandizement. We certainly can not quote the consent of our wards and pupils as evidence, that we are relieved from obligations we alone assumed. We certainly do not intend to plead our trust out of date. We surely do not intend to pull the legislation of the Church of God, the light of the world, down from the high plane of truth and candor, in order to obtain territory from a sister Conference. We certainly can not now plead the only objection urged at Greensboro in 1870—*fewness of number*. Then, I contend our Conference is ready to form a new Conference, and will say so at its next session.

2. *Our Conference is too large to be easily and suitably entertained in our towns.*

Our present sessions require homes to be provided for at least 370 persons—say 190 ministers infull connection, 30 on trial, 20 for admission, 10 supplies, 10 for ordination, 52 lay-delegates, 50 wives of preachers and 8 or 10 visiting ministers. If we form in the next 4 years 3 new Districts—which I think will and should be done—we would have to provide for at least 400 persons every session. That would make our body larger than our General Conference. We have no large cities. While in the last few years some of our old towns have grown a little, and some of our new towns have grown considerably, we have no city in our State of 10,000 white inhabitants. Yet, while we do not consider our towns large enough to undertake to entertain our great denominational legislative body, we are crowding them annually with about the same number of ourselves. It is the hospitality of the people of a place and not altogether the number of houses in the town that furnishes Conference entertainment. Our people are generous and hospitable, but their facilities for entertaining trangers have undergone a very great change in the last 25 years. Not every one is able to hire a cook and not every one can find one to hire who is able, and not every lady is able to prepare extra meals for visitors for a week at a time. There are many who ought not to undertake to entertain and many who will not open their doors for a week—even to a Methodist preacher or layman. The matter of hospitality is not wholly a thing of Conference control—it requires one to extend and another to accept, and the right of offering entertainment belongs to individual families and not the pastor.

Some of the places where we have held sessions in the last fifteen years, and counted by those opposed to division as possible places for future entertainment, will not be likely to ask again for an undivided Conference. *They know too well from experience the difficulty of the task.*

There are some members of a Conference however large, who are well and favorably known at the place where the session is to be held and they and their wives will be in demand and have homes by special invitation, but all are not so fortunate. Sometimes in the press for homes, in spite of the care and efforts of the most thoughtful pastor, the old and infirm will be put far out and the young men, who need the benefit of our sessions, have to go to the country and be so irregular in their hours, as to be unsatisfactory guests.

It has been my lot 3 times in the last fifteen years to be pastor where the Conference held its session. I know what I affirm, when I say to my brethren, that it is *barely possible* to provide entertainment for the N. C. Conference—even in our largest towns. I happen to know something of the toils and agonies of some of my brethren in the same onerous work. It would be in many of our towns comparatively easy to provide for a Conference of 200 persons. It would then be genuine hospitality offered and received and an unalloyed pleasure, both to hosts and guests. It is our 170 excess of that number which makes the difficulty and strain, and in many instances strips the entertainment of every vestige of true hospitality and converts it into a reluctant toleration of an illadvised necessity. If you will look in on the pastor when the Conference session is going to be held you will find six months before hand that preparation for the coming crisis is the great overshadowing work of the year. He, and perhaps the best committee he can appoint, are soliciting homes and trying to work up the entertainment of the coming Conference. About two or three weeks before the session is to meet, they become appalled at the fact that after all their work very many are yet to provide for. The pastor is sometimes perfectly overwhelmed with embarrassment. He announces from his pulpit his very great perplexity. The people are sorry for their preacher, sorry for their Conference and sorry for themselves. They have already agreed to accept just as many as they want—and so has every one else. It is likely most of them have as many as they ought to entertain. There begins a strain in terrible earnest. Some of the good brethren of the place have invited the Conference to hold its session in the town as invitations were known to be scarce—and thus let the camel's head in at the door of the mill, and now the animal must come in though he be as large as an elephant and the miller and his family have to go out and go under the house. Our own people begin to arrange to crowd their families into fewer and smaller apartments and write the friends and relatives they have invited not to come to Conference—it will be impossible—the whole place is over run, and yet they lack room. The haunting ghost of a travel-worn remnant of the Conference left in the streets makes an already sad case desperate. Such a thing never was allowed in other places smaller and it must not be now. Denominational and local pride are invoked and the surrounding country is reconnoitered for open doors. In the press and scuffle of the last two weeks preceding the session arrangements, which become a necessity, have to be made and yet—they often ought not to be made. We owe it to ourselves and our people in the towns to divide and not make ourselves the great ecclesiastical bore of the State.

3. *Our Conference is too large for the proper transaction of its business in the time allowed annual sessions.*

There are 32 questions prescribed by law for every Conference session to answer, as the sum of its labors, and the answers to these questions are all reached by considering a number of subordinate questions under each general head, as the necessary steps to reach the disciplinary answers. The larger the Conference the more persons in the 5 classes—the more candidates to be reported and cases considered—the more characters to be examined—the more charges to be reported—the more complicated questions arising and hitches in business—the more crowd and press in the room—the longer it takes to transact the business of the Conference and the more unsatisfactory its deliberations, in the short given time. The object of a Conference session is, to *confer together*, so as to better understand and perform the work of the Church. The size of the body should not be allowed to impair the object of its sessions. As ours now is there is so little consciousness in the body, as a body, many of our preachers do not know each other. The Conference about fills an ordinary Church and the room is usually jammed with members—the bar of the house soon lost—six or seven tables scattered over the room and brethren being called or sent for to attend to special items of business closing the hours of the session and gathering around the different business centres, and the rear portion of the house cut off from an intelligent understanding of what is being done and the people and preachers go back home from our sessions without being any better informed as to our men and work. If we do not divide very soon, the crush and unsatisfactory notice of our sessions will, I fear, breed a restlessness which will not admit of a wholesome discussion of any subject however important—especially after Sabbath—and hasty action and ill-digested utterances unworthy the body, and the Church, will be the legitimate outcome.

4. *Our Conference is too large for the best making of the appointments.*

As the Bishop makes the appointments he must be made acquainted with the places to fill, and the men to fill them. To best give him the necessary information he has his cabinet of Presiding Elders. As: "in a multitude of counsellors there is safety," it would be safer for all the cabinet to know something of all the places and men. The people of a village know more of each other than those of a large city. It is easier, all things else being equal, to see over a small circle than a large one. Presiding Elders can and do know more of the men and places in Districts contiguous to theirs than those far removed. If a change is to be made in the appointments which takes a man from one remote District to another, neither Presiding Elder is likely to be acquainted with both the work and the man to fill it; therefore he can only *guess* as to the adaptation of man and work. As a known endurable arrangement is likely to be preferred to a questionable uncertainty, the P. E. will more likely prudently hold on to a man he and his people know, and thus men and work suffer on the account of the size of the Conference. Thus first-class men are kept for years on third-class work and first-class work bridged over the year with third-class men. Let us cut the circle down, so that it may be clearly scrutinized in the given time. Think of it! Two hundred and twenty men and their familes to be placed on as many charges, over a territory of 400 miles, in a cabinet work of 20 hours. I believe the same Bishop with a better informed cabinet could better make the appointments of one hundred and ten men in 20 hours. Do *you* not *think* so? If so, then *say* so.

(CONTINUED ON NEXT PAGE.)

Zeal.

Zeal is one of the necessary elements of success. Very little is accomplished without earnestness; it is this which moves the van of progress along on the lines of industry. It makes our great discoveries and inventions, wins our victories in all the battles of life. So, in the propagation of the gospel, Christians must be zealous, if they wish to do much in a brief life-time, for the Master. An ounce of zeal is worth more than a pound knowledge in gospel work. Christians are enjoined to be zealously affected always in a good cause.

There is latent force enough in the Church if properly developed, to take the world for Christ in a very short time. It is by the use of the talents that they are doubled, not by possession merely. As the man who failed to use his talent was severely punished, so God pronounces a woe upon those who are at ease in Zion. The Lord is displeased at the indifference of his followers.

Love for the Master can only be measured by devotion to His cause. Good intentions and verbal expressions are mere ciphers, when not accompanied by active efforts. Jesus says, "Ye are my disciples if ye do whatsoever I command you.' It is not those who say, Lord, Lord, but those who do His will, who will be admitted into the kingdon. The Lord blesses in proportion to zeal as well as faith. He says, "If ye be obedient, ye shall eat the good of the land." The lukewarm are an abomination to Him, being mere cumberers of the ground.

Soldiers of the Cross should be as loyal to the Church as the national soldier is to his country and to his country's cause. If Christians would measure themselves by the scriptural rule, and be regulated by it, the Church would be vigorous enough to conquer Satan and suppress satanic influence.—JAMES STOLBERT, in *Central Christian Advocate.*

Surrender of Ourselves to God.

It is related in Roman history, when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves, the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And on their replying, "We deliver you all," they were received. The voluntary surrender which you, Christian, have made to Christ is equally comprehensive; it embraces all you are, and have, and hope for —*Sutter.*

The things of this world, like Absalom's mule, run away and leave us when we have most need of them.

Raleigh Christian Advocate

RALEIGH, N. C. - - JULY 15, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Death of Rev. J. W. Floyd.

Rev. John W. Floyd, a superannuated member of the North Carolina Conference, died in Boone, Watauga county, N. C., on the 5d day of July, 1885, from the effects of measles, so we learn in a note from Rev. T. L. Troy, who is now in that section of country.

Bro. Floyd joined the N. C. Conference in 1845 at Washington, N. C. For a number of years he has been superannuated, his health having given way years ago, and during this time he has resided outside the bounds of our Conference; hence to the most of our brethren, especially to the younger brethren, he was known only by name. And now the particulars of his death, and the data sufficient to write a proper sketch of his life and character are not in our possession; so that we shall have to request some one who has all the facts to perform this duty.

This is the ninth member of our Conference that has been called away since our last session. We all feel chastened of God. Oh, that it may have the desired effect of getting us all nearer to each other in the bonds of love, and nearer to God in the consecration of our lives entirely to his service.

District Conference at Laurinburg.

The Fayetteville District Conference convened in Laurinburg, N. C. on last Wednesday. Rev. S. D. Adams, the Presiding Elder of the District, was present and presided. Bro. H. C. Wall, who has filled the position so acceptably for several years, was elected Secretary. It was our privilege to reach the place Thursday morning and to observe the proceedings from this time to the close. Wednesday and Thursday were consumed in receiving reports from the various charges.—Every preacher in charge of the District was present, and every charge was represented by one or more laymen. The reports indicated steady and gradual improvement in the various departments of church work. There has been a decided improvement in the condition of church buildings on the District.

The Sunday-school Conference convened on Friday. This whole day was given to the body. The president of the Society, Prof. W. C. Doub, having died during the year it devolved upon Chas. W. Tillett, Esq., the Vice President of the Society, to preside, which he did in a satisfactory and very creditable manner. H. C. Wall acted as Secretary. Reports from various charges as to the condition and conduct of Sabbath-schools were received, and at 11 a. m., Rev. J D. Arnold preached a most impressive and highly edifying sermon, eminently appropriate to the occasion and richly enjoyed by the large congregation present. In the afternoon addresses specially prepared for the occasion were delivered by Rev. J. T. Finlayson, W. G. Adams, Esq., and Rev. M. B. Smith. After these addresses the subject was opened for general discussion and the discussion was participated in by a number of the brethren present.—The election of officers resulted as follows by a unanimous vote: President, Chas. W. Tillett, Esq.; Vice President, W. G. Adams, Esq.; Secretary, H. C. Wall; and Treasurer, F. B. Gibson. Lumberton, N. C., was selected as the next place for holding the Sunday-school Conference, and it will be held separate and apart from the District Conference. These Sunday-school Conferences are an experiment, to some extent, and it is going to be a difficult matter to make them succeed. They have excellent officers and good material with which to work, and if they can be made successful anywhere Fayetteville District bids fair to do as well as the best of them.

Saturday was a very busy day. The whole of Friday having been given to the Sunday-school Conference, it left much work to be done in one day. The reports of committees were first heard, one on Quarterly Conference Records, and one on Temperance. The one on Temperance was very strong and elicited some discussion. The great trouble is that we are content with talk on this subject. Most any of us can make a "flaming speech" on the subject. Some one has said that when a preacher "gets in the brush" he generally jumps on the drunkard and rides him out. If we had a little more practical work on the part of both preachers and laymen it would be better.

The various enterprises under the patronage of the Conference were represented at 10½ a. m. This editor was given an opportunity to talk for awhile in reference to the ADVOCATE, Rev. J. F. Heitman represented Trinity College, Rev. L. W. Crawford represented Greensboro Female College, and Rev. J. D. Arnold represented Jonesboro High School. The people were patient and long suffering toward us, and listened attentively to us as we tried to show them why they ought to patronage and take care of these home enterprises. The great trouble is that our people are patronizing other schools and papers when we are offering just as good, and better for them, than those that they patronize. If our Methodist people would only patronize their own schools and papers as other denominations do, a new era would dawn upon our enterprises and upon our church. On the subject of church literature the following was adopted, which we publish to show our appreciation of that part referring to the ADVOCATE:

The formation and sustenance of our character depends very largely upon what we read. Books and papers to the mind are what food is to the body. If, therefore, we read the books and papers of the worthless, mercenary publishers, our moral characters will deteriorate into worldliness and wickedness. To maintain a high moral and religious character we must have a high grade of literature; therefore,

Resolved 1. That we congratulate ourselves and the whole church upon the continued prosperity and usefulness of our Publishing House at Nashville, Tenn., and that we do what we can to sell and circulate the books, pamphlets, &c., published by the House, including our S. S. Magazine, Quarterlies, and Lesson Papers.

Resolved 2. That the Nashville *Christian Advocate*, the general organ of our church, is well worthy of a place in every household in this land; and that we make efforts to circulate it more extensively among our people.

Resolved 3. That we recommend the RALEIGH CHRISTIAN ADVOCATE, the adopted organ of our Conference, as a religious paper of high order, and deserving of the patronage and perusal of every Methodist in the N. C. Conference; and that we will continue our efforts to extend its circulation and thereby promote the cause of God.

A. P. TYER.
H. C. WALL.

J. T. John, J. M. Lamb, K. H. Worthy and F. B. Gibson were elected delegates to the next Annual Conference, and L. R. Hamer and R. D. Phillips were elected alternates. Carthage was chosen as the place at which the next District Conference will be held.

The attendance upon the Conference was very large all the time and the occasion very pleasant indeed. Rev. B. B. Culbreth, the pastor of our church in Laurinburg, provided for his guests in an eminently satisfactory manner. He and his excellent wife are comfortably housed in a good parsonage, and are cared for by a clever people. The hospitality of the place was unbounded. The doors and hearts of the people were thrown wide open. In company with Dr. Floyd, of Fayetteville, we were the guests of Mr. and Mrs. H. W. Neal, and the refined, Christian hospitality so freely dispensed to us at this elegant home will linger as a pleasant memory for many days to come.

The visiting brethren were on hand in goodly numbers. Rev. J. A. Cunninggim, Rev. T. W. Guthrie, Rev. T. J. Gattis, Rev. L. W. Crawford, Rev. J. F. Heitman, Rev. Dr. W. M. Robey, Rev. R. S. Webb, Rev. J. T. Kendall and Rev. R. B. John, of our Conference, and several brethren of other denominations, were there. These all seemed to enjoy and added to the enjoyment of the occasion.

Rev. S. D. Adams, the P. E. of the District, presided over the Conference in a wise, careful and eminently satisfactory manner. Bro. Adams was born and brought up in that section of country. They know him better and love him more because they know him better. He carries a wonderful influence in all that section of country. They know and appreciate his solid, substantial character and his genuine worth.

The whole occasion was pleasant and we trust will result in good. The preaching during the occasion was very fine, the social intercourse was decidedly pleasant and the business was transacted harmoniously. We felt that it was good to be there.

Paragraphic Personals.

— Talmage has $60,0000 insurance on his life.

— Rev. G. B. Perry and family passed through Raleigh last Monday *en route* for Chatham county.

— Rev. W. A. Forbes, a local minister of Roxboro ct., was in the city last week and called to see us.

— Rev. Jas. Willson and family passed through Raleigh last Monday *en route* for a visit to relatives and friends in Western Carolina.

— Rev. Dr. Maple, of the Christian Church, preached an excellent sermon in Edenton St. Church last Sabbath morning.

— Dr. H. T. Hudson drops us a note giving us the cheering news that he is still improving and hopes to be able to attend his disirict conference.

— Four colored men have just been admitted to the bar of South Carolina by the Supreme Court. Their names are Johnson C. Whitaker, E. C. C. Washington, E. J. Sawyer and E. E. Watson.

— The Wilmington *Star* pronounces Rev. Sam Jones, the Georgia preacher, "the greatest revivalist since Paul and Peter and Apollos awoke the slumbering Jews and Gentiles with their flaming eloquence."

— A note from Dr. N. H. D. Wilson, who is at Buffalo Lithia Springs, Va., informs us that he is rapidly improving and hopes soon to be restored to permanent good health. This is gratifying news, exceedingly so.

— Rev. Frank Parker preached his maiden sermon at St. Charles Avenue Church last Sunday morning. The congregation was much delighted with the effort which occupied about thirty minutes. In his modest, dignified manner, and the matter of his discourse, he much resembled his glorified father, Bishop Linus Parker.—*N. O. Advocate.*

— Miss R. E. Cleveland is the President's unmarried sister, and is aged about thirty. She has until recently been a teacher and lecturer by profession, and has led an industrious, independent life. During her brother's administration as Governor of New York she continued to support herself and to work for her own objects as she had done before. Last year her name was in the catalogue of the Elmira Female College as lecturer on Mediæval History. Miss Cleveland has always been a believer in temperance, and also a temperance worker. She was and is connected with the W. C. T. U. of New York, and the *Union Signal* says that she is "well known and loved" for the part that she has taken in its work. The same paper recalls an incident which is interesting at this time. In the spring of last year the National W. C. T. U. met to pray for the coming national Republican and Democratic Conventions. Miss Cleveland was present, and it was she who led in prayer for the future mistress of the White House.

— We have seen the following item going the rounds of the papers: "Dr, Buckley, the earnest and able editor of the New York *Advocate*, lately addressed the New York Conference at Poughkeepsie in a strain that pleases us much. Toward the close of his remarks he created a sensation and applause by declaring: "I don't believe in female suffrage [cries of 'Good! good'!], and I don't believe in the two-wine business, fermented and unfermented, nor do I believe in a third-party movement. [Great applause.] I mean the prohibition movement.—[Applause.] I do not believe in giving notices of political meetings from the pulpit, and I would die in the pulpit before I would do so."—As a matter of course he believes in Prohibition, but doesn't take stock in the movement to take the liquor issue into the State or National politics, or to complicate it with female suffrage."

Items of Special Interest.

— Sam Jones says when a man is afraid to mix his religion in his politics that he has none to mix.

— The next General Conference will be composed of 280 members. This is an increase of about thirty over the last. Our church is growing rapidly—34,136 increase last year.

— The Emperor of Morocco, having subscribed for a newspaper, reads all the advertisements first. They tried to get him to read the editorial page first, but he remarked he had been a monarch too long not to know what was interesting.

— Rev. R. B. John's reply to Col. Steele's article on the University will be found on the 6th page of this issue. We call attention to it because we were forced to put it on that page, where communications do not generally appear.

— The Assembly of New York has passed a bill for the protection of women and children employed in factories. It prohibits the employment of children under fourteen years of age in manufactories for a longer period than ten hours per day. It authorizes the Governor and Senate to appoint three factory inspectors, on salary, to see that the law is enforced.

— "If we had the choice of bishops," says the Richmond *Advocate*, "we would aim for men with common sense, who pray much in private, laugh heartily in company, and, like Kavanaugh, get up early and black a visiting brother's shoes. That's our ticket." We have seen a great many men who had good common sense, who prayed much, could laugh heartily in company and could black shoes; and yet they would make very poor bishops. But we are not afraid to leave this matter to the General Conference. Judging the future by the past, we can trust that body.

— The National Woman's Christian Temperance Union has taken preliminary steps towards securing, in all parts of the world, a concert of prayer for the temperance cause. The noon hour of each day has been designed, ever since the crusade, as a time for individual lifting up of the heart and now it is suggested that, in addition to this, Thursday afternoon be the time for a temperance prayer meeting, to be held weekly, or less often, as may be determined in the different localities. Thus, concerted prayer, by women in all nations, for the overthrow of the poison habits of all races, is rendered possible, and we urge attention to this as the very best kind of a beginning. The temperance ladies have consulted with leading missionaries, as well as workers in that great cause, and have found help and encouragement on every hand. They have also appointed Mrs. Mary Clement Leavitt, of Boston, who has for a year been working on the Pacific coast, under the auspices of the National W. C. T. U., to make a reconnoissance in the Sandwich Islands, Australia, and perhaps India, China, and Japan, visiting the missionaries of those countries and endeavoring to introduce the W. C. T. U. methods and to provide for a helpful interchange of sympathy and work by which the influence of the Gospel Temperance movement shall eventually belt the world.

For the Advocate.

Division of the Conference.

BY REV. JAMES E. MANN.

(Continued from 1st page.)

V. *Our Conference is so large that it makes the attendance of our preachers on its sessions, and moving from one charge to another, too expensive.*

Most of our preachers have felt in their own experience the force of this proposition. Some of them are able to attend Conference, or move to any charge, without financial inconvenience. Some are paid larger salaries, or have few to move, or provide for; others do not expect to move far. Moving does not hurt a man much, who does not move, or pay the expenses of those who do. Perhaps he gets impatient at hearing so much said about expenses. Well, all are not so fortunate. To most of our preachers, a few dollars cash at the end, or beginning of the year, is a matter of some importance. I know what they are paid, how they are paid, and how they economize and struggle, and I know of no men, who are less able to bear an unnecessary expense, without serious injury. If you make a circle 300 miles in diameter and one 150 and leave persons scattered over their areas the same facilities for reaching the centre, or any given point in each circle, it will only cost those of the smaller circle one half what it does those of the larger circle, to reach the given point. It is conceded that it now costs annually our preachers an average of $10 to attend Conference. Then it now costs the preachers of the North Carolina Conference $2,200 If our Conference were equally divided it would cost us only $1,100 for both Conferences. Our preachers move at an average of once in two years. It costs say $40 to move. This is too low an estimate, as any one, who has counted up after the move is made, knows. Then it costs us now $20 annually to move. If we were divided and the circle of moves reduced by one half, it would only cost us an average of $10 annually. Going to Conference and moving now costs us in cash, annually, $6,600. If we were divided it would only cost us in the same work, in both Conferences, $3,300. This would be a saving to us of $3,300 a year, and would have saved us in the last sixteen years at least $50,000. To divide will save us in the next four years $13,200. Then we as preachers have paid unnecessarily the sum of $50,000 the last sixteen years. We have paid this cash—paid it out of our meager salaries. No one helped us to do it—no arrangement was made by which we might pay it. We paid it—it had to come. Often our wives and children needed it—sometimes the money was hard to raise—had to sell the old family horse and buggy at half price to get it—we felt it was a strain for months through the year. We perhaps needed the money to pay creditors—but we had to go to Conference and move, and to move it took money. Oh! how many cruel hardships have grown out of this thing in the experience of some of our best men. It is and has been crushing the very life out of some of them. I have my mind on one now who last year, was poorly paid, and at Conference was moved several hundred miles. He had to sell and borrow and scuffle to get the money to move his large family, and after spending more than $75 to get to his work, he reached there and began the year in debt among a strange people—and I see from the papers he is in favor of "division." There are a great many more of the same sort.

VI. *The climatic extremes of the mountain and seaboard sections of our Conference are constantly jeopardizing the health of our unacclimated preachers and their families..*

There is but little difference in the average length of life of the acclimated inhabitants of the two sections. It is the sudden transition of the human system from one degree of elevation and physical environment to another, that endangers health in a change of locality. The danger of these changes is now being better understood and declared with more emphasis by those who study the subject. It is a fact accepted and acted on by some of our eminent authorities, that those of our people who go from the swamp and tide water section of the State to spend the summer in Warren, Vance, Franklin or Granville counties, suffer less, after going or returning, from climatic influences, than those who go from the same sections to Hickory or Ashville, on return. The same is true of our people going from the middle section of the State to the mountains and from the mountains to the middle section, and the middle section to the seaboard. Then, an equal division of our territory in the present Conference into two Conferences would and should do away almost entirely with the dread and danger of change among our preachers, their wives and children. Then let us run the line where God's finger points for it to be placed. As long as great changes are made, and are liable to be made, a great many of us dread them. No man can be useful in a charge who does not identify himself and people in feeling, and no man who looks upon his appointment as a calamity can identify himself with his work. The sooner we leave off trying to keep a line run across the laws of matter and mind, the better.

Lastly—The great paramount object of a Conference, the spread and strengthening of Christ's Kingdom among men, demands a division of the N. C. Conference.

This proposition can be proven to the satisfaction of any one who is open to conviction and willing to accept the truth. It can even be demonstrated from reason, facts in Methodist history, and from the solemn utterances of the North Carolina Conference in session assembled.

1. In the polity of American Methodism, the General Conference is the great controlling, shaping, legislating division of the structure. It orders and shapes its own size and that of all the subordinate divisions of the Church. Efficiency in "spreading scriptural holiness over these lands" is the great controlling principle applied to direct the shape, size and function of every part of our ecclesiastical structure. No other principle has been allowed by the spirit of Christ, or the faith of our consecrated fathers, to intermeddle and draw down our "Christianity in Earnest" from her high and holy aim to make the saving of the lost her business in the world. This great principle has placed state and county lines, state and local pride, personal ambition and self, all on the altar of "Him who loved us and gave himself for us" to "save souls from death," and kept them there. It was this God-like principle which prompted redemption and gave birth to our Church in the beginning. This same principle demands that the General Conference keep itself and all its subordinate divisions shaped to the same Christ-like end. So far as we can see, it is doing this now. If it finds itself too large and unwieldy for the best transaction of its business, it reduces its size—as it does every few sessions. If, therefore, it sees that one of its Annual Conferences has grown too large, for the best work assigned to an Annual Conference, if it is governed by the spirit of the Master, it will, with equal wisdom and firmness, reduce the size of that Annual Conference so as to keep it adjusted to its relative sphere, like every other class of Methodist subordinates. If this is not done promptly by the General Conference an Annual Conference, as a division of the forces of Methodism, will reach its maturity of efficiency and begin a decline. It will choke and dwindle, like a field planted too thick, or a tenement over crowded. It falls out of balance with the rest of its class and grows torpid and inactive and all its movements become paralyzed. Stagnation and decay soon set in. I believe, brethren, we will perpetually injure Methodism in the bounds of our Conference if we do not provide at the next session of our General Conference. It is better to see now and avoid the evil, than to see and repent too late. When a colony of bees find their hive crowded they swarm—swarm by instinct—what is the wisdom of God in the insect? We ought not to be wiser than God. We should swarm by reason. When a wise general finds his army con too large for the ground and rapid moves he has to make he divides it. If you want evidence of the fact that we have grown too large for best efficiency, if you will examine our Conference Minutes for the last ten years you will see that our increase for the last five years has fallen

(CONTINUED ON NEXT PAGE.)

(Continued from 2nd page.)

short, of the five proceding years, over seven thousand. Why is this? If you will also examin the "Minutes of the Conference" you will see that while we are the largest of all the Conferences, in numbers, we are falling considerably behind some of the other Conferences in our Domestic and Foreign Missionary Collections, while we have ground in almost every District unoccupied, and a large number of Local preachers who would like to supply work.

2. Facts in the history of Methodism show that for the good of the souls of men demand that our Conference be divided.

Our Church, in the past, has shown as much wisdom in shaping and adjusting the forces to the work in hand as in anything else. Our fathers had the consecration and the nerve to plan and execute the division of a society, station, circuit, district, conference when they could see that the good of souls demanded it. In this way, the church has grown by division in the United States from one original Annual Conference into scores of Conferences and in North Carolina from the old "Carolina Circuit" into at least three hundred circuits and stations. There have always been a few in our Church, who by identification with operations of their special subdivision, and association with its members, have become so absorbed in their own immediate surroundings, as to grow unconscious of the future interest of their own body, and the real interests of the greater general body, and are unprepared for any application of the adjusting forces of the church. They are opposed to even a necessary change. In adjusting herself to her tasks, Methodism has always had the vitality and consecration to carry these people in her movements as a dead load. Will she always have the vigor to carry these people on her back and do the work demanded of a great aggressive body? I pray that she may. Bro. T. W. Harris, of Halifax county will tell you, as the books show, that when Bishop Doggett was a young man he traveled the Roanoke circuit, and that circuit then embrace all of what is now the Warrenton District, except Wilson county. He will also tell you that every attempt to divide, and subdivide that work, has met with vigorous opposition from good men. But wise, firm division and adjustment of our forces there have gone forward and one of the best Districts in the Conference is the result. The same is true of Annual Conferences. At the close of the war nearly all of Methodism in Georgia was in the Georgia Conference. The Conference contained 11 Districts and 41,309 white members. In 1866, it was divided into two Conferences, the North and South Georgia. At the same time, two small districts of the State containing only 2,807 were transferred from the Florida Conference, and put to the South Georgia Conference. One of these Conferences in '67 contained 38,211 and the other 19,629 members. In 1883 the North Georgia had 13 Districts and 70,000 members, lacking 18, and the South Georgia 7 districts and 34,425 white members. That made two years ago a clear gain above all transfer of 7 districts and 62,-291.

By adding the two districts and 12,-577 members the North Carolina Conference acquired from the South Carolina Conference in 1870, by transfer, to the 8 districts and 27,976 members we had in 1865, you will see, that the growth of the North Carolina Conference, for the same time, has only been three Districts and 31,703 members, or only about one half the growth of the divided Conferences of Georgia Methodism. Not only so, but division in Georgia demonstrates a fact that we ought to have learned long ago, viz: *The well being and prosperity of the institutions of the Church in a State do not depend in the least on Conference lines, but on the love our people have for the institutions of the Church, as Methodist institutions.* Put a peg there will you! The undivided North Carolina Conference lets her old Female College go to the hammer and her only Male College drag in debt for years, while the divided Georgia Conference secured endowments for her Wesleyan and also her Emory. Our denominationalism can be best toned up by giving less prominence to local lines and more attention to Methodism as a Church of God.

In 1866 Methodism in Texas had only 15,527 members, but was divided into five Annual Conferences. In seventeen years from that time these Conferences had a clear gain of 73,-456 members. Instead of trying to hold together in one Conference body, to crowd together in one place once a year, at the expense of their time and resources, to make a fine Conference impression on one of their many towns, they have divided into five well shaped, compact bodies, holding five Annual Conferences in as many places, thus securing a large share of the presence and counsel of our General Superintendency, and are wonderfully successful in saving souls and building up the Redeemer's Kingdom. I doubt whether the Church of God presents to-day a parallel with Texas Methodism, and very much of its remarkable progress is due to a wise distribution of its forces.

Lastly—Hear what the N. C. Conferences, in Conference assembled, says on this subject.

After the transfer by the General Conference in 1870 of two districts and 12,577 members from the South Carolina Conference, making our Conference too large in numbers and 400 hundred miles long in territory, and after the disappointment of many of us at the delay of our Conference, begun at Greensboro, in not setting off a Western N. C. Conference, our preachers and laymen began to look the question of division squarely in the face, and the result was almost a universal conviction that the Conference should be divided. I do not think that there was any effort made to manufacture division sentiment, or any made to forestall Conference action on the subject. All seemed to be anxious for the greatest good to Methodism and willing for the question to stand on its own merits. Just before the Salisbury Conference in 1877, not quite eight years ago, the question seemed to assume an overwhelming importance in the minds of our ministers and people. They consulted together and deliberated over the matter from seaboard to mountain, and nearly every conclusion was in favor of division. When we reached Salisbury it seemed to be the universal wish to divide. The unanimity was rare, in a body so large, and a question so important.

We had tried an unwieldly Conference for eight years and were fully satisfied that the good of the Church demanded a division. Early in the session a committee of one layman and one preacher from each District called in the Minutes: "The committee on Division of the Conference" was appointed. The committee was in session four days and nights, with open doors, and had all the light and all the facts before it to be had, and after free, full and fair discussion came to this unanimous conclusion and reported accordingly. Here is the way the report reads:

"The committee is unanimous in the opinion that the time has come when the Conference should be divided into two Conferences. The reasons for this opinion are the following: 1st. It is palpable to all, that the Conference has grown too large and burdensome to be entertained at our annual sessions except in a very few of our largest cities; while many of our smaller towns both in the East and in the West, anxious to extend to us their hospitality, are deprived of the privilege, and the blessings accruing from our gathering. 2nd. The territory of our present Conference stretches over a scope of country about 400 miles in length, embracing two totally dissimilar climates which endanger the health of the preachers who do not remain long enough in either to become acclimated; and furthermore, this length of travel forces upon them bills of heavy expenses which diminish the small pittance left them after their necessary expenses are paid at home."

"3rd and chiefly. It is believed that that the spread of the Gospel will be promoted by this measure. There is a large strip of country lying between the borders of this and the Holston Conference which will never be properly cultivated until a new Conference stretches over it; besides many corners and nooks in the mountains that will not probably be reached except through a new Conference. Furthermore, it is well known that the division of large churches and circuits tends to more rapid development and faithfulness, and this is equally true in reference to Conferences."

Then follows a reference to the universality of the wish for a division, and then a reference to the line, and then a resolution memoralizing the General Conference to meet at Atlanta to divide us. I have given you all the principles, and their "chief" one, embodied in the report word by word. When the report was read before the Conference the members seemed to vie with each other in their enthusiastic approval. When it was proposed to adopt it and make it the declaration of the principles and sentiments of the Conference, if I remember right, every preacher and layman voted for it. Now this report, as you see, contains many clear and distinct propositions as to the subject of the division of the Conference, which as ministers of Christ we have certainly not forgotten in the space of seven years. We were speaking of *our* Conference and giving deliberate utterance on the subject of its division. Did we believe what we said we did, and mean what we said we did? I say we did. *Surely we did.* Then we are for division now. If it was "palpably too large" then, it is too large now. If it had "two dissimilar climates," then, it has them now. If it was "too expensive" for the poor "preacher" then, it is now. If there were "nooks and corners" we wanted to save then and they could not, as we said then be saved without a "New Conference," we certainly have not gotten willing for them to be damned if they cannot be saved by a Conference 400 miles long. We said then the "faithfulness and development" of the Church and the "spread of the Gospel" "would be promoted" by a division of our Conference—we certainly then are not willing to vote against that measure now. I cannot believe a grave body of ministers like my brethren of the North Carolina Conference will *eat their words* and *go back on their solemn record* at the behests of a newborn morbid sentimentality. No. We said divide eight years ago and we will say it again *because it was and is still our sincere conviction of duty to God and His Church.*

Information Wanted.

The editor of this paper wants to know the post offices of N. F. Kearns and J. J. Congleton.

No Heart in it.

He inquired after the young man, but the tone of the question spoiled it. There was no heart in it.

A. D. BETTS.

How To Remit.

Do not send money in a letter in the mail without registering it. Twenty-five or thirty dollars started to this office in various letters have been lost recently. Register your letter, or get a post office order or postal note. Do not send money in a letter *just so* through the mails.

Good Meeting.

Had a good meeting at Bethel—20 conversions. We are having a good meeting at Union. The Lord is with us.

Yours as ever,

L. L. NASH.

Notice.

Please announce in the ADVOCATE that delegates to the Salisbury District Conference will report at the parsonage, to know their several homes.

G. F. ROUND.

Notice.

Greensboro District Conference will convene July 30th at 9 o'clock, a. m., at inston. We hope to have every member present at the opening service. Preaching on Wednesday night by Rev. John Tillett.

J. A. CUNINGGIM.

Sam Jones.

UNEXPURGATED EDITION.

The singeing "Sermons and Sayings" of Sam to the sinners and saints of Nashville, are in print without the authority of Nashville, and without the suppression of a single sentence since Ninevah repented.

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JOHN J. LAFFERTY,
Richmond, Va.

July 15th 4t

From Pineville.

We closed a very interesting meeting at Pineville last Wednesday night July 1st. Bros. Hurley and Swindell were with us in the spirit of the Master. The meeting resulted in six accessions to the church on profession of faith, four of whom were converted at the meeting. I know of only three or four adults in the community not identified with the church.

J. ED. THOMPSON.

Notice.

Please state that those intending to be at the opening session of the Charlotte District Conference, Wednesday July 22nd, coming by rail will leave Charlotte on the C. C. & A. R. R. at 1 P. M., Tuesday July 21st. Those intending to come after that time, will please let me know that they may be met at Pineville. Harrisons is three miles from Pineville. Those coming by private conveyance will have their horses cared for.

Yours &c.

J. ED. THOMPSON.

Notice.

The Wilmington District Conference will convene in the town of Smithville, N. C., on Thursday morning the 23rd inst. at nine o'clock. Those who desire to be present at the opening of the Conference will do well to go to Smithville on Wednesday. The opening sermon will be preached on Wednesday evening at 8 o'clock by Rev. M. M. McFarland of Magnolia circuit. A full attendance is expected.

P. J. CARRAWAY, P. E.

A New Monthly.

The initial number of a new monthly called the "College Message," published in the interest of Greensboro Female College, and edited by Evelyn N. Ellsworth, has made its appearance, and is a real neat, well-edited little paper. It is published monthly at 75c a year, and whether or not it lives will depend upon the number of subscribers it receives. Every one interested in Greensboro ought to take it, and to be sure of its existence send in your subscription at once. It is, of course, published in Greensboro, N. C.

An Interesting Relic.

Quite an interesting relic is now in possession of Mrs. Sue Doub, of Greensboro. It is a cane which was originally used by Secretary of State, Hill, and by him presented, perhaps fifty years ago, to the late Rev. Peter Doub, D. D. After using the cane for many years, at his death Dr. Doub presented it to his son, the late W. C. Doub, and now Mrs. Doub intends presenting it to Mr. Theo. Hill, of Raleigh, a grand son of Sac. Hill, by which the cane goes back to its starting point.—*Greensboro Workman.*

Corrections.

BRO. REID:—Please make the following corrections touching my piece in this week's ADVOCATE:

Between the words "church and "before," in 20th line of first paragraph, insert: "I stand where I did." In the 9th line of next to last paragraph substitute "rigorous" for "vigorous," There are other slight errors which do not, however, materially effect the sense.

I would not trouble you with this matter if the passages affected by these mistakes made good sense without correction, I think you will find the MS. to harmonize with these corrections.

Fraternally Yours.

JNO. R. BROOKS.

Look Out For Cholera.

An old maxim reads "In time of peace prepare for war." It is extremely probable that Asiatic cholera will visit America this Summer and Fall. Filth invites disease, and those places where sanitary precautions are neglected will suffer from the ravages. Cholera does not confine itself to cities, but frequently penetrates the country towns. Therefore our people should see to it at once that everything offensive is entirely removed. More especially would we caution our people to disenfect their houses in which scarlet Fever, Roseola or Scarlatina patients have been. Unless this is done a second attack is liable to inflict the inmates.—*Exchange.*

For the Advocate.

Mattamuskeet Circuit.

BRO. REID:—The Lord is reviving his work on our circuit. At Mt. Pleasant the meeting continued fifteen days, twelve accessions and twenty conversions.

We are holding a meeting now at Nebraska, it has been in progress seventeen days—mostly at night—up to this writing, July the 4th, there have been 35 accessions and 35 have professed to be converted, quite a number of the heads of families. I will send you a more extensive account of this glorious work when this meeting closes. "Praise the Lord."

J. D. CARPENTER.

A Matter of Taste.

"Wherefore, if meat make my brother offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 1st Cor. 8-18.

If my wearing long finger nails in the pulpit diverts the attention of my fastidious hearers from the solemn and weighty truths I am uttering, and makes them cringe for fear my talons may tear the velvet covering of the Bible stand, and speculate as to the tidiness of my wife, though these beautiful appendages of my fingers be not at variance with my ideas of tidiness, good taste and etiquette, should I not pare those bony tips?

DUGAL.

For the Advocate.

From Kinnykeet.

DEAR. BRO. REID:—We have just closed a camp-meeting at this place, after continuing for eleven days, notwithstanding the large number of people in attendance, the most perfect order was maintained throughout.

Bro. Lennon, of the Va. Conference was with us two days and preached five excellent sermons for which he has our warmest thanks.

Bros. Whedbee and Payne were also with us and gave us very material aid by their zealous discourses, and fervent prayers.

There were in all 45 conversions and 34 accessions, among them were many heads of families, some who had grown old in the service of sin, "When the Lord reigneth, let the people rejoice." We purpose to commence a protracted meeting in Trent on the 4th inst. Pray for us that the Lord may continue to pour out His Spirit upon us and add to the church many such as shall be eternally saved.

Yours in Christ,

J. Y. PEGRAM, P. C.

For the Advocate.

Report of Lilesville Circuit.

We have in our church some very excellent men and women who love God and are doubtless running successfully the race set before them. But the Church, as a whole, seems to lack that life and power which are necessary to accomplish her work as "the light of the world and as the salt of the earth." We are glad, however, to note indications of prosperity. Many seem to give attention to the preaching of the Word. Our Church Conferences, considering their obsoleteness, are well attended. We are trying to hold prayer and class-meetings when and wherever practicable. We are not succeeding on this line as well as we ought, we need men to conduct these meetings in the absence of the pastor. We trust we will succeed in getting them; these meetings are very neccessary to develop the spiritual interest of the church, However, we are having some profitable meetings. We had a very precious season of refreshing from the presence of the Lord at Olivet last Saturday, some were very much encouraged and strengthened.

May the time soon come when Zion will awake and put on her strength.

Mary Webb, a worthy member at Shady Grove, died in peace April the 11th.

Sallie F. Flowers, a very useful member at Shiloh, died very triumphantly May the 18th.

Respectfully submitted,

G. W. HARDISON, P. C.

For the Advocate.

Two Events.

1. Rev. S. D. Adams, Presiding Elder of the Fayetteville Dist., preached at Fair Promise, Deep River circuit on the 4th Sabbath in June, a sermon memorial of the late Rev. B. C. Phillips. This is the church of Bro. Phillips' boyhood where he joined, and from which he went out as a preacher, first as a supply and afterwards to join the N. C. Conference. Here, in sight of the church, his aged parents still live, through the community are many of his relatives. It was his custom to return and visit the home and scenes of his youth about twice a year, and it seemed eminently proper that some public memorial should be had among the people who claimed him as their own. Hence the above occasion. The sermon was from Mark 16–15, on the gospel ministry. It fitted the occasion. A large concourse of people gave witness to the high esteem in which our departed Bro. was held. Wife and only child were there to have a common grief and sympathy with parents, sisters and brothers. Rev. Rev. P. Greening, pastor of the charge in which Fair Promise is situated was present, also the pastor of Carthage circuit. We trust the services were a source of comfort to the bereaved ones; as the life of the deceased was such as to encourage Chsistians to persevere and to warn the thoughtless, he being dead, yet speaketh.

2. The other event was the completion and dedication of Cool Spring church, Carthage circuit. This is the offspring of Fair Promise church, just across the river, four miles distant. Rev. L. H. Gibbons, also recently removed from labor to reward, inaugurated services in a school house on this same ground some eight years ago. They have been so strengthened in grace that a beautiful and complete house of worship rises on the grounds as their free-will offering to the Lord. It is probably as neat a country church as there is in the Co., largely the labor of their own hands. It was dedicated with appropriate services the first Sabbath in July.

Will our former pastors and other friends pray that the glory of the Lord may fill the house.

W. B. DOUB.

For the Advocate.

Rocky Point High School.

Few communities in North Caroli. a enjoy better educational advantages than those furnished by the Rocky Point High School. This has been fully attested to the delight of parent and guardians, by the successful operations of this young and rising institution.

The closing exercises, on yesterday, of the present term, drew a large and appreciative crowd. The public examination of the pupils showed that the energetic Principal, Professor J. C. Crisp, is the right man in the right place. Already has he built up the school to a commanding position in this section of the State, and his roll call of pupils numbers fifty-two with bright prospects for the future. If it be true that one can be a natural born teacher, this indefatigable gentleman seems by nature and experience to be happily endowed in this line.

The literary address was delivered by that talented young lawyer and member of the legislature, John T. Bland, Esq., of Burgaw, taking for his subject, "Unhonored Heroes." It was a fine production and elicited admiration and applause.

At night the academy building was filled to overflowing, to hear that distinguished North Carolinian, ripe scholar, and able divine, Rev. E. A. Yates, D. D. He had been invited to lecture on the occasion; his subject was "Disaster of False Theory," and he handled it with masterly skill and success. Quite a number of our best educators and leading citizens of this and other counties were present, and the sentiment seemed to be unanimous that the lecture was a magnificent effort. In view of the errors, delusion, and heresie, of the time it would be a blessing to the State if this lecture could be repeated in every community of the entire commonwealth.

S. S. SATCHWELL.

Advertisements.

—Trinity College opens its next session Aug. 19th 1885. Let our Methodist boys get ready to go there.

—Horner School opens its Fall term July 27th. It is a good preparatory school. See the advertisement.

—Dr. Lafferty offers Sam Jones' Sermons and Sayings and claims that it is an unexpurgated edition.

—J. M. Broughton gives some testimonials as to the American Fruit Preserving Powder and Liquid. See them.

A young lady graduate wants a position See her notice.

Pleasant Garden Academy wants a teacher. See notice elsewhere.

MARRIAGES.

—On the 5th of July, at Milledgeville, N. C., Mr. Wilson Gray Redwine to Miss Rebecca Jane Ingram, Rev. R. L. Warlick officiating.

Notice.

The Sunday-school Conference of the Salisbury District will be held at Mocksville on Friday of our District Conference. We sincerely desire a full attendance of delegates and that pastors and superintendants will see that complete statistics and financial reports are submitted.

C. G. MONTGOMERY, Pres.

DEATHS.

—Mr. James A. Ervin, one of the oldest citizens of Mecklenburg county, died July 5th at his home in Morning Star township. Mr. Ervin was eighty five years old.

—Mrs. Mary T. Graves, wife of Mr. Azariah Graves, Jr., of Caswell county, died at the residence of her father, Maj. George N. Thompson, in Leasburg, June 28th. She was in her 23d year.

Pleasant Garden Academy.

PRINCIPAL WANTED.

Situation—The village of Pleasant Garden, eight miles South of Greensboro, Guilford county, N. C., within two hundred yards of Pleasant Garden depot on the Cape Fear and Yadkin Valley Railroad. Locality—eminently healthful. Community—moral and substantial. Address at once,

D. G. NEELLY,
Pleasant Garden, N. C.
july 15th-2t

Rutherford College.

The Rutherford College, N. C., established in 1853, now enjoying annual patronage of 250 students, will open its Fall term Aug. 5th 1885. There will be a *special* Department for teachers. Board from $8 to $9; tuition from $1 to $4 per month. No healthier or more moral and more pleasant place can be found. Address Dr. R. L. Abernethy. R. College, N. C.
july 8 2t.

Wanted.

Work by a teacher of experience, in a Methodist community, with a view to permanent location. Address "P. O. Box, No. 77," Monroe, N. C.
july 8 4t.

Teacher Wanted.

The resignation of Mr. Davis, of Jonesboro High School, makes it necessary to elect at once a Principal of this School. Address G. S. Cole, Pres. Board of Trustees, Jonesboro, N. C.

District Conferences.

Fayetteville District, at Laurinburg, embraces the 2nd Sabbath in July.

Statesville District, at Catawba embraces the 3rd Sabbath in July.

Wilmington District, at Smithville, embraces the 4th Sabbath In July.

Appointments.

Raleigh District—3rd Round.

N. B. D. WILSON, P. E., Greensboro, N. C.

Raleigh, Person St.,	July	11 12
Raleigh, Edenton Street,	"	18 19
Oxford circuit, at Gray Rock,	"	18 19
Louisburg	"	25 26

Newbern District—3rd Q. M'ts.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	July	4 5
Wayne circuit, at Thompson's,	"	6 7
Mt. Olive circuit, at Smiths,	"	9 10
LaGrange circuit, Piney Grove,	"	11 12
Lenoir Mission Byrds' S.H.	"	13 14
Kinston station,	"	16 17
Snow Hill at Ormand's	"	18 19
Goldsboro circuit, at Bethel,	"	20 21
Jones circuit, at Shady Grove,	"	25 26
Newberne station,	Aug	1 2
Craven circuit at Macedonia,	"	4 5
Carteret circuit, at Bethlehem,	"	6 7
Morehead station,	"	8 9
Straits & Core Sound, Nelson's Neck	"	11 12
Beaufort Station,	"	15 16
Pamlico circuit at Smith Creek,	"	22 23
Neuse Mission, South River,	"	24 25

Fayetteville District 3rd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station,	July	5 6
Campbleton Mission,	"	5 6
Laurinburg at Laurinburg, (D. C.)	"	8 12
Rockingham circuit, Mt. Pleasant,	"	18 19
Cape Fear, at Concord	"	26 27
Cumberland, White Sulphur	Aug.	1 2
St. John's	"	4 5
Manly Mission, at Tabernacle	"	6
Jonesboro, at Poplar Spring,	"	8 9
Carthage, Smyrna,	"	15 16
Cumberton at Regan's	"	22 23
Robeson at Asbury,	"	26 27
Ashpole Mission at Centenary,	"	29 30
Lillington St., Andrews,	Sep.	5 6

Trinity College Dis 3rd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Davidson circuit at Ebenezer,	July	4 5
Abbott's Creek Miss., Jerusalem,	"	9 10
Thomasville & High Pt Thomasville,	"	11 12
Lexington Station	"	14
Randleman Station	"	16
Uwharrie circuit at Concord,	"	18 19
Montgomery circuit, at Zoar	"	22 23
Deep River circuit at Asbury,	"	26 27
Pekin circuit at Concord,	"	26 27
West Uwharrie circuit, Lane's Chapel	Aug	1 2
Franklinsville circuit at Columbia,	"	4 5
Mt. Gilead circuit, at Wadeville	"	8 9
Randolph circuit Pleasant Hill	"	22 23
Trinity College Station,	"	23 24

District Conference at Concord, on the Uwarrie circuit, August 12–16, opening with sermon by Rev. S. V. Hoyle, of Thomasville, at 11 a. m., followed by the sacrament of the Lord's Supper, conducted by Rev. T. S. Campbell of Lexington.

Charlotte District—3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Charlotte circuit, Prospect,	"	11 12
Monroe Station,	"	18 19
Pineville circuit, (D. C.) Harrisons,	"	22 26
Wadesboro at Long Pine,	Aug	1 2
Anson ville circuit, at Concord,	"	8 9
Pleasant Grove, Pleasant Grove (CM)	"	14 16
Matthews Ct., at Hickory Grove, (CM)	"	21 23
Monroe circuit, at Prospect, (C M)	"	28 30
Clear Creek circuit at Bethel,	Sept	4 6
Tryon Street Station,	"	12 13
Wadesboro Station,	"	19 20
Lilesville circuit, Forestville,	"	26 27

Our District Conference will be held at Harrison's church, beginning on Wednesday morning at 10 o'clock, July 22nd, All the delegates are expected to attend.

Greensboro District, 3rd Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Shady Grove,	July	4 5
Greensboro,	"	11 12
Reidsville, Wentworth,	"	18 19
Forsyth, Mt. Tabor,	"	21
Kernersville, Lowes,	"	25 26
Winston, (D. C.)	"	30 Aug 2
East Guilford, Mt. Pleasant,	Aug	4
Guilford, Friendship,	"	8 9
Pleasant Garden, Bethlehem	"	15 16
Ruffin, Bethlehem,	"	18
Madison, Wesley Chapel,	"	22 23
Snow Creek Mission,	"	26
Stokes at Danbury,	"	29 30
Dan River Mission, Mt. Carmel	Sep	2

Shelby District—3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountain circuit, Grover,	July	4 5
South Fork circuit, Keeversville,	"	11 12
Hickory and Happy Home, Big Hill,	"	15 16
Morganton circuit, Snow Hill,	"	18 19
Dallas circuit, Gastonia (D. C.)	"	22 26
Columbus Mission, New Hope,	Aug	1 2
Cherry Mt. circuit, Pleasant Grove	"	5 6
Rutherfordton ct. centennial, (Q. M.	"	8 9
Double Sholes, Clover Hill,	"	15 16
Gaston circuit, Moores,	"	22 23
Mt. Island,	"	23 24
Shelby circuit, Sharon,	"	29 30
Burke circuit, Obeth,	Sep.	3 4
McDowell, Nebo,	"	5 6

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe, Temperance Hall,	July	4 5
Greenville,	"	11 12
Washington,	"	18 19
Williamston, Jamesville,	"	25 26
Plymouth,	"	26 27
Tarboro and Bethel, Tarboro,	Aug	1 2
Columbia, Pleasant Grove,	"	1 2
Mattamuskeet, Amity,	"	8 9
Fairfield, Fairfield,	"	9 10
Hatteras Mission,	"	15 16
Portsmouth and Ocracoke.	"	15 16
Aurora,	"	22 23
Swift Creek Mission,	"	22 25
Pitt Mission,	"	29 3
ath	"	

Statesville District—3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4 5
Yadkinville at Booneville,	"	8 9
Elkin & Jonesville, Maple Springs,	"	11 12
Newton, at Catawba station,	"	18 19
Dobson at Thomson's Chapel,	"	22 23
Mt. Airy Station,	"	25 26
Mt. Airy Ct., at Mt. Hermon,	"	28 29
Mooresville at Bethpage	Aug.	1 2
Rock Spring, at Rock Spring, (C. M)	"	8 9
Statesville circuit, at Bethlehem,	"	15 16

The Statesville District Conference will be held at Catawba Station, on Newton circuit, embracing the third Sabbath in July, commencing Wednesday the 15th, at 9 o'clock.

Wilmington District—3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Elizabeth circuit, Singletarys,	" 30	July 1
Wilmington, Fifth street,	July	4 5
Whiteville circuit, at Cerogordo,	"	9 10
Waccamaw Mission, at Lebanon,	"	11 12
Clinton circuit, Johnsons Chapel,	"	16 17
Magnolia circuit, at Salem,	"	18 19
Smithville Station, (Dis. Conf)	"	23 26
Brunswick circuit, at Zion,	" 31	Aug 1
Wilmington, at Front Street,	Aug	2
Onslow circuit, at Mount Lebanon,	"	6 7
Duplin circuit at Richlands,	"	8 9
Topsail circuit at Herrings Chapel	"	12 13

Warrenton District—3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Wilson Mission, at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Ridgeway circuit, at Jerusalem,	"	18 19
Nashville circuit,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	30

The Warrenton District Conference will embrace the 3rd Sabbath in August, commencing on Wednesday night preceding. The opening sermon by Rev. R. G. Burton, D. D.

Salisbury District—3rd Round

W. H. BOBBITT, P. E., Salisbury, N. C.

Concord circuit, at Mt. Olive,	July	4 5
Salisbury circuit, at Centenary,	"	11 12
Concord Station,	"	18 19
Mocksville circuit at Mocksville,	"	25 26
Mt. Pleasant circuit, at Cool Spring,	Aug	1 2
Farmington circuit, at Shady Grove,	"	8 9
Albemarle circuit, at Norwood	"	15 16
Stanly circuit, at Cedar Grove,	"	22 23
Big Lick Mission, at Big Lick,	"	29 30
Salisbury station	Sep	1 0

The District Conference will be held at Mocksville, commencing on Wednesday morning, 29th and at 11 o'clock and will embrace the 4th Sabbath in July.

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro circuit, at Walnut Grove	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Leas Chapel (D. C.)	" 29	Aug. 2
Oak Hill Mission, at Hebron,	Aug.	8 9

COMMUNICATIONS.

For the Advocate.

Three North Carolina Conferences.

BY REV. J. R. BROOKS.

MR. EDITOR:—In a former paper I gave what I regard as some of the minor reasons for division—those given at Salisbury—and for having three Conferences in this State In this article I wish to submit what I regard as a more important reason for the action proposed. And in doing so I may incidentally notice some objections to division. I plead for division.

1. Because I believe that, all things else being equal, *small or medium-sized Conferences, are more efficient than large ones.*

I am aware that brethren have suggested that the contrary is true. I remember that one good brother says: "I am satisfied that the division of the great N. C. Conference would be analogous to the dismemberment of Poland, and that we would lament the damage done for years to come." Also that another opposes division "simply because its effect will be to make two comparatively weak bodies out of one strong body, and thereby imperil all the interests of the church." And that still another says: "I am afraid the experiment of division will not work well," and suggests that it is the "momentum" of large bodies that insures the greatest success to our church.

Now, Mr. Editor, with due respect to these good brethren, I submit that they seem to have studied Methodist history and statistics, especially the history of Conference divisions, to little purpose. And I *think* they are very unwise to continue their unphilosophical course of speculation touching the effect of division after "experiment" has so often and so satisfactorily been tried, and that, too, at their very doors. Do not these brethren know that division and subdivision has been the policy of American Methodism from the time when we had but one circuit, called "America," till the present, when we have 141 American Conferences? And do they not know that this policy has worked so well that up North some States that are smaller than N. Carolina have from five to seven Conferences within their borders? Also that there are only two of their 103 Conferences that have 45,000 lay members—half the number we have in N. Carolina? And that only 14 others of them have 30,000 members?—what our three conferences would average if formed now. And, let it be remembered that at the division of the Church in '44, the Church South had but 19 conferences, just half our present number. Also that only 20 years ago we had but 25. And

OBSERVATION TEACHES

unmistakably that the policy of division has worked well. Both Methodisms would hardly have continued it so long if it had "damaged" or even "imperiled the interests of the Church." But, let us look at the result of particular cases of division. Take those made in Missouri, Arkansas and Texas, where the "experiment" has been most fully tried.—What has been the result over there? Let one who has closely watched these experiments from the outset testify. The Rev. Dr. McAnally, editor of the St. Louis *Advocate*, the father of Church Extension in Southern Methodism, and who has been in the ministry of our Church more than half a century, may be regarded as the patriarch of Western Methodism. Besides, he lives at the headquarters of our trans-Mississippi Church, and, as editor of her chief paper, has traveled extensively through that work, attending Annual and District Conferences and observing the workings of the Church. In a letter to the undersigned, in speaking of conference divisions he says: "Those made in Missouri, Arkansas, Texas, and the Western Conference have with one single exception worked well, and had the proper line of division been observed, there would have been no exception."

Now, let it be remembered:

(1.) That there are 3 conferences in Missouri, 3 in Arkansas, and 5 in Texas—11 in all.

(2.) That when the last 3 of these 11 conferences—one in each State—were organized, there were only 94,252 white members in all three of these States, only a fraction more than we have in N. Carolina alone. Also that these 11 conferences averaged only 8,568 white members, just what two of our larger *districts* average, and only a little more than *one fourth* as many as our proposed 3 N. C. Conferences would average. And yet the wise, experienced and well-informed Dr. McAnally says these divisions have "worked well"—did not "damage" or "imperil the interests of the Church."

And Dr. McAnally's statement seems to be

SUPPORTED BY FACTS.

Statistics show (1.) That for the last decade the increase of our lay membership in these 11 small conferences was 14 1-2 per cent larger than it was in the largest 11 conferences of the Connection. (2.) That the increase in the 5 Texas Conferences was 36 per cent. more than it was in the largest 5 conferences we have. But, it may be said that this difference is due chiefly to the large increase of population in Texas and Arkansas. Well, let us take the 3 Missouri Conferences and the 3 of the largest 11 that are nearest to them—the Tennessee, Memphis and Holston—lying chiefly in the State of Tennessee. The rate of increase in the 3 small Missouri Conferences was 8 per cent. larger than it was in these 3 large ones, while the increase in Missouri's population from '70 to '80 was only 2 per cent. more than that of Tennessee's. And the increase in the St. Louis, the *smallest* of the former 3, was 11 per cent. larger than that in the Tennessee, the *largest* of the latter 3. Let it be remembered, too, that these two Conferences—the St. Louis and Tennessee—are at and about the headquarters of Western and Eastern Methodism, respectively.

But, is it said that it is the size of the Annual Conference membership—the large number of preachers—that gives "momentum" and success to the body? My reply is that ten years ago the Tennessee Conference alone had more traveling preachers than *all Texas* had when her 5th conference was organized, and nearly four times as many as the St. Louis had in '74, the time when the cited race between them commenced. Now, here is a small conference, with a lay and clerical membership only a little more than one-fourth as large as her more favorably located neighbor, that, after deducting the difference in rate of increase in State population, gains 9 per cent. more in ten years than the large one does. This certainly does not indicate that it is the "momentum" of large bodies that brings success, or that division works "damage."

But it may be said that it is fairer to compare the statistics of the larger and smaller conferences on this side the Mississippi—in the old States. Well, let us take Florida, the smallest, and North Georgia, near it, which is next to the largest of these. In '74 the latter had six times as many members and more than three times as many traveling preachers as the former, and yet since that time the increase in Florida has been 10 1-2 per cent. larger than it was in N. Georgia. Take Virginia and Western Virginia, adjoining each other. There are only two larger conferences than the former and only two smaller than the latter. Ten years ago Va. had nearly four times as many members and three times as many traveling preachers as W. Va., but the increase during these ten years has been 8 per cent. larger in the latter than in the former. Take North Carolina, the largest, and South Georgia, one of the smaller "divided" conferences. Compare the rate of increase in the latter from the time it was set off from Georgia, in '67, with that in the former from '70, the year in which the transfer from South Carolina made it a larger conference, and we find that it was .6 of one per cent. a year or 6 per cent. for ten years larger. And yet the rate of increase in population in N. Carolina from '70 to '80 was a fraction larger than it was in Georgia.

But we are told that division has not given satisfaction is Texas—that there has been some talk of reunion since the last division in that State was made. As this objection has been urged with some effect in one of our District Conferences, I will give it some attention. I have a letter touching this matter from the Rev. Horace Bishop, who was a delegate to the last General Conference from the N. W. Texas Conference. He says: "The North and North-west Texas Conferences are growing rapidly, and the idea of reunion with their 'old mother' has never been suggested. Texas, 'the mother of us all,' is constantly begging one of her children to come back home and live with her. And the East Texas, West Texas and Texas sometimes speak of uniting and forming two conferences from the three. The encroachments of the German population in some directions straiten them for room. Texas Conference is composed almost exclusively of stations, or was until four years ago when we gave them a tier of counties on our Southern border, but they still want more circuit room. East Texas and Texas need more room. The rest are satisfied."

It seems, then, from what Bro. Bishop says, that it is only two of the smaller Texas Conferences that are not satisfied with the result of division. And that the reasons for such dissatisfaction are (1.) The encroachments of the German population on the territory of these comparatively small bodies, and (2.) The fact that one of them, until recently, was composed chiefly of stations, making "circuit room" scarce When one sees how small a part of Texas is embraced in these two Conferences, he will not be surprised at such wish, especially when he remembers how small a membership they have and that a German Conference occupies the same ground. In '67, when the 5th conference was organized in Texas, there were only 24,264 white members in all five of these English speaking Conferences, making an average of only 4,853, or about half as many as we have in the Statesville District. The three Conferences that spoke of uniting to form two had only 12,718, which would have given only an average of 6,359 to the proposed new Conferences, only about what our 12 districts averaged last year. No wonder these Conferences wanted more "circuit room" when they did not have one-third as many lay members to the traveling preacher as we have, averaging only 119 of the former to one of the latter, while we average 374 But notwithstanding all this, they did not consolidate and redivide—they only spoke of doing so. It seems that they preferred to remain apart, although the smallest of them had only 2,739 members, not one-third the number on some of our districts. I need hardly say that these difficulties will not soon if ever trouble us in N. Carolina. We are not embarrassed with too many stations or two little circuit room. And one of our 3 proposed Conferences would begin life with a membership 25 per cent. larger than the combined strength of all 5 of those of Texas in '67, when their last division was made.

Now, do not all these facts and figures indicate that the "experiment" of division has "worked well?" That instead of weakening the Church, it has imparted strength, vigor and effectiveness to her operations in these smaller bodies? At least, that we need not be "afraid of the experiment" in North Carolina.

(To be continued.)

For the Advocate.

Division and District Conferences.

MR. EDITOR:—Considerable has been said recently for and against the division of the North Carolina M. E. Conference. I learn that about 1828 there was a division also upon church government, &c, and the M. P. Church is to my idea a very weak affair; this thing of *unlimited freedom* seems to be taking entire possession of every thing in this country—really, verily, it seems to me that the great mass of the people seem to think there is no limit to it.

It seems to me a division of the N. Carolina Conference is another step in this direction. It looks to me like we had as well to make four conferences of it as to make two, if the motive is to consult the convenience of all, or as nearly all as we can. Our Western brother Abernethy fears the "big lights" in the Conference would suffer by division—says he means nothing personal by the remark; and might not a similar motive prompt a great many who favor division, to make room for the coming lights?—There are many now in North Carolina Give every man a chance—it is wrong to suppress talent, energy, enterprise, &c.! Divide the Conference and abolish the office of P. Es. and Bishop—have a President elected every year, as the M. P. Church does, and it will be a grand affair!

But a word about District Conferences I have been attending them about twelve years regularly; they were established about the time I joined the church, and I have been delegate to nearly every one in my District. About the second one I ever attended, after its deliberations and debates were over, I asked some of the older members what good was intended to be met by the organization. I do not recollect the answer, anything more than the congregating of the P. E. and all the preachers, and a good many church members, and having a joyous time—but, says I, we are depriving on the Sunday from 14 to 16 congregations of the privilege of worship—which, it seems to me, will greatly overbalance the good. I could see nothing to be gained by the preacher of a station or circuit meeting the P. E. and publicly giving in his pastoral work; all this he could give the P. E. at the Quarterly Conference—and I have noticed they always give in favorable reports too—when sometimes others differ with them. Now, it does seem to me to be a useless waste of time—and I had no idea after I had attended the second one that they would ever survive another General Conference, and I do further believe they are an injury to the church, and have written this to see if any one, after reading it, will agree with me.

Yours truly,

J. J. GARRETT.

Ringwood, N. C.

Trusting Man, and Christ.

The foreman in a factory became anxious about his soul. He was directed to Christ as the sinner's only refuge; but it seemed to be without result. At last his master wrote a note asking him to come to him at his office.

When he came into the room, his master inquired, "Do you wish to see me, James?"

James was confounded, and holding up the note, said: "The letter! the letter!"

"Oh," said the master, "you believed that I wanted to see you, and when I sent you the message, you came at once."

"Surely, sir; surely, sir," replied James.

"Well, see here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it.

James took the paper and began to read slowly: "Come—unto—me—all—ye—that—labor," etc. His lips quivered, his eyes filled with tears, and, like a choke with emotion, he grasped his large handkerchief, with which he covered his face, and there he stood for a few moments, not knowing what to do. At length he inquired: "Am I to believe that in the same way I believed your letters?"

"Just in the same way," rejoined the master.

"If we receive the witness of men, the witness of God is greater." This expedient was owned of God in setting James at liberty. He was a happy believer that very night.

Sam Jones.

"Sermons and Sayings of Sam Jones." The volume is made from shorthand reports of the unique and powerful discourses of the famous Evangelist. Price, fifty cents by mail. Stamps, of two cent kind, taken. Discount to the trade or persons taking a dozen copies. Address, John J. Lafferty, Publisher *Christian Advocate*, Richmond, Va.

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Resolutions of Respect.

At the 3rd Quarterly Meeting, held for Warren circuit June 20th 1885, the following preamble and resolutions were passed:

WHEREAS, it has pleased Almighty God to remove from us by the hand of death, our beloved brother, Mark Petway Jones, a member of our Conference and feeling the loss we have all sustained.

Resolved 1st, That while we deeply mourn for our dead brother, the memory of his life removes the sting of death.

2nd, That in his death we recognize our blessed Redeemer's voice calling His servant from a world of toil, sorrow and care, to a happy home in heaven, where fadeless flowers evermore bloom and shed their sweet perfume.

3rd, That we deeply and sorrowfully sympathize with his family and relatives in this their sad bereavement, and that a copy of these resolutions be sent to the widow of the deceased, also be spread on the minutes of this Conference, and sent to the Raleigh CHRISTIAN ADVOCATE with request to publish. May we be able to see, as our brother did, in our last moments, "Heaven upon the walls."

J. A. DAMERON } Com.

Rev. J. E. Erby.

Before the changeless fiat of mortality we bow, and meekly say, "Thy will be done," in view of the fact that it is our province now to chronicle that Rev. J. E. Erby, our neighbor, beloved, esteemed, honored and revered, is no more On the night of the 15th of June, and in the 67th year of his age, he waved adieu to earth and passed to the City of God.

At about the age of 17 he was converted and joined the M. E. Church; married at 21; was licensed at 26, and for forty years he has been preaching the "Gospel of the Kingdom." He leaves for us the greatest of all his efforts—the sermon of his life. As a man he was honest and upright; as a friend true and devoted; as a neigbor, kind and obliging; as a minister, plain and powerful; and as a Christian, zealous and sincere. For eight years he was clerk of the court of this county, and left a record stainless and an honor blameless. He was a self made man, a patriot, poet and preacher. For the last four years of his affliction, although confined to his bed, he has written out twenty-five of his best sermons, a number of lectures, and a few poems for publication. His story and songs are worthy of preservation He wrote several pieces for the "Enquirer and Express" under the nom de plume of "Jim."

He leaves a cenotaph in every heart,
On every tongue a worthy word of praise.

His beloved companion and survivor was Isabella, the daughter of Edward Richardson. Nine children blessed their happy union; five of them are still living.

Although unable to turn himself over in the bed, he was always resigned and cheerful, and kept up the "family altar" to the last. He was a model of moral excellence, and a paragon of Christian perfection. Such men are a loss to the community.

His remains were conveyed to the grave yard at Mt. Prospect; some very appropriate remarks were made and the burial services read by Rev. C. A. Plyler, and thus we consigned his body to the tomb, to await the resurrection of the just.

He sleeps 'neath the oaks in the whispering grove,
Near the home of his years and the church of his love;
With saints, disembodied, his soul has sat down,
To wait for the trumpet, the harp and the crown.

G. W. BELK.

Resolutions of Respect.

Resolutions adopted by the "Cary Helpers" on the death of Robert Sandiford, May 5th 1885.

WHEREAS, Our kind Heavenly Father, in His awise providence, has seen fit to call our dear friend and co-worker from our midst to his home in heaven.

Resolved 1st, That we feel resigned to the will of Him, who for some wise purpose has taken him from our Society.

2nd, That by his death our Society has lost one of its most influential members, and that we will endeavor to imitate the noble character of the deceased one, that we may meet him in that Society which is never broken up by death.

3rd. That the members of the "Cary Helpers" will ever cherish his memory, and honor the name of one who felt such a great interest in this cause.

4th, That a copy of these resolutions be sent to the family and one to the Raleigh CHRISTIAN ADVOCATE for publication.

Mrs. E. Howland,
Edward Holleman,
Lon Page, } Com.

GWYN—Hugh Gwyn Sr. has finished his long and useful life and entered into rest, he was born May 3rd 1804, died at his home in Surry county, near Mt. Airy, N. C., June 5th 1885. On the 28th of Dec. 1828, he was united in marriage to Miss Rosamond Dickerson, of Grason county, Va., whom he leaves with several sons and daughters in different parts of our State and Virginia to mourn their loss, and to cherish for him a fond memory as an affectionate husband and kind father. May God soften and brighten the path of his widow in her declining years with His glorious presence, and may his mantle fall on his sons left behind.

Bro. Gwyn was converted about forty years ago under the ministry of Rev. Miles Foy, of the N. C. Conference. From that time he has been an active and useful member of the M. E. Church, South, Bro Gwyn's religion was a dominant power in his life, he experienced and lived the religion he professed. God gave him many talents and he used them to the glory of God and the good of his fellow men. In his house the preacher had a home, and in him a wise counselor, firm friend and liberal supporter. As a neighbor, he was kind and ever dispensed with a warm hearted hospitality, he never turned the poor away empty, and as a consequence of such a life his end was peace. When he was near the door of death he said, "I have done all the good I can do, I'm going home."

One among the good deeds of his declining years was to contribute liberally to the erection of a beautiful church, under whose shadow he now sleeps waiting the voice of the resurrection. Farewell brother, till we meet in the home of the good.

"Soldier of Christ, well done;
Praise be thy new employ,
And while eternal ages run
Rest in thy Savior's joy."

C. P. SNOW.

SHIELDS—Eila Emily, daughter af K. W. and E J. Shields, Carthage circuit, died June 14th 1885, aged 14 months and 5 days. A sad blow to the parents, a sad gap in the circle of the children. But the Savior died for the babe and it is saved. Father and mother do not call her back from heaven, but try to meet her there. A little child's hand may lead you to sweeter enjoyment of God's grace and surer hope of heaven.

W. B. D.

THAYER—Rev. Wyatt N. Thayer was born Apr. 24th 1816, died June 20th 1885. The angel of death came and took him from our midst. He was carried to Ebenezar church, and after eulogies by N. Bingham and others, he was placed in the cemetery. Bro. Thayer worked faithfully and honestly for his Master's cause, but his voice will be heard no more on earth, and while we sympathise for the widow and surviving children, we trust they may all meet where trouble comes no more, and the weary are at rest.

A FRIEND.

HALL—"Death loves a shining mark." Never was that utterance truer than in the death of little Ethel, the sweet and bright child of Bro. and Sister T. H. Hall, of Goldsboro, N. C. Almost suddenly, unexpected death swept into that happy home and carried away the joy of a father's and mother's heart, before they had time to utter a prayer for help, almost before she was thought to be seriously sick, she was gone. The stem broken as by a storm, and flower faded—How strange! Is it so? The vacant crib, unworn garments, the peaceful stillness about the house all answer in unmistakable language, she is gone. But where? not to the cemetery, but heaven, there to be sick no more, but happy and immortal, to await the coming of father and mother. And this is what it means. The Shepherd took the lamb to the green pastures over the river that the sheep might follow on.

J. T. HARRIS.

DEBNAM—Miss Priscilla Brownley was a native of Mathews county, Va., was married to the late Dr. W. R. Debnam Sep. 1846, and moved with him to North Carolina the same year.

Sister Debnam was converted and joined the M. E. Church when about 20 years old, and was a consistent member till death removed her to the church triumphant. The record of her long and blameless life is thus briefly made, but her influence still lives and the book of God's account will yet have many entries made in her favor She "being dead yet speaketh."

Of a social disposition, she always found pleasure in the society of Christian people, and especially in that of the members of her church. She was "given to hospitality" and delighted to have the ministers of the Gospel in her home, "esteeming them very highly in love for their works sake," and reverencing them as her spiritual guides. A faithful wife, tender mother, consecrated friend, and devoted christian, her memory will be cherished by her fellow Christians, and fondly loved by her children. Much of her life she was severely afflicted, this she bore with Christian patience, and met death without a misgiving. Bro. Gibbs, her pastor, preached her funeral from a text of her own selection, (Rev. 2:10,) to a large congregation of sorrowing friends, and buried her in hope of a glorious resurrection.

W. H. MOORE.

DOUB—Rebecca B. Doub, second daughter of the late Prof. W C. Doub and Susan D. Doub. was born April 12th 1867, and on the morning of June 17th 1885, as all nature was awakening to renewed activity, "fell asleep in Jesus" so calmly, so peacefully that scarce could they who watched beside her be sure of when "the vital spark had fled."

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore."

Thus gently passed from earth to heaven, as we feel assured, the pure spirit of this lovely girl, who had been gradually but steadily declining since last March. Up to that time she had been blessed with perfect health, and was the picture of buoyant, happy, healthful girlhood and of fine physical development. About the first of March she had an attack of measles during which she took cold, which settling on her lungs, developed into a form of consumption. Complaining but little of physical suffering, and looking forward as was natural to the hopeful disposition of youth, to recovery of health and strength, she yet steadily faded beneath the wasting disease as a tender flower wilts neath the chilling touch of the frost, until it became apparent to even the most sanguine of her friends, that her disease had baffled the skill of her physicians, and that despite the tender and devoted ministrations of an agonized mother, of loving sisters, and of kind and sympathetic friends, her gentle spirit could not long be delayed in the flight to that bright world which sin cannot touch nor sorrow cloud."

When it was deemed best to warn her of the approaching change, she received the information with perfect calmness and composure, expressing her cheerful submission to the will of her Heavenly Father, and her trust in His pardoning love through the merit of our blessed Savior. Relying implicitly in His all-sufficient atonement, she was enabled to lean her head on the "Savior's breast, and breathe her life out sweetly there."

Rebecca was a girl of strong and noble traits of character, which were so veiled by her native modesty, that they were best known to those who came into the closer and more intimate relations of life with her; but had she lived, they must have been so developed by the discipline and experiences of life that they would have brought her into the foremost ranks of good and useful and noble women. Endowed with fine mental abilities, which had been well trained and strengthened by the best religious and intellectual culture, she was prepared to go forth to face life and its duties with every hope of success, and moreover, she had that best of all preparation both for this life and that to come—reliance upon the strong arm of God. At the early age of nine years she gave her young heart to the Savior and connected herself with M.E. Church, in Greensboro, N. C. She remained until her death a faithful member of the church, and was a regular and devoted attendant upon the Sabbath School, which she greatly loved, both as pupil and teacher, which latter important and responsible position she held when the hand of sickness was laid upon her.

God has seen fit in His inscrutable wisdom to remove from earth this dear young girl whose life gave such fair promises, we feel that "He doeth all thing well," and that it becomes His children to bow meekly and unmurmuringly to His will. knowing that He acts not only in wisdom but in love.

MRS. LUCY ROBERTSON.

In Memoriam.

Charlie M. Alley, son of Geo. W. and Mrs. J. V. Alley, was born in the city of Raleigh, March 18th, '68. On the 28th of Feb. 1883 was accidentally shot by the discharge of air gun, which was in the hand of a playmate, the ball entering the upper portion of the neck and pressing upon the spinal chord, from the effect of which he became paralyzed, in this condition, with slight improvement, at intervals, he lived for two years. During this long period he suffered almost constantly and at time inexpressibly. Physicians and friends did all they could to alleviate his sufferings, but only partial and temporary relief could be given. Just one week before the accident Charlie made a profession of religion and consecrated his life to Christ. This was a great comfort and support to him during his long and painful sickness; and without fear he awaited the result, saying the Lord's will be done, I am not afraid to die. On the morning of April 1st 1885 at half past three o'clock the messenger came, he obeyed the summons and went to join the redeemed and sanctified in the home of the blessed. Charlie was a manly, noble boy, admired by his associates and greatly loved by his parents, and gave promise of a useful life, but at the age of fifteen years he was stricken down and died at seventeen. Surely, in the midst of life we are in death.

L. W. CRAWFORD.

Resolutions of Respect.

Passed at the 3rd Q. Conf. Haw River circuit, June 20th, '85: WHEREAS, God in His infinite goodness has seen best to remove from our midst, Rev. L. H. Gibbons, our beloved pastor, be it

Resolved 1, That we recognized in him the highest type of Christian manhood, possessing to a large degree all the qualities necessary for one of so high a calling.

2, That we the people of his charge do mourn our loss and feel that we have been deprived of a faithful minister, a beloved and untiring pastor, one whose place will be hard to fill, and that the N. C. Conference has lost one of its truest and best men.

3, That we tender our warmest sympathies to the wife and children of our deceased brother, and commend them to the God whom he so faithfully served.

4, That these resolutions be spread upon the minutes of this circuit, and a copy each be sent to the family of the deceased, and to the Raleigh CHRISTIAN ADVOCATE for publication.

I. N. MANN,
J. J. BALDWIN,
L. B. BYNUM, } Com.

MANER—Bettie Maner, daughter of John and Louzana Maner, was born Nov. 9th, 1865, was converted and joined the M. E Church, at the age of 11 years, died April 8th, 1885. She was the favorite and ornament of the family, being to her fond parents the only child that kind Providence had spared to arrive at the age of maturity. Her exemplary character shown with the same steady lustre at home and abroad. as in the church; for wherever she went she carried her religion, of which no modesty ever caused her to be ashamed to speak. Of a child, she delighted to talk about the precious promises in the Bible, and her hope of meeting her little brothers and sisters in the better land. Her genial, social disposition never allowed her to be either above the humblest, or below the most exalted of her worthy acquaintances. She often told her father, "I do not long to be rich." She preferred "laying up her treasurers where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." However, she had a great thirst for knowledge. At school she showed an indefatigable energy in striving to be first in the faithful performance of all her school duties. Here, in the midst of most gratifying success, led on by brilliant hopes, she was taken sick and carried home. After remaining a few days, while she was preparing to return, the sad news came that she had grown worse and was heard to exclaim, "I shall never see Union Academy again." Alas, it was too true! only a few nights passed till her teacher witnessed her triumphant victory over death and the grave. Before that memorable night her system had been so racked with pain that she could scarcely give correct utterances of her ideas that she so much desired to express. But how changed a short time before her death! Her countenance brightened up and her thoughts became more composed, and then and there she was visited with dying grace that enabled her to speak with a tongue that even angels would fain hear, for after recounting her religions experience, including her happy conversion, she broke forth in ecstatic joy, "glory, glory!" and after telling her parents not to weep for her, that she was going to her long sought home she asked her teacher did he not see the angelic visitors around her bedside that had come to take her to heaven. She then, in a language which my pen cannot record, spoke of the melodious strains of heavenly music around her bedside, and of its chords gliding with her soul down the stream of death. She requested her teacher to join in the music and to pray while she talked, for said she, "I must tell you now else it will be too late, I am dying." She then told how she loved all her school-mates, and how she longed to see them, then prayed for them and all her friends, then grasping my hand bid me her last farewell, then turned into close communion with her Savior, repeating "Nearer my God to Thee," then raising her hands, softly whispered, "Jesus lover of my soul, let me to Thy bosom fly."

Soon after this, from the midst of her weeping friends, her happy spirit passed from earth to heaven. Lovely blossom, so soon plucked from earth's eden, and borne aloft by the angels to adorn the wreath of a precious Savior in the eternal realms of Paradise!

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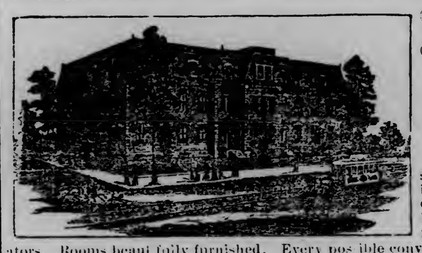

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COMMUNICATIONS.

For the Advocate.

The University Again.

Col. Walter L. Steele arraigns me for an article which I coutributed to these columns some weeks ago on the University. He does not impeach my motives, but he forthwith proceeds to make it appear that I am ignorant of that of which I wrote, or that I would purposely mislead—or both. I did not write ignorantly, and, I think, not rashly; and be it far from me knowingly to wrong any one, directly or by implication. I do not wish to appear in an attitude of hostility to the University, for such is certainly not my position I am an Alumnus of this institution under the new *regime*, am in full sympathy with its work, I wish it success, I desire it to accomplish the greatest possible good. It has done much for the State and country. I would not undervalue this; but while I admire the sentiment of the old alumnus that throws a halo of memory around it, and cherishes it for its past glory, we of the younger generation do not and cannot love it for its past history, or because great men made and loved it, or because it has been the nursery of great men. We view it as brick and mortar, libraries and laboratories, groves and walks, professors and students—we look to the future. To be jealous of its smallest interest, to be ready to sound an alarm, even at a possible danger, cannot be regarded as culpable or unfavorable omen, though it be done by a "young" man.

Col. Steele says my purpose seems to be in part "to instruct the Board of Trustees as to their duty in the election of Professors," and "suggests that it would have been better for me to have assumed that the Board was composed of honest and intelligent men who understood their duty and had the manliness to discharge it," and assures us that no man will be elected as to whose faith, in essentials, there can be any doubt. We trust he speaks "advisedly" and that the new professors will show their faith by their works. But the election of infidels, avowed infidels, to professorships and even to the presidency of State institutions, is not an unheard-of thing. South Carolina College had an infidel president fifty years ago, and the evil effects of his teachings are seen in that State to this day. History repeats itself. Besides the Colonel should remember that a word of caution is never out of place

Col. Steele asks me to state precisely what I mean by these words: "It is hard for a village pastor to lead in prayer (in the Chapel) if he feels that a member of the Faculty present thinks him a stubborn fool or a pitiable simpleton for believing in the efficacy of prayer." I intended them to have a *double entendre*, present or prospective. I will answer by asking him to explain what he means by "Christian" when he says, "All the present members of the Faculty are Christians;" and by "*bear testimony*" when he says, "and in all their ways bear testimony to the value of religion."

Col. Steele says I intimated that the Gymnasium was built by the Trustees, and thereby wronged them. It was not my purpose to convey any such impression. It was certainly no necessary inference from what I said. I didn't say who built it. I simply said, "a Gymnasium (?) has been built." He avers that it was built as a Gymnasium, and that the Trustees had no right to build one. Why not? But if it was not my purpose to implicate the Trustees, why was the Gymnasium mentioned? Because I wanted to speak of the Ball and to correct an impression that had gone out through the State that there would be no Commencement Ball. No one should expect us who oppose the modern dance to become silent just because it is outside of the campus. If it was evil in the University buildings, it is none the less so, because it is separated from the campus only by a rock wall—not by that, I believe. If we believe it an evil we should oppose it in every legitimate way. We were opposed to its being in the Library for the same reason that Col. Steele was. We oppose it now on the same grounds that we would anywhere. To illustrate—and I mean by the illustration to show the principle only—I can prevent by force a man from selling whiskey on my land. If he sells on an adjoining lot, then I must assent, must I? I am not so sure as Col. Steele that the prime end in putting up the building was to have a Gymnasium. The plan upon which it is built certainly does not indicate it. On a scroll suspended across one end of the building last Commencement was this greeting: "Welcome the Daughters of North Carolina on Our Own Floor and under Our Own Roof." A Gymnasium might have been built by private subscriptions, but I don't think you would get a man in Chapel Hill to say it would have been done so soon, if it had not been to get a place to dance. I do not wish to seem *ultra*. I should not write so plainly if Col. Steele had not called it forth. I do not denounce all persons who choose to dance as guilty of immorality any more than he; I did not say that all forms of dancing are harmful; I, too, say some forms of it are as innocent as some calisthenic exercises I have seen, but with Col. Steele, I "consider it as tending to great evil." I am not at all surprised to hear him say so, for I once saw a letter from him, accepting an invitation to become an Honoray Ball Manager, in which he characterized the round dances as "fashionable hugging." Some may go through the ball and come out as pure as an angel of light, many who dance are pure, but it is, in the great majority of cases, suggestive of evil thoughts, and evil thoughts always precede evil deeds; and even if they do not lead to them, the thoughts themselves leave a stain. I have breathed the atmosphere of the ball room, have known the thoughts and heard the words of which the ball is always prolific. I have known something of the "behind the scenes," and I heartily agree with Mr. Talmage that "the round dance is evil and only evil continually. "I quote and adopt the words of Col. Steele. "I have the courage of my convictions, and simply dare to do what my judgment tells me is right, 'uncaring consequences.' 'It requires no generosity to concede the same right to others.' Such being my convictions, and occupying the position I do, my own selfrespect, as well as the respect of those who know my convictions, to put it on the lowest grounds, demands that I speak.

R. B. JOHN.

Chapel Hill, N. C., July 1st, 1885.

Breathing a Foul Atmosphere.

Above all, it is *filthy* to live in a foul atmosphere. We do not bathe again and again in the same water, or enjoy eating or drinking from unwashed dishes. Why be fastidious about matters during the day, and careless at night. The seeds of disease are floating in impure air and find ready access to our bodies. When in sleep the organs are less able to resist the noxious influences. When in earlier times, the more careless manner of building houses let the air freely into the rooms around the loosely fitting window frames, and the wide open fire places readily drew out the fouled air, the inmates of the dwellings, (according to mordern ideas;) were more uncomfortable, but they were cleaner. The ideal of the modern building seems to be a hermetically closed box, impervious to air from without, niggardly in the means of allowing the air to escape, economy in the use of fuel, prodigality in the waste of life. I do not propose to criticise the carefully built house of the present day, but simply to emphasize the additional care used in making the dwelling warm and day must be supplemented by equal painstaking in furnishing sufficient means for the proper egress and ingress of fresh air. Not necessarily cold air, but pure air, and this accomplished with as little draught as possible. The possible danger to health is in the current of air passing so quickly over the body as to rapidly exhaust the heat, producing a chill. These required conditions are readily obtained by an open fire place on the one hand and slightly opened windows on the other hand, with a screen before the window, if needed. You can readily prove if your ventilating is sufficient, by occupying the room for a time, and then leaving the room, breathing the fresh air from out of doors for a few moments, and returning to your room. Now your sense of smell is a fair means of judging of the purity of the air in the room.—*Dr. S. W. Bowles, in* GOOD HOUSEKEEPING.

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Read the following from the wife of Rev. J. B. Richardson, pastor Baptist church at High Point, N. C.:

HIGH POINT, June 25th, 1885.

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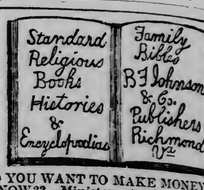

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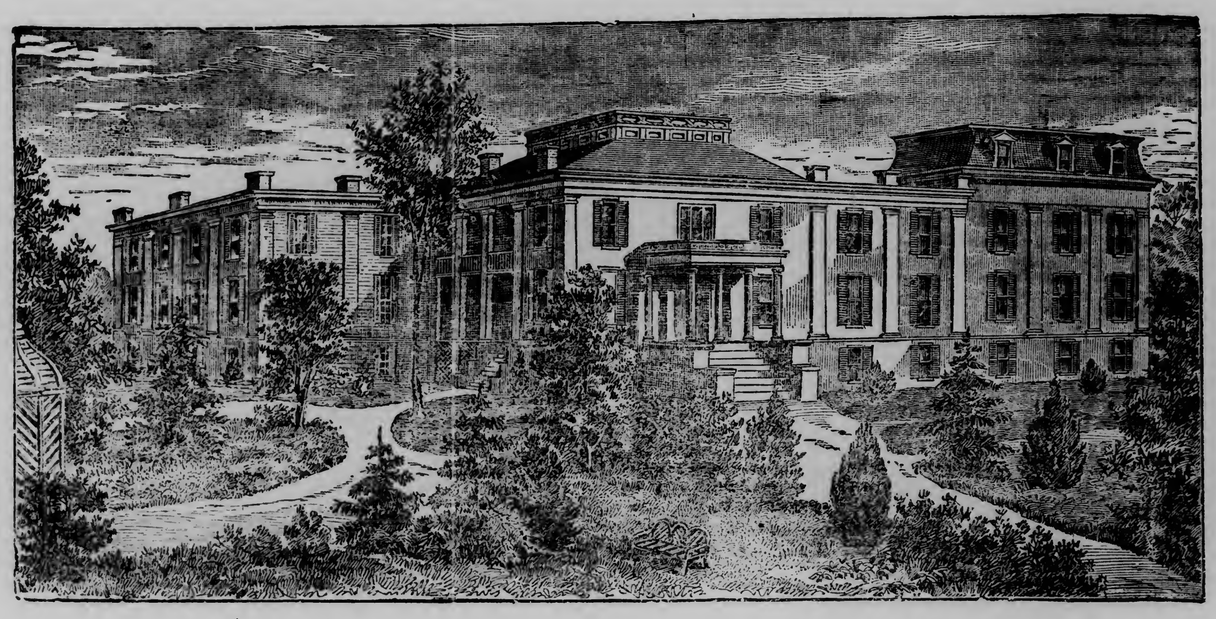

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Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

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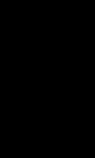

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"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars victories, and defeats, the moral decay England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and one who knows him will see him all through the book. The book is full of inspiration, and gives us strong ger hope of still greater triumphs "—*California Christian Advocate.*
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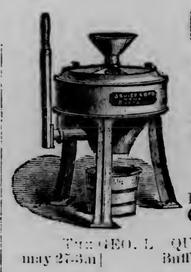

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Nothing is Lost.

Nothing is lost: the drop of dew
Which trembles on the leaf or flower
Is but exhaled to fall anew
In summer's thunder-shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tiniest seed
By wild birds borne or breezes blown
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after-hour.

So with our words, or harsh or kind
Uttered, they are not all forgot;
They have their influence on the mind,
Pass on, but perish not.
So with our deeds, for good or ill,
They have their power, scarce understood:
Then let us use our better will
To make them rife with good!

—*Religious Telescope.*

MY DEAR CHILDREN:—Perhaps I could not do better this week than to give you a condensed report of the meeting of the Woman's Board of Missions, recently held at Knoxville, taken from the Nashville *Advocate.* In the report you will find a letter from Miss Laura Haygood about the high school for girls in China which she is so anxious to establish—read her letter carefully, for the plan presented by her was endorsed by the board (be sure to find out the meaning of that word endorsed.) How many Bright Jewel Bands will try to earn the certificate of which she writes? Remember, it will take only $10.00 to get one, and how nice it would be to have one framed as the property of the Society? Read the Report and then let me hear from you.

Lovingly,

AUNT MARY.

Annual Meeting of Woman's Board of Missions.

The Woman's Board of Missions of the Methodist Episcopal Church, South, held its seventh annual meeting at Knoxville, Tenn., June 4–11, 1885. The occasion was one of pleasure and profit. Rev. C. F. Reid and wife, and Misses Rankin and Gilbert, returned missionaries, brought the foreign work close to the minds and hearts of the home workers, and awakened interest in those far-off lands among persons heretofore careless as to their neighbors' weal or woe.

Fifty-one thousand three hundred and twenty-seven dollars was the amount appropriated for the coming year.

Mrs. F. A. Butler was re-elected Editor and Agent of the *Woman's Missionary Advocate*, and her management of the paper indorsed by a rising vote. Mrs. W. G. E. Cunnyngham was chosen Editor and Publisher of Leaflets for the ensuing year, *vice* Miss Maria L. Gibson, resigned.

Among the plans adopted looking to the development of the work of the Woman's Board in the foreign field, the subjoined ranks among the most prominent. It is the suggestion of Miss Haygood.

Plan Indorsed by the W. B. M. at Seventh Annual Meeting.

We have every reason to believe that just as soon as we are ready for it there will be a sufficient number of pupils to commence a high school for girls of the better class who cannot be brought into our day-schools or charity schools, whose parents are able and willing to pay for having their daughters taught. The buildings on Trinity premises, though meeting perfectly our present wants, and admirably adapted to the extension of "woman's work," are not suited for the school we have in mind. It seems to me exceedingly desirable that we should secure as early as possible a vacant lot in the vicinity of Trinity premises, and erect thereon a building for the proposed high school. There would be very much gain if the lot could be purchased and suitable buildings erected within the next year, while I and the young ladies with me are learning the language.

I desire very greatly that such buildings as may be erected shall provide a mission-home in connection with this school for new missionaries sent out by our Board during the first one or two years of their life in China, where they may be furnished a comfortable home, the very best opportunities for studying the language, and a normal-school training for work. The conservation of strength and courage to new missionaries secured by such provision for them would in a few years richly repay the Board for the money invested. The preparation of missionaries for work hitherto (*i. e.*, as far as my observation extends) has been individual, and for individual work; and in many cases, as a very natural consequence, when the individual has been removed by sickness or death, the work has stopped. Men and women are usually thrust into responsible positions, because of the pressing needs of the work, long before they are in any sense ready to fill them, and their own powers are diverted and their work defeated because growing time was not allowed them.

Now, through the mission-home and normal or training-school for missionaries which I propose, a quiet adjusting of life to the new conditions might be secured and work be given as rapidly as there is strength to do it. Here, too, we might have a *reserve force*, that in case of sickness or death could fill up the ranks here or at other stations. There is absolutely no limit to the extension of Woman's work, if we can have the right agents ready when opportunities present themselves.

As you know, ground in Shanghai is very costly. Dr. Allen has, at my request, made inquiries, and finds that to purchase sufficient ground and erect suitable buildings for the home and school will require $25 000. This seems very much to ask for, and I do not ask for it as a regular appropriation. But if the Board approve, I shall be very glad to appeal to the women of our Church to form a joint stock company to pay into the treasury during the next year that amount, *outside of all dues.* Twenty-five hundred shares, at $10 per share, would furnish the money we want. There is not an Auxiliary in the Woman's Missionary Society, I dare say, that could not take one share. Some Auxiliaries—as McKendree, in Nashville; Trinity and First Church, Atlanta; Mulberry Street, Macon; etc.—could, and would I believe, take twenty or more. Many Sunday-schools and many individuals would take one or more shares. I know the heart of the Church at home, and I believe it would respond to such an appeal.

If the Board will grant me permission and its indorsement, I wish to send a circular letter from Shanghai (because, if mailed in China it would be read, when otherwise, in many cases, it would be thrown aside unread) to every Auxiliary, to many Sunday-schools, and to many individuals, stating as fully and as strongly as possible our needs and our plans. I think the plan has Dr. Allen's hearty approval, but he will write you in regard to it. Will you please present the matter to the Board for me?

I greatly prefer that all money intended for missionary uses, including contributions for specific work, should be sent through the Treasurer of the Woman's Missionary Society. If the call should be made for special gifts for the high school and mission-home, I wish all money to come through the Treasurer at Nashville.

By the way, I think it would be well to issue a pretty certificate on parchment paper, to be sent to every one—society, or individual, or Sunday-school—that contributes $10, or takes one share of our stock. It would give me very great pleasure to have Miss Lochie Rankin's face engraved as a vignette for such a certificate. I should be glad to have her face known to the Church as that of our—the Woman's Board—first missionary to China; and it would give a value to the certificate which it would not otherwise possess. Such a certificate would be preserved in albums and scrap-books, and would help to keep the work in mind.

Please think the whole matter over, and present it to the Board at the annual meeting in whatever form may seem best. There will not be time for correspondence. I desire very greatly that the matter should be brought before the Auxiliaries and the Church not later than this autumn.
—*From a Letter of Miss Haygood to Cor. Sec. W. B. M.*

The above plan received the indorsement of the Board, and 820 shares were taken at once amid great enthusiasm.

Appropriations of Woman's Board of Missions, M. E. Church, South, 1885–6.

China, $22,780; Mexican Border, $6,250; Brazil (including Centenary Fund contingent), $16,000; Indian Territory, $1 800; Central Mexico (for salaries and travelling expenses of missionaries, $997; office expenses, printing, and contingent, $2,500. Grand total, $51,327.

MISS MARIA L. GIBSON,
Recording Secretary.

Nashville, Tenn., June 18th, 1885.

ROXBORO, N. C., July 1st, 1885.—*Dear Aunt Mary:* Enclosed find $5.00 dues for the Roxboro "Bright Jewels." Our Society is getting on very nicely now. We have about 30 members. Our meetings are very regular now, although some of the members are irregular in attendance. How often is it necessary for us to elect officers? I will close with much love to all the "Jewels." Your loving friend, MAMIE H. GREGORY, "Cor. Sec."

This is a real cheery letter, dear Mamie—it gladens the heart to read it. Some bands elect officers only annually—others twice a year, while a few think it best to hold an election each quarter. *Generally* it is best to elect only annually. We shall expect our Roxboro Jewels to be represented at our Annual Meeting. Can you not take a share or a *half* share in the new enterprise—a high school for girls in China?

WELDON, N. C., July 3rd, 1885.—*Dear Aunt Mary:* The Constitution you sent was duly received, and we at once began to work for the organization of a "Band." The first week we failed, but not suffering ourselves to become discouraged, we tried again, and did succeed, for the next week we organized with 15 members. Officers as follows:

President, Mary Pierce; 1st. Vice President, Eva Edwards; 2nd Vice President, Annie Powers; Treasurer, Aggie McGee; Cor. Secretary, Eva Potter; Rec. Secretary, Fannie Biggerstaff; Lady Manager, Miss Maggie Sledge.

Hope soon to add many more to our number. We come with hearts of love for you and all the little Cousins, and hope that you will not only give the "Weldon Bright Jewels," a welcome, but pray that we may be earnest, faithful followers, of Him whose love we would have the heathen children know. Yours lovingly, EVA POTTER.

Joyfully, we bid you a welcome, Bright Jewels of Weldon! May you be little workers whom the loving Savior will delight to honor, and may each member of your band follow in the footsteps of him, who while on earth so loved the little children. That is right, dear Eva continue to persevere—and obstacles will be overcome and success be secured—come in—feel at home—and let us hear from you again.

Precious Promise.

Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. Psalm 46:10

Enigma.

BY RUBY P. TROYDON.

1. Who lost his birth right?
2. Who killed Zinni and Cozbi?
3. Who was Abraham's father?
4. Who gleaned in the field of Boaz?
5. Where did the navy bring gold from?
6. What is the first word of the twelfth verse in the thirty fourth chrpter of Job?

The initials of the answers to the above questions form the name of our beloved minister.

How to Grow Rich.

A parishioner, who was a dear friend, read his pastor a page from his life's history to this effect: When a small boy he gave his heart to Christ. He was engaged in a brick-yard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until he was worth $10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of $10,000. Here his faith balked. He said, "After disaster had swept all away I learned what I had not known before—that it is easier to give one-tenth of $1.50 a week than of $10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is $6 a $8331-3. He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill until his death.—*Presbyterian,*

Young and middle-aged men suffering from nervous debility, premature old age, loss of memory, and kindred symptoms, should send 10 cents in stamp for large illustrated treatise suggesting sure means of cure. World's Dispensary Medical Association, Buffalo, N. Y.

Scarlet Fever and Diphtheria

Are spread by contagion, by the transfer of living matter from a person suffering from the disease. These particles of living matter come from the skin, the membranous lining of the mouth, nose and throat, and from the intestines and urinary organs. These infectious germs and propagators of disease should be disfected promptly and thoroughly with Darbys Prophylactic Fluid, the great germ destroyer.

A Bargain in Corner Lots

is what most men desire, but to keep from filling a grave in a cemetery lot ere half your days are numbered, always keep a supply of Dr. Pierce's "Golden Medical Discovery" by you. When the first symptoms of consumption appear lose no time in putting yourself under the treatment of this invaluable medicine. It cures when nothing else will. Possessing, as it does, ten times the virtue of the best cod liver, it is not only the cheapest but far the pleasantest to take. It purifies ane enriches the blood, strengthens the system, cures, blotches, pimples, eruptions and other humors. By druggists.

"Work, Work, Work!"

How many women there are working to-day in various branches of industry—to say nothing of the thousands of patient housewives whose lives are an unceasing round of toil—who are martyrs to those complaints to which the weaker sex is liable. Their tasks are rendered doubly hard and irksome and their lives shortened, yet hard necessity compels them to keep on. Th cous Dr. Pierce's 'Favorite Prescription" offers a sure means of relief. For all female weaknesses it is a certain cure. All druggists.

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A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

Position Wanted.

A young lady graduate from one of our best Southern Colleges, desires a position as teacher of the English branches and French under a principal, or in a private school; cannot teach Music. Testimonials stating her ability will be sent on application. For address, apply to the editor of this paper. July 15th-8t.

POSITION WANTED!

A graduate of Trinity College wishes a situation to teach. Address Dr. J. W Jones, Tarboro, N. C., or Editor of ADVOCATE. July 8th, 3t.

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July 15 mo.

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For catalogue and full information address Charles A. Graves, Prof. of Law, Lexington, Va.
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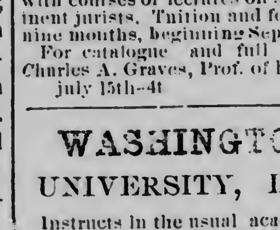

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MISCELLANEOUS.

CAPE FEAR & YADKIN VALLEY R. R.

CONDENSED TIME TABLE No. 12.

To take effect at 8 00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.
W. M. S. DUNN, Gen'l Supt.
JNO. M. ROSE, Gen'l Passenger Agent.

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june 8 2m Chapel Hill, N. C.

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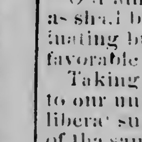
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AGRICULTURAL.

Hints for the Hayfield

This, all through the Northern States, is the haying month, and in the first days of June it is timely to turn our thoughts to the first of the harvests. A good deal has been learned about hay. We know that the earliest-made hay is the best. We know also that the hay which is made with the least exposure to the sun is far better than that which is dried by the heat and the wind until it breaks into dust under the foot. Thousands of farmers, who first read of hay caps in these columns many years ago, have learned that they will save their cost every year, if properly used. Experience has taught this lesson. A few short and pithy rules for making the best of hay might just now be repeated, as follows: Get the mowers into good condition, without a day's unavoidable delay; watch the grass closely, and cut it before the seed is formed—just when the blossom is fading. Cut it as soon as the dew is off, but not while it is damp. Before the evening dew falls upon it, rake it up and put it in cocks holding about three hundred pounds each. If rain threatens, cover the cocks safely with hay caps. Take in no hay until all has been cut and cocked. The hay will cure in the best manner in the cock, and it may stay a week without harm, if covered with the caps. When ready to draw it to the barn, uncover the cocks and throw them over and open them. Have one person doing this, while the others are loading and drawing in. Do not stack it, but place it under a tight roof, if it is only a barrack, open at the sides. Uncover only what can be drawn in one day. As soon as the field is clear, give it a top-dressing of compost or some artificial fertilizer; but do not turn the cows upon it—it would pay better to buy some hay from a neigbor. This last rule applies to the next year's crop, but it is rightly placed here, because next year would be too late to use it. It is of the greatest importance, and should by no means be omitted. Finally, gather the hay caps together; dry them, if necessary; lay then evenly one upon another; roll them up; bind them in the roll, and store them in a dry place where no mice can gnaw holes in them. It would be an excellent thing to steep them in a solution of alum and sugar of lead, to preserve and make them water-proof.—*American Agriculturist.*

Raising Calves.

More calves are injured every year by long fasting and over-feeding than in any other way. When calves run with their dams they take their food often, and, of course, little at a time, but in our artificial treatment we reverse nature's methods. If calves are allowed to suck, the injury from long fasting will be less marked, for the milk is taken at the right temperature, and in its natural state. But when we milk the cow, and then keep her milk twelve or more hour for the cream to rise before feeding the calf, we are departing still further from nature's methods. Since by artificial methods of feeding, and by breeding for that purpose, we have greatly increased the proportion of cream or fat in the milk of some of our breeds of cows, it has been found that calves will often do quite as well, and in some cases better, fed upon milk poorer in fat than the whole milk from their dams.

It is claimed by many breeders of Jersey and Guernsey cattle, that partially skimmed milk from cows of these breeds is really better for calves than the whole milk, and we have little doubt that their claims is well founded. No better calves were ever raised than have been raised upon skimmed milk, when all the details were properly looked after by a careful feeder of good judgment. The "bad luck" in raising calves by hand comes from too long intervals between the feedings, too heavy feeding, and especially from giving milk at too low a temperature. Let a calf become very hungry from long fasting, then be given an over-feed of cold milk, and one may warrant the calf to be sick within a very short time. An over-loaded stomach refuses to act, sometimes even when the food is of the proper kind, but is sure to do so when the food is so cold as to chill the animal. When a calf shivers after drinking it is safe to predict trouble. Milk should be at nearly the same temperature when fed from the pail that it would be if taken in the natural way direct from the cow, and the colder the weather the more important does this matter of temperature become. The milk should not only be right when taken from the fire, but should be right when it reaches the stable. Blood heat, 98 degrees, is the right temperature, and for young calves in cold weather it should not fall more than a degree or two below. Milk is best heated in a tin pail set in a vessel of hot water, stirring the milk occasionally to keep it from sticking to the sides of the tin in case the water is very hot.—*N. E. Farmer.*

"IT WILL CURE ASTHMA."

"I had suffered with asthma for over forty years, and had a terrible attack in December and January, 1882. One day I took four doses of Parker's Tonic. The effect astonished me. I slept perfectly that night, and am now wholly well. Parker's Tonic will cure chronic asthma." E. C. Williams, Chapman, Pa. june 24th 1m.

Narrow Escape.

* * * Rochester, June 1, 1882. "Ten Years ago I was attacked with the most intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.

Morphine and other opiates!

"Had no effect!

"After two months I was given up to die!!!!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I pooched at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. Berk. Ex Supervisor.

"That poor invalid wife, Sister, Mother,
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

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PHYSICIANS AND DRUGGISTS RECOMMEND IT.

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It is invaluable for Diseases peculiar to **Women,** and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

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Condensed Schedule.

SRAINS GOING SOUTH.

Dated May 11, 1884.	No. 48, Daily.	o. 40, aily.
Leave Weldon,	2 55	a p m
Arrive Rocky Mount,	4 13 p m.	6 46 p m.
Arrive Tarboro,	5 40 p m.	.....
Leave Tarboro,	3 00 p m.	.....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	.....
Leave Burgaw,	7 48 p m.	.....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

	No. 43. Daily.	No. 47, Daily.
Leave Wilmington,	8 35 p m.	9 00 a m.
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m.
Arrive Rocky Mount,	11 15 a m.	1 16 p m.
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
Arrive Weldon,	2 35 m.	2 35 p m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:25 p. m. Returning leaves Scotland Neck at 8:30 a m., daily, except Sunday.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

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10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	4
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
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Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

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TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

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Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

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Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
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Arrive Chapel Hill.	7.31 p m	12.54 p m

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RALEIGH CHRISTIAN ADVOCATE

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REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, JULY 22, 1885. | $2.00 PER ANNUM Payable in Advance

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

TO THOMAS O. SUMMERS, D. D.,

the Methodist Church in America is more indebted,than she has ever admitted, or is likely to admit. The story of his life has been well told by his old friend and associate, O. P. Fitzgerald, Editor of the *Nashville Christian Advocate*. I have found the book exceedingly interesting. It is as full a biography, as the facts in hand would justify Dr. F. in making, and yet is more a portraiture than a life story. The book is one I especially commend to young preachers. The old ones will be apt to get it anyhow. I think there is growing up among us a class of educated young men who are very much disposed to think our literature is of a very poor order, and who are devoted to Joseph Cook, Phillip Brooks, Robertson and others. They are ashamed of Methodist Companionship. I would say to such, that they are mistaken in their estimate of literary merit, if they pass by our own shelves, and go elsewhere for all their reading. Richard Watson's sermons, as mere sermons, are not inferior to those of Chalmers,or of Robertson. Some parts of his Institutes are equal to anything from any modern pen, and the young student would avoid some rocks, if he would not look so contemptuously on Wesley's sermons and his notes, and give them careful study; but our shelves are especially rich in Religious Biography. The Lifes of John and Mary Fletcher, of John Wesley. Ethridge's Life of Adam Clark (a very superior book) Kitto, Chalmers, are worth a place in every library, and the American Biographies are all valuable. The Life of Wm. McKendree, by Bishop Paine gives the best view of the constitution of our Church to be found anywhere, for McKendree had so much to do with it that his life and the life of the Church flow on together. The Life of Bishop Capers gives a clear view of the struggles of early Methodism and of first days of the M. E. Church, South, and the Life of Bishop Andrew gives an insight into Southern homes, and an account of Church Events for nearly 60 years. This Life of Summers is a good addition to these biographies. Dr. Summers was an Englishman; nobody ever doubted that who ever saw him. He was born on a little jutting islet, on the Coast of England, called Pubeck. He was of strong English stock, and was brought up by an Aunt, in the faith of the Dissenters, or Independents. He had however something to do with the Methodists, before he left England. He had as good culture as his circumstances allowed, and while it was not advanced, it was accurate as far as it went, but he was poor, and he could not complete a course of study. He came early to this country. He was an orphan and was to rely on his own strong arm for support. I think I have heard that he was a brickmason when he was a boy. His biograpghy does not say that, but if he was more the credit to him. He deluded himself, with the idea, that he was, an Infidel; a precocious, dogmatic, mouthy, young skeptic he might have been, but his skepticism had not become an infidelity except in fancy. He escaped from its delusions by seeing that there was another way to read the Bible than through Calvinistic glasses. He went to a Methodist Class Meeting. Oh! what a blessing is this social meeting to young men like young Summers, strangers in a strange land. He was sometime *without the witness*. No one would perhaps say he was a longtime unconverted, but he said so. At length he got the evidence bright and clear—but three months before that he had joined the Church. He told his story in love-feast, and in less than a year he preached his first sermon. He was recommended to the Baltimore Conference and admitted on trial, in 1838, and was read out to the Augusta Circuit in the mountains of Virginia. He had perhaps about as good preparatory training as Adam Clarke had, and he had the same voracious appetite for learning, and despite all the difficulties in his way, he made good progress in study. Then he was a junior preacher in Baltimore two years, and was there at a time when Methodism was all ablaze. If a man in those days wanted to warm up, he went to Light Street or Fayette Street,or Caroline Street,or if he wanted a very lively time, he went down to the Canton Avenue Church, near old Strawberry Alley. He was full of fervor and zeal. There were opportunities too for study. Rainy days and snowy ones, drove him to the Greek Grammar and the Lexicon. He knew more than most of his associates about some things, and he was willing to be taught what he did not know. Then he went out into the delightful country of West River, and here he leaped out of the window one night while he was asleep, and broke arm and leg and nearly broke his sturdy backbone, but it had too much iron in it to be broken. He was ordained an Elder, and when the Bishops wanted a Missionary, they selected him. He was to go to South America, but he was sent to Galveston, Texas. It was 1841. There was no Protestant preacher on the Island, and he laid the foundations of the Church there, nor did he stay in the city alone. he sought the interior of the Republic, and was in many a good meeting. If he had written up his memories of Texas, they would have been read, and with more profit than his commentary on the Ritual. He came East: caught the yellow fever, came near dying. Raised a large sum of money, built his Churches in Galveston, and in Houston, and then broken in health, transferred to Alabama, where he married a lovely woman, and was appointed to the leading station in the State. He had shown his metal, he was entitled to his reward; but he did not stay in Alabama long. He only had three charges in it, when he was sent to the General Conference, and was then elected an assistant editor of the Southern *Christian Advocate* at Charleston. Few men could have appeared less alike, and yet few men were really more alike in their tastes than W. M. Wightman and Thomas O. Summers. Both were *de facto*, if one was not *de jure*, Englishman. They were from the same class of English people. They were alike scholarly in their tastes. Perhaps Wightman had a little broader, perhaps Summers, a little more accurate culture. The one was a digger after Greek roots; the other was a Philosopher delving in the mines of Metaphysical subtleties. The one was a man for details, the other for great generalization. A friendship sprang up between them, which only life ended. If his letters to Wightman had been preserved, and if Wightman's letters to him had not been burned, in the great fire which consumed so much that he held dear, what a story they would have told. Then he had to assist in compiling a hymn book. He wanted it to be the best in the world. He really thought it was. He admitted Hymns, he did not want to admit, to meet the views of others, but he brought in all he wished to. They were in unsingable meters, but they were from John and Charles Wesley; and they were good poetry, that was enough. He knew the old time Hymns of the Independents, Watts, Stemnett, Ceumek, Annie Steele, etc. He chose wisely among them *and* made his book. The General Conference has not succeeded in getting the Bishops to touch it, and we have held on to it, till the veriest doggerel, as well as the sweetest new melodies, have taken the place of the Hymns. Gospel Hymns, Songs of Beulah, Songs of Triumph, and the best of all the collections, Prayer and Praise have driven it out of pews, and often of pulpits, but it would have been a death blow to the dear old doctor to have laid harsh hand on this child of his youth. It is a good book—a very good book, but we must remember other good books have come since it was made and a revision of it is a necessity. The Doctor was a kind, laborious, patient Editor, and in the editorial office, with the exception of a little while in the school room, he spent the rest of his good useful life. The outside incidents of a life like his, are tame enough, never a great debater, never a great preacher, never a great leader, only a pure, good, plodding, learned man. Going from his home to his office and his office to his home, this is about all the world saw of him. Why his books were not popnlar, I do not know, yet they were not. Why his paper was not, I do not know, but it was not, but why he was, I do know. It was because he was one of the truest, gentlests, most loving, most loyal men in the world. He had a deep nature and suffered as few men ever did. He was early an orphan. He was ere his manhood on a strange shore. He had fearful mental combats: He was misread by those he loved, whom he wished to love him. He was in labors abundant, and in watchings oft. He lost 3 lovely girls, two by accident, one died by a little fall from a gentle pony, the other was drowned in a cistern. In preparing the Life of Bishop Andrew I found a letter from the heart stricken father, telling of the death of his little girl. Then his own health gave way. Then other sorrows pressed him down, but he never sank. He was always bouyant. He was always submissive. He saw his day was closing. He had been a central figure for thirty years, but new men were coming to the front, who did not read his commentary, nor sing out of his hymn book, who were laying as he feared unhallowed hands on the ark he adored, and he was not prepared to see it with complacency, nor strong enough to gird on the sword for conflict. He could not keep the Theology of the Church strait, but he could keep his own eye on the true star, and steer his barque to the true port. I was not sorry when he cast anchor. I loved him long, and well, and I was satisfied that there was more weight in his little finger, than in the whole hand of some of those who disparaged him. I knew him to be a hero, I knew him to be a martyr. I knew that God had been watching over him very tenderly, and soothing many a grief, but I was glad when he sent his angels for him and took him home.

Dr. Fitzgerald could not do more than make a study of his life He has done it well, and the Publishing House as if in memory of its long time Editor has given us a book exquisitely printed and bound. It is sold for $1.00 with the usual discount to ministers.

For the Advocate.

Let us not Divide.

BY HON. WM. M. ROBBINS.

EDITOR OF ADVOCATE: Any important change in an existing order of things always involves uncertainty as to its effects, and to justify it there must be strong and evident reasons. What is, we can see and measure. What may be, after the experiment of a change, we can but conjecture Hence the presumption naturally is in favor of that old maxim, "Let well enough alone;" and wise men are slow to begin revolutions, only resorting to them to accomplish some great and manifest good or to escape crying evils.

Applying the above principles, why should we now divide the N. C. Conference? How would it enable our Church better to do her part in the great work of publishing the gospel in the State and the conquest of the land for Jesus Christ in all the broad meaning of that expression? The ecclesiastical machinery and the men would remain the same. The plans and counsels under which that machinery is to operate would not likely be wiser when devised by parts of the body than when by the whole, and would certainly lack that unity and harmony now possible. To enable our Church in this State to put forth her full strength and reach the highest degree of usefulness in many ways and particularly in promoting the vital cause of Christian education, manifestly requires the united efforts of the whole body of North Carolina Methodists co-operating together in such way as they would not do if severed into distinct sections. The centrifugal force which shall drive them apart will afterwards drive their aims and plans still wider apart in all those fields of effort which so much demand co-operation. All this seems so self-evident as to need no elaboration.

If then no great certain and positive good is to be secured by division, and I believe nobody has pointed out any, while some weakness or waste of power will result from it, what serious evil is to be escaped by it? Really, the most strenuously urged complaints relate to mere matters of alleged *inconvenience*, such as the trouble and expense of reaching the Annual Sessions of the Conference, and of removing to new appointments, the difficulty of entertaining the body, and the like. But with the rapid growth of our towns and of the facilities of transportation over the State, these inconveniences are perhaps less now than ever before in the history of the Conference, and certainly becoming still less every year. So there seems nothing very important in these suggestions. I will not attribute any seriousness to the remark of one that the size of the body is too large for good order and dispatch of business, since a great number of the parliamentary bodies of this country are far larger and less sober-minded and with much more complex duties; and if they manage to get along, I know our venerated ministers and grave lay delegates can and will.

The only plausible thing I remember as having been mentioned by those favoring division is the danger to the health of ministers transferred by appointment from one end of the State to the other. But the answer is that no part of North Carolina is very unhealthy to any native; and certainly if there be any narrow areas which are likely to be so at certain seasons, these embrace so small a fraction of our whole territory that you cannot make a Conference out of them; so that after a division, you will still have this hardship remaining in nearly the same degree as now. Moreover, with the flexibility of our itinerant system and the sound judgment of the appointing power, intimately acquainted as it is with every minister in all respects, special risks and hardships on this ground can always be easily avoided as they always have been. Indeed, it seems to me that in this day where some change of climate is so frequently recommended for health's sake, it should be rather an advantage than otherwise for our glorious band of itinerants to have a field stretching from the sea to the mountain tops that they may from time to time receive the sanitary benefits of a removal from the vicinity of the one to that of the other. Upon the whole, therefore, there appears no preponderating weight in this argument for division.

But I will not prolong this communication except to add that improved means of intercourse have happily brought and are bringing the different sections and the whole people of North Carolina nearer together than ever before in feeling and sympathy as well as in fact; this awakening sense of a common brotherhood among us all reaches out in all directions, and affects our ecclesiastical as well as our political and business relations; and a division of our Conference now seems to me to be a movement contrary to the current and the spirit of a time which looks to closer union rather than dividing lines in North Carolina. Let us at least wait until some great pressing preponderating reason, patent and self-evident to most thinking men, shall impel us to divide; and not rashly change and sever the ecclesiastical relations of a whole people without any general demand among them for it.

Statesville, N. C.

For the Advocate.

Our New York Letter.

(From our Special Correspondent.)

"Do you wish to come in?" said an intelligent looking young man of medium build and black moustache to the writer, who had been standing for perhaps ten minutes before the gates of the engine room of the Brooklyn Bridge to watch the ponderous movements of the giant machine which keeps in continual motion two miles and a half of cable. The speaker turned out to be the engineer of the place. He opened the gate and admitted the visitor, replying in answer to the latter's queries, that in as much as he was not a crowd he might satisfy his curiosity.

(Practical folks will see in this episode, as in the episode of David and Goliath, how foolish are they who trust in numbers.)

"What is the capacity of this engine?" we ventured to demand of the handsome young man.

"Three-hundred horse, Sir."

"What machine is that yonder?"

"That, Sir, is a three-hundred horse relief, to be used in case this breaks down."

"What are these two large engines for on this side of the room?" we inquired, turning toward a pair of polished machines about half the capacity of the others.

"Those generate the electricity to light the Bridge, Sir," returned the handsome young man with the black moustache.

We further learned that the cable, which had been warranted to run one year only, has already served seventeen months. It is kept in motion from 4:30 A. M. to 1:00 A. M. Then it is examined—every inch of it—by an expert. If it need repairing, it is done on the spot. To take out a piece and splice on a new section is the work of about two hours. During the time when these repairs are made the cars are transferred across the Bridge once in fifteen minutes by means of small engines. Six tons of coal suffice to operate the Bridge, lights and all, for twenty-four hours.

The North does not like the new Collector of the Port of New York. The city press was all but unanimous in resenting the appointment of Mr. Hedden. Those who did not openly denounce the appointment damned it with faint praise or feeble explanation. Mr. Hedden —— another discovery. Mr. Hedden, unknown even in this city outside of his club. Mr. Hedden, the tool of Hubert O. Thompson. And who is H. O. T.? A man who stands indicted by a Grand Jury for gross malfeasance of office. A bad man A stench in the public nostrils. Away with a "reform" capable of such an outrage of the enlightened Christian sentiment of a great city!

Gotham is almost deserted these days. Its men of means long ago removed their families to the mountain or the seaside, while poverty, labor, misery, and sin remain to swelter together in the Metropolis. I would not be understood to intimate however that some "misery and sin" have not emigrated with wealth and ease to the seaside and the mountain! But now is the time when Churches are closed and Sunday-schools disbanded and the City given over in a measure to the reign of the devil.

We have much fault to find with our manner of celebrating the Fourth of July. If anything more barbarous, more dangerous to life and limb, and more horrible in the sight of horses and timid women, than that heathen abomination known as the firecracker, could be conceived for expressing the loyalty and gratitude of liberty-loving Christian people, I should like to see that thing. I think the American people would buy it and give it to the small boy to make the day perilous and the night hideous.

The second volume of *Christian Thought*, which is the organ of the American Institute of Christian Philosophy, and edited by its President, is now complete and is offered in book form by the publishers, Messrs. Phillips & Sons, 80 Fourth Ave., Y.N. Pp. 476. $2.00.

In his inaugural address as professor of the University of New York, Rev. Dr. Henry M. MacCracken made the following remarks in respect of this Magazine and the work of the Institute: "If I were asked how a few thousands of dollars each year can best serve Christianity here, in the way of education, I could conscientiously say, by causing that it be used to imbue our future professional and cultivated minds with a sound Christian philosophy. I have met here in this immediate vicinity the Institute of Christian Philosophy, presided over by a member of the Council of the University, Rev. Dr. Deems. *The lectures and Magazines it gives* each year are themselves almost a Faculty of Graduate Philosophy for the whole country."

The volume of *Christian Thought* now before us contains papers of great gravity and ability. Among these are Dr. Patton's (Princeton) lecture on "Theistic Belief" and "The Concessions of Distinguished Unbelievers to the Man and Book," by Rev. Wilbur F. Tillet, A. M., Prof. of Systematic Theology in Vanderbilt University. In this lecture are quoted opinions from half a hundred scholars, poets, scientists,educators, historians, novelists, warriors, diplomatists. statesmen, critics, orators, lawyers, philosophers, and moralists,—"than whom a brighter galaxy of gifted names shines not in this world" —— who, though all free from bias in favor of Christianity (being unbelieved,) yet all testify "that the Bible is the best book in the literature of the world, and Jesus Christ the wisest, best, truest, noblest being that ever trod our planet." The following alternative is then put interrogatively in view of the foregoing testimony: "Which is the easier to belive, that Christ was what He claimed to be, the divine Son of God, or that Christianity, the grandest fact in all human history and the most powerful institution in the world to-day, should have sprung from an idle myth, or a pious fraud, or a conscious lie?"

Noah K. Davis, LL. D., Prof. in the University of Virginia, contributes a very careful argument on the old question, "Am I Free?" and answers in the affirmative. Edward J. Hamilton, D. D., Prof of Mental Science in Hamilton College, N. Y., proposes a "New Basis for the Philosophy of Belief." Prof. Hamilton wrestles powerfully with the very fundamentals of all philosophy and is not afraid to look the profoundest problems ever proposed from Aristotle down squarely in the face. The paper scintillates with technicalities and is void of rhetorical illustration or embellishment. In this respect we think it fails, with others in the volume, to satisfy the demands of a popular Magazine. *Christian Thought* is not only the organ for the dissemination of the high thought of Christian scholars, but its professed aim is to present the substance and results of this deep philosophy in the plain speech, if possible, of the common people. Indeed, President Deems, in his Annual Address entitled "The Field To-Day," a paper of characteristic ability and catholicity, which is also in this volume, makes a plea for simplicity in these words: "Can we not induce our strongest men, the men whose ability and eminence are universally acknowledged, with their mastery of the subject, to go before the people, the busy people who have no time for higher study, and present to them the deepest truth in the plainest words and make the truth still plainer and more winsome by illustrations captivating to their fancies? If, for the sake of their scientific hypotheses, the gentlemen of the physical science department can do this, can not our great and gifted men, for Christ's sake and the truth's, carry the highest thoughts to the lowliest minds in such ways as shall make the angel's visit welcome to the peasant's hovel?"

The cars have been running on Broadway for a number of weeks and appear to give universal satisfaction. The lumbering stages have all disappeared and 350 of the horses that pulled them have been sold at auction.

We are to have another Bridge across the Harlem River at an estimated cost of at least two millions. No trouble in New York to raise money—for business or public purposes.

Mayor Grace has been much censured recently for using his political influence to control the action of the Board of Education in the matter of appointments. The politicians have been solemnly warned by a portion of the press to "keep hands off the schools!" But the politicians are nevertheless pretty strongly intrenched there. In the Nineteenth Ward Board there are three politicians, the Comptroller of the New York Central Railroad, and a Bank President. The politicians are a Congressman-elect, a State Senator, and a local office-holder, and they have things pretty much their own way. The Nineteenth Ward, too, is the newest, largest, and most rapidly growing ward in the City. All school directors serve without pay; many of them are lawyers; and we fear that not a few give the necessary time and thoughts to the work, not for Charity's, nor for glory's sake. but for the political influence which the office carries with it. Nevertheless, good men ought never to cease crying all over the land: "Ye politicians, keep your hands off the schools!"

July 11th, 1885.

Wholesomeness and Beauty of an Open Fire.

We Americans are said to be an extravagant people, and perhaps the reproach is just. Young people are apt to be extravagant, and we are still a very young nation, hardly knowing yet what is really good, and what it is worth while to pay for it. Certainly some of our present bargains might be mended, as when, for the sake of mere heat, we exchange the open fire-place, with its radiant cheer, its precious traditions, and its bountiful supply of oxygen, invigorating alike to soul and body, for what Hawthorne well calls the "sullen" stove, or for a subterranean reservoir of hot air, or for the rattling prison pipes of uncanny steam goblins. We get indeed the heat, and plenty of foul air thrown in, but it costs us dear in headaches and colds. We do save fuel, but we pay in vitality, happiness, and doctor's bills, a truly extravagant price for the way our rooms are warmed. For two-thirds of the year I doubt if anything so thoroughly pleasant as an open fire can be placed in any room above thirty-five degrees of north latitude. Try it, and see how every face will brighten at sight of it. Make it, at least, in the parlor—the common sitting-room; let its ruddy glow welcome all who enter, and its cordial invitation gather all hearts around it. Let it shine through the twilight, a genial accompaniment to music or talk, a companion to the lonely, a brightener of the household glee, and always wholesome and purifying. Make it, if possible, of wood, and upon the hearth, with a wide-throated chimney above to draw off all worn out air and replace it by fresh and life giving currents. "Alas!" to quote again from Hawthorne's exquisite essay on 'Fire-worship," "is this world so very bright that we can afford to choke up such a domestic fountain of gladsomeness, and sit down by its darkened source, without being conscious of a gloom?"—*Mary E. Dewey, in* GOOD HOUSEKEEPING.

How to Lift the Burden.

"My son, put that log on the wagon."

"I cannot father. It weighs many tons, and exceeds the strength of a hundred men."

"You can put it on the wagon, and I will teach you how. Chop and split it into lengths suitable to your strength. Now let this be a lesson to you. All through life you will find heavy burdens to carry, heavy tasks to perform. Do not inspect them in bulk and become disheartened, neither grapple nor attempt to master them with one effort. Perform what your strength will permit—a little each hour—each day. You will gradually become strong, and meet with success in the end. Great success in life is secured by knowing your strength and lifting accordingly; by continuous and persistent effort rather than a momentary struggle.—*Ex.*

Raleigh Christian Advocate

RALEIGH, N. C., JULY 22, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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Raleigh, N. C.

What Does it Mean?

What does the *Biblical Recorder*, of this city, mean when it says to the Wilmington *Star*:

"Haven't you heard, Mr. STAR, what is to go with Trinity? If the next Conference does not offer a protest, and we do not see how it can since it has surrendered its claim for three years, the matter is settled."

Like some other things we have seen in the *Recorder*, in the above the editor has said either too much or too little. Let him explain himself. What does he mean to say is to become of Trinity? Dr. Bailey has the floor and justice demands that he shall speak.

A Study of Catalogues.

The catalogues of the various schools, colleges and universities of the country are out and many of them have been received at this office. To notice a few of them will be of special interest to many of our readers.

The Register of Vanderbilt University is well arranged every way and shows the institution to be organized on a magnificent scale. It has 55 members of the Faculty. It has upon its register for 84-85, all told, 499 students. Nine of these were from North Carolina. In the Academic Department there were 176; in the Biblical Department 50; in the Law Department 35; in the Medical Department 203; in the Dental Department 55, and in the Department of Pharmacy 26. It seems that the Medical Department is most largely patronized. Tennessee sends 182, and Alabama next sends 62, Kentucky sends 50, Texas 43, Mississippi 33, and so on down. 29 were post-graduate students.

The Catalogue of the University of North Carolina shows 229 students for 84-85, against 210 the previous year, and 12 professors and one assistant. 12 of these 239 were post-graduates. The others were all under-graduates. The recent election of professors gives them 16 professors and 4 assistant professors in the faculty.

The catalogue of Trinity College shows 125 matriculates for 84-85, with 7 professors. Among its list of graduates in former years we count 31 ministers, 65 teachers, 59 lawyers and 17 physicians.

The catalogue of Wake Forest College shows that 144 students matriculated in 84-85, and they have seven professors. This College is 50 years old and belongs to the Baptists.

The catalogue of Davidson College shows 98 matriculates for 84-85, with seven professors. This college belongs to the Presbyterians.

The catalogues of the female colleges will be noticed hereafter.

THE *Holston Methodist* says:—"Death lives on life and life lives on death. This is true in the natural world; plants live on decayed vegetation, and animals live by the destruction of plants, as well as by the death of animals. Decayed vegetation breeds animalculæ, and animalculæ lodge in living organisms, producing disease and death. It is also true in the spiritual world. Suffering produces happiness, death makes life. The world died because Adam lived; and the world lives because Christ died."

Paragraphic Personals.

— In speaking of the late Rev. R. Bibb the *Nashville Advocate* says: "He was one of the fathers of that body: a good man, who has kept step in the triumphant march for forty years. In all the region from Raleigh to the Blue Ridge his name is as ointment poured forth. Truly our brethren of the North Carolina Conference have been heavily bereaved this year."

— Judge Walter Clark opened and presided over his first court in this city last week. His eminent qualifications for the bench were so marked that they created enthusiastic comment and admiration on the streets and in almost every group. The complimentary words that fell from almost every lip ought to be exceedingly gratifying to the Judge, and clearly vindicate the wisdom of Governor Scales in his appointment. Judge Clark bids fair to go right to the first rank as a jurist.

— Rev. Sam Jones, at last accounts, was in Murfreesboro, Tenn., stirring up the people. He had fine success in Waco where he conducted a meeting before going to Tennessee, and where it is said two or three thousand were converted. He left Waco for Murfreesboro, Tenn., *via* his home at Cartersville, Ga. From there he was to go to Plattsburg, Mo., to conduct a camp-meeting for twelve days, beginning July 15. It is claimed that there will be one hundred thousand people there, first and last. From there he goes to Wheeling, W. Va., and from Wheeling to Monteagle, where he closes the summer campaign. He is a wonderful man in many respects.

About District Conferences.

Beginning Wednesday the 8th at Laurinburg, within the next five weeks, eleven of our District Conferences within the North Carolina Conference, will be held. Five of them will embrace the 4th Sabbath in July. Surely with eleven District Conferences scattered over the State, to be held within five weeks, there ought to be a wonderful quickening of our Methodism. The following from the *Nashville Advocate* on the subject is appropriate just now:

"The District Conference is a sort of half-way station between the sessions of the Annual Conference.—The itinerant forces are brought together for review, reports of progress are made by the officers, plans and methods are discussed, fresh inspiration is sought, and the brotherhood of laborers in the Master's vineyard get closer to their Lord and to one another in the interchange of common thought and feeling, and in reviewing and forecasting the work in which they are all employed. It is an important occasion. It usually marks a forward or backward movement for the remainder of the year. Its functions are specially important the year preceding the meeting of the General Conference. The complexion of that august body depends largely upon the action of the District Conferences. The men who will represent the Church at Richmond in May, 1886, and the character of the measures they will adopt, will be determined largely by what is done by the District Conferences during the next few months. In view of all this our brethren will allow a few words of suggestion.

1. *Let the time be well understood.* Make no change that is not absolutely necessary. Damage has sometimes resulted from confusion at this point. There are some Methodists who do not take any church paper. There are others who live in isolated places, and fail to keep up with changes that are made in appointments.

2. *Let all the delegates attend.*—This embraces all the preachers in the district, traveling and local—the one class just as truly as the other. These occasions ought to be specially interesting and profitable to the local ministry It is somebody's fault and the church's misfortune if they are not made so. The obligation to be present rests also as strongly on the laymen as on the preachers. No layman should allow any slight impediment to keep him away. Every man needs the benefit of the occasion. Every man helps to make it beneficial to every other. There is a moral power in numbers when all are animated by one spirit and move together. The more the merrier, is a true adage when applied to a gathering of this sort. Deliver the church from thinly-attended, dispirited, dull, dragging District Conferences! One of the surest means of avoiding such a meeting is for the people to turn out. Make it a matter of conscience and of church honor.

3. *Go prayerfully.* Do not wait for the District Conference to get warmed up. Get warmed first, keep warm, and go prepared to warm others. Do not pile a lot of green or wet logs upon a community and try to set them on fire. Rather carry burning torches and fill it with a heavenly illumination. Do not allow the mere routine of business to smother the spirituality of the occasion. The law says: "At these Conferences prominence shall be given to religious exercises, such as preaching, prayer-meetings, love-feasts, and the administration of the sacraments." (Discipline, page 55.) Read that over again—and then follow the law.

4. *Aim at conversions.* The saving of souls is always in order when a body of Christian ministers are met together in any community. The best inspiration comes from success in this work. This is the supreme object of all church-work, District Conferences included. Let it not be lost sight of or put in the back-ground. A good devotional meeting is better than the most learned essay on the pedigree of Melchizedek. The people usually come out on such occasions; popular expectation is aroused; great variety of pulpit talent is available for use. Strike while the opportunity is presented. The best item in a District Conference report would be the grateful acknowledgment of the grace of God in the conversion of a number of souls.

5. *Do not put your District Conference into a strait-jacket.* Have a fixed programme, of course; but don't programme it to death. Leave some margin for spontaneity and for following lines of providential indication. Don't tie it up so that there will be no freedom of revival movement should God answer your prayer by sending down revival power upon the assemblage. Let the presiding elder hold the rudder with a firm hand, but be ready to follow common sense, and to sacrifice a lesser for a greater result.

6. *Don't conclude that a Bishop is indispensable.* If we had a full corps of Bishops, and all were in perfect health, they would not be able to attend all the District Conferences. Our people love and honor the Bishops, and they are worthy. Their ability, experience, and special training give their services a special value on such occasions. But every presiding elder is a sub-bishop: his ability, experience, and special training specially qualify him for the functions of his high office. He was put into the office on this very ground. Bishops are made out of this material. Let the presiding elder magnify his office in the good sense of the word, and let all his brethren give him generous, hearty co-operation. If he should happen to be a young presiding elder, the obligation to do this is all the stronger.

4. *A word to the District Conference Secretary.* When you report the proceedings for the church paper, be brief. Many have the right to be heard. Space is limited, and time is precious. Condense, and receive the benediction of the editor and all his readers."

Your Brother is Down There.

Once, in the east of London, they were digging a deep drain in the neighborhood of Victoria Park.—Some of the shoring gave way; and tons of earth fell down upon several men who were there at work. Of course there was a good deal of excitement; and drawing by the brink was a man looking—with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said, "Bill, your brother is down there!" Oh, you should have seen the sudden change! Off went his coat, and then he sprang into the trench and worked with the strength of ten men. Now, reader, amidst the masses of the poor, and the degraded and the lost, your brother is down there. Will you not go to work to save him? In that gambling saloon, where the young men and old men of your town are betting their last dollar, and some mortgaging the homes that shelter their wives and children; "your brother is down there." Will you not do something to save him and protect his family? In that bar-room, crowded with your neighbors, and some of your business associates, who are debauching themselves with liquor and spending the money their families so much need, reader, "your brother is down there." Will you let him die there without making some effort to save him? If you will only use every means at your command to close up these dens of evil and gateways to certain ruin and to hell, you may yet save "your brother." His soul is worth the effort, and his family cry aloud to you for help. Take off your coat and go to work to save him. You ought not to permit another opportunity for doing this to pass without improving it. Listen, your brother is also crying for help. Will you let him perish? You can use one voice and cast one vote to save him.

There are crowds of sinners going with rapid speed down to hell.—They have sinned long and grievously, and will soon be forever lost, and "your brother" is in that crowd. What are you doing to save him? Have you ever once said to him:

"Your way is dark and leads to hell,
Why will you persevere?
Can you in endless torments dwell,
Shut up in black despair?"

Will you let him perish without saying to him, "Repent and believe on the Lord Jesus Christ, and thou shalt be saved?" Oh! reader, your brother is in danger. Go to work to save him.

B.

How Early may Children Join the Church?

The law of the Discipline says:—"As soon as they can comprehend the responsibilities involved in a public profession and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the church agreeable to the provision of the Discipline."

Let us see what this means.

1 *The age.* The law specifies none. There is the inference that those who are from eight to fifteen years are embraced in the law.—Some children are much more intelligent than others. Robert Hale was converted at 12, and of course joined the church. Matthew Henry came in at 11 years. Jonathan Edwards at 9. Asbury at 7. Bishop Roberts at 13. From these examples, we get the range of ages from 7 to 13. But how shall the pastor know who among the children embraced in the ages mentioned above are fit to join the church?

ANSWER.

Examination is the only way to find out who are qualified according to the Discipline.

HOW TO DO THAT.

Set apart a special time for the work. Nothing will be done if a Children's Day is not fixed upon to do it. We cannot have a protract-meeting—a camp-meeting, a conference, or anything else without setting apart a special time and get ready for it.

Questions that may be used in examining the children:

(The day being fixed for this special work, let the children meet the pastor in the presence of the official members, and the parents, if thought desirable, and after using such hymns, prayers and exhortations as are appropriate to the occasion, the examination should commence.)

EXAMINATION.

Pastor:—Do you desire to flee from the wrath to come, and to be saved from your sins?

Child:—This is my desire.

Pastor:—Do you promise to abstain from all evil?

Child:—This is my fixed determination.

Pastor:—Do you promise to do all the good you can?

Child:—I do, God being my helper.

Pastor:—Have you made up your mind to lead a Christian life by repenting of all your sins, and trusting in Christ as your Savior?

Child:—This is my fixed purpose.

Pastor:—Do you desire to join the church in order to carry out this purpose.

Child:—I do.

Such children as give satisfactory answers to the pastor should be set apart as being ready to join the church publicly.

How often should this examination of the children be held?

ONCE A YEAR.

Because, any work that may be done at any indefinite time—which indefinite time may reach over ten, or twenty years, will make the law obsolete. Our law *is dead now*, just because it did not say—"The examination must be once a year."

Another reason is, because there are children *annually* growing into the age and fitness for the examination. Such children as pass a satisfactory examination should be set apart as being candidates for church membership and as being ready to join publicly according to the formula of the Discipline.

How often should such an examination be held for the children?

ONCE A YEAR.

Chiefly because there are children *annually* growing into the age and fitness for church membership; and consequently for the examination, which must precede joining the church. In the second place, the law is *dead*, because the law-makers did not say, "It must be done once a year."

H.

Stop Them.

Sometime ago, the Editor of the New York *Christian Advocate*, was engaged in a conversation with a prominent teacher of his vicinity. They had met upon a ferry-boat. While they were there the following incident occurred as given by the editor:

"A lady, accompanied by her son, a somewhat robust young man, entered the saloon. The lady instantly addressed the teacher concerning her son. Her countenance indicated so much anxiety and sorrow that, after we had walked out upon the pier, I said to the teacher:—"What was the trouble with the boy?" The reply was: "He has heart disease." "Ah! what brought it on?" "Excess in roller-skating during the past winter." "Will he not outgrow it?" "The physicians give very little hope." "Have there been any other cases of injury?" The teacher, after a moment's thought, replied: "There have been in my school—which, you know, is a very large one—eight cases that I now think of, of young ladies that have injured themselves for life, and one has become insane from spinal disease, the result of several severe falls."

We might add many cases of something like a similar character, from our own observation. Many limbs have been broken and permanent spinal injuries sustained in the roller-skating hall. The exercise, like base-ball playing, is too violent and dangerous, and they should be discontinued on that ground. But there is a higher ground for condemnation. They have an immoral tendency. It is true the moral evils are not capable of being stated so definitely; but they are none the less real and often far more lamentable. We hear of betting and drinking and general dissipation at the base-ball clubs, and elopement after elopement as the result of roller-skating. It is time for both to stop.

B.

For the Advocate.

From Across the Water.

(From our Special Correspondent.)

Hannover! The word is a suggestive one to the student. To the student of history it brings up much that is great and good in the past two hundred years of England's doings. It suggests many things too of importance in Continental affairs. To the student of German it means classic purity and elegance. This people is justly proud of the place as the Athens of learned Germany. Everything bears an air of elegance, purity and culture. Even the common people are careful as to their accent. Such being the characteristics of the place in which I find myself, it is very pleasant to put aside books, cease gazing upon castles and objects of study, and have a talk with my own people through the ADVOCATE.

I should enjoy reading the ADVOCATE'S account of the Commencement at Trinity. The names of the prominent Methodists present would be carefully studied. I should like to see what the Editor thought, and wrote. In short, I want to know if there was any of that quiet, persistent enthusiasm that tells powerfully. Is this spirit to send the word down the line during vacation? Is the fact to go to every Methodist hearth-stone that our church has three men who are doing more for their people than any other three men in any other church. Rightly understood, this fact may be magic in its power. Wherever I go, the people are talking of religion and education. The doctor recently graduated in New York, and *en route* for Prague talks to me of education. The wife of the German official enquires every day about the work at Trinity. "How many schools have you?" "How many teachers?" "How do you teach and how do you study?" "Oh, your school is a Gymnasium," says she.

And so I find it. Every day brings the fact down upon me that we must be "up and doing" or be totally lost in the race. Standing before the beautiful portraits of the Hannoverian-English kings and queens and calling to mind the immense vitality that sprung from the union, the wish comes that our people would throw that wonderful energy and thoroughness that have made them the leading church into the cause of education. Uniting the two with detriment to neither, what a work could be done! The problem is before us. Teachers and friends have their respective and solemn duties. The plaudits of the crape come within the next few years! In the meantime we shall work with "might and main" in the belief that "all will be well."

But that I may not appear too much, let me tell somewhat of the habits of this people. Every man appears to have a uniform and enjoys wearing it. The soldier is his ideal German; the merchant is his ideal American. He smokes a very good cigar for two cents and never expectorates. Instead of attending church he goes to a concert or theater on Sunday. There are a few churches in the city. The magnificent buildings are for schools and theatres. In front of the large theater are handsome statues of Shakespere, Goethe and Schiller in a group—with many others of equal beauty. The men are tall, straight and strong—larger than the average American. The women are large and generally have long finger-nails not well kept. The men make very graceful bows, raising the hat and bending the body, when introduced or meeting an acquaintance. They are great sticklers for formality. I am thoroughly convinced, however, that there is more genuine, honest civility in the average Southerner than among any other people with whom I have come in contact. He may not be so formal or polished, yet his every feeling is true to the gentleman or lady. I take refuge in this consolation when the German youth of ten years makes a more graceful bow. The German breakfast is coffee or tea and cold bread. At two o'clock he has a full *Table de Hote*. At 3½ o'clock he will have coffee, and at eight he will eat pies, cake, eggs, &c.

The beer gardens are very prominent institutions. People flock to them during the entire day. In ten minutes standing near a fashionable garden, you may observe young ladies, whole families, gentlemen and ladies, and hosts of young soldiers passing in and out, having enjoyed their tremendous glasses of beer.—The gardens offer every comfort that nature and money can give. When one enters a dining room the first thing that a bowing waiter presents is a four-page gilt-edge catalogue of wines and beer. If you do not order, he seems to lose interest in you. But these things are all forgotten when my learned tutor comes and I drink his enthusiasm for the rich, strong language—much of which I hope to carry to the students of German at Trinity. In my next talk I hope to tell something of life in Goettengen and Heidelberg.

TIM.

Subscribe for this ADVOCATE.—Price, $2.00 per annum, post paid.

Notice.

Those intending to attend the Dist. Conference to be held at Littleton to embrace the third Sabbath in August, will please inform me immediately, in order that arrangements may be made for them.

T. P. BONNER.

Notice.

The opening sermon of the Warrenton District Conference will be preached by Rev. Jas. Mahoney, Aug. 12th, Wednesday evening. The Andrews memorial sermon will be preached on Saturday 15th by Dr. R. O. Burton.

Notice.

DEAR BRO. REID: Please say thro' the ADVOCATE that persons coming to the Dist. Conf. by rail will report at the Central hotel where they will find directories. Persons coming by private conveyance will report at the parsonage. Would be glad if visitors would report to me immediately. Of course you will come.

Yours Fraternally,
J. T. BAGWELL.

A Literary Note.

Funk & Wagnalls, Publishers (10 and 12 Dey Street, New York), announce the seventh edition of Miss Cleveland's book, "George Eliots Poetry and Other Studies." The demand has been large, beyond expectation, and the orders exhausted several editions before the day of publication. One week ago, on Monday next, the book was issued, and on the seventh day from date of issue the seventh edition is to be ready in part. Miss Cleveland has reason to be proud of the generous reception given her book, both by the press and the public.

Corrections.

DEAR BRO. REID:—Please publish the following *errata* in your publication of my speech in your yesterday's paper. 1st page third proposition, 6th sentence read *during* the hours, instead of "closing the hours." seventh sentence of same read unsatisfactory *notice*, instead of "notice." Page 3rd, 2nd sentence, read "Minutes of the Conferences" instead of *Conference*, same page, in extract of report of Salisbury Conference read "development and *fruitfulness*" instead of "faithfulness." In the 4th paragraph of the last subdivision on page 3rd the phrase "except one or two laymen" is omitted. I think one or two laymen voted against division at the Salisbury Conference. Please publish the above in your next issue and much oblige,

Yours truly,
J. E. MANN.

Selfishness Rebuked.

A well-to-do citizen of Windham Co., Conn., shortly before his decease, sent for a lawyer to make his will. His wife and daughter watched proceedings. After generously providing for them, the sick man directed the lawyer to designate $500 to his aged sister, who was needy. The wife and daughter remonstrared angrily. Quietly the sick man said: "Make it $1,000 for my sister." Another protest from the grasping pair. "Make it one thousand five hundred, 'Squire," coolly said the legator. "You shall not" shouted the women. "Make it $2,000," said the will-maker serenely, and here the ladies concluded to hold their tongues. The lawyer kept the secret for years, but gradually it leaked out as a warning to the selfish of allclasses and sexes —*Ex.*

Liquor Dealers in the Land.

The following figures are taken from the internal Revenue Report for 1884: Number of retail liquor dealers in Alabama 1,635; in Mississippi 1,118; in North Carolina 1,143; in Wisconsin 6,196 (all having about the same population). Number of retail liquor dealers in Georgia, 2,155 in Massacusetts 7,304; in Tennessee 1,899; in Michigan 5,655 (all containg about the same population). Number of retail liquor dealers in Arkansas 798; in Connecticut [having 200,000 less population). 2,325. Number of retail liquor dealers in South Carolina 876; in Minesota (having 200,000 less population) 3,406. Number of retail liquor dealers in Kentucky 4,334, in California (having only one-half the population) 9,657. Number of retail liquor dealers in Fla. 291; in Colorado (having 75,000 less population) 2,420.

Great Gifts to Schools

The New York "Independent" gathers the following interesting items: "Johns Hopkins gave $3,148,000 to the Universty which bears his name; Judge Packer, $3,000,000 in all to Lehigh University; Cornelius Vanderbilt, $1,000,000 to the Vanderbilt University; Stephen Girard, $8,000,000 to Girard College College; John C. Green and his residuary legatees, $1,500.000 to Princeton; Ezra Cornell, $1,000,000 to Cornell University; Isaac Rich, $700,000 to Boston University; Amasa Stone, $600,000 to Adelbert College; W. W. Corcoran, $170,000 to Columbia University; Benjamin Bussy, $500,000 to Harvard; Samuel Willston, William J. Walker, and Samuel A. Hitchcock, between $100,000 and $200,000 each to Amherst; Whitmer Phoenix, about $640,000 to Columbia; J. B. Trevor, $179,000 to Rochester Theological Seminary; Matthew Massar, $800,000 to Vassar College; Gardner Colby, $170,000 to Colby University, and $100,000 to Newton Theological Seminary; J. B. Colgate, $300,000 to Madison University; George I. Seney, $450,000 to Wesleyan University, and the Crozer family have given $300,000 to Crazer Theological Seminary.

For the Advocate.

Trinity College.

The fact having come to my knowledge that a report is being circulated in some sections of the State, that Trinity College at an early day is to be reduced to an Academy or High School, I deem it not unappropriate to say, in this connection, that Trinity College does not stoop to contradict false and defamatory stories about its conduct and management. The mean design of the parties instigating such a rumor is well understood and should bring the blush of shame to their cheeks.

This institution has heretofore held an exalted position among the best colleges in the land, and so far from any disposition on the part of its present managers to lower the grade of scholarship here, they are doing all in their power to uphold and sustain it. To this end they have secured the services of four new professors to the corps of instructors and masters of the arts and sciences; they have added considerable to the College curriculum, repainted and refurnished the recitation rooms, and contributed materially to the apparatus used in the Department of Chemistry and the Natural Sciences; and are doing all they can to make the College equal or superior to the very best the State or country affords,—and it is confidently expected that the next year will be one of the most prosperous in the history of the Institution.

Inquiries are being made from all sections of the State for catalogues, and much evidence given of a largely increased patronage.

We trust that the friends of the College will continue their good work, and that the patronage may be fully commensurate with the efforts made to raise the standard of higher education, both in the Church and State.

J. W. ALSPAUGH,
Ch'm of Board of Trustees.

Strength of Mormonism.

According to official statistics, just published, there are in American Mormondom 28 "stakes," and 374 "wards,"; stake being the Latter-day tarm for diocese, and commonly being bounded by county lines, while ward is equivalent to branch, or local church. Of these 374 wards, 282 are in Utah, while 92 are found in the 6 neighboring territories. Idaho has 45, and a Mormon population of something more than 12,000. Arizona has 31, and about 4,000 adherents to Joseph Smith. Colorado has 6 wards, and Nevada the same number; Wyoming 3, and New Mexico 2. In the Sandwich Islands 14 Mormon missionaries are laboring, and in the various branches some 3,600 church members are found. The membership of the Mormon church in Europe was reported, March 1st, as 9,759. Of these Scandinavia has 4,496; Great Britain, 4 273; the German mission, including Switzerland and Austria, 999; and Holland, 90. Within a year 1,586 have been baptized; 767 in Scandinavia, 537 in Britain, 266, in Germany, and 16 in Holland. The year's emigration to Utah from Europe was 1,799; from Scandinavia, 808; and from Great Britain, 804. Since the beginning of "gathering" in 1840, not less than 85,000 have crossed the ocean, seeking Zion. The present cost per emigrant from Liverpool to Salt Lake is but $53. Latter-day Elders, to the number of 12, are laboring among the Maoris in New Zealand. They baptized 545 in 1884, and have gathered a membership of 810.

For the Advocate.

A Word From Bladen.

One of our preachers took the ground that if the North Carolina Conference should be divided that a large portion of the Eastern Conference would be thrown in the sickly part of the State where the preachers would die out pretty rapidly, and which portion of the State produces but very few preachers, so the Conference would be depleted from time to time by this malaria of the East and that preachers from the West would be be very slow to come down East, so the Eastern Conference would be a failure; now let's see if all this is and would be probably the case. I have been on the Bladen circuit for one and a half years, and during that time on the East side of the Cape Fear within my bounds nine old persons have died one of them 77 years old, and the others ranging from 80 to 96 years of age, and going back a little, several others have died within the same bounds about the same age, and about the oldest man I have heard of in the State lived in Bladen and died at the advanced age of 123 years. Can any circuit that would be in the Western Conference produce a larger number of old persons who have lived within its bounds and within a few months of each other have died at so advanced an age; really the people in the East seem to live to be very old, and so much so that I don't know but that that Eastern Conference would be very much crowded, and let me say to the brethren that from the facts in the case, if you want to live a long time adhere East, and be not afraid and I think the East will go to sending out preachers. Some of it would be in the very cream of the State.

Yours truly,
T. B. REEKS.

For the Advocate.

Your Children.

Parents do you love your children? Do you wish them well in time and in eternity? You ought to, and I suppose you do. Then see to it that you turn your love and good wishes to practical account. Allow your children (when they are competent to choose for themselves) to join and attend the church of their choice. Perhaps when they have grown up they may not see and think as you do, notwithstanding their training, and yet they respect and love you too much to join the church of their choice without your consent, and they cannot join the church of your choice without doing violence to their conscience, hence they remain out of the church altogether, and thus they are deprived of some of the most powerful helps afforded the pilgrim in his way to heaven.

But you say your children wished to join a church different from yours, and you gave your consent, very well so far, so good, but now do you allow them to attend that church, or do you carry them to yours every Sabbath. including the day their pastor preaches at their church, which is only half the distance that it is to yours, and this too against their protest.

The time has been when you could take them up in your lap and carry them with you to the church where you chose to worship God, without doing them any wrong, but remember now, that they are almost men and women, and you can no more do this without doing them a gross injustice, you should allow them not only to join but also to attend the church in which they can best serve God and glorify His name. If you love your children as you should, and will think seriously on the subject, you will be ashamed of yourself if you have ever sent your children away from their church to worship at yours, against their will, if you are not, you should be.

Yours,
H. A. J.

For the Advocate.

Raleigh District S. S. Conference.

SYNOPSIS OF THE PROCEEDINGS.

The District Sunday School Conference for the Raleigh District assembled at Salem Church on the Oxford circuit at 10 o'clock, a. m. June 26th, 1885.

Present, T. C. Williams, President; Rev. J. T. Gibbs of Tar River circuit, Rev. B. C. Allred of Youngville circuit, Rev. W. S. Rone of Louisburg Station, Rev. J. J. Renn of Henderson circuit; also the following lay delegates, S. M. Parish of Person Street Church, Raleigh, Miss Etta Morriss of Tar River circuit, Misses Ina Mann and Mamie Dent of Youngville circuit, A. Anderson and Geo. S. Pritchard of Henderson circuit; J. W. Hays, J. B. Hunt and W. S. Hester of Oxford circuit.

The Conference was opened with religious exercises conducted by Rev. J. T. Gibbs.

The President, T.C. Williams, then took the chair, and on motion John W. Hays was elected Secretary *pro tem.*

The President in a brief address explained the object of the Sunday School Conference, and proceeded to call for reports of the Sunday-school work. S. M. Parish reporting for Person Street Church, Raleigh, stated the membership of the Sunday-school to be about 150 with an average attendance of about 90; that the church membership exceeds the average attendance upon the Sunday-school by about 100.

For Tar River circuit, Rev. J. T. Gibbs reported eight churches on the circuit and five schools, about 850 members of the church with about 325 in attendance upon the Sunday-schools, that among the teachers there were some very faithful workers.

The hour for preaching having arrived, the congregation assembled and listened to a very excellent sermon by Rev. W. S. Rone.

AFTERNOON SESSION, 2 P. M.

W. P. Clegg, delegate from Tar River circuit arrived after the morning session.

Rev. B. C. Allred from Youngville circuit reported there was not that interest in the Sunday-school work on his circuit that ought to be. There were two schools in operation with tolerable success, that two others had been recently established, and one other which was conducted in a school house but under control, of our church. There were very few heads of families who attended the Sunday-school, that this was an evil for which he was anxious to find a remedy. Yet there were some who were faithful and diligent workers. The membership of the church was considerably in excess of the number attending the Sunday-schools. That among those who did attend were some Baptists and also some Primitive Baptists. That the literature of our church was generally used.

Rev. W. S. Rone reported for Louisburg Station, that he had a very successful school at Louisburg. About one hundred names on the roll with an average attendance of about eighty The church membership was about one-third larger but that this membership extended to the surrounding country and the church was not in reach of all the children. That they used the uniform lessons published at Nashville. The singing in the school was remarkably good and that many of the teachers were very faithful and seemed to possess the power of fascinating and holding the children to the school. Some of the teachers are not so faithful as they should be. A large proportion of those of sufficient age had become connected with the church. That he takes an especial interest in and devotes especial attention to the school himself, and sometimes preaches directly to the children.

Bro. Rone took occasion to notify those who might attend the next session of the District Conference at Louisburg, that they might expect an address on Sunday-schools from Hon. J. W. Reid.

J. P. Hunt, Superintendent of the Salem Sunday-school, reported that he has a good and prosperous school which was usually well attended, and uses the Nashville publications. That he was particularly anxious to impress upon the members of the church the importance of making this church and school the center of attraction. One trouble he had to deal with was the disposition of the young people as they grow up and marry to quit the Sunday-school. There was no sufficient reason why this should be so. He remaked upon the Scripture use of the word servant occuring in the lessons of last Sunday and the importance of feeling that we are the servants of Christ, and the duty of rendering to Him a faithful and efficient service. He hoped the preachers would endeavor to impress this duty upon the member.

J. W. Hays Supt. of the Oxford School reported about 140 names on the roll with an average attendance of about 80. Uses the catechisms or uniform lessons, published at Nashville, in all the classes but one. This class is composed in a large measure, of young men not constant attendants upon the Sunday-school, is taught directly from the Bible. The school is accomplishing a good work for the Church.

The President then addressed the Conference on the importance of the Sunday-school work touching upon many points of interest.

Rev. W. S. Hester followed in a brief address, giving some of his experiences and observations in the Sunday-school work.

Rev. J. T. Gibbs remarked upon his post acquaintance with the Sabbath-school work on the Oxford circuit and of its unusual prosperity and success.

Rev. W. S. Rone thanked Bro. Hunt for his remarks in regard to the service due as servants of Christ, and suggested that in order to remedy the evil in his school of non-attendance of young married people, that he, Bro. Hunt, get married himself and set them an example of duty.

The President by request read the hymn "Do something for Jesus today," which was afterwa-ds sung by the choir.

Rev. J. J. Renn reported for Henderson circuit, that there were only two schools in operation on his work, mentioned one section where the people didn't want any school and were opposed to anything of the sort. At one important appointment, (Marrow's) composed of an intelligent and refined congregation the people were scattered over so large a territory as to make it impracticable to get the children to Sunday-school.

At Henderson there is a good school of about 120 members with good and efficient officers. That Bro. Pritchard who has recently come to Henderson had found some missionary work near Henderson and is devoting himself to the organization and conducting of a school in that field. That he himself had known some of the most effective Sunday-school work done on missionary ground, and referred to some instances, especially to the founding of a school by old father Southgate in Virginia, who succeeded in drawing and holding a school together by a judicious distribution of ginger cakes, and the consequent establishment of a flourisqing church

A. Anderson from Middleburg reported that he had a school of forty-seven members with an average attendance of 35. That the membership of the church was about 65, of whom about forty only were paying members. That he would be glad to hear from others as to the methods of instruction in use, and how most to interest the scholars.

G. S. Pritchard, of Henderson, stated his method of teaching and interesting the pupils of his school, and also in getting their parents interested. One method was to give the children questions to search out in the Bible, and in which they would necessarily seek the aid of their parents.

Conference then adjourned for the day.

2ND DAY JUNE 27TH.

Conference opened with religious exercises conducted by Rev. T. A. Boone, who arrived since the session of yesterday.

W. P. Clegg reporting for Franklinton, entertained the Conference with some interesting remarks upon the importance of winning the affections of the children of the Sunday-school, in order to influence their conduct and mould their characters for usefulness in the church.

The President then asked that the Conference discuss the question suggested yesterday—How to retain the young people in the Sunday-school after they grow up.

Bro. Renn suggested that these questions be discussed by the lay members who had more practical experience in dealing with them, and that in his opinion if the Sunday-school Conference was to prove a success the laymen should mainly conduct it.

The President thought that while much depended upon the laymen, much also was to be expected of the preachers, inasmuch as the laymen to a great extent leaned upon them and expected to be guided by them.

J. P. Hunt addressed the Conference on the topic suggested, and thought the most important thing was to get their hearts right and secure the affections of the scholars to the school.

Rev. W. S. Rone followed Bro. Hunt, coinciding in his views and giving emphasis to them.

Rev. T. A. Boone thought that this chief trouble lay in the want of proper family government and of that influence which should go out from the parents to the children.

The hour, 11 o'clock having arrived, the Conference adjourned for a Sunday-School address by Rev. J. J. Renn in the place of Rev. F. L. Reid, who was not present.

Bro. Renn delivered a capital address giving a concise history of the origin and growth of the Sunday-school work and of what had been accomplished by it for the church. He showed what a high and noble, and honorable work was that of the Sunday-school teachers, and mentioned the names of many noble and distinguished men and women who were and had been engaged in it, and spoke of the immense possibilities yet to be attained by it.

AFTERNOON SESSION.

Opened by religious services conducted by Rev. W. S. Rone.

The President announced that the time for election of officers had arrived.

J. P. Hunt and A. Anderson were appointed tellers. The ballotts were taken with the following result: T. C. Williams was re-elected President; John W. Hays, Vice-President. On motion it was resolved that the offices of Secretary and Treasurer be consolidated, and A. Anderson was then elected Sec. and Treas.

The President then asked that the question be determined whether the Sunday-school Conference should be hereafter held with the District Conference, or as an independent body.

After considerable discussion, a vote was taken when it was found that a majority were in favor of holding the S. S. Conference as a separate and independent body, and it was so decided.

S. M. Parrish mentioned Person St. Church, Raleigh, as the place for holding the next session of the Conference and a vote being taken it was so decided.

Rev. W. S. Rone opposed the following resolution which was adopted by a rising vote.

Resolved, That the thanks of this Sunday-school Conference are eminently due, and are hereby tendered to the congregation of Salem church for their kindness and hospitable entertainment of us during this session.

Rev. J. J. Renn offered the following which was unanimously adopted.

Resolved 1st, That the thanks of this Conference be tendered to our President for the zeal which he has manifested in this work, and for the pleasant and courteous manner in which he has presided over our deliberations.

Brother S. M. Parish remarked upon the importance of cultivating and improving the singing in the Sunday-schools, and suggested that each school should cause some one of its members to be instructed in vocal music who might be made a leader and instructor in the singing of the school.

Bro. Boone called attention to the importance of impressing Sunday-school scholars with the duty of observing the proprieties of the House of God and of the Sabbath day, which in the Sabbath-school, and also of having the children attend upon the preaching of the Word, instead of being dismissed from the school with liberty to spend the ballance of the day in idleness and perhaps in vice.

Bro. Hunt called attention to the importance of continuing the school through the winter months, that he formerly had that trouble to contend with, but had overcome it, and could see the great benefits arising from it.

Bro. Renn agreed with both Bro. Boone and Bro. Hunt. Thought the time had passed when Sunday-schools should be dispersed for the winter. Thought children should be impressed with the proprieties of the place when in church, but there was danger of running to an opposite extreme of which he gave some amusing illustrations.

Bro. Hester thought that Sunday-school work and all religious work should be a source of happiness, always made people cheerful, and therefore we should expect cheerfulness in the Sunday school.

Bro. Renn took occasion before adjournment to express his great gratification at the large attendance of the people upon the meetings of the Sunday-school Conference, and quoted the lines of Burns with a slight alteration, as applicable to the occasion.

"When death's cold stream I ferry o'er
A time which surely maun come
In heaven itself I ask no more
Than just a (highland) Salem welcome."

On Sunday the 28th a love-feast was held at the church, after which Rev. W. S. Rone preached from 1st Peter, 5–7, "Casting all your care upon him: for he careth for you."

In the afternoon there was a Sunday-school mass-meeting at which addresses were made by T. C. Williams, W. S. Rone, W. S. Hester, J. P. Hunt, T. A. Boone, J. W. Hays and W. P. Clegg.

The attendance upon the Conference had increased each day, and on Sunday a very large congregation had assembled and filled the large church to overflowing. The singing by the choir, led by Miss Mattie Crews, as organist was remarkably fine. Every body seemed to enjoy the occasion, and the Sunday-school cause no doubt received an influence which will be lasting in its effect. The hospitality of the Salem people was in full accord with their established reputation which means that it was simply royal.

T. C. WILLIAMS, Pres.
JOHN W. HAYS Sec. *pro tem.*

Advertisements.

—See the new advertisements of Vanderbilt University, the University of North Carolina, Kings Mountain High School, and Dunsmores Business College, all in this issue.

—See advertisement of J. C. Brewster & Co., in this issue. Let all farmers read it.

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July 15th 4t

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july 15th-2t

Appointments.

Raleigh District—3rd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Raleigh, Person St.	July	11 12
Raleigh, Edenton Street,	"	18 19
Oxford circuit, at Gray Rock	"	18 19
Louisburg	"	25 26

Newbern District—3rd Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	July	4 5
Wayne circuit, at Thompsons,	"	6 7
Mt. Olive circuit, at Smiths,	"	9 10
LaGrange circuit, Piny Grove,	"	11 12
Lenoir Mission Byrds S.H.	"	13 14
Kinston station,	"	16 17
Snow Hill at Ormand's	"	18 19
Goldsboro circuit, at Bethel	"	20 21
Jones circuit, at Shady Grove	"	25 26
Newberne station,	Aug	1 2
Craven circuit at Macedonia	"	4 5
Carteret circuit, at Bethlehem	"	6 7
Morehead station,	"	8 9
Straits & Core Sound, Nelson's Neck	"	11 12
Beaufort Station,	"	15 16
Pamlico circuit at Smith Creek,	"	22 23
Neuse Mission, South River	"	24 25

Fayetteville District 3rd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station,	July	5 6
Campbleton Mission,	"	5 6
Laurinburg at Laurinburg, (D. C.)	"	8 [illegible]
Rockingham circuit, Mt. Pleasant,	"	18 19
Cape Fear, at Concord	"	26 27
Cumberland, White Sulphur,	Aug.	1 2
St. John's	"	4 5
Manly Mission, at Tabernacle	"	6
Jonesboro at Poplar Springs	"	8 9
Carthage, Smyrna,	"	15 16
Cumberland, at Regan's	"	22 23
Robeson at Asbury,	"	26 27
Ashpole Mission at Genoa [illegible]	"	29 30
Lillington St., Andrews,	Sep.	5 6

Trinity College Dis. 3rd. Round.

V. A. SHARPE, P. E. Greensboro, N. C.

Davidson circuit at Ebenezer,	July	4 5
Abbott's Creek Miss., Jerusalem,	"	9 10
Thomasville & High Pt Thomasville,	"	11 12
Lexington Station	"	14
Randleman Station	"	16
Uwharrie circuit at Concord,	"	18 19
Montgomery circuit, at Zion	"	22 23
Deep River circuit at Ashury,	"	26 27
Pekin circuit at Concord,	"	
West Uwharrie circuit, Lassiter's Chapel	Aug	1 2
Franklinsville circuit at [illegible]	"	4 5
Mt. Gilead circuit, at Wadesboro	"	8 9
Randolph circuit Pleasant H[illegible]	"	22 23
Trinity College Station,	"	23 24

Charlotte District—3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Charlotte circuit, Prospect,	"	11 12
Monroe Station,	"	18 19
Pineville circuit, (D. C.) Harrisons.	"	22 26
Wadesboro at Long Pine,	Aug	1 2
Ansonville circuit, at Concord,	"	8 9
Pleasant Grove, Pleasant Grove C M)	"	14 16
Matthews Ct., at Hickory Grove, (C M)	"	21 23
Monroe circuit, at Prospect. (C M)	"	28 30
Clear Creek circuit at Bethel,	Sept	4 6
Tryon Street Station,	"	12 13
Wadesboro Station,	"	19 20
Lilesville circuit, Forestville,	"	26 27

Greensboro District. 3rd Round

J. A. CUNINGGIM, P. E. Greensboro, N. C.

Yanceyville, Shady Grove	July	4 5
Greensboro,	"	11 12
Reidsville, Wentworth,	"	18 19
Forsyth, Mt. Tabor,	"	21
Kernersville, Lowes,	"	25 26
Winston, (D. C.)	" 30 Aug 2	
East Guilford, Mt. Pleasant,	Aug	4
Guilford, Friendship,	"	8 9
Pleasant Garden, Bethlehem	"	15 16
Ruffin, Bethlehem,	"	18
Madison, Wesley Chapel,	"	22 23
Snow Creek Mission,	"	26
Stokes at Danbury,	"	29 30
Dan River Mission, Mt. Carmel	Sep	2

Shelby District—3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountain circuit, Grover,	July	4 5
South Fork circuit, Keeversville,	"	11 12
Hickory and Happy Home, Big Hill,	"	15 16
Morganton circuit, Snow Hill,	"	18 19
Dallas circuit, Gastonia (D. C.)	"	22 26
Columbus Mission, New Hope,	Aug	1 2
Cherry Mt. circuit, Pleasant Grove	"	5 6
Rutherfordton ct. centennial, (Q. M.	"	8 9
Double Shoals, Clover Hill,	"	15 16
Gaston circuit, Moores,	"	22 23
Mt. Island,	"	23 24
Shelby circuit, Sharon,	"	29 30
Burke circuit, Obeth,	Sep.	3 4
McDowell, Nebo,	"	5 6

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe, Temperance Hall,	July	4 5
Greenville,	"	11 12
Washington,	"	18 19
Williamston, Jamesville,	"	25 26
Plymouth,	"	26 27
Tarboro and Bethel, Tarboro	Aug	1 2
Columbia, Pleasant Grove	"	1 2
Mattamuskeet, Amity,	"	8 9
Fairfield, Fairfield,	"	9 10
Hatteras Mission,	"	15 16
Portsmouth and Ocracoke,	"	15 16
Aurora,	"	15 16
Swift Creek Mission,	"	22 23
Pitt Mission,	"	22 23
ath .	"	29 30

Statesville District—3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4 5
Yadkinville at Booneville,	"	8 9
Elkin & Jonesville, Maple Springs,	"	11 12
Newton, at Catawba station,	"	18 19
Dobson at Thomson's Chapel,	"	22 23
Mt. Airy Station,	"	25 26
Mt. Airy Ct., at Mt. Hermon,	"	28 29
Mooresville at Bethpage	Aug.	1 2
Rock Spring, at Rock Spring, (C. M)	"	8 9
Statesville circuit, at Bethlehem,	"	15 16

Wilmington Dis.—3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Elizabeth circuit, Singletarys,	" 30 July 1	
Wilmington, Fifth street,	July	4 5
Whiteville circuit, at Cerogordo.	"	9 10
Waccamaw Mission, at Lebanon,	"	11 12
Clinton circuit, Johnsons Chapel,	"	16 17
Magnolia circuit, at Salem.	"	18 19
Smithville Station, (Dis. Conf.)	"	23 26
Brunswick circuit, at Zion	" 31 Aug 1	
Wilmington, at Front Street,	Aug	2
Onslow circuit, at Mount Lebanon.	"	6 7
Duplin circuit at Richlands.	"	8 9
Topsail circuit at Herrings Chapel	"	12 13

Warrenton District—3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Wilson Mission, at Zion.	July	4 5
Weldon & Halifax, at Halifax	"	11 12
Ridgeway circuit, at Jerusalem	"	18 19
Nashville circuit,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	3 4

Salisbury District—3rd Round

W. H BOBBITT, P. E., Salisbury, N. C.

Concord circuit, at Mt. Olive	July	4 5
Salisbury circuit, at [illegible]	"	11 12
Concord Station	"	18 19
Mocksville circuit at Mocksville,	"	25 26
Mt. Pleasant circuit, at [illegible] Spring	Aug	1 2
Farmington circuit, at [illegible] Grove,	"	8 9
Albemarle circuit, at Norwood	"	15 16
Stanly circuit, at Cedar Grove,	"	22 23
Big Lick Mission, at Big Lick,	"	29 30
Salisbury station	Sep	5 6

Durham District—3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro circuit, at Walnut Grove	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Leas Chapel (D. C.)	" 29 Aug. 2	
Oak Hill Mission, at Hebron,	Aug	8 9

COMMUNICATIONS.

The Seen and the Unseen.

There were watchers by the bedside,
And silence in the room;
There was morning light and shadow,
From a night of troubled gloom;
There were hearts akin to breaking,
There were souls bowed down with grief;
There were drinkings deep from sorrow's cup
In moments all too brief.

There were farewells sad and tender,
In whispers soft and low;
There were waitings for the Messenger
Of measured step and slow;
There were earthly warfares ending,
There was cease from worldly strife;
There were mortals made immortal,
There was death and endless life.

There were watchers by the bedside,
Whose forms we might not see;
There were spirit voices chanting
In sweetest melody,
There was Morning light upbreaking
Into Everlasting Day,
When the watchers and our dear one
Went up the heavenly way.

—Clark W. Bryan, in Good Housekeeping.

For the Advocate.

Our Texas Correspondence.

BY REV J. A. MURPHY.

MR. EDITOR:—The most prominent development of the district conference is inquisitional. The training touch of Episcopal hands, has contributed much to produce this result. It may be well that this is so, since the real fruit of a new ingraftment upon the government and economy of a church can only be tested by experience. To a very considerable degree, the character of the preaching on these occasions has been determined by this fact The forms, methods and practices under which Methodism took its rise, have been brought forth, minutely described and emphasized as among the special needs of the church of to-day. This is but a natural and logical sequence following in the line of rigid inquiry into the church life of a pastoral charge or the religious life of its members. The benefits of comparison we should in no wise underrate, neither should we disdain the lessons of wisdom that the intelligence, piety and experience of our forefathers have bequeathed us. But we may justly suspect ourselves when we go back a hundred years and more, and bring forth from the tombs of an historic past the forms that in their day were beautiful, but whose chief excellence to us now is that they may be remembered. In its spirituality and virtues true Christianity is like truth, changeless and eternal—but it is fresh as the morning dew and is not laden with the odors of the things which have perished, nor of the tombs in which they have been buried. If the world, and Methodism in it, have outgrown some things that were made the battle cry to victory a hundred years ago, it is all the better for both. Really, when any feature of ecclesiastical economy or pulpit ministration shows evidence of acrimonious straight-edgedness to mere forms, however good in themselves, or symptoms of fossilization, however deserving the original type, it might be well for us to consider whether we are not forging the same chains upon our hands that our fathers so bravely threw off.

TEXAS CHAUTAUQUA.

It is eighty miles by rail between this city and San Antonio; San Marcos is not far from half way between the two. It has a population of three thousand inhabitants, who have an enviable reputation for good order and uprightness. For its grandeur and beauty, the scenery beggars the most graphic description. Nature seems to have fallen in love with herself and to have been prodigal of her costliest gifts. A subterranean river (the San Marcos) breaks through the fastness of the mountain, and in midsummer rushes down a flood-tide of pure crystal water at a temperature of 67 degrees. It would be difficult to find anywhere a more beautiful work of nature than the San Marcos Lake. At a depth of twenty-five feet of clear, sparkling water, may be seen mosses, grasses, flowers and ferns, growing in rich abundance and gradually rising until the banks, laden with kindred charms, complete a floral conservatory that must be seen to be rightly appreciated. It is here that the Sunday-school Assembly and Summer Institute have procured fifty acres of ground—beautiful for situation and at an attitude of 1,000 feet above the Gulf of Mexico—for the permanent establishment of a summer school of religion, science, art, philosophy and literature. Rev. H. M. DuBose, pastor of the Methodist Episcopal Church, South, at Houston, is a prime mover in this enterprise, and the effort is in the praise-worthy direction of an improved character of summer watering places and pleasure resorts. The introductory meeting of this Assembly will open on the 11th of August, to continue twenty days.

OTHER MATTERS.

Mrs. Gov. Ireland, who is a Methodist, wields a mighty influence for good. Her position is not compromised by visits to the poor and dependent. The Mansion is not the scene of bacchanalian revels, but is in a model sense a christian home.

Rev. J. W. Heidt, of LaGrange, Ga., who has been elected the successor of the lamented Dr. Mood, to the regency of Southwestern University, has made a visit to Texas. His impressions may be summed up in his own language, viz: "It seems to me this is the place I have been looking for." He was elected by the Trustees of the University as a stranger and on the recommendation of discreet and competent men. Now, after his brief visit and limited contact with the people, the unanimous opinion is that there has been no mistake. The University has been ably managed since the death of Dr. Mood by Dr. J. H. McLean, who has a strong hold upon the confidence and affections of the Methodists of Texas.

We are to have for the fall trade a valuable addition to Texas literature. Prof. Sam. H. Dixon has prepared at great cost and with much labor, a work entitled "The Poets and Poetry of Texas." It will be sold by subscription, and according to announcement will be handsomely illustrated and printed and bound in the best style of modern book-making. Prof. Dixon is a chaste and beautiful writer, analytical, critical and descriptive, having had much experience in editorial work and press correspondence. For this reason, together with the richness and fertility of the field he has essayed to cultivate, the expectation of his literary friends is tiptoe.

The relish with which Dr. Edwards, your valuable correspondent, brings forth the old-time history, is a universal feeling of the human heart. "The murmur of thy streams, O Lord, brings back the memory of the past." It is said that an antiquarian in his explorations among the tombs and ruins of a defunct civilization, found the remains of a harp. He dismantled it of the accretions of ages, restrung it, and with skillful touch called forth its ancient melody. The descriptive history, to which several of your correspondents contribute, restrings a harp that has been lost in the debris of years, but whose melody is the same we heard when we were children together, and before we had crossed the Appalachian Highlands to be merged in the millions of Western population.

The month of June has not been characterized by any natural drawback to the crop prospects and material interests of the State.

Austin, Texas.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

July first, the beginning of the fiscal year, has come and gone. The discharges from the Government Offices were not nearly so numerous as had been expected. Only about 300 in all were put out, and many of these were discharged in the interests of economy—their vacant chairs will not be refilled. In the Bureau of Engraving and Printing alone, expenses will be lessened to the amount of $250 per day. In the Pension Office there will also be a considerable reduction of the pay roll.

The office seekers who are here by the thousands are of course in a very desperate and mutinous frame of mind. Hope deferred has made their hearts sick and deranged their livers. There are men here who have been besieging the White House and the Departments for four months for office, and a seedier, more disconsolate looking lot would be hard to find. There is a peculiar charm in official life here, it is a compound of bountiful pay, little and easy work, in a city that is laid out and kept up more for pleasure than for business. The attractions of Washington take strong hold on the men and women from the interior, and from the exterior too, for there are a large number of unnaturalized foreigners in the government offices here. How they got there, I do not know, but it seems to me that they should be the first put out, for they have no special skill and are not doing work that any half educated American might not do as well.

Col. McMichael, the District Marshall, who was appointed by President Arthur, evidently thinks that it is poor offensive partnership rule that will not work both ways. He, last week, dismissed one of the subordinates of his office, a democrat, for his offensive partnership. Since the election of Cleveland this person has omitted no opportunity to taunt and jeer his republican associates with their political misfortunes, and to predict their speedy dismissal. To his great consternation he finds that he himself is dismissed. It is suspected that Marshall McMichael's action has the silent approval of the President, who is glad of an opportunity to rebuke execrable manners, and admonish recently appointed democrats not to vaunt their success in discourteous remarks.

Although accurate and official statistics of the operations of the Government of the fiscal year which closed will not be obtained for some time, the following figures are approximately correct. The receipts of the Government for the fiscal year will fall $9,000,000 short of the estimates. The receipts of the customs have been $181,000,000, instead of $185,000,000 as estimated. From internal revenue there have been $112,000,000 instead of $115,000,000 as estimated, and the miscellaneous receipts $28,000,000, instead of $30,000,000, the total receipts thus being $321,000,000, while $330,000,000 was estimated. The reduction of the public debt for the month will be in the neighborhood of $13,000,000, making the reduction of the public debt for the fiscal year about $68,000,000 against $101,000,000 for the previous fiscal year. The expenditures of the Government for the year, estimated at about $290,000,000 will, in reality, approximate $310,000,00.

In view of the great amount of work attending the preparation of the appropriation bills in the House Committee on appropriations, and the consequent delay in passing the bills, an effort will be made when Congress meets to divide some of the work up among other committees. The navy, post office and military committees, will try to get charge of the bills relating to their branch of the service. There was some talk of this last year, particularly by the naval committee, of which Mr. Cox was chairman, but this year an organized effort will be made. The appropriation committee will oppose the scheme, likely, upon the ground that it will be hard to keep the appropriations down to an economical basis if the responsibility were to be divided.

It is not anticipated that there will be any opposition to Speaker Carlisle's re election, and Mr. Randall will in all probability remain at the head of the appropriation committee. He will certainly oppose any effort at dividing responsibilities.

The convention of delegates of agricultural colleges, called by Agricultural Commissioner Colman, met Wednesday in the room of the seed division of the Agricultural department. The room was well filled, and quite a number of ladies were present.

Commissioner Colman stated, in explaining the call of the convention, that he thought he saw the necessity of the friends of agricultural colleges meeting together to take a reckoning. The prominent idea in the endowments granted by Congress for the support of agricultural colleges was that of instructing young men in farming operations and in the fundamental principles of plant culture, so that they would learn how to realize profits in raising crops without diminishing the fertility of the soil. The results, he said, have not been commensurate with public expectations. Complaints have been made that comparatively few of the graduates from these colleges become farmers; that they adopt other professions, and that in some cases they have avoided rather than embraced the cultivation of farms as a vocation. To a certain extent these views were true. Especially in cases where the maintainance of the farm is noted as a tax upon the funds of the college, it is not surprising that graduates should avoid a calling which has been demonstrated to them as unprofitable. The commissioner made a number of suggestions as to how useful knowledge might be diffused by colleges. He suggested that every college should have an ample fruit guarden, and that practical forestry might well receive attention from every college. In this condition he remarked that the period of growth, when wood is of maximum value, is still an unanswered question. On every college farm a commencement should be made of planting an arboretum, which should ultimately contain at least one specimen plant of every tree and shrub capable of enduring the climate of the locality.—Practical instructions in planning and rearing line fences would perhaps lead to a better knowledge of the necessity of systematic management in order to maintain a good useful hedge. While depreciating the idea that in conducting farming operations on college lands the work should mainly be of an experimental character, he held that no opportunity should be lost to introduce examples of processes known to be valuable, even if not generally adopted He mentioned climatic influence upon plants, and the principles governing the rotation of crops, as subjects worthy of investigation by colleges. As an example of special work for certain suitable localities, he mentioned investigations relating to the cotton plant. The department over which he presides, he said, after having collected seeds of as many distinct varieties as could be found, could assign them to colleges in all the cotton growing states with instructions such as to plant them side by side, and to give them precisely similar treatment throughout their growth, and as often as semi-weekly note every detail of the progress of the young plants. This would require to be continued for a series of years, but, when completed, could not fail of being of much benefit to all persons engaged in the culture of this crop. Plant hybridizing, and diseases of plants he mentioned as other subjects deserving their co-operative attention Millions upon millions of dollars, he said, are lost annually by farmers by the ravages of blights, moulds, rusts, smuts, and other vegetable diseases, and agricultural colleges can do a noble work in determining their causes, and prescribing their remedies. There was nothing, he said, in his judgment, which would attract the attention of the great agricultural public to our agricultural colleges so much as experimental work such as he had outlined.

"So far as this department is concerned," said the commissioner in conclusion. "It will co-operate most heartily, most thoroughly, with the agricultural colleges of the respective states of this nation."

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OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

FOARD—Miss Leonora Foard, the youngest daughter of Dr. John F. Foard died June 20th 1885, of consumption. She had been a member of the church from her youth. Death found her ready both in moral qualification and in resignation to the divine will.

J. C. ROWE.

HEATH—Mrs Laura D. Heath died June 23, 1885, aged 34 years 7 months and 19 days. After spending her short life here as a member of Carlesbury Church, on Iredell circuit we trust she has gone to enjoy everlasting life in the church triumphant. Four little children are left without a mother.

J. C. ROWE.

FIELD—Mary Elsey, aged 5 years and eight months, daughter of Peter & Ella E. Field, died July 8th 1885. This bright, beautiful and affectionate little child was burid in the grave yard of Bethlehem church, on Pleasant Garden circuit. Many relatives and friends sympathized with the devoted and deeply afflicted parents over their sad and untimely loss. But the dear little one had been taught to think and sing of heaven in endearing songs now sweet mementoes of her fitness for a home in the skies.

J. TILLETT.

GREEN—Departed this life on the 7th of June last our aged Sister, Pearcy Green, being 96 years of age. Sister Green was raised near the White Lake, in the county of Bladen, N. C., and recollected the first Methodist preacher that ever visited that part of the country, and embraced religion pretty soon and connected herself with the M. E. Church, and continued in it for more than seventy years, and yet I have not heard aught against her during that time. She was a grand specimen of genuine old-time Methodism and a holy Christianity, in her last days she had not much mind, but what she did have was devoted to God. May her children and grandchildren all meet her in heaven.

T. B. REEKS.

WEST—Departed this life in Bladen county, near Elizabeth, N. C, on the 23rd of June last, of that fatal disease, paralysis, our brother, Nicholson West in the 65th year of his age. Bro. West embraced religion and connected himself with M. E. Church of which he continued an acceptable member until the Master saw proper to take him home. He had been afflicted for several years, but previous to that time, I think he had the confidence of his neighbors, and all believed that he had gone to the better land to be with his God and await the arrival of his family all of which are members of the church.

T. B. REEKS.

WOLFE—Sampson Wolfe was born September 23rd 1800, was converted and joined the Methodist Church in 1818, and died May the 30th 1885.

During the 67 years of Bro. Wolfes identity with the church he kept the confidence of those who knew him. The records show him to have been a member of the Quarterly Conference of Waxhaw circuit, 1841, and of the first on Pleasant Grove circuit, in 1842 when that circuit was first organized. He was an office bearer in the Methodist Church for half a century, which fact, together with the very large crowd that attended his funeral attest the high esteem in which he was held. His dying testimony gives hope of a bright resurrection.

J. EDW. THOMPSON.

RODDEN—In Rowan county, near Mt. Vernon, Miss Missouri Rodden, died in her 28th year. She had been pious from her girlhood. The close of life not unexpected was as peaceful as the rising morn. Those who knew her well gave the most comforting testimonies of her piety, one said, "when all is summed up nothing can be said against her." All glory to the grace that enables our people to die well, but it seems a double glory is rendered by a life in which Jesus and His doctrines are read through the active and passing days and hours. She sleeps, but still we hear the breathing of her life.

THOS. A. STONE.

STEELE—Bro. John L. Steele died near South River Church, on the Salisbury circuit, the 30th of June in the 71st year of his age. He had been a member of the Methodist Church for thirty-seven years. He was a good neighbor, and his genial face will be missed in the community and at his accustomed place of worship. He died in resignation, saying when asked by the pastor if he wished prayer to be offered for his recovery; "If it is God's will, if not, His will be done, not mine." A large family and many friends are mourning their loss

THOS. A. STONE.

DUNN—Died the 24th of May last, our aged sister, Elizabeth Dunn in her 90th year of age, Sister Dunn was raised in affluence in the State of Virginia, joined the Episcopal Church when young, when she marired Mr. Dunn she joined the Methodist Protestant Church with himin which she continued a member until about fourteen years ago, she with her son came to North Carolina and settled in Bladen county, N. C., where she connected herself with the Methodist Episcopal Church, South, in which she continued an acceptable member until she died. Sister Dunn was no ordinary woman, she was intelligent, a plain, fearless out-spoken Christian, a firm advocate of the principles of Christianity, she prayed to die out of her sufferings that she might go to Jesus. May the family all meet in the better land.

T. B. REEKS.

DEAN—Orrin E. Dean was a native of Vermont, born July 30th 1863, died July 3rd 1885 in Salisbury, N. C. He was a member of the M. E. Church in Brattleboro, Vermont. He loved the church and was an active, useful member. An exemplary life closed just as he reached manhood. Under a Southern sky he sleeps by the side of his cousin, Miss Abbot.

JOS. WHEELER.

ATWATER—At the residence of her father, near Lambsville, N. C., May 8th 1885 little Berta Atwater died in her tenth year. Though she suffered all the pain that pneumonia could inflict during her brief illness, yet she endured all her afflictions without a murmur At home she was an obedient daughter, a gentle and affection-sister. At school she was a model to all her school-mates and the pride of her teachers, for she was ever at her post of duty which was ever brightened with a halo of cheerfulness. No frowns clouded her gentle features, no lack of interest was ever shown on recitation, with these noble qualities added to her brilliant mind, she took the first honors of her class in winning the class prize. But ere long God saw fit to give her that prize not given by man, but the prize of everlasting life purchased by the blood of Jesus.

Just before her departure she told her dear mamma that she was not afraid to die, that she was going to heaven. This is a sermon in which the eloquence is sublime, the logic conclusive, "Be ye also ready, for at such an hour as ye think not the Son of man cometh." May every little child be ready to say as Berta did, sweet little Berta! so soon plucked from the "Bright Jewels'" casket to adorn the crown of her precious Savior

While we weep for her it is not as those who have no hope, but we feel that our loss and sorrow is her eternal gain and joy. Then we can say with the poet:

"Weep not for her whom the veil of the tomb,
In life's happy morn hath hid from our eyes,
Ere sin threw a blight o'er the spirit's young bloom
Or earth had profanud what was born for the skies.

S. B. F.

ABBOT—Miss Mary J. Abbot was born in New Hampshire Sep. 28th 1852 and died in Salisbury, N. C., June 23rd 1885. She was converted in her 15th year. Her conversion was clear, her experience was sweet and comforting She loved to tell what God had done for her. Uniting with the Church here she proved an earnest and successful worker. Her death was greatly regretted. Many tears fell over her grave and the children of our school covered it with flowers.

JOSEPH WHEELR.

WEST—All that a skillful physician, a kind and patient father, a loving and tender mother could do could not stay the hand of death. On the 16th of June it took from our midst, little Allie Blanch, infant and only child of J. O., and Martha West It seems but a short time since the same parents were visited by the same messenger and robbed of a dear babe, (little Mamie Florence.) Though these little sisters never saw each other here, will their little angel spirits know each other there?

Know each other blessed comfort,
When this mortal life is o'er
We shall know our friends departed,
They will be the first to share,
First to bid us kindly welcome,
We shall know each other there.

Yes, doubtless, while we with sad and bleeding hearts through the dark and silent hours of the night, so tenderly watched over and wiped the death damp from the little brow, feeling sure that the little spirit was about to take its flight, little Mamie perhaps accompanied by other little angels, were impatiently hovering over and around, to conduct her little sister home. To you weeping parents, who for so many tireless months,have so earnestly watched over your little one, and prayed that its life might be spared, now as the cloud of sorrow has gathered around you in this heavy bereavement recognize an Allwise and heavenly Father's hand; who does not willingly afflict nor grieve the children of men. Remember the same hand that gathered the clouds, will in kindness disperse them all. The next life will take away all the rough places of this, it will make us understand all that seems so strange about this.

GRAVES—Death has again visited our Church at Leasburg, N. C., and robbed us of one of our most gentle and pure members. This time he came not to take the aged, as a shock of ripe corn ready for the garner, but to pluck with his ruthless hand a beautiful flower, full blown and fragrant in loveliness. Mary Thompson Graves, the subject of this memoir, was born March the 15th 1863, and was only in her 23rd year when she died. She was converted to God at an early age and joined the church in the summer of 1876, in her 13th year. She was married to Azariah Graves, Jr., July the 15th 1881, and died June 28th 1885. She leaves a stricken husband and two little children, who will miss her most, as well as many relatives and a large circle of friends to mourn their loss. May the Lord bless them and make them all ready for the summons beyond the river.

Sister Graves was naturally sweet spirited, and being a devoted Christian her life was indeed beautiful. Her father, (Hon. Geo. N. Thompson,) told me her Bible was her daily companion, and when she was spoken to by her aunt about dying, she said she was trusting in Jesus, and was perfectly resigned. Her pure, gentle life and her peaceful, quiet death is a rich inheritance to her friends and the church.

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june 24-1t mny 13t

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TIME TABLE.

	P. M.		A. M.
Tarboro, (Leaves)	6 00	(Arrives)	10 35
Harrell's	" 6 15	"	10 20
Warren's	" 6 25	"	10 10
Bethel	" 6 50	"	9 45
Robersonville	" 7 15	"	9 20
Everett's	" 7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10:35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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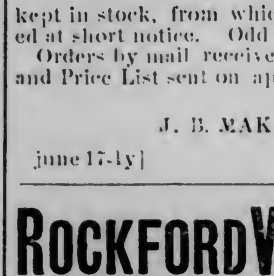

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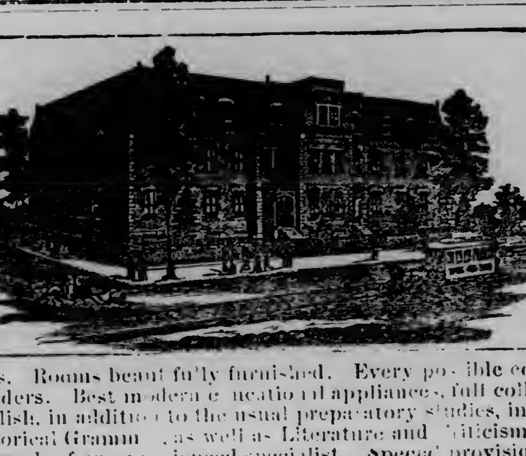

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FAMILY READING.

Another Sider.

A friend says that while she prays to be given a heart to love her neighbor as herself, she adds a petition that her neighb r may be made lovable. There is a good idea in that. It is great help towards loving one's neighbor as himself: or herself if something can be found in that neighbor upon which the tendrils of affection can obtain a hold. The vine may make an honest and persevering effort to twine upon a polished wall, and fall away and be compelled to seek something more congenial. In that case the vine has done its duty and will get credit for it, though the vine and the wall should never thereafter be of any use to each other. Willingness to obey the law is more than half the requirement. In asking for grace to love a neighbor, it is right to ask that he may have grace to meet us half way.

Children at Home

Real children would as soon expect the sky to fail as to find the door of home shut against them. Whatever they be doing the sense of home abides in their hearts. Even when they do not consciously think of it, it is always there as an underlying comfort. They will go to it from school, from work, even from play; talking all the way to their companions, thinking, one would say, of any but home. But see how steadily they go towards it all the while; they take no step out of the way. And when they come in, how naturally and easy they seem to take possession of the place It is theirs; they never think of leaving it (that may come later, naturally, and bring sadness with it)—children never think of it Leaving home! Father and mother might leave it, but they never. This the feeling in very truth. Of course, we must drop some of human accompaniments, some of the small exterior that do not belong to it in making the higher application; but that is the feeling, substantially, which God wishes us to have in thinking of Him and His presence.—*Alex. Raleigh.*

Conversation.

A ready, easy and discreet talker is one of the rarest characters met with in society. And yet there is scarcely a single other accomplishment that can render one so charming as can this. We are filled with admiration for him at once, and if he be a person of fair character, we find ourselves craving his friendship, that we may revel in the luxury of the words that fall from his lips. Good conversational powers give a man an influence among his fellows that he would never wield without it, and he who would help to elevate his race can do no better than to cultivate this rare gift. We also are in sorry need of it in our homes. There is great and lasting good to be accomplished by the parents in moulding the characters of their children and developing their young minds, to say nothing of the important work of perfecting their conversational powers, by simply conversing well in the family circle. Children are good listeners and admirable imitators; they will hear what you say and note how you say it. If you allow your table and fire-side talks to be groveling in their nature, or gossip in any way unworthy of you as cultivated men and women. you need expect nothing better of the children than that they will talk as father and mother do. If you indulge in "expressive" slang, so fill they. and much also that is neither expressive nor fit for "ears polite."

A Word to Brothers.

Be courteous! Young men seldom realize how happy they can make their sisters by small acts of courtesy. How many brothers offer to their sisters the little attentions, which they instinctively give to other girls or women? Nay, how many are there who do not feel themselves justified in venting upon their sisters the irritated feelings which they have felt obliged to conceal in their intercourse with the world? A brother who would not wrong his sister of the very least of her rights will yet inflict upon her the grave and almost irreparable wrong of rudeness—a wrong as irreparable as it is dastardly. For rudeness *hurts*—hurts grievously and lastingly; and what man is worthy of the name who hurts a woman?

Brothers do not realize how far a want of courteous conduct at home may go to wreck their sisters' future lives. They wonder at the unaccountable liking of girls for men whom the brothers know to be unworthy—men whose very attentions they feel to be almost an insult to a woman's good sense. Do they not see that it is the courtesy of the men—their "company manners," if you please—which makes them agreeable to women? Women so seldom have a high standard of manhood! They so seldom see the best of the men they know the best! How should they not be deceived, and mistake that outside veneer of a courtesy which makes pleasant the present hour, for that inward truth of character which shall be a benediton to all their future lives? Brothers, if you would have your sisters love worthily, let them at least be accustomed to gentle manners, that when they see them in strangers they may not be so dazzled as to become in capable of distinguishing a true man from a sham.—*Forward.*

What Shall Tom Read?

You will find it a very hard task to keep the sight and sound of bad reading away from Tom. It is everywhere. If he does not see it at home some of his school-mates will have their pockets filled with it. Any quantity of stories bearing such fascinating titles as "The Madman of the North Pole, or the Boy Mazeppa of the Arctic Seas," which is an actual title, can be purchased for five cents each, and in many cases the buyers of them, after perusal, for two cents. Broadsides containing wonderful pictures, and the opening chapters of such tales are weekly distributed by enterprising news-dealers.

And I think these stories are far worse than they used to be. For even pirate stories had in them the smack of the blue ocean, and the fascination of white sails and tropical islands, and all the thousand and one charms that visions of the sea summon up, before the eyes of an imaginative boy. And Indian tales bore the flavor of the prairies, and buffalo hunts, and of a wild, free, open-air life.

But these stories which are thrust into Tom's hands and under his eyes at every corner are mainly detective stories, and the reader is led through the lowest slums of New York and London, crimes of the bloodiest and vilest nature are depicted, and the language is the worst of thieves' slang. The Indian fighter and pirate were pictured as brave and even chivalrous, but these villains are only cruel and murderous from the beginning to the end of the story; and the only way to keep Tom away from them is to fill his reading hours so full of something else that he will have no time for them until his taste is so far formed that they will have no fascination for him, and the remedy lies almost entirely in the hands of the mothers.—*Mrs. H. Annette Poole, in* GOOD HOUSEKEEPING.

Have You Decided?

Who can help admiring the noble character of Joshua? He had such a courageous spirit; he made up his mind as to what was true and right, and then he stuck to it, and no one could turn him. See him, the old gray-headed warrior, gathering together the elders of Israel at Shechem, and calling on them all, princes, judges and rulers, to hesitate no longer, between the strange gods of Canaan and the one true God—"Choose ye this day whom ye will serve." But, whatever their choice, it will make no difference to Joshua—"As for me and my house, we will serve the Lord." (Josh. 34:15).

Sometimes you see a lad in a school or a work-shop following this noble example and letting his companions know and see that he has decided for Christ. I wish there were more such. But I find so many who want to wait a little longer—they can't make up their minds just yet.

"There is plenty of time for me," says a young girl as she comes away from the Bible class on Sunday afternoon. "Teacher wants us to decide at once, but surely there is no such hurry—I must think about it some day, but not now—I can't decide."

"I can't decide," says the raindrop, as it comes down, "whether I will fall on the meadow or in that garden among the flowers or out on the wide ocean. I can't make up mind." "I can't decide," says the streamlet, as it rushes out of the mountain, "whether I will flow towards the great river, yonder or whether I will go straight down that valley and into the sea at once." But the raindrop comes on, and so does the streamlet; while they are hesitating they are coming on—on—*somewhere!* Presently it is too late to choose. They would not decide in time, and now it is no use deciding; they have gone too far—they can't change their course *now.*

Take care, young people! Take care, boys and girls! Your life is just like that falling raindrop—just like that rushing stream. You can't decide which way your life shall go, but all the time it is going on. Is it going towards heaven or towards hell? Do you not know? Haven't you decided yet which way it shall go? If you don't choose now, suppose the time should come when you can't choose!

He would be a foolish captain who should start on a voyage without making up his mind where to go to. Suppose another vessel meets him. "What, ho! captain, whither bound?" "Don't know." "Well, but do you know where you are steering for?" "Don't care." "Why, if you don't look out you will be among the icebergs presently." "Oh, never mind, perhaps I shall change my course." Absurd as this seems, isn't it a true picture?

"Out on the ocean, all boundless we ride,
Borne on the waves of a rough, restless tide,"

but whether we are going east or west, or north or south, or going to the bottom, we cannot tell. We have not decided.

I can't think what you young people are waiting for. Do you expect your hearts to get softer? I fear you will find the world a hard place, and the longer you are in it, the the harder your hearts will get. Do you expect it to be easier by and by, to become a Christian than it is now? Is it easier to bend the sapling or the oak tree? Just ask any of your friends who were converted late in life and see what they say. You won't find so very many, for comparatively few are brought to Christ in old age. Or, do you only mean to wait a little longer? But what right have you to think that God will wait any longer?—*T. B. Bishop,*

Oil for Domestic Machinery.

The cordial morning greetings, the tender partings at night, when each retires to the stange solitude of sleep, the little signs of sympathy and appreciation through the day, lend inexpressible sweetness and cheer to the familiar round of domestic life, and build up memories of priceless value when they come to be things only of the Past. If the home is to be truly pleasant, its foundation stone must be love.

The servants, too, must share in the general kindness. They who do our work for hire, who spend their time and strength in saving us from hard, or repulsive, or tedious daily labor, do not have their rightful wages if nothing but money is given them. Words of praise, when they can be honestly said (and there is always something to praise), are their due, and help them to meet in the right spirit the blame which, in the frail nature of earthly things, must also be frequently bestowed. Care for their comfort and consideration for their feelings should not be looked upon as favors, but debts to those from whom we exact honesty, patience, neatness, or er, obedience—in short, all the virtues—for so much a week. We are right in exacting the virtues, but we should pay also in kind. In the present shifting condition of our experimental social life in America, these relations are apt to be so transitory as to afford little chance for the growth of much warm feeling on either side, but it is none the less true that, where such feelings are found, oil and balm are poured over the domestic machinery, and that the cheerful and ungrudging service of faithful and attached servants goes a great way towards making life agreeable.—*Mary E. Dewey, in Good Housekeeping.*

The Guest Chamber.

One of the chief enjoyments of housekeeping, one of the delights of having and ordering an attractive home, is that of entertaining our friends. And not merely receiving them at a grand evening party, which, under the most favorable circumstances, is often but a weariness of the flesh and spirit to the hostess, having for its only compensation a sense of a social duty done which need not soon be repeated—not even receiving them at the dinner party or the lunch or the tea, desirable as are all things in their way. For best of all is the power to bring under one's own roof the guest who shall for days or weeks share our daily life as far as may be, sit down at our table with a certain freedom unattainable by one who comes for a dinner or a tea only, give us times of quiet and restful conversation out of "visiting hours," and comes nearer to us in a few days of such intercourse than in months of ordinary meeting. It may be the near relation or the cherished friend, or it may be the stranger who comes with a letter of introduction, and who proves, indeed, an angel unaware, to whom we extend our hospitality in this form, but to each and all, certain attentions are invariable due from the hostess.

Setting aside all questions of the method of entertaining and occupying the time of the guest, much of her pleasure depends upon the care which is taken for her comfort in little things. Especially is it now our object to call attention to the guest chamber. We address not the mistress of a household conducted on so large a scale that, with a hired housekeeper and a large staff of servants, she herself knows little more of its machinery than does the visitor, but to the woman of moderate means and large heart, who would fain give of her best to all under her roof. And for her it is impossible to omit a personal oversight in this matter if she would make the stay of her guests agreeable. Even if the visitor be really an unwelcome or an unreasonable and exacting one, the friction will be lessened if the thoughtfulness of the hostess is unobtrusively exercised in small ways, as well as in more important things.—*Henrietta Davis, in Good Housekeeping.*

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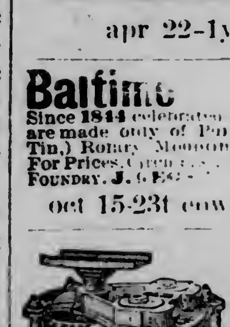

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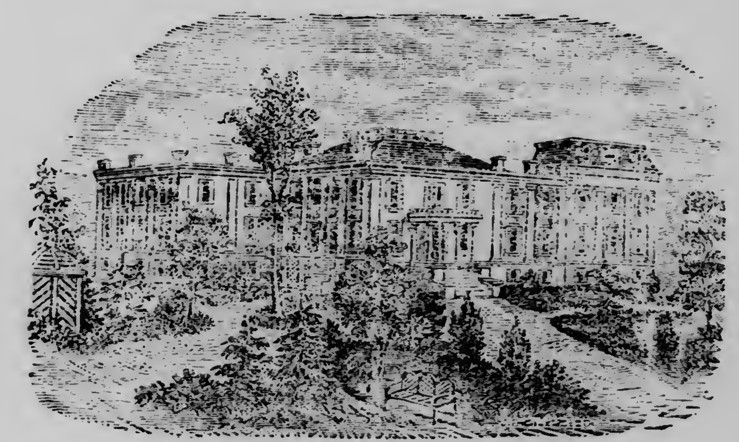

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Arrive Tarboro,	5 40 p m.	....
Leave Tarboro,	3 00 p m.	....
Leave Wilson,	4 47 p m.	7 12 p m.
Arrive Goldsboro,	5 37 p m.	7 51 p m.
Leave Warsaw,	6 40 p m.	....
Leave Burgaw,	7 48 p m.	....
Arrive Wilmington	35 p m.	10 10 p m.

TRAINS GOING NORTH.

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Leave Wilmington.	8 35 p m.	9 00 a m.
Leave Burgaw,	9 33 p m.	9 45 a m.
Leave Warsaw,	10 44 p m.	10 49 a m
Arrive Goldsboro	11 47 p m.	11 49 a m
Leave Wilson,	12 40 a m.	12 55 p m
Arrive Rocky Mount,	11 15 a m.	1 16 p m
Arrive Tarboro,	2 39 p m.	2 30 p m.
Leave Tarboro,	3 00 p m.	10 00 a m
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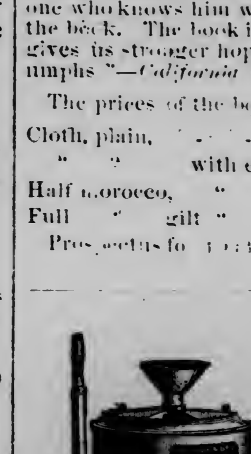

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THE CHILDREN'S COLUMN.

In writing for "The Children's Column," address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

The Bald Eagle.

AMELIA M. STARKWEATHER.

A great bald eagle built her nest
Upon a jutting crag,
That overhung the mountain crest
Ne'er reached by nimble stag.

And there upon her rocky heath,
She sat by instinct given,
Secure from dangers underneath,
As though she dwelt in heaven.

No tempest could her peace destroy,
Or lure her from on high;
Until at last she heard with joy,
Three little eaglets cry.

Then with a scream of wild delight,
She shook her feath'ry mane,
And dashed down from her giddy height,
And circled back again.

For weeks she nursed them tenderly,
And daily brought them food;
And then there came a day, when she
Addressed her eagle brood:

"My darling ones, the time has come
When you must learn to fly,
And build a nest, and make a home:
So come out now and try."

"O, no! we can't; we are afraid;"
Cried eaglets, one and all;
"You need not fear," the mother said,
"I'll catch you if you fall."

"No, no! we don't believe you will,
Besides we want to rest:"
So very gently with her bill,
She pushed them from the nest.

"Oh, dear! I'm falling, help! oh! oh!"
With cries the valley rings;
The mother darted down below,
And caught them on her wings.

And lovingly for rest, she bore
Them to her home on high;
Then tried her teachings o'er and o'er,
Till they had learned to fly.

* * * * * *

In doubt and danger look above,
To Him who cares for all;
He'll bear you on His wings of love
Nor ever let you fall.

NEAR RALEIGH, N. C., May 29th, 1885.—*Dear Aunt Mary:* Enclosed please find 15 cents. It is small, but I hope it may do some good. I send an Enigma, also answers to two. Much love to Aunt Mary and all the little Cousins. Affectionately, MAMIE L. GREEN.

Your letter was over looked at the office, dear Mamie and has just reached me—regret the delay very much, but it is just as good and sweet now as it was when written, and we thank you for your offering of love. Now that you have vacation can you not write an article for our Column? Think about it and let us hear from you. Love to all and a kiss to our tiny Jewel.

SHELBY, N. C., July 7th, 1885.—*Dear Aunt Mary:* Enclosed please find P. O. order for four dollars and ten cents, which please place to the credit of the Shelby "Bright Jewels." Very respectfully, NELLIE B. HOEY, Treas.

The P. O. Order for $4.10 received and placed to the credit of our Shelby Bright Jewels, with thanks to the Treasurer. Surely our Shelby Jewels are doing well.

LEASBURG, N. C., July 10th, 1885.—*Dear Aunt Mary:* It has been sometime since I have written, but I have not forgotten you and the "Bright Jewels." Papa gave me one dollar and I send it to you for the little heathen children. I am glad to tell you that my chickens are doing nicely. I wish you could come to our District Conference. With love to all the Jewels, MARVIN NASH.

We are always glad to hear from you, my dear little boy. Many thanks for your generous contribution—so glad to learn that your "chickens are doing nicely"—how much I would enjoy your District Conference—and those pleasant drives—you must write me all about it.

DURHAM, July 14th, 1885.—*Dear Aunt Mary:* I guess you think it is time you were hearing from the Durham "Bright Jewels." I confess I have been tardy, but beg you to excuse me this time. Enclosed you will find $15.60, amount for dues for the first quarter, which closed second Sunday in June. We then numbered 118. We now have on the roll 152 members with several honorary members. You will see we continue to grow. Good interest manifested among the children, and we hope to do a good work in the Missionary cause. Our Society meets the 1st Sunday in each month; the last meeting was very bright and well attended by both members and visitors, collection good. Officers for the present term are as follows:

President, Miss Mollie Thomas; Vice President, Lizzie Cook; Vice President, Mr. Charley Barham; Cor. Sec., Miss Amma Atwater, Rec. Sec., Miss Dora Hopkins; Treasurer; Miss Uva Lyon. We re-elected Mrs. J. S. Lockhart Lady Manager. Yours with love, OLLIE SNOW, Treasurer.

Our Durham Bright Jewels have taken their position in the first rank of our Jewel Band. We must congratulate you dear Ollie, upon your great success, and thank you for your remittance. Loving greetings to the new officers and each member of your Society. Will not our Durham Bright Jewels take a share in the High School for Girls in China? You were wise to re-elect your Lady-manager. Under her loving guidance, how much may be accomplished by you, for the Master.

SALISBURY, N. C., July 11th, 1885.—*Dear Aunt Mary:* I puzzled out one of the Enigmas in Raleigh CHRISTIAN ADVOCATE last Sunday, papa helped me with it. I will send you ten cents for the poor heathens, send also the answer to Enigma by Mrs. J. T. Foy. Yours truly, EUGENE EGBERT BAILEY.

Your nice little letter is very precious to me my dear little Eugene, and I thank you for it, and for your contribution. Your answer is correct, and we hope to hear from you again.

AVON, Dare county, N. C., June 30th, 1885.—*Dear Aunt Mary:* The Kennekeet Bright Jewels met to night to help on the Missionary cause. I remit to you by registered letter one dollar and fifty-two cents which please place to their credit. E. H. WILLIAMS, Cor. Sec.

Though but recently organized, our Kennekeet Jewels have gone to work and we gratefully accept this their first offering, praying that it will be owned and blessed of God. Blessings upon each member of the Society.

HATTERAS, N. C., July 2nd, 1885.—*Dear Aunt Mary:* Enclosed find three dollars and seventy-five cents, dues for last month. We regret being late in remitting, but trust that you will excuse us, inasmuch as we were prevented from meeting, at the appointed time, by the inclemency of the weather; our band is at present, in a very prosperous condition, and bids fair to become an interesting, as well as a useful association.

Trusting that your efforts may be instrumental in conveying the "Word of Truth" across the seas, and in diffusing the glorious sunlight of the gospel into many benighted minds, we are yours truly, BETTIE A. FULCHER, Treas., S. M. S. ROLINSON, Cor. Sec.

And here come our Hatteras Jewels with their first offering of love. Thanks to the noble little band for money and words of cheer. May they continue to prosper, and to each one may the Master of the Harvest say "Well done, good and faithful servant."

Precious Promise.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. Isa. 35 : 1.

Enigma.

BY MAMIE L. GREEN.

I am composed of ten letters.
My 5, 2, 1, 7, is a mineral.
My 7, 9, 3, 4, is a bird.
My 7, 6, 5, is a Domestic Animal.
My 8, 2, 10, expresses the shortest time.
My whole is the greatest and sweetest duty of man.

Answers.

The answer to Enigma by Anna V. Ervin is—M. E. Alphin—answered by James T. Smith, Mattie Copeland.

The answer to Enigma by Sudie McWilliams is—Rev. J. F. Butt—answered by Cullen G. Battle.

The answer to Enigma by Mrs. J. T. Foy is—Rev. C. P. Jerome—answered by Ruby Pearl Trogden—Eugene Egbert Bailey.

The answer to Enigma by C. M. Scarborough is—Rebekath Price—answered by—Lena McWilliams, Cullen G. Battle.

Mamie L. Green sent answers to Enigmas by Geneva Welborn and Anna N. Ervin—Rev. R. O. Burton and Rev. M. M. McFarland—also answers to Enigmas by Lillian Hunter and Geneva Welborn—Revs. T. B. Reeks and J. E. Mann her letter was written May 27th—but faild to reach me until July 15th.

Woman's Work.

In Siam I saw a well twenty-five feet deep and six feet across, dug by a woman with her fingers. She did this to store up merits, so that when she died and was transmigrated to earth she could become a man. She was reached by a woman and converted. It is beginning to be understood that the education of the women has become the great necessity in Hindoostan. Go into the houses and you will find in the centre, excluded almost from light and air, the zenanas where they live The walls and floor are bare, and the plainest and scantiest of furniture have to suffice them. I have seen the child-widows, little girls nine and ten years old, with unbound hair and clad in course garments. They must always live so, even though they never saw their boy-husbands. They are careful not to let even their shadow fall on food for it would thereby become contaminated. Their lives are spent in misery and degradation. There are 25,000 of these child-widows in India. Here is the grandest possible work for women. The Indian zenanas are open to women, but not to men. American girls are wanted for the work. The climate is good, and the salaries remunerative. Four such young women are wanted now for four zenanas where the little Indian women are actually begging to be taught.

In Syria we find whole families sleeping in one room, in the utmost degradation. Boys were dressed as girls and called by girls' names because they had come under the influence of the "evil eye." Mrs. Bainbridge followed with the description of a Christian home in Syria, and after dwelling on the effects of the work done by the women missionaries, she closed by saying: "On the Brooklyn side of the great bridge at New York over the East river are a number of little dynamos, gathering in energy and sending it quietly along the proper avenues to burst forth into light. Thus with the women's work. It may be obscure, but its results are sure and brilliant.—*Mrs. Bainbridge.*

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july 22-4t

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july 22-4t

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A young lady graduate from one of our best Southern Colleges, desires a position as teacher of the English branches and French under a principal, or in a private school; cannot teach Music. Testimonials stating her ability will be sent on application. For address, apply to the editor of this paper. July 15th-8t.

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MISCELLANEOUS.

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MISCELLANEOUS.

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To take effect at 8 00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6.25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.
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july 8-1m]

AGRICULTURAL.

The Wheat Crop.

The outlook for wheat this year is not promising. The late spring has greatly injured the prospects in this direction. Winter wheat has not been so poor in years. Careful observers predict only about half the average crop of both kinds. The "Farmers' Review" gives a survey of all the Western and Southern wheat-growing States, reports having been received from over three thousand correspondents, covering every wheat-producing county in Ohio, Michigan, Indiana, Illinois, Kentucky, Tennessee, Missouri, Kansas, Nebraska, Iowa, Wisconsin, Minnesota and Dakota, which, together with a very accurate and recent summary from the Pacific coast region, made by the Associated Press, it is believed, makes one of the most complete reports ever prepared. The "Review" says: "The gloomiest views which have been advanced concerning the winter wheat outlook for 1885 must now be accepted as the most accurate. The promising conditions of 1884 have this season been completely reversed. The absolue uniformity of the returns indicate that the outlook for the winter sown wheat, this year, is the worst in ten years, and it may be now set down as positive that, under the most favoring conditions, the total winter and spring wheat yield is to fall considerably under the short crop of 1881, when the total product was 380,000,000 bushels. With the exception of Michigan, Oregon and Washington Territory, on the far western slope, the causes leading to a decreased output of winter wheat are almost identical. In Ohio, Indiana, Illionis, Kansas and Missouri the ground was bare of snow during the severely cold weather at the close of the winter, which was followed by dry, cold winds later on. There was also a decreased acreage, owing to the low prices which prevailed for the crop of 1884."

Another estimate by reliable authority of the probable wheat yield of the United States for 1885 places the crop of winter wheat at 231,000,000 bushels; of spring wheat, 130,000,000 bushels; total, 361,000,000 bushels. The United States Department of Agriculture officially reports the crop of 1884: winter wheat, 370,000,000 bushels; spring wheat, 143,000,000; total of winter and spring, 553,000,000 bushels. From these figures it will be seen that the crop of 1885 compared with that of 1884, will show a shortage in winter wheat of 139,000,000; spring wheat, 13,000,000 bushels; total, 152,000,000 bushels. The average wheat yield of the United States for five years past is 461,000,000 bushels. The estimate shows a shortage compared with the average crop for five years of 100,000,000 bushels.

From a close computation, and taking the most cheerful view of the situation, the winter wheat yield for the present year will not greatly exceed two hundred million bushels, and the absolute percentages from the most trustworthy sources indicate that the yield will fall somewhat under than over the figures given.

Sweet Potatoes.

The sweet potato is a native of a warm climate, and succeeds best in light, warm, mellow soils, well pulverized to a good depth; and if not naturally very rich they should be highly manured. In the South the method of cultivation of sweet potatoes is about the same as practiced in the North with ordinary varieties. Sweet potatoes in the North are grown from slips or sprouts obtained by setting the tubers in a hot-bed in March or April, and breaking off the sprouts when they reach a hight of four or five inches. In favorable seasons tubers will produce several sets of slips. "These should be set on ridges which are four feet apart, leaving a space of fifteen inches between the slips. They are sometimes set in hills four or five feet apart in each direction, three plants being allowed to a hill. Cultivate the vines during the Summer, and early in October the tubers will be suitable for harvesting. Some varieties seem better adapted to the climate and soil of New England than others. Among the best are the Nansemond and the American Red. The tubers of the Nansemond are large, yellow, swollen at the middle and tapering to the ends; flesh yellow, unctuous, sweet and well flavored. It is an early variety; matures in short seasons; is very productive; succeeds well in almost any tillable soil; has been long acclimated, and is one of the best for cultivation at the North, very good crops having been obtained in Maine and the Canadas. The American Red has slender tubers, which sometimes exceed twelve inches in length, but rarely attain a diameter of more than two inches, and weigh from three to ten ounces. The skin is purplish red, smooth and shining; flesh yellow; very fine grained, unctuous and sugary. This variety is early, quite hardy, productive and excellent, but does not keep so well as the yellow or white sorts. It is well adapted for cultivation in the cooler sections of the United States, where, in favorable seasons, the crop has proved as certain and the yield nearly as abundant as that of the common potato. By packing in dry sand, and storing in a warm, dry room, sweet potatoes are sometimes preserved in the Northern States until panting time in the Spring." Those who have no hot-beds can obtain the slips from reliable dealers, whose advertisements will be found in the agricultural papers at the proper season.—*American Cultivator.*

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"From agony!!!

"It took three men to hold me on my bed at times!

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"When my wife

heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I pooched at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

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oct 22-1y.

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 29 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, JULY 29, 1885. | $2.00 PER ANNUM Payable in Advance

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

SUNDAY WORK.

It seems to me that we are over-doing things in our Sunday work during the summer months. Both preachers and people are over-worked on the Lord's day. The following is a fair statement of a Sabbath day's labor on a city station. Sunday-school, at 9 o'clock in the morning, continued till half past 10 o'clock. Public services at 11 o'clock, scarcely ever conclude till half past 12 P. M., on communion occasions often continuing longer. Prayer meeting at 4 or 5 o'clock, continuing for one hour; and the public services again at half past 8 o'clock, continuing, at the shortest, for one hour. This last hour is often terribly oppressive, Temperature at 95, rendered more debilitating by the gas burners, and the stagnant air in our poorly ventilated churches. To this condition of things there is to be added the annoyance from black bugs, buzzing, and bobbing about. None of these conditions is favorable to devotion. The fact is, half the congregation are sleepy; some of the best old saints are nodding; the preacher, with wasted nervous energy, wearily plods his way through a discourse, in which neither he nor his hearers, feels any interest. Even the doxology is lazily sung, and the benediction heard with a yawn by the jaded and worn out congregation. Nor,is this to be charged to a want of piety, or a due respect for the services of the sanctuary. The fact is, the preacher and his hearers are worn out by too much work, on a hot day in summer. For myself I hold a short service at 6 o'clock Sunday afternoon, in lieu of the night service, and tell my people to go home, as I do, and sit on their verandas and porches, and rest and cool off, and then get to bed in due time. I recommend this course as a means of grace. It is no time to hold public worship on Sunday night, from the middle of June till the first of September, in our city charges, where the day is crowded with services of one sort or another from nine o'clock in the morning till close of the day. Times are different from what they were in the earlier days of Methodism when the Sunday-school was a different thing from what it is at present; when there were no Missionary Society Meetings; no Rosebud Societies; Woman's Missionary Societies, and other benevolent associations, all of which have to be looked after by the pastor and his people. There is no doubt about it, in my own mind, there is too much work crowded into Sunday, especially in our large stations, during the summer months. This is my view of the subject. Now, don't let all speak at once. I have had my say and am done.

CIRCUIT WORK.

But, how is it on the circuits?A little better on the people, but worse on the preacher. As the thing goes,in the Va. Conference, Sunday is a hard day on the preacher. He rides several miles to his first appointment—attends Sundays-school—talks to the children, then preaches at 11 o'clock. The services continue till 1 P. M. Then he takes his hasty luncheon with a family near the Church, or, quite as often, eats in the saddle, or in his buggy, as he presses on 6 or 8 miles to his afternoon appointment, where he preaches at 4 o'clock; and then, if there is a village appointment at hand, he preaches again at night. He may stand this work when the weather is cool; but, in mid summer it is a terrible tax on bone, and muscle, and brain. A good old fashioned Methodist responds; "Mr. Wesley, and the old fathers in the ministry, preached morning, noon, and night. Why not their sons in the gospel?" I leave somebody else to answer the interrogatory. There is a fact however that, perhaps, has escaped the notice of very many of the preachers and people. The Methodist itinerants, in the earlier days of Methodism, especially in America, died young. The exceptions were comparatively rare. Any one who will examine the Minutes of our Conferences from 1784, till 1820 will be forcibly struck with this fact. The great majority became broken down and died ere they reached the meridian of life. Good, earnest, hard work, both of brain and muscle, is healthful; but the thing may be carried too far.

MORE ABOUT CIRCUIT WORK.

The pastor, on Circuit work, really finds no time for rest during the summer months. He must make hay while the sun shines. If he does not do his work in June, July, August,and September, it must remain undone. His Churches are to be built and repaired; his Sunday-schools must be looked after; the assessments on his charge for the Bishops, Church extension, Conference claimants, and educational purposes must be raised. His Missionary collections, for foreign and home Missions, cannot be neglected. His head, heart, and hands are full, from day to day, and from week to week, from May till November. No time to go to the springs, even if he had the money to pay expenses. No time for recreation. He is bound to the laboring oar. and he must pull away,or the tide will carry himdown. An idler can never achieve a high success, nor anything worthy of the name of success, on a circuit. He must know how to plan, and to economize time, and push his work at every point, or the frost will catch him. There is no time for rest. On the stations, especially in the larger cities, where everybody gets to the country that can do so, the pastor may take vacation, during the months of August, without serious detriment to his work. What he has not done in earlier months of the year, he can make up in September, and October. But, the promises do not warrant the conclusion that the faithful pastor, on a large city charge, has an easier time of it than the pastor on our rural changes. Say what we will, there is something healthful and really invigorating in a morning ride through the leafy forests, and along the roads, skirted with ripening harvests, and growing crops: something to stimulate the mind in the survey of broad fields, and browsing herds. and cosy farm houses nestling among the trees. There is a species of compensation that runs through the whole round of ministerial labor, just as we find it in the diversified allotments of life, in all the departments of human pursuit and activity.

QUARTERLY REVIEW FOR JULY.

Our *Quarterly Review* for July is out in good time. The table of contents shows a larger range of articles than is usual for a *Quarterly*. All are passably fair—some good—some very good. "Drummond's Discussion," by the Editor, well repays a careful perusal. "Methodist Episcopacy," by Prof. J. J. Tigert, B. D., is timely, terse, trenchant, and to the point. It successfully combats the position maintained by Dr. Atkinson in his "Centennial History of American Methodism," in which he attempts to show that Mr. Wesley did not contemplate the organization of an independent Methodist Episcopal Church in America—that is, independent of the Church of England. This absurd position Prof. Tigert pronounces "puerile;" and adds; "if it were not for the discourtesy implied in it, *idiotic* would be the best descriptive epithet." It is perfectly obvious that Dr. Atkinson, in the volume reviewed by Prof. Tigert, intended to bolster up a theory on the doctrine of Episcopacy that "would justify the extreme and extra-jurdicial proceedings of 1844," and give some favorable coloring to the "resolution and rubric" adopted by the General Conference of 1884. Prof. Tigert knocks the last prop from under the rickety theory of Dr. Atkinson "Is science worth knowing," is the title of another capital paper, by Rev. I. S. Hopkins, D. D., in this July number of the *Quarterly*. The style of this article is beautiful—the thought clear, forcible, manly. There are other most excellent articles, Taken altogether this number compares favorably with any that have gone before it.

HERE AND THERE.

Prof. W. W. Smith of Randolph Macon College has taken the field, for the purpose of completing the endowment of the College. A gentleman in Lynchburg proposed to give $5,000, provided the sum of $25,000, could be raised in that city. Prof. Smith called to his aid the Rev. R. N. Sledd, D. D., and the Rev. Jno. D. Blackwell, D. D., and made a combind attack, and it is published in the Lynchburg *News*, that the sum of $25,000 has been secured. This is a grand success.

The Mount Vernon Methodist Church in Danville, is rapidly approaching completion. The Church is in a fine spiritual condition, and steadily growing in a thrifty, working membership. The Danville District Conference is to be held during the latter part of this week at *Stewart*—the Court House town of Patrick county. Dr. Lafferty cannot be with us; a disappointment which we all regret. The tobacco trade in Danville is immense! The city is still growing. A large number of new private residences are going up. There are more fine Church edifices here, than in any city in Virginia. The new Baptist Church will soon be completed at a cost of more than $40,000. The Presbyterians and the Episcopalians have fine houses of worship, and Mount Vernon Methodist Church will be inferior to none.

Danville, Va., July 15th, 1885.

For the Advocate.

Rev. J. E. Mann and Division.

BY REV. W. S. CHAFFIN.

This question of division was discussed in Morehead City, at the late Newbern District Conference; and the Rev. J. E. Mann, P. E., of the District and President of the Conference, championed the affirmative, and published his speech—intimating thereby his championship throughout the Conference. This remarkable speech has been sent to some persons who are not subscribers to one of the papers in which it is published, indicating that it is intended as *a campaign document*. As such it ought to be carefully examined. I will not criticise the action of the President of a District Conference vacating the chair to engage in discussing a subject with which his Conference *had nothing to do*, but will deal with his speech. I had intended to remain silent upon the Division question until I read this remarkable production. involving the character of all who are opposed to the measure in inconsistency, in violating their trust, if not in immorality. It is remarkable in several things. The author is highly esteemed as a pious Christian gentleman of literary ability and reputation. That it should emanate from a man that bears the character of my esteemed brother Mann is remarkable.

His rhetoric is remarkable, because it makes it appear that providing for the entertainment of an Annual Conference by the Preacher in charge, is an "onorous work" that throws him into an "agony." He certainly knew that "onorous" means a load; a burden; burdensome, oppressive. And that "agony" means extreme pain. Again he says: "I cannot believe a grave body of ministers like my brethren of the N. C. Conference will *eat their words* and *go back on their solemn record* at the behest of a newborn morbid sentimentality." His *vim*, has led him where I think his heart will hardly follow. He says:" We owe it to ourselves and our people in the towns, to divide and not make ourselves the great ecclesiastical bore of the State." "The great ecclesiastical bore of the State!" Fine! But to his proposition. He says: "I am in favor of the division of the North Carolina Conference

I. "*Because the forming of a Western N. C. Conference would be in accordance with the real and expressed object of the cutting off of the Charlotte and Shelby Districts from the S. C. Conference in* 1870."

I do not know that the proposition is sustained by the fact. He labors to show that it is. He says: "All the resolutions,appeals and petitions going up from the bounds of N. C. Conference, and the N. C. portion of the S. C. Conference, set forth distinctly that the great thing needed and desired by very many of our people, was the formation of a "Western N. C. Conference." When the people in the portion of N. C. lying in the S. C. Conference had an opportunity all along through the years of 1871, 1872, 1873 and 1874 of saying that they desired a "Western N. C. Conference," *with the assurance upon the part of the N. C. Conference that they should have it if they so desired*, they said distinctly and emphatically that they *did not want it*. The people and preachers consulted together four years about the matter, and then came up and said: We do not want a "Western N. C. Conference." That emphatic *no!* ought to satisfy everybody that we have not kept bad faith. All that follows about "championing" — "honor-bound"—"morally binds"--"pleading our trust out of date"—"pulling the Church of God from the high plane of truth," and such like, is all *bosh*. There is no foundation for any part of all those rhetorical flourishes that adorn Brother Mann's campaign speech. He says:

"2 *Our Conference is too large to be easily and suitably entertained in our towns.*"

I believed this proposition until I was convinced to the contrary. Facts alone should be given to establish a proposition of this kind. In this instance, Brother Mann does not give a single fact. Even his figures are fancy work. His argument, from figures, is this: "Our present sessions require homes to be provided for at least 370 persons." The fact is: At our last session the "Conference Directory" shows that homes were provided for 313 persons including the preachers in charge, and laymen of Wilmington stations. Now, all that follows in his speech is based upon the assumption just stated, and is therefore without foundation in fact, except his own experience in providing three times for the Conference which "onorous work," threw him into an "agony." All this based upon a false assumption falls to the ground. So that all his fine speech upon this proposition is lost. He did not tell us what "suitable entertainment" is. The towns have entertained us through all the past years of our existence, and for the first time in my life I have heard it intimated that our Conference, or any official gathering of any Church, is an "ecclesiastical bore." The towns have grown more rapidly than our Conference has. The most crowded entertainment I ever knew was in Newbern in the year 1858. We had grown, and again in 1868 we were in Newbern with plenty of room. There are towns enough that can "entertain us easily and suitably," and will, if allowed to.

His next proposition is:

4. *The Conference is too large for the best making of the appointments.*

The space occupied in elaborating this proposition would have served his cause as well if it had been left blank. His only conclusion is this: "I believe the same Bishop, with a better informed cabinet, could better make the appointments of one hundred and ten in 20 hours" than he could 220 in 20 hours. Quite natural! And then he says: Do you not think so? If so *say* so." Here he seems to make the issue to be decided this: That the Bishop, with a better informed cabinet than he has, could make better appointments than he now does. Well, I will not question Brother Mann's position on that subject—for he has experience, and knows whereof he affirms.

V. "*Our Conference is so large that it makes the attendance of our preachers on its sessions, and moving from one charge to another, too expensive.*

Here our excellent and highly esteemed brother displays the power of his fine imagination concerning figures. The imagination is a faculty of the soul, and the basis of faith. "By it things are made to stand out." Brother Mann uses it to perfection. By his imaginary financial exhibit, his figures show that the division of the Conference would save to the Conference "$3,300 a year." He says: "We as preachers have paid unnecessarily, the sum of $50,000 the last sixteen years." How does he reach these grand conclusions? I will show you: He says: "It is conceded, that it now costs annually our preachers an average of $10 to attend Conference. Then it now costs the preachers of the North Carolina Conference $2,200." "Our preachers move at an average of once in two years. It costs say $40 to move." "Going to Conference and moving now costs us in cash, annually $6,600." There it is. The imagination is a grand faculty of the soul, but it needs to be kept in bounds. Do not most of the circuits and stations make allowances to the preachers to meet *all* their traveling expenses? I think so. At least the laymen can answer this question. But Brother Mann has manufactured a campaign *bugbear*.

Now, the case that Brother Mann had on his mind. This good brother —I thank God that we still have heroes in the ministry—this good brother—"poorly paid, at Conference was moved several hundred miles, had to sell, and borrow and scuffle to get money to move his large family," etc. While Brother Mann seems frightened at what he, improperly, calls "a new born morbid sentimentality," he follows with willing step an old political, morbid sentimentality—that of pandering to one of the lowest pasions of the human heart.

"VI. *The climatic extremes of the mountain and sea-boardsections of our Conference are constantly jeopardizing the health of our unacclimated preachers and their families.*"

Whether the philosophy of Bro. Mann upon this subject is good or not, one thing is true, viz: People who have the means to spare, are going to and from these extremes in climate. I have thought and still think that these extremes in our climate should be a bond to our Conference. These different climates enable us to protect our preachers and their families. Should a milder or a more rigid climate be necessary, we have both—and all the degrees of temperature lying between the extremes. No State or Conference is more blessed with climatic degrees than ours is. To my mind this is a strong reason against a division of the Conference. Should the health of a preacher give way under climatic influence instead of superannuating him and leaving him with a half support give him a change of climate and restore his health, and keep him in the field at his loved employ. He says: "*Let us run the line where God's finger points for it to be placed.*" That is the very thing we have done, and have enjoyed the benefits of the obedience, and are still enjoying them, and we do not want to lose them—and will not if we can prevent it. Brother Mann says: "No man can be useful in a charge, who does not identify himself and people in feeling, and no man who looks upon his appointment as a calamity can identify himself with his work." There is a great deal in these propositions, but not much on the score of climate. Who refuses to go from the mountans to Wilmington, or regards it as a calamity? Who regards it as calamity to be sent to Newbern, or from the mountains to Goldsboro? So of many others. But the calamity comes in at another door. No sir! In this matter we do not "run a line across the laws of matter," but with them.

"*Lastly. The great paramount object of a Conference, the spread and strengthening of Christ's kingdom among men, demands a division of the N. C. Conference.*"

That is strong and settles forever the question of division. *Provided it is true*. Having followed Brother Mann all through his six tediously elaborated propositions and having found *not one* of them established, I am not disposed to receive this as true without searching it He says: "This, the above, proposition can be proven to the satisfaction of any one who is open to conviction and willing to accept the truth." Now, I am "open to conviction." Otherwise I would not have read Brother Mann's campaign paper; for I was assured that in itself, it is "simply unanswerable, and contained the very information the people want." I am sure that I am "willing to receive the truth." Does he prove it? Let us see. He waxed warm and said: "It can even be demonstrated from *recent facts in Methodist history* and from the *solemn utterances of the North Carolina Conference* in session assembled."

Well, any how, that is strong enough! I have learned that *mere* asseveration is neither argument, nor "demonstration."

Brother Mann goes on to descant upon the polity of American Methodism, and the great shaping, forming power of the General Conference, and the grand object of all the machinery of Methodism. He says: "Efficiency in spreading Scriptural holiness over these lands" is the great controling principle applied to direct" the whole of "our ecclesiastical structure." Then follows some beautiful and inspiring sentences upon the work and power of the General Conference. He speaks of the General Conference "reducing its size when it finds itself too large for the best transaction of business." I have not heard of a General Conference dividing its *territory*. It reduces its membership. Again. "If, therefore, it sees that one of its Annual Conferences has grown too large, for the best work assigned it, it will with equal firmness and wisdom reduce its size."

He says: "If this is not done promptly an Annual Conference will reach its maturity of efficiency and begin to decline." Did an "Annual Conference" even "reach maturity of efficiency and begin to decline if it was not promptly divided into two Annual Conferences? Who ever did hear or know of such a case? Then follow what I suppose he calls "demonstrations." Let us see them. He says: "It will choke and dwindle, like a field planted too thick, or a tenement over crowded. It grows torpid and inactive and in all its movements becomes paralized. Stagnation and decay soon set in." Who ever heard of an Annual Conference becoming "torpid"—or "decayed"—or "choked" like corn or oats planted too thick? "Stagnated?" an Annual Conference "stagnated!" But this is his rhetoric. He says: "When a colony of bees find their hive too crowded they swarm—swarm by instinct,which is the wisdom of God in the insects. We should swarm by reason." Now all this is foreign to the main issue. Take the swarming of the bees—they swarm because there are more in the hive than the hive can accomodate. Brother Mann does not want the preachers to go out of the territory, but a line run across the territory—a partition put into the hive, not for the colony to go abroad. He has grown wiser than God. God sends the bees out, he would merely divide the gum by a partition. Brother Mann says: "We have grown too large for best efficiency." He would prove this proposition by the fact that our increase is greater some years than it is in other years; and refers us to that fact. I can see no proof of his position in the evidence he offers. There always have been years of greater increase in numbers than other years, but no one ever thought that the failure in the increase reaching the preceeding year was to be attributed to the fact that the "Church had grown too large for the best efficiency." I believe in dividing large Churches and congregations in towns and country. That increases our efficiency, but an Annual Conference is a different thing. If you divide our Conference it will not increase the zeal of the ministry or the laity there is not a preacher that will preach more sermons, or visit more families than they do now. Nor will the laymen do more Church work than they do in the undivided Conference.

He says: "*Facts in the history of Methodism show that the good of the souls of men demand than our Conference be divided.*"

He undertakes to prove his proposition by the growth of Methodism—and the consequent division of the work into stations, circuits, districts, and Conferences where circumstances required it to be done. But he has failed to show that circumstances require the division of our Conference. This is his failure. We are never opposed to a *necessary change*. What we oppose is a change that is not only not necessary, but is really an injury to our best efficiency. He calls the people who oppose his scheme of division of our Conference "Dead load." What does he mean? He prays that the Church "may always have the vigor to carry these people (dead load) on her back." He gives as an illustration that those opposed to Division are "dead loads," or that "the Church has always been able to carry such people on her back," that about the year 1832 the Roanoke Circuit embraced all of what is now Warrenton District, except Wilson county. And "Warrenton District is one of the best Districts in our Conference." "That every attempt to divide, and sub-divide that work has met with vigorous opposition from good men." *Therefore*; "Good men" are "dead loads." By this illustration he intends to show what has been the out-come of Roanoke Circuit in fifty years. That out-come has been grand and glorious. We all rejoice in what has been accomplished in that territory. If "division, and sub division" did accomplish that work why did they not "divide and sub-divide" some of the smaller and poorer Circuits and make the best districts in the Conference of them? Division was the *effect, not the cause of success, in that district.* Brother Mann says; "By wise, firm division and adjustment of our forces these have gone forward and one of the best District in the Conference is the result. The same is true of Annual Cónferences." This shows that Broher Mann intended to show that "division" was the *cause*, for he says: "One of the best Districts in the Conference is the result." *cause* and "*result*" "The same," he says, "is true of Annual Conferences." That is, Division will or does produce the same *result* in Annual Conferences."

But I cannot follow Brother Mann through all his strange fallacies. I have not space. He gives Texas to show what division of Conferences has accomplished. *Remember*, Texas is five times the size of North Carolina. It is divided into five Annual Conferences. If all of North Carolina were in one Conference, the N. C. Conference would be very much larger than it now is. It seems that he cannot make an argument on division without committing a fallacy. We are not discussing the question: If the whole State were in our Conference should we divide? but taking our Conference as it is should we divide it? His Texas agreement is even worse than a fallacy. He says:

"*Lastly. Hear what the North Carolina Conference in Conference assembled, says on this subject.*"

This is Brother Mann's "*Lastly*" No. 2.

Everybody that has kept up with the facts in the case *knows* that the N. C. Conference has complied with every promise she made on the matter of division at the Greensboro Conference of 1870, both to the letter and the spirit. And that agreement was fully satisfactory to the parties of the Western N. C. Conference part; as *witnessed* by one of the neatest, sweetest friendship binding speeches that was ever made in a Conference. I mean Dr. Shipp's speech of sanction and satisfaction. We have kept the faith of that agreement to the letter and spirit and no man can successfully charge to the contrary. Why then, be forever flaunting it in our faces? After exercising his rhetoric and logic for a time on that subject, he takes up the Report of the Committee on division of Conference, at

CONTINUED ON 3RD PAGE.

Raleigh Christian Advocate.

RALEIGH, N. C., JULY 29, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Do Not Wait.

The Conferences are near at hand, but *do not wait*. The pressure is upon us *now*. The banks cannot and will not carry us until the Conferences report. Please to send your missionary money *at once*, to Dr. D. C. Kelly, Treasurer. I hope the brethren in North Carolina will consider this call as *very urgent*.

ROBT. A. YOUNG,
Sec. Bd. Missions.

In a private note Dr. Young asks us to call attention to the above.—Surely Dr. Young's statement above is sufficient to make every preacher go to work right away to relieve our Missionary Board. All that is necessary is that you get up, at least, a part of your missionary collection right away and send it to Dr. Kelley. Let every pastor do it, and AT ONCE.

Prospect for Our Colleges.

In moving around among the people at the District Conferences we have received the impression that there is a fine prospect for an increase of pupils both at Trinity College and at Greensboro College, at the opening of their fall terms. The people are beginning to find out what an excellent faculty we have at each one of these institutions and what good work they are doing. We do not hesitate to commend these institutions most heartily to those who have sons or daughters to educate. It is a great deal better for a Methodist boy to be educated at Trinity, and for a Methodist girl to be educated at Greensboro. These Colleges need and deserve our patronage. Let our people patronize them.

A fine cut of Greensboro College will be found in this issue. Look at it. It is a splendid building. Your daughter will be safe and pleasant there and will be well instructed. Your boy will be thoroughly instructed and well cared for at Trinity. Let both these institutions be full this fall. Write to Rev. Dr. T. M. Jones, Greensboro, N. C., for any information about Greensboro College, and to Prof. J. F. Heitman, Trinity College, N. C., for any information about Trinity.

Discussion of Division.

In some sections of the Conference a few of the preachers and some of the people are getting a little excited over the discussion of the division of our Conference.—Good men differ from each other on this as they do on all other questions, and they have a right to differ so long as they do not allow these differences of opinion and discussions to disturb their own individual peace, or the peace of the Church. Whenever a spirit of bitter partizanship gets control of a man he endangers his own peace and that of the Church; and the best way is to pay no atttention to what he says. But in writing of the discussion of the change of the name of our Church the *Nashville Advocate* gives some views that are so appropriate to our "Division Discussion" that we reproduce them here, and hope all our readers will ponder them well:

"There is no reason why anybody should become excited with regard to this matter. The common sense and christian spirit of the church will be equal to the occasion. In the heat of a debate, however kindly the spirit in which it is conducted, brethren are sometimes liable to let their rhetoric out-run their logic and their facts. Let this point be guarded.

"There is also a tendency toward prophecy of evil in case matters do not go to suit onrselves. If all the prophecies of ruin that have been made during the years in which Methodism has been making its glorious history had been fulfilled, there would not now be a shred of it left on the face of the earth.—God's guiding and supporting hand has never been withdrawn from the church, nor will it be as long as we hold to the truth of the gospel. Let us refrain from rash speech. Let us not present the spectacle of a peaceful, prosperous, aggressive, growing church, pausing in the midst of its successful labors to dispute about any question of this sort. Such a spectacle would astonish and grieve our friends. Our enemies—if we have any enemies—would be delighted to have us spend the next few months wrangling over this matter, and come up to the next Conference burning with partisan heat, and ready to tear one another and the church to pieces.

"We trust these admonitory words will not be considered out of place by our brethren.

"It will be easy enough to get up a debate that will run through the summer, autumn, and winter, with nothing new, after the first broadsides, except the verbal quibbles and personalities that seem to be almost inseparable from such newspaper disputations. A duel of this sort usually has no end. It is not necessary to inject the personal or strictly controversial element into this discussion, to make it interminable and possibly acrimonious. Let each brother take his turn, deliver his fire, and give way to another. And if any interested brother finds that his turn does not come at all, let him possess his soul in patience and still trust in the guidance and grace of God, whatever he may think of editors and other fallible and short-sighted fellow-mortals."

Conference at Catawba.

The Statesville District Conference convened at Catawba, N. C., July the 15th. Rev. L. L. Hendren having given up the District, Rev. G. W. Ivey, the preacher in charge of Catawba Church, called the Conference to order and moved that Rev. M. V. Sherrill be elected President. The motion was carried and Bro. Sherrill took the chair.—Rev. M. H. Moore was elected secretary, and both these officers performed their respective duties well and the Conference properly appreciated their services. The first day was spent in receiving reports from the pastors and laymen of various charges on the District, and these reports were continued through the next day until all the charges were heard from. The work on the District is in good condition. Some of the circuits ought to have two men on them instead of one. This plan would no doubt develop them much more rapidly. They have a good body of preachers on the District. They are working zealously in the Master's vineyard and their labor is being owned and blessed of God. The country is rapidly developing and our preachers and people are trying to keep pace with the development of the country, and they are succeeding well. We have a number of noble laymen on that District. They are strong, good men, and are rendering valiant service to the church.

BISHOP WILSON ARRIVES.

On Thursday, about the middle of the afternoon, to the surprise and great delight of the Conference, Bishop A. W. Wilson and his wife walked into the Church. The Bishop had come down from Ashville, where he is spending the Summer, to spend a day or two at the Conference. He was very feeble, but strong enough to preside over the Conference one day and to make several most excellent talks. His talks were brief, but very pointed and wisely injected into the business of the Conference. He shows plainly that he clearly comprehends the objects of a District Conference and he so directs a conference as to accomplish the object for which it was created. He goes right to the root of matters. Many of the people in that section had never seen a Bishop. They crowded around the Bishop to grasp his hand and welcome him to their midst. He remained until Saturday morning and then returned to Ashville. His visit and that of his accomplished wife were greatly enjoyed by us all, and the following resolution was heartily passed by the Conference:

Resolved, That the visit of Bishop Wilson to this Conference has been an occasion of great pleasure and profit to us, and we beg to assure him that our prayers will go up to Almighty God for his speedy recovery to perfect health.

M. H. Moore.
Jos. W. Ashby.
J. T. Abernethy.

The Sunday-school Conference convened on Friday. Maj. W. M. Robbins, the President, presided over it. J. W. Ashby was the Secretary. Excellent addresses were delivered by Maj. Robbins, Rev. M. H. Moore, Maj. H. Bingham, and others whom we did not hear in the afternoon. Maj. Robbins asked them to elect some one else President and Maj. Bingham was selected, and the other officers were re-elected. It was a pleasant and successful occasion.

Saturday afternoon was called Missionary Day. Short speeches were made by Maj. W. M. Robbins, J. B. Connelly, Rev. B. F. Dickson, M. O. Sherrill and the writer.

EDUCATIONAL MATTERS.

Greensboro College was represented by Rev. L. W. Crawford, Trinity College was represented by Rev. J. F. Heitman, and Oak Institute was represented by its Principal Rev. T. L. Triplett. These brethren did their work well and in a way to impress the importance of patronizing our own schools in educating our Methodist children.—Resolutions highly commending the Nashville publications and the RALEIGH ADOOCATE were offered by Bro. J. B. Connelly and adopted by the Conference.

PERSONAL MATTERS.

The next District Conference goes to Lovelady, on the Caldwell circuit. P. G. Moore, J. B. Connelly, J. W. Ashby and Rev. J. A. Sherrill were elected lay delegates to the Annual Conference.

Rev. J. F. Heitman, Rev. L. W. Crawford, Rev. Dr. Robey, Rev. J. C. Hartsell, Rev. R. L. Warlick and Rev. Jas. Willson were present as visitors.

Bishop Wilson, Mrs. Wilson, Rev. L. W. Crawford, Rev. J. F. Heitman and the writer were guests of Mr. and Mrs. John Sherrill, and the social intercourse was very pleasant indeed. Mr. and Mrs. Sherrill were exceedingly kind and hospitable to us. Bishop Wilson and his excellent wife left us with themselves greatly endeared to us.

Rev. G. W. Ivy is the P. C. at Catawba, which is on the Newton ct. He is as solid as a rock and as tender as a child. The more we see of him the better we love him. One old Baptist brother said if he had to select any one man to preach to him the balance of his days he would select Rev. G. W. Ivy, and we say he could not get a better, truer man.

The Conference passed the following resolution in reference to Rev. M. V. Sherrill, who presided so satisfactorily over the deliberations of the body:

Resolved, That the thanks of this body are hereby heartily tendered to the Rev. M. V. Sherrill who has so wisely and acceptably presided over the deliberations of this body.

M. H. Moore.
J. T. Abernethy.

Paragraphic Personals.

— Dr. J. F. Caveness, a prominent Methodist and an excellent citizen of Randolph county, is dead.

— Col. I. J. Young, a prominent man in this section, died last week in New York city, where he had gone for medical treatment.

— Gen. Grant is dead and the whole world pays his memory tribute and respect. See our letter from Washington on another page in reference to Grant's death.

— Prof. R. J. Davis, formerly of Jonesboro High School, has taken charge of a High School in Shelby, N. C., and it is said that there is a fine prospect for the school. Prof. Davis is an excellent teacher.

— The Editor of this paper was at three District Conferences the past week, the Salisbury, Shelby and Charlotte, spending one day with each Conference, and returns to the office just as this issue is ready for the press. A full account of his visit to these Conferences may be expected next week.

— In the recent death of Mr. Peyton J. Brown, of Louisburg, N. C., our Church lost one of its oldest and most faithful members. For years he stood true to Methodism and true to the best interests of his community. We hope some one will prepare a proper sketch of this worthy man of God.

— We acknowledge a complimentary invitation to the N. C. State Fruit Fair to be held at Greensboro, N. C., Aug. 12th and 13th. Hon. Jas. W. Reid will deliver the opening address Aug. 12th at 12 m. Hon. Norman J. Coleman, U. S. Commissioner of Agriculture, and other eminent speakers have been invited and will make addresses during the Fair.

— Our schools are going up grade. We learn through Capt. W. T. R. Bell, Principal of Kings Mountain High School, that he has employed Chas. T. Eaton, a graduate of Brown University, to take charge of Mathematics and French; Prof. F. P. Matz, Ph. D., of Heidelburg, will have charge of Book-keeping, Experimental Chemistry and German. Prof. Eaton speaks French fluently, while German is Prof. Matz's home language.

— Rev. J. F. Heitman, chairman of the Faculty of Trinity College, passed through the city last Monday returning from the Wilmington District Conference. We learn through him that Messrs. Mercer, Johnson, W. M. Parker and W. J. Parker were elected delegates to the Annual Conference, and that the District Conference passed a resolution against division of the Annual Conference by a vote of about 36 for to 6 against the resolution. We hope to have a fuller report of the proceedings.

— Prof. W. H. Pegram, of Trinity College, and Rev. J. E. Thompson, of Buckhorn ct., were in Raleigh last Monday and made us a pleasant visit. They were returning from the Raleigh District Conference which met at Louisburg, N. C. From them we learn that Mess. Bain, Hayes, Baker and Stallings were elected delegates to the Annual Conference, and that the Raleigh District Conference passed a resolution against division of the Annual Conference by a very large majority. A fuller report from this Conference will be furnished our readers hereafter.

How About It?

The *Texas Advocate* gives the following items:

The Richmond *Advocate* recently offered an amendment to our present plan of managing the Central Mexican work:

The Northern Methodist Episcopal Church has organized their preachers into an annual conference. Is it not about time the same was done by the Southern Church? Our work, we believe, is numerically stronger than theirs.

The Alabama *Advocate* proposed the following substitute:

Why not unite the two Methodisms into a Mexican Methodist Episcopal Church and set them up to housekeeping on their own account?

Whereupon the Central *Methodist* remarks:

To which we give a hearty, old-fashioned, Amen! Here is an excellent opportunity to test the ecumenical and centennial spirit of the churches, especially of those who are so voluminous in expressions of love and fraternal regard. Brethren of the Southern Methodist press, let us take a vote on the above proposition of our Alabama brother, and as we are the oldest editor in the church we will put the question.—All those favoring the motion say so, editorially, and send a marked copy to this office.

The Colorado *Melhodist* falls into line as follows:

Amen we say. We are so much alike in this land that the people would never know the difference did we not tell them. Then why put a stumbling block in the way of our brethren in Mexico, by verifying what the Catholics say of us: that we are divided amongst ourselves, and as much opposed to each other as we are to them?

All of which we read to an earnest, level-headed preacher of the M. E. Church, this week, and he replied:

The very thing! As your work in Mexico is larger than ours, let your General Conference propose it and you will see how quickly we will take you up.

A Poem With a History.

Forty-three years ago Dr. Deems preached a sermon in Raleigh, after the hearing of which Ex-Gov. W. W. Holden wrote a little poem, the history of which our readers will appreciate, and will find in the following letter from Dr. Deems to Gov. Holden, which we publish together with the poem referred to:

NEW YORK, July 13, 1885

HON. W. W. HOLDEN—*My Dear Sir:* Yesterday I found in an old tin box an old Album in which were many things pertaining to the transition time of my passing from my "teens." Among them this poem. It has occurred to me that perhaps you and your children would be pleased to have the original scrap cut by me from the *Standard*, nearly 43 years ago (!!!) when the reading of it almost took my breath away.

In the Album from which it is cut there is a memorandum, stating my suspicion that it was written by you "the day after I had preached upon the soul's paradise-state between death and the resurrection."

With best wishes,
Very truly yours,
CHARLES F. DEEMS.

For the North Carolina Standard.

To the Rev. C. F. Deems.

It is a startling and a glorious thing
To gaze on genius in its hour of might—
To hear the rushing of its flaming wings—
To mark its eye, as upward through the range
Of the bright worlds of thought it sends its glance
Amid the splendors of the spirit-land.

SPEAKER OF GOD! thy work is great indeed,
And thou dost gird thyself unto the task
With all the strength of deep humility,
'Till thy "boy-spirit," gathering, in its course,
The power of angels, sweeps untremulous
O'er all Time's wrecks, from Adam's paradise
To that far land, shrouded in mystery
Beneath God's throne, and from whose radiant shores
Ascend the anthems of the waiting throng
In thrilling numbers to the gates of Heaven.

And what to thee
Is all earth's pageantry? The bannered pomp
Of glittering legions? What the clarion's tone
Rousing to battle? What the rending shout
Of the strong multitudes that pave the path
Of mad Ambition? What the laurel-wreath
Which blooms forever on the Poet's brow?
Thine is a holier mission than the earth,
Robed, as it is, in beauty, ever gave;
And thine an honor which the worlds shall see
In the great judgment hour, when all the stars
Which thou hast plucked from out the night of sin,
Shall flash their glories, fresh and beautiful,
And all undarkened, from thy crown of life.

Raleigh, Sept. 5, 1842. H.

Pulpit and Pew.

Some ministers, on entering the pulpit, manifest a haughty and dictatorial spirit. They seem to be oblivious of the opinions, tastes, and comfort of those in the pew. This ought not so to be. They ought to remember that they are representatives of their Divine Master. Deep humility and a burning zeal for souls should characterize the man of God when he enters the pulpit. And those in the pew ought to recognize him as an ambassador sent from God, whose business it is to save immortal souls. This subject is well presented by the gifted G. W. Horn in an article given below:

"The preacher must be a considerate man. He must study the people's comfort and tastes as well as consult his own. "Put yourself in his place." Look at yourself from the pew. Whatever would annoy you in the pew, avoid in the pulpit. Don't be light and flippant; for that kills all seriousness. Don't be stiff and sanctimonious, for that robs you of power. Be natural and earnest. Don't be tedious. Put spirit in all you read or say, and be brief. A languid manner will make even a short service seem long. Let your public prayers be brief. You may pray long in private—fifteen minutes or half hour; but in public three or five minutes is long enough for edification. A minister who wearies his congregation with the opening prayer, has already partially closed the door against his own success. The preacher who proceeds five minutes in a sermon after the people are wearied shuts off the influence he had hoped for. Be earnest, be brief, be practical.

"But the pew should be as considerate as the pulpit. Thoughtful hearing. Be patient with the faults of the pulpit. Few men can be faultless in the pulpit or out of it. If your preacher is not quite so good a reader as he might be, or is not as exact in the use of words as you are; or is a little tedious; don't complain. Say nothing of him that will lessen the likelihood of another's taking his message to heart. Make the most of what he says.—Be interested, and look your interest straight at the preacher while he is talking. Elevated heads and bright eyes do very much to elevate and brighten the sermon. Prepare your hearts by some reflection and prayer before you go to your pew. Don't expect the preacher to create an interest in you for the theme, and then furnish the food for the appetite. He will give you the bread, you must hunger for it and assimilate the food. If you demand of him to be earnest, do you be earnest too. If he is to be brief, do you be patient, and be you as practical in conduct as he is in discourse."

B.

How the Children get out of our Hands.

Our children go through a kind of Sunday-school graduation. They reach a point when they consider themselves *too large* to be scholars in a school for children, and they become irregular in their attendance, and finally they drop out. They have passed the period when, according to the Discipline, they should have been taken into the church. They are now free from all church obligation.

THE FATAL GAP.

They stand now facing the fatal gap opened between the church and Sunday-school. Not in the church, nor school, they pass out through the gap into the world full of sinful fascinations. Thousands are going annually out into the world and the formation of evil habits. They fall into bad company where they begin to learn the bad habits of swearing, drinking, gambling; and are carried along with the ensnaring sins of the day. Once, they were beautiful and innocent lambs in the bosom of the church, easily to be trained, and brought into the membership of the church. But the pastor paid no attention to the law of his Discipline, which said to him: "As soon as they comprehend the responsibilities involved in a public profession of faith," &c., "see that they be duly recognized as members of the church."

OBJECTIONS.

One objection is: "So many children fail to hold on; they fall away and bring disgrace upon the church." Suppose some do break down and do not get on well in the church.—Is a hospital disgraced because patients die there, whom the doctors have tried to cure? And is not a church a spiritual hospital where sin-diseased souls are healed?—Again, is a school brought into disgrace because some fail to be educated by reason of their mental indolence? And is not a church a spiritual school for the moral education of souls? Shall a church be always trying to take care of its little reputation instead of taking care of the dear souls of children. What is the church good for but the saving of souls, and taking upon herself all the perils involved in the work of saving men? A church is not organized to build up a reputation, but to save the souls of men.

But it is a mistake to suppose that children fall away and disgrace the church any more than grown people do. The experience of pastors is, that children endure the temptations of life, continue in well-doing, and come out into christian life with far better prospects and more symmetrical character than those who have come in late in life with scarred and warped dispositions by reason of sinful indulgences. Is it not much easier to train a young, tender vine to climb symmetrically, than one that has grown up in some old dilapidated house, twisting itself through the holes, around the decaying sills, and weaving itself through the rafters, and so on, until it has grown into a thousand warps and snarly bends and elbow crooks? Any one can see how difficult it is to make beautiful and symmetrical christians out of old sinners, whose sins have made them as crooked as the vine woven through an old house. Children are the plastic vines easily trained; old persons are the crooked ones difficult to train.

B.

Subscribe for this ADVOCATE. Price, $2.00 per annum, in advance.

For the Advocate.

Rev. J. E. Mann and Division.

BY REV. W. S. CHAFFIN.

(Continued from 1st page.)

Salisbury 1877. He says the committee was in session four days and nights. A long time to be without sleep. The Bishop takes but twenty hours to station 220 preachers. Bro. Mann says that the Salisbury committee was in session 96 hours. Since such was such, one would have supposed that Bro. Mann in giving the report would have given the grand central *idea* in that report. He says: "I have given you all the principles and their "chief" one, as embraced in the report word for word." And yet he leaves untold the grand central *idea* of the report. All the principles of that report look to this one central *idea*, and leaving out the principles and their "chief" one, are without effect, and so far as the report is concerned, *worthless*.

The central *idea* is contained in the resolution in that report, and Bro. M. makes no reference whatever to the resolution. So far as his speech is concerned no one would know that the committee presented a resolution. To get the central *idea* in full you must have the resolution. Here it is: "With these reasons stated your committee submit the following:

Resolved, That we as a Conference memorialize the General Conference to meet in Atlanta, Ga., in May next, to transfer to the North Carolina Conference all the territory in the State of N. C., within the bounds of the Va. and Holston Conference, but if in the wisdom of the body, they should refuse the request to transfer us the territory of the Va. Conference in this state, and will transfer us the territory of the Holston Conference within this State, we request that a division line, the line running along the Eastern boundaries of the Charlotte and Salisbury districts on the East and with the State line of North Carolina Westward." There it is. "With these reasons stated your committee submit the following."

It is as clear as words can make it that the "reasons stated" looked to a division of the Conference, provided we could get the North Carolina territory in the Holston Conference, and not without. The Holston territory refused to be transferred, and there was an end of the "stated reasons" and the resolution so far as a division of our Conference is concerned.

I have stated the propositions relied upon by Bro. Mann to sustain his position in favor of a division of our Annual Conference, and, now leave it to the impartial reader to decide whether he has proven his positions or not. He made many unkind and unnecessary thrusts at those opposed to the division of our Conference. But he did all that to show how ugly he would make us appear if he could. Surely no Methodist preacher wants to be regarded as a "dead load" or an "ecclesiastical bore"— or of "eating their words" or of "going back on their solemn record" at the "behest of a new born morbid sentimentality." These harsh names are given to us because we are trying to keep our Conference "adjusted to its relative sphere." Now, if there is not a single reason why we should divide, every fact, and every reason shows that we should be undivided. The fact of existence, and our useful, and successful existence is enough.

There is not a member of the N. C. Conference whose hand I could not grasp with Christian warmth and fraternal fervor, and bid him God speed in the great work of soul saving. I think our Conference undivided is "adjusted to its relative sphere."

Fayetteville, N. C., July 16th, 1885.

Notice.

Please announce that our Sunday-School Conference will meet at Goshen on Friday, the 2nd Sabbath in August.

J. T. KENDALL.

A Personal Note.

Bro. Guthrie is doing a fine work on the Charlotte District. There is life, church life, spiritual life in every pastoral charge.

Yours,

S. M. DAVIS.

Soft on Beecher

Beecher has got now so far that he can indorse a little liquor and a "reasonable" amount of "good" tobacco. It seems to be increasingly hard for Mr. Beecher to oppose anything that anybody likes. He has always been a big-headed fellow, but we fear the softness is striking upward.—*Voice.*

Notice.

Please announce that my camp-meeting at Union, near Wilkesboro, will embrace the 2nd Sunday in Aug. I will be thankful for any ministerial aid that may be given. We are praying for a gracious revival.

Yours in Christ,

B. A. YORK.

Politics and Prohibition.

Judge Alfred Yaple, of the Cincinnati Superior Court, who is a Democrat of the old school, and a warm friend of Ex-Senator Thurman, in discussing the political situation the other day, with especial reference to the platform that the Democrats should adopt for this year's campaign, said: "I would advise no particular stand on the liquor question. The party which takes a stand on liquor matters is gone. I don't think we should say anything about license in the platform this year, but merely reaffirm the anti-sumptuary clause. I'm not for anything, but against something."

A Historic Book.

The Centennial Volume containing the journal of proceedings and the speeches delivered at the Baltimore Conference in December last is now ready. It has taken a long time and cost a great deal to publish this book. The number of copies is limited, and nearly all of them were subscribed for. Let those who subscribed write to us immediately, giving information as to how and where we shall send their copies. Many had no opportunity to subscribe. Let those who wish a copy order it at once. The price is $2 prepaid to destination. Address Southern Methodist Pub'g House, Nashville, Tenn.

From Auman's Hill.

MR. EDITOR:— Please say through the Advocate that the corner-stone of our new church will be laid by Rev. V. A. Sharpe, P. E., on the seventh day of August. Many thanks for the following who have contributed to assist in building said church.

Miss Annie Nelson, $1; Bros. J. H. Ferree, $5; Rev. R. F. Bumpass, $1; Sam'l G. Newbin, $1; — P. Dicks, $5; Miss M. Pomeroy, $2; J. E. Walker, $2.50; J. T. Bostic, $1; Please let us have some more brethren, it will be thankfully received.

Yours,

F. E. ASBURY.

For the Advocate.

Trinity College District Conference.

Parties outside the District who propose to attend, please write at once to Bro. J. C. Skeen, Farmers, Randolph county, N. C., so that their entertainment may be provided for. Those visiting us will be welcomed, they will be reminded too of "old times," as they will have to come by private conveyance. We trust, however, that no man's heart will fail him, because of this statement. Your presence is desired "off the road."

A Sunday-school Conference will be held Friday the 14th. Delegates are expected to be prompt in both cases. Opening sermon Wednesday, Aug. 12th at 11 o'clock, by Rev. S. V. Hoyle, of Thomasville.

Yours &c.,

V. A. SHARPE.

P.S. Thomasville, N. C., is the nearest depot, 23 miles to Concord, place of meeting.

V. A. S.

For the Advocate.

Another Layman Speaks.

MR. EDITOR:—After reading carefully the discussion pro. and con. on division of the Conference, we think some things have been written that would have been best had they not. What bearing can *brains and money* have on the subject—but possibly to create a prejudice between the East and West, which we sincerely believe the laymen of the Church will not permit. We think every layman not only privileged, but it is his duty to express himself, if only writing a half dozen lines. We are opposed to division, believing from that already written that it would not advance the interest of the church. We trust when the subject is discussed before the Annual Conference, that it will be on the basis, the "greatest good to the greatest number." We would not intrude upon your valuable space in discussing the subject, were we able—only an expression from an humble layman.

J. W. KING.

For the Advocate.

From Cape Fear Circuit.

DEAR BROTHER:—For the first time I pen you a few lines as I see nothing from any member of this church, and in fact, not from any of the old Cape Fear circuit. I am no writer but a private member, we are looking forward to our protracted meetings, for the past two years we have had glorious meetings on the old Cape Fear, and I do hope and pray that this year, under our good old Bro. Chaffin, that it may not fall behind. I don't believe it will be his fault if we do, for he is doing good work wherever he goes, he is preaching powerfully, and people are very attentive, and seem to want his work to be a success, the churches are taking a livelier interest in the Sabbath Schools this year than usual. We have been well blessed with the cooling showers for our farms, and now we pray for the refreshing showers of divine grace to enliven our drooping spirits. We have refitted our church anew, seats and all, we have a very neat house, only it is not painted, we are going to paint it soon.

C. B.

For the Advocate.

Doctors of Divinity.

MR. EDITOR:—I have waited until all the barkers have had their bark at that much barked-at class of men called Doctors of Divinity, in order to say a few words upon the subject after all the returns are in.

Just what good is to be accomplished by this hue-and-cry against "D. Ds." and "Hons." does not to sensible people appear. That it does harm no sensible person can doubt. A witling, who, unfortunately for our civilization is editing a newspaper (?) recently said that the Methodist Conference had about twenty D. D's, some of whom were dead, and when the race died out, let no more be made. Such a bray as this, to be sure, reveals the kind of animal making it, and it is said no notice ought to be taken of it. But this is a mistake. These low flings only disclose the nose of the camel of infidelity even pushing at the door of the righteousness of God. It is the stab of Satan ever ready to pierce when cowardice can strike without fear of being hurt.

It may be that some unworthy men have been made D. Ds, unworthy in the sense of incompentency only—and I have known even some D. Ds. to be unworthy in another sense—but what of this? A man with a good ordinary education, of sound judgment, prudent, laborious, eloquent in the true sense, and withal deeply pious and an effective preacher, is just as much and more entitled to the affix D. D. as some fellow who has gone the round of all the colleges, knows a great deal of Greek and Latin, and nothing else.

Rutherford College has been particularly set upon by these witlings. Dr. Abernethy does not pretend to perfection, but he has more brains, more piety, more energy, is more laborious, and has *done more good*, than all his traducers put together.

It may be difficult for some to determine the animus of this hue and cry. With many it is simply a blind following of more sinister men. The originator of the onslaught, it is supposed, must have been himself once a D. D., and the ugly, not to say hideous, fit forever disgusted him with the title. It is creditable to such dignified and able papers as the Raleigh *Visitor*, *Observer*, Charlotte *Observer*, and some others that they have not engaged in this silly war. All honor to the Press conducted by men of brains.

SCALPEL.

For the Advocate.

From Swift Creek Mission.

BRO. REID:—I write a few lines to-day for your excellent paper from the Swift Creek Mission. It is gratifying that I am enabled to say, that Methodism is growing in favor with this people.

The fourth Saturday and Sunday in June embraced our second Quarterly Meeting, it was held in a section of the work which is rapidly developing. A year ago we only had a few scattered members at this point, (Lane's Chapel) we now number 34. It has been a great many years since a Quarterly Meeting has been held in these parts. The occasion was looked forward to with a great deal of interest, and a good time, spiritually was expected by all. But man was born for disappointments as well as trouble. Our P. E., Bro. Moore was unavoidable prevented from attending. Bro. Moore is a consecrated man of God and is doing faithful work upon his district. I feel assured that Bro. Moore regrets this failure as much as the Quarterly Meeting, but so it is, our fondest anticipations must frequently fail to be realized, and perhaps, under the dispensations of a wise Providence it is best that it be so.

So far, the work of the mission is moving on well, the appointments are all regularly filled, Sunday-schools are taught at all the appointments, prayer-meetings are held at various places on the work, and there is evidently a growing religious interest all along the line.

I read with pleasure Bro. Moore's letter, in the Advocate of July the 1st, he said many encouraging things, among others, the gratifying fact that 180 souls had been added to the churches on the district.

The pastor of the Swift Creek Mission has held no protracted meetings as yet, the time for these special services will now soon commence, and this writer prays most fervently that God will pour out His Spirit upon this people, and that scores will be added to the church during the remainder of this Conference year. Already has the gracious work of the Lord commenced. On the 3rd Sunday in June I preached at my regular appointment, also on Monday morning following, results, an addition of thirteen to the church. This makes 34 I have added to the church this year, which added to Bro Moore's 180 gives the District 214 additions, with the good time yet to come. These are encouraging facts.

ROBT. B. GILLIAM.

"Centenary Cameos"

This is an octavo volume, by Dr. O. P. Fitzgerald, of 351 pages, wide margin, ruled border, finely printed on superior paper, elegantly bound and illustrated. The contents are as follows: John Wesley, John Fletcher, Thomas Coke, George Whitefield, John Nelson, Adam Clarke, Charles Wesley, Rowland Hill, Thos. Walsh, Susannah Wesley, Richard Watson, Gideon Ouseley, William Bramwell, Countess of Huntingdon, William Carvosse, Joseph Benson, Hester Ann Rogers, Thomas Olivers, Mary Bosanquet, Francis Asbury, Robt. Strawbridge, Thomas Webb, Barbara Heck Jesse Lee, William McKendree, Jno. Easter, Robert Williams, Philip Bruce, Hope Hull, William Capers, Thomas Ware, Thomas H. Stockton, James A. Duncan, Samuel Anthony, A. L. P. Green, Peter Doub, Thomas Stringfield, Edward McGeehee, William Kendrick, George W. D. Harris, Margaret Lavinia Kelley.

The illustrations are as follows: Jno. Wesley, John Fletcher, Thomas Coke, George Whitefield, John Nelson, Adam Clarke, Charles Wesley, Rowland Hill, Susannah Wesley, Richard Watson, Countess of Huntingdon, William Carvosso, Hester Ann Rogers, Mary Bosanquet, Francis Asbury, Robert Strawbridge, Thomas Webb, Barbara Heck, William McKendree, William Capers, Thomas Ware, Thomas H. Stockton, James A. Duncan, Samuel Anthony, A. L. P. Green, Peter Doub, Thomas Stringfield, Edward McGehee, William Kendrick, George W. D. Harris, Margaret Lavinia Kelley.

A portion of these "Cameos" appeared in the *Christian Advocate* during the year 1884. They were greatly applauded, and many requests were received requesting their reproduction in book-form. To those already published have been added quite a number that have never heretofore appeared in print. The friends of the author regard this work as his master-production. It is a volume that will be read by all classes of the great Methodist family and by all the different branches of Wesleyan Methodism. It is a handsome ornament for the parlor table as well as an appropriate volume for a select library. The illustrations are remarkable for their beauty of execution.

Here is a chance for supplying families with a biographical history of the great Methodist Church which has passed one hundred years with such marvelous success. The book is put at the low price of two dollars—usual discount. Send orders to the Southern Methodist Publishing House.

J. B. MCFERRIN, Agt.

Our Washington Letter.

(From our Regular Correspondent.)

As I write I hear the throbbing of half a dozen engines trying to extinguish the flames of four newspapers on fire, the "Post" the "Republican," the Gazette, and the "Critic," three dailies and one Sunday paper are now in flames uncontrolable, and will be consumed to ashes. The type-setters heard some boys shouting fire on the street in the twilight, and looking out the windows discovered that their recently built and splendidly equipped offices were burning.

All these journals occupied a row of buildings built by Stilson Hutchins at the corner of 10th, and D streets.

The loss is estimated at $150,000, fully insured and they will, newspaper-like, arise from their ashes. I am very much tempted to use the Phoenix simile but I will spare the sensitive reader.

On his sumer vacation trip the President will not be accompanied either by his Secretary or any member of his Cabinet. Dr. Ward, of Albany, who was with him last year in the Adirondacks, has again been invited and it is probable that not more than one, or possibly two personal friends of the President will compose the party. They will stop at a small hotel in the woods, which will be their headquarters, and a telegraph operator will be present at all times, in case his services are required. The President can thus be communicated with on important questions if necessary. Business cares will be laid aside temporarily, and he will devote himself to recuperating and preparing for a winter of hard work at Washington. The length of his stay will be determined by the condition of public affairs, but he has been advised to remain away from Washington during September if possible, this is the most trying month of the year to strangers in this climate.

Miss Cleveland left Washington for New York City this morning, and is not expected to return until the heated term is over. She will spend the summer in the neighborhood of New York.

Ten designs for new naval vessels had been received at the Navy Department at the close of business hours there yesterday. Numerous plans for parts of vessels and machinery had also been received. The Union Iron Works of San Francisco, California, is the only private ship yard that offered proposals. Ten designs submitted were for one large cruiser. Admiral Porter offered a plan for one vessel Naval Constructor W. L. Mintonge submitted plans for four vessels one of 5000 ton ship, one a 3,600 ton ship, one a 600 ton ship, and one a 800 ton ship. The bureau of construction and repair offered designs for five vessels, one of 5000 tons, another of 3,100 tons, a third of 1,700 tons a fourth of 1,600 tons and a fifth of 800 tons. Plans for the engines of these vessels have been prepared by the bureau of steam engineering.

Naval constructor Phillip Hickborn has submitted a plan for a cruiser of 4,500 tons displacement. The design is for a powerfully armed vessel, carrying thirteen six inch and four eight inch breech loading rifles, the latter having direct fore and aft fire. The average speed at sea in all weathers is stated at fourteen knots; in smooth water fifteen knots. The plans provide for a ship 315 feet long on the water line, 45 feet extreme breadth. The total cost of the vessel exclusive of armament, is estimated at about $1,000,000.

The Attorney General has given a decision on the three points relative to the acceptance of the Dolphin. He decides briefly, that the ship shall not be accepted by Secretary Whitney, that there is no existing contract between the Government and Mr. Roach, and that the large sums of money already paid Mr. Roach may be recovered.

The Secretary of the Navy proposes to make an entire reorganization of the eight government navy yards on the Atlantic and the one on the Pacific coast. An investigation for this purpose has been going on for the last two months.

The Secretary of the Treasury has undertaken the re-organization of the Custom service. Special agents are making inquiries with a view to reduce the force and expenses of the custom offices at the different ports. Reports have been received from a number of these agents and it is roughly estimated that a reduction of twenty per cent. of the total force collecting customs will be made.

Washington, D. C., July 18th 1885.

Gen. Grant's Death and Washington City.

(*From our Special Correspondent.*)

The National flags are at half mast over all the Government offices in honor of Ex President Grant, deceased. The Departments were closed on Thursday noon out of respect for the illustrious dead, and on the day of his interment they will be closed again. If, as is expected, he will be buried at Arlington or Soldiers Home, there will be the grandest funeral pageant ever seen in Washington. The President and his Cabinet will attend his funeral, and Mr. Blaine, though he and Gen. Grant were not friends, will be at the grave where all enmities are buried. The remains will probably lie in state in the rotunda of the Capitol, where they will be viewed by thousands who were familiar with his face in life.

Gen. Grant's death was generally known in this city before nine o'clock on Thursday morning. The President was among the first to receive the sad intelligence. He was sitting in his library perusing the morning papers when an alarm was sounded on the executive telephone. Colonel Lamont who at that moment arrived at his desk, answered the call, which came from the office of the Western Union Telegraph Company. The news that Gen. Grant had died was immediately conveyed to the President. He appeared deeply moved and expressed his unbounded sympathy for the General's family. A few minutes later the President received a dispatch from Col. Fred Grant, stating that his father had died at eight o'clock. The President thereupon sent a dispatch of condolence, which was transmitted to Mrs. Grant.

By nine o'clock nearly all the daily newspapers had issued extras, and the church bells throughout the city were tolling. Flags upon the White House and all the public buildings and many private establishments were displayed at half mast. A messenger was detailed to notify all the Cabinet officers that a special meeting of the Cabinet would be held at eleven o'clock, to take action in regrrd to Gen. Grant's death.

When all was assembled around the Cabinet table the President formally announced the death of Gen. Grant and read a copy of his dispatch to Mrs. Grant. A proclamation which had previously been prepared at the State Department, was submitted, approved and immediately afterwards issued.

At dawn of day thirteen guns will be fired, and afterward, at intervals of thirty minutes between the rising and setting of the sun, and at the close of the day a national salute of 38 guns.

The officers of the army will wear crape on the left arm and on their swords, and the colors of the batalion of engineers of the several regiments of the United States corps of cadets will put on mourning for the period of six months.

It was the universal opinion that the interment ought to take place here. Soldiers' Home and the Arlington cemetery have been suggested as appropriate places for his final resting place.

Col. Wilson, commissioner of public buildings and parks, called on the President this afternoon in relation to draping the front of the White House. When he concluded his interview with the President he stated that the building would be draped just as Gen. Grant would do it himself, were he in the White House. I have told the designer to make an elaborate and artiitic job of it. The decorator was at the White House late in the afternoon and laid out his work under the personal direction of Col. Wilson. The result is that the White House has been handsomely draped, the emblems of mourning being equal to those on the White House at the time of the death of President Garfield.

They are over and around the windows and door facing North, and the great pillars of the portico at the North entrance are also covered with black.

Washington, D. C., July 25th 1885.

MARRIAGES.

—Brother Wallace Jenett to Miss Margaret Gray at the Bride's home, on the 18th of June, all of Dare county, N. C., by the pastor, Rev. J. Y. Pegram.

—At the Methodist Church, near Winder, N.C., on the 14th of June, 1885, Mr. T. E. Moflitt and Mrs. Sallie McDonald, Rev M A Smith officiating.

—By the same, on the 19th of July, Mr. T. E. Medlin, of Guilford county, to Miss Rachel J. Stubbs, of Richmond county, N. C.

—At Wilkesboro, N. C., July 21st, 1885 at the residence of Dr. R. F. Hackett, by Rev. E. J. Eudailey, Dr. L. C. Stokes and Miss Eva Hackett both of Wilkesboro.

Receipts by Mail.

[From July 1st to July 29th.]

Mrs M E Nicholson 2, R P Troy for Mrs W M Chisman 2, Thos. Payne 2, and Mrs. Allen 2, M C Coon for Mrs. M A Smith 1, J W Newsom 2, W M Parker for B J Jacobs 2, C B Townsend 2, S B Turrentine 1, J W Puett for J B Halcomb 1, W M Parker 2, P L Hermon for Mrs. N Edwards 2, W H Hnrtley 68c, C F King for Miss S J Shoffner 1, E L Mann for Mrs M Mann 2, J B Carr 2, D A Futrell for Miss Emma Bell 2, F A Mann 2, T S Campbell for F C Robbins 4, B B Roberts 2, and H J Hege 2, J Fleming 2, Z H Burnett 2, J W Rudasill 2, John W Parker 2, J B Martin for W S Cozart 2, B B Hester 1, and J P Hester 2.

Advertisements.

—Situations.
—Davis School.
—Bethel Academy.
—Raleigh Male Academy.
—Wesley Ladies' College.
—Greensboro Female College.
—Pemperton's Nerve Tonic.
—Medical College of Virginia.
—Dyspepsia—J. M. Shelley.
—Sunnyside High School.
—Agents for Life of Grant.
—Position Wanted by Miss Pescud.
—Housekeeper Wanted by F. J. Tilley.

Wanted.

Wanted by a graduate of State Normal College, Nashville, Tenn., a position as teacher of English or Mathematics. Address,

MISS M. T. PESCUD,
Drawer 61, Raleigh, N. C.

july 22—2t

Sam Jones.

UNEXPURGATED EDITION.

The singeing "Sermons and Sayings" of Sam to the sinners and saints of Nashville, are in print without the authority of Nashville, and without the suppression of a single sentence since Ninevah repented.

A volume of 100 pages, with portrait. Price 50cts. in stamps, or postal note.

JOHN J. LAFFERTY,
Richmond, Va.

July 15th 4t

Wanted.

Work by a teacher of experience, in a Methodist community, with a view to permanent location. Address "P. O. Box, No. 77," Monroe, N. C.

july 8 4t.

Pleasant Garden Academy.

PRINCIPAL WANTED.

Situation—The village of Pleasant Garden, eight miles South of Greensboro, Guilford county, N. C., within two hundred yards of Pleasant Garden depot on the Cape Fear and Yadkin Valley Railroad. Locality—eminently healthful. Community—moral and substantial. Address at once,

D. G. NEELLY,
Pleasant Garden, N. C.

july 15th-2t

Appointments.

Raleigh District—3rd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Raleigh, Person St.,	July	11	12
Raleigh, Edenton St.,	"	12	19
Oxford circuit, at Grissom's,	"	18	19
Louisburg	"	25	26

Newbern District—3rd Q. Mtg.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	July	4	5
Wayne circuit, at Thompson's,	"		6
Mt. Olive circuit, at Smith's,	"	9	10
LaGrange circuit, Parks Chapel,	"	11	12
Lenoir Mission Byrds S.H.	"	13	14
Kinston station,	"	16	17
Snow Hill at Ormond's	"	18	19
Goldsboro circuit, at Bethel,	"	23	24
Jones circuit, at Shady Grove,	"	25	26
Newberne station,	Aug	1	2
Craven circuit at Macedonia,	"	4	5
Carteret circuit, at Bethlehem,	"	6	7
Morehead station,	"	8	9
Straits & Core Sound, Nelson's Neck	"	11	12
Beaufort Station,	"	15	16
Pamlico circuit at Smith Creek,	"	22	23
Neuse Mission, South Prong,	"	24	25

Fayetteville District—3rd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station,	July	5	6
Cumberland Mission,	"	7	8
Laurinburg at Laurinburg, (M. C.)	"	8	9
Rockingham circuit, Mt. Pleasant,	"	11	12
Cape Fear, at Concord	"	13	14
Clinton circuit, White Springs,	Aug	1	2
St. John's	"	4	5
Wades Mission, at Tarboro,	"		9
Jones Chapel, at Poplar Spring,	"	8	9
Carthage, Smyrna,	"	15	16
Cumberland at Regan's	"	22	23
Robeson at Asbury,	"	29	30
Ashpole Mission at Colemans,	"	29	30
Wilmington St., Andrews,	Sept.	5	6

Trinity College District—3rd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Davidson circuit at Ebenezer,	July	4	5
Abbott's Creek Miss., Jerusalem,	"	9	10
Thomasville & High Pt. Thomasville,	"	11	12
Lexington Station	"		16
Randleman Station	"		26
Uwharrie circuit at Concord,	"		25
Montgomery circuit, at Zion	"	18	19
Deep River circuit at Asbury,	"	22	23
Pekin circuit at Connors,	"	25	26
West Uwharrie circuit, Lane's Chapel	Aug	1	2
Franklinville circuit at Columbia,	"	4	5
Mt. Gilead circuit, at Wadesville	"	8	9
Randolph circuit Pleasant Hill,	"	22	23
Trinity College Station,	"	23	24

Charlotte District—3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Charlotte circuit, Prospect,	"	11	12
Monroe Station,	"	18	19
Pineville circuit, (D. C.) Harrisons,	"	22	23
Wadesboro at Long Plain,	Aug	1	2
Ansonville circuit, at Concord,	"	8	9
Pleasant Grove Pleasant Grove (CM)	"	14	15
Matthews Ct., at Hickory Grove, (CM)	"	15	16
Monroe circuit, at Prospect, (C M)	"	29	30
Clear Creek circuit at Bethel,	Sept	4	5
Tryon Street Station,	"	12	13
Wadesboro Station,	"	19	20
Lilesville circuit, Forestville,	"	26	27

Greensboro District—3rd Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Shady Grove,	July	4	5
Greensboro,	"	11	12
Reidsville, Wentworth,	"	18	19
Forsyth, Mt. Tabor.	"	21	
Kernersville, Lowes,	"	25	26
Winston, D. C.	"	30	Aug 2
East Guilford, Mt. Pleasant,	Aug		4
Guilford, Friendship,	"	8	9
Pleasant Garden, Bethlehem	"	15	16
Ruffin, Bethlehem,	"		18
Madison, Wesley Chapel,	"	22	23
Snow Creek Mission,	"		26
Stokes at Danbury,	"	29	30
Dan River Mission, Mt. Carmel,	Sep		2

Shelby District—3rd Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountain circuit, Grover,	July	4	5
South Fork circuit, Koonsville,	"	11	12
Hickory and Happy Home, Big Hill,	"	15	16
Morganton circuit, Snow Hill,	"	18	19
Dallas circuit, Gastonia D. C.	"	22	23
Columbus Mission, New Hope,	Aug	1	2
Cherry Mt. circuit, Pleasant Grove,	"	5	6
Rutherfordton ct. Centenary, (C. M.	"	8	9
Double Sholes, Clover Hill,	"	15	16
Gaston circuit, Moores,	"	22	23
Mt. Island,	"	29	30
Shelby circuit, Sharon,	Sep.	2	3
Burke circuit, Oberlin,	"	5	6
McDowell, Nebo,			

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe, Tarboro, Cokes Hall,	July	4	5
Greenville,	"	11	12
Washington,	"	18	19
Williamston, Jamesville,	"	25	26
Plymouth,	"	26	27
Tarboro and Bethel, Tarboro,	Aug	1	2
Columbia, Pleasant Grove,	"	1	2
Martinsboro, Amity,	"	8	9
Fairfield, Fairfield,	"	9	10
Harreras Mission,	"	15	16
Portsmouth and Ocracoke,	"	1	
Aurora,	"	15	16
Swift Creek Mission,	"	22	23
Pitt Mission,	"	29	30
Bath,	"	30	31

Statesville District—3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4	5
Yadkinville at Booneville,	"	8	9
Elkin & Jonesville, Maple Springs,	"	11	12
Newton, at Catawba station,	"	18	19
Dobson at Thomson's Chapel,	"	22	23
Mt. Airy Station,	"	25	26
Mt. Airy Ct., at Mt. Hermon,	"	28	29
Mooresville at Bethany,	Aug.	1	2
Rock Spring, at Rock Spring, (C. M)	"	8	9
Statesville circuit, at Bethlehem,	"	15	16

Wilmington District—3rd Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Elizabeth circuit, Singletarys,	" 30	July	1
Wilmington, Fifth street,	July	4	5
Whiteville circuit, at Centenario,	"	9	10
Waccamaw Mission, at Lebanon,	"	11	12
Clinton circuit, Johnsons Chapel,	"	16	17
Magnolia circuit, at Salem,	"	18	19
Smithville Station, (D. C.)	"	22	26
Brunswick circuit, at Zion,	" 31	Aug	1
Wilmington, at Front Street,	Aug		2
Onslow circuit, at Mount Lebanon,	"	6	7
Duplin circuit at Richlands,	"	8	9
Topsail circuit at Herring's Chapel	"	12	13

Warrenton District—3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Wilson Mission, at Zion,	July	4	5
Weldon & Halifax, at Halifax,	"	11	12
Ridgeway circuit, at Jerusalem,	"	18	19
Nashville circuit,	"	25	26
Edgecombe circuit,	Aug.	1	2
Halifax circuit,	"	29	

Salisbury District—3rd Round

W. H BOBBITT, P. E., Salisbury, N. C.

Concord circuit, at Mt. Olive,	July	4	5
Salisbury circuit, at Central Hall,	"	11	12
Concord Station,	"	18	19
Mock-ville circuit, at Mocksville,	"	25	26
Mt. Pleasant circuit, at Good Spring,	Aug	1	2
Farmington circuit, at Shady Grove,	"	8	9
Albemarle circuit, at Norwood,	"	15	16
Stanly circuit, at Cedar Grove,	"	22	23
Big Lick Mission, at Big Lick,	"	29	30
Salisbury station,	Sep	5	6

Durham District—3rd Round.

W. S. BLACK, P. E., Raleigh, N. C.

Granville, at Calvary,	July	4	5
Alamance circuit, at Lebanon,	"	11	12
Hillsboro circuit, at Walnut Grove	"	18	19
Person circuit, at Providence,	"	25	26
Leasburg Ct. at Leas Chapel (D. C.)	" 29	Aug.	2
Oak Hill Mission, at Hebron,	Aug.		8 9

COMMUNICATIONS.

For the Advocate.

Three North Carolina Conferences.

BY REV. J. R. BROOKS.

MR EDITOR:—In my last article your attention was called to the teaching of observation and statistics as to the greater efficiency of the small or medium-sized conferences. As there may be some unseen factors that modify this teaching, let us see if the

PHILOSOPHY OF THE QUESTION

is not on the side of division. Dr. McAnally, in the letter already quoted from, gives the philosophy of the subject in a few words. He says: "Conference business could be better transacted and better kept in hand than when all are together. And at the same time a goodly emulation would likely stimulate to greater activity and secure greater success."

Now, let it be remembered (1), that this is what Dr. McAnally thinks would be the result of division in N. Carolina. (2.) That, like a true philosopher, he bases his opinion on the result of experiments that have come under his observation—those made in the 11 conferences of which he writes. (3,) That he has had exceptionally good opportunities for observing the effect of division and the comparative efficiency of the larger and smaller conferences. This opportunity has been specially good during the past 15 years in his own Conference—the St. Louis—and her nearest neighbor—the West St. Louis. In '69 the St. Louis Conference reported only 19,028 members, white and colored, and local preachers, and 95 traveling preachers. Yet they asked the General Conference of '70 to let them divide and form the West St. Louis Conference. Their request was granted and the division was effected. Now, after 15 years of trial, Dr. McAnally says that this division, for the reasons given above, has "worked well." Let it be remembered (4,) that we have about four times as many members and more than twice as many traveling preachers in our Conference as the St. Louis had before this division. Also, that our proposed 3 N. C. Conferences would average three times as many members and nearly twice as many traveling preachers as these two St. Louis Conferences averaged after division. Is it any wonder then that Dr. McAnally says: "You have territory enough, ministers enough, and members enough" to justify division in N. Carolina? Or that he adds: "Unless there be something connected with the matter of which I have no knowledge, I should earnestly favor division?"

But, let us examine the Doctor's reasons for this greater efficiency. He says 1. 'Conference business could be better transacted and better kept in hand than when all are together." Now, notwithstanding what some of the opponents of division have said to the contrary, do we not know, from observation and the reasonableness of the thing, that the above is true? Antecedently to all experiment, would we not conclude, *a priori*, that such result would follow division?

Take the routine business of a conference, indicated in the 32 questions to be answered by its action. Look at the first 4 questions which relate to the reception into and retention of preachers in the traveling connection. What contributes more to the efficiency or inefficiency of a Conference than the wise or unwise performance of this work? An ideal Conference is not an elemosynary institution, organized for the purpose of giving employment and support to all good men who feel called to preach the gospel. It is rather a body of *picked* men, with the intellectual, spiritual, physical and educational qualifications necessary for doing effective and difficult service on the pastorate. It is a sort of military organization, designed for hard and aggressive work in the field. Some preachers, whose lack of culture, health, adaptation to the work, or something else unfits them for the itinerancy, may do good service as "home guards." The large families of others, who apply for admission into the traveling connection later in life, might prove burdensome to the church in the pastorate. A very important part of conference business is to select from among the applicants the best men for her work. And it takes time and patient care to do this wisely and well.

Dr. Bagwell seems disposed to turn this work over to the presiding elders. I have confidence in the wisdom and faithfulness of this class of our preachers, but they are but men. And it is believed that their office is adapted to develop largely their sympathies, especially for young men. And these young applicants for admission into Conference go to them, next to their pastors, for encouragement in that direction. They examine them in the Quarterly Conferences, carry up their applications and represent them before the Annual Conference. They thus, in their sympathies at least, unconsciously it may be, become the *quasi*-advocates of these applicants Their weakness, if it be such, "leans to virtue's side," and we are ready to condone it. But, is it wise to leave this important matter to men, who, from the goodness of their hearts and their friendly and official relation to these applicants, are to some extent committed to one side of this question? Especially, when they number only 5 per cent of the whole body to whom the constitution of the church has committed this work? Much the same may be said of the continuance on trial and the admission into full connection of these probationers.—The presiding elders represent them here, as in the matter of being received on trial. Now, should not the whole Conference take time and pains to inquire closely and fully into the qualifications of all these candidates for trial or full connection? Have not our Joint Boards of Finance been unnecessarily burdened with prematurely superannuated men because of our carelessness and failure here? And, for the same reason, have not some of our circuits and missions and stations been afflicted with inefficient and unacceptable pastors? Do not brethren know this to be so?

Now, it is not neceesary to say that a Conference only one-third as large as ours and, consequently, with only a third of such cases to inquire into, could, during a given period, give much more time and care to this work, and thus have this important part of its "business better transacted and better kept in hand" than is done while we "are all together." And need I say that with fewer cases before them the Boards of Finance and Missions could do better and more satisfactory work? And may not something of the same be said of the other business of the Conference, and the other Boards, if not of the Bishop and his Council?

2 Says Dr. McAnally: "A godly emulation would likely stimulate to greater activity and secure greater success." Let us not forget that this prediction as to the result of division in North Carolina is based on what the Doctor saw was the case in Missouri and elsewhere in the West.—And would we not naturally suppose that such result would follow division? It is so in "divided" and contiguous circuits and stations, and why may it not be so, to a less extent possibly, with such conferences?—at least, with twin conferences of the same State? A prominent ministerial opponent of division in the N C. Diocese of the Episcopal Church, assures me that such has been the result of their division. And a layman of that church tells me that it has had a marked beneficial effect on their Episcopal and mission funds. I need not stop to show why this is so. Thoughtful men can easily see the reason.

Now, I leave it to candid men to say if observation, statistics and reason do not all seem to teach that, all things else being equal, the smaller or medium-sized conferences are more efficient than the larger ones. At least, that the division of large ones does not "imperil" or "damage" the interests of the church.

Next week I hope to give still stronger reasons for division and for having three Conferences in North Carolina.

Wilson, 4th July, 1885.

For the Advocate.

Slandering the Preacher.

MR. EDITOR:—This subject, to the casual observer, would appear as one of minor importance and unworthy of any consideration in the columns of a religious newspaper, but knowing to some extent of its practices and its evil consequences, I have concluded to write a short article in regard to this habit of slandering the preacher. Our Methodist preachers are a grand and noble set of men, and their lives are one of continual sacrifice and consecration. Their first step in the ministry dispenses with the main object in life as viewed from a worldly standpoint, that of making money and accumulating this world's goods, and they take upon themselves a life of self-denial, giving themselves to the service of the church, to labor and toil for the salvation of human souls. They expect nothing from the church but a comfortable living and a hearty co-operation in their labor of love for the salvation of the world; but how often it is that their expectations are not realized, and they are not paid, not assisted in their work, and get a hard name besides. The church is assessed so much for his support for the year. He of course expects that the honor of the church will be maintained and that he will be paid the entire amount. He has contracted debts during the year which he expects to settle when his salary is paid. The church fails to pay him up, which results in a failure to pay his debts, and then his name goes the rounds of the circuit as being dishonest, that he will not pay his debts, when his failure was caused from the church's failure to pay him, and the blame properly rests upon the people of the church. And these reports are circulated around by the professed to be most devout members of the church. He is accused of not doing his duty in visiting and mingling with the people, and of visiting those most which pay him most, of being 'stuck up,' etc. He is blamed for not filling his appointments when he is kept away by sickness of himself and family, and for leaving his appointments to attend Quarterly and District Conferences, and for going outside of his own work to preach for other congregations, and that after his own appointments had been filled. He is accused of always working for his own personal ends, and of making some motion or advocating some resolution to accomplish some selfish purpose that might prove detrimental to the interests of the church. These accusations are unreasonable and an outrage upon the preacher and upon the church, and ought to be beneath the dignity of any professor of religion, and ought to receive the public condemnation of the religious press and of every fair minded Christian. The pastor may be derelict in duty at times. He is not infallible, but if he fails to do his duty in some respects, what we deem his duty to be, we should bear with him, sympathize with him and pray for him. We should always maintain a spirit of charity toward him, and never speak of him in a discreditable manner. It retards the progress of the church. It creates a spirit of dissatisfaction among those that are disposed to be charitable, and adds another link to the chain of unbelief of the unconverted that the church is no better than the world.

LAYMAN.

For the Advocate.

Division of the Conference.

On receiving the ADVOCATE this week, some one remarked while reading Bro. Hoyle's article: 'Hi! the Conference is divided and all you have to do now is to find a name for the new conference!" But on glancing over the first page, at the head of the first column, the spell of our delusion is broken as we read from the gifted pen of Bro. J. R. Brooks: "Division is a Necessity—Three Conferences in North Carolina." So, so; then, Bro. Max, all your work is for nothing; the two N. C. Conferences are to be thrown together again, and two names instead of one are to be sought, while three great Conferences spring up in the bounds of our good old State! Well, I had not thought much on that line, but I am very willing to hear Bro. Brooks through in that direction. I am free to admit, from a single glance along that line, that three conferences in the State, under the circumstances as suggested by Bro. Brooks, will be very decidedly preferable to one as it now stands.

I voted for a division of the Conference at Salisbury upon the grounds as set forth at that time. I did it in good fatth, believing that the time had come when we ought to divide. I believe so yet. If Bro. Mann's calculation and comparison with the Texas Conferences be correct, we have made a very great mistake in not dividing at that time.

We have now, if possible, stronger reasons for division than then, and it does seem to me that if we put ourselves on record in direct opposition to declarations made then, it will argue a fickleness or recklessness that is unbecoming a body of sober-minded, thinking men. I have read the greater part of the arguments recently made against division, and I admit that my mind is too obtuse to discover from them any just grounds for changing my opinion or my vote on that subject. I agree with Bro. Mann in the most of his positions as set forth. Especially would I refer you to his idea of the breach of a plighted faith as made to the General Conference of 1870, where, as I understand it, there was no other condition urged for the transfer of the territory from the S. C. Conference to ours but for the formation of a Western N. C. Conference. It was not then argued "see what a grand thing the old N. C. Conference will be if we can get the transfer of that territory," nor do I believe that the Conference as a body intended to deceive the transferred territory or the General Conference by refusing to set them off with an equitable portion of N. C. territory to make a respectable Western Conference. That would have been dishonest; and surely there is not such a want of common honesty and truthfulness in a Methodist Conference as would lead them to such an act.

C. M. ANDERSON.

Greenville, N. C., July 10, 1885.

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Turn up the Lamp.

These were the last words of Miss Leonard Foard, and when we remember that Leonora signifies light, are beautiful suggestive.

Our friend was going on a journey. The King
Of a far land had sent for her to be
His child—His heir—and join her with His Son
Oh! could she leave her home and friends?
Father, mother, sister, brothers? These were
Cords that drew her back. And yet she wished
To go, and had made ready, and had sent
Her love, her hopes, her treasure on before
Where rust corrupteth not, and thieves ne'er steal.
A long line of her kindred too had gone,
And they were waiting in their mansions fair,
To give to the King's child a welcome home.
'Twas twilight gray, and the deep solemn night
Was coming on. Her closing hour arrived.
Farewells were whispered. All things were ready.
One moment more of hushed expectancy:—
"Turn up the lamp," she uttered in faint tones
And then was gone. O Leonora, dear
And gentle girl what mystic meaning clings
About those words "Turn up the Lamp" Perchance
Tame eyes, grown dim 'neath death's dark wing
would gaze
Once more upon the dear, dear ones of earth.
Perchance:—Ah! well, we know that loving friends
Will keep their beauty treasured in the heart.
As bees coll honey from the lilly-cups
So may thoughts may gather sweets from them.
Tho' feet, "in glorious sandals shod" have pressed
The farther shore. The light of thy bright life—
Thy "Lamp"—grown dim within thy breast, thy
God
And King, has "upward turned" to Perfect Day.
S.

OVERMAN—Died in Salisbury on Thursday evening June the 4th Augustus Merimon, infant son of Lee S. and Mary M. Overman, aged 16 mos. Died in Greensboro on Monday morning, July the 13th Augustus Summerfield, infant son of Branch & Nellie S. Merrimon, aged 12 months.

These two little boys were brother and sisters children and were exceedingly bright, beautiful and promising, and were the idols of hearts and homes made glad and joyous by their presence. But the tenderest love and care failed to avert disease, it came with blighting touch and "death lies on them now like an untimely frost upon the fairest flowers of all the field."

The unfolding beauty and sweetness of their lives had so entwined them about the affections of parents and friends that it seemed they were the very sunlight of their existence and when the angels came and bore them away from those happy homes where all had been hope and joy and gladness, then there was deep mourning and bitter lamentation.

Transent are the hopes of earth, and fleeting are its joys and fading its flowers, the fairest, brightest and sweetest are the first to wither and fade away! Oh, how crushing to fond hearts these sudden and unexpected separations! how they shock and unnerve us and drive from life all its joy and brightness, leaving us to brood over withered hopes in silence and tears! All seems changed to us now, the faces upon which we delighted to gaze are vanished, the sweet lips have murmured their last "by-by", their voices are mute and their bright blue eyes closed in death, but in heaven they live and shine on as stars forever and ever. The Savior whispered, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven." They passed away as sunbeams die, as the morning dew from opening flowers and a halo of sweetness lingers round their memory. God knoweth best, and in His wisdom, has transplanted these sweet flowers to bloom afresh in fairer, happier climes "where there shall be no more death neither sorrow nor crying, neither shall there be any more pain.

These thoughts should soothe like a healing balm the wounded hearts of the bereaved and give them patience and resignation. Would you call the dear ones back from their home in the skies where they are so perfectly happy and secure, to suffer again and contend with the pains and ills and sorrows incident to human life? No, you would not, you cannot, but we thank God, you can go to them and be with them again "by and by." They are watching and waiting on the other shore, and across the river sweet music from angel's harps woo and invite us away to that happy land where "sweet fields stand draped in living green" and flowers bloom on perpetually; "where the rainbow never fades, where the bright stars will be spread out before us like islands that slumber in the ocean, and where the beautiful beings which here pass before us like sweet visions will stay in our presence forever." Sweet soul-cheering thought!

"They will meet us cheer and greet us,
Those loved ones gone before.
We shall find them at the portals
Find our beautiful immortals,
When we reach that radiant shore.

Oh, ye weary tempest-tossed ones
Drop not, faint not by the way,
Ye shall surely find the lost ones
In the land of perfect day;
Harp-strings touched by angel fingers
Murmur in my raptured ear,
Evermore their sweet tone lingers
We shall know each other there."

FRIEND.

TILLEY—Bettie Cornelia Tilley, wife of Francis J. Tilley, died near Knap of Reeds on the 10th of July, 1885, she was born the 2nd of Nov. 1850, and was therefore in the 35th year of her age. Having been in childhood bereft of her mother, she spent the most of her life in the homes of her near relatives—showing so filial a spirit that she felt and was regarded almost as their own child Seldom, perhaps, in this world is found an orphan more confiding and unselfish. Through long and often trying years, I never knew her to hesitate to show kindness and to do acts of loving friendship to those who gave assurance of sympathy and affection for her. At one stage of her life she passed through an ordeal of extraordinary exactions upon her whole being, as she was called to watch and labor through many months by the bedside of one whom she esteemed her nearest friend. I saw her in the midst of that severe trial, and can say that seldom if ever, have I seen so faithful a ministry of gentle, womanly love. It rose above the common excellence of that sweet devotion of manner that is always so beautiful and honorable, and attained to the fidelity and heroism. that are truly sublime. She seemed to have no warmer desire, no higher aim, than to contribute to the happiness of others who drew her heart unto them.

On the 7th of January 1880, she was married to Francis J. Tilley. Her noble self-sacrifice in tender care of the loving aunt whom she nursed to the last, was happily followed by her union with a kind, affectionate and pious husband, in an elegant, beautiful, Christian home. Truly did it seem that a kind Providence crowned her young heroism with a gracious reward. As the years glided, she became the mother of four children, three of these survive her—nestling in childhood's sorrow around their weeping father. The youngest of the four, Lena Ann, was born on the 30th of April, and died the 18th of June, 1885. It is enough to remember that our Savior said, "Of such is the kingdom of heaven." Mother and child were not long parted. The mother gave her heart to God in her early youth and spent the remainder of her life in the Methodist Church. Her house was a home to the preachers on Granville circuit. In her last days she expressed herself as prepared to live or die. When asked if she felt resigned and was willing to die, she answered yes, while a cheerful expression beamed upon her face. She seemed to have no fear of death. Sometime before she died, she gave her wishes about her funeral and about the future of her children. What an unspeakable blessing that our religion so triumphantly conquers death! Her patience was great, her faith was abiding, and her victory was complete and everlasting.

May God comfort and direct and save her devoted, sorrowing husband and precious little children.

A. WILL.

HORTON—Earnest Watkins, infant son of H. C., and Martha N. Horton, was born Oct. 17th 1884 and died July 10th 1885. It was cause for bitterness to lay him away among strangers, yet they rejoice amid their tears that he is forever safe with Jesus. Through grace they will join him again.

BROOKS—Susan Estelle, daughter of Dorsey and M. J. Brooks was born Feb. 25th 1885 and died June the 4th 1885. The death of this child has been the occasion of much sorrow to the fond parents, but their loss has been little Susan's eternal gain, for God will do far more for her in that He has taken her to Himself than the most loving parents could have done had she been permitted to have remained here. Weep not for her, she is doing well in our Father's house above.

L. E. STACY.

COWELL—Little Francis Katie Cowell, died of meningetis July 11th 1885, aged one year, ten months and two days. Katie was a sweet little babe. She was the pet of the household, and the object of her fond parents affections. But the little jewel was too bright, beautiful and pure for earth, hence the angel came and took away her little spirit, and now she is a little cherub in glory. But the Lord has done this, and the parents say "Blessed be the name of the Lord." One source of comfort to them is that they can meet their darling child in the "sweet bye and bye."

"I take these little lambs said He,
And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

P. F. W. STAMEY.

HARRIS—David Harris was born Aug. 25th, 1804, and died at his home in Montgomery county, May 26th 1885, in the 81st year of his age, David Harris was a good man, he never talked much about religion, but when he spoke he was not occupying middle ground trying to harmonize right and wrong, but from a right heart he spoke out for God. He lived religion every day, consequently he was favored with a consciousness of his acceptance, and acting at all times and in all things from proper motives, he compelled even sinners to look upon him as a true Christian. I have never heard a word against David Harris, neither do the people hold their tongues, but all who knew him say: "How we miss him!"

It was my privilege to be with this good man a few times during his last days on earth, and it did my soul good to enter into communion with him around the fireside, and to taste the grandeur of his immortal destiny, as the light of God's grace attractively glowed amid the gloom of old age and affliction. Very satisfactory was the evidence he gave of his readiness to go home to meet his God and to receive from the hand of Jesus a crown of rejoicing.

F. M. SHAMBERGER.

LEMLEY—Jacob Lemley was born in Salisbury, N. C., Jan. 14th 1804, and died at his home in Mooresville, July the 11th 1885, aged 81 years, 5 months and 27 days. He was twice married. His first wife was Paulina Byers, with whom he lived 28 years God blessed their marriage union with five children, 3 of these are still on the shores of mortality to mourn their loss—the loss to them of a father and mother. In the year, 1857, June 4th, Bro. Lemley was married to Miss Sallie S. Gillespie, the one who now mourns the loss to her of a faithful and devoted husband. Their marriage union was also 28 years. God gave them one lovely child, Luetta Isabella. but the little flower was nipped while in the bud, by the cold hand of death, with all the glory of its possibilities unfolded in its own bosom.

Our Bro spent fifty years of his life in the service of God and the church. He first joined the Presbyterian Church; in this communion he lived an acceptable member 34 years, filling the office of an Elder for a number of years. Sixteen years ago deceased identified himself with the M. E. Church, South, in which communion he lived an honored and faithful member until the day of his death.

He held an official relation in our Church from the time he came among us until he died. The same thing may be said of our dear departed brother that was said of Barnabas, "He was a good man." In all his relations with the church for one half century, not a single charge was ever brought against him. He, like David, "Served his generation according to the will of God," and like Paul finished his course with joy and triumph.

He loved the Church—it was as dear to him as the apple of his eye—for he had let his tears fall, and his prayers ascend. He had an ardent love for the brethren and sinners too. No man in this country was more faithful than he in attendance upon the ministry of the word and the ordinances and social meetings of the Church. During his sickness he wept because he could not go to Church. All who knew him believed him to be a sincere Christian, and all had the utmost confidence in him—even the slaves he owned and raised say that he was a good man.

He kept the family altar fires burning night and morning for fifty years. During his sickness he had family prayers as long as he had strength and mind enough to pray. Last Saturday night at 11 P. M., he passed away peacefully and quietly without a groan or struggle. We preached his funeral in Mooresville Methodist E. Church, Sabbath evening last at 3 p.m. to a church full of the citizens of Mooresville and community, after which we carried his mortal remains to the town cemetery, where he sleeps till the trump of God shall sound. His widow, sister Lemley, is left lonely and alone. Will her former pastors and brethren remember her at a throne of grace! God grant that she and the children left behind may meet the loved father and husband in heaven!

P. F. W. STAMEY.

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Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.20 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

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GOING SOUTH.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem.	11.57 p m	11.25 a m
GOING NORTH.	No. 51. Daily,	No. 53, Daily.
Leave Salem.	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

GOING NORTH	No. 1. Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10 25 a m	5 00 p m
Arrive University,	11 25 a m	6.00 p m
GOING SOUTH	No. 4. Daily. ex. Sun.	No. 2, Daily, ex. Sun
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill.	7.31 p m	12.54 p m

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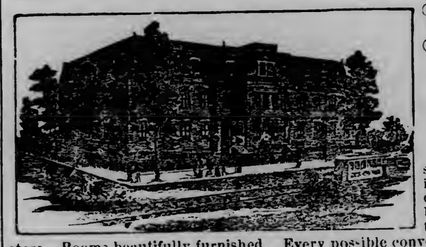

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june 17-tf

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THE FORTY EIGHTH ANNUAL SESSION begins October 5.

For Catalogue with particulars, address,

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july 29-1m.

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july 29-6t

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(Mention this paper.) jly 29-3t

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July 15 mo.

MISCELLANEOUS.

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"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

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july 22-tf.

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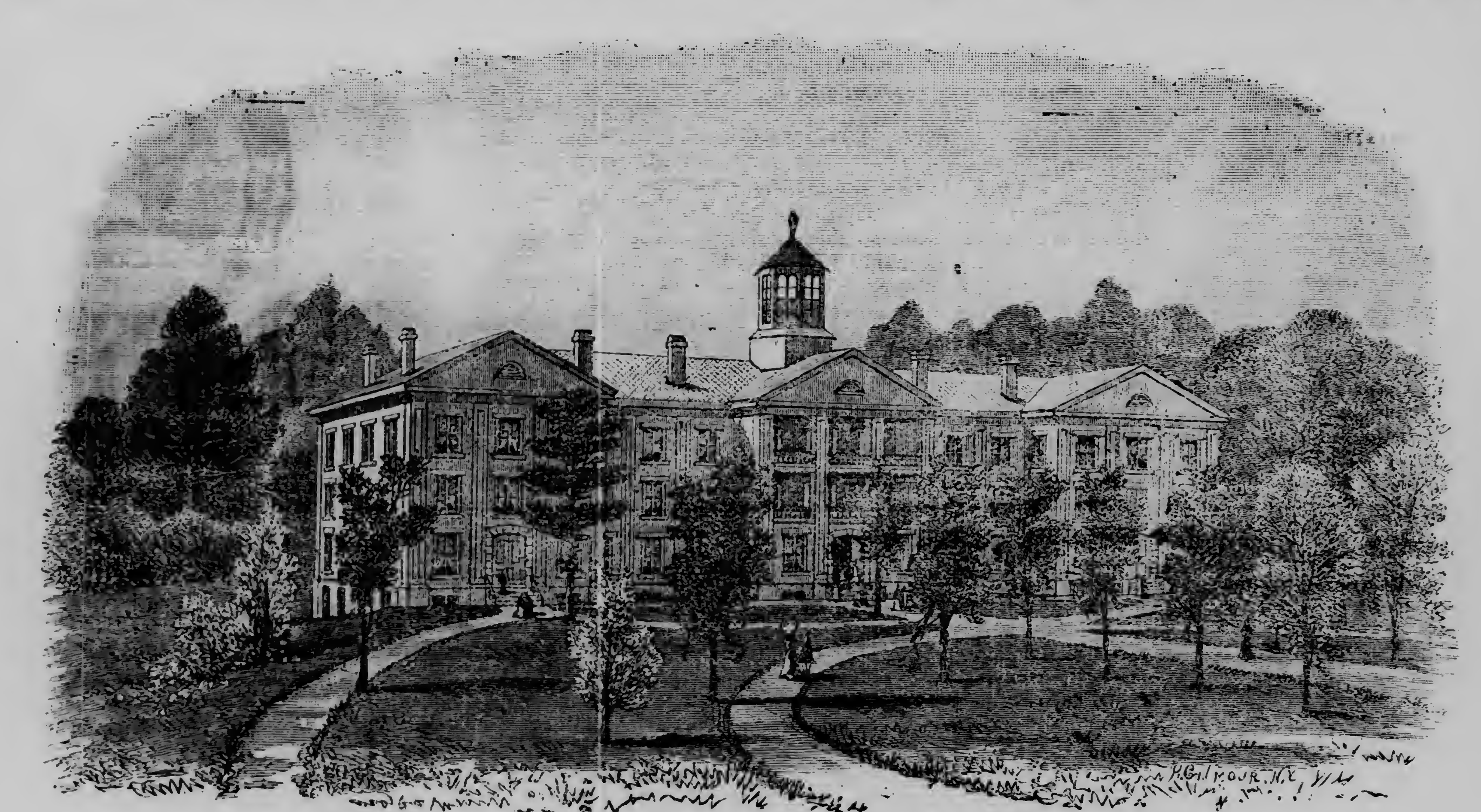
oct 15-23t eow.

Greensboro Female College, Greensboro, N. C.



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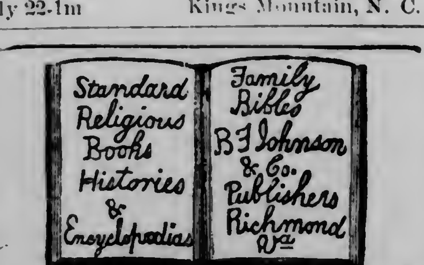
july 22-1m



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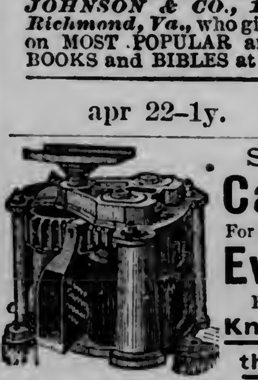

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june 17-4t.

TRINITY COLLEGE,

The Fall Term will begin Aug. 19th and close Dec. 22nd, 1885.

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Tuition in college classes, per month,	$5.00
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PROF. J. F. HEITMAN, Trinity College, Randolph county, N. c.

July 15th tf

CENTRAL INSTITUTE FOR YOUNG LADIES.

This Institution, located in Warren Co, in one of the most healthful sections of North Carolina is very prosperous and has a good, a growing patronage ranging from Wake county to the seashore and extending into Va. It has proven to be one of the most successful educational enterprises in the State, to which fact *very many* who are good judges will testify. The Institution claims to do thorough work but does not attempt to teach everything. Its curriculum embraces enough to afford young ladies a liberal education, but it does not attempt more work than pupils can do. Any desired study is taught, but the great aim of the school is to afford facilities for a Good *English Education.* The study of Mathematics, Natural Science and English Literature, is therefore emphasized. Eight Literary and Musical Entertainments are given during the year. No public commencements are held, thereby avoiding an unnecessary expenditure of time and money for that which is intended more to advertise the school than to benefit the pupil. In the Faculty only the best, most cultivated and consecrated teaching talent is desired and sought. Earnest and well directed efforts by the Lady Manager make the Institution a happy and cheerful Christian home. Sewing and cooking are taught as elective studies. In the sewing school pupils are charged a small fee for instruction and paid a liberal price for their work. This makes the sewing department remunerative to pupils, while the work is not allowed to become detrimental to their studies. With a well equipped Building of twenty-three rooms, in a large and beautifully shaded Campus, and a Faculty of seven effective teachers, success is assured and thorough work guaranteed.

The Institution has established and supervises a course of study for school teachers and pupils at home who cannot go off to school. In this course written examinations are required and prizes awarded for best scholarship in each study. The Fall Term begins on the last Monday in August. For Catalogue address,

REV. J. M. RHODES A. M., Central Institute, Littleton, N. C.

July 8-1m

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Special terms to young men of small means. The 183rd Session begins August 25th.

For Catalogue, address MAJ. R. BINGHAM, Bingham School, N. C.

july 22-3t]

UNIVERSITY OF NORTH CAROLINA.

Six new Professors have recently been added to the Faculty, making a total of seventeen instructors. All the Courses of Study have been enlarged and strengthened. Post-graduate instruction is offered in every department. The next session begins August 27. Entrance examinations August 27, 28, 29.

For catalogue containing information in regard to tuition, board, terms of admission, &c. apply to HON. KEMP P. BATTLE, LL. D., President, Chapel Hill, N. C.

july 22-2t

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AUGUSTINE JONES, A. M., Principal, Providence, R. I.

july 8-2m]

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WESLEYAN FEMALE INSTITUTE, STAUNTON, VA.

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july 29-4t

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright JewelBands

FOR AUGUST, 1885.

Hymn.—What a friend we have in Jesus.

Scripture Lesson—Isaiah 53.

Prayer.

Hymn.—Do something for Jesus to-day.

Roll Call.

Reading of Minutes.

Payment of dues.

Reading of Miss Haygood's letter to Women's Board of Missions.—(See ADVOCATE July 15th.)

Query.—How many shares will this band take?

Singing.

Session.—

Who First Loved Me."

Savior! teach me, day by day,
Love's sweet lesson to obey:
Sweeter lesson cannot be,
Loving Him—
Who first loved me.

With a childish heart of love,
At thy bidding may I move,
Prompt to serve and follow Thee,
Loving Him—
Who first loved me.

Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from thee,
Loving Him—
Who first loved me.

Love in loving finds employ,
In obedience all her joy:
Ever new that joy will be,
Loving Him—
Who first loved me.

Thus may I rejoice to show
That I feel the love I owe:
Singing, till Thy face I see,
Of His love—
Who first loved me.

Adjournment.

FORK AGADEMY Bright Jewels, July 14th, 1885.—*Dear Aunt Mary:* Enclosed I send you $5.46 the receipts of our Society, for the fourth quarter. We tried to get a full return before sending our dues, but failed. Some are considerably behind. Our Society could be numbered with the best if all were prompt in paying their dues. I hope after the election of new officers they will adopt some method that will arouse them to duty. Affectionately, Mary A. Shankle, Cor. Sec.

Thanks for your remittance and nice report, dear Mary. Our Fork Academy Jewels have done well, but you seem to think they could have done still better—they have paid during the first year of their existence $24.76—now if all who are behind with their dues had paid, that sum would have been considerably increased. I do hope our Fork Academy Jewels will invest in a share ($10.00) for the Girls, High School in China. The Palmetto Leaves, the Missionary Juveniles in S. C., are pledged to raise $400.00. Can we not do as well? *I am sure we can if we will all try our best.*

HILLSBORO, N. C., July 20th, 1885.—*Dear Aunt Mary:* My Sunday-school teacher has been telling me what you and the "Bright Jewels" are during to help send the gospel to the poor heathen. Enclosed you will find ten cents to make me a member of your noble band; I made it myself by helping Mama about the house. We have no Society here, but I intend to do all I can. I am a little girl, but I see what other little girls are doing and I am going to try and help too. Your loving niece, Eula Hedgpeth.

Welcome to our band, darling little Eula—we have several Bright Jewels in Hillsboro—what a pity that they can not find some older person to meet with them regularly, help and encourage them, and aid them in securing useful Missionary intelligence. May God bless all the little ones who like Eula have decided "to do all they can" to help in the great work!

POORTITH, N. C., July 20th, 1885.—*Dear Aunt Mary:* Enclosed please find three dollars, our dues for seven months. Our Society is small, but the members pay regulary. Lovingly, Annie Squires, Cor. Sec.

What a nice, cheering report this is from dear Annie. There is no more faithful band than this which, though few in number, remit their dues promptlv, and have contributed a considerable amount to the Sa-sak-wa Indian School. All honor to the noble little band.

Precious Promise.

Upon this rock, I will build my Church, and the gates of hell shall not prevail against it. Matt. 16: 18.

Enigma.

BY CATIE F. WRENN.

1. To whom did Paul write an epistle while he was at Corinth for a few months?
2. Where was Christ's first miracle wrought?
3. Which of King David's sons was noted for his beauty?
4. What did his father wish he could have done for him after he (his son) was killed?
5. By what was St. Paul bitten on the hand and received no injury on a certain Island?
6. What is the last letter in the Greek Alphabet?
7. From what place was the Epistle to the Roman's written?
8. What wicked King's wife was eaten by dogs?
9. Who was Paul's companion on most of his journeys?
10. Who was the Mother of John the Baptist?

The initials to the answers of the above questions form the name of an enterprise demanding the hearty co-operation and support of all lovers of truth and which should be patronized universally.

Lost Time.

"Oh, Miss Jennie," cried a little girl to her Sabbath-school teacher. "I am so sorry, but I have lost a whole morning."

"Lost a whole morning?" repeated Miss Jennie, with a grave look upon her sweet face. How is that Clara?"

"Why, mother was so busy, and she left Harry in my room, and really, Miss Jennie, the little fellow was so full of fun that I have done nothing but play with him."

Just then Harry put up his dimpled arms to "love" Clara (as he called it in his baby talk.) He pressed his lips upon her cheek, saying, "Me love 'oo C'ara."

"You have not lost your morning, Clara," said her teacher. "You have helped your mother, and you have bound your little brother closer to you by your kindness. Such a morning may have been well spent, my dear,"

A few days after this Mrs. Palmer was seized with a severe illness. She could not bear the least noise or confusion, and little Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, rocked him to sleep at night, and cared for him almost as well as his mother could, until Mrs. Palmer recovered.

"My dear child," said the phyisican as he placed his hand upon the little girl's head, "if your mother had not had so kind and thoughtful a daughter I fear that she would not have recovered so soon, if at all."

Thus little Clara had her reward. Never call that hour lost which is spent in making others happy.

Story of Banbee.

Banbee was a little heathen girl who had been taught to pray to an idol which was kept in her home. It was a very horrible looking thing, with long, stiff hands, crooked legs, and a face that made one want to turn right away from it. The eyes were very much too large for the flat face, and stared at the opposite side of the room in a very stupid manner. But little Banbee prayed to this wooden image, and gave it food, and some of her little treasures. Often, when she was very hungry, she would offer food to the idol; thinking it did her own soul good to be kind to the god. One day she hurt her hand very badly with some pieces of glass; and, when the blood ran, she became frightened and showed it to the idol, and asked him to help her. And, when her hand became painful and swollen, she laid it on the stiff wooden fingers of this god, expecting every moment it would be healed.

But the pain increased; and poor Banbee cried, but still did not lose her faith in the idol. At last Banbee's arm began to look red, and sharp pains ran up and down from her shoulder to her fingers. This new trouble the little girl told to the idol; but the great, dull eyes just stared on, and never noticed her.

At this time a good missionary was going home, and, hearing piteous cries from the house where Banbee lived, she looked in to see if she could be of any comfort.

There she saw a little child very poorly clad, thin and suffering, sitting close to an ugly idol, and begging him to stop the pain in her hand and arm. She would hold her hand a moment in her well one, and then lift it close to the great, staring eyes, as if to ask for pity and compassion, saying words you could not understand, but that meant, "*See, see! help Banbee!*"

The missionary had some medicine with her; for part of her good work was to heal the bodies of the heathen, as well as to care for their souls. She went softly towards the little girl, and took her hand, telling her she was a friend, and one that wanted to help her bear the pain. And, as she bathed the hand in a cool wash, she told her the story of Jesus, and his great love for little children; how he came to earth to save just such little ones as Banbee. And then she explained how perfectly useless it was to pray to anything made out of wood, which had once been a senseless tree standing unnoticed in the forest. It was indeed a wonderful story for Banbee to hear; and Jesus seemed juste the friend that she needed. for the little girl had not many friends.

But it was quite a time before Banbee could give up her idol; she would often, after talking with her new friend, the kind missionary, creep into the reem where it was, silent and grim, and pray to it: but at last she took Jesus for her friend and Savior, and is now telling the story of his love and tenderness to other children. And, if Banbee could speak to the dear children in America, what would she say?

"Pray for us, and *come over and help us.* Tell the heathen children about the Savior."

Storm Signals.

As the coming of a great storm is heraided by the display of cautionary signals, so is the approach of that dread and fatal disease, Consumption of the Lungs, usuallay announced in advance by pimples, blotches, erruptions, ulcers, glandular swellings, and kindred outward manifestations of the internal blood poison, which, if not promptly expelled from the system, attacks the delicate tissues of the lungs, causing them to ulcerate and break down. Dr. Pierce's "Golden Medical Discovery" is the great remedy for this, as for all diseases having their origin in bad blood It improves the appetite and digestion, increases nutrition and builds up the wasted system.

Young or middle-aged men, suffering from nervous debility or kindred affections, should address with 10 cents in stamps for large treatise, World's Dispensary Medical Association, Buffalo, N. Y.

Frank Leslie's Sunday Magazine

For August is a bright and sparkling Summer number. The leading article is "American Missionaries in Mexico," anent whom some hard things are put down. If the writer, Emily Pierce, is sure of her facts, it is not a creditable record. Another of the seres of Christ's Parables, and two more of the sacred Musicians, appear in this number. "The First Missions in California," with its illustrations, is a very interesting article; and "From Canterbury to Dover," by G. A. Davis, a delightful bit of description. Dr. Talmage's sermon is on "Left-handed Men." There are three pages of music devoted to a setting of the Te Deum, by D. E. Hervey. A readable article on Lowell is accompanied with his portrait and copious extracts from his poems. There is also an article on John Ruskin, with a portrait. The "Glances at Bible History" is devoted to King Solomon, and brings the subject to the end of his reign. The eccentric Georgia evangelist the Rev. Sam. Jones, is given a portrait and biographical sketch; and there are also portraits of Dean Smith, of Canterbury, and Bishop Ellicott both of the Bible Revision Companies. The two serial stories—"Love's Harvest," by B. L. Farjeon, and "What Shat Made of Her Life." by Lydia Hoyt Farmer—are continued, and the shorter articles are abundant and attractive. Published by Mrs. Frank Leslie' 53, 55 and 57 Park Place, New York City, at 25 cents a number, or $2.50 a year.

Hay-Fever.

The cause of Hay-Fever is obscure, but rationally we may conclude it owes its origin to the heat of the sun, but most likely it is due to the pollen of vegetation. It is a fact that Hay-Fever prevails most frequently when the various grasses are giving off their pollen.

We know that large quantities of pollen float in the air during the summer months, and that the number of cases of Hay-Fever depends on the amount present, which increases in warm damp weather, decreases when it is very dry and hot, and often disappears after heavy rain.

The most obvious course in the treatment of Hay-Fever, but not always the most easy one, is to avoid exposure to pollen. Sufferers from the complaint should avoid hay ricks and much exercise in the country during the hay season, and should remain to a great extent within doors. Where circumstances admit, change to the seaside is highly desirable and generally effects a speedy cure.

One of the most prominent physicians of the South, says: All treatment of Hay-Fever heretofore has been found by the profession almost useless in preventing the recurrence to this disease, and I am fully satisfied that all internal treatment fails to control or even modify it. Our only hope to benefit that large class, subjects of Hay-Fever, is by the local application of such remedies as well in some measure control it. Last summer, just around my location, were five or six persons great sufferers from Hay-Fever, who in the height of the attacks were almost instantly relieved by the use of The AIR Medicator and Injector, a simple, inexpensive instrument, (manufactured by the Medicated AIR Remedy Co., 36 Arcade, Cincinnati, O.,) charged with Iodine, Carbonic Acid, Quinine, Tincture Opium, Morphine or other known remedies, by this instrument the air (the natural element for the respiratory tract) is freightened or charged with medicines, and then, with sufficient force to penetrate every passage or duct connected with the tract, it is pumped into the parts affected, thus carrying the needed medicines to the seat of the disease.

Without doubt, it is only by bringing into immediate contact with the mucous membranes lining the air passages, remedies that we know will abort the attacks and afford relief to the sufferer, that a cure can be effected. Experience has demonstrated that the use of the The AIR Medicator and Injector laden with the above will abort it, and in no instance has it been found to fail.

KEEP LOOKING YOUNG.

This is the age of young men. Other things being equal they are everywhere preferred. Save your young looks. It means position and money. Is your hair falling off—dry or lustreless? Preserve and beautify it by using Parker's Hair Balsam. Not an oil, not a dye, sure to work, clean, harmless. Restores color.

june 24 1m

For all Brain-Workers.

Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

july 22-4t

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed.

july 22-4t

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POSITION WANTED!

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MISCELLANEOUS.

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L. C. GARLAND, Chancellor

july 22-4t

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MISCELLANEOUS.

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CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m.	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6.25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.

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july 15-4t e o w.

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apr 29-13t eow.

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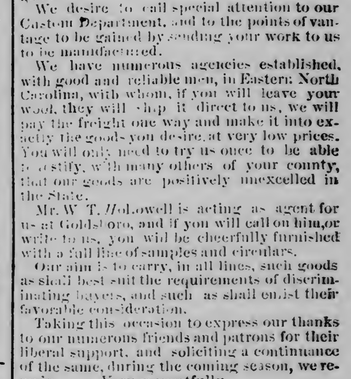
july 8-2m



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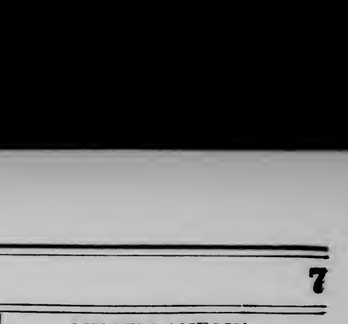

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AGRICULTURAL.

The Value of the Farms.

The farms of the United States, are worth $10,197,000,000, while all other real estate, including the dwellings and warehouses of the city, the capital employed in business and the water power besides, is but $9,881,000,000; railroads and their equipments are worth but $5,536,000,00; and mines including petroleum wells and gold and silver bonanzas and stone and other quarries, are worth but $780,000,000.

Setting an Orchard.

If you are going to set a new orchard remember that it is an excellent way to prepare a plan of the orchard, showing the position of each tree, its variety, etc. If a tree dies it can be replaced by one of the same sort. Some fruit raisers keep a book in which they register the age and variety of every tree in their orchard, together with any items in regard to its grafting, productiveness, treatment, etc., which are thought to be desirable.

Business for Boys.

A writer in the "American Agriculturist" says he has a farmer friend who has sixty colonies of bees, a fine flock of light Brahma fowls, and a farm of 190 acres. He has two sons, aged 13 and 16 years respectively, and the elder boy has entire charge of the bees, of which he is very fond. He runs his sections, extracts the honey, introduces queen, divides the bees, and rears queens with a skill which many a veteran might envy. He is already well known. The other takes care of the fowls, and each of the boys receives a liberal share of the profits of the business.

It is a good plan to give the boys an interest in the work on the farm by allowing them a reasonable share of the profits arising from their labor. Aside from making them contented to stay on the farm it teaches them business methods and makes good practical business men of them.

The Compost Heap.

No amount of experiments, talk and large results will draw farmers in a body away from keeping live stock and the manure pile, and turn them wholly to chemical farming. The compost heap will still be an adjunct of the prosperous farmer's barn-yard; nor would we have it otherwise. There is a great deal of unnecessary work expended upon this plant-food factory, however, in repeated shovelings to prevent overheating. Thorough mixing and proper pulverization are, of course, essential; beyond this, work spent in shovellings is thrown away. Heating is the oxidation by the oxygen of the air of various substances in the compost, and is neccessary to a certain extent for the decomposition. Overheating is usually checked by frequent stirring. But this only checks it for a time, and afterwards by the increased access of atmospheric oxygen, the heating (oxidation) is accelerated. A better way is to pack the surface down solidly, by simply treading upon the heap with the feet (after pulverization), or, still better, spread a little earth over the pile, taking care to compact it somewhat. Either method tends to exclude air, and thus prevents the rapid oxidation. By adopting this practice, so far as advisable, a large proportion of the expense in makeing compost is avoided.—*Boston Globe.*

The Crow.

This black-coated visitor is not very popular, though some kind-hearted people have tried to say a good word for him. He is a great scavenger, being fond of meat, and not at all particular as to its age; and it is common to say, when his tribe come cawing around the back meadows in the spring: "The crows have come after their taxes" (i. e., the farmer's dead lambs.)

Much as he likes meat, however, Corvus rather prefers grain, when he can get it, especially the tender and swelled grain in sown or planted fields; and as this is handy in the season of insects which the farmer would like to have destroyed, the good he might do as a bug and worm killer is pretty much neutralized, in popular opinion, by his mischief in the corn-patch.

His defenders have maintained that he is only after wormy grains, the kernels that have weevils, etc., in them, but naturalists who have watched him, and made post-mortem examinations of crows shot in the act of field-stealing, say that this is a mistake. Put a fat worm and a fat kernel of corn before a crow and he would proobly eat both, but would swallow the corn first.

He is fond of eggs, and does not scruple to rob nests of better birds to gratify his appetite: and since the victims of his plundering are as apt to be the little *singers* of the woods and meadows as the favorite insect-eaters of the orchard and garden, the poets and children join with the agriculturist in scoring black marks against him.

On the whole as a bird on the farm, the balance of evidence stands against the crow. The verdict that hands him at once to the shot gun should perhaps have a "recommendation to mercy," for the thievish fellow may become an insect-eater—*in cold weather.*

All birds and animals were created for a purpose, even the abused crow. When tamed, he becomes very familiar and interesting.—*Youth's Companion.*

"IT WILL CURE ASTHMA."

"I had suffered with asthma for over forty years, and had a terrible attack in December and January, 1882. One day I took four doses of Parker's Tonic. The effect astonished me. I slept perfectly that night, and am now wholly well. Parker's Tonic will cure chronic asthma." E. C. Williams, Chapman, Pa. june 24th 1m.

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.

Morphine and other opiates!

"Had no effect!

"After two months I was given up to die!!!!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop Bitters* had cured him and would cure me. I pooched at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

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It is invaluable for Diseases peculiar to **Women,** and all who lead sedentary lives.

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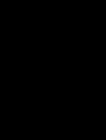

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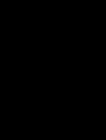

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june 17-1y]

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TIME TABLE.

		P. M.		A. M.
Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Sup't.,
Tarboro, N. C.

Raleigh & Gaston

RAIL-ROAD.

Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 30	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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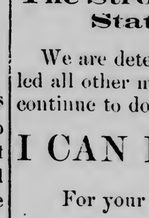

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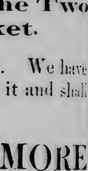

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 30 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

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For the Advocate.

Rev. J. E. Mann and Division

The Unanswerable Argument"—Our so-called Obligation to Divide.

BY REV. S. D. ADAMS.

Shall we divide, or not divide? That is the question, and a vital question it is. In fact it is becoming very lively and should be met in the spirit of candor and fairness. An insinuation of personal interest and impure motives should not have a place in this discussion. *That would be naughty.* And a desire to disrgard any assumed obligation in regard to the division question, should not be attributed to any one, because he may hold opinions opposed to those of the other side. *That would be ugly, very ugly indeed.* I would feel my self-respect deeply wounded if I could not differ in opinion from a brother, without insinuating that he is controled by personal considerations. I know I am honest in my opinions on this issue, and I heartily concede the same honesty of purpose to those of the other side, however much I may question the correctness of their judgment.

So far as I am personally concerned, I would be willing to trust the issue to the sound judgment of the Conference without further discussion, but as the *very life of the division sentiment* seems to depend on agitation, that is not likely to be. We must meet the issue as it is.

The appearance of the speech of the Rev. J. E. Mann, P. E. of the Newbern District, and delivered before the District Conference at Morehead, with attendant circumstances, would seem to demand attention. But what are the attendant circumstances?

First. He left the chair, where he was placed by the law of the Church, and volunteered his services to advocate a division of the Conference.

That he had a right to do so, no one will question, but he well knew that in so doing he would bring all the influence of his official position to bear, and in that way he would gain a hearing under most favorable circumstances. In addition to that he well knew that no one in the Conference was so favorably conditioned to make an impression as he, and the opportunity was turned to advantage. Then there was an endorsement and request for publication.

These circumstatances indicate that his speech was not to rest solely on its merits, the strength of its logic, the correctness of its statements, and the pathos of its pleas, together with the acknowledged prudence and candor of the speaker; but that it should be given to the public under these most favorable circumstances and in that way, and to that extent, be made a sort of leading document *to aid in forming sentiment in favor of division.* Bro. Mann does not stand side by side with his brethren in this regard, but in thus coming before the Church he has decided advantage, which no doubt he appreciates.

But even all that would not have induced me to write, had not that speech made its appearance at the Fayetteville District Conference, just at the opening of its session, publicly announced as containing arguments simply unanswerable, and as coming from a man remarkably careful and conservative, and in that way was used to impress the mind when there was no time to examine it, and no opportunity to answer its arguments. *Now it has been examined.* Hear the other side.

But what of the speech and its unanswerable argument?

I have not read all that has been written on this subject, but I do say in all candor, that of all I have read, no communication contains a more glaring misapprehension, or misapplication of facts, as contained in the official record, than that speech.

Let us look well to this, and we shall see.

Bro. Mann's first argument is thus presented. He says, "I am in favor of a division of the N. C. Conference:

First, Because the forming of a Western N. C. Conference would be in accordance with the real and expressed object of the cutting off of the Charlotte and Shelby Districts from the South Carolina Conference in 1870."

That might be strong as an assertion, but as an argument it scarcely has the reality of a dream of the night, much less of actual existence.

The facts are against it, and facts are still very stubborn things and will not yield to the assertion of any man. More than that, *The facts are official, historic, recorded and unyielding.*

Bro. Mann finds the proof of his *assertions* in the newspapers of 1870, containing resolutions, appeals, and petitions asking for the formation of a Western N. C. Conference. The *facts* are found in the official records of those days. It is then, Bro. Mann and his assertions drawn from the newspapers on the one side, and the facts taken from the official record on the other. And now I say:

The transfer of the Shelby and Charlotte Districts from the South Carolina Conference to the N. C. Conference was absolute and unconditional, and by that transfer became in every sense, and as thoroughly a part of the N. C. Conference with all the rights and privileges of the Conference as any part of our territory. Let no one wince or cringe at the assertion. *It is so and must stand.* Then to the record:

In 1869 the N. C. Conference *had no action on the subject* of the transfer of the Charlotte and Shebly Districts to our Conference. Here are the facts from the Journal of the General Conference for 1870, and they cannot be denied:

The Gen. Conference met in Memphis on the 4th day of May 1870. On the 9th, Dr. B. Craven, President of Trinity College, presented a petition from members of the Church in Charlotte, N. C. praying to be transferred to the N. C. Conference. Referred to Committee on Boundaries. *See Gen. Conference Journal, Page* 177. *Not a word about a Western N. C. Conference.*

On the 19th of May the Committee on Boundaries presented the following report:

"N. C. Conference shall be bounded on the east by the Altlantic Ocean; on the north by Albemarle Sound and Roanoke River to its intersection with the Virgina State line, and by said State line, (but including Union Church in Mecklenburg county Va.,) to the Blue Ridge; on the west, by the western boundary of "Surry, Wilkes, Caldwell, Burke, McDowell, Rutherford, and Polk counties to the South Carolina line; and on the South by the State line of South Carolina to the Ocean." *See Gen. Conf. Journal, Page 290.*

This boundary included the Charlotte and Shelby Districts. *Not a particle of condition there; not a word about a Western N. C. Conference.*

This report was under consideration when Dr. Shipp moved that it be re-committed. His motion *was laid on the table.* Then comes the only thing said about a Western N. C. Conference. Dr. Shipp and H. A. C. Walker offered an amendment providing for the formation of a Western N. C. Conference. That amendment *was laid on the table.* Then Drs. Shipp and W. Smith offered the following amendment:

"*Resolved*, That the boundaries of the N. C. and the South Carolina Conferences remain as heretofore."

That was also laid on the table. Then the report, as it came from the hands of the Committee, was adopted.

While Dr. Shipp's proposition to form a Western N. C. Conference was pending, we learn from the daily paper published during the session of the General Conference, that our Dr. N. F. Reid made the following remarks, which will throw some light on the matter:

Dr. N. F. Reid said: "I wish to set the North Carolina Conference right on this question of boundaries. I understand Dr. Shipp to say that we were committed to his plan of a Western N. C. Conference. He explains now that he did not mean to be so understood We came here without any definitely formed plan. We came here with a purpose to rise above all local prejudices, and give our support to that measure which, in our judgement, should best promote the interest of Methodism in the Western part of our State. We were anxious to preserve the peace with our brethren of South Carolina and Holston. We wished to avoid everything that would stir up strife and irritation in any portion of the territory in question. To this end we invited a conference with the South Carolina and Holston delegations. In this conference, which was free and pleasant, we said to the Holston delegates that, whilst we thought it would be best to form a Western North Carolina Conference, to embrace that portion of the State lying within their bounds, yet, if it would seriously damage them as a conference, and beget hurtful strife and disaffection in that portion of their work, we would not urge it. We told the South Carolina delegates that if their people in our State did not want to be ceded to our Conference we did not want them. That we had no idea of thrusting ourselves as pastors upon any people who preferred others, and we separated from this conference with the understanding that the matter was at an end for the present. Subsequently, it came to our knowledge that the interests of the church in portions of that territory required that some action should be had. We had a large petition from Charlotte, praying to be transferred to the North Carolina Conference. It was represented to us by a South Carolina representative that something must be done, or our church would suffer. We then, as a delegation, held a conference with the South Carolina delegates, and canvassed the subject again. We agreed, in this interview, that Dr. Shipp and myself, in connection with our representive on the committee on Boundaries, Rev. Mr. Bobbitt, should call on the Holston delegates again, with the agreement that if they did not consent to the formation of a Western North Carolina Conference, embracing their part of the State, then South Carolina would consent to the transfer to us of all their territory lying in our State. Holston still refused, and Rev. Dr. Walker, representing that evening his Conference on the committee on Boundaries, recommended the transfer in accordance with the above agreement. The transfer was accordingly made by the committee, and as the question was before this conference. After all this, Dr. Shipp comes here and proposes a plan for a Western North Carolina Conference with a remarkable eastern boundary. I believe, Mr. President, that this Conference has now the opportunity of settling forever this question, and there is no mode of doing so more proper, in my judgment, than by the adoption of the report of the committee. I appreciate the feelings of our South Carolina brethren. They dislike to part with their territory. They go forward and then backward in doubt what to do, yet the force of facts is bearing us all to the conclusion of the committee, and I trust that Dr. Shipp's amendment will be voted down, and the report of the committee, the result of a fair and impartial investigation of the whole subject, will be adopted."

As before stated Dr. Shipp's amendment was laid on the talbe.

It will not do to say that territory was transferred with the understanding that we divide. Who had the understanding? Where are the parties to the contract? Do not talk about newspaper articles in the face official action. That some brethren then desired the formation of a Western N. C. Conference is not questioned. They wrote about it, talked about it, and faithfully labored for it, but all that did not place the Conference under any obligation to divide. I repeat, and would emphasize the fact, that the Charlotte and Shelby Districts *came to us without any conditions, either expressed or implied, on the part of our Conference* that we would divide. If there were any outside or private understandings to that effect, they are not binding on the Conference, and I know nothing about them.

But Bro. Mann makes another *assertion* which, coming from him with all his prudence and caution, is perfectly astounding. It shows what mistakes a cautious man may make when he travels beyond the record. It is contained in the following sentence:

"The formation of the new Conference, *with any discretion as to time allowed* was committed to the N. C. Conference, because the new Conference was to be in N. C. and the N. C. Conference was *so clearly and openly committed to the formation of the New Conference." Mistaken, wrong, badly wrong. The facts are against him.* When the Shelby and Charlotte Districts were transferred to us, our Conference was committed to nothing, for it had never taken action on the subject. We were as free in that regard as the "fowls of the air."

The great mistake of Bro. Mann is in confounding individual utterance with Conference action, and in that way holding the Conference responsible for what some man said in the papers.

But what in regard to the assertion that *any discretion as to time* for forming the the new Conference was allowed. Who ever heard of such a thing before in the history of the Church? *Any discretion as to time?* Then we have nothing to do but to assemble in Conference at Charlotte next Fall, pass a resolution to divide, and the work is done without any further action of the General Conference. How Bro. Mann, with his caution, could be led into such a mistake I cannot tell. But it shows, at least, that he may make mistakes as well as other men.

Here are the facts, you see I am after the facts. After the report of the Committee on Boundaries was adopted, and the Charlotte and Shelby Districts were transferred, and that matter was settled, Rev. F. M. Kennedy, of the South Carolina Conference, and Dr. N. F. Reid of the N. C. Conference, presented the following resolution which was adopted:

"*Resolved*, That the N. C. Conference is hereby authorized to form a Western N. C. Conference *ad interim* if in their judgment the interest of the Church requires it in the next four years—the presiding Bishop concurring."

The four years passed away, the N. C. Conference did not think the interest of the Church required a division and the privilege expired. That is all there is of it. As I understand the matter, there was an expressed desire within the bounds of the transferred territory, to be formally and officially connected with the N. C. Methodism, that it might be brought into closer union and sympathy—that it might be unified. And that is the reason the transfer was desired and obtained. But Bro. Mann manifests a great deal of sympathy and pathos as he appeals to the Conference not to repudiate its *obligation* to divide. But where is the obligation: how did it originate? Having failed to find it in the action of the General Conference, we are told it may be found in the Journal of our own Conference.

He comes to the action of the Conference at Salisbury, and gives us the record—in part. Before I examine that report, I wish to inquire. Will Bro. Mann stand by the action of his Conference? Will he to-day ratify and re-affim the sentiments contained in that report? He quoted approvingly, and indorsed in his speech that report. *He cannot go back on it. He surely would not if he could.* Then let Bro. Mann come and take a stand at my side, and we will both stand on that report, *and together we will stand, or together we will fall.* But surely after all he has said in regard to repudiating an obligation to divide, and quoting and endorsing that report *in part*, he cannot go back on it, *or any part of it.* That would make him do the very thing he is exhorting others not to do. *But to the report.* He says: "When we reached Salisbury it seemed to be the universal wish to divide. The unanimity was rare in a body, so large and a question so important." A Committee on division was appointed, it was in session four days, with open doors, seeking light and brought in a unanimous report which was adopted. See Journal of Conference at Salisbury, 1877. *The report is too long to transcribe.*

This report contains too distinct parts. *The first is a process of reasoning by which a conclusion is reached.*

The second is, The conclusion arrived at. Bro. Mann gives the *reasoning* without the *conclusion.* As the conclusion reached is *the most important part* of the report, I will now furnish that. It is a resolution in the form of a memorial to the General Conference. *Why did Bro. Mann fail to give it?* Here it is:

"*Resolved, That we as a Conference memorialize the General Conference to meet in Atlanta, Ga., in May next, to transfer to the N. C. Conference all the territory in the State of N. C. within the bounds of the Virgina and Holston Conferences. But if in the wisdom of that Body they should refuse the request to transfer us the territory of the Virginia Conference in this State, and will transfer us the territory of the Holston Conference within this State, we request that a division be made, the line running along the Eastern boundaries of the Charlotte and Salisbury Districts on the East and with the State lines of N. C. Westward.*"

The leading thought of this Report is division. But how divide? By cutting the present territory into two equal parts? *No, not at all.* That never entered the minds of the Committee. How divide? The Committee tells us. There is but one way suggested. It contains two conditions. *Fist, Get that part of our State now in the Holston Conference. Second, Divide on the line presented in the memorial,* which is substantially the same as the one agreed on in the compromise at Greensboro in 1870, and the only line that has ever been agreed on. Now, where is Bro. Mann? Will he stand by the Report of the Committee, or will he, after exhorting others not to repudiate an obligation to divide, repudiate it himself? I want Bro. Mann to "tote fair" now, and stand by the record he has, in good faith, helped us to make. Let no one make an effort to repudiate our repeated action and disregard a recorded obligation by attempting to manufacture sentiment in favor of division, in positive disregard of the action of the Conference. According to that Report, without the territory in the Holston Conference, you cannot in fairness divide. *That territory is just as certain to become attached to a Conference in N. C. as the N. C. Conference is to divide.* Suppose you divide the present territory into two equal Conferences, it does not call for the eye of a prophet to see, as the territory in the Holston Conference will come, that in a few years the West will have a very decided advantage in acquisition of that territory. I make no protestations of disinterestedness. I am concerned. The interest involved is great. A mistake in precipitating action may do immense damage.

(To be Continued.)

Entering a Pew.

The following, which is going the rounds of the papers, contains good advice for many a church-goer, besides expressing our sentiments to a dot: Having entered a pew, move along. Do not block up the end of the pew as if you did not intend to have any one else enter it, or as if you were holding it for special friends. Do not rise to let others in, but move along and leave the pew invitingly open, so that they will know that they are welcome. If a pew holding six has five already in it, do not file out in formal procession to let one poor scared woman go to the farthest end, but move along, and let her sit down at the end next to the aisle. It is not necessary now for a man to sit at the end ready to rush out and kill Indians, as possibly it was once.

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

A FEW DAYS WITH ONE OF THE FATHERS.

Immediately opposite my front gate is a Catholic College. Father Bazin, the Chancellor, is a short, stout genial Frenchman, a Priest, member of one of the numerous order. He and I are good friends, and the other day I took from his Library a book I had long wanted to read:

"The Confessions of St. Augustine." It is published by D. & J. Sadlier, New York, and sells for about one dollar—with the African Bishop for several days I had a very pleasant association, as I sped along over the steel rail.

CARTHAGE.

Carthage! Where is it? How long since its last ruin crumbled to dust? Where the Romans ruled and where there were schools of rhetoric and philosophy, the wild Moor has his Savage count. While Carthage was in its glory, where was America? was the forest still trackless? Did the mound builders who left no record, save piles of clay, and heaps of dust, and whose grinning skeletons, say naught except that they were men like ourselves, did they hunt the bison, and the deer, and chase the tiger to his lair, or perhaps hunt the wooly Elephant, or the Gigantic Mastodon, whose bones we find deep buried in our clay, and who perhaps still roamed through our canebreaks and jungles. Now as I talked again with Augustine I found Churches in every village, and beautiful towns and flourishing cities along the way, and deer and buffalo and panther, and Mastodon, all gone and mound builder and Indian no more to be seen, and yet I, an American Protestant, was holding pleasant intercourse with the Catholic Saint. Human hearts are the only things which never change and the Bishop of Hippo, and of Carthage was truly my brother in heart as though he had lived yesterday. Perhaps there were few things about which we would have agreed. He thought the world was flat. He did not know anything of chemical combinations. He had never heard of an electric battery. He did not know the blood circulated. He did not know the world revolved about the sun. He knew nothing of Biology, of proto plasms, or of Mr. Beecher and Evolution, but he felt just like I did, I could enter into his feelings as he expressed them.

He was an African, but not a negro. His Mother Monica was surely one of the most saintly women of the world, and one of the most charming parts of his Confessions relates to her. She was educated religiously by an old and favorite slave, and was a very decided Christian from her marriage with Patricious. He was a hot headed, passionate sinner, and she was a gentle, for-bearing, tender wife. Augustine gives rather a dark picture of the domestic life of those days in the early part of the 4th century, when husbands left on the faces of their wives marks of their anger.

The Confessions begin with the beginning of his life. He recognizes the sinwardness of his earliest childhood and confesses, at length the sins of his boyhood. The chief thing however he alleges against himself was stealing some pears, he had no use for, and being ambitious and vain. He seems to have had the best opportunities for study and was thoroughly drilled and soundly flogged by his masters. His studies were almost entirely in the direction of Grammar and Rhetoric, very much such studies as are prosecuted at Eton and Rugby to day, and in any of our classical schools. He was not baptized; his father was merely a Catechumen when Augustine was a child. Augustine was himself a self-conceited, pleasure loving, young Philosopher. We see such in every College in the land. He knew everything and he became a Philosopher after the order of the Manicheans. They seem to have been a sect of Rationalists. They knew everything, and what they could not explain was inexplicable. They were great heretics of course. They took from Christianity the truths that suited them and the phrases they liked and made them fit into their system, Mr. Beecher would have been their high Priest, for while he would not have explained things in the same way they did, he would have explained them all like the Manicheans did, would get rid of the moral law, and of hell.

Augustine does not seem to have been a bad man, considering the times in which he lived. He was philosophic, skeptic, perhaps a little more Orthodox than Emerson, and almost as moral in his outer life, but he was far from being a Christian. His mother still prayed for him, and had a vision which assured her of his conversion.

He became a Manichean when he was 19; he continued one till he was 28. He says they deceived the people openly by what they call the liberal sciences, secretly by the false name of religion. He was now a teacher of Rhetoric, and a full fledged Scientist. He studied Astrology, and the Platonic Philosopher, but finally was led by the preaching of Ambrose, to see the beauty of Christian truth and longed to believe it. The Manicheans he said ridiculed believing, and promised demonstration, but after all they accepted things the most fabulous and absurd. There was another sect, the Agnostics of that time, or as they called themselves the Academics, who said nothing could be known. Tossed about on these waves of doubt, Augustine presents the same spectacle presented 15 centuries later by the whole army of skeptics. Agnostic, Materialists and Transcendentalists in America and in England. At last he saw Jesus and when he did he saw his own wicked heart, and his own wicked life. His conversion was like that of many a Methodist who never heard of the great philosopher. He was broken hearted, weeping under a fig tree, crying for mercy, and deliverance, when a voice said, 'Tolle Lege.' He arose and went into the house to take up the Bible. His eye fell on a passage: "Put ye on the Lord Jesus." He did it, he was converted—happily, thoroughly *before Baptism* and without ever confessing to a Priest. Monica rejoiced and not long after full of faith and joy, getting nearer and still nearer to God, saint that she was, passed triumphantly to Heaven.

In reading these confessions one will be profoundly impressed with the utter vanity of any mere human effort to provide for itself a satisfactory religious philosophy. We are having quite a revival in the philosophic world. Many men are making a religion for themselves. They take such parts of Christianity as suits them and form a kind of Mosaic concern, which is neither Christianity nor philosophy, but is a religion which accords with the views of the man who made it, and which he calls Christianity. There has been much advanced since the early years of the 5th century in exegesis, much now known of which the world was ignorant then of physical science, but in the realm of pure reason, when the mind searches in its own depths for truth there is but little advance, perhaps none. The province of reason is better defined, that is all. those young preachers or old ones, either who have left the realm of Exegesis, and gone into that of Philosophy, with the vain hope that they will understand all mysteries might do well to follow the great African in his devious ways, and see how vain is human effort to arrive at the wisdom of God.

One who reads these confessions in the light of modern Church History will be struck with the purity of the faith and the simplicity of the worship in the first half of the 5th century.

The gorgeous ritual of Catholicism was not then. The doctrines of the Sacramentarians were not then, though the dogma of Baptismal Regeneration was—The Auricular Confession was not. Image worship and Mariolatry was not, indeed Augustine never alludes to the Virgin Mother at all. The views of self-abnegation, and self-annihilation which obtained among the later mystics, are there, and the reverence for Asceticism is there, but a Methodist preacher may read the Confessions through and he will feel very much like they were written by a Methodist.

Children at Home.

Real children would as soon expect the sky to fall as to find the door of home shut against them. Whatever they be doing the sense of home abides in their hearts. Even when they do not consciously think of it, it is always there as an underlying comfort. They will go to it from school, from work, even from play; talking all the way to their companions, thinking, one would say, of any but home. But see how steadily they go towards it all the while; they take no step out of the way. And when they come in, how naturally and easy they seem to take possession of the place It is theirs; they never think of leaving it (that may come later, naturally, and bring sadness with it)—children. never think of it. Leaving home! Father and mother might leave it, but they never. This the feeling in very truth. Of course, we must drop some of human accompaniments, some of the small exterior that do not belong to it in making the higher application; but that is the feeling, substantially, which God wishes us to have in thinking of Him and His presence.—*Alex. Raleigh.*

Raleigh Christian Advocate.

RALEIGH, N. C. JULY 29, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(*To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.*)

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REV. F. L. REID,
Raleigh, N. C.

A Short Note.

As this issue goes to press the Editor returns from a visit to the two District Conferences which embraced last Sabbath, namely: The Greensboro District Conference at Winston, N. C., and the Durham District Conference, which met at Lea's Chapel on Leasburg ct.

The Greensboro District Conference elected Dr. T. M. Jones, Col. J. C. Pinnix, Col. J. W. Alspaugh and John G. Staples as lay delegates to the next Annual Conference. This Conference passed a resolution strongly opposing a division of the North Carolina Conference. The vote on it was counted, and was 31 opposed to division, and one in favor of it: at least only one voted against the resolution which expressed the sense of the Conference in opposition to division.

The Durham District Conference elected T. J. Stephens, J. H. Southgate, W. F. Stroud and Rev. A. H. Perry as lay delegates to the Annual Conference, and passed a resolution in opposition to the division of the Annual Conference. The votes were not all counted, but there were three votes in favor of division, one by a member of the Annual Conference, one by a local preacher, and one by a layman. We do not know the number in opposition to division—they were not counted. We shall give a more extended notice of both these District Conferences in our next issue—havn't space for it in this issue.

Three District Conferences.

There were five district conferences appointed to embrace the 4th Sabbath in July. We wanted to attend them all, but they were rather too far apart for that. The best we could do was to touch at three of them and it required rapid transit and close schedules to do this.—We spent a day each at the Salisbury, Shelby, and Charlotte District Conferences. Leaving Raleigh at 5 p. m. Tuesday we reached Salisbury at 2 a. m., and through the kindness of Dr. J. F. Griffith, with him, rode 20 miles behind a splendid pair of horses to Mocksville, N. C. Here the

SALISBURY DISTRICT CONFERENCE

had just assembled. Rev. W. H. Bobbitt, D. D., was in the chair and C. G. Montgomery was the secretary. Fifty-four members answered to their names at the first roll call and this number was increased as the session went on. Dr. W. H. Bobbitt certainly knows how to get a good attendance upon a district conference, and he knows how to conduct a conference after he gets the members together. He shows splendid tact and fine taste in bringing out such things as will both profit and interest all present. His reports are not dull, dry and monotonous; but he gets out of every preacher and layman an important lesson as well as valuable information. The reports he elicits are lively and exceedingly entertaining. He makes the conference tell upon the preachers, the laymen, and upon the community in which it is held. He is a charming Presiding Elder, and a splendid man every way.

The preachers were all present except Dr. North, who could not come. A good many local preachers were present. Rev. W. H. Watkins was present, though very feeble. When he spoke of his health, his happy state of mind and his perfect resignation to God's will, all present were moved to tears, and the conference joined in prayer and praise. The Spirit rested upon the assembly, and we all felt the power of His presence.

Rev. L. W. Crawford was present and made a good speech for Greensboro. The ADVOCATE had a real love feast of it. Some of the strongest testimonials were given to its usefulness. As several brethren rose and told what a blessing the paper had been to them and to others, we thanked God and took courage. The following resolutions were passed unanimously and with a great deal of heartiness:

Resolved 1. That we rejoice in the continued and growing prosperity and usefulness of the RALEIGH CHRISTIAN ADVOCATE, the organ of the N. C. Conference, and that it is worthy of the Church and Conference so ably represented by it, and that we hail with peculiar pleasure its weekly visits to our homes.

2. That we regard it as an important factor in the accomplishment of the great work of the Church, and will recommend it to all our people, and cheerfully do what we can in other ways to aid in its circulation.

3. That we are specially glad to have its editor and proprietor, Rev. Frank L. Reid, with us in our District Conference, and we will always give him a cordial welcome to our respective fields of labor.

T. J. Gattis.
G. A. Oglesby.

The lay delegates elected are W. R. Odell, F. M. Johnston, V. Mauney and Dr. B. C. Clement.

After a sojourn of one day as the delighted guest of Mrs. J. M. Clement, we left Mocksville at 5 p. m. Thursday, rode 20 miles to Salisbury, feasted at the elegant tea-table of Dr. and Mrs. Griffith, took the train at 2 a. m. for Gastonia to spend Friday with the

SHELBY DISTRICT CONFERENCE.

Here we found the District Sunday-school Conference in session, with that excellent layman, Bro. J. S. Martin presiding, and Bro. L. J. Hoyle acting as Secretary. Bros. Martin, Hartsell, Callahan, Giles, Hall, Hoyle and others made excellent addresses on the various phazes of the Sunday-school work. These talks were short and to the point. They suspended the Sunday-school Conference long enough to give the writer a half hour for a speech on our literature, and to make a few talks themselves about the ADVOCATE, and to pass, by a rising vote, some very pleasant resolutions about it. The result was very encouraging in the way of new subscribers and renewals.

Rev. Dr. M. L. Wood, the Presiding Elder, was present and in fine plight. He is one of our truest men and one of our strongest preachers. The church can rely on him "to the last ditch." Since leaving the Conference we have learned that L. J. Hoyle, J. S. Martin, A. N. Wells and O. W. Davis were elected delegates to the next Annual Conference, and that the Conference passed a resolution favoring division of the Conference. We found Dr. T. M. Jones there looking after the interests of Greensboro Female College, and Prof. Bandy was to be there to represent Trinity. The Secretary has sent a full report which will appear next week.

Leaving Gastonia Friday evening we reached Pineville late that night, and Saturday morning, with Bro. Younts, rode out to Harrison's Church, where we found the

CHARLOTTE DISTRICT CONFERENCE

in session. Rev. T. W. Guthrie, P. E., was in the chair and Rev. W. C. Gannon was acting as secretary. Bro. Guthrie was throwing his usual life and vim into the proceedings of the Conference. He is one of the readiest men to be found. His preachers and people love him for his fine social qualities, respect him for his fine abilities, confide in his integrity, and feel that all the interests of the Church are safe in his hands. At 10 a. m., the writer was given an opportunity to speak for the ADVOCATE, and the following resolutions were adopted unanimously:

Resolved 1. The thanks of this District Conference are due and are hereby tendered to the Business Manager of the Southern Methodist Publishing House for a package of *Nashville Christian Advocates* and Sunday-school literature.

2. That we heartily commend all these publications to the patronage of our people.

3. That we are pleased to have with us Rev. F. L. Reid, Editor of our Conference Organ, the RALEIGH CHRISTIAN ADVOCATE, and assure him of our appreciation of his earnest labors in furnishing our people with a pure christian literature, and that we will endeavor to do more to circulate it among our people, recognizing its abundant usefulness.

R. S. WEBB.

Rev. L. W. Crawford was present and represented Greensboro Female College in a timely and practical speech. H. B. Adams, John Robinson, D. W. Reid and T. A. Jerome were elected delegates to the Annual Conference, and the next District Conference is to be held at Hickory Grove Camp Ground, near Charlotte, in connection with a camp-meeting.

To Rev. G. F. Round, the P. C. at Mocksville; to Rev. J. D. Carpenter, the P. C. at Gastonia; and to Rev. J. Ed. Thompson, the P. C. at Harrison's, we are indebted for great kindness. We were glad to find these three brethren so happy and so successful in their respective fields of labor. Whilst these visits were very hurried, they were exceedingly pleasant, and at all three of these conferences we received from preachers and laymen such expressions of interest in and determination to do all they could for the ADVOCATE that at times our heart melted with gratitude to God that the paper has so many friends, who are working and praying for its continued and enlarged success.

What He Meant.

In our issue of July 22nd we asked the Editor of the *Biblical Recorder* what he meant by the following:

"Haven't you heard, Mr. *Star*, what is to go with Trinity? If the next Conference does not offer a protest, and we do not see how it can since it has surrendered its claim for three years, the matter is settled."

In the *Recorder* of last week the Editor tells what he meant in the following language:

"It means this. That from present indications Trinity College is to become either a mere preparatory school for Chapel Hill or be suspended. If the N. C. Conference divides, (and we think it will) the Western Conference will in all probability unite on Rutherford College, and the leading men of the Eastern Conference will devote their entire attention to Chapel Hill and to what they can make by it."

We publish the above that our readers may know what was meant. We wonder if that Editor knows enough about our matters to entitle the above opinions to any serious consideration?

Paragraphic Personals.

— Gen. Grant will be buried at Riverside Park, New York.

— In our continued absence from home we failed to say that Rev. Dr. S. Pool delivered an excellent lecture in this city week before last for the benefit of Brooklyn Methodist Church. Dr. Pool is a polished speaker and very popular here in Raleigh.

— The President has appointed the following named presidential post-masters: J. A. Taylor at Oxford, N. C., vice M. B. Jones, suspended; T. B. Douthit at Salem, N. C., vice J. Bleckenderfer, suspended; Samuel H. Smith at Wilson, N. C., vice M. A. Walker, suspended; George H. Gregory at Greensboro, N. C., vice J. D. White, suspended; J. A Bennett at Reidsville, N. C., vice R. H. Wray, suspended.

ON one occasion some infidels, in the presence of Voltaire, proposed to discuss atheism, when Voltaire said: "Wait, wait, till my servants have left the room. I do not wish to have my throat cut to-night." What a frank and truthful confession of the ruinous influence of atheistic principles upon the people.

B.

Subscribe for this ADVOCATE.—Price, $2.00 per annum, post paid.

What Shall our Children Read?

The question, "What shall our children read?" is a vital one. They will read something, and the tendency with them is to read the sensational and trashy literature of the day. They are not old enough nor well enough instructed to discover the poison it contains. The damage a bad book or a bad paper may do to a girl or boy none can tell. It is perfectly unmeasurable. But this is a reading age and the people will have books and papers. This subject is so forcibly presented by Dr. John while he was editor of the *Texas Advocate*, that we give his editorial in full:

"WHAT SHALL OUR CHILDREN READ?"

"When we measure the influence a bad book or a bad paper may exert over character and life, this inquiry far transcends in importance the question, "What shall our children eat?" The pages of our best papers, like the adulterated food that is placed on the market, contains only a per cent. of evil with a large amount of good. The papers that find the largest sale among the young people of both sexes, instead of being adulterated food, is unadulterated poison.

"How can parents guard against the enemies of their household?—The newspapers have become a necessity in the home of every enterprising and intelligent citizen. He wants to keep abreast, in knowledge, of all the movements of the age. He needs in his business the market reports. He wants his family to keep pace with the intelligence of the day. With all the recklessness of journalism respecting the influence its utterance may exert over the morals of the people, the newspaper is one of the chief agents for the advancement of the civilization of our age. Silence the click of its type, and arrest the revolution of its presses, and we would set back our civilization for centuries. A demand for a clean, unadulterated newspaper, is the only remedy for these evils in the press. Let parents watch the reading matter furnished their children as vigilantly as they do the food placed upon their tables. Let them be as careful about their papers as they are about their beefsteaks. Let them banish an immoral paper from their homes as promptly as they would wrest unripe or rotton fruit from their children's hands. Let them see to it that their sons and daughters read no papers and look upon no engravings unless free from impure and vicious suggestions.—When it is understood that the people demand papers of high moral tone, the publishers will furnish the supply.

"The more vicious literature should be dealt with as we deal with yellow fever and small-pox. It is the mortal foe to virtue, and prospers in the debauchery it fosters. Society is safe only when a legislative quarantine against these evils is wisely enacted and rigidly enforced. The men who flood the land with Satanic literature have lost their moral sense: and their vile work will be stopped only when such offender is confronted by the stern sanctions of law."

B.

Good Key-Note--Faithful Warning.

The first conference of the season has been held—Denver. The Secretary writes: "The session was pleasant. The general collections were *all a little in excess* of assessments—a good key-note for the conferences of 1885. Healthful progress is reported all along the lines."

Talk about the debt of the Board of Missions! There would be no debt in six months—indeed, there would be a little money in the Treasury—if each preacher in each conference would raise his full assessment for Foreign Missions.—And why not? If every preacher were to give his mind to it, and make a prayerful and persistent effort until conference, the entire assessment on the Church—$264,000—could be realized. What a consummation! Brethren, the Board has been in debt so long—let us awake, arise, and get out. Reader, resolve that you will be *one*, and may the Lord assist you to succeed.

No debt is made by an officer of the Board. The appropriations for the support of the Foreign Missions are made by the full Board in annual session—all the Bishops present. The assessments are made at the same time. It is a part of our business to plead with our brethren to raise them *in full*. If this call should not be heeded—if the full assessment is not met—the Board must remain in debt. We tell you the plain truth. The alternative is before the Church.

Please send us every dollar you have on hand, and report the remainder at Conference.

ROBT. A. YOUNG,
Sec. Board of Missions.

THE following suggestive statistics we clip from an exchange:

"The first Methodist Conference met in the Old Foundry, June 25th, 1744. It numbered six members, viz: John Wesley, Charles Wesley, John Hodges, Henry Piers, Samuel Taylor, and John Martin. In 1881, Methodism represented in the Ecumenical Conference, met in the City Road Chapel, near the site of the Old Foundry, and reported 32,652 itinerant preachers, 89,292 local preachers, 5 999,889 members, with 58,260 Sunday schools, 584,896 teachers, and 4,893,012 scholars."

In 1744, the Methodist Church did not own a single chapel. Now the sun hardly ever goes down on the churches, schools and mission stations of Methodism. Surely it must be of God.

B.

For the Advocate.

Raleigh District Conference.

BY REV. W. L. CUNINGGIM.

The 19th session of this conference met in the town of Louisburg, on Thursday July 23rd. The Presiding Elder, Rev. N. H. D. Wilson, D. D., who for some time has been quite ill and has been trying the waters of Buffalo Lithia Springs, wrote that he was improving, and if there were any questions requiring absolutely his attention and presence at the conference, he possibly could come, but his friends had insisted on his remaining longer at the Springs to secure, if possible, his restoration to health, and he had done so. He sent his best wishes and prayers that the session of the conference might be pleasant and profitable. Rev. W. S. Rone called the conference to order and Rev. J. J. Renn was made temporary President. After the roll of the conference had been called, J. W. Hays, Esq., a prominent lawyer of Oxford, and a most active layman in our church, was elected permanent President. This selection gave very great satisfaction to all concerned, both laymen and ministers; and, though it was a departure from the usual practice in such things, this being, so far as this writer knows, the first time in which a layman has been called to such position in our church, yet it proved a very gratifying venture, for Mr. Hays is not only a good parliamentarian, having fine executive ability, but he showed that he was well acquainted with the methods and practices of the District Conference body and in sympathy with all the movements of the church. Under his management the business of the conference moved smoothly along. All the usual questions were inquired into and it was revealed that all the interests of the church were advancing. In connection with the reports on the spiritual state of the church, Rev. T. A. Boone presented a series of resolutions, which was adopted, relating to dram-drinking and dancing in the church; that while there seemed to be less of this than usual, yet there was a call for great diligence on the part of pastors and people to move forward against these foes, as well as against worldly-mindedness and love of fashion, till the church should be purified from all these things. In connection with the Sunday-school question Rev. W. S. Rone introduced resolutions, which were adopted, urging upon adult members of the church the importance of giving more attention to S. S. matters.

On the morning of the third day the following resolutions on the Division of the Conference were introduced and adopted by a very decided majority, only four or five voting in the negative:

WHEREAS, There is considerable discussion on the subject of a division of the N. C. Conference, and it seems but proper and right that this conference should give an expression of its opinion upon the subject; therefore,

Resolved, That we, as a District Conference, do regard it as inexpedient and unwise for our next General Conference to divide the N. C. Conference.

F. N. Egerton.
G. S. Baker.
W. H. Pleasants.

Rev. J. T. Gibbs offered resolutions giving cordial endorsement to the "Southern Quarterly Review" and the literature of the Southern Methodist Publishing House, especially referring to its periodicals, and strongly endorsed and recommended the RALEIGH CHRISTIAN ADVOCATE. These were adopted without a dissenting vote. Rev. W. C. Norman offered resolutions in regard to Greensboro Female and Trinity Colleges, calling upon Methodist parents to educate their daughters and sons at these colleges. He was followed by Rev. W. H. Pegram, a professor from Trinity in a well-timed speech, giving all the information about Trinity that could be desired, relating to its debt, present management, home life, historic associations, and future prospects, which he considered very bright. There will very likely go some boys from the Louisburg section to Trinity this fall. Resolutions endorsing Central Female Institute were also passed.

There were present at this conference as visitors, Rev. A. G. McMannaway, the genial pastor of the Baptist Church in Louisburg, who gave his presence to all the sessions of the conference, and who expressed himself as enjoying very much its deliberations; Rev. W. H. Pegram, of Trinity College who, we learned, preached a most excellent sermon at the Baptist Church on Sunday morning; and Rev. J. S. Nelson, Presiding Elder of the Warrenton District, who greatly edified the large congregation at the Methodist Church on Sunday morning. D. W. Bain and G. S. Baker were the secretaries of the conference. D. W. Bain, J. W. Hays, G. S. Baker and J. A. Stallings were elected lay delegates to the next Annual Conference, with T. C. Williams and Rev. D. P. Meacham as alternates. Henderson was selected as the place to hold the next session of the District Conference.

One of the nice things of the District Conference was the very pleasant ride over the new road from Franklinton to Louisburg. No regular passenger train has yet been put on this road, but through the kindness of the authorities one was given for this special occasion. The road bed is a most excellent one and the music of the whistle is sweet to the ears of the people all along the line, but especially so to the Louisburg folks, who hereby are, after long isolation and deprivation of railroad facilities, brought into connection with the outside world. This it is hoped will brighten the business life to a large extent, for through it Louisburg can compete with Wilson, Rocky Mount and Battleboro, in the large back country lying between these places. This back country has been carrying all its produce to the Wilmington and Weldon R. R. for shipment and sale, but now a great part of it can find outlet by Louisburg. We trust the people may not be disappointed and that they may realize their brightest expectations.

Of the hospitality of the Louisburg people nothing need be said, for they are known everywhere for their liberality, refined and home like, in this matter. The chief complaint that we heard was that there were not enough visitors to eat all the good things that had been prepared. This writer most assuredly enjoyed his home with the *pleasant* family of Bro. W. H. Pleasants, one of the prosperous business men of Louisburg, and a most active layman in our church at that place.—And we may say for all that every arrangement conducive to the enjoyment of those in attendance upon the conference had been made and most admirably made, and the thanks of the conference and visitors are due and hereby tendered to Rev. W. S. Rone, the most excellent pastor and preacher at Louisburg, for his kind christian attention to all our wants and enjoyment. Upon the whole the conference was a most delightful one, and will result in great good to the church and the cause of the Lord Jesus Christ.

Correction.

Prof. Heitman got the vote of the Wilmington district on division a little incorrect. It was thirty-four against division and twelve for.

Notice.

Please state that my camp-meeting at Marvin will embrace the 4th Sunday in September next. Brethren in the ministry are invited to come. Cant you be with us?

J. W. JENKINS.

To The Records.

Rev. T. B. Reeks has struck a very old person in Bladen. He died at 123 year- of age. Hunt up the record. If he can show that there is a genuine, reliable record of birth and can make it certain that the old fellow was a 123 years old at death, he will have found the oldest man in probably five hundred years.—*Star.*

A Preacher's Valise Gone.

Yesterday morning early when the boat from Smithville came in, Rev. C. W. Smith, of the Whiteville circuit gave his valise to a colored boy, who promised to take it to the boarding house of Mr. King, near the depot, where Mr. S. was to call for it when he wanted to board the trrin, paying the boy his charge for the service. Later in the day he went to inquire about his valise and it was not at Mr. King's and nothing had been seen of the boy. Complaint was lodged at police headquarters and officers were put on the track, but up to last accounts nothing had been ascertained as the identity or whereabouts of the thief It is said that some colored boys who were on the wharf at the time know the boy who took the valise, but refuse to tell his name. We understand that Mr. Smith had clothing to the value of about $20 in his valise.—*Wil. Star.*

LATER.—We learn after the above was in type that Bro. Smith's valise has since been found.

Death by Lightning.

At Kenekeet, Bro. Washington Scarborough and wife on the night of the 10th inst. while in bed were killed by lightning, their baby lying between them was not hurt. Bro. Scarborough professed religion at the camp-meeting and united with the church, but his wife was not a member of the church, they leave five children, they are among the many who have no parents.

Bro. Ezickel Scarborough, the father of Washington Scarborough died the 4th of June, after eleven weeks of patient suffering. When I would visit him and enquire after his prospect, he would say he was resigned to the will of God. J. Y. P.

Hatteras Mission.

DEAR BOTHER REID:—I wish to say to the Advocate and to Brother Moore that the revival spirit is prevailing, at Kennekeet. Several have been converted since the camp meeting, at the class and prayer meetings penitents at the altar and conversions as the result. The protracted meeting at Trent has been going on ten days, twenty odd have been converted and a number of aged men, twelve have joined the church. To God be all the glory. We have had 115 converts at three meetings, 79 joined the church. Why did they not all join the church? Because 36 of them were members already. The Church seems to be fully aroused and working like good soldiers. We have two more protracted meetings and one camp-meeting to hold, and then we will be through the first round. Pray for us.

J. Y. PEGRAM, P. C.

"Saltatory" Versus "Calisthenical."

In this paper, June 24th, my friend, Col. S., compares the "Calisthenical performances" in some female schools to dancing, and says he cannot see the "difference in principle." Many others can see the difference.

Only one sex takes part in the Calisthenics. The exercise is short. The dance would be very short, if only one sex danced. Handling and being handled, touching and being touched, here lies much of the harm and danger of the modern dance.

Col. S. and others strongly plead for the gymnasium. I am ready for a bargain. I am quite willing to give one hour for two evenings of commencement week for gymnastic performances for our students. I will invite all the pretty girls in the State to come and see. During the week I hope to see the said students escorting the said pretty girls over the beautiful Campus, through the Halls, Libraries, Museum &c.

Instead of opening a ball "complimentary to the Senior Class" at 10 p. m. I want every body to have sense enough to go to sleep about that time, that they may be able to spend the next day for the glory of God and the good of man.

A. D. BETTS.

Our New Judge.

The Raleigh "Visitor" says; "Judge Walter Clark is the best Judge that has been on the Superior Court bench in Wake county since the war," said a gentleman capable of judging yesterday afternoon. And the Wilmington *Star* says: "Several of our best State exchanges have been recently complimenting Judge Walter Clark in very high terms. It is now prophecied that he will rapidly go up to the head among living jurists in North Carolina. Having known him from his boyhood we are not surprised at any special intellectual development he may make. He was a very remarkable boy, and Wordsworth says "the boy is father to the man." His ability to acquire was immense. He has always been studious and ambitious. He is not a genius, but a man of superior natural intellect excellently improved. He has phrenologically a very fine head. His start on the bench seems to have impressed lawyers and citizens of Raleigh generally, and visitors were equally moved, as appears from an editorial upon him in the Asheville "Citizen." "

For the Advocate.

Warrenton Dist. S. S. Conference.

The last session of our District Conference organized a District Sunday-School Conference by electing Rev. W. S. Davis, President; George T. Simmons, Vice-President; Rev. J. M. Rhodes, Secretary, and Josephus Daniels, Esq., Treasurer; and requested by resolution that the session for this year be held in conjunction with the District Conference. The President. whose duty it is to designate the time, having been sent to serve the church at Durham, the matter is left in my hands. The Presiding Elder informs me that it will be impossible to give the matter an attention at the District Conference except on Sunday afternoon, and that the pastoral charges have not elected delegates. This makes it impossible to hold the Conference at this time and leaves no alternative for us but to select some other time. Hoping to get a suggestion from the brethren on this point, I deem it best to defer the matter until the District Conference that they may be consulted.

Fraternally yours,
GEO. T. SIMMONS, Vice Pres.

Prof. W. H. Pegram.

No name in the Methodist denomination in North Carolina, since the death of the lamented Craven, has been more thoroughly identified with the cause of higher education and has given, more freely, his time and ability for its advancement than the distinguished gentleman whose name heads this article. He is a native of Harnett county, and spent there the first twenty years of his life. He entered the Confederate army at the outbreak of the war and served in it till its close. Passing through Louisburg on his way home after the surrender, he received while here through accident the only wound of which he was the recipient during the long struggle. At the age of twenty-five, though just from the war where he had spent nearly five of the best years of his life, he entered Trinity College from which he graduated in 1873 with the highest honors ever granted by that institution. Since completing his course he has been connected with his Alma Mater as professor of Natural Science, filling that important chair to the great satisfaction of his denomination and of the patrons of the school. No man ever connected with that institution, with the exception of its founder, has possessed more completely the love and respect of the students or who has had greater influence over them than he. A man of extensive learning and deep piety, and joined with them, a modesty that is excessive, he is altogether worthy of any honor that his church can impose upon him.—*Louisburg Times.*

For the Advocate.

A Word From Sharon.

MR. EDITOR:—I have never written anything for your most excellent paper, but to-day I feel constrained to say that to me its reading is very valuable. I always look forward to its arrival with great pleasure, its columns are all interesting to me, it is a paper that every family ought to have, especially every Methodist. I am certain it has been a benefit to me, and as far as my observation extends it is beneficial to all who read and appreciate its Christian spirit. I read every week news from other churches, and see what they are doing, so I wish to say something about Sharon church, on the LaGrange circuit. We are working earnestly in this church for our Lord and Master, we have a good Sabbath-school here conducted by Bro. R. W. Pope, he is our Superintendent, a good, faithful working man, he takes a deep and abiding interest in the Sunday-school. Our school is well attended by old and young, we have a number of good teachers who perform their duty well, our much beloved pastor, Rev. A. McCullen, was with us last Sunday, 12th inst. he preached us another one of his excellent good sermons, as he does every time he preaches for us. This circuit has been blessed with good preachers, there is not a preacher more beloved by a congregation than Bro. McCullen is at Sharon. I believe he is a pure, consecrated man of God. Bro. McCullen commences a series of meetings at Sharon next 2nd Sunday. I earnestly pray for his success here, that he may gather many sheaves at this place for his Lord and Master, and at all of his appointments on this circuit, With much success to yourself and paper, I will close.

S. H. G.

For the Advocate.

Two Reasons Against Division.

1st. From an educational standpoint: The Methodist outnumber any denomination in N. C.

Intellectually, morally and pecuniarily, they are not behind any of our sister denominations: yet the Baptists and Presbyterians have endowed institutions of learning in the State—we have not.

The prosperity and advancement of the Church depends largely upon her educational interests and advantages.

Practical, intelligent and successful laymen have taken hold of Trinity College for the love they have for Methodism, with the desire and aim to put the institution upon a solid foundation, and then ask the church to endow it.

They have asked the aid and co-operation of the Church.

Will division help the cause?

Is it wise to throw away our opportunities.

2nd The N. C. Conference as it now stands is a great factor for healing the division of sentiment which has existed, and still exists to some extent between the Eastern and Western sections of the State. Without discussing the subject it cannot be denied politically and otherwise, there is a divided sentiment between the two sections. The N. C. Conference is the only religious body that brings together annually representative men from both sections, who are recognized leaders. both in church and State. This continued intercourse is bringing about friendships and harmonizing opinions which must be productive of great good.

Let us wait awhile, and help to bring about such a state of affairs, that division may prove a blessing—then divide.

N. M. LAWRENCE.

Tarboro, N. C.

Our Lay President.

The "Daily Times" published during the recent session of the Raleigh District Conference thus speaks of that excellent laymen, J. W. Hays, who presided over the Conference:

Jno. W. Hays Esq., who was yesterday elected to preside over the Conference, is a native of Halifax county. Moving to Oxford in early life, he soon became identified with her interests, and though compartively unknown in the county when he made his appearance there, he so impressed himself upon its citizens as a Christian, a scholar, and a faithful servant that when he get ready to begin his life's work—the practice of the law he found himself in the possession of a good clientage, which has not since deserted him.

His reputation as a well equipped lawyer is not confined to his county. A few years ago he came near being the nominee of the Democratic party for Judge in this district and that through no solicitation of his own. The briefs of no attorney in the State have won more golden opinions from the Courts of Appeal than his. In all the councils of the Methodist Church, from the district to the General Conference he has been a prominent figure. He is a delegate to nearly every annual Conference and four years ago that body showed in what esteem he was held in it by sending him to Nashville to represent the Methodists of North Carolina in their highest tribunal. By his course there he added much to his already enviable reputation. The Conference could not have done better than to elect him to preside over its deliberations.

For the Advocate.

A Word to the Deaf.

MY DEAR BRO. REID:—I get a great many letters, asking about my aid to the deaf, and I will give one answer here although I am not unwilling to answer letters. What is it?

It is of tubular tin, is shaped like a walking cane, is in three sections, and can be used as a conversing tube. There goes with each cane a *mouth-piece* which can be placed in the end of the cane and through which the voice can be heard. In order to relieve it of awkward stiffness, there is sent with each cane a section of rubber tube which can be attached to the tin and into which the mouth-piece is inserted. This makes the cane more convenient but slightly diminishes its power to convey sound.

In order to hear preaching the first section of the cane has inserted in it, instead of the mouth-piece, a wide mouthed sound receiver like a funnel. Who do not need it.

1st. Those who are stone deaf or people of great age who cannot hear any sound.

2nd, Those who are slightly deaf. Such persons will not use it because they can get along without it.

3rd, Very sensitive people who had rather not hear than have any one to know they are deaf.

4th, Rich people who can buy more costly devices.

Who are benefited.

1st, Very deaf people who cannot hear without some aid.

2nd People very anxious to hear a sermon and willing to be seen.

3rd, People who want a cheap, convenient, efficient conversation tube.

The cane can be sent by mail, the sound-receiver must be sent by express. The cane *does not* give perfect satisfaction. It is the best thing of the kind I know of but is not perfect, and if one can do without it they had better not send for it. The cane and rubber attachments sent by mail for $2.00, any tinner can make a sound receiver and it will cost less than the express from Macon.

Truly,
G. G. SMITH,
Macon, Ga.

For the Advocate.

From Across the Water.

(From our Special Correspondent.)

The hope of the German evidently rests in his trusty rifle. The standing army is something over two millions strong. The private is paid twenty-three pfenigs (5½cts) per. week. He is allowed meat on Sunday and during the week soup and bread. Every day these soldiers are drilled. The picture of a man—life-size, is drawn and the soldiers shoot at it. This target is about two hundred yards distant, and a man is placed near to report the accuracy of each shot. The country is in thorough military organization. Every town is the center for the troops and surrounding country.

Leaving the classic city of Hannover, I preceded on foot and alone up the banks of the Leine. What strange sights meet the American on every hand. The women are at work gathering hay. The men appear to drive the team when loaded. One does not find ladies of leisure and culture in the country.

In more than a week's tramp I have seen only one group of well dressed ladies. The roads are very fine—the principal ones being paved. It is very common to see dogs hitched to wagons and pulling a good quantity of hay or cherries or a big woman. Several times have I seen milch cows drawing in the hay. The entire country seems free from woods, even the ditches produce their quota of hay. And the road-side is a continuous line of fruit trees. One fails to find the inviting country residence. The people invariably live in clusters. Very little of mother earth is given to dwellings. I have become accustomed to seeing the lower floor given to stock, the upper to the family. These clusters are termed Norfs, and each one has its grog-shop. Here every German in the fatherland comes and spends his scanty earnings. Husband, wife and child will leave the quiet sanctity of the hearth-stone, gather at the Gasthans and take the black bread and beer. In short there is nothing in German country-life that commends itself to an American. The people are terribly poor, yet I have not found one who could not read or write. The tattered boy in wooden shoes tells me he has read extracts from Schiller. I chanced to go in the course of the Bishop for a few days. He was making his visits. The Norfs were immensely decorated—the largest houses being well nigh covered with wreaths, while on the prominent places was erected a cross and a representation of Christ thereon.

My feelings ran high and strong as the steeples of Goettingen rose before the eye, the great university with her thousand students and long line of illustrous children! Then I stood in the very place where Bismark and the famous Grimm brothers learned the art of being great! The lodging-rooms of these men were visited with intense pleasure. The one occupied by Bismark is a simple, one-story brick room on the bank of the river. Despite the associations of the place I was disappointed. The town is dirty. The buildings are not very handsome and are scattered over the place. The appearance will by no means compare with that of our own institutions. I had the pleasure of hearing one of the learned Doctors lecturing. The library is truly wonderful—four hundred thonsand volumes. In the reading room I found periodicals from every country of any note, but only one—Dr. Gildersleeve's Journal of Philology—from America. I noticed others from Greece. One of the professors chanced to be in the room, and it was very interesting to watch him wrestling with the musty volumes and copying the hieroglyphics. This institution dates back to 1737 and claims George II as its founder. The German schools have only one month vacation. The bracing mountain air and the habits of living seem to support this, almost continuous working. As a rule the student is robust and looks much a dude with his little cap, gloves, stick and cigar—and beer so often as he has opportunity. He invariably raises his cap when he meets a fellow-student or an acquaintance. In fact the German men are very formal. They exercise the formality towards each other that Americans extend to ladies. It seems very clear that the German woman is one or two degrees lower than the man She does not have a single respectable university. Like the Roman Mother, her jewels are her strong soldier sons. She has the privilege of loving the Kaiser and being the real support to the machinations of Bismark. In every town I find a monument to the men who fell in 1870 and 1871. The Germans are proud of those dates, yet the Nemesis of French revenge seems to hang over them The German shrugs his shoulders when you speak of France.

But I am not a politician. Leaving Gottingen, we make our way to Leipsic via Halle—the lost home of the Pietists and the seat of a most flourishing university. But of them later.

TIM.

Leipsic, Germany, July 6th, 1885.

Rev. N. H. D. Wilson, D D.

The *Daily Times*, published during the session of the Raleigh District Conference at Louisburg, pays the following tribute to a man who is eminently worthy of it and one whom the church in our State loves to honor:

It is with a feeling of sincere regret that we announce the enforced absence of the Presiding Elder, Rev. Dr. Wilson, from the session of the Conference. While this will hardly be news to many of his friends whose interest in him has kept them posted as to his physical condition, the announcement will not fail to bring sadness to the hearts of every reader of these lines. Especially may this be said of the citizens of Louisburg, by all of whom, irrespective of denomination, he is sincerely beloved and admired. No Presiding Elder of the Raleigh District has ever more completely captivated the hearts of our people and enthroned himself there more firmly than he, and if the late Bishop Parker had done nothing else to commend himself to them than to appoint him to this District on the expiration of the term of his distinguished predecessor, he had done enough. Already he had served them a term of the full constitutional limit but as soon as this bar was removed and he could be returned under the Methodist Church, there was a clamor for his return from every part of the district and so universal was it that the Bishop and his council at the last session of the Conference did not deem it wise to disregard it. It is not difficult where Dr. Wilson is even partially and consequently imperfectly known to account for his immense popularity. The man who can meet misfortune as he has met it, can pass through those ordeals that try men's souls, if ever they are tried, and emerge from the conflict not only unscathed but the exemplar of even a purer, holier Christian life than before, surely of such a one it may be truthfully said that "the elements are so blended in him that nature might stand up and say to all the world this is a "man." The events in Dr. Wilson's life, that would have proved trials to natures less pure and exalted to him were but developers of his latent merit and resources, are of two recent occurrences to need that the attention of our readers should be called to them. They remember who it was, when a large denomination of Christians desired to erect an institution for the education of its young ladies but had not the wherewithal, that with his partner in a banking enterprise, came to the front, planking down the money and erecting the institution without other security than his trust and confidence in the church to which he belonged. They know, too, how that liberality was requited. The money was never returned, the college property had to be sold at a sacrifice, entailing such a loss on the philanthropic firm that had advanced it as to cause their suspension. In order to make good their creditors these gentlemen, as Christians, voluntarily surrendered their entire property, real and personal, and Dr. Wilson, from a position of affluence found himself reduced to poverty—this through no malfeasance or even negligence of his own, but from too implicit a trust in the church with which he had cast his lot. Did he sour over his treatment? Did any word come from him intimating that his church had done any other than the correct thing? Not one. The only way in which his relationship to it was altered was, that whereas before his means enabled him to turn the salary which was paid him as Presiding Elder for the Greensboro District over to the family of his predecessor, which had been left at his death in a helpless condition, now he had to devote it to the support of his own family. His trials have not stopped with this heavy financial reverse. For several years he has been in very poor health. Though suffering at times severely, he has not until this year, been willing to leave his post. In the early Spring while at Chapel Hill he was so sick as to be unable to attend to his work. For a time indeed his life was despaired of. Recuperating somewhat, his physicians demanded a rest from the labors that had so unceasingly occupied him and advised that he spend some time at the Springs. He has since been at the Buffalo Springs in Virginia from which place the letter we append was written. We copy it to show that while he is absent in the body, in mind and heart he is with his brethren assembled in Louisburg. An able, and at times an eloquent preacher, an earnest and sincere friend, and in an especial manner to young men, a humble and devoted Christian, may he long live a blessing to that noble body of which he has long been such a shining light. Following is the letter addressed to Rev. W. S. Rone, dated July 17th:

DEAR BRO. RONE:—Although I am very much better than when I came here, I have this morning decided in accordance with the advice of some of the best of my friends to remain a few weeks longer. This decision costs me a great sacrifice of feeling, as I am so anxious to be at our District Conference and resume my work on my District. It is insisted by friends here and elsewhere that I have not been here and used the water long enough to give a fair and full trial to the rest and the water. I hope the delay in my re-entering upon my work may add to my strength and ability for more effective service when I do begin. Please confer with the brethren in Louisburg, and those who attend the conference from other parts of the District, and mature and carry out such plans as will be a blessing to your people. Assure the Conference for me of my deep interest in all the deliberations of the body, and earnest prayers that the blessing of the Great Head of the Church may rest upon the Conference and upon the community in whose midst it assembles.

Very affectionately and truly,
N. H. D. WILSON.

MARRIAGES.

July 14th, 1885 by Rev. J. W. Jenkins at the residence of the bride's father, Dr. J. C. Newland, in Lenoir, N. C., Mr. Robt. Claywell, of Morganton, N. C., and Miss Katie May Newland.

Advertisements.

—Randolph Macon College, the Conference college of the Virginia and Baltimore Annual Conference. A good school.

—Rev. T. J. Gattis has a notice of books to sell. He has good books—read his notice and order his books.

—Southern Prize Turnip Seed by J. H. Enniss. This turnip is said to be the finest grown by many who ought to know. It is worth a trial any way. See the advertisement and order some of the seed and try it.

BOOKS! BOOKS! BOOKS!

Books are abundant. Good books are rare. The Law of Success, by Cpeer, priee $1. Natural Law in the Spiritual World, by Drummond; price $1.50. Sermons and Sayings of Rev. Sam Jones, price $1, first-class. Men of thought cannot afford to do without them. Send your orders for these or any other good books to T. J. Gattis, Albemarle, Stanly Co., N. C., and they shall have prompt attention. Satisfaction guaranteed.

Aug 5th 3t

Sam Jones.

UNEXPURGATED EDITION.

The singeing "Sermons and Sayings" of Sam to the sinners and saints of Nashville, are in print without the authority of Nashville, and without the suppression of a single sentence since Ninevah repented.

A volume of 100 pages, with portrait. Price 50cts. in stamps, or postal note.

JOHN J. LAFFERTY,
Richmond, Va.

July 15th 4t

Pleasant Garden Academy.

PRINCIPAL WANTED.

Situation—The village of Pleasant Garden, eight miles South of Greensboro, Guilford county, N. C., within two hundred yards of Pleasant Garden depot on the Cape Fear and Yadkin Valley Railroad. Locality—eminently healthful. Community—moral and substantial. Address at once,

D. G. NEELLY,
Pleasant Garden, N. C.
july 15th-2t

Wanted.

Work by a teacher of experience, in a Methodist community, with a view to permanent location. Address "P. O. Box, No. 77," Monroe, N. C.

july 8 4t.

Wanted.

Wanted by a graduate of State Normal College, Nashville, Tenn., a position as teacher of English or Mathematics. Address,

MISS M. T. PESCUD,
Drawer 61, Raleigh, N. C.

july 22—2t

Appointments.

Wilmington Dis -- 4th Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	29 30
Elizabeth Ct., Elizabethton,	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh	"	17 18
Whiteville Ct. at Whiteville,	"	19 20
Wilmington 5th St	"	26 27
Smithville Station,	Oct	3 4
Magnolia Ct. at Providence	"	10 11
Clinton Ct. at Goshen	"	17 18
Duplin circuit,	"	24 25
Onslow circuit	Oct. 31	Nov. 1
Brunswick circuit,	"	7 8
Topsail circuit,	"	14 15
Wilmington, Front Street,	"	21 22

RaleighDistrict- 3rd Round

N. H. D. WILSON, P. E., Greensboro, N. C

Henderson	Aug.	1 2
Newton Grove, Hopewell	"	8 9
Tar River, Banks Chapel,	"	8 9
Smithfield, Smith's Chapel	"	15 16
Buckhorn, at Hopewell	"	15 16
Cary, Holland,	"	22 23
Rolesville,	"	23 24
Youngville, Rock Spring	"	22 23
Earpsboro	"	22 23
Clayton, Corinth,	Sep	12 13

Shelby District--4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings Mt	Sept	12 13
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	26 27
South Fork, at Zion,	Oct.	1 2
Lincolnton	"	3 4

Newbern District- 3rd Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Goldsboro station,	July	4 5
Wayne circuit, at Thompsons,	"	6 7
Mt. Olive circuit, at Smiths,	"	9 10
LaGrange circuit, Piney Grove.	"	11 12
Lenoir Mission Byrds S.H.	"	13 14
Kinston station,	"	16 17
Snow Hill at Grimand's	"	18 19
Goldsboro circuit, at Bethel,	"	20 21
Jones circuit, at Shady Grove,	"	25 26
Newberne station,	Aug	1 2
Craven circuit at Macedonia,	"	4 5
Carteret circuit, at Bethlehem,	"	6 7
Morehead station,	"	8 9
Sprits & Core Sound, Nelson's Neck	"	11 12
Beaufort Station,	"	15 16
Pamlico circuit at Smith Creek,	"	22 23
Neuse Mission, South River,	"	24 25

Fayetteville District 3rd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Fayetteville Station,	July	5 6
Campbleton Mission,	"	5 6
Laurinburg at Laurinburg, (D. C.)	"	8 12
Rockingham circuit, Mt. Pleasant,	"	18 19
Cape Fear, at Concord	"	26 27
Cumberland, White Sulphur	Aug.	1 2
St. John's	"	4 5
Manly Mission, at Tabernacle	"	6
Jonesboro, at Poplar Spring,	"	8 9
Carthage, Smyrna,	"	15 16
Lumberton at Regan's	"	22 23
Robeson at Ashury,	"	26 27
Ashpole Mission at Centenary,	"	29 30
Lillington St., Andrews,	Sep.	5 6

Trinity College Dis 3rd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Davidson circuit at Ebenezer,	July	4 5
Abbott's Creek Miss., Jerusalem,	"	9 10
Thomasville & High Pt Thomasville,	"	11 12
Lexington Station		
Randleman Station	"	14
Uwharrie circuit at Concord,	"	16
Montgomery circuit, at Zoar	"	18 19
Deep River circuit at Asbury,	"	22 23
Pekin circuit at Concord,	"	26 27
West Uwharrie circuit, Lane's Chapel	Aug	1 2
Franklinsville circuit at Columbia,	"	4 5
Mt. Gilead circuit, at Wadeville	"	8 9
Randolph circuit Pleasant Hill	"	22 23
Trinity College Station,	"	23 24

Charlotte District- 3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Charlotte circuit, Prospect,	"	11 12
Monroe Station,	"	18 19
Pineville circuit, (D. C.) Harrisons,	"	25 26
Wadesboro at Long Pine,	Aug	1 2
Ansonville circuit, at Concord,	"	8 9
Pleasant Grove Pleasant Grove(CM)	"	14 16
Matthews Ct., at Hickory Grove, (CM)	"	21 23
Monroe circuit, at Prospect, (C M)	"	28 30
Clear Creek circuit at Bethel,	Sept	4 6
Tryon Street Station,	"	12 13
Wadesboro Station,	"	19 20
Lilesville circuit, Forestville,	"	26 27

Greensboro District, 3rd Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Shady Grove,	July	4 5
Greensboro,	"	11 12
Reidsville, Wentworth,	"	18 19
Forsyth, Mt. Tabor,	"	21
Kernersville, Lowes,	"	25 26
Winston, (D. C.)	"	30 Aug 2
East Guilford, Mt. Pleasant,	Aug	4
Guilford, Friendship,	"	8 9
Pleasant Garden, Bethlehem	"	15 16
Ruffin, Bethlehem,	"	18
Madison, Wesley Chapel,	"	22 23
Snow Creek Mission,	"	26
Stokes, at Danbury,	"	29 30
Dan River Mission, Mt. Carmel	Sep	2

Washington District 3rd Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecombe, Temperance Hall,	July	4 5
Greenville,	"	11 12
Washington,	"	18 19
Williamston, Jamesville,	"	25 26
Plymouth,	"	26 27
Tarboro and Bethel, Tarboro,	Aug	1 2
Columbia, Pleasant Grove,	"	1 2
Mattamuskeet, Amity,	"	8 9
Fairfield, Fairfield,	"	9 10
Hatteras Mission,	"	15 16
Portsmouth and Ocracoke.	"	15 16
Aurora,	"	22 23
Swift Creek Mission,	"	22 23
Pitt Mission,	"	22 23
ath	"	29 3

Statesville District-- 3rd Round

L. L. HENDREN, P. E., Statesville, N. C.

Iredell at Mt. Bethel,	July	4 5
Yadkinville at Booneville,	"	8 9
Elkin & Jonesville, Maple Springs,	"	11 12
Newton, at Catawba station,	"	18 19
Dobson at Thomson's Chapel,	"	22 23
Mt. Airy Station,	"	25 26
Mt. Airy Ct., at Mt. Hermon,	"	28 29
Mooresville at Bethpage	Aug.	1 2
Rock Spring, at Rock Spring, (C. M)	"	8 9
Statesville circuit, at Bethlehem,	"	15 16

Warrenton District--3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Wilson Mission, at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Ridgeway circuit, at Jerusalem,	"	18 19
Nashville circuit,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	3 and

Salisbury District- 3rd Round Mass

W. H BOBBITT. P. E., Salisbury, N. C.

Concord circuit, at Mt. Olive,	July	11
Salisbury circuit, at Centenary,	"	18
Concord Station,	"	25 26
Mocksville circuit at Mocksville,	"	1 2
Mt. Pleasant circuit, at Cool Spring,	Aug	8 9
Farmington circuit, at Shady Grove,	"	15 16
Albemarle circuit, at Norwood	"	22 23
Stanly circuit, at Cedar Grove,	"	29 30
Big Lick Mission, at Big Lick,	"	
Salisbury station.	Sep	5 6

Durham District--3rd Round.

W. S. BLACK, P. E. Raleigh, N. C.

Granville, at Calvary,	July	4 5
Alamance circuit, at Lebanon,	"	11 12
Hillsboro circuit, at Walnut Grove	"	18 19
Person circuit, at Providence,	"	25 26
Leasburg Ct. at Leas Chapel (D. C.)	"	29 Aug. 2
Oak Hill Mission, at Hebron,	Aug.	8 9

COMMUNICATIONS.

For the Advocate.

"Church Membership."

"What is a " ociety ?"

"A company of men having the form and seeking the power of Godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." Disc. ed. 1812, pp. 84, par. 2.

What is the condition required of those who desire admission into these "Societies!"

A "desire to flee the wrath to come and to be saved from their sins."—Disc. ed. 1882, par. 26.

What is a church?

"The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." XIII. Art. Disc.

What is the condition required of those who desire admission into the Methodist Episcopal Church, South?

ANS. 1. When persons offer themselves for church-membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; and also, of the genuineness of their faith, and of their willingness to keep the rules of the church.

ANS. 2. When satisfied on these points, let the minister bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed form.

ANS. 3. If a member in good standing in any other church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received without these formalities.—Disc., pp. 119, 120.

When were the "Societies" organized?

By Mr. Wesley "in 1739."

When was the Methodist Episcopal Church organized?

By "over 60, (present) out of 83, traveling preachers, at Baltimore, on Friday, Dec. 24, 1784." Mr. Asbury says, "it was agreed to form ourselves into an Episcopal Church."

The "Societies" were organized 45 years before the church. The conditions of membership are not the same, but the church requires all that the Society did and more.

Yours truly,

W. T. CUTCHIN.

July 14th, 1885.

For the Advocate.

The Wilson Normal School.

Immediately after the circulars had been issued for the school, many of the best school men of our State predicted a very profitable session. The local board of directors for the normal could have made no wiser selection than Prof. Branson, for the Superintendent He is eminently qualified to fill just such positions. The teachers who attended this session were highly pleased with his work and were fully convinced that he is an efficient worker. He has gained the confidence of the best school men in our State, and in our sister State, Tennessee, where he spent some time in school work, part of which time he was at the head of a graded school. Although Prof. B. has had flattering offers to go to other States, he prefers that North Carolina have his services.

Besides the general superintendency of the school, the superintendent lectured on Methology and Psychology especially that feature in it pertaining to the growth of the young mind. He is thoroughly up with the times, and believes there is much progress being made; he, as all true educators, believes there is no new education, but advocates a true education.

Dr. Sheppard, of Charleston college lectured in the department of historical philosophy. Dr. S. is one of the ablest scholars in this department of learning, in our country.

Prof. P. P. Claxton, formerly superintendent of Kinston Graded School, and since student at Johns Hopkins University, taught Geography and Primary reading. Prof. C. gave some very valuable talks on these important branches which are too often poorly taught. We predict for him an important career as an educator.

Prof. A. P. Southwice of Maryland, lectured on Physiology and Hygiene. We were all acquainted with Prof. Southwick from our acquaintance with the many excellent books he has written.

Prof. Putnam, of Lima, N. Y., taught elocution. Many think Prof. Putnam the finest elecutionist that has ever come into our State.

Prof. Price Thomas, Superintendent of the New Brerne Graded School, taught Arithmetic and Primary Language training Prof. Thomas did excellent work on language teaching

Prof. Collier Cobb, of the Wilson Graded School, taught Designing and Drawing, Putty Moulding and Map Work. He is an expert in this department of school work. He gave some interesting talks on rocks, and Primary Geology. Almost every teacher in our State is acquainted with Prof. Cobb, through the use of his excellent map of North Carolina. He is making a specialty of Natural History, and is sparing no time nor effort to acquaint himself with this subject He is now in Annisquam, Mass., where he will spend some time at the Marine labratory, with some of the most eminent men of our country, in this department of learning.

Mrs. E. W. Adams, of the Wilson Graded School taught the Model Class. She is recognized as being one of the best primary teachers in the State. She did her work admirably.

The writer heard a schoolman from the State of New York say that the work done in this normal was ahead of the average work done in the State of New York.

Every wide-awake man in North Carolina has waked from a "Rip-Van-Winkle nap," and what shall we attribute this to? To our Normal schools, under the efficient management of live men, who know their business. We believe that every teacher who attended this normal, was well pleased, and felt that it was well that they attended.

Prof. Branson is to be commended highly for his zealous and efficient work.

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For the Advocate.

Division of the Conference.

BY REV. T. PAGE RICAUD.

Recently a communication appeared over the signature of Rev. E. L. Perkins, which, at the first blush, appeared to be overwhelming. Well, really, I felt as if I had almost evaporated into non-entity; but, after a second reading I felt very thankful to feel it was more smoke than ball—more thunder than lightning. You know, gentle reader, that it's the latter that does the mischief.

Let us see 1st *the* language. How logically used, and how authoritatively put. The following specimens will do for observation. He says:—"The above"—that is my first sentence—is a fair specimen of the manner in which the advocates of "No Division" present the subject. This we think is a great mistake on his part, and why? Simply, because the record shows that the opposers of "Division" have thus far evinced both a mild and forbearing spirit, and not a ripple hardly disturbed the mirrored surface of the controversial Sea! Why charge us with "flaunting words," etc. In other words, we in the estimation of that writer are very impudent indeed. If, however as strong attachment to the church of our choice and an abiding purpose to guard well, and as best we may, her portals from invasive schemes and plans, that may endanger her best interests, imply impudence, then indeed we plead guilty to the charge, and our only regret is that we are not MORE SO.—The political axiom applies with equal force to the church as it does to the State: "Eternal vigilance is the price of safety."

As a Conference, we were getting along smoothly and prosperously. As a general thing both minister and layman were contentedly and quietly pursuing the even tenor of our way, only striving the more and working the harder to secure an increased prosperity, and which, by the way, we were making. when all of a sudden this bomb-shell of agitation was introduced, and the quiet and peace of the church is once more sadly disturbed. Let us see how, under the "touch" of *his* "investigating finger" our views vanish? His illustrations are unfortunate. In regard to Xerxes and his forces, it is a well known fact that they were nothing more or less than an undisciplined rabble, while the Greeks, on the contrary, were well disciplined and *united*. Hence the glorious victory they achieved.—Surely, he would not intimate that the North Carolina Conference is an undisciplined rabble? I hope not. It is true we may have some *sore* heads in our midst, but what of that? Otherwise they are very clever men if such (?) do exist.

There is another well known fact in Grecian History. It is this: When in the midst of fearful factions, the States became divided and quarrelled with each other, Alexander the Great took advantage of their division, and in a short time gobbled them up!

There is no analogy between the missionary work of the Apostles and the work of our Conference at the present day. Then there was no organized church according to the pattern given by the Redeemer, much less any embodiment of organic law or church economy. They were sent out into all the world to evangelize it to Christ, unite the believers together, and in the imposing aggregate of numbers, give strength and solidity to the noble edifice, reared by infinite power, and make the fruits of Apostolic labor available, in the behalf of suffering humanity everywhere, but nowhere proposing a hazardous division.

It is an axiom, in political science, that, in the aggregate of numbers, there is immensity of power, and the merest Tyro in arithmetic, knows very well that when we get to calculating in billions, we feel we are getting high up in the plain of human reckoning.

It is well to consider the question of economy, especially in times like the present, and yet, I do not hesitate to say, that God forbid that the time should ever come, in the history of the church, when the mere consideration of dollars and cents, should abridge the sphere of its usefulness, or hinder the workings of its machinery, so well constructed and adjusted as to work well, and work effectually for the salvation of precious souls. Large bodies, it is true, ordinarily move slowly, this is so of our present solar system, but the workings of our conference, for the last several years, furnish an exception to this otherwise general principle.

Such have been the means and methods acquired by us as a body, that our sessions are now held more orderly, and expeditiously, so much so that our annual sessions are nearly one half shorter than they were formerly, and a great deal more business transacted, besides the distribution of the work is made much easier at least, so said our lamented Bishop Parker.

Conduct oftentimes is made good by the controlling power of numbers, so far as preventing many a disorderly act, that owing to the paucity of its force, might be incompetent to restrain or prevent. But this idea cannot apply to the North Carolina Conference, for it is a well known fact that its members are as clever and gentlemanly a set of men as ever trod in shoe leather."

I still am obstinate enough, to maintain my original position, and again repeat, that in my humble opinion the experiment of "division," will imperil the best interest of the church I love, and to which I am indebted for all the good and happiness enjoyed thus far in life's eventful pilgrimage.

For one, I don't want any hypothesis about it. I want the simple, unadulterated truth, nothing more do I crave, and by the help of God, nothing less will I have, if a gracious Providence will so vouchsafe.

In regard to the piety feature of the article, we would say perhaps its all well and good, provided we practise what we preach, and yet I think he ought to, and might have, with great propriety, left out that naughty word "vauntingly." To our mind it savors somewhat of the "earth, earthy."

Let our good people pray over the matter, and ponder it well, for they ought to be the ones to decide it, and those among the ministry see to it that in the discussion of this important question, that the determining power emanate from those, who have borne the burden and heat of the day, and never from mal-contents whose jaundiced eyes can see nothing good anywhere but on their own side of the question.

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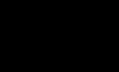

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An Extract of a Letter From

MISS LAURA HAYGOOD.

We have every reason to believe that *just as soon as we are ready* for it there will be a sufficient number of pupils to commence a High School for girls of the better classes who *cannot* be brought into our day-schools or charity schools, whose parents are able and willing to pay for having their daughters taught. The buildings on Trinity Premises, though meeting perfectly our present wants and admirably adapted to the extension of "woman's work are not suited for the school we have in mind. It seems to me exceedingly desirable that we should secure as early as possible, a vacant lot in the vicinity of Trinity Premises, and erect thereon a building for the proposed High School. There would be very much gain if the lot could be purchased and suitable buildings erected within the next year, while I and the young ladies with me are learning the language.

I desire very greatly that such buildings as may be erected shall provide a "Mission Home" in connection with this school, for new missionaries sent out by our board during the first one or two years of their life in China, where they may be furnished a comfortable home, the very best opportunities for studying the language, and a Normal School training for work. The conservation of strength and courage to new missionaries secured by such provision for them, would in a few years richly repay the board for the money invested. The preparation for missionaries for work hitherto i. e. as far as my observation extends, has been individual and for individual work, and in many cases as a very natural consequence where the individual has been removed by sickness or death the work has stopped. Men and women are usually thrust into responsible positions because of the pressing needs of the work, long before they are in any sense ready to fill them, and their own powers are diverted and their work injured because growing time was not allowed them.

Now through the Mission Home and Normal or Training School for missionaries which I propose, a quiet adjusting of life to the new conditions might be secured, and work be given as rapidly as there is strength to do it. Here too, we might have a *reserve force* that in case of sickness or death could fill up the ranks here or at other stations. There is absolutely no limit to the extension of woman's work if we can have the right agents ready when opportunities present themselves.

As you know, ground in Shanghai is very costly. Dr. Allen has at my request made inquiries and finds that to purchase sufficient ground and erect suitable buildings for the home and school will require twenty-five thousand dollars. This seems very much to ask for, and I do not ask for it as a regular appropriation. But if the Board approve, I shall be very glad to appeal to the women of our church to form a joint stock company to pay into the treasury during the next year that amount, outside of all regular dues. Twenty-five hundred shares at ten dollars per share would furnish the money we want There is not an auxiliary in the society, I dare say that could not take one share. Some auxiliaries as McKendree in Nashville, Trinity and First Church Atlanta, Mulberry Street Macon, etc., etc., could and would I believe take twenty or more. Many Sunday-schools and many individuals would take one or more shares. I know the heart of the Church at home, and I believe it would respond to such an appeal. If the board will grant me permission and their endorsement, I wish to send from Shanghai a circular letter—because if mailed in China it would be read, when otherwise, in many cases it would be thrown aside unread, to every auxiliary, to many Sunday-schools and to many individuals, stating as fully and as strongly as possible our needs and our plans. I think the plan has Dr. Allen's hearty approval, bnt he will write you himself in regard to it. Will you please present the matter to the Board for me?

I greatly prefer that all money intended for missionary uses including contributions for specific work should be sent through the Treasurer. If the call should be made for special gifts for the High School and Mission Home I wish all money to come through the Treasurer at Nashville. By the way, I think it would be well to have a pretty certificate on parchment paper to be sent to every one society or individual or Sunday-school that contributes $10 or takes one share of our stock. It would give me very great pleasure to have Miss Lochie Rankin's face engraved as a vignette for such a certificate. I should be glad to have her face known to the church as that of our, the Woman's Board's, first missionary to China, and it would give a value to the certificate which it would not otherwise possess. Such a certificate would be preserved in albums and scrap-books, and would help to keep the work in mind. Please think the whole matter over and present it to the Board at the annual meeting in whatever form may seem best. There will not be time for correspondence. I desire very greatly that the matter should be brought before the auxiliaries and the church not later than this autumn. Incidentally I may remind you when the troubles between France and China are ended the price of land will probably advance.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

PENNEL—Little Cora, daughrer of James and Lizzie Pennel, died on the 21st of June 1885, aged 14 months and 23 days She was a lovely little child, the pride and treasure of her father and mother, and the charm of the home, our hearts sympathize with the bereaved parents, but the babe is only transplanted in our Father's House above. "He doeth all things well." It is now safe in heaven,
"Where, by guardien angels led,
She lives whom we call dead."

B. A. YORK.

JOHNSON—Maggie Johnson, daughter of R. W. & Mary Johnson, was born in Cumberland county in 1868 and died near White Oak Academy in Bladen county, June 28th, where she was going to school. The subject of this sketch was left an orphan when quite young, with one sister and two brothers who survive her; after the death of her parents she was taken by her grandmother with her sister, then an infant, to Duplin county. Having been reared by a pious grandmother and aunt, and early taught the necessity of personal salvation, she a few years ago committed herself to the care of the good Shepherd, her life from that time was one of marked consistency and devotedness. She was a great favorite with everybody, she was so kind and agreeable, any one could but admire her. She was sick about twelve days, and suffered a great deal, but without a murmur. Her body was carried to her old home in Cumberland county, where in the presence of a large, symbathizing congregation, amid tears and a deep feeling of bereavement to her family and friends, her body was laid in the grave and we parted with our dear sister, but thank God, not forever. In the vigor of womanhood, in the midst of much usefulness and with a greater and effectual door open before her, there was a suden pause, the wheels of life stood still and all was over. Her early training and educational advantages were favorable to success in high vocations. May this dispensation of Providence be sanctified to the good of her heart-broken sister and brothers, and may they strive to emulate her examples, and so live that they may meet her in the sweet bye-and-bye.

A FRIEND.

GANTT—On the 24th of June, 1885, Mrs. Rhoda Hoyle Gantt, of Belwood, N. C., passed over the river to rest under the shade of the trees. She was nearly 73 years old, and had spent more than half a century in the service of God In early life she professed to know God in the pardon of sins, and hal ever since been a faithful member of the M. E Church, South. Except when providentially kept away, her seat at old "Kadesh Church" was never vacant. Many preachers of our own, and of the S. C. Confe.ence, retain affectionate remembrances of "Aunt Rhoda." Having been a great sufferer for more than three years, which had reduced her to a condition of utter helplessness, death was to her a happy release, and all her friends have the testimony of a well spent life that it is well with her now. Seven children have preceded her to the land of rest, and three still survive, one of whom is the Rev. A G Gantt, of the N. C. Conference. God bless these, and the aged husband, the lengthening shadows of whose life admonishes him that he must soon follow her, and may they all so order their lives that the family circle may be restored unbroken in the "sweet bye-and bye." H.

DAMERON.—The church on Leasburg circuit is again bereaved, in the death of another of our best men. James Harrison Dameron was born June 11th, 1819, and died July 10th 1885, aged 66 years and 29 days. Brother Dameron was converted to God when but eleven years old, and joined the church when a child. He lived a consistant life, and died in the full triumph of faith. He was steward, class-leader and trustee of the church property at the time of his death, and was a pillar in the church at Bethel. His house was the home of the preacher, and all who ever knew him will feel sad when they hear of his death. His funeral was preached at his church to a large concourse of his neighbors and friends, by the writer, from "Mark the perfect man, and behold the upright: for the end of that man is peace." Psalms 37: 37.

All felt that the text would be a suitable epitaph on his tomb.

He leaves a widow, and many relatives, and a large circle of friends to mourn his departure But we sorrow not as those without hope. L. L. NASH.

At a meeting of Bethel Sunday School, held at Bethel church, July 15th, 1885, the following resolutions were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father to remove from our midst Mr. J. H. Dameron, one of our beloved members, and from his field of duty, and calle l him to his eternally blissful home.

Resolved, 1st. That while we bow in humble submission to the will of God, who doeth all things well, we can but feel deeply afflicted in this our earthly loss but his eternal gain

2nd. That we cast our care and burden upon Him who sustained him through every trial and suffering he was called upon to bear.

3rd. That we tender to the members of the family our warmest sympathies in this their hour of sorrow and sadness.

4th. That a copy of these resolutions be spread upon the minutes of the Sunday School, a copy to the Raleigh CHRISTIAN ADVOCATE for publication, and a copy to the family of the deceased.

R. L. MITCHELL,
D. E WILKINSON,
R. L CRISP,
R. B. MORGAN,
Committee.

Sam Jones.

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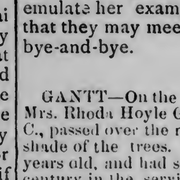

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville	11.19 p m...	10.50 a m
Arrive Salem.x.....	11.57 p m...	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m...	7.20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10 25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill.	7.31 p m	12.54 p m

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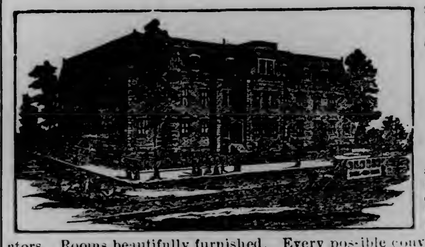

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may 21-1y

FAMILY READING.

The Generous Brothers.

There is a charming tradition connected with the site on which Solomon's temple was erected. It is said to have been occupied in common by two brothers, one of whom had a family, the other had none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in shocks, the elder brother said to his wife: "My younger brother is unable to bear the burden and heat of the day. I will arise, take of my shocks and place them with his, without his knowledge.' The brother, being actuated by the same benevolent motives, said within himself: "My elder brother has a family, and I have none. I will contribute to their support. I will arise, take of my shocks and place them with his, without knowledge."

Judge of their mutual astonishment when on the following morning they found their respective shocks undiminished. This course of events happened for several nights, when each resolved in his own mind to stand guard and to solve the mystery. They did so, when, on the following night, they met each other half way between their shocks, with their arms full.—*Young Days.*

A Lesson in a Tunnel.

When we returned from Italy some years ago, the Mont Cenis Tunnel was newly opened, and we reckoned that it must be a dreary passage, and very dark, and therefore we had better be provided with a candle. It would be damp and close, and therefore every window should be closed for fear of our breathing the impure air. So we speculated; but when we traversed that wonderful passage the carriages were well lighted, and much of the tunnel also, and we sat open windows, finding it as easy to breathe as on the mountains's side. It was a joy rather than a peril to pass through the dreadsed tunnel. So shall the voyager along the good old way find that death is not what he dreams. Jesus will light the darksome way, and the soul will need no candle of earth; fresh breezes from glory shall drive away the death damp, and the music of angels shall make the heart forgetful of all pains. How can the good old way lead into danger? What can it conduct us to but eternal rest?—*Spurgeon.*

Friendship.

Having carefully chosen a few friends, we should never let them go out of our lives if we can by any possibility retain them. Friendship is too rare and sacred a treasure lightly to be thrown away. And yet many people are not careful to retain their friends. Some lose them through inattention, failing to maintain those little amenities, courtesies, and kindnesses which cost so little, and yet are hooks of steel to grapple and hold our friends. Some drop old friends for new ones. Some take offense easily at imagined slights or neglects, and ruthlessly cut the most sacred ties. Some become impatient of little faltus, and discard even truest friendships. Some are incapable of any deep or permanent affection, and fly from friendship to friendship like birds from bough to bough, but make no nest for their hearts in any. There are a great many ways of losing friends. But when we have once taken them into our lives we should cherish them as rarest jewels. If slights are given, let them be overlooked. If slights are given, let them If misunderstandings arise, let them be quickly set right.—*Selected.*

Kiss Mother.

A father talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother begins to express her surprise go right up and kiss her on the mouth. You can't imagine how it will brighten up her dear face. Besides, you owe her a kiss or two. Away back when you were little, she kissed you, when no one else was tempted by your fever-tainted breath and swollen face. You were not so attractive then as now. And through those childish years of sunshine and shadows, she was always ready to cure by the magic of a mother's kiss, the little dirty, chubby hand whenever they were injured in their first skirmishes with this rough, cold world. And then the midnight kisses with which they routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long years Of course she is not so pretty and kissable as you are, but if you had done your share of the work during the past ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more—and yet if you were sick that face would appear more beautiful than any angel's as it hovered oven you."

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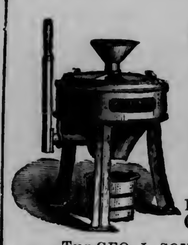

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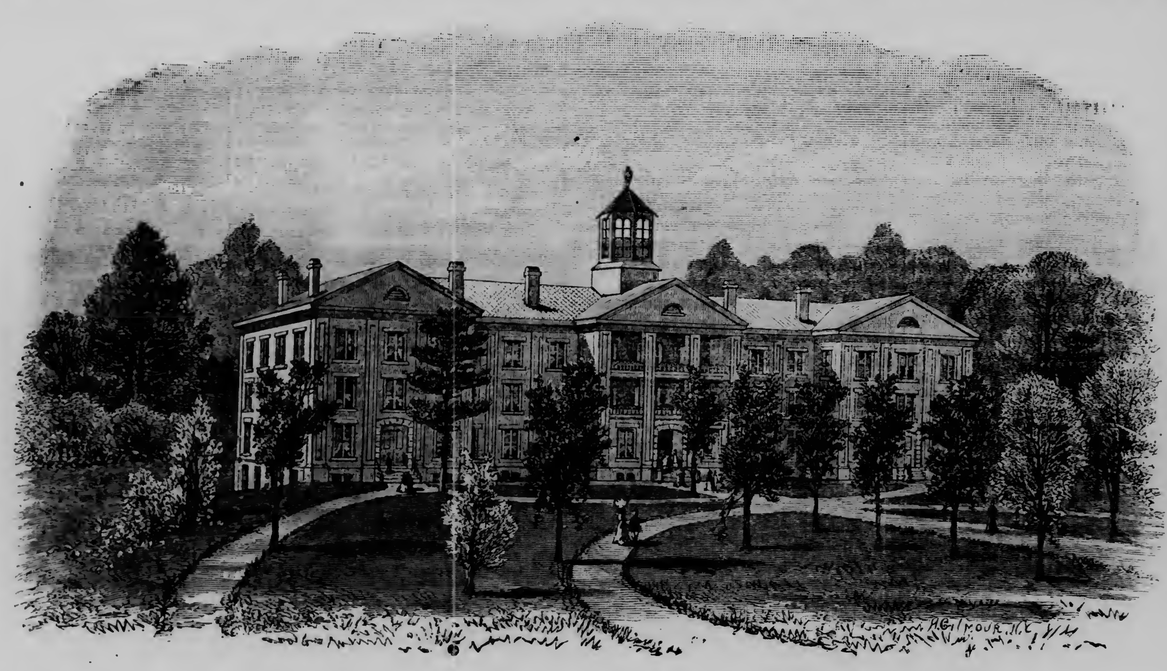

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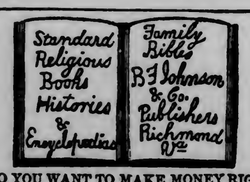

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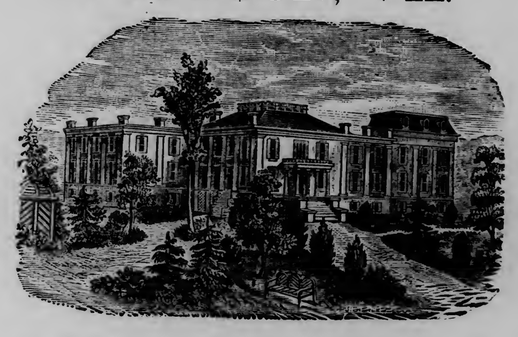

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july 29-4t

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

The "Thank You" Prayer.

Once upon a time I listened,
Listened while the quick tears glistened
'Neath the drooping lids that hid them,
as a little prattler said,
While a father's arms caressing,
Round the precious form were pressing
And against his pillowing bosom lay
a dainty curlringed head.

"Papa," spoke the little trembler,
"Papa, dear, do you remember
When that gentleman was here to tea,
his sober, solemn air?
How he bent his head down lowly,
And his words come soft and slowly,
As he prayed to God in heaven such
a pretty "thank-you" prayer?

"And I wondered all about it;
For, of course, I couldn't doubt it
Was a funny way that made us be so
kind to one another,
To say 'thank you' for each present,
In a way so very pleasant,
And forget that God might like it; so
I asked my darling mother.

"But she looked at me so queerly,
And her eyes were very nearly
Full of crying, and I left her, but I
want to know real bad"—
Here the shy eyes lifted brightly—
"Is it treating God politely,
When he gives us things, to never
mind, nor tell him we are glad?

"And since then I've been thinking—
Papa, dear, why are you winking!"
For a slow sob shook the strong man,
as each keen, unconscious word
Pierced him, all the past unveiling,
All the cold neglect and failing,
All the thoughtless, dumb receival—
how the heedless heart was stirred!

"God is good, and Jesus blessed them,
And his sacred arm caressed them,"
Murmuring thus he touched the child-
brow with a passionate, swift kiss
Of the little one beside him,
Of the angel sent to chide him,
And a "thank-you prayer," ah, never
more his living lips shall miss!

—*Woman of Work.*

MATRIMONY, N. C., July 23rd, 1885. —*Dear Aunt Mary:* Please find enclosed 35 cents, my dues for the balance of the year. Also an Enigma on the name of our former P. E. With much love to Aunt Mary and the Jewels. I am lovingly, Mamie F. Thomas.

We number you among our faithful Jewels, dear Mamie, and will soon publish your Enigma—thanks for remittance.

TRINITY COLLEGE, N. C., July 24th, 1885.—*Dear Aunt Mary:* I studied out the Enigma by Mamie L. Green, in this week's paper, and send you the answer. I also send an Enigma. With much love to the Bright Jewels. I am your little friend, Rona L. Johnson.

We were glad to hear from you, dear Rona—the answer is correct, we will wait a few days and see if others do not send in answers also. Will publish your Enigma soon.

MOCKSVILLE, N. C., July 27th, 1885. —*Dear Aunt Mary:* Papa takes the ADVOCATE, and I enjoy reading the Children's Column very much and would be so glad if we could have a band of "Bright Jewels" here, but I don't reckon we can. But I guess I can be a Jewel if we have no band—please let me know what my dues are a month. Our District Conference closed last night—we would have enjoyed it so much if you and Uncle Black could have been with us. Love to the "Bright Jewels." Your true friend, Ella Smith.

Glad to hear from you, dear Ella, and to know that you enjoy our Column—would have been pleased to have met you at your District Conference. "Uncle Black" was many miles away on a long trip from home, from which he has not returned. We would be glad to have you organize a band of Jewels—can't you do it? The dues are five cents per month. We have a noble band at Mocksville, from whom we are always glad to hear.

Receipts for July.

Bright Jewels of Roxboro,	$ 5.00
" " " Shelby,	4.10
" " " Durham,	15.00
" " " Kinne Keet,	1.25
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" " " Marvin,	3.00
Marvin Nash,	1.00
Mamie L. Green,	.15
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Eula Hedgepeth,	.10
Mamie F. Thomas,	.35
Fork Academy Bright Jewels,	5.46
Total,	$39.53

Precious Promise.

The house of the righteous shall stand. Prov. 12:7.

Enigma.

BY HENRY L. MANSFIELD.

Where was Samuel buried?

Where were the disciples first called Christians?

With what did John the Baptist baptize?

Whom did God command Abraham to offer as a sacrifice?

Who was Jacob's first wife?

Who was the father of Jacob's wife?

What name was given to Jacob when he wrestled in prayer?

What King tried to kill David?

The initials of the answers to these questions form the name of our pastor

Our Indians: What Shall We Do for Them?

Boys, I have something to say to you. You need not turn away, girls; it will do no harm for you to listen. But I want to put this grave question before the boys especially, What shall we do for our Indians?—not *with* them, as it seems to me many of the wise people have been asking all these years. Very soon the law making for these people will rest with you. Will you not make yourselves ready for the responsibility by reading, learning, and hearing all you can about them? You cannot make laws for people that you know nothing about, any more than a blindfolded surgeon can dress a tender wound.

When you begin to ask questions you may meet with many discouragements. But do not give up easily. You will find that the worst vices the Indians have are learned from the white men. As you prepare for the monthly meeting of your Society, I would advise you to read your United States histories with missionary spectacles on. As you look into the cause of the different wars with the Indians, try to judge fairly who was in the right. And as you read and study, remember that the Indians were savages who knew nothing about God, and that their enemies bore the name of Him who came to bring "peace on earth, good-will toward men." Let some of the older boys and girls study about the very early races of Indians who have left traces of their skill in the mounds of Kentucky and Tennessee and in the western part of our country. Having learned what the Indians have been, turn to what they are now as a race.

With a little help you can trace the history of the tribes as they have been driven from one part of the land to another. You will find that there are still brave, noble men among them. Tell about Archie Lawyer, the Nez Perce minister, who was carried each day to the door of his tent, when he was too feeble to leave his bed, that he might teach and preach to his poor people who were kept prisoners far from home. Tell how James Reubens, whom some of us have seen and heard, gathered the little children together and taught them, using his tent-walls for a black-board and a bit of charcoal for a crayon. And then how, touched by the misery of the widows and orphan children in that unhealthy climate, at his own expense he took twenty-nine of them back to their own lands. Your hearts will burn with a sense of the great wrong that has been done these people, and you will wonder how they can still call the United States Government "The Great Father." You will wish that you were men now, that you might do something to help them. But you need not wait. Every one of you, even to the smallest lads and lassies, can *pray*. Pray for these Indian neighbors of ours, pray for the men who make laws for them, pray for the missionaries who carry the story of Christ to them, and pray that this good news may reach every one of them, and that they may turn to their true Great Father and Elder Brother. —*Children's Work for Children.*

Good Manners.

Good manners are among the greatest charms a person can possess, and everybody should cultivate them, especially young people. They are something money can not purchase, for there is only one way of obtaining them, and that is by habitual practice.

We know a good mother, who used to say:—

"Always use good manners at home, and then when you go among strangers you need never be alarmed, for it will be perfectly natural."

This is true and we have always thought that the best and easiest way to do anything right was to get in the habit of doing it right.

Hardly anything is of more consequence than good manners and politeness in a boy or girl. They render those who possess them favorites with their relations and friends, and prepossess strangers toward them. Politeness costs nothing, and at the same time is of the greatest value.

Mother's Cavalier.

One of the finest sights in the world is a boy who shows little attentions to his mother. A writer in the Evangelist says with truth:

No boy can be his mother's cavalier unless he is a thoughtful boy A thoughtless lad doesn't remember to wait upon his mother—his mother waits upon him. Some boys that we have seen love their mothers very dearly, but they will go off to play and leave the coal-scuttle empty, or the wood-box unfilled, or something else to be done, when they know there is nobody but mother to do it. A noble, manly boy delights to wait upon his mother, and to save her strength, is always watching opportunities to do something for her.

There is no home, no matter how much hired help there is in it, but what there are a great many things the children can do for the comforts of the loved ones there. Anything done for love's sake and by loving hands is so much better appreciated and enjoyed than anything done by hird hands. The thoughtful kindness and consideration of our children fills our hearts with happiness.—*Central Advocate.*

Best Goods are Put in Smallest Parcels.

The old proverb is certainly true in the case or Dr. Pierce's "Pleasant Purgative Pellets," which are little, sugar-wrapped parcles, scarcely larger than mustard seeds, containing as much cathartic power as is done up in the biggest, most repulsive-looking pill. Unlike the big pills, however, they are mild and pleasant in their operation—do not produce griping pains, nor render the bowels costive after using.

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate.* Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers.

Aug 5-4t.

Woman's Face.

"What furniture can give such finish to a room, as a tender woman's face," asks George Elliott. Not any, we are happy to answer; provided the glow of health tempers the tender expression. The pale, anxious, bloodless face of the consumptive, or the evident sufferings of the dyspeptic, induce feelings of sorrow and grief on our part and compell us to tell them of Dr. Pierce's "Goldeu Medical Discovery," the sovereign remedy for consumption and other diseases of the respiratory system as well as dyspepsia and other digestive troubles. Sold everywhere

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For Hay-Fever.

What some think of the Air Medicator and Injector, made by the Medicated Air Remedy Co., 36 Arcade, Cincinnati, Ohio.

August 29th, 1884.

To the Medical Air Remedy Co.—Gentlemen:

I have used your Air Medicator and Injector in several cases in the treatment of Nasal Catarrh, and have seen it used in several cases of Hay Fever, and am convinced that it meets the requirements more perfectly than any instrument I have ever seen used, and am satisfied that with proper medical agents it will accomplish the cure of many of those diseases.

T. N. WISE, M. D.

To the Medicated Air Remedy Co.—Gentlemen:

Having become acquainted with the Air Mdeicator and Injector and watched its operation for some time past, I am convinced that it is the most perfect method of treating Hay-Fever or Asthma, and will *undoubtelly* relieve, with the proper medicines, any case of Hay Fever.

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JAMES S. WISE, M. D.
Covington, Ky., August 29th, 1884.

To the Medicated Air Remedy Co.—Gents:

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Feb. 25th 19t.

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UNIVERSITY Entire Expense $2.50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free. Address Pres. ALFRED HOLBROOK Lebanon, Warren Co., O.
july 15-4t e o w.

MISCELLANEOUS.

RANDOLPH MACON COLLEGE,
ASHLAND, VA.

Fifty-first session opens Sept. 17th. It has a full and competent faculty; thorough instruction; high moral tone; healthy location; excellent society; new and comfortable rooms; moderate charges. Send for catalogue.
W. W. BENNETT, President.
aug 5-6t.

SOUTHERN PRIZE
Turnip Seed.

The SOUTHERN PRIZE TURNIP is the best variety grown for winter use. It is specially adapted to our Southern climate and will make crops when other kinds fail. It has no equal for root and salad—is a splendid keeper—does not become spongy—insects do not injure it as other varieties. PLANTED WITH TWENTY-ONE VARIETIES IT NEARLY DOUBLED ANY OTHER. WARRANTED.
Will send post-paid 2 oz. for 30c.; ¼ pound 50 cents; ½ pound 80 cents; 1 pound $1.50. Send for circular of testimonials.
JAS. H. ENNISS,
Ed. N. C. Farmer,
aug 5-1m. Raleigh, N. C.

CAPE FEAR & YADKIN VALLEY R. R.

CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m.	1.00 p. m.
Sanford,	3.00 p. m.	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6.25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.
W. M. S. DUNN, Gen'l Supt.
JNO. M. ROSE, Gen'l Passenger Agent.

HORNER SCHOOL,
OXFORD, N. C.

A Classical, Mathematical and Scientific Academy, with military organization and discipline.
The Fall Term of 1885 begins Monday, July 27th, 1885
An ample corps of able instructors is provided, and the school thoroughly equipped for efficient work
Terms for board and tuition the same as heretofore. Send for catalogue.
july 15-4t J. H. & J. C. HORNER.

Meadow Branch Preparatory School For Girls.

Designed especially to prepare girls for the Fresh., Soph. and Junior classes of Greensboro F. College. With the approval and recommendation of Dr. T. M. Jones, Pres. of G F. C. The same books and course of instruction as in College, thus affording the advantages of college at a much less expense Teachers graduates of Greensboro. Location near Chapel Hill, and as healthy and pleasant as could be desired. Board $7.50 per month. English tuition $10. Music $10. Session opens Aug. 5th, For further particulars apply at once to MRS. J. N. ATWATER, Prin.
june 8 2m Chapel Hill, N. C.

ASHEVILLE FEMALE COLLEGE.
In the Land of the Sky.

This Institution is prosperous, popular, and constantly increasing in patronage. The Faculty is large; the course thorough; advantages in Music and Art excellent. Ten acres of gardens and shaded lawns; two green-houses; delightful home for young ladies in the great health resort of the South. Charges marvelously low for advantages offered. Send for catalogue. Address, REV. JAMES ATKINS, JR., Asheville, N. C. july 1-2m.

NEW ENGLAND
CONSERVATORY OF MUSIC
Boston, Mass., OLDEST in America; Largest and Best Equipped in the WORLD—100 Instructors, 1971 Students last year. Thorough Instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German, and Italian Languages, English Branches, Gymnastics, etc. Tuition, $5 to $20; board and room, $45 to $75 per term. Fall Term begins September 10, 1885. For Illustrated Calendar, giving full information, address, E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.
july 8-6t eow.

Nashville College FOR YOUNG LADIES.
Correlated with Vanderbilt University. Highest advantages in every Department. Splendid new building. Ample Faculty. Music, Art, Calisthenics. Health, Accessibility. For Catalogue, address Rev. GEO. W. F. PRICE, D. D., Pres., Nashville, Tenn.
july 8-2m

PEACE INSTITUTE For YOUNG LADIES, Raleigh, N. C. The Fall Term commences on the 1st Wednesday of September, 1885, and closes corresponding time in June following. [illegible] Principals, Raleigh, N. C.
july 8 2m

CONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.
jan 28 26t.

LAW SCHOOL
OF WASHINGTON & LEE UNIVERSITY.
GEN. G. W. C. LEE, President.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning September the 17th.
For catalogue and full information address Charles A. Graves, Prof. of Law, Lexington, Va.
july 15th—4t

WASHINGTON & LEE
UNIVERSITY, Lexington, Va.

Instructs in the usual academic studies and in the professional schools of Law and Engineering. Location beautiful, expenses moderate. Session opens September 17th.
For catalogue, address "CLERK OF THE FACULTY,"
G. W. C. LEE, President.
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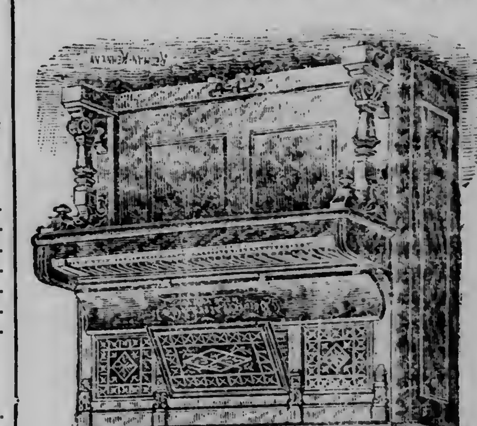
CELEBRATED
PIANOS.
The best and most durable made.



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CUSTOM WORK A SPECIALTY

Elkin Valley Woolen Mills,
ELKIN, N. C.

After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us, we will pay the freight one way and make it into exactly the goods you desire at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

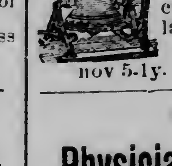
Mr. W. T. Holowell is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

GWYN & CHATHAM.

McSHANE BELL FOUNDRY



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Physicians and Surgeons,
BALTIMORE, MD.

This School offers to Medical Students unsurpassed clinical and other advantages. Send for a Catalogue to DR. THOMAS OPIE, Dean,
july 8-1m] 179 N. Howard Street.

AGRICULTURAL.

Domestic Vinegar-Making.

Perhaps the best vinegar, writes a correspondent of the "Rural New Yorker," is made from cider. It takes some time to make unless in warm weather the barrel is rolled out in the sun, the vent opened, and some wire mosquito-netting is nailed over the opening to keep out insects. A small quantity my be quickly made by filling glass fruit cans nearly full, adding a little water and brown sugar, and putting them where it is quite light. If corn, mustard seed, horseradish, or any such thing has been put in the cider when it is new, to arrest fermentation, it will be much longer in turning to vinegar, and I think it is never so good.

Vinegar can be made by mixing one gallon of molasses with five or six gallons of water—pure, soft water is best. If a little molasses is spread on a piece of brown paper as large as the hand, and put in after it is mixed, it seems to answer the purpose of "mother," or the vinegar plant, as it is often called. I have had nice vinegar made of sweetened currant juice and water, equal parts. It was rather thin, but fine flavored.

Where maple sugar is manufactured, the richest vinegar may be made from the rinsings of all the dishes used, if saved in a suitable vessel, with the addition of some maple syrup, the whole thing being allowed to ferment. It is as far superior in flavor to all other kinds of vinegar as the maple sugar is to other kinds of sweets.

I knew a very careful, painstaking housekeeper who used to keep a large stone jug in her pantry, and every dish used for molasses, or anything of the sort, was always rinsed and the contents poured into the jug. She always had an abundance of vinegar (of good quality, too), and it certainly did not seem expensive; it only took a little time and care on her part.

I think it is desirable, when possible, for families to make their own vinegar, as they know then what they are using, and a housewife, ever confronted with three meals a day, will find plenty of good vinegar a very great convenience, as it gives a relish to many dishes.

Tobacco as Affected by Soils.

No plant, says the Western Tobacco Journal, is more sensitive to an excess of water in the soil than tobacco. The presence of standing water either on the surface or on the subsoil, is poisonous to the plant, include disease and decay. A well drained soil, therefore, is of first importance to the tobacco grower.

The physical character of the soil makes a marked difference in the character of the product. With soils of the same chemical constitution the one most highly pulverized will grow the longest and make the finest product.

A sandy soil will produce a porous thin, light colored article, delicate in its tissue, but coarse as to fibre.

A heavy clay soil gives greater thickness to a leaf than a sandy soil with more gum and oil in its tissues, and with greater elasticity and smaller fibres. Nor is it so liable to field fire.

A light-colored soil, whether sandy or clayey, yields a product that will cure to lighter colors than a dark, colored soil.

Alluvial soils, as a general rule, produce a leaf large in size, but bony, coarse and harsh.

Limey soils or those derived from the crumbling down of limestone rocks yield a produce large, leafy, thin, but highly porous, smooth and fin, with a very small amount of gummy matter. Upon such soils the cutting leaf is mainly grown.

New land makes a product that ripens rapidly, and when cured is lighter in color than it would be if grown upon old land of the same character.

Old, heavily manured lots grow the strongest tobacco the richest in nicotine, fullest of gum, thick, heavy, rich. And when the subsoil is of a deep red furrugeneous clay the product is apt to have fine fibres,

"Thin, gray, fine sandy land, with a cream colored subsoil, poor in constitution destitute of humus, incapable by reason of its poverty of growing any other crop, is preferred for growing the finest Yellow Leaf. Such land, grown up in old field pines, chinquapins and persimmons, after complete exhaustion by improvident cultivation has laid the foundation of the most successful agriculture in North Carolina. The product from such lands is often sold for from two to four hundred dollars for a single acre.

Wanted.

A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

POSITION WANTED!

A graduate of Trinity College wishes a situation to teach. Address Dr. J. W. Jones, Tarboro, N. C., or Editor of ADVOCATE. July 8th, 3t.

"IT WILL CURE ASTHMA."

"I had suffered with asthma for over forty years, and had a terrible attack in December and January, 1882. One day I took four doses of Parker's Tonic. The effect astonished me. I slept perfectly that night, and am now wholly well. Parker's Tonic will cure chronic asthma." E. C. Williams, Chapman, Pa. june 24th 1m.

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!
"Which made me delirious!
"From agony!!!
"It took three men to hold me on my bed at times!
"The Doctors tried in vain to relieve me, but to no purpose.
Morphine and other opiates!
"Had no effect!
"After two months I was given up to die!!!!
"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I pooched at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. BERK. Ex Supervisor.

"That poor invalid wife, Sister, Mother,
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

MISCELLANEOUS.

BROWN'S IRON BITTERS — THE BEST TONIC.

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

QUALITY P PURITY NOT QUANTITY — On Every Bottle. Trade Mark

This medicine, combining Iron with pure vegetable tonics, quickly and completely **Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.**

It is an unfailing remedy for Diseases of the **Kidneys and Liver.**

It is invaluable for Diseases peculiar to **Women,** and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

Sold only by BROWN CHEMICAL CO., BALTIMORE, MD.

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MEDICAL COLLEGE OF VIRGINIA,

RICHMOND.

THE FORTY-EIGHTH ANNUAL SESSION begins October 5.

For Catalogue with particulars, address,

M. L. JAMES, M. D., Dean.
july 29-1m.

DAVIS SCHOOL.

A MILITARY BOARDING SCHOOL

For Boys and Young Men.

Reasons For Patronizing Davis School.

I Thorough instruction. Able teachers in all departments.

II. There is excellent discipline. Boys acquire no bad habits Idleness is not tolerated.

III. No healthier location anywhere. Never a death in school.

IV. There is a thoroughly equipped Business Department. Book-keeping, banking, insurance, &c., practically taught. This department offers as good advantages as any Business College in the country, and at the same time all cadets have the advantages of a military education, and all classes in the Academic Department WITHOUT EXTRA CHARGE.
☞**Full Course in Telegraphy and in Short Hand.**

V. Special course in plain and ornamental penmanship under the instruction of a Professional Penman. No extra charge. If boys and young men desire to write a good hand, they should attend Davis School.

VI. Full course of study. Cadets complete their education here, or a thorough preparation is given for any College or University, or the Government Schools at Annapolis and West Point.

VII. There is an experienced Physician, a professor in the school. In case of sickness no charge for medical attention. NO OTHER SCHOOL OFFERS THIS ADVANTAGE.

VIII. Excellent new buildings. Handsomely furnished business department. Comfortable Barracks. Fine Society Halls, Study Halls and Recitation rooms. Beautiful Drill and Parade Grounds.

IX. Davis School offers more advantages than any other boarding school in the country at about ONE HALF the usual charges.

Session begins First Thursday in September.

☞For Register containing terms and full particulars, address

COL. A. C. DAVIS,
Supt. DAVIS SCHOOL, LaGrange, N. C.

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Who think of building anything from a chicken coop up to a fine dwelling, will find it to their interest to see or correspond with

J. B. MAKEPEACE AND CO.,

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Manufacturers of

Sash, Doors,
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And all kinds of house building material and

DRESSED LUMBER.

They are situated in the best lumber region of the State, and have all necessary facilities for manufacturing, and feel confident they can offer as fine work on as reasonable terms as any other manufacturer.

A good lot of regular sizes of

DOORS & SASH

kept in stock, from which orders can be filled at short notice. Odd sizes made to order.

Orders by mail receive prompt attention, and Price List sent on application. Address,

J. B. MAKEPEACE & CO.,
june 17-1y] Sanford, N. C.

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

		P. M.		A. M.
Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Sup't.,
Tarboro, N. C.

Raleigh & Gaston RAIL-ROAD.

Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	‖	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

SMITH, Superintendent.

Good Pay for Agents. $100 to $200 per mo., made selling our fine Books and Bibles Write to J. C. McCurdy & Co., Philadelphia sent.12-1yr.

MENEELY BELL FOUNDRY
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.
Meneely & Co., West Troy, N.Y
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Williams and Haywood

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DRUGS, Paint Dye-Stuffs, MEDICINES Oils, Garden and

Grass Seeds.

SPICES, TEAS,

FINE TOILET

AND

Fancy Articles.

CIGARS, &C.

Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

oct 15-6m.

AGENTS WANTED for DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. Address DR. SCOTT, 842 Broadway St., N.Y.
mar 4-6m

Low Prices.

W. C. & A. B. STRONACH,

WHOLESALE AND RETAIL

GROCERS

AND

Coffee Roasters,

Offer at low prices 40 lbs. choice to prime Rio Coffee as low as can be bought in any market.

10 Lbs.

Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,

Mocha, O. G. Java, Savanilla, Guatamala, Maracaibo and Laguayra.

600 Bbls.

Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.

250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

200 Bbls. in ½ and ¼ Bbl. sacks, $5.00 to $5.25.

125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.

Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

Patapsco and Orange Grove Flour at lowest prices.

Sugar cheaper than ever.

100 bbls. Standard Weite and Yellow Sugars 6½ to 8¼c

HAMS. HAMS. HAMS.

15,000 lbs. choicest brands Sugar Cured Hams. Westphalia, Brunswick, Magnolia and Harveys, North Carolina and Southampton, Va., Hams.

20 Tierces Harvey's Best Refined Lard.

We carry the largest stock of Staple and Fancy Groceries to be found in the city and sell goods as low as can be bought anywhere in the United States.

When you order mention this paper.

NEW DOUBLE COLUMN ADVERTISEMENTS.

TOBACCO

IS HIGHER AT

PARRISH'S WAREHOUSE,

DURHAM, N. C.

THIS WEEK, THAN IT HAS BEEN IN A LONG TIME.

Our Manufacturers, Dealers, Order Buyers and Big Speculators are on the market and all grades of bright tobacco are high.

Smokers and Cutters are Out on a Limb.

In fact if your Tobacco has color you will go home happy. It is important to have your Wrappers in keeping order. Most of all grades of Tobacco sold in Durham are manufactured here except the Wrappers, and

The Strongest Wrapper Buyers in the Two States are on the Durham Market.

We are determined that no market shall get ahead of us. We have led all other markets for four years, and we are now doing it and shall continue to do so. No use talking,

I CAN PAY AS MUCH IF NOT MORE

For your Tobacco than the living man and I intend to do it.

We are obliged to have your Tobacco, so stand square and come on to Head Quarters.

Want Millions of Pounds of all Grades.

Have it in keeping order if possible, but wet or dry can pay as much as anybody or any market.

Your Friend, E. J. PARRISH.

THOUSANDS OF MOTHERS KILL THEIR CHILDREN!

Every year, or implant in their bodies seeds of Skin and other Diseases by using impure animal fat soaps, full of minute insects, whose life is not destroyed by the boiling, but which get into and poison the blood. MOTHERS, when washing your HELPLESS CHILDREN, use the NATURAL SOAP called

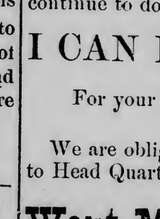
GO-GO

A PURELY VEGETABLE SOAP POWDER for the TOILET, BATH and NURSERY, Prepared from SOAP BERRIES & BARK of the GO-GO TREE of the EAST INDIES.

GO-GO Whitens and Softens the Hands. Is Unrivalled for Shampooing; Cures Dandruff. Prevents Skin Diseases. Produces a Luxurious Lather. Has a Delightful Fragrance. Cleans Laces Grandly; no acids or alkalies. Is Cheaper than soap. Sold by Druggists, Grocers and Fancy Goods Dealers PRICE 25 CENTS, IN LARGE TOILET CANS. If not in your town will be mailed FREE for 25 cents by GRACE & CO., 163 W. Baltimore St., BALTIMORE, MD. THOUSANDS OF TESTIMONIALS From MEDICAL MEN & OTHERS.

AGENTS WANTED.

may 12 12-t



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SPECIAL REDUCTION IN WATCHES, &C.

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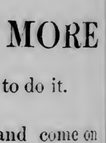

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RALEIGH CHRISTIAN ADVOCATE

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REV. FRANK L. REID, Editor and Publisher.

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Mrs. J. Cardwell 1986

For the Advocate.

Rev. J. E. Mann and Division.

The Cost of Attending Conference—The Expense of Moving.

BY REV. S. D. ADAMS.

I most cordially agree with Bro. Mann when he says: "I have no axe to grind on a little or large Conference," have never asked a brother to patronize me in any way, nor told him to ask his brother to do so." And I, with him, will acquiesce loyally in whatever decision a majority of my brethren may reach. I have always done so—I shall do so still. But I cannot agree with him in all his statements. *I am not quite sure he agrees with himself all the way through.*

At Salisbury he voted for the memorial to the General Conference to divide our Conference, if we could get the Holston territoy lying in North Carolina, and upon a line running with the eastern borders of the Charlotte and Salisbury districts. He says every preacher and every layman, but one or two, voted for it. *Bro. Mann voted for it*, and surely he will *"stick to it to the last."*

But in his Morehead speech he seeems to forget that memorial, for which he voted so heartily, and calls for a division of the present territory of the North Carolina Conference into two equal Conferences.

Does Bro. Mann now stand by his vote at Salisbury, or by his speech at Morehead? Will he stand by the Salisbury action, or the Morehead utterance? He cannot do both, for they are decidedly opposed to each other. To use his own stirring, if not burning words; he was in earnest when he spoke: "I cannot believe my brethren of the North Carolina Conference *will eat their words*, and *go back on their solemn record*," (made at Salisbury) "at the behest of a new-born, morbid sentimentality." Nor can I, though it might come from one of the very best men among us.

Here is another argument presented by him:

"Our Conference is so large that it makes the attendance of our preachers on its sessions, and the moving from one charge to another, too expensive."

This argument contains two items. The first is:

THE COST OF ATTENDING COFERENCE.

Our preachers are as well supported as those of any Church in the State. Our people are as intelligent, wealthy, large-hearted and liberal. The Methodists of our Conference are a noble people. Our preachers are moral heroes But with all this, our preachers are generally poor—some of us very poor, hard-pressed; have not a dollar to throw away; not one to spend improperly. We must economize. When a dollar goes, we must know where it goes and what it brings in return. Bro. Mann says it costs our preachers an average of $10 to attend Conference. Now, I inquire, is that $10 thrown away? Is there nothing received in return worth more than $10? One of the great sources of information to our preachers is travel, seeing different places, mingling with the people in different sections, and thereby extending acquaintance, as to both the people and places. The cheapest acquisition of information of that sort is on Conference occasions. Take the last Conference as an illustration. It cost $10 to attend; in return the preacher traveled, say a hundred miles, was entertained a week by a kind family, which became his friends for life; he was associated with the best people, conversed with the most intelligent, saw the city, its churches, its public buildings, its mercantile operations, its vessels of different size and make, the cotton compress, and then received the inspiration of looking out on the grand old Ocean. Conference adjourned, he returned to his charge better equipped for his work, and if he could illy spare the $10, he has gained information worth much more, and which will help him in his work, and give him advantages he could not otherwise have. A preacher told me a few days since that he would not take $25 for his visit to Wilmington at the last Conference. The return is greater than the expenditure. In this I have said nothing of the advantages of the Conference sessions, which are very great—worth more than $10.

The second item is:

THE COST OF MOVING.

There are several causes for moving:

First—The preacher is in demand; his services are called for; he goes.

Second—He desires a change; wants to educate his children, which he cannot do where he is, or the health of his family makes it necessary, or from some other cause a change is desirable.

Third—A change is necessary to his usefulness. He has been in the same section until his influence begins to wane, and a new field is necessary. A change is made. But whatever may be the cause, the Bishop does not move a preacher oftener or farther than he believes the good of the work demands. If there be any force in that argument, it would be as strong against *time* as *distance*. If you say divide the Conference and shorten the distance of moving, and thereby save expense, I would ask, why not extend the pastoral term, lessen the number of moves, and thereby save expense. Is there not about as much reason for the one as the other, and none for eitheir? But in meeting this heavy expense of attending Conference, and of moving from one charge to another, Bro. Mann says: "Sometimes the money was hard to raise—had to sell the old family horse and buggy at half price to get it—we felt the strain for months, through the year." And then he exclaims, "Oh! how many cruel hardships have grown out of this thing in the experience of our best men."

Now, if Bro. Mann's statement means anything, it means this much: This fearful drain on the pocket, this "cruel hardship that is crushing the very life out of some of our preachers," is caused by the enormous size of our Conference, and the unnecessary expense incurred in attending its sessions, and in moving from one charge to another. And if you will only divide (*but do not go back on your Salisbury record*) this "cruel hardship will be gone forever; the "old family horse and buggy" will more be sacrificed at half price, but the sunshine of better days will come, and the preachers be relieved of this pressing, crushing burden. If you do not divide you are overwhelmed, but if you divide, you shall live and prosper!

But does Bro. Mann mean to say, that, because we have the territory, a long move follows as a necessity, and without good cause?

He talks about a territory 400 miles in length, as if a poor moneyless brother would be placed in the Episcopal sling, and hurled all that distance just because it could it could be done. No, no; that has never been done to this day, and it is safe to say it never will be. The Bishop never moves a brother simply to afflict him, but for his good, and for the work. Bro. Mann gives a case; he knows the man; that brother had to move *several hundred miles* with a large family. It cost him $75; he had to borrow, and scuffle to get the money, and commence the year in debt, among a strange people. I do not know to whom he alludes. I sympathize with that brother, and would rejoice to know he was relieved.

But I will venture to make a few inquiries in regard to that move:

First—Did that brother move a greater distance than that embraced in the North Carolina Conference when it was first formed? It then, and ever since, even before the transfer of the Shelby and Charolotte Districts to the North Carolina Conference, extended from the Blue Ridge to Hatteras, from the Pilot Mountain to Gum Neck, a distance, say of 300 miles. Did he move so far as that?

Second—Did he move a greater distance than would be embraced in either Conference should we divide?

Third—Did he move a mile further than Bishop Parker, after consultation with the Presining Elders, believed to be best for him and for the work?

Fourth—If there was anything especially oppressive in his case, and Bro. Mann knew it, he has sufficient influence with the Bishop and Presiding Elders to have arrested it, unless it was unavoidable. Why did he not do it, and relieve that brother from his financial embarrassment? Or, if it was unavoidable, why present it as an argument in favor of division? Light on these inquiries might help very materially in forming an opinion as to the influence that case should have on the issue in hand. I will give it as an opinion, that, in the last sixteen years, of which Bro. Mann writes, while there have been, say 2,500 appointments made by the Bishops presiding over our Conference, there have not been twenty-five of all that number who have moved as far as the distance embraced in the North Carolina Conference when it was first formed, forty-eight years ago. All that time the entire Conference was subject to these long moves, and were ready for the work, thinking they were serving God and the Church; and that too when there were few railroads, and wagons were brought into requisition for moving the family. But now you are gravely told, this must be stopped, or you yield to the behest of a new born, morbid sentimentality. You must divide or become "the great ecclesiastical bore of the State." When a man yields to "a new-born, morbid sentimentality," and changes his ground, he may become too warm in the advocacy of his new opinions, and in his great zeal may fail to realize facts as they are. I regret that Bro. Mann, in his great zeal, saw proper to intimate, or insinuate, that his brethren who differ from him in opinion are preparing the way to make our Conference "*the great ecclesiastical bore of the State*," and that in refusing to divide we "*eat our* (their) *words*," and yield to "*the behests of a new-born, morbid sentimentality.*" Well, that is rather hard on Bro. Mann, or those who may differ from him, and he may decide which.

(*To be continued.*)

For the Advocate.

The Division of the Conference.

From a Layman who was at Memphis in 1870—How the Transfer was Made—What is to be Gained by Division?

BY JUDGE W. J. MONTGOMERY.

BRO. REID:—In the outset of the division controversy I purposed to remain passive, but the statement recently made that the "forming of a Western North Carolina Conference would be in accordance with the real and expressed object of the cutting off of the Charlotte and Shelby Districts from the South Carolina Conference in 1870," is so much at variance with my recollection of what was done, and the object for which it was done by the General Conference of 1870, that I now think it incumbent on me to remain no longer passive.

I was a resident of that part of North Carolina which belonged to the South Carolina Conference, and the South Carolina Conference did me the honor to send me as a delegate to the General Conference of 1870, by which body I was appointed on the Boundary Committee. I served, and think I was present at every meeting of the committee, hence I had full opportunity to know what was said and done, being greatly interested in the matter. What occurred was deeply impressed on my mind, and though some time has elapsed, I think I have a distinct recollection of the proceedings.

When the petitions asking to be transferred from the South Carolina to the North Carolina Conference were laid before the committee, I moved that the parts of North Carolina in the Holston, Va., and South Carolina Conferences be added to the North Carolina Conference, (thus putting the whole State together) and that the North Carolina Conference be then equally divided. This was stoutly resisted by the committeemen of the Holston and Virginia Conferences, and *successfully*, upon the ground that the Church in those bounds had not asked, and did not desire to be transferred.

When the committee became satisfied that the Church in the territory which was transferred—*desired to be transferred—were ripe for the change*, the committee reported to the General Conference in favor of the transfer.

Dr. Shipp offered a substitute for the report of the committee, adding the territory which belonged to the Holston and S. C. Conferences to the North Carolina Conference, and dividing the enlarged North Carolina Conference. *This substitute was tabled*, the report of the committee was adopted, and the territory was transferred, *without any condition expressed or implied, without any understanding, tacit or expressed, that the territory was transferred or "cut off" for the formation of a new Conference, and without any committal of the North Carolina Conference to the formation of a new Conference.*

I know that Dr. W. H. Bobbitt, who was the North Carolina representative on the Boundary Committee, *never made any pledge or promise to divide*, but on the contrary, he repeatedly stated to the committee that the North Carolina Conference did not come *seeking the territory*, but that the petitions manifested the fact that the people and the church desired the transfer, and the North Carolina Conference would receive the territory and do the best it could for it if the General Conference would transfer it. *On the next day, after the matter had been settled*, as above stated, Dr. Kennedy prepared a paper and submitted it to Dr. Reid, the chairman of the North Carolina delegation (the exact phraseology of this paper I do not now recollect, not having the proceedings of the Conference before me, nor having seen them for many years). Dr. Reid signed the paper, and it passed the General Conference without opposition. The purport of this paper, as I now recollect, was to give the North Carolica Conference power to divide *before* the next General Conference, if it should be thought best to do so.

This action was not intended, and was not understood as committing either the General Conference, or the North Carolina Conference to division, but left it *discretionary* with the North Carolina Conference to divide, if in *the opinion of the Conference the interests of the Church required division before the next General Conference*, which would convene in 1874.

I have not had the pleasure of attending many of the sessions of the North Carolina Conference, and am not so well posted on its proceedings as I ought to be, but from the best information I can get, taking *preambles and resolutions together*, I do not think the Conference has committed itself. *I do know that the North Carolina Conference was not committed, directly or indirectly, to division at Memphis in 1870, either by the General Conference, or by the delegates of the North Carolina Conference.*

If the General Conference thought that we ought to divide, why did it not say so? Why leave it optional with the North Carolina Conference?

Be it remembered that the transfer had already been made, before the adoption of the "Kennedy paper." The object of the Kennedy paper was simply this: Some emergency might arise, before the nent General Confereuce would convene, which would render division necessary, and hence the *discretion* was given to the North Carolina Conference, that if the transfer did not prove advantageous to both Church and people, if the old and the new territory did not become "*homogeneous*," and work well together, then divide.

Since the transfer Methodism in this part of the transferred territory has advanced materially, numerically and spiritually, the North Carolina Conference has taken good care of us. We love it, and it will be a sad day to many a Methodist heart if the news should reach us that we were divided; that many of those to whom we have so long looked for counsel and guidance, were severed from us. *This is sentiment*, and *this is a progressive age*, and we must not indulge it. I have not met a single Methodist in Cabarrus county, and very few in the adjoining counties who favor division. I occasionally see one, *where the Preacher in Charge is warm for division*, who favors division.

What is to be gained by division? Will the ministers or people be benefitted by division? Some write that a new impetus will be given to the forces of the church. New energy will be imparted to the ministers simply because they belong to a little Conference. A new spirit of liberality will be infused into the people; their hearts will be softer, and their pocket-books not so tightly clasped, if they belong to a little Conference. But is this so?

Will a minister, feeling "Woe is unto me if I preach not the Gospel," preach any better, pray any more earnestly, or visit any oftener in a small Conference than in a large one?

It does not depend so much upon *where a man is, as what he is.* "*Promotion* comes neither from the East or the West."

Will the people yield any more willingly to the calls of the Gospel in a small Conference than in a large one?

Will the people in a small Conference respond any more liberally to the wants of minister and church than the same people in a large Conference?

When *long removals have to be made*, is it not fortunate that the Bishop has plenty of territory?

Will division aid "the well-being and prosperity of our church institutions?"

Will division *endow the colleges we now have*, or relieve them of debt?

Will division increase our love for Methodist institutions? Will not division not release many a Methodist from the obligation he now feels to patronize the institutions of his own Conference, if that institution should be in another Conference? "*Put a peg here, will you?*"

Divide, and if human nature is the same now as in the past—if the past is any criterion by which to judge the future, we will see new enterprises and institutions, aspiring to be Conference institutions, and those we now have, "will languish, and languishing" die. If a large Conference cannot or will not suport an institution, how will division help the situation? Can or will the half do more than the whole, or will the halves, acting as separate organizations, do more than the whole, acting in concert?

Divide and there will then not be as many "old fogies" in the one Conference as in the other, or is it proposed to put all the "old fogies" *the non-progressive men*, in our Conference? Ifso, I want to be in that Conference. In religious matters give me the 'old fogies"—the men who walk and teach others "to walk in the old paths." Is the Church ready for division? I ask the advocates of division if they do not know that *a large part of the Church is now opposed to division?* Is it wise, is it prudent, is it expedient, to coerce such a large opposition? Will it not cause dissatisfaction, heartaches and strife, which will last till this genertion "falls on sleep."

Concord, N. C.

For the Advcate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

"HOLINESS ASSOCIATIONS."

Whenever any one enters an objection to the organization of "Holiness Associations," in the Methodist Church, he is put down, by the advocates and patrons of such measures, as a non-believer in Scriptural holiness, and an opposer of associated effort to promote this distinctive doctrine of Wesleyan Methodism. This, as it strikes my own mind, is a hasty, not to say an uncharitable construction to put upon the conduct of those who honestly oppose such organizations. It by no means follows that a firm and decided opposition to the formal organization of "Holiness Associations" is fairly to be construed into disbelief in the doctrine of holiness, as taught in the Scriptures, and as set forth in our standards on the subject, as an attainable state in this life. We all believe in the doctrine, and all our preachers proclaim it from our pulpits. But, not a few of the best and holiest Christians in our Church, clerical and lay, are decidedly opposed to the organization of "Holiness Associations" in the Church; and, for several reasons.

1. Because the organization of such associations, in the Church, carries with it, by the fairest implication, the declaration that the Church itself *is not* a "holiness association." It may be an association of regenerated believers—a body of converted men and women, but it is not a "holiness association," in the sense of its being a body of strictly holy, sanctified men and women, devoted 'to the spread of Scriptural holiness over these lands.' Such is the ground taken by the holiness circles. The organization of a "holiness association" within the pale of the Methodist Church, North or South, with its officers and other regulations, constituting it a separate and independent organization, with its own autonomy, and with the declared object of promoting personal holiness, involves the assumption of having a higher end and aim than is proposed by the Church itself; and, in so far, casts the grave imputation upon the Church that it occupies a lower ground, and proposes an inferior standard of piety than is avowed as the proposed aim and object of the "holiness association."

2. Because, such organizations, in a given pastoral charge, or, in the bounds of an Annual Conference, have the effect to disparage the value of the ordinary means of grace, as the Scripturally ordained agencies and appliances for the building up of believers "in their most holy faith," and bringing them up "to the stature of men in Christ Jesus." Such measures never fail, and in the nature of things cannot fail—to produce the impression upon the mind of the masses of Church members, that something other than the stated conditions of Christian growth and development, as indicated in the General Rules of our Church, is necessary to a higher state of maturity, in the Christian life, than is attained at the time of spiritual regeneration. The following conditions are specified in the General Rules; namely "the doing no harm; avoiding evil of every kind; doing good of every possible sort, and as far as possible to all men," to which is superadded; "attendance on all the ordinances of God; the ministry of the word; the supper of the Lord; family and private prayer; searching of the Scriptures, and fasting or abstinence." I repeat, that the organization of "Holiness Associations," with the avowed object of using other, and widely different means than these for the attainment of "holiness," as contradistinguished from the work of spiritual regeneration, is not only without Scriptural warrant, but involves, by the fairest implication, a positive discount on regenration by the Holy Ghost, as giving the title to, and the qualification for the kingdom of heaven. More than that, it disparages the value of the means indicated above, as the prime condition on the use of which, we are gradually to attain the higher and more mature stages of Christian experience and usefulness. The hop, skip and jump process of obtaining maturity in the divine life contradicts the plain teachings of God's word on the subject. And, as such, the hot-house process, initiated by "Holiness Associations," is to be condemned, and disapproved by the Church. Nothing but evil, in the longrun, can come of this movement. Cranks and fanatics, unless a check is put upon the organization of such "Associations," will precipitate trouble. The Scriptural conditions of spiritual growth—"the blade, the ear, and full corn in the ear"—are ignored by these Associations. They propose a sudden leap from the childhood of grace to the full maturity of ripened manhood. The exercises, in the meetings of these Associations, generate and foster a fitful, feverish, spasmodic sort of religion that is not content with the ordinary means, prescribed in the word of God, by which we are to promote the steady progressive development of the life of God in the soul.

3. Because they are violative of the social element in our holy religion. They are Pharisaic; "I am holier than thou." We want the sanctified Church members to mingle with the unsanctified. These associations have the effect to widen the chasm between sinners and Chirst. They put Christians at disadvantage before the enemy by dividing the army, and drawing a line between the holy, and the unholy: between the sanctified and the unsanctified in the Church. The army should stand together; rally to the same standard; respond to same bugle call; sleep in the same tents. In the battle, the brave, prefect soldiers should stand shoulder to shoulder with the week, timid, doubtful recruits, and stimulate them to heroic, noble deeds by a lofty example. Union will give strength.

4. These separate associations are to be discouraged, and discomtenanced, because they have the effect to impair the influence and usefulness of our most valuable preachers, who do not, and can not fall in with the holiness movement, in this separate, associated form. Not a few of the fathers, who toiled at the foundation of Methodism in these States; men who have preached holiness of heart and life, and who have beautifully illustrated the doctrine in their daily walk and conversation, are now to be hurried and worried in the meetings of these associations, and at "holiness camp meetings," by cranks and fanatics, because they do not go up to be prayed for, as seekers of santification, by this new, short-cut process. It is positively insufferable, that good and true men, who have preached and practiced the doctrine of Scriptural holiness, all their lives, should now be disparaged in their piety, and damaged in their influence, and really forced into apparant antagonism to the doctrine, and that too, by the leaders of these "Holiness Associations!"

PERSONAL OBSERVATION.

I have lived long, and been somewhat of an observant man, and withal have been jealous for the honor, purity, and power of the Church at whose altar I have served for more than fifty years; and, I here and now, have to say that, so far as my observation extends, I have never known an instance in which the net result (in the way of lasting good), of any of special, holiness meetings has paid for the candle. A fictitious excitment has been brought up by them, that has burnt out like a shaving fire; and, in six weeks, everything has gone down below zero. The stated services have been neglected; the ordinary means of grace have fallen into dinse; the pastor, if he did not join in the meeting, and shout it to the echo, has been damaged in his influence, and the word preached by him has become insipid and powerless, and only those have been left to do the work, and bear the burdens of the Church, who were the toilers and burden bearers, before the holiness meeting was held. So far as my observation extends, the truly holy and sanctified Christians, in all my pastoral charges, have *lived* it rather than *professed* it. They have everywhere been a power in the Church, and have promoted Christian holiness by the irresistible influence of a noiseless example. Every pastoral charge should constitute a "holiness association," and every service should be a "holiness meeting."

What abiding good has come to our church, north or south, in Great Britan or America, from all the noise and namby-bamby books of which Aunt Phebe Palmer was the author? Where are the prominent results following from Rev. Mr. Inskip's holiness meetings, and holiness mission around the world? Who, of all the prominent leaders in these movements, have

(CONCLUDED ON SECOND PAGE.)

Raleigh Christian Advocate.

RALEIGH, N. C., AUG. 12, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Our New Presiding Elder.

The Editor has received a letter from Bishop A. W. Wilson, requesting him to announce that the Rev. R. A. Willis has been appointed Presiding Elder of the Statesville District to fill the vacancy created by the removal of Rev. L. L. Hendren from the District. Bro. Willis was notified of his appointment on last Wednesday, and was requested by the Bishop to enter upon his work as early as possible. With characteristic promptness he started the next day for Rock Spring Camp Meeting, which is within the bounds of the district, and in less than 48 hours after receiving his appointment he was on the district and at work.

We congratulate the district on the appointment of Bro. Willis as its P. E. He is a very fine preacher, is thoroughly acquainted with the law and usages of our Church, knows by practical experience what the itinerancy is, has no eccentricities, succeeds everywhere he goes, and is an accomplished, solid, substantial, safe man in every respect. Bishop Wilson could not have made a better selection and one that would have been more generally endorsed by our preachers and people. All that we have heard speak of the appointment say: "He is the very man for the place." The preachers and people on that district will soon learn to love him, and we predict for him a very successful career in his new field of labor.

A Premium to Every Subscriber.

FINE TURNIP SEED GIVEN AWAY.

The Southern Prize Turnip is a new variety, originated a few years ago by a horticulturist of Wake Co., N. C. It was hybridized by the large Norfolk Globe and the Seven Top, a salad turnip, and combines the valuable qualities of both. After several years of thorough cultivation it has attained excellencies, superior it is claimed to any turnip, producing more salad than the Seven Top, and a larger and firmer root than the Norfolk Globe. Combining the qualities of root and salad makes it the most valuable variety for stock, for the table, and for general marketing, and is beyond all question, in all respects, the best turnip for the South that can be had. After thorough trial for several years, it is said that it has no equal for root or salad, that it stands extreme heat and cold, is superior to the Northern turnip, they do not pith or become spongy as other turnips, it produces salad two weeks earlier than any other turnip; insects do not injure this as they do other varieties; produces more salad than any other turnip; produces a larger root than any other turnip, and it is the best turnip for winter use in the market.

Now, we make this offer: To any one who will send us $2.00 cash between this and the 1st day of September, for the ADVOCATE one year, we will send free, by mail, postage prepaid, one dozen papers of the above described Turnip Seed. This is *a quarter of a pound*, and retails for 50 cents in the stores. If your time is out, or if it is nearly out, or if you are not taking the ADVOCATE, send us $2.00 cash, by the 1st of September, and it will pay for a year's subscription, and you will get the dozen papers of turnip seed free. Let the preachers call the attention of the people to this offer and they may introduce the paper into many families. The seed may be sown any time between now and the last of September.—Send on your $2.00 and get the quarter of pound of good turnip seed free. Tell us to what office we must send the seed when you send the two dollars, and remember the $2.00 must reach us on or before Sept. 1st, 1885.

A Personal Note.

Rev. Dr. N. H. D. Wilson has returned to his home in Greensboro, N. C., from the Buffalo Lithia Springs, and will resume his work on his district this week by attending his quarterly meeting on the Buckhorn circuit. We are glad to learn that the Doctor has been restored to his usual health, and that he expects to be able to be on his district and at work the remainder of the year. This statement will be a great joy to his many friends, especially on the Raleigh District. We have missed him greatly, but have gladly given him the needed rest, and rejoice greatly that he has been so much benefitted by the rest and water. The following note, which we extract from his private letter to us, will be of interest to all and especially to the preachers on Raleigh District:

"I am glad to say, thanks to a kind Providence, that my health is very much improved, so that I expect to resume work on my District in a few days. Of course I can only attend two or three of my third quarterly meetings, as the round will close with the first Saturday and Sunday in next month. I hope to be able to attend all my fourth quarterly meetings. That I may be able to arrange properly, and publish promptly my fourth round, I wish you would request *each preacher in charge* to send me, *as soon as practicable, the place* at which his fourth quarterly meeting will be held."

Greensboro District Conference.

The Greensboro District Conference met in Winston, N. C., this year. Winston is too large a place for a district conference. They do better and make more impression in smaller towns, or in the country. To throw as small a body as a district conference into as large a place as Winston it is not felt. Notwithstanding this, and the additional fact that the new church in Winston is not completed and they had to borrow the Protestant Methodist Church for the occasion, yet they had a good attendance and a good district conference. They met on Thursday and consumed the first day in reports and discussions growing out of them. The district is in excellent condition every way, and on the up-grade in spiritual and financial matters.

The Presiding Elder, Rev. J. A. Cuninggim, was present and presided. He carries about him an atmosphere of purity and piety that has its effect upon both his preachers and people. We always feel like trying to be better after being in his company. He preaches, presides, prays, visits and does everything with the single purpose to glorify God, and the affection and confidence of the preachers and people for him and his devoted wife are simply beautiful. Everything that he does is well done and he is as safe and sound as any man among us.

Eugene E. Gray, Esq., was the Secretary. He is a worthy son of the late Robert Gray, whose eminent worth, excellent character, and devotion to Methodism are well known to all the older people in that section of the State. Brother Gray's children are following in their father's footsteps. They are true to the church of their sainted father, and stand well up in the front rank of the best men in the country.

Friday was given to the Sunday-school Conference. That excellent layman, R. R. Crawford, is its president; John G. Staples, its vice president; C. H. Ireland, its secretary; and W. A. Griffith, its treasurer. We learn that they had a good day of it, and regret that we were not with them on that day.

Resolutions in reference to this ADVOCATE were passed by the conference before the editor left, and some very gratifying talks were made by the brethren in reference to the work of the paper. The other enterprises under the auspices of the Conference were carefully considered.

Rev. Dr. J. T. Bagwell is doing good work in Winston, as he does everywhere he goes. He is a fine preacher and a most excellent pastor, and this happy combination makes him very successful. The new church in Winston is nearing completion. It is expected that it will be completed next month. It is a magnificent building, in the erection of which God is honored and the community will be blessed. The audience room, the location and exterior, are all in fine taste and splendid style. The Winston people know how to do things in good style, and God's house has called out the noblest and best expression of their ability and willingness to be enterprising and liberal.

The resolutions adopted by the Conference will appear next week.

The following note from the Presiding Elder, written Saturday evening, at the close of his conference, will be of interest to our readers:

We have had a very pleasant and I trust profitable District Conference. The preachers all present except Bros. Helsabeck and Bruton, who both have written that they are sick. We missed them and prayed for them.

The attendance, 54 in number, was about four fifths of the membership of the conference.

The reports show improvement in every department of church work. We thank God and take courage.—Rev. T. M. Jones, J. C. Pinnix, J. W. Alspaugh and J. G. Staples were elected as delegates to the Annual Conference.

The vote on division of the Conference was thirty one against to one for. The next session will be held at Leaksville. The next S. S. Conference goes to Kernersville.

Dr. Jones and Prof. Pegram made good addresses on the educational interests in general, and Greensboro and Trinity Colleges in particular. We will close with Love Feast at about 5 p. m. to-day, except the religious services of to-morrow.

I believe we have been made better Christians in our work together this week, and hope for good results the balance of the year.

Durham District Conference.

It was our pleasure to attend a portion of the recent session of the Durham District Conference which convened at Lea's Chapel, on the Leasburg circuit, on Wednesday, July 29th, 1885. Rev. W. S. Black, D. D., the Presiding Elder, presided over the deliberations of the body. We were glad to find our former colleague so highly esteemed on his district, but we were not surprised at it. He is made out of the best kind of material, and is peculiarly examined for a presiding elder. He understands the law of our church, knows how to administer it, and has the back-bone to do it. His preachers and people love and respect him, and no presiding elder attends to his work more closely, or does it better or more successfully than Dr. Black. The church has in him a faithful servant and a true man. He knows how to have a good district conference and he had it. His secretary, Bro. J. H. Southgate, is one of the best; a royal, good young man.

The first two days were consumed in hearing reports, and they indicated that the district is in splendid condition every way. Where such men as R. A. Willis, J. B. Martin, J. R. Griffith, L. L. Nash, W. S. Davis, J. T. Lyon, J. E. Gay, L. L. Johnson and R. B. John work, results will follow. But they have been sadly bereaved on that district. Rev. H. Gray, Rev. B. C. Phillips and Rev. L. H. Gibbons have died during the present year. A paper relative to the deaths of these faithful men was adopted by the conference, which we will publish in our next issue.

During our stay we were the guest of Rev. L. L. Nash. Brother Nash and his estimable wife know how to make you feel at home and enjoy yourself. The fact is Brother Nash does everything with his whole heart—he is not half-hearted about anything. His work is telling on the Leasburg ct. He throws a wonderful amount of physical, mental and spiritual force into his work, and when he gets behind any thing that ought to move, it moves; and when he gets in front of anything that ought to stop, it stops. The social part of the occasion was superb. Big crowds, big dinners, fine turn-outs, well dressed, good looking people with plenty of money, filled the spacious grove every day. It was a good time.

THE SUNDAY-SCHOOL CONFERENCE.

That staunch layman, W. F. Stroud, President, presiding. J. H. Southgate was the Secretary. Written reports from the schools of the District were read by the Secretary, and on motion referred to a committee. Addresses were made as follows: "Faithful work," J. H. Southgate; "The Sunday-school work as Seen by a Young Man," E. P. Mangum; "Superintendents and Teachers, their Duties and Qualifications," Sam'l Turrentine; "The Relation of Sunday-schools to Missions," Rev J. R. Griffith.

They had a Sunday-school experience meeting, which was enjoyable and profitable.

The committee appointed to review the reports from the schools offered the following:

WHEREAS, Our church is waking up to renewed efforts in behalf of the Sunday-school children of the land, and whereas, the reports of the schools of Durham District are in many respects gratifying, while in other important features they show a decided lack of effort, and whereas, many defects can be easily remedied, therefore be it

Resolved 1st, That the pastors of the several charges urge and aid the superintendents with whom they are associated in selecting suitable officers and teachers, as well as to have our Catechisms taught in the infant and intermediate classes in connection with the various publications issued to the schools by the Southern Methodist Publishing House at Nashville.

2d. That a first class library is one of the essentials of a well equipped school, and that this conference appoint a committee to ascertain what schools of the District need a library, and in pursuance of such information, proceed to help to the extent of furnishing libraries to indigent schools, and aiding schools which may be able to furnish only a part of the purchase money: the said committee to serve for one year and report the result of their labors to the next Sunday-school Conference.

3d. That it is the sense of this conference that the Sunday-schools of Durham District do never adjourn, and if by reason of revival seasons and bad weather they fail to hold their regular sessions, such failure must be regarded as a necessity and not in accordance with the wishes of this conference.

4th. That the Sunday-school superintendents and pastors of the several circuits provide for a conference of the Sunday-schools of their respective circuits annually, and that special efforts be made at these assemblies for a revival of effort on the part of all the officers and teachers of the circuits.

5th. That we render thanks to our Heavenly Father for the blessings he has bestowed upon us in the past in our labors to save the children, and that we will continue to pray for that faith, trust and love, which will enable us to overcome all obstacles and bring to God the richest glory.

(Signed) M. Atwater,
Miss Lula Lunsford,
For the Committee.

Officers for the ensuing year are as follows:

W. F. Stroud, President; G. N. Thompson, Vice President; J. H. Southgate, Secretary; U. M. Wahab, Treasurer.

We gave the lay delegates elect last week. The next District Conference is to be held at Brown's Chapel on the Pittsboro circuit. The following resolutions were passed by the Conference:

DIVISION OF CONFERENCE.

Whereas, The question of division of the N. C. Conference has been a subject of much discussion in the Methodist Church within our bounds during the year, and whereas, it is a question that may tend to the detriment of Methodism in North Carolina and is, therefore, a question we cannot avoid:

Resolved, That it is the sense of this District Conference that it is not expedient to divide the North Carolina Conference at this time.

J. R. Griffith.
R. A. Willis.

INTEMPERANCE.

Whereas, We learn with pain and sorrow that the use of intoxicating spirits is still practiced by some of the members of our church on the Durham District, especially in certain localities where there exist distilleries and saloons; therefore,

Resolved 1st, That we as a District Conference unanimously and decidedly proclaim and denounce its use as a beverage by any of the members of our church.

2d. That the lay members use all their influence both by example and precept to extirpate this evil from the church.

3d. That the ministers of the gospel preach on the subject as often as practicable at all the appointments, both to reform and elevate the piety of the church and to create a healthier and better sentiment in the community.

4th. That the superintendents and teachers in our Sunday-schools teach the children the evils of intemperance.

5th. That we rejoice in the belief that the use of ardent spirits in our church is gradually diminishing, and that we look forward with pleasure to the time when the church at large shall be liberated from this widespread and ruinous evil, and temperance, a cardinal doctrine of our holy religion, shall triumph through the length and breadth of our entire country.

Signed unanimously by the Committee.

Solomon Lea, Chairman.

CHURCH LITERATURE.

We are gratified to know that our publishing interests are in a healthy condition.

Our Publishing House at Nashville, Tenn., is turning out a sufficient supply of books and periodicals to meet the demands of the times, and we are gratified to know that our Sunday-schools are using our own publications. The Nashville *Christian Advocate*, the central organ of the Church, edited by Dr. O. P. Fitzgerald, is meeting the demands of the church in its sphere and increasing its circulation. We are also gratified to know that our Missionary Advocates are furnishing our people such missionary data as will be calculated, if read, to increase the zeal of the church in this its real mission.

Resolved 1st. That we thank God for such an auxiliary to the living ministry as the printing press, and that we are blessed in our work with its invaluable aid.

2d. That we will continue to sustain our Publishing House and disseminate its publications.

3d. That we rejoice at the success of the RALEIGH CHRISTIAN ADVOCATE, the organ of the N. C. Conference, and recommend it to all of our people as a high-toned religious journal, worthy of our support.

4th. That we rejoice to have the Rev. F. L. Reid, the Editor of the ADVOCATE, with us, and we pledge him our hearty co-operation.

L. L. Nash.
R. A. Willis.

EDUCATION.

The subject of education is one that is uppermost in the popular mind at this time; the State is all aglow with this subject. The church cannot fail to do her duty in the matter of saving the world from sin and death without providing for the education of the rising generation. We are rejoiced to know that the prospect for the prosperity of Trinity College is brighter than it has ever been.

Resolved 1. That we pledge our hearty support to Trinity College; and we believe it to be the duty of our Methodist people, when all things else are equal, to send their boys to Trinity.

2. That we will rally to the support of Trinity and give the necessary aid to the brethren who have assumed the responsibility of running the institution.

3. That we are gratified to hear of the prosperity of Greensboro Female College, and we regard it second to no institution of learning in this land for the education of young ladies.

4. That we pledge our hearty support to Greensboro Female College.

L. L. Nash.
R. A. Willis.

Paragraphic Personals.

— Rev. G. W. Ivy gives a good sketch of the late Rev. J. W. Floyd among our obituaries this week.

— Gov. Scales and wife are at the Waynesville White Sulphur Springs.

— Rev. J. H. White, a local minister of Winston, N. C., is to be the editor of a new secular paper to be called *The Independent*, and to be published by Stewart Bros. in Winston, N. C.

— Rev. L. McKinnon, a native of Robeson county, N. C., and an alumnus of the institution, has been elected President of Davidson College and has accepted. Davidson College has an endowment, but lacks patronage. Both are necessary to conduct a college successfully. We wish the college abundant success under the new administration.

— The widow of the late Rev. J. N. Andrews desires to express her thanks through the ADVOCATE to the many friends who have written her sympathetic letters and have shown her kindness in many ways. The love we bore her sainted husband will always make us all feel tenderly towards her.

— Dr. B. F. Dickson made a fine impression upon the people of this city on a recent Sabbath by preaching two excellent sermons and delivering an impressive Sabbath-school address. He preached at Person St. Church in the morning, delivered the address at Person St. Church in the afternoon, and preached at Edenton St. Church at night. Our people will be glad to see and hear him again.

— A committee of seven elders, with Rev. W. H. Bobbitt, D. D., as Chairman, has been appointed to try Rev. L. L. Hendren, who is charged with immorality. Rev. G. W. Ivy was appointed to prosecute Dr. Hendren. That committee met at Mooresville, N. C., on the 5th day of August, but at the request of Rev. W. M. Robey, D. D., who is Dr. Hendren's counsel, the trial was postponed until the 19th of August, when the committee will meet again at Mooresville, N. C., to perform its work.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

(Continued from first page.)

made any valuable contribution to our literature? Who has led in any great church enterprise? The grand leaders and princes in our Israel, who have left their impress on all that is abiding in our institutions, literature, experience and healthful aggressiveness, have been consecrated men and women, who have exemplified Scriptural holiness in their lives and labors, and have not turned aside to the leadership of circles, coteries and associations, organized in the interests of some one doctrine or feature of the great Methodistic system of agencies for the conversion of the world, and the prominent establishment of Christ's Kingdom as a whole in the earth. Personally I am sorry to hear of the organization of "Holiness Associations" in South Carolina and Georgia.

I am sorry to hear of the appointment of what are called "Holiness camp-meetings" in Georgia. The hope is indulged that the conservative old North Carolina Conference will stand as a break-water between the rising tide, in the South, that has already reached Columbia, S. C., and Virginia. Let us in these sister conferences, Va. and N. C., continue, as we have done hitherto, to preach holiness, and try to bring our people up to the full stature of men and women in the gospel; but let us never make the concession that the church, as represented by us, is not in itself a holiness association. Let us not give countenance to any movement that will disparage and damage our ministry, or lower the value of the ordinary means of grace, in promoting personal holiness.

DISJECTA MEMBRA.

In the last ten days, two of the comparatively young and active members of the Va. Conference have died—namely: Rev. Geo. W. Wright and Rev. Jno. N. Jones. Both fell at their work. Good and true men they were. Prof. W. W. Smith, of R. M. College, is still in the field pressing the claims of that College on the liberality of our people, for a large endowment fund. He is achieving a wonderful success. Rev. Wm. B. Rowzie, an old and honored member of the Va. Conference, now a superannuate, is spending a few weeks with his friends in Danville. He is preaching with remarkable power for one of his age, now verging on 80 years. The Danville District Conference, just over, was marked by no distinctive feature. In many respects it was as good as the best. As a general thing the crops give promise of a good yield. Fruits and vegetables are abundant. Just now no general revivals are prevailing in the Conference. The season for protracted meetings, however, is at hand, and we hope for good results. The weather is hot.

Danville, Va., Aug. 1, 1885.

Another Pounding.

You may say through the ADVOCATE that we had another good pounding just before District Conference, and that we appreciate such practical kindness.

C. M. GENTRY.

A Necessity in Texas.

MR. EDITOR:—The enclosed draft for two dollars will pay subscription to the ADVOCATE for one year. It is as necessary in our family as "paragoric."

Yours Truly,

J. W. RUDASILL,

of Meridian, Texas,

Our New Church in Raleigh.

The new Edenton Street Church, of this city, the outside work of which is now about finished, presents an imposing and handsome appearance. Work is now steadily progressing on the inside. The floors are laid, the ceilings are all up, and now in a short while the building will be ready for the plasterers. Rev. W. C. Norman, in his quiet, successful way, is pushing the work and a magnificent success will crown his zealous efforts.

S. S. Celebration.

Rev. W. L. Cunninggim, of Raleigh, will deliver the address 11 a. m., at the Sunday-school Celebration to be held at Brown's Chapel on Saturday before the 3rd Sunday in August.

Prof. T. M. Robertson, Hon. A. H. Merritt, Rev. W. H. Cunninggim, Prof. S. B. Turrentine and H. A. London, Esq., are also expected to address the people. S. R. Perry, the chief manager, extends a cordial invitation to all Sunday-school workers for their presence and co-operation.

A Steamboat Bishop.

Commodore Vanderbilt and the members of his family were present when Bishop McTyeire preached one of his most eloquent sermons, the occasion being the anniversary of the presentation of the "Church of the Strangers" by the Commodore to the Rev. Chas. F. Deems, D. D. Vanderbilt listened with rapt attention, and when the celebrated divine took his seat, George Osgood, the broker, observed, "That preacher is a game cock, Commodore!" "No sir, he's a steamboat man! a steamboat!" was the emphatic response. This was the Commodore's type of the acme of greatness.—*Register.*

Division at Charlotte District Conference.

The division question was not publicly mentioned at the Charlotte District Conference. I have seen it mentioned that the "friends of the movement" (division)" were therefore satisfied with the situation, and did not care to raise the question, while the opposition, if there was any, dared not do it." This is a mistake, and calculated to mislead. "The opposition," the friends of "the situation," *as it is, were there*, and were prepared to meet any advance that might be made. "Dared not do it" indeed! Of whom and of what was any body afraid? *Having a united Conference*, and being satisfied with it, there was nothing to do in reference to the matter *but to let well enough alone*. Had the matter been brought up, somebody might not have been quite so well 'satisfied.' They would have found that our people are not so "generally in favor of dividing" as some suppose.

W. C. GANNON.

The Recorder and the Governor.

"The long hoped-for improvement in the conduct of public affairs—says the "Political Recorder"—seems strangely deferred, if not indefinitely postponed in North Carolina. The ca[illegible] of our courts in clearing murderers, the wholesale delivery of convicted criminals from our jails, the [illegible] of underserving men to office and position has opened the eyes [illegible] of the State who think [illegible] our honor and safety as a people. What [illegible]? How can this downward tendency be arrested? What is the remedy? It is time our Chief Executive was looking around him, and carefully weighing the advice his confidential [illegible] so freely give him."

When the Editor of the "Recorder" is "run for Governor" at the head of the "[illegible] party" we may expect the "long hoped for improvement."

From Ashpole Mission.

On the 3rd Sunday in July we began a protracted meeting at Shady Grove, Ashpole Mission, and closed it yesterday. More than fifty souls were happily converted to God, and the membership much revived. Up to date 23 persons have joined our Church here, more than half that number will join the Methodist church at other points, two or three will join the Baptist Church, others will join here.

Rev. B. B. Culbreth, of Laurinburg circuit, was with me two days, Rev. N. M. Roy, of South Carolina, was with me one day. Revs. N. Mc. N. Smith and J. H. R. Bundy of the local ranks were with me three days each. Bros. Watters and Williams, exhorters, were with me part of the time, all these brethren did most excellent work for the Master, both in the pulpit and around the altar.

JNO. A. HORNADAY, P. C.

A Sermon "Seconded."

It is evident to every observing mind that our country is sadly in need of something, and we think the sermon of the Rev. Mr. Davis on yesterday, struck the key note of our needs. His text was taken from Proverbs, [illegible] ninth chapter, and second verse, which reads: "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn." His sermon [illegible] the [illegible] system and other [illegible] of the great truths of the Bible, and spoke in plain terms which we hope will be heeded and prove a blessing to our people. Let the good work go on until the town of Durham shall all rejoice in the result. We are sorry we can't give his sermon in full, but we were too feeble to take it down.—*Durham Plant.*

For the Advocate.

New Church at Nelson's Neck

DEAR BRO. REID:— July 19th we laid the corner block, upon which the people are building a church at Nelson's Neck. The church is 45 by 30 and will be, when finished, a house that will do credit to the place and furnish ample room for the community where it is located for some time to come. Whilst Bro. Browning, under God, planted the little vine at that place it was left for Rev. J. E. Mann, the beloved, far-seeing and energetic Presiding Elder, to devise the plan, and by his untiring energy thus far carry it out. If building a church at this place, the people appreciate his labours, and as they had no better way to express their gratitude, named the church Mann's Chapel, a very appropriate name we think. I know all of our P. Es. are good and working men, but I know of none who tries harder, if as hard, to build up Methodism as does he. We have on this work another new church just shut in, located at Springfield, this too is the work of Rev. J. E. Mann, and still projecting for another on the Banks. The people at Nelson's Neck are working very hard to get their church enclosed in time for our third Quarterly Meeting, and if none of them get sick and the weather continues good they will accomplish their object.

Yours truly,

E. D. HOOVER.

Strong Combinations in Church.

At the last meeting of the Quarterly Conference at the Methodist Church at this place, an election was held for the purpose of electing delegates to the District Conference now in session. The records we understand, show that the following Stewards were present: W. H. Pleasants, G. S. Baker, F. N. Egerton, and R. R. Harris. Nominations were made, and after ballotting, the following gentlemen were elected by the vote named: W. H. Pleasants, 4; G. S. Baker, 4; F. N. Egerton, 4; R. R. Harris, 4. Scattering none. Quite a close contest.

LATER—We were mistaken in our report of the election by the Board of Stewards of Louisburg Station. We are reliably informed that no delegate received more than 3 votes, but all received that number. Considering the fact that there were four votes cast, we suppose that this will acquit them of the charge of voting for themselves, though it looks to a man up a tree like there was much wire-pulling. One delegate says that he is prepared to establish his innocence of the whole thing.

STILL LATER—It seems that another very interesting election of delegates to the present Conference took place. Mr. W. N. Fuller, of Youngville circuit, and Rev. B. C. Alred were the only ones present when the election was had. Four delegates were to be elected. The pastor nominated, and Mr. Fuller cast the vote, and as a matter of course was forced to vote for Mr. Fuller. Strange to say there was not a scattering vote.—*Louisburg Times.*

For the Advocate.

Wilmington District Conference.

MR. EDITOR:—In obedience to action of the Conference I send you a brief synopsis of the proceedings of this body.

The Conference was held July 23rd to 25th inclusive in the little town of Smithville, thirty miles below Wilmington, near the mouth of the Cape Fear river, where the rays of a July sun were tempered by the refreshing breezes of old Ocean, and the brethren were the recipients of many favors from the good citizens of Smithville, and from Capt. Harper, of the steamer *Passport*, and Bro. J. T. Harper, Capt. of the steamer *Italian*, who so kindly entertained the Conference by an excursion to the sea, where it is said many of the brethren went to Europe, as one of the ministers testified to the next day, as having left his speech at sea.

Rev. P. J. Carraway, P. E. of the District was promptly in his place and presided admirably. He is justly held in great esteem. James W. King was elected Secretary. There was about an average attendance of ministers and delegates, and the usual routine of business conducted with interest and profit.

The reports show in many places glorious revivals of religion during the year, and the hopeful conclusion is reached that the Church is on the advance in all her spiritual and material interests. Among the large number of ministers on the District, there has not been a single death nor a very serious case of sickness.

Our Zion dwelleth in peace, her walls are salvation, and her gates are praise. It is difficult to determine the cause of financial pressure, but the general depression of business and consequent scarcity of money will undoubtedly tell injuriously upon our finances, and yet, a most hopeful and encouraging fact is that the laity of the Church are making sacrifices in order that the Gospel may be supported.

The Conference was gratified with the presence of Rev. J. F. Heitman, of Trinity College, and Rev. C. M. Pepper, of Robeson circuit, Fayetteville District. Prof. Heitman spoke in the interest of the College, and Rev. C. M. Pepper in the interest of the *Advance*. A committee on Temperance was appointed and their report unanimously adopted. The report exhibits the most important fact that the cause of prohibition is gaining strength with the people, and Christians are exhorted to redoubled diligence against the awful sin of whiskey making, selling and drinking, embodied in this report is a resolution that the 3rd Sabbath in September be specially set apart on which the ministers of the Wilmingson District be requested to preach on the subject of temperance.

A resolution was adopted expressing sympathy with the bereaved families of the nine of our preachers who have died this year, and memorial services were held Saturday afternoon.

Dr. S. S. Satchwell delivered a most excellent address on the "Diet and Health of the Ministry,' for which he received the unanimous thanks of the Conference. It ought to be heard or read by every body. A resolution was offered by two laymen against the division of our Annual Conference, which gave rise to some discussion. Bro. Pepper from the Fayetteville District made a speech in favor of division; several others made short speeches for and against, when a vote was reached by yeas and nays, resulting in a large majority against division, 34 to 12, the laymen being almost unanimously against it.

Resolutions were offered and adopted endorsing the Raleigh CHRISTIAN ADVOCATE, as the organ of the Conference, and the Nashville *Advocate* and *Methodist Advance* as exponents of Methodism.

Resolutions offered by several laymen extending the cordial and hearty sympathy of the Conference to Bro. W. M. Parker, of Front St. Church, in his long sickness were unanimously adopted.

The usual reports from committees of Finance, Education, Sunday-schools Missions &c., were adopted. The following delegates were elected to the Annual Conference: D. B. Nicholson, W. M. Parker, A. J. Johnson, J. B. Mercer. Alternates—W. J. Parker, K. K. Council, A. D. McGowen, Jno. C. Davis.

The next session will be held at Fair Bluff, on the Whiteville circuit.

After the usual votes of thanks, the Conference adjourned *sine die*.

In Bonds of Christ,

JAS. W. KING, Sec.

For the Advocate.

Shelby District Conference.

BRO. REID:—One day may not have been sufficient to impress you with the fact that the neat, inspiring little town of Gastenia was giving the Shelby District Conference a *model* entertainment. If so, you came too late and left too soon. In more respects than one, was it a success. It is true, the most desirable element of success, a *burning revival*, did not come in answer to the many earnest prayers on that subject But it is not too late yet. Many an iceberg has melted long after the sun has passed the meridian. And do we not know that Gastonia has been the focus of full many an earnest prayer during the past week. *The effectual fervant prayer of a righteous man availeth much.* Did *one* man at that Conference pray for a revival? And will that prayer *not* be answered? The good people of Gastonia dispensed a Christian hospitality that will have its reward in this life. May the great Head of the Church send it, and send it *now*, in the form of a sweeping revival! Let all the people say *amen*.

As Bro. Hartsell read a paper before the Conference on the spiritual state of the Church, which I am requested to spread upon the minutes and then forward the original to you for publication, I will not say more on this subject. (Bro. Hartsell's paper will appear hereafter.) But allow me to mention a few resolutions adopted by the Shelby District Conference July 22--25.

MISSIONS.

Resolved 1st, That we recommend and request the Conference Board of Missions to form a new mission to be called Antioch Mission, around Antioch, and to embrace Antioch and Bethany churches, now in Columbus Mission, with its Southern line running with or near Green river.

2nd, That we recommend that the South Mountain Mission be re-established.

3rd, That we request the Board of Missions to appropriate four hundred dollars each to Columbus, Antioch and South Mountain Missions.

GREENSBORO FEMALE COLLEGE.

Resolved 1st, That we are delighted to see Dr. Jones present at this Conference, and to hear from him of the great prosperity his college has enjoyed during the past year.

2nd, That in Greensboro Female College, the Church in North Carolina has an institution of learning for the education of girls, of which we may be justly proud, and those who have girls to educate may send them there with the assurance that they will be well cared for and enjoy the highest advantage of culture and learning.

TRINITY COLLEGE.

Resolved 1st, That we are glad to see at this Conference Prof. J. W. Bandy, and are pleased to hear from him of the great and much needed improvements that have been made in this institution, thereby enabling it to do more and better work.

2nd, That Trinity College is fully abreast of the times and able to furnish our young men with all the advantages required in securing a higher education. We urge our people to send their boys to Trinity College, where they will receive the best advantages—both morally and intellectually. We commend it as worthy of our fullest confidence and liberal patronage. It is the duty of our people to patronize our own colleges in preference to others.

Respectfully Submitted,

B. R. HALL.

THE DIVISION QUESTION.

Resolved, That it is the sense of this District Conference that the time has come for the division of the North Carolina Conference into two Conferences, and that we instruct our delegates to the next Annual Conference and to the General Conference, to use their influence in securing the same.

Submitted by { J. B. CARPENTER, A. N. WELLS, J. C. HARTSELL, R. M. HOYLE.

OTHER RESOLUTIONS.

Resolved 1st, That the thanks of this District Conference are eminently due and are hereby tendered the citizens of Gastonia for their Christian hospitality.

2nd, That the thanks of this body are also due and are hereby tendered the various railroad authorities furnishing reduced rates of fare to ministers, delegates and visitors.

The place selected for the next District Conference is Lincolnton.

DISTRICT SUNDAY-SCHOOL CONFERENCE FOR 1886.

The President requests me to say that the officers for the coming year are: J. S. Martin, President; A. N. Wells, Vice President; L. J. Hoyle, Secretary; R. B. Miller, Treasurer. Next session will be held at Kadesh Church, on South Fork circuit. All delegates coming by rail (not Bro. Hall's *fence rail*) will be met at the most convenient railroad station.

I have said all I wish to say, except that the handsome and accomplished Editor of the Raleigh CHRISTIAN ADVOCATE spent one day at the District Conference in Gastonia, and took away nearly all the surplus cash—in one instance *all*—and I hope he will do the same thing wherever he goes. The ADVOCATE ought to be in every Methodist home, and deserves to be well patronized. No one can read a single copy of it without becoming a better person—a Bishop not excepted.

I felt like exhorting for Bro. Reid when he finished his speech at our District Conference.

Respectfully,

ROBT. S. ABERNETHY.

Rutherford College, N. C.

Local Minister's Conference.

This Conference met at Thomasville, July 23rd, in its 16th annual session. President Abernethy not having arrived, W. A. Brame was called to the chair and opened the Conference with appropriate religious services. The President's address was read by the Secretary. It contained many valuable suggestions, and was in all respects not only well timed but soundly methodistic.

The Conference is a delegated body, and is bounded by state lines. There are about three hundred local preachers in the State. Two delegates are expected to attend from each Presiding Elder's District, these giving a delegation of thirty when all are in attendance.

Dr. Abernethy has been President of the Conference for the past year. Thomasville entertained the Conference right royally. The preaching was generally good and the temperance address by Rev. R. H. Whitaker was a grand success. A lodge of fifty-four members was formed at once. The event of the Conference was the arrival of Rev. David Coulson, the fraternal delegate of Texas Local Preachers' Conference, a body of 1,100 in number. Dr. Coulson has been President ever since the organization of that Conference, five years ago. They have a college (Centenary College) and a paper, the "Local Preacher," both at Lampassas, Texas.

Bro. Coulson is a native of Kentucky, but has been in Texas a good many years; he is a substantial local, living at San Antonia. He is tall and straight, appearing to be about fifty years old, tho' he must be much older, judging from his experience, his preaching etc. He is a fine specimen of a representative Texian.

Fayetteville and Rutherford College proposed to entertain the Conference next year, but the Conference decided to meet at Rutherfosd College, where a grand camp-meeting is to be held after the olden style. Stokes D. Franklin was elected President for the ensuing year. R. H. Whitaker, I. N. Mann, and J. W. Belk Vice Presidents; Levi Branson Financial Secretary. Solomon Pool, D. D., was chosen fraternal delegate to the next next Texas Local Preachers' Conference to be held in Corricona next year; Dr. Abernethy was elected alternate.

The following is the report of the Committee on Church Literature:

The Committee to which has been referred the subject of our Church Literature, respectfully report:

That to the *Local Preacher*, published at Lampassas, Texas, and the *Spirit of the Age*, published in Raleigh, N. C., we point with pride as excellent papers, edited by Local Preachers. We heartily recommend them to the patronage of all our people, and especially to the members of this Conference. We also refer with pleasure to the Nashville *Christian Advocate*, the Raleigh CHRISTIAN ADVOCATE and other excellent periodicals under the management of our Church.

R. H. WHITAKER,
SOLOMON POOL,
S. D. FRANKLIN. } Com.

The attendance at the Conference was not so large as usual, owing to the fact that five District Conferences were held at the same time: but the routine of business was accomplished in regular order, and the session was positively harmonious.

A committee of seven was raised to confer with a similar committee of the Texas Conference, and present a joint memorial to the General Conference in reference to some needed changes of discipline. The Thomasville Conference altogether, indicates a forward movement of the North Carolina Local Preachers—a laborious and useful class of men.

After a very enjoyable day of Sabbath services, the Conference adjourned, but never to forget the good people of Thomasville.

LEVI BRANSON, Sec.

—Prof. W. C. Kerr died in Ashville, N. C., on last Sunday, and was buried in this city last Monday. He was for a time State Geologist, and was a most excellent gentleman.

Our Washington Letter.

(From our Regular Correspondent.)

The last two weeks of tropical heat have had an effect to thin the population of this city in more ways than one. The mortality has been greater than was ever known before. The flight to sea shore and mountain has been sudden and extensive, and the half a hundred members of Congress who had lingered impatiently about the sources of office, have melted away. The office-seekers too are gone. The White House doors are closed to all except those who are invited on official business, while the President in his shirt sleeves, armed with a pitcher of ice water, is making a few appointments, many disappointments and saying "no" very emphatically to the cattle-men. A very powerful delegation of "cattle kings" besought him to allow them more than forty days to vamose their ranches, or rather the ranches which were not theirs. The President replied in a brief note, written by Secretary Lamar, that the time would not be extended. As a result they will not "wait upon the order of their going but go at once." Gen. Sheridan has an army on the ground, and the cattle kings and cow boys have now no alternative but to obey.

The President, his Cabinet, Colonel Lamont, and Marshall McMicheal, will go to New York next Friday to attend the funeral of General Grant. The President will not immediately return to the City, but will go to the northern part of the State for a month's vacation.

The White House, and all public buildings of Washington have a very somber appearance. Literal miles of black cambric have been used in draping them. An organized effort was begun to have the burial place of Gen. Grant changed to this city, but since it has been learned that Riverside Park has been definitely selected, for the present at least, subject is no longer agitated.

The matter is, however, by no means permanently at rest. When Congress meets that body will in obedience to the popular demand, almost certainly ask the family to re-consider its decision, so hastily made and under circumstances which prevented a proper weighing of all the considerations entering into the case, and consent to the final interment of the Great Captain's remains at the Capitol. In view of the unanimous expression of public opinion to that end, it is not easy to see how the representatives of the people could do less, and the popular request coming in that form could not well be denied.

The fund for a national monument to Grant at Riverside Park, or Grant Park, as it is said it will hence forth be called, starts with a first day subscription of $8,667, a very promising beginning. It appears, however, that the committee are talking in the millions. This is to be regretted, for reasons of taste and good business sense. There is no occasion to spend a million dollars, and it will probably lead to mortifying failure and delay if the monument is begun on such a pretentious scale. It is hoped that the committee will not see fit to run into debt. Let the people be asked to lay their offering on the tomb, and let the shaft that rises from the grave represent this free gift of gratitude.

Secretray Whitney is candid enough to admit that, for obvious reasons, our navy officers know little about the construction of iron ships, and he declares that the department will go "modestly and deliberately" in its efforts to build up a modern navy. Some other nations would be better off, pecuniarily and as naval powers, if they observed a similar policy. Millions upon millions have been squandered by various countries in costly experiments, and in spite of these expensive lessons, it is true of other nations as of this that little is fixed in modern naval architecture.

The nations of the old world have entertained themselves at considerable expense by first making great armed ships that would withstand any gun, and then making great guns that would pierce the armored ships.

Your correspondent, presuming on your kind indulgence, will now take two weeks holiday in the mountains of Virginia, he will then resume his work, and hopes to write better letters by benefit of a much needed rest.

DEATHS.

—Mrs. Mary Thomas, relict of the late Hon. John Thomas, of Thomasville, N. C., died on the 26th of July, in the 87th year of her age. Thus another one of the old landmarks of that section has been removed and another aged servant of God has gone to her reward. She was a Methodist for years, and in other days the doors of her hospitable home were wide open to our ministers. Of course a suitable tribute to her memory will be prepared for this paper.

—Bro. Benjamin Warren Brown, of Greenville, N. C., has gone home to heaven. He was good and true, and his brethren pay a tribute to his memory in our obituary columns this week.

—Rev. George F. Round and his wife will have the warm sympathy of their brethren in the death of their little Bertha, a notice of which will be found among our obituaries this week.

—Rev. T. H. Pegram, of our Conference, has been sadly afflicted in the death of his son, Lemens M. Pegram, who was 23 years of age and was just on the threshhold of a vigorous and consecrated manhood. He died of typhoid fever. His death was triumphant. Dr. Bagwell, his pastor, will give a more extended sketch of this excellent young man.

—Randolph A. Shotwell, State Librarian, and for many years editor of the *Farmer and Mechanic* of this city, died very suddenly and unexpectedly recently, and his death was greatly lamented by his very many friends.

—Alice Norman, the little daughter of Mr. and Mrs. Joseph G. Brown, of this city, died on last Monday after a long and painful illness. "Earth has no sorrow that heaven cannot cure."

—Capt. B F. Powell died at his residence in Chatham county, on Friday last. He formerly resided in Warren county, and was an excellent Methodist.

—Bro. Samuel S. Harrison, a leading citizen and a staunch Methodist, died at his home in Caswell county, N. C., on the 4th of August. His pastor, Rev. R. G. Barrett, will furnish an obituary for our next issue.

New Advertisements.

—Piedmont Seminary.

—Manhatten Brass Company.

—Norris & Carter.

—Media Academy.

—Harter Medicine Co.

BOOKS! BOOKS! BOOKS!

Books are abundant. Good books are rare. The Law of Success, by Cpeer, price $1. Natural Law in the Spiritual World, by Drummond; price $1.50. Sermons and Sayings of Rev. Sam Jones, price $1, first-class. Men of thought cannot afford to do without them. Send your orders for these or any other good books to T. J. Gattis, Albemarle, Stanly Co., N. C., and they shall have prompt attention. Satisfaction guaranteed.

Aug 5th 3t

Appointments.

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Toisnot,		Sept.	5 6
Greenville,		"	12 13
Williamston, Hamilton,		"	19 20
Plymouth,		"	26 27
Columbia,		Oct.	3 4
Mattamuskeet,		"	10 11
Fairfield,		"	17 18
Hatteras,		"	20
Ocracoke,		"	21
Washington,		"	24 25
Aurora,	Oct 31	Nov	1
Swift Creek,	" 31	"	1
Bath,		"	7 8
Pitt Mission,		"	11
Tarboro and Bethel		"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug,	30 31
Durham Ct. dedication Hebron Church,	Sep	[illegible]
Oak Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	19 20
Haw River, at Mt. Pleasant,	"	26 27
Pittsboro, at Providence	Oct	3 4
Granville at Moore's,	"	10 11
Leasburg, Leasburg,	"	17 18
Person, at Oak Grove,	"	24 25
Durham circuit, at Mt. Bethel, Oct 31	Nov	1
Alamance, at Bethel,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15

Wilmington Dis.-- 4th Round.

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh		Aug	15 16
Bladen circuit, at Windsor		"	29 30
Elizabeth Ct., Elizabethton,		Sep.	5 6
Cokesbury Ct. at Bethel		"	12 13
Waccamaw Mission at Shiloh		"	17 18
Whiteville Ct. at Whiteville,		"	19 20
Wilmington 5th St		"	26 27
Smithville Station,		Oct	3 4
Magnolia Ct. at Providence		"	10 11
Clinton Ct. at Goshen		"	17 18
Duplin circuit,		"	24 25
Onslow circuit	Oct. 31	Nov.	1
Brunswick circuit,		"	7 8
Topsail circuit,		"	14 15
Wilmington, Front Street,		"	21 22

Raleigh District- 3rd Round.

N. H. D. WILSON, P. E., Greensboro, N. C

Henderson	Aug.	1 2
Newton Grove, Hopewell	"	8 9
Tar River, Banks Chapel,	"	8 9
Smithfield, Smith's Chapel	"	15 16
Buckhorn, at Hopewell	"	15 16
Cary, Holland,	"	15 16
Rolesville,	"	23 24
Youngville, Rock Spring	"	22 23
Earpsboro	"	22 23
Clayton, Corinth,	Sep	12 13

Shelby District-- 4th Round.

M. L. WOOD, P. E., Shelby, N. C

Kings Mt. Ct. at Kings Mt	Sept	12 13
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	26 27
South Fork, at Zion,	Oct.	1 2
Lincolnton	"	3 4

Newbern District- 3rd Q. Ms.

J. E. MANN, P. E., Goldsboro, N. C.

Newberne station,	Aug.	1 2
Craven circuit at *Macedonia.*	"	[illegible]
Carteret circuit, at Bethlehem,	"	6 7
Morehead station,	"	[illegible]
Straits & Core Sound, [illegible]	"	[illegible]
Beaufort Station,	"	15 [illegible]
Pamlico circuit at Smith Creek	"	22 [illegible]
Neuse Mission, South River.	"	[illegible]

Fayetteville Dis. 3rd Round.

S. D. ADAMS, P. E., Carthage, N. C.

Cumberland, White Sulphur	Aug.	1 2
St. John's	"	4 5
[illegible] Mission at [illegible]	"	6
Jonesboro, at Poplar Springs	"	8 9
Carthage, Sharon,	"	15 16
Lumberton at [illegible]	"	22 23
Robeson at Asbury,	"	26 27
Ashpole Mission, at Centenary	"	29 30
Lillington St. Andrews,	Sep.	5 6

Trinity College Dis 3rd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uwharrie circuit, Lane's Chapel	Aug	1 2
Franklinsville circuit at Columbia,	"	4 5
Mt. Gilead circuit, at Wadeville	"	8 9
Randolph circuit Pleasant H. H.	"	22 23
Trinity College Station,	"	23 24

Charlotte District- 3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C

Wadesboro at Long Pine,	Aug	1 2
Ansonville circuit, at Concord,	"	8 9
Pleasant Grove Pleasant Grove (CM)	"	14 16
Matthews Ct.. at Hickory Grove, (CM)	"	21 23
Monroe circuit, at Prospect, (C M)	"	28 30
Clear Creek circuit at Bethel,	Sept	4 6
Tryon Street Station,	"	12 13
Wadesboro Station,	"	19 20
Lilesville circuit, Forestville,	"	26 27

Greensboro District, 3rd Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Yanceyville, Shady Grove,	July	4 5
Greensboro,	"	11 12
Reidsville, Wentworth,	"	18 19
Forsyth, Mt. Tabor.	"	21
Kernersville, Lowes,	"	25 26
Winston, (D. C.)	" 30 Aug	2
East Guilford, Mt. Pleasant,	Aug	4
Guilford, Friendship.	"	8 9
Pleasant Garden Bethlehem	"	15 16
Ruffin, Bethlehem,	"	18
Madison, Wesley Chapel,	"	22 23
Snow Creek Mission,	"	26
Stokes at Danbury,	"	29 29
Dan River Mission, Mt. Carmel	Sep	2

Warrenton District- 3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Wilson Mission, at Zion,	July	4 5
Weldon & Halifax, at Halifax,	"	11 12
Ridgeway circuit, at Jerusalem,	"	18 19
Nashville circuit,	"	25 26
Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	3 6

Salisbury District- 3rd Round

W. H BOBBITT, P. E., Salisbury, N. C.

Concord circuit, at Mt. Olive,	July	4 5
Salisbury circuit, at Centenary,	"	11 12
Concord Station,	"	18 19
Mocksville circuit, at Mocksville,	"	25 26
Mt. Pleasant circuit, at [illegible]	Aug	1 [illegible]
Farmington circuit, [illegible]	"	[illegible]
Albemarle circuit, at Norwood	"	[illegible]
Big Lick Mission, at Big Lick,	"	[illegible]
Salisbury station,	"	[illegible]

COMMUNICATIONS.

For the Advocate.

Raleigh District Conference.

MR. EDITOR:—The Raleigh District Conference held its nineteenth session in the hospitable town of Louisburg, commencing on Thursday, 23d of July. I give you a synopsis hurriedly prepared and necessarily brief. Each of the fifteen pastoral charges was represented by its pastor except two, and besides these there were present thirty-four local preachers and lay delegates. Revs. J. B. Bobbitt, D. D., of Cary circuit, and D. A. Watkins, of Newton Grove Mission, were unavoidably absent.

The pleasure of the occasion was diminished by the absence of the Presiding Elder, Rev. Dr. Wilson, the *circumstances* of which heightened the regret occasioned by it. The esteem of the people for this faithful servant of the Church was manifested by kind expressions oft repeated and supplications to the Throne of Grace in the sanctuary and home circle, for restoration to health and active service in the Church.

The chair was acceptably filled by John W. Hays, Esq., of Oxford, whose urbanity and familiarity with church polity and the ordinary duties of a presiding officer, contributed to the enjoyments of the conference sittings and the ready dispatch of business.

Notwithstanding the illness of the Presiding Elder has interfered for a time with his immediate oversight of the affairs of the District, the zeal of the pastors has been quickened and no part of the work has been neglected. The reports indicate advance in the several departments of the work. It is specially gratifying to note that the church is prosecuting with increased activity its Sunday-school work. It has, in this, a valuable auxiliary in the District Sunday-school Conference, whose influence is already seen in several of the charges. Many Sunday-school children have been brought into the church as the result of revivals. The pastor of the Henderson circuit, notably zealous in the Sunday-school cause, reported that all the converts of a recent revival on his charge were members of the Sunday-school.

The following resolutions introduced by Rev. W. S. Rone were adopted:

Resolved, That the non-attendance of parents and other older members of the church is the principal disorganizing cause in our Sunday-school work.

Resolved 2d That no one, because of age or position in life, is morally excusable for standing aloof and not being connected with the Sunday-school in some relation.

Resolved 3d. That the pastors of the various charges in the District are hereby requested to use their influence in getting the older persons to attend upon the Sunday-school exercises.

In the main, the church on the District is growing in spirituality.—Here and there a case is reported of a departure from the strict rule of church duty and obligation. The Conference took notice of this and expressed itself, in distinct terms, on this subject, in resolutions introduced by Rev. T. A. Boone, and every pastor is committed to an earnest endeavor to restrain the worldly-minded, and to admonish the indifferent. The District shows well in its financial operations. Pastors and delegates speak hopefully of a successful year in this respect. Building and repairing churches are in progress in some parts of the District. It is evident that the people appreciate more than ever before the importance of better and larger houses of worship, and are moving as means will justify. There are three organized mission fields in the District and the pastors are hopeful of good results from their labors this year. The report from the Brooklyn and Macedonia Mission shows rapid development in the several departments of the church, especially as to accessions, church building and Sunday-schools.

The Conference adopted the following resolution without discussion, and with but few negative votes:

WHEREAS, There is considerable discussion on the subject of a division of the North Carolina Conference, and it seems but proper and right that this Conference should give an expression of its opinion upon the subject; therefore,

Resolved, That we, as a District Conference, do regard it as inexpedient and unwise for our next General Conference to divide the North Caro ina Conference.

(Signed) F. N. Egerton,
Geo. S. Baker,
W. H. Pleasants.

Resolutions in regard to the educational enterprises of the church were unanimously adopted as follows:

WHEREAS, We regard christian education as one of the chief bulwarks of society and the church, and whereas, the fact has already been settled that, in the main, this christian education must be nurtured and fostered by our denominational schools; therefore,

Resolved 1st, That we rejoice to learn of the increasing patronage of Trinity College and of the increased facilities for carrying on more successfully its noble work. That we do most heartily recommend Trinity College to our people as a school well equipped for the higher education of our young men, and therefore worthy of our patronage. That there is most emphatically an obligation resting upon us as a denomination to cherish and sustain our Conference college, and that the time has come when we should rally with renewed devotion and consecrated effort to encourage and build up this cherished institution. That we urge upon our people the necessity of liberally endowing Trinity College, that it may go forth into the years of its future usefulness, untrammeled by financial embarrassment, and still extend its capabilities for larger usefulness. That we are glad to have with us on this occasion Prof. W. H. Pegram, of Trinity College—that we extend to him a most cordial welcome, and shall be delighted to have him address this body in the interest of the College.

2nd. That we hail with delight the increased prosperity of Greensboro Female College and its ample facilities for accomplishing the highest success in the education of our young ladies—standing, as it does now, in the very front rank of female colleges in this southern land—and that we do most earnestly and cordially recommend Greensboro Female College as in every way worthy of the patronage of our people.

(Signed) W. C. Norman..
L. L. Doub.

Rev. W. C. Norman represented the interests of Greensboro Female College and Rev. W. H. Pegram, Professor in Trinity College, presented the claims of that Institution. The addresses were well received. The endorsement given by the Conference is more than mere expression, and indicates the future policy of the friends of these Institutions throughout the District.

Central Institute for Young Ladies, at Littleton, N. C., presided over by Rev. J. M. Rhodes, received proper recognition in the adoption of the following resolution, and the Revs. J. S. Nelson and J. D. Buie highly commended the Institution to liberal support:

WHEREAS, Rev. J. M. Rhodes, a cultured christian gentleman, and a member of the North Carolina Conference, has established in the town of Littleton a first-class Institution for the education of young ladies, known as Central Institute for Young Ladies; and whereas, he has called to his assistance a faculty of accomplished teachers; therefore,

Resolved, That we cordially recommend Central Institute, of which Rev. J. M. Rhodes is Principal, to the patronage of our people.

J. D. Buie,
W. L. Cuninggim.

The following resolutions on church literature speak for themselves:

WHEREAS, We regard a sound religious literature as a highly important and potent factor in the evangelization of people and in the conservation and advancement of the varied interests of the Church of Christ; and whereas we deem the more extensive circulation of our own denominational literature, especially the periodical literature of our church, of very great importance and benefit to our people. Therefore,

Resolved 1. That the "Southern Quarterly Review," edited by the Rev. J. W. Hinton, D. D, and published at Macon, Ga., is meeting well our wants in the high sphere which it fills, and is entitled to the cordial support of our people.

2. That the *Christian Advocate*, edited by the Rev. O. P. Fitzgerald, D. D., and published by our own House at Nashville, is meeting every reasonable demand as the organ of the General Conference of the M. E. Church, South, and is a religious newspaper of the highest merit, and deserving of the widest circulation, especially amongst Methodists. Also that the Missionary and Sunday-school periodicals issued by our Publishing House at Nashville are all worthy of liberal patronage.

3. That the RALEIGH CHRISTIAN ADVOCATE, edited and published by the Rev. F. L. Reid, at Raleigh, N. C., is a good family and religious newspaper, of constantly increasing merit, especially adapted as our home paper to the wants of our people, and that it has the special claim upon our patronage of being the Official Organ of the N. C. Conference.

J. T. GIBBS.

Rev. W C. Norman represented the RALEIGH CHRISTIAN ADVOCATE in remarks, which were received with much favor.

It may be proper to report the following question which was raised, and the action thereon:

"Have members of the District Conference, who have been received on trial in the Annual Conference, the right to vote in the election of lay delegates to the Annual Conference?"

The question was discussed. In view of conflicting authorities and decisions in other District Conferences in such cases, the chair ruled in favor of extending the largest liberty in the matter of voting, and decided that the parties in question had a right to vote. From this decision an appeal was taken to the body and the chair was over-ruled.

The Quarterly Conference Records passed under the review of a competent committee, whose criticisms will, no doubt, contribute to an improvement, where needed, in the manner of keeping the records. This is recognized as important, as these records make up, in a large measure, the history of each pastoral charge, the value of which will appear in years to come.

Resolutions of thanks to the citizens of Louisburg and vicinity for their kind reception and hospitable entertainment of the members of the Conference and visitors; to the editor of the *Times*, Mr. J. A. Thomas, for the neat and correct daily issue of his paper; to the President of the Conference, John W. Hays, Esq., for the very satisfactory performance of the duties of the chair; and to the Secretary and railroad companies, were severally passed.

The following were elected delegates to the Annual Conference, (given in order according to custom):

D. W. Bain, John W. Hays, Geo. S. Baker and James A. Stallings.

T. C. Williams and Rev. D. P. Meacham were elected alternates.

The Conference had the pleasure of greeting as visitors Rev. J. S. Nelson, Presiding Elder of the Warrenton District, and Rev. W. H. Pegram, Professor in Trinity College, who favored the people with good preaching on the Sabbath.

The Conference adjourned on Saturday afternoon. The session was one of rare pleasure and left its impress on the people of Louisburg and vicinity.

Prominence was given to religious exercises, such as preaching, love-feasts and the administration of the sacrament of the Lord's Supper, the results of which will evidently appear.

D. W. BAIN, Secretary.

For the Advocate.

Charlotte District Conference.

The Charlotte District Conference met in Harrison's Church, on Pineville circuit, July 22d, 1885, and continued in session four days, Rev. T. W. Guthrie presiding. Rev. W. C. Gannon was elected Secretary. Harrison's Church is in a beautiful section of country, and a splendid neighborhood. The community is made up of Baptists, Presbyterians and Methodists, the latter predominating. They extended to the conference and visitors a genuine open-handed, open-hearted hospitality, which was appreciated and greatly enjoyed. In fact, the enjoyment of the occasion seemed to be mutual with the conference and the community. One of the leading men of the church said that they had expected a great deal of the district conference, and that expectation had been more than met. Nothing occurred from beginning to end to mar the general good feeling that prevailed. The preaching was good, the congregations large and attentive all the time.

Every pastor on the District was present, and a good representation of delegates. The business of the conference was gone through with in the regular way. There was found to be some missionary territory in the bounds of the District worthy of attention. It was recommended that Calvary Mission, Charlotte, be made a self-sustaining appointment.

The finances were found to be considerably behind, on an average, not more than one-fourth of the pastors' salaries paid; very little collected for other purposes. This state of things grows out of the stringency of money matters, the want of some systematic method, and the mistake that we are continually making, everywhere, in putting off everything till the end of the year. It was thought that there was no cause of alarm as to final results.

The spiritual condition of the church was considered good and hopeful. Very little revival reported. "The Revival Season?" not having come, but near at hand.

The Sunday-school work, as a whole, was found to be in a good condition, using generally our own literature. This ought to be universal. There is no literature so good for us as our own. All the interests of the church were looked after.

Henry B. Adams, David W. Reid, Thomas A. Jerome and John Robinson, were elected delegates to the Annual Conference, with Andrew J. Price, John R. Dunn and Charles A. Rigler as alternates.

The Editor of the RALEIGH CHRISTIAN ADVOCATE, Rev. F. L. Reid, was introduced to and addressed the conference in reference to the ADVOCATE and its usefulness among our people.

Rev. L. W. Crawford, of Greensboro station, was also introduced to and addressed the conference in the interest of education and of Greensboro Female College. The presence of these brethren beloved added much to the pleasure of the occasion. Both the ADVOCATE and G. F. College have a warm place in the hearts of a multitude of Methodists and others; and are worthy of our support and our patronage for the good they have done and are still doing.

On Saturday evening closed a most harmonious and agreeable session of the Charlotte District Conference.

W. C. CANNON.

Wadesboro, N. C., Aug. 5, 1885.

Position Wanted.

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BELL.—Wm. Oscar Bell, son of W. B. and Laura S. Bell was born December the 25th 1871, and died at the home of his parents, in Raleigh, July 17th 1885, being in his 14th year.

It is with sadness that we record the death of our esteemed young friend whose departure is sorely lamented by such a large circle of friends. Oscar was a good boy. One of his leading traits was unswerving adherence to truth. He would suffer rather than tell a falsehood. This and other praiseworthy traits of character had won the confidence of his employers as well as of a large number of friends.

In the early part of last year, when the spirit of God was being poured out upon the congregation at Edenton St. Church, Oscar became much concerned about his soul, and before the meeting closed was among the number of those who sought and found pardon through faith in Christ. He at first hesitated about joining the Church on account of his age, but after thinking it over he determined to join, and together with a number of his Sunday-school comrades he joined the Lord's adjacent host. He has passed on ahead of his associates, early to receive the crown, without having to endure the bitterness of conflicts of this restless life. The young soldier so soon called from the battle rests with the great Commander in the field of perennial glory. Who would call him back to enter again the contest below? With hearts sad because we shall see his face here no more, we laid his body away in the quiet of the cemetery—resting with hope and faith we look forward to the time when we shall behold him in the land that is afar off.

W. C. NORMAN.

WALKER—Mrs. Annie Tate Walker was born in Burke county, N. C., in the year 1792. Her maiden name was Hawkins. She was married to Mr. Wm. Walker in 1808, joined the Methodist Church in 1811, and for 74 years lived a most exemplary Christian. Her religion was of that positive type which was at once an experience of the heart and an inspiration to holy living; hence, like her Savior, she went about doing good. When old age came on she patiently endured its pains and decrepitude, but longed to go and be with Christ.

She died in great peace July 10th 1885. Aunt Walker was the last of the original twelve members which constituted the Society of Gilboa Church, in Burke county, North Carolina, formed seventy-four years ago.

J. F. E.

HAYS—Wright Hays was born in Gates county, N. C., April the 10th, 1806, born again in 1828 and joined the M. E. Church under Rev. David Wood, moved to Halifax county and settled in Enfield in 1834; here he spent the greater part of his life. He died July 10th 1885, at the good old age of 79 years and three months.

Bro Hays was truly a good man. He leaves an untarnished record of Christian character, which many admire and all should imitate. He delighted in talking of the good men of God and anticipating the joys of heaven. His testimony for God was a feast to the souls of Christians, hence they often visited him in his last affliction. He seemed to see God's hand in everything, regarding the sufferings of life as of short duration and as working out for him a far more exceeding and eternal weight of glory, hence patience and submission were the most prominent traits of his character.

I need not say he was ready when death came. His favorite text was "I would not live always," from which text his funeral sermon was preached. He had lived long, fought hard and waited patiently for the Lord, and has now gone up to possess the crown promised those who are faithful unto death. In his death the Church has sustained irreparable loss, the community a devoted Christian gentleman, his relatives a wise and good counselor and the widow a devoted husband. May his mantle, like that of Elijah, fall upon the people all. God bless the widow in all things and bring her with all who trust Him to inherit everlasting life beyond this vale of tears. Oh, think of the grand re-union of Christian families in heaven.

J. E. BRISTOWE.

Rev. John B. Floyd.

Rev. John B. Floyd was born in Granville county, N. C., January the 8th 1822, and died at Boone, Watauga county July 3rd 1885. I know nothing at all of his parentage and early life. He was licensed to preach in the M. E. Church, South, July 1845, and was admitted on trial in the N.C. Conference in the fall of the same year. He labored on various charges until 1861, when he was compelled from nervous debility and an affection of the throat to cease measurably from his beloved employ. He was granted a superannuated relation which he sustained until death came and signed his release.

But few men, if any, labored with more zeal and fidelity than Brother Floyd. His disability was probably brought on by his excessive labors in the Master's vineyard. He possessed a competence of this world's goods, but the war came and swept nearly all away. Thus he was left poor, with a broken down constitution and a large family wholly dependent on his efforts. He met the situation like a man of God, determined to do what he could with his remaining strength, and then trust God for the remainder. At the same time, he did all he could for the church he loved so well in the way of preaching, holding prayer-meetings, class-meetings etc. Though in great need, he never asked for any help from the Conference. Dr. Closs knowing his circumstances, unsolicited, presented his case to the committee of Finance, and his name was enrolled among the Conference claimants. If any thing was given him none were more thankful, if he received nothing, he never murmured or made complaint against the Church. His resignation to the action of the committee was beautiful and worthy of imitation. He was a consecrated man of God, his piety was of a high type, he never complained or found fault with any one, but lived in love and charity with his neighbors, consequently he was regarded as a deeply pious man by all who knew him. He was truly "a living epistle, known and read of all men."

As a preacher, he was sound in theology, eminently scriptural in his presentation of divine truth. He usually gave a good exegesis of his text, and enforced the truth on the minds and hearts of his hearers. When in the regular work, he was successful in winning souls to Christ. He was married twice, and leaves behind him a wife and several children to mourn their loss.

He died of measles which settled on his lungs. When asked about his prospects, he replied, "My preparations have long been made, and I have no choice to make between life and death." "Mark the perfect man, and behold the upright, for the end of that man is peace."

G. W IVEY.

Resolutions of Respect.

The Stewards of the M. E. Church, South, Greenville, N. C., offered the following preamble and resolution, and they were adopted by the Church Conference assembled immediately after the regular services on Sunday, Aug. 2nd, 1885: WHEREAS, It hath pleased Almighty God, our heavenly Father, to remove from among us our dearly beloved brother, Benjamin W. Brown. Our Bro. has been taken away from us, no more will we hear his voice of counsel in the Conference room. His accustomed seat in the house of God is now vacant. He has passed away. He is now in heaven. In this dispensation of Divine Providence the church has lost one of her most zealous members, one on whose strong arm she leaned in her hours of weakness. And now in deep humility we bow us down recognizing in this bereavement the hand that doeth all things well.

Resolved 1st, That in the death of our brother we recognize the voice of our heavenly Father calling him from earth to enjoy the sweets of that celestial City above prepared for the finally faithful.

2nd, That, we as members of the same household of faith and heirs to the same inheritance, will endeavor to imitate his example in doing good to all those glorifying God.

3rd, That we extend our deepest sympathy to each and every member of our deceased brother's family.

4th, That a copy of these resolutions be spread upon the Conference Record Book, a copy be sent to the family, and one each to Raleigh C. ADVOCATE, "Eastern Reflector" and 'Democratic Standard" with a request that they publish.

D. D. Haskett,
Alfred Forbes,
S. P. Ervin,
W. S. Rawls,
Jno. S. Congleton,
Jesse L. Sugg,
} Stewards.

FISHER—Henry E. Fisher was born in Catawba, county, N C., Oct. 19th 1864, and died July 21st 1885. Bro. Fisher was a young man of fine promise to the Church. He was from a child, noted for his quietness and strict moral character. While a mere youth he gave himself to God in holy consecration, and adorned his profession in his walk and daily life. Some fifteen months ago he was licensed to exhort in the M. E. Church, South, Catawba circuit He had a natural talent for public speaking of a high order. He took a very great interest in the temperance movement, and was making speeches which astonished the people. His opportunities for an education were very limited, his mother being a widow in limited circumstances with a large family of children, but by dint of his own efforts he had gathered up a considerable amount of knowledge and to this store he was constantly making additions by assidious application. The church and his friends were looking on with pleasure and expectation, but alas for human expectation! Well, God knows best. This brilliant star that we were watching with so much pleasure, has so soon and unexpectedly faded away into the brightness of heaven.

G. W. IVEY.

ROUND—Bertha Louise Round was born Nov. 21st 1884, and died at Rockford, N. C., Aug. 3rd 1885. She was only a frail babe but her ways were sweet to all, and a never ceasing joy to her parents. Our flower has faded on earth to bloom with celestial beauty on the other shore. "We joy to think of the Father's care that holds her safe till we meet her there, by and by!"

G. F. R.

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" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.38 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

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Arrive at Raleigh 11.30 p m
Arrive at Goldsboro 11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.52 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro 6.00 p m
Arrive Raleigh 9.50 p m
Leave Raleigh, 1.00 a m
Arrive Greensboro 9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

GOING SOUTH.	No. 50, Daily.	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m
GOING NORTH.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

GOING NORTH.	No. 1, Daily, ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10 25 a m	5.00 p m
Arrive University,	11 25 a m	6.00 p m
GOING SOUTH	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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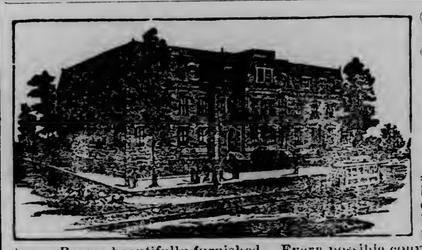

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july 8-2m.]

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june 17-tf

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july 22-4t

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jan 21-tf.

COMMUNICATIONS.

For the Advocate.

Our New York Letter.

(From our Special Correspondent.)

In a three-column article contributed to a recent Sunday edition of the *Brooklyn Eagle* by O'Donovan Rossa, that notorious dynamiter has painted himself black with infamy clear down to his boots. No Christian citizen or friend of humanity can read such atrocious stuff without a shudder of horror as he exclaims with Mrs. Dudley: "That man is not fit to live?" Skulking behind the mask of patriotism this anarchist flaunts his iniquities in the face of civilization, and offends the nostrils of decent men and women with the vile exhalations of his rotten heart. Conscience he has none; yet even this is not the worst to be said of him: he seems to be the Devil incarnate. So far has he sunk beneath the brute level of creation that what the hyena or the boaconstrictor will do only by the intinct of self-preservation he does exultingly out of pure wantonness. No St. Bartholomew horrible enough to satisfy his thirst for blood. If this man had power equal to his savage desires, Nero's cruelty would pale in comparison, and the Inquisitions of history stand forth as institutions of mercy. Not an English head would he leave on English shoulders. Anglo-Saxon blood he would exterminate from the face of the earth. The most unfortunate feature of this dynamiter's malady is that it is past cure. When a man makes bloody plans and devices his food by day and bloody dreams his food by night until he imagines the whole race does likewise, the very light that is in him becomes darkness, so that evil appears good and good like the position of cowards and hypocrites. Thus when Rossa justifies his introduction of Fenianism into the British Army on the ground of love of liberty, one scarcely knows whether to pity him as a maniac, or to denounce him as a criminal; for he aims to destroy those very instrumentalities through which alone liberty is possible. He is a perpetual menace to organized Society. He is mischief rampant, a wolf among the sheep; bad everywhere out of prison, but particularly dangerous behind a printing press. Liberty of speech is a boon acquired at the cost of blood; but scarcely any of the old defenders of this great prerogative would have thought of protecting such an enemy of the race under that blessed shield.

Within a single month the *New York Herald* has manufactured two bogus interviews with Mr. John Roach. During the present week, however, its mendacity has been thoroughly shown up and rebuked by self-respecting journals, including those whose attitude toward Mr. Roach has been hostile.

I called the other day at the office of Messrs. Funk and Wagnalls, 10 Dey St., for a copy of Miss Cleveland's book. "Haven't a copy in the house except this, said a member of the firm lifting a volume from the desk." How does the book sell? "I inquired." Sell! I never have any on hand. Here I sit all day explaining why orders are delayed. I was promised a thousand copies a day; but I get only five hundred, which is utterly insufficient. I hav'nt even sent out the press copies except to our city papers. Come in the latter part of next week." We learned further than the ninth edition is running and that the prospects points to an enormous sale.

The Summer School of the American Institute of Christian Philsosophy is in session at Asbury Park, N. J., and is atended more numerously than ever before in its history. This will be good news for all the friends of Dr. Deems, but good news also to that much larger circle, the friends of the Lord Jesus Christ. "When philosophy," says M. Renan, "declares that she will not occupy herself with religion, religion replies by strangling her. And this is just; for philosophy is nothing, unless it points out a path for humanity,—unless it takes a serious view of the infinite problem which is the same for all."

Christianity and philosophy clasp hands in the American Institute of Christian Philosophy. The philosophy which existed when Christianity was born did spurn the gospel and was duly strangled in accordance with the declaration of M. Renan. Now that philosophy has once more recovered her breath she appears to have profited by her early experience, for she has consented to become the hand-maid of Christianity. We have now a *Chris ian Philosophy*.

Grant and Gordon are moving the world to tears. Great in doing and daring for truth, great in dying, such we are proud to revere. The old heroes of whose glory Homer sings were mere prize-fighters compared with these two modern soldiers. The lexicon of time has revised its definition of greatness. Mere valor no longer suffices; to be great, one must add character to genius. Not alone what a man *does*, but what he *is* determines his rank amid the chivalry of a Christian era. Standing at the bier of Grant, the whole Nation has been moved by a common thrill of sympathy. It is gratifying to all the friends of Gen. Grant in the North to know that so many men from the South who never approved of Grant's political or military career have nevertheless sympathized with the great sufferer and his sorrow-stricken family. "I desire the good will of all" are the words which express the General's appreciation of sympathetic utterances from the South. May that sentiment pervade all hearts in the North and the South, and so may the name of Grant be a symbol of charity, fraternity, and peace.

New York journalism is enterprising certainly, whatever else may be said of it. One hour after the news of Gen. Grant's death had been telegraphed over the country, extra editions of our dailies were hawking on the streets and some half dozen extra illustrated sheets containing the General's picture and history were to be had of all the principal newsdealers. To account for this extraordinary haste it is necessary to assume that all these papers had been prepared without date, containing everything but the last dispatch, which, when it arrived, was inserted and the paper run off and sold. At this writing many houses all over New York and Brooklyn display drapery and other signs of mourning, and the one topic of conversation and universal regret is the death of the old hero. Divided on almost every other topic, all men are united on this. There are papers in the metropolis whose sole occupation during Grant's presidency seemed to be abuse of the Executive. Even such uncover in the presence of the awful mystery we call death. Grant had many faults; but he has shouldered also the faults of many a subordinate which fall from him at the grave. Like a true military chieftain, throughout life he made all the acts of his chosen instrument, his own; and bore with heroic reticence the blame of many a mistake which was another's. Time will reveal the truth; and the Nation is glad to forget all the errors and remember with loving gratitude only the good qualities of the dead hero.

Grant and Lee shall stand together "On Fame's eternal camping ground."

They met in strife; they parted in kindness. The South has already mourned for Lee, their Christian soldier. The North now mourns for the man who saved the Union—God bless her! Muffle the drums, drape the colors, guard the tent. Soldier, sleep, thy warfare o'er; sleep the sleep that knows no waking."

"Death on the hundredth field
Had fail'd to bring him low;
He was not born to yield
To might of mortal foe.

. . . . . .

"Even to himself unknown,
He bore the fated sword,
Forged somewhere near His throne
Of battles still the Lord.

. . . . . .

"His carven scroll shall read:
Here rests the valiant heart
Whose duty was his creed,—
Whose choice the warrior's part.

"Who when the fight was done,
The grim last foe defied,
Naught knew save victory won,—
Surrendered not—but died."

—*E. C. Stedman.*

Nosco.

July 24th, 1885.

MISCELLANEOUS.

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For Burns, Scalds, Cuts, Wounds, Bruises, etc., it is invaluable and gives instant and permanent relief. It immediately allays pain. Nothing is necessary but to apply it directly to the parts affected. It will keep down Inflammation, Gangrene or Proud Flesh, and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It cleanses and heals obstinate Ulcers, Boils, Carbuncles, Erysipelas and running sores of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

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july 8-1t mo 13t.

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aug 5-6t.

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Turnip Seed.

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apr 29 13t eow.

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july 8-6t eow.

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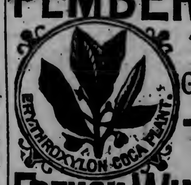

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aug 12-4t

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Opens Sept. 21st, 1885. One of the FIRST SCHOOLS FOR YOUNG LADIES IN THE UNITED STATES. Thorough in all departments. Buildings and surroundings beautiful. Climate and home comforts unsurpassed. Boarding pupils from eighteen States. Teaching sound learning, graceful accomplishments, refined manners, economy in dress, self-supporting vocations for young ladies, its graduates are sought far and wide as teachers. Refers to over a thousand pupils and patrons. TERMS AMONG THE BEST IN THE UNION. Board, English course, Latin, French, German, Music, &c., for entire Scholastic year from September to June, $238. For Catalogues, write to

REV. WM. A. HARRIS, D. D., President, STAUNTON, VIRGINIA.

PESCUD, LEE & Co. WHOLESALE & RETAIL

Druggists,

CORNER FAYETTEVILLE & MARTIN STS. and 14 FAYETTEVILLE ST.,

RALEIGH,.....N. C.

Have two of the largest Drug Stores in North Caroiina, with a selected stock of PURE DRUGS, PATENT MEDICINES, PERFUMERIES, MINERAL WATERS, FANCY GOODS and Toilet Articles—and everything usually found in a first class Drug Store.

Fresh supply of

BUIST'S GARDEN SEEDS

Just received. Physicians, Country Merchants and others wanting goods in our line, would do well to give us a call. Prices low as the market affords. Your correspondence solicited.

PESCUD, LEE & CO.

Jan 31-tf.

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—DEALERS IN—

CARPETS, OIL CLOTHS, Matting,

PAPER HANGINGS,

WINDOW SHADES AND LACES, RUGS, MATS, ETC.

104 MAIN STREET.

RICHMOND, - - VIRGINIA

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Interior Glass Fount Student Lamp.

[Pat. Nov. 22, '81.]

Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an

ABSOLUTELY PERFECT LAMP.

No running over of the oil nor leaking of the fount.

Ask for Perfection Glass Fount STUDENT LAMP.

Manufactured and for sale, at wholesale only, by the

Manhattan Brass Co., First Ave. and 28th St., N. Y.

Send for Illustrated explanatory Circular.

aug 12-5t

We want 1,000 more Book Agents for the Personal History of

U. S. GRANT

Send for Special Terms to Agents, or secure agency at once by sending 50 cts. in stamps for outfit. Address FORSHEE & McMAKIN, Cincinnati, Ohio. july 29-4t

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July 15 mo.

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july 29-6t

Medical College OF VA. *RICHMOND.*

THE Forty-Eighth Annual Session begins October 5.

For Catalogue, with particulars, address,

M. L. JAMES, M. D., Dean.

july 29-1m.

Raleigh Male Academy.

HUGH MORSON, C. B. DENSON, } Principals

Next annual session opens August 31st 1885. Boys and young men prepared for college, or for the active business pursuits of life. The teachers have had long and successful experience. For prospectus containing full information, address either of the principals

july 29-6t

TRINITY COLLEGE,

The Fall Term will begin will begin Aug. 19th and close Dec. 22nd, 1885.

TERMS.

Tuition in college classes, per month,	$3.00
Tuition in preparatory department "	$2.50 to $3.00
Tuition in business course "	$3.00
Board, including furnished room, per month,	$9.00 to $12.00

For Catalogue and particulars address

PROF. J. F. HEITMAN, Trinity College, Randolph county, N. C.

July 15th tf

ASHEVILLE FEMALE COLLEGE.

In the Land of the Sky.

This Institution is prosperous, popular, and constantly increasing in patronage. The Faculty is large; the course thorough; advantages in Music and Art excellent. Ten acres of gardens and shaded lawns; two green-houses; delightful home for young ladies in the great health resort of the South. Charges marvelously low for advantages offered. Send for catalogue. Address, Rev. JAMES ATKINS, JR., Asheville, N. C. july 1-2m.

KINGS MOUNTAIN BUSINESS COLLEGE.

In connection with

Kings Mountain HIGH SCHOOL.

The above college, under the direction of Frank P. Matz Ph. D., will open August 24th 1885. Expense of Full Course, board, tuition, etc., in Book-keeping and all kindred branches, will not exceed $100. No uniform or drill required in the Business College. Students may enter any time. Send for catalogue, etc. to W. T. R. BELL, A. M., july 22-1m Kings Mountain, N. C.

PIEDMONT SEMINARY. A SCHOOL FOR BOYS AND GIRLS.

Wide-awake and up to the times. Practical course, practical teachers and practical methods. Prepares for College or Business. Has a reputation for thoroughness and good discipline. Location healthy. Of easy access by railroad. Next session begins 4th Tuesday in Aug. 1885. For circular, address as to D. MATT. THOMPSON, Prin., Lincolnton, N. C.

aug 12-4t

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

I Want to Work for Jesus.

I want to work for Jesus
In his own appointed way;
I want to grow more like him,
Hour by hour and day by day.
I know that all around me
Are hard to understand;
Still would I work for Jesus,
In his own lay my hand.

I know he'll lead me kindly,
And along the safest road;
And when the burden's heavy
He will help me bear the load.
I want to work for Jesus—
He has done so much for me;
I'm weak, but in his vineyard
I would render service free.

Alone my feet would wander
Where the roses bloom to-day;
I could not see beneath them
Where the sharpest briers lay,
But with my blessed Jesus,
In his footsteps, to pursue,
Takes he my roses from me—
He'll remove the briers too.

My faith is looking homeward,
Where the fairest flowers bloom,
And hope goes bounding onward
To the land beyond the tomb.
Then let me work for Jesus,
"While yet 'tis called to-day,"
While yet I wait before him,
In his own appointed way.

—*Selected.*

WILMINGTON, Aug. 4th, 716 Walnut St.—*Dear Aunt Mary:* Enclosed you will find $3.45, being the amount of dues for the month of July from the "Golden Reapers." I know you will be glad to hear that our Society is growing in members and interest. We have delightful meetings.

On Tuesday night last we had a charming entertainment at the home of our Lady Manager at which we realized $13.73. It was a pleasant occasion, and we are going to take $10.00 of this amount and send to you for a share in the school for girls.

When shall we send it to you? Much love to yourself and all the "Bright Jewels." Katie Borden, Treasurer, Lula Garrell, Cor. Sec.

Surely our Golden Reapers will not be content unless in the front ranks of our Jewel Band. Their meetings are regular and "delightful"—their efficient Lady Manager must know well how to interest and instruct the little ones. And to this band will belong the honor of being the *first* in our Conference to take a "share" in the Girls school in China!

Thanks, happy little Golden Reapers! You can send the money to me at once—I will publish the amounts given for this object each month, and as soon as the sertificates are issued will secure one for you. Wont it it be nice to have a picture of the first missionary sent out by our Society, Miss Lochie Rankin, where you can take a peep at it every time you meet? Perhaps the Certificate will also bear the likeness of Miss Laura Haygood. I wonder what band will be the next to claim a share? Thanks for you nice letter, dear Katie and Lula—how I would have enjoyed spending the evening of your entertainment with you!

MANN'S CHAPEL, N. C., July 30th, 1885.—*Dear Aunt Mary:* Enclosed please find Postal Note $4.25 dues collected last quarter. We have had some additions and I think some increase of interest in our little band. Affectionately, Berta Snipes, Cor. Sec.

This is a very nice and encouraging report, dear Berta and we tender to your noble little band our congratulations and best wishes. May the present quarter be even more prosperous than you last.

Can not our Mann's Chapel Jewels take a share in the training School for Girls in China? You *might* get some out side help your know—do like our Golden Reapers have done—have a pleasant entertainment, and you will have the required amount—($10.00) and perhaps more. Think about it and let us hear from you.

Camp Ground Bright Jewels.

FAYETTEVILLE, N. C., July 28th, 1885.—*Dear Aunt Mary:* I know you will be glad to hear of another Society of "Bright Jewels." We have recently organized one with thirty-two members. Our name is Camp Ground "Bright Jewels." I send the blank filled out with a list of our officers—as follows:

President, Miss Mary McBuie; Vice President, Miss Foddie Graham; Vice " " Mary A. McIntosh; Cor. Sec. Mrs. Sallie Buie; Rec. Sec., Miss Cattie Owen; Treasurer, Miss Mary Vaughn. Yours truly, S. Buie, Cor. Sec.

Indeed we *are* glad to hear of this new band of youthful workers, and hasten to give to each member a cordial, loving greeting. May the work upon which they have entered be to them a labor of love—and may they accomplish "great things" for their loving Savior.

TRINITY COLLEGE, N. C., July 26th, 1885.—*Dear Aunt Mary:* I puzzled out one of the Enigma's in the RALEIGH CHRISTIAN ADAVOCATE to-day and Mama helped me with it. I will send you the answer to Enigma by R. P. Trogdon. Much love to the Bright Jewels. Yours truly, Mary L. Groom.

Glad to know that your little head has been "puzzling out" the Enigmas and that with kind Mamma's help you succeeded in getting the correct answer—will publish next week.

CYPESS CREEK, N. C., Aug. 1st, 1885.—*Dear Aunt Mary:* The Antioch "Bright Jewels." reorganized the 3rd Sunday in May, and met again 3rd Saturday in June, and again in July. Miss Alice Reeks our Lady Manager for last year, having left, Mrs. Sarah Parker was elected Lady Manager for the ensuing year with the following officers:

President, Willie Parker; 1st Vice " Mamie Parker; 2nd Vice " Miss Nancy Robeson; Recording Secretary, Kate Parker; Cor. Sec., Irene Cromartee; Treasurer, Ralph Cromartee.

Please find enclosed three dollars collected from the Antioch Bright Jewels. Yours with much love, Irene Cromartee, Cor. Sec.

Greetings and congratulations to the new officers of our Antioch Jewels, with thanks to retiring ones for the faithful discharge of duties. This is a noble band of workers and we bid them God speed in their labor of love—thanks, dear Irene, for remittance of dues.

Precious Promise.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2: 7.

Enigma.

BY HENRY MANSFIELD.

In what place did the Israelites wander forty years?
Who was the second son of Adam?
Who endeavored to persuade Balaum to curse the Israelites?
For what sin were Annanias and Sapphire struck dead?
Who was Moses' elder Brother?
Who was the first murderer?
Who was the leader in the murmuring against Moses and because of his sin was swallowed in the earth?

The initials of the answers to these questions form the name of one of our beloved Presiding Elders.

Invalids' Hotel and Surgical Institute.

This widely celebrated institution, located at Buffalo, N. Y., is organized with a full staff of eighteen experienced and skillful Physicians and Surgeons, constituting the most complete organization of medical and surgical skill in America, for the treatment of all chronic diseases, whether requiring medical or surgical means for their cure. Marvelous success has been achieved in the cure of all nasal, throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases peculiar to women, blood taints and skin diseases, rheumatism, neuralgia, nervous debility, paralysis, epilepsy (fits), spermatorrhea, impotency and kindred affections. Thousands are cured at their homes through correspondence. The cure of the worst ruptures, pile tumors, varicocele, hydrocele and strictures is guaranteed, with only a short residence at the institution. Send 10 cents in stamps for the Invalids' Guide-Book (168 pages), which gives all particulars. Address, World's Dispensary Medical Association, Buffalo, N. Y.

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate*. Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers.

Aug 5-4t.

SINCE 1855.

The Universal Verdict of the People. Voices From Every State and Territory in the Union.

The Clergy, Medical and Legal Professions Bear Sold Testimony to the Efficiency of Dr. Harter's Iron Tonic.

Blood will Tell. But It Must Be Good Blood!

Dr. Harter's is the Only True Iron Tonic. The Best Blood Purifier On Earth.

DR. HARTER'S IRON TONIC

Is undoubtedly the purest and most reliable Iron medicine on the market to-day. The form of Irom employed in its manufacture is the easiest of assimilation, and the most acceptable to the stomach. It enters readily into the circulation of the Blood, and its felicitous effects are felt throughout the entire body,

If you accept any preparation of Iron expecting it *to be as good as* Dr. Harter's, you must expect to be deceived. Take none but the genuine.

If any Druggist offer you *Iron Medicine* with the remark, "It is just as good as Dr. Harter's Iron Tonic," he either does it through a gross misrepresentation made him by the manufacturer, or from sordid motives of his own. In either case, investigate (a fraud is being attempted at your expense), prosecute and convict the guilty party, and we will reward you liberally. Protection to our customers and justice to ourselves demand prompt and vigorous action, and we ask your hearty co-operation.

Mr. A. E. Angier, an influential lawyer of Atlanta, Ga., who is well and favorably known throughout the State, writing June 24th, 1883, says: "A prominent druggist of this city, and an intimate and personal friend of mine, made to me, privately, substantially this remark: Suppose you try Dr Harter's Iron Tonic by way of a change. The history of it is this: Dr. Harter's Iron Tonic gained a celebrity some years ago, and, as is usual, other preparations entered the field to ride into popular favor on the reputation already achieved by Dr. Harter's preparation.'" This, coming from a person of Mr. Angier's prominence, has weight with it, and is true in every particular.

PIRACY!

The unprecedented success of Dr. Harter's Iron Tonic, the great good it has accomplished, the universal relief it has given the sufferer, coupled with the phenomenal sale—running annually into millions of bottles—has excited the envy and rapacity of disreputable dealers in different sections of the country, and there are being offered for sale and palmed off on the suffering and unsuspecting *Iron Medicines* that are not only worthless, but positively poisonous. Druggists, either through ignorance or greed for gain, will often attempt to force on a customer such an article, with the remark that it is just as good as Harter's. In warning you against these, we do it for your good and our protection.

Dr. Harter's Iron Tonic was first placed at the dispoal of the public in 1855, and to-day it stands out singly in advace of the long category as the *greatest Blood Medicine on earth.*

BEAUTIFUL WOMEN.

Every lady desires to be considered handsome. The most important adjunct to beauty is a clear, smooth, soft and beautiful skin. With this essential a lady appears handsome, even if her features are not perfect

Ladies afflicted with rough or discolored skin, blotches, etc., should lose no time in procuring a bottle of Dr. Harter's Iron Tonic. This will positively give a clear and healthy complexion.

WE RECOMMEND

Dr. Harter's Iron Tonic to every woman who is weak, nervous and discouraged; particularly to those who have thin, pale lips, cold hands and feet, and who are without strength or ambition.

Dr. Harter's Iron Tonic will quiet the nerves, give strength to the body, induce refreshing sleep, improve the quality of the blood, and purify and brighten the complexion. Remember that Dr. Harter's is the only true Iron Tonic. It will cure entirely the worst of *Female Complaints, Falling* and *Disceplacements*, and consequent weakness, and is particularly adapted to the change of life. It will regulate the female system.

FALSE MODESTY.

The natural timidity of woman can not be overcome, and regardless of sufferings, they prefer to suffer on rather than to submit to the examinations of a physician. To all cases so situated Dr. Harter's Iron Tonic is indeed a god-send. No more necessity of embarassing consultations or examinations. You alone know of your trouble, and having the remedy at hand are certain of a cure, if timely use is made of it.

Byron, Miss., Aug. 10, 1884.—I have used Dr. Harter's Iron Tonic in a great variety of cases. From its admirable composition its use is indicated in a wide range of diseases. It gives excellent satisfaction.

S. F. BARNES, M. D.

Cincinnati, O., August 4th, 1882.—I consider Dr. Harter's Iron Tonic an excellent remedy, both in regard to stomachic and general effects. The combinatior is very felicitous, and in my experience is always followed by good results.

F FORCHEIMER, M. D.

Marshfield, O., May 29th, 1882.—Dr Harter: I recommend Dr. Harter's Iron Tonic, as I have used it in my family. My wife was in very poor health; I consulted our family physician, who recommended your Iron Tonic. After she had taken two bottles of the Tonic, she was entirely well. Yours, etc.,

J. N. SIX.

OUR HONOR

is pledged not to advertise a dishonest man, or an unworthy article. We have a conscience in this matter. No man's money can tempt us from this rule. From time to time we have called attention to Dr. Harter's Medicines. We did not write a line until we had tested their virtues. We felt safe in commending them, and are glad to know our judgment is sustained. Mr. Miller, the brother of our worthy Mayor, now speaks. As the readers of this paper know, he is every way trustworthy. He is related to one of the most reputable and influential families in this county. The following is his testimony:

READ THIS!

"My health failed me in the fall of 1879. I found my system deranged, and my liver was full of malarial poison. I tried every remedy suggested, and received no benefit. Life had about become a burden, and I was disposed to yield to despair. But in May last my attention was called to the Dr. Harter's Medicines. I took a box of the Liver Pills, and being so much improved, used the Fever and Ague Specific. My health is now about restored. I feel like a new man, and in gratitude make this statement.

"I shall begin at once to use the Iron Tonic, expecting soon to be as robust and vigorous as ever in life. Most heartily do I recommend these medicines to my friends.

R. B. MILLER.

—*Corsicana* (Texas) *Methodist*, Aug. 1st, 1880.

Poison in the blood, from whatever source, the scrofulous taint, Venereal Disease or Syphilis, any form of Blood Poisoning, are too frequently treated by reckless use of mercury, producing a mercurial disease, which is oftentimes more obstinate than the primary trouble—in other words, the remedy is worse than the disease. Again we caution you against such preparations. Harter's Iron Tonic is mild and effectual. It will positively cure any form of blood disorder. The following are a few of the most common symptoms:

Erysipelas, Pimples, Face Grubs, St. Anthony's Fire, Pustules, Sties, Blotches, Boils, Scald Head, Scrofulous Sores, Neuralgia, Rhematism, Diseases of the Bones, etc. If you are afflicted with any of these maladies, one bottle of Harter's Iron Tonic will convince you of its power to relieve.

THE RELATION HARTERS'S IRON TONIC BEARS TO THE BLOOD.

The mechanical force that it exerted at each pulsation of the heart amounts to a pressure of thirteen pounds upon the entire charge of blood that has to be pressed onward through the branching network of blood-vessels. This gives an exertion of force that would be adequate in another form of application to lift 120 tons one foot high every twenty-four hours.

The blood is properly called "Life Fluid." This name implies everything. Keep this fluid pure in health, and no one can fail to be well, fat and hearty. The occasional use of Dr. Harter's Iron Tonic will keep the blood pure.

A MINISTER SUFFERS TWENTY-FIVE YEARS.

Holywood, Ark., July 26th, 1884.—Gentlemen: It gives me great pleasure to say that your medicine is more than you claim for it. I was afflicted for more than 25 years, and I tried every known remedy, and nothing did me any good until I used your Iron Tonic which made a permanent cure.

REV. E. WHITED.

I have used it in my practice since 1875, and consider it a most excellent Tonic in *General Debility* and *Nervous Prostration.*

J S. DORSEY, Bonham, Texas.

Dr. Harter's Iron Tonic never failed to do all that is claimed for it,

DRS. RIPLEY & WALTON,
Philadelphia, Pa.

For *Female Diseases*, Dr Harter's Iron Tonic is *par excellenc.*

J. B. COX, St. Genevieve, Mo.

My stand-by remedy.

REV. WATSON, Troy, O.

IT IS AN OUTRAGE.

That any one should suffer from Liver trouble, when the remedy is to be had for the asking.

Louisville, Ky., March 16th, 1885.—Dr. Harter: Dear Sir—After taking o few bottles of your Iron Tonic, I am entirely cured of *Want of Appetite* and *Indigestion.* I heartily recommend it to all suffering from the same complaints. I am very respectfully,

MISS HETTIE ALLEN.

A BIT OF INFORMATION

It is often charged, and justly, too, that the majority of so-called Patent Medicines or Preparatory Articles are the empiric production of a quack and humbug.

Dr. Harter was not only thoroughly educated in his profession, but a constant student, a free thinker, practicing under no code, laboring to relieve suffering humanity and employing and all means to that end.

Dr. Harter, the origniator of Dr. Harter's Celebrated Family Medicines, studied under one of the most successful practitioners of the Southwest, and graduated with distinguished honors at the following Medical College:

The University of the City of New York, in 1844.

Castleton Medical College, of Castleton, Vt., in 1845.

Ackley Medical College, Cleveland, Ohio, in 1846.

Jetferson Medical College, in Philadelphia, in 1851.

Cincinnati College of Medicine and Surgery, of Cincinnati, O., in 1856.

Bellevue Medical College, of New York, in 1866.

Send us your address on a postal card, and receive a sample of Dr. Harter's Liver Pills, free. The only Anti-Constipation Pills in the World. Never gripe, never sicken, or leave the bowels constipated

THE DR. HARTER MEDICINE CO.,
St. Louis, Mo.

Use Dr. Pierce's "Pellets" for constipation

If all so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

MISCELLANEOUS.

FOR CLEANSING THE SKIN and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula, and other inherited skin and blood diseases, CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEMICAL CO., BOSTON

Send for "How to Cure Skin Diseases"

CAPE FEAR & YADKIN VALLEY R. R.

CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennett-ville		8.00 a. m.
Shoe Heel	9.30 a. m.	9.50 a. m.
Fayetteville	1.15 p. m.	1.00 p. m.
Sanford	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty	11.00 a. m.	11.05 a. m.
Ore Hill	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel	6.25 p. m.	6.40 p.m.
Bennettsville	8.15 p. m.	

Dinner at Sanford.

W. M. S. DUNN, Gen'l Supt.
JNO. M. ROSE, Gen'l Passenger Agent.

Nashville FOR YOUNG LADIES College,

Correlated with Vanderbilt University. Highest advantages in every Department. Splendid new building. Ample Faculty. Music, Art, Calisthenics. Health. Accessibility. For Catalogue, address Rev. GEO. W. F. PRICE, D. D., Pres., Nashville, Tenn.

july 8-2m

PEACE INSTITUTE For YOUNG LADIES, Raleigh, N. C.

CONSUMPTION.

DYSPEPSIA!

After 53 years' practice I have found a *Positive and Permanent* Cure for this fearful disease, and all derangements of the digestive organs. Send for testimonials Half-pint bottles, $1: 6 for $5.

july 39-1f.] J. M. SHELLY, Charlotte, N C

PAYSON'S INDELIBLE INK,

No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

jan 28-26t eow.

MISCELLANEOUS.

WATERS'

CELEBRATED

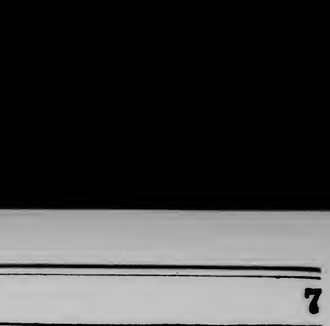
PIANOS.

The best and most durable made.

Also New Scale, Three-Stringed

Uprights,

IN BEAUTIFUL CASES.



WATERS

Parlor and Chapel

ORGANS.

At low prices and on easy terms.

A Splendid Offer

We will sell NEW PIANOS & ORGANS in all parts of the country on the following terms:

NEW PIANOS $25.00 Cash and the balance $10.00 monthly until paid.

NEW ORGANS $15 cash and $5 monthly for the balance until paid.

Send for new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.

HORACE WATERS & COMPANY,
124 Fifth Ave, New York.

Woolen Manufacturing!

CUSTOM WORK A SPECIALTY

Elkin Valley Woolen Mills,

ELKIN, N. C.

After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us; we will pay the freight one way and make it into exactly the goods you desire at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. Holowell is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain. Very respectfully,

GWYN & CHATHAM.

McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price List and Circulars sent free.

HENRY McSHANE & CO.,
Baltimore Md.

nov 5-1y

Housekeeper Wanted!!

I wish to employ a white lady to keep house and take care of four motherless children.—Correspondence solicited. Address

F. J. TILLEY,
july 29-4t Knap of Reeds, Granville co., N. C.

AGRICULTURAL.

Tobacco in Wake.

The farmers in some portions of Wake are turning their attention to the culture of tobacco instead of cotton. The State Penitentiary has leased a large farm from Mr. H. H. Powell near Raleigh, and has about 100 acres of fine tobacco on it as can be found anywhere. An offer of $80. per acre has already been made for it. On adjoining farms Mr. Henry Powell is cultivating tobacco, and on last Wednesday he gave a large barbacue, and had a large number of farmers and other citizens present, the purpose of which was to encourage the culture of tobacco. Speeches were made and a good time generally was the result. Mr. Powell is doing a great deal for his county in his efforts to get the farmers interested in tobacco, and such occasions as that on Wednesday bring the people together and help them in many ways. The farmers ought to come together oftener and talk over matters.

Poor Soil Improvement,

The methods of using clover for the renovation of exhausted lands are simple. The crop is usually fertilized with plaster only, applied at the rate of about 100 pounds to the acre on the young crop in late spring or early June. It is commonly used partly for fodder, at least one cutting being made early in the second season after seeding; then the second crop may be allowed to grow till quite ripe before it is ploughed in. If it is allowed to grow still another year, a larger mass of roots and stubble will be left to decay in the soil. The manure made with the aid of this fodder may put anywhere on the farm, where it is most needed. The clover may be followed by corn and then by wheat with a dressing of manure; or if the land is in very low condition and needs still more renovation, clover may be immediately sown again, to be treated as above.

In thus using clover for the improvement of soils it must not be forgotten that it can add no phosphoric acid, potash, lime or magnesia to the soil—and that it needs quite as much of these important elements of the food of all plants as the corn crop does, and much more than the wheat crop, although it, for the time, leaves the soil in a better condition for wheat than if it had not been grown there, Consequently no good clover crop can be obtained on a soil that is worn out and barren because these matters are exhausted; they must be supplied in phosphate and potash salts, or ashes. And even if the soil is not so poor as this, a dressing of these commercial manures may often so much improve the clover as to make their use profitable; for the larger this crop is, the more there is of vegetable matter to be ploughed in; and its beneficial effect undoubtedly depends very much on this vegetable matter accumulated in its roots and stubble, or in the whole crop if that is turned under, and which is derived mostly from the air, and not from the soil.—*Dr. G. C. Caldwell.*

Short Items.

— The latter sown cucumbers will produce the most pickles, as the crop is grown after the hottest weather has passed. Planted late, they also grow so rapidly that they evade the ravages of the striped bug.

— It is said Southern planters get strawberry plants from the North in April, which, being dormant, start into vigorous growth when transplanted in the South, and bring a crop which commands even higher prices than those earliest ripened. This is a new idea and likely to prove popular.

— There are too many poor blacksmiths in most country places, and these are mainly responsible for the unsound and defective feet of horses. If a young horse is never shod his feet may get tender by rough usage, but he is not so likely to have his hoofs destroyed as from poor shoeing.

— There is more waste in the potato crop than in any other; but if the smaller and scabby potatoes are boiled and mixed with meal for pigs, they will pay nearly or quite as well as the sound potatoes, which have been marketed at low prices the past two years. Other vegetables may be added to give variety to the diet.

— Few farmers will readily believe that a well-cared-for piece of strawberries will produce more bushels of fruit than any kind of grain. Yet such is the fact. Crops of strawberries of 900 bushels or more have often been grown, and this is much larger than average yields of potatoes.

— The sugar beet root crop abroad does not look as promising as it did a few weeks ago. The appearance of the plant is unfavorable, and the crop is three weeks behind last year. The estimated deficiency is 15 to 20 per cent., which accounts for the material rise in the price of sugar all over the world.

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"From agony!!!
"It took three men to hold me on my bed at times!
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Morphine and other opiates!
"Had no effect!
"After two months I was given up to die!!!!
"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I pooched at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

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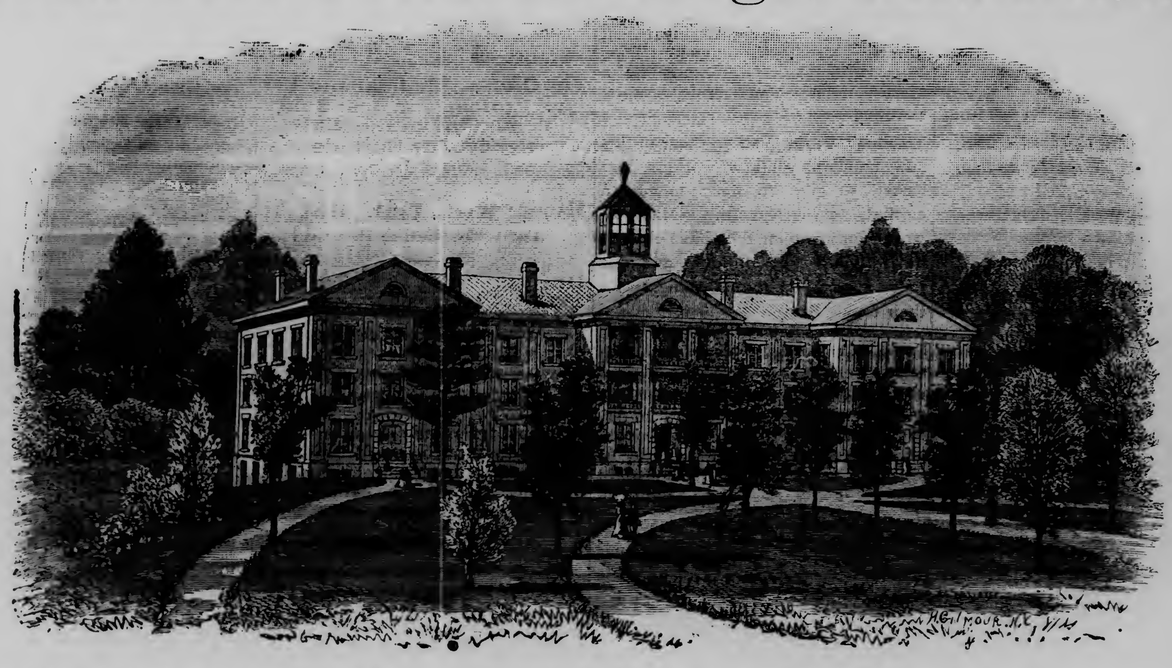

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TIME TABLE.

		P. M.		A. M.
Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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RALEIGH CHRISTIAN ADVOCATE

VOL XXX.—NO 31. THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, AUG. 19, 1885. $2.00 PER ANNUM Payable in Advance

For the Advocate.

Our New York Letter.

(From our Special Correspondent.)

The draperies of the city in honor of the dead hero whom the Nation laments are very numerous, often elaborate, and always touching. That great thoroughfare, Broadway, which is lined on both sides by lofty fronts of iron marble, and granite for many miles, presents a sad and gloomy aspect. Almost every building displays the badges of mourning from the Battery to Central Park. Streamers reaching from the roof to sidewalk are common, while in other cases the pillars of the portal are covered entirely with black. All the newspaper offices are tastefully festooned, especially the buildings of the *Tribune* and *Times*. Perhaps the most artistic specimen of drapery to be seen anywhere is that of City Hall, the work, I believe, of the Department of Public Works. The large granite columns in front of the main entrance are covered with black cloth. Folds of the same material, fluted at intervals, conceal the balustrade, in front of the balcony. Surmounting the balustrade is a large portrait of Gen. Grant and underneath this the inscription: "*Primus inter Pares.*" On each side of the portrait is one of the following verses, composed by Commissioner Squire:

"He bore aloft our sword of fire,
A world watched, envied Nation,
Where victory sang, while trembling Kings
Bespoke our desolation.

No faltering marked the Titan's tasks,
No shrinking from the trial;
He faced the foe ere Freedom's hand
Fell shattered from Time's dial."

It has been suggested that the Commissioner might have done better to stick to the standard poets for his sentiments on this national occasion. The writing of poetry is always attended with peril; for the writer of verses declares himself of necessity to be one of two creatures—a poet or a fool. Mr. Commissioner is now in danger of being demonstrated no poet, a fact which suggests a painful inference.

Beneath the portrait and running the entire length of the balcony is this inscription: "The tread of his bannered armies shook the world. His genius preserved liberty, her diadem and perpetuated to coming generations America's example of a free and invulnerable government."

No doubt a captious critic would find no difficulty in pointing out frailties even in Mr. Commissioner's prose. For instance, why speak of "bannered armies?" All armies carry banners. The fault is one of pleonasm. We do not speak of "uniformed" armies or "officered" armies, because uniforms and officers—no more than banners—are elements necessary to the general idea of army. No more fortunate is the phrase "invulnerable government." Our government did indeed survive the ordeal of War; but it was severely wounded, if not killed, and therefore "vulnerable." A credit so low that a gold dollar fetched two and a half in greenbacks; patriotism so strained that draughts were necessary which resulted in riot; foreign governments sympathizing with the Rebellion—if these were not wounds in the very vitals ——— then Mr. Squire is right in saying that the govenment is "invulnerable."

But never mind. It may be many a day before our Commissioner has another opportunity so conspicuous as this to display his originality in choice elegiac composition.

The Rev. Dr. Newman's eulogy on Gen. Grant contains several writings not hitherto seen by the public; these and many other revelations of the General's private character, for the observation of which Dr. Newman enjoyed exceptional facilities, form an interesting contribution to the Grant lore of the future. It is with true fame as with life insurance: one must die to win. The good and evil of a great man are alike exaggerated while he is alive; that on which the future glory of Grant shall rest, the motive, the grand sweep of his genius, the true key to his career, may as yet lie dim beyond the splendor of the present action. Every coin has two sides. One side of this nickel reads: "United States of America, 5 cents. The other side, "In God we trust. 1856." So every man has two sides, the human and the divine; the material, the spiritual. Hitherto we looked chiefly at the "U. S. A 5 cent" side of Gen. Grant; we are beginning to see that we too trusted in something; that he had treasure in the banks of heaven; that beneath the stoic reticence of the calm exterior, the victorious warrior veiled another, a real human life. The source, in short, of what already is the General's greatestglory,his magnanimity, integrity, purity, we have discovered to be the old-fashioned religion of Jesus Christ, which he professed far less than he loved and practiced it. Here is the way Dr. Newman sums up the spiritual grace of the dead hero:

"What humility amid such admiration; what meekness amid such provocation; what fidelity amid such temptation: what contentment amid such adversity; what sincerity amid such deception; what Faith, Hope, and Charity amid such suffering! Temperate without austerity; cautious without fear; brave without rashness; serious without melancholy; he was cheerful without frivolity. His love of justice was equalled only by his delight in compassion, and neither was sacrificed to the other."

The *New York Tribune* is on record for the opinion that, waiving style, there are fifty thousand school teachers in the land who could write a book to match Miss Cleveland's. We are fortunate enough to enjoy a somewhat extended acquaintance with the swayers of the ferule in one or two States; and it is our belief that no class of readers of Miss Cleveland's book would be more ready to contradict the *Tribune's* statement than these same teachers to whom reference is made. In the first place, few teachers have enjoyed the leisure for the reading that is so important a part of Miss Cleveland's mental equipment. Her reading has been not only voluminous, but severe and varied, embracing apparently every existing literature. In the second place, Miss Cleveland has been endowed by uncommon gifts. She has the imagination of a poet, and as Mr. Chas. A. Dana has pointed out, some of her eloquent passages read more like blank verse than prose. She thinks clearly and tells her story lucidly. That her style is composite, we may admit, and doubtless must admit; we should say it is largely Carlyleian; but this, if it be not mere imitation, is much. For few writings in existence are so compact of solid substance fused into the crannies of a terse style by the fervor of poetic ecstacy than the pages of this sturdy Scotchman. Style, moreover, is much: Sometimes nearly all, in the writing of books. Nothing, but the style of the incomparable Addison could save the careless essays on "The Pleasures of the Imagination" from oblivion. If you "except" the style of Macaulay and Hawthorne what have you left save solid learning and curious fancy? May not solid learning and curious fancy be had from the elder D'Israeli and Oscar Wilde? But we all know that D'Israeli is not Macaulay and Oscar Wilde is not Hawthorne.

We heartily commend Miss Cleveland's book to every intelligent reader. There is a healthy tone about it, showing its author to be the possessor of a sound Christian faith in God and man. The Pessimist, the Agnostic,the cynical historian are alike excoriated and rebuked. We close the book with a feeling that nothing saves, in this world or the next, but faith. We unite with the *Louisville Courier Journal* in saying: "All honor to the Christian heart that called the book forth; and all honor to the plucky spirit that gives it to the world."

The publishers are Funk & Wagnalls, 10 Dey St., N. Y.

Nosco.

Aug. 8th, 1885.

Don't "Don't" Too Much.

Life for some people is one perpetual "don't." Our sympathies were recently enlisted for Freddie, a little fellow of five, who had been kept within doors during a long storm. His mother, a gentle woman,sat quietly sewing, as she chatted with a friend. "Don't do that, Freddie," she said, as the child's whip handle beat a light tattoo on the carpet. A block castle rose—and fell with a crash. "Don't make a noise, Freddie." The boy turned to the window, the restless fingers making vague pictures on the damp pane. "Don't mark the window, Freddie," interposed the mother; and "don't go into the hall," she added, as he opened the door to escape. The "don't" continued at brief intervals. At length the small one seating himself with a pathetically resigned air, remained perfectly still for about a minute. Then, with a long-drawn sigh, he asked: "Mamma, is there anything I *can* do?"

There is no suer way to check confidential intercourse between parent and child, and to retard the development of his best faculties, than to create an atmosphere of blame about him. He will grow unhappy and discouraged, if not disobedient and reckless. Far better let some childish wrong doings pass unreproved, than to make your boy feel that he never quite pleases you. Wise commendation will not foster vanity or self-consciousness. A loving word, an appreciative smile, any sympathetic recognition of real effort, is generally more helpful than many reproofs for failures. Check evil propensities by developing good ones, rather than by waging a fierce, direct war of extermination. The result of such training may not be soon apparent, but in the end your child's character will be broader and stronger. Wait for the moral nature to grow, and be patient, as God is patient with His children. —*Varmont Baptist.*

For the Advocate.

The Discussion of Division.

BY HON. W. L. STEELE.

I have just returned from Church, where I heard Brother Page preach an excellent practical sermon on the subject of Charity—a subject declared to be "the greatest of all these." It is no humiliation for me to acknowledge that I received information from the discourse, which, I trust, will be of no little advantage to me, in after life. If our preachers would "magnify" the virtue more than they do, not only in the pulpit, but in their lives, I sincerely think the world would be a better world, and the preachers be better men and better preachers. My friends of the clergy must take no offence at this. They ought to know how much easier it is, to teach others, "the steep and thorny way to Heaven," by self-denial, by faith,by justice, by love and by Charity, than it is to "deck their own robe." If they wish to "serve their day and generation," they should be very careful to become examples of their own teaching.

Now, I fear—and I speak with profound respect—that sometimes, even good men, are so deeply "led into temptation," that they forget to practice that "charity" which "suffereth long and is kind," and which never "faileth." Indeed, I apprehend that the evil time is now upon us; and that some of our clergy, in their zeal to make two Conferences in this State, or to prevent the division of the territory now embraced in the present one, may give the people some reason to think that they need a new baptism. Unless I am grossly misinformed, District Conferences have had influences to bear upon them, which are of questionable propriety, *even in Party Conventions*, and entirely unfit for assemblages whose object is supposed to be, to promote a "kingdom not of this world." I have heard that at some of them, the question which appeared to predominate, in the selection of delegates to the Annual Body, was not whether Bro. A. or Brother B. was a proper representative of the character of the Church, but whether he was "sound" upon the question of division. If this is so, it is truly lamentable. Our politicians should have a more commendable example set before them. It is true that the question is one of some importance—but there is a much higher one which should command the attention of the delegates. At least, I have the stupidity to think so. With all deference, I beg leave to suggest that these District Conferences would act more discreetly if they chose the wisest and best men within their band, and trust to the good sense and love of justice of the body to which they are accredited to do what,in their deliberate judgment, the interest of the Church may require. But, in the name of reason and Christianity let us not see religious assemblages degraded by Church politics. Such exhibitions are "stumbling blocks of offence," and preachers ought rather to remove them than to place them in the way of sinners. At all events, such are my views.

I trust I shall be pardoned, if I call attentention to the fact that there are Methodists, and friends to the Methodists in the State, who are not members of either of theConferences,whose wishes are entitled to some consideration. These probably,had no voice in the selection of the Delegates. It will be well that the Annual Conference should know what they think in regard to the matter of Division. If the deliberate opinion—not that opinion which adroit management can produce—is favorable to a division of the territory into two Conferences, or even six Conferences, let it be done. If it is done, great care should be taken that an offence is not committed, much greater than any which now exists. The subject is a delicate one, and should be treated with extreme caution. In case it is thought that the interest of the Church will be subserved by it, great care must be exercised in fixing the boundary lines. A part of the present territory was for years within the limits of the South Carolina Conference. Some of us remember how great a hock was created and what damage was done by a forcible severance of association. I trust that the exuberance of zeal upon the part of both parties in this exciting controversy will not betray either advocate or opponent into feelings, words and acts which may, and ought to become the subjects of deep regret. Glendower, Mortimer and Hotspur were willing enough to divide the realm of England for their special advantage—but they disputed about the lines. That dispute may have had some effect upon the success of the plan. I am not sure that England did not gain by their discomfiture.

I trust I shall be excused if I allude to a reason(?) given by more than one advocate, why the Conference shall be divided, I mean the *climatic* argument. There may be abundant cause for what some so ardently desired—but I am bold enough to affirm that he who wishes to fortify his position, had better rely upon something besides *malaria*. D.D.'s are nearly as abundant as M. D.'s—but what D. D. or M. D. can draw the malarial line? If we are to have a Conference uniform in the purity of its atmosphere, I am simple enough to think that Conferences would be more numerous than Colleges have, so far, made Doctors of Divinity. All parts of the State east of the Wilmington & Weldon Rail Road are not equally healthy, or equally unhealthy. Parts of Cumberland, Harnett, Moore and Richmond are quite as salubrious as the Grand-father or Mitchell Mountains. Some places on the Pee Dee and Yadkin are quite as well supplied with what the Medical Doctors call malaria, as Hyde and Tyrrell and Craven. Where is the malarial line to be located? "The finger of God" has *not* drawn it. It is a great pity that our fathers had not been so wise as is this generation. If they had been, they would have formed States according hygienic principles. We should have had the States of Roanoke, Pamlico, Neuse, Cape Fear, Pee Dee, Catawba, Yadkin, New French Broad, and many others. Then a Judge or a candidate for Governor or for Congress would not have been obliged to hazard his health by going during the Summer months from the *pure* air of Hyde, Tyrrell and Washington, into the *fetid* atmosphere of Wilkes and Caldwell and Burke. They saw that such an attempt would be futile. It is not wise now. It is simply impracticable. Let us have arguments based upon reason. As I said there may be plenty of them—but that from climate is not one of them.

Perhaps some curious person, who reads what I have written,may inquire how I stand upon the question which seems now to be almost the absorbing one. If so, the following anecdote will give the answer: When the troops under command of Genl. Sherman occupied this place in 1865, during their march of pillage many persons were arrested and subjected to the coarse and brutal insults of men,who ought to have been gentlemen. Amongst the number was a fellow who had deserted from the Confederate Army. After he was put into prison, several of his new comrades, as a matter of amusement, proposed to administer an oath of fidelity to the new recruit. Accordingly one of them with all solemnity (?) asked him if he would swear to take up arms in defence of the cause of the United States. He expressed a wish not to take that oath. Whereupon another proposed the oath of fidelity to the Confederacy. Then the anxious citizen stated that he was willing to swear that "he didn t want to do any fighting on *narry* side"

I have read all the articles which have appeared in the ADVOCATE, both favorable and unfavorable to a division of the Conference. The historical part of the controversy was exceedingly interesting. After I had perused Mr. Mann's speech before his District Conference, I confess I was overwhelmed with his statement of *facts*, and thought consistency as well as good faith would form a compliance with his wishes. But, Mr. Chaffin appears upon the arena and challenges the accuracy of Mr. Mann's statements. So soon as I saw that, I inquired of a clergyman which of these two brethren had written history, and which had written romance. He exhibited the Record; and I had only another case of how some men can make history a mere fable. Then I became convinced that consistency and honor did not demand a division. In other words it was clear that this part of the argument was baseless. When men profess to stale *facts*, and have the opportunity of knowing them, they ought not to pervert them. That is not allowed anywhere. But above all things a clergyman ought not to falsify the record.

There may be reasons for a division —but *history* and *climate* are not among them. I desire fairness and justice, *and not demagogism*, in this controversy. There ought to be no *electioneering*.That is simply disgraceful in ecclesiastical matters.

Rockingham, N. C.

For the Advocate.

Our Letter From Germany.

(From our Special Correspondent.)

Once more the lone traveler draws the curtain before this marvelous country, and sits down to enjoy a talk—first, with the Trinity boy; second, with his friends; and third, with those readers of the ADVOCATE who may enjoy what he has to say. Weimar and Eisenach! The realm of Saxe-Weimar! Please notice your map to refresh the memory. The religious and literary development of Germany are here to be studied.

Weimar suggests at once Good Karl August, Goethe Schiller Herder, Wieland, and Lessing. People flock here to see the place where lived these men. In the old palace we find the "Goethe-room," his balcony, chess-board, table and chairs just as he left them. Beyond this is the room in which Schiller lived and thought. Then comes the"Wieland-room." We cross the hall and find the "Herder-room." In bright letters we read—"Licht, Liebe, Leben"—light, love, light. The motto of the illustrious preacher-poet, now we pass into. The Chapel. A beautiful room—left just as it was when these men were wont to worship there. In the city we find the houses occupied by these men. Goethe had also a cottage and garden situated upon a picturesque ledge of rock in the park. I fancy that here the Muses dwelt. Near the palace is the Grand-ducal library. A large old building full of books and relics.

The famous vessel built by Peter the the Great.The court-uniform of Goethe and his study-gown; the boots and sword of Adolphus,and a garment worn by Duke Bernhard; the telescope of Wallenstein are some of the most interesting things. The statuary here is very fine. A bust of Goethe seemed instinct with life. The Museum is also full of things to be seen. It seemed that I could spend a day studying the life-size statue of Goethe and Psyche. Here I found many masterpieces of art. Three sides of a large room are given to a painting representing scenes from Homer. Herman's battle is given in a painting thirty feet long. But I can't enumerate. This will give some idea of the place. What is to be seen! How a lover of these things and these men must feel as he treads the nowsilent halls and allows visions of that splendid epoch to move in golden beauty before him!

We leave Weimar and pass to Erpurt. A place of less interest. But here we find the cell in which Luther lived as a Monk; the palace in which Napoleon convened a congress of reigning heads; and the "Lilic Inn"—a small house in which Gust,Adolphus, Luther and Maurice of Saxony lived. The town has also very handsome private buildings after the Renaissance style.

From Erfurt we proceeded to Eisenach. Here we find the palace of the royal family. In front of it the sentinel beats his solitary tread. Near the palace is the house in which J. Set. Bach was born. In front of it is the house which Luther occupied as a student. Near this is the birth-place of Preller—the man who will live for ages in his beautiful paintings to be seen in Weimar. The place of most interest, however, is the Wartburg. An old castle it is—built in 1070 by Louis The Springer. It was the home of the Landgraves of Thuringia. St. Elizabeth lived here. The castle is situated upon a peak—quite high. The scenery suggests Western N. C. People come here in crowds. They flock through the halls. The guides ring a bell at stated times, and the people rush. Why? Is it to see the room in which the dumb knights in solemn array sit upon their chargers in chivalric pageantry? Or is it to see the "Singers-hall"—where the ministrels of Germany for so many years engaged in the contests so sweet and yet so sharp—so mellow and yet so bitter? Nay! Nay! In this castle is a small room. In this room is an old bedstead, a chair, a desk, a book-case,and a small box made from the wood of a certain tree in Worms. Every man raises his hat as he enters; for he knows himself in the presence of Martin Luther—in the very room where the Bible was translated—in the place that shielded the holy man on his return from Worms—in the place where the Reformation grew into its mighty proportions.

It was fitting that the guide took us o this place after all had been seen. I was loathe to leave it. Passing out I stopped and beheld the structure—the place. It towers above the ordinary walks of men. Like its historical sister, Mt. Sinai, it seems to reach Heavenward. Sinai and Wartburg! Moses, Paul, Luther! Two mountains! Three commissions! The Jew, Gentile and Protestant! Surely man should love the mountains!

For the Advocate.

The Division of the Conference.

BY REV. R. L. ABERNETHY, D. D.

The division of the N. C. Conference should not be made, unless it would result in good to at least a majority of those cut off by the division, and do no harm to those left in the old Conference.

To divide simply with reference to a special local temporal interest or school in the West; or to oppose a division on account of any local or individual interest in the East, especially when all the lights that reason and common sense bring to bear upon the subject indicate such a necessity, would in either case be a *sin* before God.

We should divide, if Methodism and Christianity, which are synonymous terms, would be advanced, though the act should destroy every school and College of the Church in both sections of the State. The Church is not dependent upon the schools; though the denominational schools are in a measure dependent upon the Church. Methodism, in her intellectual capacity, would soon originate and build up schools in both Conferences. Daniel says, in speaking of these days, "many shall run to and fro, and knowledge shall be increased."

Methodism is an "ism" of *Scriptural religion;* and wherever religion flourishes, schools will spring up.

If Methodism and Christianity can be advanced by a division, and no evil result to the spiritual interests of the Church by a division, then my logic declares the Church guilty of a moral wrong in refusing to grant a division. There is but one dodge to this reasoning, and that is to place the matter upon the score of ignorance of the facts in these premises. If this is so; that is, that they do not understand the necessities and wishes of the people in the Western portion of the State, then reason and common sense would dictate the grace of *silence* upon their part.

Many persons are writing upon this subject, who absolutely do not understand its merits. To those among us who have always lived in this Western territory and have been identified with all its complex-interests from the beginning, the beautifully written articles of some of the good brethren seem ridiculous.

We want the division; and we want it, not to benefit us, but to benefit this *entire "land* of the skies;" this Switzerland of North America. There is too much territory for the present organization of the Church. The field is too large for the number of workmen in it. Too many fertile nooks and corners are thrown out to grass. Few preachers in the old N. C. Conference know how great and grand a country is Western N. C. We want it worked up. To this end, *new centers of intellectual and ecclesiastical action must be created.* New Districts and circuits must be made. Here where Calvinistic dogmatism has reigned supreme for ages, blinding the moral vision of the people by the glare of *fatalism* and paralyzing all their efforts in God's eternal decrees, the vast masses of raw material must be gathered into the fold of an enlightened Christianity.

The effects of a division would be very slight upon the masses now belonging to Methodism in the State. In fact, if the preachers would be silent, it would take years for those who read no newspapers to find it out.

Nor would the preachers in the Eastern Conference discover any material change. They would have less territory to occupy, and less trouble and confusion in their Annual Conferences. The interests of the Church organ, the Missionary cause and education could be better answered. More places in the State entertain the Annual Meetings of this body with a less expenditure of labor and a smaller sacrifice of *poultry*.

But the benefits to the Western territory would be almost incalculable. In the next decade, Methodism would tower as much above the other "Isms" of this mountain country, as the lofty peaks of the grand old Black loom above the blackjack flats of Southern N. C.

Let us have the division.

Renew your subscription.

Raleigh Christian Advocate.

RALEIGH, N. C. AUG. 12, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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Raleigh, N. C.

Minutes of the Annual Conferences.

SOME STATISTICS.

The Southern Methodist Publishing House has sent us a copy of the Minutes of the Annual Conferences for last year. It is a valuable publication. It gives of each our Annual Conferences the questions and answers usually asked and answered in an Annual Conference, together with the memoirs of those who died during the year, the statistics, the appointments, and a roll of all the preachers in each Annual Conference.

From these minutes we learn that the North Georgia Conference is the largest in the Connection, and that it has 243 names on its roll. The Virginia Conference is next largest, has 222, taking off two who have died this year, leaves it 220. The North Carolina Conference is next and has 226, taking off the nine we lose this year, leaves us 217. The Tennessee comes next and has 210, and the Baltimore Conference comes next, having 200 members. The S. Carolina Conference comes next with 193, the Holston Conference comes next with 188, and the South Georgia comes next with 153, and so on down.

We have 39 Annual Conferences and three foreign missions. In these there are 4,319 traveling preachers—5 of them Bishops, 204 supernumerary and 332 superannuated. There are 5,858 local preachers. There are 925,290 white members, 504 colored and 5,356 Indians. The total membership of our church, preachers and members, all told, is 941,327. Our increase in 1884 was 39,444. There were 30,624 infants baptized last year and 50,567 adults baptized. We have 10,268 Sabbath schools, 67,869 teachers and 530,585 scholars. We collected last year for missions $245,722.82.

Warrenton District Conference.

We spent one day at the Warrenton District Conference which convened at Littleton last week.—The first work of that day was the election of lay delegates to the Annual Conference. They are as follows: Dr. T. P. Jerman, Geo. T. Simmons, W. J. Gay and Dr. S. A. Williams. The next district conference is to be held at Battleboro—a good place for it. This writer was given a half hour to talk for the ADVOCATE, after which a memorial service in memory of the late Rev. Jno. N. Andrews was held. Rev. Dr. R. O. Burton preached and "had liberty." It was rather long, but made a fine impression, and the Spirit rested upon the people—it was a good time.

This is the first year of the P. E., Rev. J. S. Nelson, on that district. He is doing faithful work and succeeding finely. He is not afraid of Satan himself, does not preach for popularity and fights sin fearfully. The preachers and people are standing by him and the church is progressing. He preaches at times with power. Personally and socially he is one of our cleverest men. Rev. T. P. Bonner, an old schoolmate of the writer, is on Roanoke ct. to fill the vacancy caused by the death of Bro. Andrews. He is an earnest, faithful man, and will do good work. It was a real pleasure to meet and mingle again with the preachers and people of that section. They are a noble people. The Secretary will furnish a synopsis of the proceedings.

Trinity College District Conference.

The Trinity College District is a new district. It was formed at our last Annual Conference. Its Presiding Elder, Rev. V. A. Sharpe, is a new Presiding Elder. He was appointed P. E. when the new district was formed; so that it was with peculiar interest that we visited that District Conference last week. We wanted to see the new district in its first district conference, and we wanted to see the new P. E. in his new role as the president of a district conference. The district embraces the following charges: Trinity College, Randolph ct., Thomasville and High Point, Davidson ct., Lexington, Abbott's Creek Mission, Randleman's, Franklinsville, Deep River, Uwharrie, West Uwharrie, Montgomery, Pekin, and Mt. Gilead. The following are the traveling preachers in the district: Revs. Heitman, Stephenson, Durant, Kearns, S. V. Hoyle, Earnhardt, Campbell, Bumpass, Cutchen, Douglas, Greening, Warlick, Shamburger and Boyles. They were all there except Rev. J. F. Heitman and Rev W. T. Cutchen. Among the leading laymen on the district are F. C. Robbins, M. H. Pinnix, I. L. Wright, J. A. Leach, Dr. R. W. Thomas, O. S. Causey, O. W. Carr, J. H. Ferree, Dr. W. A. Woolen, J. E. Walker, Dr. F. E. Asbury, J. C. Skeen, the professors at Trinity College, and a number of others that we might mention. Now, with the men mentioned above as leaders and earnest workers in the church, it is not a matter of surprise that the new district starts off well and has the promise of a very bright future.

The District Conference this year was held at Concord Church, on the Uwharrie circuit, which place is twenty odd miles from the railroad. Thomasville, N. C., is the nearest point. From this place we were conveyed to the place by Bro. Jas. A. Leach, a most excellent layman of our church, to whom we are indebted for great kindness. We reached the church in time to be at the opening of the conference, but not in time to hear the excellent opening sermon by Rev. S. V. Hoyle. A goodly number was present at the beginning, and if it continued to increase after we left in the same proportion that it did before we left, we do not know what they did with the people. We remained only two days. Bro. Penn Wood was elected Secretary, *pro tem.*, and Dr. F. E. Asbury was elected permanent Secretary with Rev. F. M. Shamburger to assist him. The first day and a part of the second was spent in the reception of reports. These reports were exceedingly gratifying. The people and the church seem to be prosperous in every section.—The preachers are doing splendid work and everything is hopeful and cheerful.

Rev. V. A. Sharpe, the new P. E., is true as steel to the church. He attacks the strongholds of Satan in sledge-hammer style, and under his blows you can almost see them totter and tumble. He has the implicit confidence and the warm affection of his preachers and people, and he richly merits both. If anybody has had any doubts as to whether he would succeed as a P. E., (we never had any) they may give to the winds their fears and write him a success. Rev. C. O. Durant has taken Rev. C. H. Phillips' place on the circuit in which the Conference was held. Bro. Durant has fine pluck. He is completing his education at Trinity and filling his appointments too. He deserves success and will, no doubt, achieve it.

A very tender and impressive memorial service was held Thursday morning conducted by that faithful and aged man of God, the Rev. T. S. Campbell, and participated in by many. They have had four members of that district conference to die this year: Revs. J. W. Lewis, C. H. Phillips, R. P. Bibb and Dr. I. F. Caveness. Very fine tributes were paid to the memories of these faithful ones, and it was a good service for the living. Dr. F. E. Asbury, F. C. Robbins, J. C. Skeen and O. W. Carr were elected delegates to the Annual Conference. We left Thursday evening. At Thomasville we shook hands with Rev. Dr. W. H. Potter, Editor of the *Wesleyan Christian Advocate*, of Georgia, who was on his way to Concord, by special invitation, to dedicate the new church. We expect to hear from his visit, which together with other items of interest will be given hereafter.

Paragraphic Personals.

— Rev. M. H. Moore, we regret to learn, has been sick of a fever ever since his District Conference. We trust that a kind Providence will soon restore him to his usual health.

— Rev. W. J. Gay spent last Sabbath in this city and preached at Edenton St. Church last Sabbath morning. There are but few better young men in this or any other State than W. J. Gay.

—The beloved wife of Rev. H. H. Gibbons, of our Conference, died Aug. 16th, after a month of patient suffering. She was ready, and all who knew her loved her as a good woman only is loved. For forty-nine years she and her now bereaved husband have walked the path of life together. May God bless him in his sadness and loneliness. He has passed through great affliction, but God sustains him now and will attend to his reward hereafter. A suitable sketch of this good woman will appear hereafter.

— A sensation was created here this morning by the report that Bishop Wilson of Baltimore of Methodis Episcopal Church, South, and who is spending the summer at the residence of Dr. Pease, a short distance South of Asheville, had taken a dose of the deadly aconite, and that his life was greatly imperilled. Physicians were hastily summoned, and public anxiety for the result was extreme. Examination into the circumstances however soon re-assured the friends of the reverend gentleman. It appears that he was in the habit of taking as a tonic in the morning a teaspoonful of wine. Mrs. Wilson, an invalid to some extent, was also using an extract of aconite. By some mistake the bottles were interchanged, and the Bishop took a teaspoonful of the aconite. It was fortunately only the leaf extract, and comparatively innocuous. Such remedies as were needed were applied, and in a short while all anxiety was appeased; and the Bishop is as well as usual.—*Ashville Citizen.*

A Premium to Every Subscriber.

FINE TURNIP SEED GIVEN AWAY.

The Southern Prize Turnip is a new variety, originated a few years ago by a horticulturist of Wake Co., N. C. It was hybridized by the large Norfolk Globe and the Seven Top, a salad turnip, and combines the valuable qualities of both. After several years of thorough cultivation it has attained excellencies superior it is claimed to any turnip, producing more salad than the Seven Top, and a larger and firmer root than the Norfolk Globe. Combining the qualities of root and salad makes it the most valuable variety for stock, for the table, and for general marketing, and is beyond all question, in all respects, the best turnip for the South that can be had. After thorough trial for several years, it is said that it has no equal for root or salad, that it stands extreme heat and cold, is superior to the Northern turnip, they do not pith or become spongy as other turnips, it produces salad two weeks earlier than any other turnip; insects do not injure this as they do other varieties; produces more salad than any other turnip; produces a larger root than any other turnip, and it is the best turnip for winter use in the market.

Now, we make this offer: To any one who will send us $2.00 cash between this and the 1st day of September, for the ADVOCATE one year, we will send free, by mail, postage prepaid, one dozen papers of the above described Turnip Seed. This is *a quarter of a pound*, and retails for 50 cents in the stores. If your time is out, or if it is nearly out, or if you are not taking the ADVOCATE, send us $2.00 cash, by the 1st of September, and it will pay for a year's subscription, and you will get the dozen papers of turnip seed free. Let the preachers call the attention of the people to this offer and they may introduce the paper into many families. The seed may be sown any time between now and the last of September.—Send on your $2.00 and get the quarter of pound of good turnip seed free. Tell us to what office we must send the seed when you send the two dollars, and remember the $2.00 must reach us on or before Sept. 1st, 1885.

For the Advocate.

Rev. J. E. Mann and Division.

The Entertainment of the Conference.

BY REV. S. D. ADAMS.

As this examination of Bro. Mann's Morehead speech advances, his positions appear the more untenable, and some of his utterances the more unguarded and remarkable. If we would accredit all his sayings, we must allow to him a most astonishing amount of intelligence, and might inquire: Does he know the things whereof he affirms, or does he draw largely from the land of dreams? *He not only tells us to divide, but moves right on and tells us how to divide, and even goes so far, and moves so rapidly as to indicate the divine mind on the issue.* Hear him: *"Then let us run the line where God's finger points for it to be placed."* Where is that? He indicates where he thinks that "finger" points, when he calls for "an equal division of our territory" into two Conferences. Can he kindly tell us when that "finger" first pointed in that direction? That Bro. Mann's mind points that way is very evident, but that "God's finger" points in the same direction is not so clear. How is it that he is so highly favored above his brethren as to see the pointing of that finger? When did he receive such a communication as would place him in front of Israel's host, to make known to the moving camp, just where the finger of God points, as an index to Conference action? Surely he had not received that indication when he cast his vote for the "Salisbury Memorial!" Or a new inspiration must have come upon him when he made his "Morehead Speech!" Under this late inspiration he assumes to indicate which way God's "finger" points and then says: "I believe, brethren, we will perpetually injure Methodism in the bounds of our Conference if we do not divide at the next session of our General Conference." That is assuming too much for any man, and is enough to shake the confidence of the thoughtful in the correctness of his judgment. Let him speak his own sentiments, and for himself, but do not let him attempt to palm them off on the church as coming from God. When any man assumes to step in front of the church and speak for God, he should be very sure that his message was divinely given, and did not originate in his own imagination.

I shall now examine the only argument presented by Bro. Mann, which, as I see it, has any plausibility in it, and even here the plausibility is only in appearance, not in fact. This is the way Bro. Mann puts it. *"Our Conference is too large to be easily and suitably entertained in our towns."* If that is so, it is a serious consideration. But is it so? *I say no, and the facts sustain the assertion.* Now, if he means by "easily entertained," entertainment without an effort, and without some sacrifice, or inconvenience, that has not been obtained, nor will it be, though the Conference might be divided. But in vindication of the hospitality and honor of the towns where we have met, be it said, we have *always and everywhere been "suitably entertained," and to this day no "haunting ghost of a travel-worn remnant of the Conference"* has been seen left on the street in any town where we have assembled. I joined Conference in 1852, Bro. Mann in 1853. We then had 75 or 80 members of Conference, and it was about as difficult then to entertain the Conference as it is at present. The burden is on the towns, and Bro. Mann presents it as a burden intolerable to be borne. He cries out in behalf of the suffering towns, that are overburdened, and says:—"We owe it to ourselves and our people in the towns to divide and not make ourselves the great ecclesiastical bore of the State." *Yes, that is what Bro. Mann says.* He then presents a frightful array of figures, running the number of those *to be entertained in the next four years up to* 400.

If Bro. Mann's figures are reliable, and we do not divide, the next four years will bring the greatest prosperity ever witnessed in the history of N. C. Methodism. And surely we all want our church to grow. Hear him: *"If we form in the next four years 3 new Districts, which I think will and should be done, we will have to provide for 400 persons every session."*

Before the war we had 8 Districts, since the war received 2 by transfer from South Carolina, making 10, and formed 3 new ones, making in all 13 Districts. Now Bro. Mann tells us if we do not divide we will add 3 more Districts in the next four years, as many as has been added in the last fifteen years. That will be an increase, if the Districts continue about the present size, of 40 pastoral charges, 40 preachers, and 15,000 members. We have never seen anything like that. Let it come. We will try to be thankful. But Bro. Mann's figures, like his arguments, are *very faulty.* By his process of enumeration, had he persevered, in a short time he might have run the number of those to be entertained up to 600, and make it as large as the Baptist State Convention. His figures are fanciful, extravagant, and not founded in fact. Here is the way he puts it: "Our present session requires homes to be provided for *at least* 370." The Directory at Wilmington says 340. The one for Raleigh the year before says 304, a difference of 30 at last Conference, and of 66 the Conference before. He says 50 wives of members are to provide for. The Directory says 30 last Conference, and 8 the Conference before. A difference of 20 last Conference, and 42 the Conference before. He says 10 supplies. The Directory last Conference says 3—Conference before 7. Why it is that Bro. Mann, having the information at hand, should make such statements, I am at a loss to know. And yet the numbers we here give are taken from the Directory.

If Bro. Mann wished to enlighten the Conference, why did he not present the facts as they are? Why did he go off in such a world of imagination, and give figures so remote and improbable? Really, he seems to appeal much more to sympathy than to reason, and labors much harder to touch the feeling than to enlighten the mind.

Methodism is strong in N. Carolina. In wealth, intelligence, social position and numbers, it will compare favorably with any church in the State. The influence is so great as to bring large numbers together. It is not the number of members alone that produce the press, but the large number of visitors and friends who are present, add very materially, and clearly indicate the strength and popularity of the church.

He suggests, there are some towns where we have met in the last fifteen years that will not be likely to ask again for an undivided conference. I think that very probable and that they are right in so doing. The railroads have changed the current of trade. Some towns are unfavorably located; they do not experience the thrift and prosperity they once realized. It may be their misfortune, but it certainly is not their fault. They have done well for the church and deserve commendation; but they realize facts as they are, and not as they would have them. But is it not reasonable to suppose that other towns, that are growing and are prosperous, will come in and fill up their places? Are there not as many towns in our bounds that will entertain the Conference now, *as large as it is*, as there has been at any time in the past? An opinion may be worth much or little, but I give it as my opinion, there are as many places where we can now meet as there were, where we could and did meet in 1853, when Bro. Mann joined the Conference. One thing is certain there has always been a place for the Conference to meet and it has always been "suitably entertained." And I for one, see no need of this cry as to fearful disasters that will befall us in making us the *"great ecclesiastical bore of the State,"* unless we act as Bro. Mann may indicate.

Can you tell me why this great hue and cry about a large Conference? What does it mean? Is Methodism in the N. C. Conference unlike Methodism in the Conferences around us? What is the cause of all this stir? There is something very strange about it. What is it? Who can tell? Are we more devoted, intelligent, and pious than our neighbors? Why this restless cry for division? Bro. Mann is confused as he talks about it. *"When a colony of bees find their hive crowded they swarm,"* but he has a new process of swarming. Cut the old hive in halves, call one by a new name and the work is done. Who ever knew bees to swarm in that way? There is not one inch more room, nor one bee less, but they have "swarmed" *after his order.*

But our Conference is too large—crowded—overstocked. We should "swarm," *cut half in too*, get a new name for one half of the hive and make room. *Let us expand!* Why not? *I repeat with emphasis, there is something remarkably strange about this division sentiment.* Let us quietly look at some important facts. *They are facts; see them.* Bro. Mann refers to the North Georgia Conference, tells of its grand success, and its onward march to still more glorious achievements. *But he fails to tell you that the North Georgia Conference is larger than the N. C. Conference by 26 clerical members.* Here are the numbers taken from the General Minutes. The North Georgia has 243 preachers, the N. Carolina 226, *less* 9 *died* since Conference, leaving us now 217, just 26 less. *The North Georgia Conference is one of the strongest in the connection, and does not say a word about dividing,* but Bro. Mann says if we do not divide "we will perpetually injure Methodism in the bounds of our Conference." *Size is strength* in Georgia, but it *is death* in N. Carolina. *That sort of reasoning must be defective. Something is wrong somewhere.* There is the Virginia Conference, our mother, just at our side, larger than ours, having 220 preachers, just 3 more than we have, not saying a word about division, but while we are wasting our time and energies on division, they are working with heroism and success to endow Randolph Macon College.

A few days since $25,000 was secured in one town for that fund.—But the cry is, if we do no divide, we will "perpetually injure Methodism" in our bounds.

Look there; *see the Holston Conference*, just over the Blue Ridge, holding two Presiding Elder's Districts in N. C., and almost as large is our Conference, having 188 preachers, just 29 less than we now have, but not saying a word about division. Instead of that, so far as I know, they are not yet willing to let us have those two Districts that we might have territory and strength enough to form two good sized conferences. And yet Bro. Mann would have us believe we must now divide or cripple Methodism in N. C. for all time to come. *Very strange!* I repeat, there is something passing strange in this division sentiment. See the facts. *The Virginia Conference has 220 preachers; the Baltimore 200; the Holston 188; the Tennessee 210; the North Georgia 243; the South Carolina 193.* These are around us, some have a few more preachers than ours, some less. All are going on with their work, none of them talking about dividing, while our Conference, with no more cause for dividing than they have, is to be *agitated, stirred, and besieged in real campaign style,* and we very seriously told if we do not divide we perpetuate a permanent injury on Methodism in our bounds.

Methodism in the N. C. Conference is accomplishing much, it permeates our entire territory, reaches all classes in society, is felt everywhere. It is a power for good. It is at work, and its work must tell. Why should its force now be broken? Why all this effort everywhere in our territory *to manufacture sentiment* in favor of division? Why interrupt the good work in which we are engaged and effect injuriously almost every interest of the church?

Our people do not want it, are not ready for it, and any attempt to force it by manufacturing opinion in favor of it, by constant agitation, is to imperil the quiet of the church. And I ask, Is not this new-born idea of a division, as indicated in the Morehead Speech, *though it had an existence before that time,* the expression of a sentiment that may be against the prosperity of Methodism? We all love the church.—If we cannot advance her interest we should not bring in an element of discord, and hinder her prosperity. When there is a necessity for division, it will so impress itself on the minds of our people as to be affected, *without so much effort to bring it about.* Let us be quiet, and when it becomes a necessity it will come; but let us not attempt to produce sentiment that will precipitate action and bring injurious results.—There is no need for haste We are doing well. Let us go on with our legitimate work, pray and preach and build up the kingdom of Christ, and a glorious future is before us. God's sacramental host is advancing, let no one get in front to hinder the march.

Other Contributions.

The good work still goes on, anoth er $5 from Rev. V. A. Sharpe, H. L. Steele, 2.50; J. B. Shamburgar, 1.00. Pray for us brethren, and send us some more help. The workmen are ot work, soon be ready to raise.

Yours Truly,

F. E. ASBURY.

Meeting at Hebron.

We have just closed a good meeting at Hebron. Five were added to the church, several cold members renewed and the church revived. Rev. W. R. Ware did noble work for us by preaching and exhorting. Rev. J. G. Nelson preached us several good sermons, though he was unwell. We are profoundly grateful to these brethren for their services. Three other meetings yet to be held.

Fraternally Yours,

CHAS. C. BROTHERS

Note From Sam Jones.

The publication of my "Sermons and Sayings" by a House in Chattanooga, Tenn., and another in Richmond, Va., was unauthorized by me. These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave ont the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued.

The volume of "Sermons and Sayings" issued by the Southern Publishing House, is the only publication authorized by me.

SAM P. JONES.

Meeting at Mt. Pleasant.

We have just closed a very happy meeting of eight days duration at Mt. Pleasant church, Bros. Cunninggim and Tillett were with me and preached three times each. The church has been much revived, a few backsliders reclaimed and about ten or twelve converts—accessions will be about the same. In this immediate section, the people are all converted with the exception of a few men hardened in sin of many years. The year has been very pleasant so far,

Yours truly.

J. A. BOWLES.

Meeting at Carmel.

We closed on last Saturday a protracted meeting at Mt. Carmel which continued for a week. The congregations through the week were the largest I ever saw at a country church, and we had the greatest revival that has been on the circuit since I have been in charge of it. The membership was greatly revived. Twenty-three joined the church, among these were four heads of families. Every convert seemed to be intelligently and soundly converted. Bro. J. H. Anderson, a local preacher, of this church, assisted us during the meeting, preaching with power and rendered efficient service at the altar.

Fraternally Yours,

N. E. COLTRANE.

For the Advocate.

That Old Man.

I saw in the ADVOCATE the following from the "Star," "T. B. Reeks has struck a very old person in Bladen. He died at 123 years of age. Hunt up the record. If he can show that is a genuine, reliable record of birth and age to make it certain that the old fellow was 123 years old at death, he will have found the oldest man in probably five hundred years."

The Star must have forgotten that Peter Czarton lived 185 years. He was a Hungarian. Samit Mungo, a Scotchman, lived 185 years, while Jenkins, the Englishman, lived 169 years, leaving two sons, one of which lived to be 109 years old and the other 102 years old.

In America, Betsy Trantham, of Tennessee, died in 1834, aged 154 years. Flora Thompson, of Harba Island, Va., died in 1808, aged 150. Mathew Bagley, of North Carolina, died in 1809, aged 136. Thomas Hathcock, of Richmond county, N. C. died in 1818 aged 125. It would be a very easy matter to furnish a long list of persons who have lived in America to an age beyond that reported by the Rev. T. B. Reeks. Some families, through the dissipation of themselves and their ancestors, have so wasted their vital forces that longevity is impossible. But any person with an inherited constitution, full of vital force, ought, by prudent living, pass beyond one hundred years of life.

E. L. PERKINS.

For the Advocate.

Away From Home

I left my home, (the parsonage) in Greenville three weeks ago, (and how swiftly the time has passed) and came westward with the hope that I might find relief from a severe attack of rheumatism from which I have suffered most excruciatingly for some 3 months. Leaving my son, H. B. Anderson, in charge of my work, my congregation has kindly consented and provided for me to spend a month or more if necessary, seeking for relief. I am now in Morganton with our friends of other years, in company with Mrs. Anderson, enjoying the hospitalities of a generous and whole-souled people, with nothing to mar our happiness except these pains which are becoming less painful and not near so constant as when I came, which encourages the hope that I may recover. In connection with these pains in my body, I am suffering with sadness at the intelligence of the death of my very dear friend and brother, B. W. Brown, one of the leading members of my congregation, and one who has stood as a sentinel in the van of God's hosts in that country many long years. He was not an old man but a tried veteran, having enlisted in his young manhood and stood the burden and heat of the day. O, how I shall miss him when I return! May the great Head of the Church bless his bereaved family, and cause this mysterious dispensation of His providence to prove a great blessing to the church of which he has been so devotedly a member. God grant that his family and the church of which he was a member and every Christian man and woman who knew him may feel that heaven is made dearer to them since this new addition has been made to its ranks. May the Lord give special grace to the church at Greenville for this severe trial, and let the mantle of this good man fall upon some brother who will be a still greater blessing to the Church of God.

C. M. ANDERSON.

Greensboro District Resolutions

The following resolutions were passed by the Greensboro District Conference recently held at Winston, North Carolina:

GREENSBORO MISSION.

"*Resolved*, That in the opinion of this District Conference there should be a mission established in the southern part of the city of Greensboro, and that the Presiding Elder ask the Board of Missions to make a liberal appropriation for it."

EDUCATION.

WHEREAS, under God the Methodist Church had its origin in a great University (viz. Oxford, England,) and since the days of its founder has been an earnest advocate for the education of the masses, and whereas we believe that other things equal the best educated people make the best citizens and the truest and most useful Christians. Therefore, be it

Resolved 1st, That we are gratified at the progress our people are making in the direction of education.

2nd, That we will do what we can to establish primary schools wherever they are needed in our several charges and that we will foster and encourage those schools of different grades that have been already established and are being properly conducted.

3rd, That we urge our people every where to give to their children at least a good common school education, and if it be practicable a thorough academic training.

4th, That in our view it is far better for the church to have our children educated in schools that are under the control of Methodist teachers and are in entire accord with our usages and doctrines.

5th, That in our judgement the best interests of the church and our children can be subserved by our parents, who are able, giving their children a collegiate education and by sending their boys to Trinity College and their girls to Greensboro.

6th, That we urge our pastors and laymen to make special and persistent effort to raise the amount appropriated to their respective charges for the sustentation fund of Trinity College, so that the whole amount can be paid to the treasurer at latest by the meeting of our Annual Conference in November.

CHURCH EXTENSION.

Resolved, That we as a District Conference heartily sympathize with the Church Extension movement, and that we will do all in our power as pastors and laymen in increasing the interests of our people in this important work.

TEMPERANCE.

Resolved 1st, That we notice the fact that dram-drinking among our people has decreased.

2nd, That we will labor to bring all our people up to full compliance with the rules of our church.

3rd, That we will never cease to pray and to labor to keep before the people the importance of this subject until the evil be banished from the land.

4th, That we heartily endorse and co-operate with the temperance movement, and that we will sustain no man by our suffrage who antagonizes this movement.

CHURCH LITERATURE.

Resolved 1st, That we believe a hearty co-operation of pulpit and press essential to the highest usefulness of each and to the full measure of our organized religious possibilities.

2nd, That in the Raleigh CHRISTIAN ADVOCATE, the organ of the North Carolina Conference, we still recognize a valuable auxiliary to the ministry in setting forth and defending the peculiar doctrines of Methodism, in encouraging belivers, in warning the impenitent, and in general, in promoting the cause of our common Christianity. And that we therefore desire to see it a weekly visitor in every family.

3, That we recommend the Nashville *Christian Advocate*, the organ of our General Conference, as in all respects worthy of patronage; and advise the circulation and use of our Sunday-school Literature published at Nashville, Tenn., in preference to all others.

DIVISION OF CONFERENCE.

WHEREAS, The subject of a division of the North Carolina Conference is being discussed at length through the papers and otherwise, and whereas several District Conferences have expressed their views in regard to it, and the Annual Conference will take action upon it. Therefore,

Resolved, That in the judgment of the Greensboro District Conference there is no good reason now existing for such a division, and that the best interest of the Church would be imperiled by so doing.

RALEIGH CHRISTIAN ADVOCATE.

Resolved 1st, That we appreciate the presence of Rev. F. L. Reid, the editor of the Raleigh Christian Advocate, with us, and that we assure him that we are in hearty sympathy with him in his important work as editor of our church organ.

2nd, That we are gratified at the steady improvement of the paper, and that we will do whatever we can consistently to increase the circulation and secure its introduction into all our families.

RESOLUTIONS OF THANKS.

Resolved 1st, That we the members of this District Conference, tender the citizens of Salem and Winston our most grateful acknowledgment for their kind hospitality and attention shown the visiting brethren in attendance upon the Conference.

2nd, That the thanks of the District Conference be and are hereby tendered to the pastors and official members of the Methodist P. Church in Winston for their kindness in allowing the Conference to hold its sessions in their church, and also to the Baptist, Presbyterian and Moravian churches for tendering their houses of worship.

Other resolutions in regard to financial system, &c., were adopted.

For the Advocate.

President Abernethy's Address.

Opening Address before the Thomasville Local Preachers Conference at Thomasville, July 23rd 1885 by R. L. Abernethy, D. D., President.

Dear Brethren of the N. C. Local Ministers' Conference:—In the good providence of God, we have again met in our Local Minister's Conference of North Carolina. We have abundant reason to be thankful to our Heavenly Father for His special providential protections and blessings during the Conference year now closing. Since we last met in the town of Asheville, N. C., so far as I have been able to learn, but *one* of our local brethren has been taken from our ranks; while death has rode furiously among the hosts of our beloved itinerant brethren, cutting down nine of these holy, consecrated men. This consideration of such signal protection, with many others we might mention calls for our profoundest gratitude, and should be the cause of a renewal of our covenent with God.

In coming before this body to-day, in the discharge of my official duty, I have been somewhat perplexed to know to what field of human thought and effort to direct my search for material to lay before you. In the sixteen years of our organization, we have discussed some nearly every subject that could be made to bear upon the local ministry, giving special prominence and emphasis to those elements of thought and reason which have defined our ecclesiastical status and placed our Conference in its true light before the Church and the people. Our leading brethren of the itinerancy, and even some of our Bishops of the Methodist Episcopal Church, both North and South, have been brought to take cognizance of our organization and work, and to recognize our class as a "mighty moral power" in the great field of American Methodism.

Meeting with endorsements from such sources, and especially from the Great Head of the Church, in the glorious revivals of religion and outpouring of his spirit that have almost invariably followed our Conferences, we have great reason, brethren, to thank God and take courage.

And now, brethren, having little else to say, and not being willing to fill up my address with useless exclamations and unmeaning invocations, by your permission, I will venture to give this body a few suggestions as to the special departments of Christian labor to which I conceive we are specially called by our peculiar relation to the Church.

And first among these, I place the revival of class meetings in all the congregations we serve.

When the General Conference changed the rule so, that attendance upon class-meetings was not necessarially a test of membership in the M. E. Church, South, a stab was given to the vitality of the church which has made piety an invalid to this day.

I will be pardoned in honestly making the assertion that, popular sentiment, the want of a deeper spirituality, and an unfitness in the servants of our Lord Jesus Christ to meet and rebuke sin in the Church of our living God, were the potent reasons which led to this change. A high state of grace and Christian experience will never ignore the great spiritual benefits derived from the class-meetings. Here, then, brethren, we may without any legal restrictions, wield an instrument of incalculable good. Let us make it a rule always to hold a class meeting when we preach. In this way we may soon rekindle the smoldering embers of Christian piety in our own poor hearts, and set our congregations in a blaze of heavenly love.

In the second place, I regard the Sunday-school as a wise, prolific field "already white to the harvest," which has thrown open all its doors and invites us to enter and do great work for the Master. Our regular Sabbath appointments may prohibit us from becoming superintendents in any particular school, yet we can recognize, visit and encourage a Sunday-school at each of our regular Sabbath appointments.

And my beloved brethren, eternity alone will reveal the amount of good we may do in this work.

The time has come when all our denominations of Christians must supply their churches principally from their own families and Sunday-schools. The denomination of Christians that fails to husband their resources, may expect to diminish in numbers and decline in spiritual power. Here, then is one of our fields of Christian effort.

In the third place, I would call your attention, brethren, to the fact that the educational interest of North Carolina are extensively in the hands of the local Methodist ministry; and that a wide field of Christian labor spreads out before us.

Whatever may have been said in the past in regard to the want of education in the Methodist ministry, the time has come when the preachers of our denomination, both local and itinerant, can compare favorably with those of any other persuasion. Many of our local preachers are teachers and professors in the high schools, academies and collegies of the State; and some of the most prosperous institutions of the State are wholly controlled by Local Methodist ministers.

As Local ministers, having an established relation to our respective communities, we have it in our power, in a great measure, to shape and mould the moral features of our State Public Schools We should feel it to be a duty, as guardians of public moral interests, to exert our influence in selecting Christian teachers in all the public schools of our respective communities.

As a fourth sphere of local service, I would point to the missienary field of Christian effort, and bid all my dear local brethren, *rise* and go forward to grand achievements. Most of us are too poor to give much money to this glorious cause, but we can give ourselves "a living sacrifice. holy and acceptable to God." We can "go out into the hedges and highways and compel them to come in." We can afford to labor in the field, the shop, behind the counter, or in the schoolroom during the week, if God will only meet us in the great congregation on Sunday and bless our feeble efforts. I would also suggest the propriety of so changing our Local Constitution that we can have District Local Conferences.

If we are imitating our ttinerant brethren in holding an Annual Local Conference, I can see no impropriety in having District Conferences. In fact, viewing the state of finances of most of our local brethren, there seems to be a great reason that we should hold them. Most of our good brethren are too poor to attend our Annual Local Conference, held as they are in different and remote parts of the State; whereas if we had District Conference, designed especially for the local brethren of each district, but left free for all to attend who could do so, greater good might be done.

This change, however, would involve the necessity for this body at each annual meeting, to name some brother in each Presiding Elder's district, to hold the District Conference of the succeeding year.

In conclusion, dear brethren, I would beg the hearty co-operation of all our members in the great temperance reform of the day. Here all may find abundance of labor and sufficient area of territory, without the possibility of friction or conflict.

If there has been a time when the various forces of the church should unite against a common foe, that time is now, and that foe is intemperance. Our friends are being misled, our sons are in great danger of being swept away by this stream of death, and our daughters exposed to the possibility of becoming the wives of debauched and sottish men. Our local force may do much to arrest this great evil. We should form temperance organizations, and by all means be a member of some order ourselves.

May great grace rest upon the church of God in all its departments, and may *our* class of useful, Christian workers never grow less.

For the Advocate.

A Christian Reception.

The writer of this article was pleasantly surprised about the 20th of July by receiving a nicely printed invitation to attend a birth-day reception at the home of Dr. L. E Kirkman, given by his excellent Christian wife, Mrs. Dora Kirkman, July 30th, being her 30th birth-day anniversary.

On receiving it, laid aside, with no idea of attending, went in the country to visit dear ones for two or three days, on our return found a message urging us to go, as they expected to hold Christian service, wished us to meet and pray together. How much nicer it would be, if *all* birth-day parties were held, and enjoyed in this way, as all we do, ought to be doue, in the fear of the Lord. He is good to his children, and we ought to praise and honor our great King, especially ought our *great* men to honor him, and help to save the world so rapidly sinking down to ruin.

The invited guests were the elderly ladies of Smithfield, N. C., from about sixty years and upwards, all of which with one exception are members of the church, some of them have been long in the service of the ever blessed Master. We sang, prayed, wept and rejoiced, in hope of the glory of God, and a happy re-union by-and-by with each other, and *dear ones* gone before. The day was a very pleasant one in every way for July, and was really glorious to every sister and brother present. On arriving at an early hour, we found several already present. Soon we were engaged in pleasant, social conversation with the aged ones. At 12 o'clock the Dr. and his good wife announced religious services, which were hastily entered into by all, and were impressive and touching. The Dr. gave us a good little talk for the encouragement of the lonely sisters of our land. He read a portion of God's Word, his dear wife raised the good old appropriate hymn, strengthening to the worn and weary ones on lifes pathway: "Children of the Heavenly King." How it carried us back to the happy years of other days. He then called on one of the sisters to pray, after which another talked. Then being directed—hesitatingly gave up so sweet a meeting, at last we closed and repaired to the dining-room, where we found a table filled with everything a capricious palate could desire. We feasted and thought of the Lord, and dear ones of other days who would have enjoyed it with us, could they have been there. We thought *how few* like that dear brother and wife, that splendid dinner prepared for a few "old sisters" instead of the rich, proud, or gay. We feel greatly honored and very thankful to these young Christians; may their example be followed by others in denying self to make others happy. May the Lord reward them.

The afternoon passed off rapidly, and the sweet singing accompanied by the organ kept us happy, until again suspended by melons being passed around, every hour delightfully employed.

Nothing was left undone by our kind little sister to make her guests enjoy the heavenly occasion. Singing by the sweet children in the morning, and the delightful fruit, then repeated again in the afternoon by the Dr. and Mrs. Hood was a blessing to all our poor waiting souls, hungering and thirsting for righteousness.

At six o'clock we were then ordered to the dining-room after we had been hinting that it was time for us to turn our steps and thoughts homeward. The dear little sister had gone out there and filled the table again with several kinds of beautiful cake and ice cream, after all that turkey, ham, pie, soup, pickles, nice bread and vegetables for dinner. God will bless the kind hearted dear people and their dear children and loved ones.

Before parting we were summonsed again in the parlor, the Lord was again to be honored. The Dr. lead in earnest prayer for these servents of God, marching down the hill of life, soon the sun may sink behind the Western horizen to some of us. May we all think of the good prayer for the old sisters, and live nearer the Lord, and never forget the happy day spent with the Dr. and Mrs. Kirkman, their father, mother and friends.

They expressed themselves as feeling nearer heaven than they had been for some time. Felt among those aged Christians as if near the gates of the Holy City. Sister Kirkman is thought of as being the friend to the aged. Heaven's richest blessings rest upon her. She will not be forgotten by the living.

AUNT SARAH.

For the Advocate.

Salisbury District Conference.

The Salisbury District Conference convened in the Methodist Church in Mocksville on the morning of the 22nd of July at 11 a. m., Rev. W. H. Bobbitt, D.D., P. E., in the chair. C. G. Montgomery elected Secretary, 54 members present at first roll call. Every pastor on the district was present except one and every charge was represented by laymen. Dr. Bobbitt was in fine health, full of zeal, watchfulness and the Holy Ghost. Every interest of the church was diligently reviewed. It was manifest from the beginning that our President was familiar with the workings of the District, and if there was a weak point anywhere, he knew where it was and felt the importance of giving it new life and increased strength.

The District is, in our judgment, in a hopeful condition. The preachers in the several charges seem devoted to the work which they are faithfully prosecuting. The finances are fully up to any previous year.

Our preachers and people seemed determined to give prominence and increased circulation to our church organ, the Raleigh CHRISTIAN ADVOCATE, and also to our church literature which was heartily endorsed by the Conference. We handed you the resolutions in regard to the Advocate for publication. Trinity and Greensboro received strong endorsement. The Conference was honored and edified by the presence of Revs. T. H. Pegram, R. T. N. Stevenson, J. C. Rowe, James Wilson and L. W Crawford, also Prof. Gannoway, of Trinity College and Rev. F. L. Reid, of the Advocate, W. R. Odell, Dr. B. C. Clement, F. M. Johnston and V. Mauney were elected lay delegates to the Annual Conference. Eli Lentz and Rev. J. M. Shaver alternates. The next District Conference will be held at Mt. Pleasant.

Mocksville gave us a royal entertainment. We have never received more generous and refined hospitality.

The session was exceedingly harmonious and we believe accomplished good.

I was directed to furnish the following resolutions for publication, viz:

Whereas, the evil of drinking spirituous liquors afflicts us more, morally, mentally and materially than any other, that it impedes the progress of the church, destroys the peace and happiness of so many, and though in some cases it may be slow, yet a sure destroyer of human life, entailing misery not only upon the drinker, but upon many round about him, and is ruinous to the spiritual interest of many of our people, and whereas the church we represent has always occupied advanced and positive ground both in the pulpit and discipline, supported by the Bible as to the sin of intemperance, therefore

Resolved, Believing prohibition to be the most effective means to suppress this evil, we hereby pledge ourselves to renewed and continued effort to promote the growing sentiment in its favor till it shall become the law of the land.

Signed W. S. CREASY,
A. H. SMITH.

Discussed and unanimously adopted.

I sincerely trust that I may again be elected to attend District Conference at Mocksville and be assigned a home at E. L. Gaither's.

C. G. MONTGOMERY, Sec.

Allison and Addison's Guano.

We have heard a great many farmers speak in the highest terms of Allison and Addison's Guano. We are satisfied that it is first class, and if we were a farmer we would try it. The firm is reliable and trustworthy. See their advertisement in this issue.

MARRIAGES.

—Aug 12th 1885, in Reidsville, N. C., by Rev. D. R. Bruton, Mr. George W. St.Sing and Mrs. Rosa M. Demeon all of Reidsville.

—At the residence of the bride's mother, Mrs. W. L. Hargrave, on the morning of June 30th 1885, by Rev. Israel Harding, Mr. Frank P. Wyche, of Gibson's Station, N. C., to Miss Bertha Hargrave, of Snow Hill, N. C.

DEATHS.

—Died at Pantego, N. C., Aug 13th 1885, Augusta Eveline, daughter of Walter and Augusta E. Clark, aged one year 4 months and 3 days.

—Dr. W. H. Howerton died at Morehead City, N. C., a few days ago. He was once Secretary of State.

Receipts by Mail.

(From July 29th to Aug. 18th.)

Jno. Askew 2, R A Peele 2, B B Hester for B L Hester 2, P L Groom for Thos. Wright 2, W H Dail & Bro. for Mrs. John Sylivent 2, S H Helsebec for C B Doub 1, W S Creasy for Mrs. E L Gaither 2, Miss Lizzie Clark 50c, E A Yates for E Carson 2, R G Barrett for J W Garrett 2, J P Wiliams for Miss A R Young 2, Z T Harrison for D R Walker 2, W W Drew 2, and on act. 1, C M Gentry for Mrs. J W King 1, Dr. N M Culbreth 2, and R D Willard 2, P J Harris 1, L L Johnson for J M Bradshaw 2, L B Bynum 4, W F Womble 2, C B Jerome for Dr. J C Shephard 2, Mrs S J Kelley 2, C C Brothers for Mrs. A Owen 2, W G Melson 225, and D W Bain 127, V A Williams 2, J G Nelson for W H Rollins 2, J B Coddell for J. H Mann 1, and Mrs. P S Cox 1, Mrs. M L Wheeler 2, J M Ashby for John Gregory 1, and J A Eldridge 50c., R C Gliver 2 50.

Central Institute.

This school, located at Littleton, N. C., opens its fall term Aug. 31st. The building has been enlarged and improved very much, the faculty is going to be better next session than ever before, and the next session promises to be the best in the history of the institution. Send on your daughters and let them be there at the opening of the term. aug 19--2.

Appointments.

Statesville District--3rd Round

R. A. WILLIS, P. E., Statesville, N. C.

Statesville station,	Aug.	22 23
Statesville circuit, at Trinity,	Sept.	5 6
Caldwell circuit,	"	5 6
Lenoir circuit,	"	9 10
Wilkes circuit,	"	12 13
Roaring River Mission,	"	16 17

4TH ROUND.

Elkin and Jonesville,	Sept.	19 20
Mt. Airy circuit,	"	26 27
Mt. Airy Station,	"	27 28
Dobson circuit,	" 30	Oct. 1
Yadkinville circuit,	Oct.	3 4

Fayetteville District 4th Round.

S D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	Sept.	12 13
Rockingham circuit, at Zion,	"	19 20
Fayetteville station,	"	26 27
Cumbleton Mission,	"	27 28
Cumberland, Beaver Creek,	" 30	Oct, 1
Lillington,	Oct.	3 4
Cape Fear, Cool Spring,	"	10 11

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Toisnot,	Sept.	5 6
Greenville,	"	12 13
Williamston, Hamilton,	"	19 20
Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	" 1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District - 4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug.	30 31
Durham Ct. dedication Hebron Church,	Sep	02
Oal Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	19 20
Haw River, at Mt. Pleasant,	"	26 27
Pittsboro, at Providence	Oct	3 4
Granville at Moore's,	"	10 11
Lensburg, Lensburg,	"	17 18
Person, at Oak Grove,	"	24 25
Durham circuit, at Mt. Bethel, Oct 31	Nov	1
Alamance, at Bethel,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15

Wilmington Dis.-- 4th Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	29 30
Elizabeth Ct., Elizabethton,	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh	"	17 18
Whiteville Ct. at Whiteville,	"	19 20
Wilmington 5th St.	"	26 27
Smithville Station,	Oct	3 4
Magnolia Ct. at Providence	"	10 11
Clinton Ct. at Goshen	"	17 18
Duplin circuit,	"	24 25
Onslow circuit	Oct. 31	Nov. 1
Brunswick circuit,	"	7 8
Topsail circuit,	"	14 15
Wilmington, Front Street,	"	21 22

Raleigh District-3rd Round.

N. H. D. WILSON, P. E., Greensboro, N. C

Henderson	Aug.	1 2
Newton Grove, Hopewell	"	8 9
Tar River, Banks Chapel,	"	8 9
Smithfield, Smith's Chapel	"	15 16
Buckhorn, at Hopewell	"	15 16
Cary, Holland,	"	15 16
Bolesville,	"	22 23
Youngville, Rock Spring	"	22 23
Earpsboro	"	22 23
Clayton, Corinth,	Sep	12 13

Shelby District--4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings Mt	Sept	12 13
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	26 2
South Fork, at Zion,	Oct.	1 2
Lincolnton	"	3 4

Newbern District 3rd Q. Mts.

J. E. MANN, P. E., Goldeboro, N. C.

Newberne station,	Aug	1 2
Craven circuit at Macedonia,	"	4 5
Carteret circuit, at Bethlehem,	"	6 7
Morehead station,	"	8 9
Straits & Core Sound, Nelson's Neck	"	11 12
Beaufort Station,	"	15 16
Pamlico circuit at Smith Creek,	"	22 23
Neuse Mission, South River,	"	24 25

Trinity College Dis 3rd. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uwharrie circuit, Lane's Chapel	Aug	1 2
Franklinsville circuit at Columbia,	"	4 5
Mt. Gilead circuit, at Wadeville	"	8 9
Randolph circuit Pleasant Hill	"	22 23
Trinity College Station,	"	23 24

Charlotte District- 3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C

Wadesboro at Long Pine,	Aug	1 2
Ansonville circuit, at Concord,	"	8 9
Pleasant Grove Pleasant Grove(CM)	"	14 15
Matthews Ct., at Hickory Grove, (CM)	"	21 22
Monroe circuit, at Prospect, (C M)	"	28 30
Clear Creek circuit at Bethel,	Sept	4 6
Tryon Street Station,	"	12 13
Wadesboro Station,	"	19 20
Lilesville circuit, Forestville,	"	26 27

Greensboro District, 3rd Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

East Guilford, Mt. Pleasant,	Aug	4
Guilford, Friendship,	"	8 9
Pleasant Garden, Bethlehem	"	15 16
Ruffin, Bethlehem,	"	15
Madison, Wesley Chapel,	"	22 23
Snow Creek Mission,	"	26
Stokes at Danbury,	"	29 30
Dan River Mission, Mt. Carmel	Sep	2

Warrenton District--3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	3 9

Salisbury District-3rd Round

W. H BOBBITT, P. E., Salisbury, N. C.

Mt. Pleasant circuit, at Cool Spring,	Aug	1 2
Farmington circuit, at Shady Grove,	"	8 9
Albemarle circuit, at Norwood	"	15 16
Stanly circuit, at Cedar Grove,	"	22 23
Big Lick Mission, at Big Lick,	"	29 30
Salisbury station,	Sep	5 6

COMMUNICATIONS.

For the Advocate.

Division of the N. C. Conference.

A great deal has been taken for granted by some of the writers on the above question. It is claimed by one writer that in his section there is not a man, woman or child in favor of division. But in other sections men, women and children are in favor of division. But what have these parties to do with this question? Just nothing at all. Are they members of the body which it is proposed to divide? The parties above mentioned might be opposed to some measure before the Legislature of the State, but not being members of that body, would not be called upon to vote on it. The measure would be acted upon by none others.

Some of the writers on this question say carry it into the Quarterly and District Conferences. As a layman I am opposed to doing so, for the reason, that the former is composed almost entirely, and the latter largely, of laymen, who cannot be affected by this question, as the traveling preachers and their families are affected.

The Annual Conference at its last session very wisely, I think, did not call upon these bodies to vote on it. I am in favor of a division of the Conference in mercy to the itinerant preachers, their wives and their children, who have to move great distances, at considerable expense, and in inclement weather. If they desire to shorten their moves and lessen their expenses and sacrifices, they ought to do it. If the body of men who are immediately concerned in this matter wish to divide the territory for their convenience, they should not be hindered by a possible adverse vote of other bodies composed mostly of laymen, who do not make any sacrifices about it, and who are comfortable in their homes, while the preachers and their families are making long and expensive moves amidst the rigors of winter. As a layman I don't think I would feel very comfortable in my conscience if by my vote I had contributed to the perpetuation of these troubles. To do this is one way by which you keep the ox muzzled.

A good deal has been said about keeping the glory of God and best interests of the Church in view. No doubt He is glorified on the part of those who so patiently endure so many hardships. make so many sacrifices and practice so many self-denials for the Lord Jesus Christ's sake. But how about those who do all in their power to continue the necessity for all this?

One of the advocates against division said, "why construct ladders to gather the fruit? Wait till it is ripe and save this trouble." If this applies in a division of a Conference, I would remind that writer that the fruit is ripe, and he that hath fruit to gather, does not know that it is the part of economy to construct the ladder.

I fear that that layman who writes he has never seen a layman who favored division, has never been from home, and for his benefit will say that this part of our Church is almost a unit for division.

To divide would be the fulfillment of a promise, made in good faith I trust, which so influenced the minds of laymen as to carry the measure against all opposition on the part of preachers who opposed it, which brought to the North Carolina Conference this transferred territory. This promise has never been fulfilled, neither in letter or spirit. Perhaps some will claim that God is glorified in this also; if He is, is it not on the part of those who have "possessed their souls in patience?"

The Rev. T. P. Ricand says: "I don't like the word 'divide,' and why? Simply because its effect will be to make two, comparatively weak bodies out of one strong body, and thereby imperiling all the interests of the Church. God forbid that such an event should happen." Now this sounds large and no doubt will have the desired effect on many who, like himself, are ready to believe all they have heard of the Charlotte District. I don't believe there is a district within our borders that is solid for or against division. He talks of a Conference numbering 35,000 or 40,000 being a weak body. According to his idea it would be better to resolve all Conferences in our connection into one grand and glorious body, thereby enhancing all the interests of the Church. We all know that that would not do, neither will it imperil any of the interests of the Church to divide; but, on the other hand, it would be the best tonic, and a life-giving balm, which will bring to our glorious Methodism, within our borders, fresh zeal and courage to go on to victory.

As far as strength is concerned, we are sufficient to divide, and would be better calculated to do efficient work, for the Master, were we formed into *three* bodies, rather than remain as we are. Let us divide, and you need not fear that the East will not have brains, or the West money enough to carry on the Lord's work.

To divide the Conference would render it less expensive for lay delegates as well, who must, like the preachers, pay their way to the seat of Conference.

It is to be hoped that those laymen who are so anxious to hold together, will always be ready with their money, to aid the most needy class to get to Conference and back, and assist in paying the traveling expenses of the preachers to the circuit or station if they have neglected to do it in the past. Or if they have heretofore done it, continue to do it in the future.

I think the correct idea is, to divide and develop the work. This has been our plan, and we should act according to that rule in the future.

The laymen should feel at ease any way, as the circuits, stations, and missions, will continue to be served by the same class of preachers who now serve them. We will get just as good preaching, and possibly more of it in a Conference half the size of the present one. There are many circuits with a large membership that ought to be divided, and by paying twice as much as they do now, get twice as much preaching, and enjoy more religion at it, and make the traveling of the preachers less, and contribute that much to their comfort. In the preamble to the resolution of the North Carolina Conference to divide, at the session in 1877, I think it was stated that, in their judgment, "it would be for the glory of God and the best interests of the Church, to form a Western North Carolina Conference."

What has occurred since that time that would now make it contrary to the glory of God and the best interests of the Church to divide?

C. E. Bost.

Davidson College, N. C.

For the Advocate.

To the Young Preachers.

Feeling my incompetency to speak to the aged preachers, allow me through the columns of your noble paper a word to us boys. My dear young brothers, eleven of our old fathers of the North Carolina Conference this year have wound up their life's work We, their posterity, must take their places. Are we ready? Are we able, or will we ever be able? What we are making of ourselves to-day is what our preachers will be in the future. Then are we cultivating our minds, and purifying our souls for the great event? Or are we leaving our brightest thoughts lying in the broad field of ignorance—hid like the talent of the fool? To fill their places we must shun sensual pleasures that lead to vice, and indulge not in idleness. We must strive to leave the world better than we found it—not better off without us than with us, but like our predecessors, leave it enriched with the fruit of our toil. Young men, we may inherit a fortune, but we'll never inherit a spotless name or a home in heaven. They can only be obtained by diligence, virtue and manly actions.

If we would be honored and loved, let us cultivate our minds and hearts. If we are rich, let us be thankful—not proud—if poor, content, both honorable and true. If praised, don't let us take the big head, and let a little flattery rob us of what brain we have. If persecuted let us bear our burdens as God directs, for clouds cannot always last, and the sun shines bright beyond. The world to-day needs young men with a degree of heroism no less defective than that which sustained the martyrs during the dark days of polution and blood. But don't let us try to be men too soon. A little "goslin moustache" (as thought by some boys) will not make a man. Young men, the path in which we hope to travel through life may seem to stretch its beautiful meanderings through blooming fields where sparkling streamlets wind their silver threads, and where nature's sweetest music and fairest scenes will urge us on to victory. But there is nothing real in such a thought. Stand for a moment and look over the long line of God's greatest and best men, and you will see that the brightest of all their names were written in fires at the stake. Then should we base our future hopes upon such an idea they will be founded only upon a shadow or dream. Over the grave of a young man that has spent his life in indulgence, idleness and sin, the most appropriate epitaph I think that could be written is this: "*A failure.*" Young men, as laborers in Christ's vineyard were never in so great a demand as to-day—across the broad prairies and blooming plains of the West, Jesus calls us to work. Baptized in the crystal waters of the mountain lakes the call sweeps on—roaming through the hills of N. E. and on from ice-berg to countries presenting eternal spring and unfading verdure. Through the vine clad hills of Asia and barbarian Africa this call reverberates from Heaven's throne, bidding us to fling ourselves into the work of life and bear our crosses gallantly through the grand tournament of "conflicting creed and nations" till Christ's kingdom shall come and his will be done on earth as in Heaven. South America requested the U. S. a year to send her from three to five hundred missionaries—and added, "as we have a special work to do, we have a special choice, give us young men." As our old fathers pass off the stage of action young ones are needed to take their place.

Young men whose consciences are flaming with the celestial fires of Heaven. Young men whose "actions and daily walk" will ever point toward the Golden City of Life—and who will ever cling with tenacity and severity to the lamp of eternal truth. Young men whose standard integrity is the rock of ages—and in whose bosom the "current of celestial life" runs still deep and strong. Young men whose principles are not for sale, but who will stand as firm and true in the circles of error as an "unblighted rose that blooms amid thorns and thistles." The Lord give us such young soldiers for Jesus, and grant, O Lord, that we who have just stepped upon the stage of action, may prove as true to our calling, for "the harvest is great and the laborers are few."

W. F. Coffin.

For the Advocate.

Advice to Students.

Students are inclined, while at school, in hours of repose, after much fatigue from study, to resort to some means for pleasure.

They often thoughtlessly begin some bad habit, sometimes drinking, and very often the abominable habit of using tobacco, without ever giving the future a single thought as to what it may bring forth.

Let me beg you as a student, who has had some experience in this latter habit, to guard against it. Think what an influence, which will live throughout eternity, you set before your fellow students. You are taking up a habit which you are apt to follow through life, and which may bring you to an early grave. Don't take up the foolish idea that it will amend your health. I believe that it brings on twice as many diseases as it cures. Go to some doctor and he will give you a little medicine which will answer the purpose much better and cost less.

The extensive use of tobacco has injured the mind of many a bright-thinking student. During my last term at school, after giving the subject due consideration, and being advised by many friends, I determined to shrink from this useless habit. By earnest efforts, a firm determination, and the hopes of the future, I have succeeded in conquering this habit.

I will state what I truly believe to be the result: My health has been better since than it was before. My memory has grown stronger and more retentive; and I feel contented. I can truthfully say that it has failed to effect a single cure on me, but I fear it has been to the contrary.

Now to those students who use this weed: If you will not quit it, do not advise others to begin it. Think of a life-time spent in its use, and of the effect which will arise from its use—Take the money that you spend for tobacco and give it to some good cause, and your crown in heaven will have many more stars in it.

Then to those students who do not use it and are liable to be tempted, let me exhort you to give the future a thought and take the good old proverb, "Taste not, touch not, handle not;" and stand by it to the last and you will live a happier life. Think what a curse it is to the country!

If North Carolina would give to the missionary cause what she pays annually for the use of this weed, her fame would soon be world-wide, and many a heathen would be brought from darkness to light, who will remain in his awful condition. Remember when the temptation presents itself that "Cleanliness is next to Godliness," and you know that tobacco is not of a cleansing nature.

Life is indeed what you make it, and if you make it a life of using tobacco, such will you have to account for. Weigh this matter carefully and seriously, and if you have begun this habit you will certainly try to quit it, and if you have not commenced it you will wisely never begin it.

J. P. Rodgers.

Wanted.

A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

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Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

july 22-4t

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed.

july 22-4t

Position Wanted.

A young lady graduate from one of our best Southern Colleges, desires a position as teacher of the English branches and French under a principal, or in a private school; cannot teach Music. Testimonials stating her ability will be sent on application. For address, apply to the editor of this paper. July 15th-8t.

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate*. Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers.

Aug 5-4t.

MISCELLANEOUS.

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aug 5-6t.

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july 8-2m

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J. C. DUNSMORE, President.

july 22-1m.

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june 17-13t

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(Mention this paper.) Jly 29-3t

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july 8-6t eow.

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ang 5-1m.

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MISCELLANEOUS.

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Resolutions of Respect.

The following resolutions were adopted by the M. E. Sunday-school in Newton, Aug. 2nd 1885.

WHEREAS, it has pleased Almighty God in His allwise providence to remove from earth to heaven, our dear little schoolmate, Ralph Ware, therefore be it

Resolved 1st, That while we will miss him sadly in our school, and deeply mourn with the afflicted family, we will try to be submissive to God's will, knowing that "He doeth all things well" and that our loss is little Ralph's gain.

2nd, That we will strive to imitate his obedience, his love for every body, his zeal in studying his Sunday-school lessons, and the general piety for which he was remarkable.

3rd, That a copy of these resolutions be sent to the bereaved parents, also to the "Newton Enterprise" and Raleigh CHRISTIAN ADVOCATE for publication.

Clarence Sherrill,
Eugene Ivey,
Joseph Hoyle. } Com.

SHUFORD—Mrs. Lyda N Shuford, wife of A. L. Shuford, was born Nov. 18th, 1850, and died in Catawba Co., N. C., April 24th 1885. She was most happily married to Bro. Shuford July 29th 1874. She leaves behind a stricken husband, six children, an aged father and many relations and friends. She was converted and joined the M. E. Church, South, in the year 1869, under the ministry of that faithful man of God, Rev. Daniel May. Sister Shuford was an affectionate wife, a fond mother, a kind neighbor. But it was as a Christian that her life was the most beautiful and her graces shone out with the greatest splendor, although the mother of so many little children, she could find time to attend church. The preachers who have served the Newton circuit, doubtless remember her bright and intelligent face in the congregation at Concord; how inspiring is such a hearer to the minister, in trying to preach the word of life and salvation. Their house was a home for the weary itinerant, and what a pleasure it was to visit such a cheerful, Christian home. Her only regret was in leaving her sorrowing husband and little children. As a general thing, our people are dying well, which is always the result of living well.

PASTOR.

Resolutions of Respect.

The following was passed at the third Quarterly Meeting held at Thompson's Chapel, July 6th and 7th 1885.

Resolutions of respect in honor of W. J. Exum, late a member of the official Board of Wayne circuit:

WHEREAS, It has pleased God, our Heavenly Father, in His infinite wisdom and goodness to remove from our midst our beloved brother, W. J. Exum, for many years a faithful and efficient member of the Official Board of Wayne circuit, therefore be it

Resolved 1st. That in the death of Bro. Exum, Wayne circuit has sustained a great and irreparable loss. As a church we recognized in him "a cheerful giver" "whom the Lord loveth."

2nd, That we tender our warmest sympathies to the bereaved wife and children of our deceased Bro and commend them to that God, who is able to comfort amid our deepest sorrows.

3rd, That these resolutions be spread upon the minutes, of this circuit, and a copy of the same be sent to the family of the deceased, and to the Raleigh CHRISTIAN ADVOCATE and "Methodist Advance" for publication.

R. C. BEAMAN,
G. D. WEST,
F. M. MAZE, } Com.

Resolutions of Respect.

The following resolutions were unanimously adopted by the Quarterly Conference for Ridgeway circuit, held on the 18th day of July 1885.

Whereas, God in His infinite goodness has seen fit to remove from our midst our beloved brother and true yoke-fellow in the church, James A. Cheatham, be it

Resolved 1st, That, while we bow in submission to the will of our common Lord and Master, we mourn the loss of one who was foremost among us in faithfulness and devotion as a Christian man and as a member of the Board of Stewards of the Ridgeway circuit.

2nd, That we recognize in him the highest type of Christian manhood, a man just and righteous in all his walk, a Christian true and faithful to all the duties of life, a brother beloved by all who knew him.

3rd, That we tender our warmest sympathies to the wife and children of our deceased brother, and commend them to the God whom he so faithfully served.

4th, That these resolutions be spread upon the minutes of this Quarterly Conference, and that a copy be forwarded to the family of our deceased brother, and to the Raleigh CHRISTIAN ADVOCATE. for publication.

H. B. HUNTER,
P. H. ALLEN,
W. B. FLEMING.

BROWN—The Washington District, and particularly the Greenville station, has met with a severe loss in the death of Bro. B. W. Brown, which sad event occurred from typhoid fever on the 22nd of July, 1885. He was converted and joined the church while a student at South Lowell Academy in 1855, and from that time he was "a burning and shining light." A man of superior mental endowment, cultivation, and social position, he impressed himself on the world as a man of God, and made his influence felt for religion in all the varied relations of life which he was called to fill. As a citizen, he was patriotic, as a judge incorruptible, as a Christian blameless. He was a benefactor to the poor, the wise and trusted counselor of the troubled, an unfailing friend to his associates, a devoted husband and fond parent. His death has made cheerless his once happy home, and spread a gloom over the whole section of country from which he has been taken.

The life of such a man is worth much to the world, and especially to the rising generation. It shows the possibility of incorruptible integrity even in the time of greatest laxity of public morals, and that a life-lived on a high moral plane will be honored by generous recognition among men. He was in public life much of the time since the close of the war, was a favorite with the people, and never resorted to the trickery of a demagogue to obtain popular favor. White and colored, rich and poor, with sobs and tears followed in the funeral train, and the heavens wept, seemingly in grief upon the casket, as we laid him down to rest in the bosom of the earth, and in hope of a glorious resurrection at the last day.

May God magnify His grace by giving the church many such sons for in them is her delight and glory!

W. H. MOORE.

HARRISON—Samuel S. Harrison died at his home in Casweli county, N. C., on the 4th of August 1885, aged sixty-seven years. His wife and five children survive him.

In his early manhood he became a prominent citizen, and maintained a high standing to the day of his death. Before the war, as well as since, he was a magistrate and served on the bench in the old county courts, and in that capacity gave great satisfaction. He was several times elected to the State Legislature, and made a highly acceptable and useful member. Indeed he was more or less connected with and interested in all county business and enterprises, and in a word, was a most excellent and useful citizen. He was also prominent in the church, a member of the Methodist Episcopal Church, South, he filled all the offices to which laymen are admitted in it, and died within its communion, with the expressed hope of a blessed immortality.

The disease which terminated his useful career was extremely painful, during the last two or three years he suffered at times intensely. He clung to life, fighting manfully against the disease, he loved and enjoyed social life as much as any man. But he is gone, the very large attendance of neighbors and friends at his burial attested the high esteem in which he was held. God's blessings on his stricken widow and children.

R. G. B.

In Memoriam.

Copy of resolutions adopted at the Durham District Conference, July 31st to Aug 1st inclusive, at Lea's Chapel, Person county.

Death is a sad experience to those who lose a single friend; but when one after another who walk by our side fall in quick succession, and we look upon our right and left and miss our comrades, who have cheered us by their presence, counsel and example, and feel that we shall see them no more in the conflict of life, our spirits are chastened and our hearts are doubly sad! Since our last Annual Conference death has made an unprecedented draft upon us. Our beloved Bishop, Linus Parker, who came to us in robust health, and presided over our body in such a way as to draw all hearts to him passed suddenly from labor to reward. We had not recovered from the shock of our Bishops death before the news is spread all over our bounds of the death of one comrade after another, until nine have passed away in less than eight months, who were honored members of the N. C. Conference. From our own district, three of our loved and honored brethren, whose presence we had hoped to enjoy on this occasion, have *passed from the roll call of earth to the* bliss of heaven.

Baxter C. Phillips, Henry Gray and L. H. Gibbons, will meet with us no more, until we meet them in the world of spirits.

Rev. B. C. Phillips died in the zenith of his power, a minister of Christ possessing a spotless charcter, splendid talents and filling an important station with honor to himself and profit to his charge. He had been a member of the N. C. Conference nealy eighteen years, and everywhere his ministry was marked with the conversion of souls and an improved church membership. As a preacher he ranked with the foremost among us; as a man he was held in the highest esteem; as a Christian, he was an Israelite indeed, in whom there was no guile. Having lived in the enjoyment of the blessed Gospel he preached to others, the messenger found him ready to depart and be with Christ.

Rev. Henry Gray had been a member of the N. C. Conference nearly forty-seven years. He was ripe in years, and waiting for his discharge. He was a remarkable man, and when in the prime of life he was a revivalist of uncommon power. He was a man of faith and prayer, and many will rise up in the last day and own him as their spiritual father He came to the "grave in a full age, like as a shock of corn cometh in his season." We will cherish memory.

Rev. L. H. Gibbons joined the N. C. Conference in 1870 and went to his reward at the noon of life. He was a consecrated man of God, a preacher of marked ability; a pastor of wisdom and prudence, and a man possessed of the highest instincts of a gentleman, beautified by grace, and polished by culture. We mingle our tears with those of his bereaved family, and tender them our prayers and condolence. The time would fail us to tell of the virtues of our dead during this year. John W. Lewis, Charles H. Phillips, Jno. N. Andrews, W. I. Hull, Robt. P. Bibb and Jno. W. Floyd, all members of our Conference, and fathers and brethren among us, have gone to the home of the good. We follow on. May we follow them as they followed Christ.

Resolved 1st, That we bow with humble submission to the dispensation of providence that has removed so many of our brethren from labor to reward during the present year and pray that our God who buries his workmen may continue to carry on his work.

2nd That we will cherish the memory of these dear fathers and brethren and emulate their example by increased devotion to the glorious work in which they lived and died.

3rd That we thank God for their lives and their labor, and praise His name that the death of his Saints is still precious in His sight.

4th, That a copy of these preamble and resolutions be spread upon the minutes of this Conference and published in the Raleigh CHRISTIAN ADVOCATE.

L. L. NASH,
Signed, J. R. GRIFFITH.

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Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8 59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.34 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

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Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.52 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

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Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
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Arrive Salem.....	11.57 p m...	11.25 a m

Going North-	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m...	7 20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8 50 a m

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FAMILY READING.

To Thine Own Self Be True.

By thine own soul's law learn to live,
And if men thwart thee take no heed,
And if men hate thee have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give,
Nor bays they grudge thee for thy hair.

Keep thou thy soul-worn steadfast oath,
And to thy heart be true thy heart;
What thy soul teaches learn to know,
And play out thine appointed part;
And thou shalt reap as thou shalt sow,
Nor helped nor hindered in thy growth,
To thy full stature thou shalt grow.

Fix on the future's goal thy face,
And let thy feet be lured to stray
Nowhither, but be swift to run,
And nowhere tarry by the way.
Until at last the end is won,
And thou may'st look back from thy place
And see thy long day's journey done.

—*Spectator.*

A Good Dish for a Two-year Baby.

When properly made, milk-toast is a most satisfactory supper for babies over two years old. Pare away the crust from slices of stale, light, sweet bread, and with a cake-cutter or sharp edged tumbler cut each of these into a round, cooky-shaped piece.

(They taste better to Baby—and to bigger children—in this form than in the rectangular slice. I know one baby twenty years of age, who when appetite flags for "*round* cream toast such as mamma used to make for us when we were wee bits of things.")

Spread the rounds on a platter; set them on the oven a few minutes until they begin to roughen all over. Then toast them quickly over a clear fire, and scrape off every burnt crump to bring the surface to a uniform shade of yellow brown. Dip each piece, as it is taken from the toaster, for a hasty second into boiling water (salted), butter lightly, and pile them in a bowl. Cover out of sight with scalding milk, also salted, fit on a close top to the bowl, and set in a pan of boiling water in a pretty brisk oven for fifteen or twenty minutes. The process will yield a dish so unlike the insipid stuff accepted and eaten under the name of "dip," or "milk," "soft toast" as to justify to beholders and eater the expenditure of thought and pains required for its production. Babies soon discriminate between "messes" and dainty, delicate food, none the less delicious because the ingredients are simple and inexpensive.

If you can instead of the scalding milk use half-cream, half-milk, the toast is still more nutritious and palatable.—*Marion Harland, in Babyhood.*

The Eternal Rock,

What a commentary upon the word, "Whosoever falls on this stone be broken," is the whole history of the heresies of the Church and the assaults of unbelief! Man after man, rich in gifts, endowed often with far larger and nobler faculties than the people who oppose him, with indomitable perseverence, a martyr to his error, sets himself up against the truth that is centered on Jesus Christ; and the great divine message simply goes on its way, and all the babblement and noise is like so many bats flying against a light or the flight of the wild seabirds that come sweeping up in the tempest and right against the hospitable pharos that is on the rock, and smite themselves dead against it.

Skeptics, well knowu in their generation, who made people's hearts tremble for the ark of God—what has become of them? Their books lie dusty and undisturbed, while the Bible stands, with all the scribblings wiped off the page, as if they had never been! Opponents fire their small shot against the Rock of Ages, and the little pellets fail flattend, and only scale off a bit of the most that has gathered there.

My brother, let the history of the past, with other deeper thought, teach you and me a very calm and triumphant distrust about all that people say now-a-days, for all the modern opposition to the Gospel will go as the past has; the newest systems which cut and carve at Christianity will go to the tomb where all the rest have gone; and dead, old infidelities will rise up from their tombs, and say to the brand new ones of this generations when their day is worked out, "Ah! are ye also become one of us?"—*Alexander M'Laren.*

The Generous Brothers.

There is a charming tradition connected with the site on which Solomon's temple was erected. It is said to have been occupied in common by two brothers, one of whom had a family, the other had none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in shocks, the elder brother said to his wife: "My younger brother is unable to bear the burden and heat of the day. I will arise, take of my shocks and place them with his, without his knowledge." The brother, being actuated by the same benevolent motives, said within himself: "My elder brother has a family, and I have none. I will contribute to their support. I will arise, take of my shocks and place them with his, without his knowledge."

Judge of their mutual astonishment when on the following morning they found their respective shocks undiminished. This course of events happened for several nights, when each resolved in his own mind to stand guard and to solve the mystery. They did so, when, on the following night, they met each other half way between their shocks, with their arms full.—*Young Days.*

Conversation.

A ready, easy and discreet talker is one of the rarest characters met with in society. And yet there is scarcely a single other accomplishment that can render one so charming as can this. We are filled with admiration for him at once, and if he be a person of fair character, we find ourselves craving his friendship, that we may revel in the luxury of the words that fall from his lips. Good conversational powers give a man an influence among his fellows that he would never wield without it, and he who would help to elevate his race can do no better than to cultivate this rare gift. We also are in sorry need of it in our homes. There is great and lasting good to be accomplished by the parents in moulding the characters of their children and developing their young minds, to say nothing of the important work of perfecting their conversational powers, by simply conversing well in the family circle. Children are good listeners and admirable imitators; they will hear what you say and note how you say it. If you allow your table and fire-side talks to be groveling in their nature, or gossip in any way unworthy of you as cultivated men and women, you need expect nothing better of the children than that they will talk as father and mother do. If you indulge in "expressive" slang, so will they, and much also that is neither expressive nor fit for "ears polite."

Sorrow is Indispensible.

Sorrow is not an accident, occuring now and then—it is the very woof which is woven into the warp of life God has created the nerves to agonize and the heart to bleed; and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The account of life which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensible. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfected suffering. And he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The Cross, manifested as the necessity of the highest life, alone interprets it.—*F. W. Robertson.*

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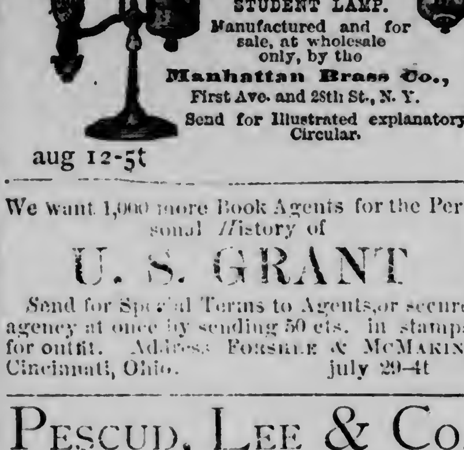

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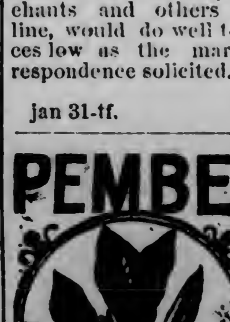

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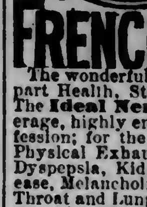

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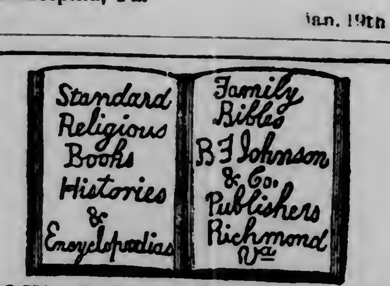

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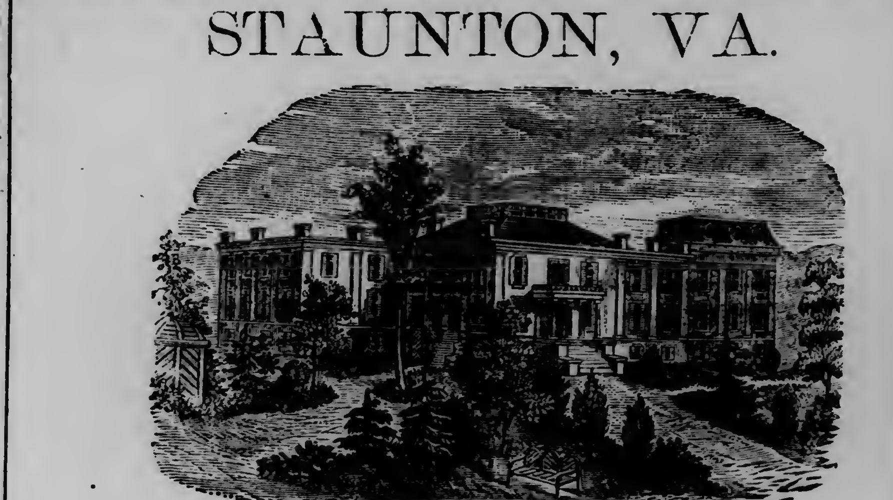

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STAUNTON, VIRGINIA.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Now and Afterward.

BY FRANCES RIDLEY HAVERGAL.

"Nevertheless afterwards."—*Heb.* xii., 2."

Now, the sowing and the weeping,
 Working hard and waiting long;
Afterward, the golden reaping,
 Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
 Scattered blossom, bleeding shoot!
Afterward, the plenteous bearing
 Of the master's pleasant fruit.

Now, the plunge, the briny burden,
 Blind, faint, groping in the sea;
Afterward, the pearly guerdon
 That shall make the diver free.

Now, the long and toilsome duty,
 Stone by stone to carve and bring;
Afterward, the perfect beauty
 Of the palace of the king.

Now, the tuning and the tension,
 Wailing minors, discord strong;
Afterward, the grand ascension
 Of the Alleluia song.

Now, the spirit conflict-riven,
 Wounded heart, unequal strife;
Afterward, the triumph given,
 And the victor's crown of life.

Now, the training, strange and lowly,
 Unexplained and tedious now;
Afterward, the service holy,
 And the Master's "Enter thou!"

FAIRFIELD, Hyde Co., N. C., Aug. 5th, 1885.—*Dear Aunt Mary:* Enclosed find five dollars, the first quarterly payment for this year. Our Lady Manager is soon to move away and so Mrs. F. A. Bishop has been appointed as her successor. We have a very good membership. I forgot to tell you that 46cts. of the $5.00 belongs to the Centenary Offering. Will write again soon. Respectfully yours, Walter Credle, Treas.

Congratulations to our Fairfield Jewels upon their success. Sorry they are to lose their kind Lady Manager, but rejoiced to know they have secured so efficient a successor. Thanks to the Treasurer for his good report and remittance. Our Fairfield Jewels must surely be represented at our Annual Meeting. Can you not take a *share* in the Girl's School in China?

LEASBURG, N. C., Aug., 1885.—*Dear Aunt Mary:* The "Bright Jewels" of Leasburg send you $3.30. They hope to do better hereafter as they have a new Manager, who will be able to attend their meetings regularly. Yours truly, First Manager.

We condole with our Leasburg Jewels upon the loss of their efficient manager, and believe that in his successor the little band will find a good and faithful friend. Thanks for remittance.

"*Now* the sowing and the weeping,
Working hard and waiting long;
Afterward the golden reaping,
Harvest home and grateful song."

WHITAKERS, N. C., Aug. 8th, 1885.—*Dear Aunt Mary:* I send fifteen cents in stamps; do with it what you think best; also the answer to the Enigma by Henery L. Mansfield. I remain as ever yours sincerely, Cullen G. Battle.

Thanks, Master Cullen—we placed the amount in Centenary Fund. Sorry that your card of July 10th, with answers to Enigma which was sent in due time, did not reach me until after the publication of anwers.

Dear Aunt Mary: Will you let me give the Bright Jewels an account of my doings for just *one* day? It may interest and amuse them. I am a little "town boy" just twelve years old, but I know how to work. Yesterday morning, I and my brother, who is two years older, got up at 4 o'clock to go out in the country and haul in some wood. It was right hard to get our eyes wide open so soon in the morning, but after we got started we had a nice time. My Brother was driving a two horse wagon and I a one horse wagon. His horses were named Nettie and John—we called mine Nellie. We had to drive six miles to get to the wood, and then we had to load our wagons, and I tell you I thought the wood was pretty heavy. Two days before we had hauled wood, and thought it was right easy work, but I have learned that *pine* wood is lighter than *oak*. Well, when we started up a steep hill Nellie thought the wood was too heavy and refused to pull. So we took John out and hitched him to my wagon and he pulled up to the top of the hill. After this we got on very nicely until we got nearly home. I was sitting up on top of the wood feeling very proud, and thought that some of the little boys on the side-walk, envied me my high position, when all at once the coupling pole of my wagon broke in two, and I and my wood fell on the ground—I did not get hurt much, and was soon up and helping to pile my wood up out of the way, until we could go home, unload the other wagon and go back after it. In the afternoon, we started out to the base-ball ground (my Mamma does not like Base-ball, but I *do* love to see them play) with Nettie in the buggy, but she was not used to being driven by herself, and wanted to go rather *too fast* for us; so we took her out, and hitched up faithful John again. Our boys were beaten by the Norfolk Club and I don't think I'll go to Base-ball again soon. I belong to the Edenton Street Jewels—as soon as our Lady Managers get back from their Summer trip, I expect you will hear from us. I hope we will be next to the Golden Reapers in taking a share for the Girl's School in China. I am afraid my letter is too long—if so, please excuse. Little Town Boy.

So our little Jewels who live in the country will see that *town*-boys have to work. How glad we are the little town-boy did not get hurt—surely the angels must have been around him. We will be glad to hear from our Edenton Jewels.

Precious Promise.

To him that overcometh will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. Rev. 2 : 17.

Enigma.

BY MANIE F. THOMAS.

What is the first letter of the 27th chapter of Matthew?

What King was it that sought Jesus to destroy him?

Whose field did Ruth glean in?

Who was the father of Jesie?

Who was the father of Obed?

What is the first letter of the 10th chapter of Romans?

Who was Hagar's son?

Who knew the scripture from his youth?

The initials of the answers form the name of our former P. E.

Answers.

The answer to Enigma by Rubey P. Trogdon is—Rev. R. P. Troy—answered by Cullen G. Battle, Mary S. Groom.

The answer to Enigma by Mamie L. Green is—Love God now—answered by Rona L. Johnson.

The answer to Enigma by Catie F. Wrenn is—R. C. ADVOCATE—answered by James Gibson, Fannie Clarendon, Essie Bethune, Frank Harris. Cullen Battle.

The answer to Enigma by Henry L. Mansfield is—Rev. R. A. Willis—answered by Ruby P. Trogdon, John W. Jenkins, Jr. Cullen G. Battle—who also sent answer to Enigma by Mrs. Foy—Rev. C. P. Jerome, already published.

The Two Robins.

There are two little robins, with beautiful red breasts, building their nest with evergreen under our window. I have watched them with much interest, and noticed several things in which children might learn a lesson, and follow their example.

They seem to love each other very much, while at their work or at play. I have not seen them quarrelling, or even angry at each other, since they came to our yard.

They are very industrious. Early and late they seem intent on the work of building their nest—to get it ready for housekeeping—only pausing occasionally to cheer each other by a few notes of song.

They are very persevering. They do not begin to build their nest, and then get tired and neglect their work. After having settled on their place and plans, they went to work, and have kept working with all their might, and their little house increases in size every day.

They do not interfere with each other. They both seem to have the same end in view—that is, to build their nest and get it ready to occupy when the roses shall begin to blow. They work together in carrying out their plans: one does not tear down what the other builds; neither does one refuse to work because the other will not.

They do not get discouraged because they cannot build their nest in a day. They are satisfied if they can add a little to it each day. They go about, picking up a straw here and there as they can find them, and then put them in the proper place; and so on each day until the work is done.

They do not refuse to work because they have to find their own straws. They fly around, singing as they go, picking up the bits of straw and moss, without waiting for some one to bring it to them.

They do their work in the right time. They do not put off until to morrow what ought to be done to day. They do not wait until the summer before they begin to build, nor stop and complain if the weather is cold; but they begin early, and work away to get the nest ready for the little family of redbreasts that they expect will want the room when the cherries begin to get ripe.

Will not the little readers of these lines learn a lesson from the robins? If the robins which God has made and cares for each day, but which can neither talk, nor read nor reason, as we do, are so kind to each other, so industrious, persevering, and energetic; how much more is it the duty of boys and girls who can read God's Holy Word to be kind to each other, and industrious, and energetic, aud try to help each other in doing all that God has told them to do. What a blessed world this would be, if little children—and big ones, too—would only behave as well as do the birds!
—*Selected.*

G. M. D.

Walking down Broadway is very pleasant when you feel well, and T——K—— never felt better than when his friend asked him how he got over that severe cough of his so speedily. "Ah, my boy," said T——, "G. M. D. did it!" And his friend wondered what G. M. D. meant. He knew it did not mean a good Many Doctors, for T——K——had tried a dozen in vain. "I have it," said he, just hitting the nail on the head, "you mean Dr. Pierce's 'Golden Medical Discovery,' or Gold Medal Deserved as my friend J——S—— always dubs it." Sold by druggists.

We accidently overheard the following dialogue on the street yesterday.

Jones. Smith, why don't you stop that disgusting hawking and spitting?

Smith. How can I? You know I am a martyr to catarrh.

J. Do as I did. I had the disease in its worst form, but I am well now.

S. I used Dr. Sage's Catarrh Remedy. It cured me and it will cure you.

S. I've heard of it, and by Jove I'll try it.

J. Do so You You'll find it at all the drug stores in town.

Dr. Pierce's "Favorite Prescription" is the debilitated woman's best restorative tonic.

BATHOLDI'S BIG GIRL.

The Prejudices Met By a Canvasser for the Pedestal Fund.

The Bartholdi pedestal fund is nearly complete. The statue has arrived and soon New York harbor will be graced by the most magnificent colossal statue the world has ever seen.

"Liberty Enlightening the World!" What a priceless blessing personal liberty is. It is the shrine at which people, ground under the heel of tyranny in the older worlds, worship with a fervency that Americans can scarcely realize; it is a a principle for which Nihilists willingly die the death of dogs; and fit and proper it is that at the very entrance of the Bay of New York this emblematic statue should flash a welcome to the world.

The press is entitled to the credit of this achievement. Mr. Philip Beers, who has been making a circuit of the country on behalf of the Pedestal fund, says that the fund will certainly be raised, as the *World* does not know the word *fail.*

Mr. Beers says that he has found the most pronounced generosity among those of foreign birth. They seen more appreciative of liberty than do our native born. Moreover, among some a strange prejudice seems to exist.

"Prejudice? In what particular?"

"I have ever found that however meritorious a thing may be, thousands of people will inevitably be prejudic- against it. I have spent most of my life on the road and I know the American people 'like a book.' In 1879 a personal misfortune ilustrated this prevailing prejudice. I was very ill, had suffered for several years with headache, flickle appetite, dreadful backache, cramps, hot head, cold hands and feet and a general break down of the system. I dragged myself back to New York, seeking the best professional treatment. It so happens that among my relatives is a distinguished physician who upbraided me roundly for preaching so much about my own case. Finally, with some spirit, I remarked to him:

"'Sir, you know that much of your professional wisdom is pretense. You are controlled by prejudice. You cannot reach a case like mine and you know it, can you?'"

"I had him; and he finally conceded the point, for it was bright's disease of the kidneys which had prostrated me, and the schoolmen admit they cannot cure it. Having cured myself, however, in 1879, and not having seen a sick day since, my relative finally admitted that Warner's safe cure, which accomplished this result, was really a wonderful preparation. Had President Rutter, of the Central-Hudson used it, I am certain he would be alive to-day, for he could not have been in a worse condition then I was."

"I have found similar prejudices among all classes concerning even so laudable a scheme a this pedestal fund."

Mr. Beer's experience and the recent death of President Rutter, of the Central-Hudson railroad, of an extreme kidney disorder, proves that the physicians have no real power over such diseases, and indicates the only course one should pursue if, as the late Dr. Willard Parker says, headache, sickness of the stomach, dropsical swellings, back ache, dark and offensive fluids, prematurely impaired eyesight, loss of strength and energy occur, for they unmistakably indicate a fatal result, if not promptly arrested.

"Yes, sir-ee, every cent needed for the pedestal will be raised. Of course it will be a great triumph for the *World*, but would it not have been an eternal disgrace had our people failed to provide for this pedestal?"

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CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m.	1.00 p. m.
Sanford,	3.00 p. m.	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro,	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford,	1.20 p. m.	1.40 p. m.
Fayetteville,	3.50 p. m.	4.00 p. m.
Shoe Heel,	6.25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.
W. M. S. DUNN, Gen'l Supt.
JNO. M. ROSE, Gen'l Passenger Agent.

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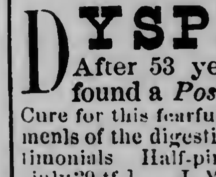

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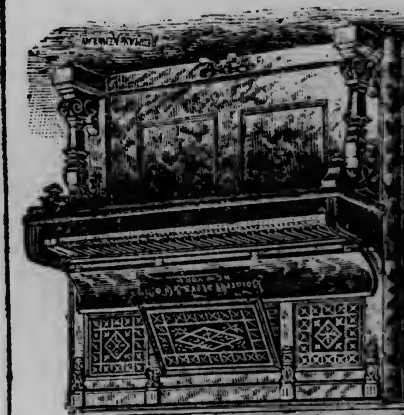

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Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,
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I wish to employ a white lady to keep house and take charge of four motherless children.—Correspondence solicited. Address,
F. A. TILLEY,
july 29-4t Knap of Reeds, Granville co., N. C.

AGRICULTURAL.

Gleanings.

— In a reply to a correspondent who wishes to know how many cabbage plants to set to the acre, the "American Agriculturist" says: "This depends on the distance apart, and the best distance depends, first, on the price and character of the soil, and, second, on the varieties. If you have rich and high-priced land, and want to make the most of it, plant thicker. If you have cheap land and want to economize in labor, plant farther apart, and do nearly all the work with the cultivator. For large winter varieties on cheap land three feet apart each way will be a good distance. This will take four thousand eight hundred and forty plants per acre. If you plant in rows three feet asunder, and eighteen inches apart in the row, there will be nine thousand six hundred and eighty plants per acre. If you have the rows two and one-half feet apart, and the plants two feet distant in the row, you will have eight thousand seven hundred and ten plants per acre. This is a fair distance for such varieties as Winningstadt, Early Summer, and, if the lands is very rich, for Fottler's Drumhead and Premium Flat Dutch."

— The Washington "Star" says: "It is commonly believed that the century plant blooms only once in a hundred years, but this is not true, as a specimen of the *Agave Hendersoni, var Mexicana*, a native of Central America, fifteen years old, is now in blossom in the rotunda of the National Museum, and attracts large numbers of visitors to that institution. A long flower stalk shoots up from the centre of the plant, and attains its growth in about eight weeks, during which time the flower cluster is developed with a stalk eight or ten feet high. There are numerous offshoots from the side near the top, covered with long trumpet-shaped blossoms, somewhat resembling the flower of *Yucca*, or Spanish bayonet. This century plant will probably be in bloom for about two weeks."

— The Massachusetts Agricultural Experiment Station has made an analysis of the white lupin, which is a very common and highly valued fodder plant in Europe. The plant is found to contain rather more nutritive matter than lucern (the so-called alfalfa) and is consequently more nutritious than red clover. It was tested when in blossom. It is an easy crop to grow, and succeeds upon light, dry, sandy soil.

Use the Brush on the Cows.

But few farmers ever think it necessary that a cow should be brushed. We have seen neighbors laugh and ridicule what they called our over-niceness and fussiness, when the cows were curried and brushed twice a day, with as much care as was given to the horses. "What! curry a cow? Never heard tell of such a thing!" But a cow needs it, even more than a horse; and for several reasons. A cow, whose milk is used for food, unless she have a perfectly clean skin, cannot give clean milk, and then the butter will be bad. The skin should be in a perfectly healthy condition, and the blood pure, or the milk will be impure and unhealthful, and the butter or cheese will be tainted. Neither cleanliness nor healthfulness can be secured without regular brushing of the skin and the removal of all the filth which will gather upon ill-kept cows. This should be done before the cows are milked, both morning and evening. The morning cleaning should be a thorough one; a simple brushing, to remove dust and loose hairs, will be sufficient for the evening. It will help very much, for both horses and cows to have the stables so floored that the animals can be kept from fouling themselves.—*American Agriculturist.*

Laying by the Corn.

It is still the general practice with Southern farmers to lay the corn by with the turn plow. This leaves the land in high ridges, which are objectionable in some respects, but it puts plenty of earth to the corn plants, and prevents their being blown down by the wind. Corn needs soil put to it in the shape of a ridge or hill, though we much prefer level culture in the main.

This year farmers are laying by too early. Crops are two or three weeks late, and cultivation ought to continue till the usual stage in the growth. Corn should not have its last plowing until it is about ready to put forth the tassel, or at that stage when the plant gets so large that the team in passing begins to break the blades rather too much. Early laying by means early growth of grass at earing time checks the development of the ear and curtails the crop. Much depends on the soil and something on the season. If wishing to plant peas, the plow may come out earlier, but weeds should be pulled.—*Petersburg Messenger.*

Keep Cool!

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"It took three men to hold me on my bed at times!

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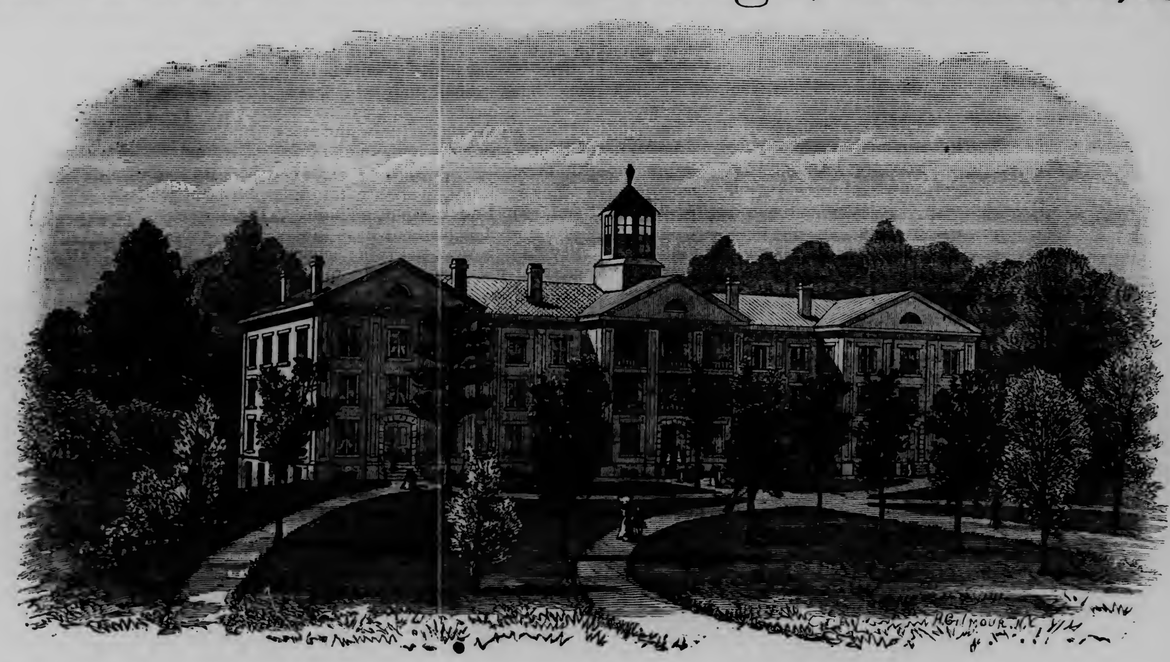

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Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

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A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11,26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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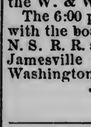

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RALEIGH CHRISTIAN ADVOCATE

Mrs. J. Cardwell 1885

VOL. XXX.—NO 32 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, AUG. 26, 1885. | $2.00 PER ANNUM Payable in Advance

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

NOT SO EASY AS ONE MIGHT THINK.

It is hard work to make the "tale of brick," when one has to hunt the "straw" on a barren heath. The day closes in upon the laborer by the time the "straw" is in hand for the day's work. There are times and seasons however when the "straw" is abundant, and near at hand. In such instances it is an easy matter to deliver the task for the day ere the sun touches the rim of the horizon. The reader may not see the application. I rise to explain. A letter for the ADVOCATE is due, but the material for its composition is not in hand. The "straw" is lacking. Local items of news are scarce. The papers—dailies and weeklies, are barren of suggestive and striking incident. There are no animated discussions going on; or, if there be, they are on mooted questions that have grown stale by repetition. All has been said of *Sam. Jones* that has the charm of novelty about it. Even his piquant aphorisms are losing some of the freshness that at first gave them zest. Withal, the weather is hot. The air is stagnant. There is an indisposition to work. With the royal head of the Jewish dynasty one is ready to say: "O that I had wings like a dove, for then would I fly away and be at rest: lo! then would I wander far off and remain in the wilderness." That is poetic and sentimental. The "wings of a dove" could not bear a man or woman of ordinary size and heft; and even if one could fly to the wilderness, he could not leave himself behind. Rest is in the mind, not in the place. This aside. To come back. A letter is to be written with nothing "worth the candle" to write about. In such an emergency, what is to be done? I answer, go to work and get the "straw," and make the brick.

HOW THE EMERGENCY IS TO BE MET.

The reader shall be let into the secret. For years—long years past, it has been a cherished purpose of my life, at some fitting time, to visit that "Switzerland of America"—the mountainous region of Western North Carolina. The glowing descriptions I so often heard in my boyhood and youth of the grand scenery on the French Broad; the solemn grandeur and loveliness of Black Mountain—the serial heights; the rainbow tinted cascades; the dreamy nooks, and dells nestling under the shadow of the great peaks, and the thousand and one wonders of "the land of the sky"—these all so filled my mind and stimulated my imagination, that I have only appeased the desire to see for myself, by cherishing the purpose of a personal visit at sometime to this wonder-land of my native State. I have crossed the Appenines, and gazed on Monte Rosa from the pinnacled roof of the Cathedral of Milan. I have trod the snow-crowned heights of the Alps, and feasted my eyes on the changeful ones of Jungfrau, Tete Noir, and Mont Blanc, as the sun has climbed from horizon to zenith, and then descended from zenith to horizon, but I have never travelled among the wildest and grandest mountain scenery of North Carolina. But, just now, my grip-sack is packed, my excursion ticket secured, and all my arrangements are made for a trip to Ashville and the adjacent localities of special interest to the tourist. My official board has voted me a vacation of a few weeks, for rest and recreation, and furnished the "senews of war," withal, and it is my purpose to spend the time allotted me in the "hill country" round about Ashville. Now, this I have learned, when I have nothing in hand for a letter already due—to draw on what is in expectation for the "straw," wherewith to bind the incoherent phantasies of the brain into a sort of conso idated form. Friendly reader, I take it for granted you have read the "Log Meeting House." Allow me to say, *sub rosa*, that the writer drew on his imagination for all his descriptions of natural scenery in that book, lying westward of Iredell and Wilkes counties, in North Carolina.

WHAT IS PROPOSED.

I propose to go up and view the land, and drink in a new inspiration from actual observation. The readers of the ADVOCATE may hear from me again after the survey. The line of travel from Danville, Va., to Ashville, N. C., will carry me over a section of country that was familiar to me in my boyhood, a portion of which, lying between Greensboro and Salisbury, I described in a lettter, written after my return from Spartanburg, S. C., in the month of June, From Salisbury to Statesville the country is well remembered, as it was fifty years ago. I wish I could stop at Statesville and call up some of the associations and reminiscences connected with my first experience as a young itinerant. But, old Brother Campbell is gone, and Brother DeJarnett, and the school girls, that went to Mrs. Caldwell's school, are not there. Indeed, I very much doubt whether there is a solitary individual now living in, or around Statesville, that remembers the "boy preacher" of more than fifty years ago. The village is transformed into a busy, bustling town. The old Methodist Church that stood a mile west of the village has crumbled to dust. The boys and girls of those days are grandfarthers and grandmothers, if living. Still, it would be a satisfaction to look upon the scenes that greeted my eyes when life was young.

BUNCOMBE!

"Buncombe." Ah, yes! I remember to have heard of "Buncombe." Buncombe county was a *terra incognita*, at the time referred to. Who then dreamed that the steam whistle of a railroad locomotive would ever make the echoes among the mountain fastnesses of Buncombe? It had not then entered the brain of a sane mind that the engineers would ever open a highway along the slopes of the Blue Ridge, and build a road of steel to Ashville, over which a long train of coaches would go flying to the tops of the mountains!

What marvellous changes are wrought by railroads! How they change the customs and manners of the communities penetrated by them! The old styles of dress disappear. Primitive usages are substituted by somethining more modern. Education becomes more generally diffused among the people. A new impulse is given to industry, as the avenues of commerce and trade are opened up to the people in the outlying sections of the country. Better houses of religious worship are built. A higher standard of social refinement prevails. It may be that along with these advances there comes a train of evils The demon of superstition, and ignorance, and idleness, and irreligion, in some of its forms, may be driven out, and scared away by the steam whistle, but another demon is let in. So it goes. But valuable changes, nevertheless, are wrought. The introduction of railroads into all that region of North Carolina, lying west of a line drawn from Charlotte, directly north, to the Virginia State line, has changed the whole face of the country. The "shooting match," on Sunday, has given place to the Sabbath-school. Fishing and hunting on the Lord's day have given place to the public worship of God. The cabin has been substituted by the comfortable, and even the splendid mansion. The mineral and agricultural resources of the country have been utilized and developed. Such are some of the changes wrought, in the fifty years, by the railroads running into Western North Carolina. The time is not distant when there will be a Western North Carolina Conference that will compare favorably with the very best Conferences in the domain of Southern Methodism. Mark that. It is coming!

Having pretty well exhausted the "straw" for which I made a long search, I turn over the result of my labors to the reader, pleading indulgence for shortcomings on the score of scanty material.

OTHER MATTERS.

It is a pleasure to hear that the Rev. N. H D. Wilson, D. D., has so far recovered his health as to be able to resume his work on his District. May he live, yet many years, to bless the Church at whose altars he has served so long, and with such efficiency and success. God grant that the hand of the death angel may not be laid upon any others of the North Carolina Conference during the present Conference year, and yet it were far better that the ranks shou'd be decimated by death, than that *one* should fall by something worse than death. How soon the Conference year wheels its round! It seems but yesterday that we were in our Conference session, and now again we are beginning to wind up our work for another year. How soon our work will end, and the laborers will be called to their reward! Let us work while it is day! "The night cometh." The Danville College for young ladies, it is said by the Principals, has the prospect of opening with a larger number of students, than was matriculated at the opening of the last session. They claim to have a full *corps* of first-class teachers, in every department. An unusually large number of familes are away from the city at the various health-resorts in the mountains. Revivals of religion, to some extent, are prevailing in the surrounding country. But, enough, such as it is, for one letter written under great pressure.

Danville, Va., Aug. 17th, 1885.

For the Advocate.

Division of the N. C. Conference.

A General View of the Subject.

BY REV. W. C. GANNON.

There has been much said on both sides of this question, cautiously, wisely and otherwise. The friends of the measure seem to think that division is the great remedy for all our Conference ills. While the opponents of division think that we had better "Endure present evils than fly to those we know not of."

For greater developement and improvement, and this seems to be the great object of division, we must either have more and better means, or better application of the means we already have. How division is to effect, the one or the other, or both, it is difficult for some to see, or understand. Division will give us no more men, no more territory, no more brains, no more money, and no more hold on the territory to be divided, than we already have. In the division of a circuit or a station, the most, or all of the above may, and does obtain, but not in the simple division of the Conference. Then it would appear that a better, a more vigorous application of present means, is the remedy here. That division can give us more, or better means, seems to be merely ideal.

Then we have been told of "long moves" and "heavy expenses," and some of us know something of these things.

Well these "long moves" are necessary, or they are not, for the good of the work, the cause of Christ. If necessary, then division will prevent compliance with this necessity in our Master's work, and must be hurtful. If not necessary then there is error some where, and out of this error may grow wrong to somebody. In a Conference like ours, as it now is, where the men and work average so well, one would think that these "long moves" are not necessary, except it be on account of climate, then division will prevent that and cut men off from the Master's work for the want of Eastern and Western climate. As the Conference now is, we have every grade of climate for every grade of men. We had better "let both grow together." The aggregate amount that the preachers pay out in money has been put forth as that much loss to the Church. *What an egregious blunder!* It is an amount that really benefits the Church, if the ministry is worth anything. It is the amount that the preachers themselves pay for the support of the gospel. Lost to the Church, indeed!

It should be remembered that a small Conference will be as heavy on a small town as a larger one on a large town, and then what influence would a *little Conference* have on the large cities. These centers where we want to and ought to make an impression, both deep and lasting. Then we have been told of Texas, and her 5 Conferences, and of Georgia, and her 2 Conferences, but *we were not told that in Texas there is as much territory as in Va., N C., and Ga., all combined*, and in Georgia as much *as in all* North Carolina. Why not tell that the last General Conference consolidated two Annual Conferences into one? Why not tell that one of our Bishops said that division had not always worked well? Why give preambles, and leave the resolutions out? The people want information, *let them have it all.* Yet we all say that we have no axes to grind; very well, but still it looks as if some kind of tools are getting dull. It is too late in the day to talk to intelligent people about "dead weight," "eating our own words," etc. We have heard a good deal about the prosperity and the resources of the West, and that division will intensify this prosperity and develop these resources; very well. But we should remember that some of this prosperity is on paper, and some of these resources are still under the ground where they have been ever since the flood, and where they will remain for many a long day to come. Besides, are the advocates of division willing to go West and help to do this great work? If not, why ask an arrangement for others to do what they are not willing to do themselves? This I cannot do. Then are not these the indications? That a good majority of the transferred people both clerical and lay, are satisfied, and content with the present arrangement, and do not wish to be disturbed? Then why push them off after inviting them to come? "Let them alone." The East needs the West and the West needs the East. Perhaps there is no Conference better adapted, all told, to the men and the work than our present one is, we would do well to be careful how we lay hands upon the Ark, lest there be disaster. When the Conference is *ripe for division*, it will largely divide itself, just as the ripe fruit separates itself from the mother. Stem-fruit gathered before the time is not good. Wait. The outlook may not be as encouraging as some suppose, there may be danger ahead, breakers, disasters, if we divide now, and I fear there is danger of disaster, educationally, ecclesiastically, socially and politically. Then had we not at least go slow, with a steady pace? I think so.

Wadesboro, N. C.

For the Advocate.

North Eastern North Carolina.

BY REV. C. C. BROTHERS.

This part of our State has been in the Virginia Conference, since 1836. It has been jealousy watched over, lest we should desire to extend our boundary lines, and inclose it.

Some time ago, a move was made to have it transferred to our possession; but it failed. Since that time the Virginians have taken fresh hold, and say, "We object." Some of our preachers are under the impression that the people, who compose that section, are opposed to the change. While they are not earnestly advocating it, there is really no well grounded objection made. Being a native of that section, I am naturally interested about its future. I attended the session of the Murfreesboro District Conference, recently held in the town of Hertford, and inquired of the lay representatives what they thought about it. I was surprised to find that not one really opposed it. The member from Bertie is an ardent supporter of the move. A prominent local preacher from Northhampton, once a member of the Va. Conference, said he had been in favor of it for a long time. A Perquimans member said he would like it very well; and added, that a certain P. E. told him the matter should be kept quiet, as the sentiment of the people was decidedly in favor of the separation. One from Pasquotank said he certainly hoped to see it, and that very soon. Camden expressed no preference, and with some others, there was indifference. A prominent brother from Murfreesboro, I understood, was bitterly opposed to remaining where he is, urging as his reason the indifference of the P. Es. to the Wesleyan Female College. A brother in Elizabeth City informs me that when he was one of the Board of Stewards, some few years ago, the P. E., brought the matter before them, somewhat after this style: "I am requested to ask your sentiment in regard to being transferred from us to the N. C. Conference. I can see no very good reason for such a move, and think we had better let well enough alone.' Bro. A., who is a native Virginian, enlarged about the attachment to Va. preachers; and he saw no good reason for a separation. Bro. B. said that he thought like Bro. A. Bro. C. said, I am like the others, I love the preachers we have had. Bro. D. replied something like this: "I am a North Carolinian, and want to be a full fledged one. We are identified with her in all other respects; and I shall rejoice, when we are associated in Church relations." Bro. E. responded: "I have always been in favor of the move; have advocated it from time to time, and hope I shall live to see it." You see that the positive stand was taken in favor of it. Thus I found it at Hertford; and I think I should find it very much the same throughout that whole section, were I to travel it. There are many representative men who are firmly advocating it; but I think the sentiment of a large majority is that they have no preference; but will be satisfied either way.

Those who in any wise oppose it, have, so far as I have learned, offered the very sentimental reason that they have been so long attached to the Va. Conference, they hate to part with it. Another objection offered is that they know nothing about our preachers. I asked them what is the difference in our Conference sending them strangers, and the Va. Conference. I think that about two thirds of the preachers of that territory were entire strangers to them before they went upon their work, so far as personal knowledge is concerned.

Some ungenerous sons of our State say that our Conference is not equal in ability to their Conference I could not, nor would I, detract one iota from the high standard of our brethren of the Old Dominion. In the first place, it is not Carolinian to do it, for "she envies not others their merited glory." In the second place, we, as Methodists, are proud of our eminent preachers wherever we find them, whether in Classic Virginia, in the Old North State, which loves to speak the praises of her noble sons, or any where, where Methodism in its purity is proclaimed by zealous men of God. I do not think we are behind our sister Conferences; but we are unostentatiously keeping step with the progressive spirit of Methodism.

THE STANDING OF THE DISTRICT.

The section in question, is one of their most important fields of labor, and I do not reprehend them for their tenacity. As to its relative position, it stands fourth in order, in membership. It holds the same rank as to the whole amount of money raised. I give the statistics and finances as reported last November. This report does not include Suffolk station and Chuckatuck Circuit; but takes in Currituck Circuit from the Norfolk District. I give the report of North Eastern North Carolina as follows:

Number of Churches,	84
Value " "	$100,950.00
Number " Members	7,094
" " Parsonages,	10
Value " "	$14,600.00
" " other property,	$165.00
Paid for Foreign Missions,	$1,511.78
" to Presiding Elder,	$1,203.38
" " Preachers in charge,	$9,148.75
Whole amount raised,	$29,576.77
Average per member,	$4.16

These Circuits and stations, 18 in number, paid their preachers as follows: Eleven paid over $500 each; eight, $600 and over; five, over $700; four $800; one station paid $1,000; one Circuit, now divided in two smaller, Circuits, paid $1,050; only one Circuit paid less than $305.

Our minutes do not embrace the whole amount raised, but comparing items, that District if it were ours, would rank first on Foreign Missions; third on preachers, salaries; fifth on the Presiding Elders' claim; and fifth in membership.

ITS SANITARY CONDITION.

The sanitary condition of our whole Eastern section seems to disturb some of our brethren, as they Methodistically imagine their possible residence among us. Visions of emaciated forms, discolored cheeks, and faltering steps, haunt their dreams of the East; and they shudder, as they contemplate the possibilities of the itinerancy. I will not offer in rebuttal that we have no diseases, and death is an unkown visitor; but I honestly think that we have much to thank our Heavenly Father for, in blessing us so abundantly. Our men, as a rule, are healthy, our women can compare favorably with any section of the State; and altogether, we are not so bad off as many may imagine. We have men, women, and children suffering from hereditary troubles; and some who are victims of other diseases; but what sections have not? We have cemeteries filled with long graves and short graves, what section has not? Besides these, we have men and women, bending under the weight of many years, hourly expecting the summons to other scenes. Well, the one thing with us that so much frightens our brethren, is the chills. Well, we are used to them and we expect them every year. It shakes one up, and gives him a chance to take Quinia Sulphas. One of our young Western preachers said one got hold of him the other day, and he did not know what had him, but concluded after inquiring about it, that it was a *chill.* He has taken the usual remedy, and he looks as hearty as when I first saw him.

In the section of country under special consideration, I have known of the death of one preacher only, and he died, I think, in less than three months after his appointment to Hertford Circuit. Can any section of equal extent boast of such a thing? The same objection urged against the East would apply as forcibly to the West. A Western man, who moves to the East, would have to become acclimated before he could be as we are, and *vice versa.* In my humble judgement it is six of one and a half a dozen of the other.

I have presented the statistical, financial, and hygienic value of this section, together with what I consider to be the true sentiment of its people. The main objection I think will be found among our brethren of the Virginia Conference, who are naturally anxious to retain control of it. From what I have learned, there is a stronger sentiment among that people for separation than was exhibited by the Charlotte and Shelby Districts before their annexation to our territory. Let us petition to the next General Conference for North Eastern North Carolina. If we would do this, some of us could better see our way clear to vote for Division.

For the Advocate.

A Change of Sentiment.

On the Division Question.

BY DR. L. E. KIRKMAN.

Having expressed my views on division of the N. C. Conference in a short article in the beginning of the discussion in the ADVOCATE, I beg to submit just a few more words on the subject. My principal reason for favoring division was on account of the long moves of our Circuit preachers, and the consequent exposures and expenses necessarily incurred, and the long absence of the preachers from their charges in going long distances to Conference, and moving to their new Circuits. At the same time I will frankly admit that I was jealous of our Conference enterprises. I have carefully read the arguments pro and con on the subject with an eye single to the good of Methodism and the glory of God, and while a great deal has been written that had little argument in it, yet much has been written that contains forcible reasoning on both sides. The recent articles by Bros. Robbins and Adams contain strong arguments against division. I have weighed the matter carefully, and am now decidedly of the opinion that we should *not* divide.

And now, as the subject is about exhausted, I suggest that we write less on Division and more on multiplication. I am anxious to read of sweeping revivals of religion throughout the bounds of our Conference, let us not forget to pray for an outpouring of God's Holy Spirit upon the Church and people, let us ever be willing to be guided by our Heavenly Father's unerring hand and not be too solicitous about a measure that is of doubtful propriety.

Smithfield, N. C.

Light up The Church.

Saloons, and all theaters, and other places of amusement, are brilliantly lighted. Every place of business that is open in the evening takes pains at this point. But many churches are dark and gloomy. They can be passed in the evening without being seen, and it is actually dangerous to attempt to ascend or descend their steps. Many elegant churches and defective here. A fine church in Washington Avenue, Brooklyn, had no lights in front of it for the first ten years of its history, and, being under shade trees, was hardly perceptible to a passing traveler. We believe that proper lights in front of churches would visibly increase the evening congregations. In country churches they are especially important on account of the absence of lights in the streets, and to prevent loafers and others from annoying respectable people by blocking up the sidewalk and staring as the congregation disperses. In this, as in many other things, the children of this world are wiser than the children of light.—*N. Y. Christian Advocate.*

Oliver Logan's Advice to Girls.

A woman's safeguard is to keep a man's hand off her. If you need his assistance in walking, take his arm instead of his taking yours. Just tell him in plain English to keep his hands off. He He may not like it first, but he will respect you ten fold more. Men will do just what the women allow them to do. Men will not do to trust. Give a man your arm and you will find him very confidential, and he will take a great many privileges he would not take if he was not permitted to do so. He will give your arm many loving sly twists and squeezes that he could have no opportunity of doing, and opportunity is just what he is after. A few more words of advice and I will close. Keep your girls off the street, except when they have business. Teach them it is unnecessary to go to the postffice every time they go out. Your girls can go home alone just as well as your boys. If possible instill into their very nature that they are safer in their own hands than they are in the hands of any man.

The *Congregationalist* states "on good authority" that so far as can be remembered no young man born and bred in the Congregational church in Hartford within the last *fourteen years* has become a minister. And the *Religious Herald*, of Hartford, confirms the report.—*Church Union.*

Raleigh Christian Advocate.

RALEIGH, N. C., AUG. 26, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

REMEMBER that unless your $2 reaches us on or before next Tuesday, Sept. 1st, you will not get the premium turnip seed.

WHENEVER a preacher enters the *role* of a politician and persists in it, it would be far better if the church could part company with him.

THERE are only about three months now until Conference, and the balk of the collections and salaries of our preachers will have to be raised in that time. It will require wise planning and vigorous execution to do what ought to be done, in a financial way, between now and Conference.

WINSTON, N. C., has had another fire, we regret to learn. Several buildings on one side of the Court House were burned. The fire originated in a grog shop, it is thought. The grog shops destroy property as well as men. How long will our people tolerate them?

THE Denver Conference met at Trinidad, Col., July 16–20. They report an increase of 156—a gain of over 17 per cent. They voted on change of name, 16 for change and 10 against it. J. C. Morris was elected clerical delegate and J. W. Widderfield lay delegate to the next General Conference. That Conference has now a membership of 1,059.

PRIVATE letters from several of the brethren indicate that the last two days of the Trinity College District Conference were exceedingly interesting and profitable. Dr. Potter preached with great power on Missions, and a collection of $246, in cash and subscriptions, was raised. Dr. Potter's visit was greatly enjoyed and we hope he will come again. The next District Conference is to be held at Mt. Gilead.

THE drops of a coming shower, we hope, are beginning to fall. Mr. Payne, of Missouri, has given $25,000 to Paine Institute, Lynchburg, Va., establishes a $25,000 professorship at Randolph Macon College, Danville, Va., gives the same institution $15,000, and Mr. Chas. Shipley, of Baltimore, gives it $2,000.—We rejoice in the prosperity of this noble institution belonging to our "mother Conference," and hope *the shower* will soon refresh us all.

WE are sometimes compelled to say and do things that hurt somebody. No man ever does any good without some little friction somewhere. You needn't be greatly alarmed simply because some men abuse you. Oliver Wendell Holmes says: "Every real thought or every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words. These are the best evidence a man can have that he has said something it was time to say."

SAM JONES, the religious evangelist, may be doing a good work in a good cause, but he has an ugly way of doing it. He is a pulpit mountebank combining the salient points of a rowdy and a monkey.—*Elizabeth City Economist.*

The editor of the *Economist*, we learn, is an Episcopalian, and we would call his serious attention to the fact that Sam Jones has been instrumental in the conversion of more souls than his Church has members in the whole State of N. Carolina, and that too, after all his bishops and clergy have been "in full blast" in the State for over 100 years.

THE *Reidsville Times* says: "Our subscribers will please note the fact that we advertise no lotteries, barrooms, billiard tables, or anything we believe to be demoralizing to the young." This is the kind of a secular paper that good men ought to patronize. The secular paper that carries into your family flaming lottery advertisements, and helps on the bar-rooms of the country by advertising them, is not a fit companion for your children, and the sooner you learn this the better for your children and the better for our country generally. When good men quit patronizing papers that advertise lottery swindles and grog shops the papers will quit helping on such iniquitous things.

THE North Carolina Conference will be entitled to seven clerical and seven lay delegates in the next General Conference. We had only six clerical and six lay delegates in the last General Conference, twelve in all. In 1878, before the ratio was changed, Tennessee had 16, Virginia had 16, the Baltimore had 16 and the North Georgia had 16. North Carolina then had 14. In 1882, at the last General Conference, after the ratio was changed, the Tennessee had 14, the North Georgia 14, the North Carolina had 12, the Holston had 12, the Virginia had 12, the Baltimore had 12, the Missouri had 10, the Memphis had 10, the South Carolina had 10, the Louisville had 10, the Alabama had 10, the North-west Texas had 10, and the North Mississippi had 10. Five conferences had 8 and so on down. It is a remarkable fact that in 1854, in 1858 and in 1882 the full number of delegates elect were in attendance upon those General Conferences.

Dr. Hendren Suspended.

The committee appointed by Bishop Wilson, in the case of L. L. Hendren, met in Mooresville, N. C., on last Wednesday morning, Aug. 19th, and remained in session until Friday evening. After a fair and impartial hearing of the case, Dr. Hendren was suspended until the next Annual Conference. This is all that the committee could do according to our law. In such cases, in the interval of the Annual Conference, the law provides only for suspension until Conference. The Annual Conference at Charlotte, Nov. 25th, will consider and determine the case.—If the Annual Conference find the accused guilty, as did the committee, and so determine, he will be expelled.

Whilst the church has acted promptly and vindicated itself, as was absolutely necessary, yet it is a great sorrow to us all that one of our number has so sadly fallen.

Work That Will Tell.

He who puts a good, religious paper into a family does a work that will tell on the religious life of that family, and hence on the life of the Church to which they belong. The preachers and some of the laymen of our church are beginning to realize that this is true, and some of them are showing their faith by their works. A gentleman in Eastern Carolina, not a member of any church, sends 25 copies of the ADVOCATE to the poor people in his community. Another gentleman has sent us over 60 names of persons in his section who ought to take the ADVOCATE and said send it to them and he would pay for all who would not pay for it themselves. Another gentlemen takes 18 copies and distributes them among the people each week. Another sends it to three poor people in his town and says he can plainly see its effect upon them. Another to two. A goodly number send one copy to some poor person they know. A number of persons are sending the paper to their county poor houses. And so the work goes on.

Two Dollars could not be more wisely invested by you than to send the ADVOCATE to some poor person near you. It will help you and those who read it too. The work of the paper is being greatly blessed. Souls are being led to Christ and helped on to Heaven by its weekly visits. Ever and anon we meet some one who was led to Christ by reading the paper, and thousands testify that it is helping them on to Heaven, and helping them to carry their children with them. If all this be true, ought we not to open up its way into more households and increase its sphere of usefulness, by enlarging its circulation? Brother, will you help in this good work?

After the District Conferences.

The Editor of this paper attended eleven out of the thirteen district conferences held within the bounds of the N. C. Conference during the present Summer. This gave him a fine opportunity to become better acquainted with our work in the State and to view it carefully in the different sections of the State, and a few observations after completing this round of district conferences may not be out of place.

The spiritual state of the church is slowly growing better. The preachers and people are beginning to realize that we need more spirituality among our people. The morality of our people is good and improving. Dram-drinking and indulgence in worldly amusements are decreasing. Our preachers seem determined to keep on talking and preaching against these evils until they are banished from the church. At nearly every district conference it was stated that there was an improvement in these particulars.

To the Sabbath-school interest special prominence has been given. The district Sunday school conferences have been largely attended, and the discussions have been very profitable and in good taste. This feature of the work has brought out a number of our young laymen, and has increased the attendance upon the district conferences. Some of the addresses delivered by young men at these Sunday-school conferences were very fine, and indicated decided intellectual capacity and elements of fine christian character in some of our young men that greatly encouraged and gratified many of us.

The financial operations of the Church are getting in better condition every year. The preachers are gradually improving in their methods and success in raising the collections, and the stewards are getting the people better and better trained each year in liberal ideas and contributions. After all a great deal depends upon the preacher as to whether the collections are raised, and a vast deal upon the stewards as to whether the salaries of the preachers are raised. Some preachers raise their collections in full everywhere they go, and some stewards always get the salary in full no matter what it is. These officers of the church must lead the people gradually up to higher and more liberal things, and many of them are doing it. Some few in some sections need waking up on this subject, and efforts are being made to arouse them. Some of them sleep right soundly, and it will require a great deal of noise to awake them. In some sections the people are not giving as they are amply able to do, but they are improving.

The Publishing House at Nashville and our own Conference enterprises were carefully looked after and cordially endorsed. The preachers and the people are more than ever in sympathy with these enterprises. The prospect for the Fall session of Trinity College is good, better than it has been for some time. The preachers and people seem more than ever disposed to rally to the help of the college, and we look for a larger patronage than it had last session. Greensboro Female College has s strong hold upon the people, they will have a splendid patronage the next session, and the general opinion is that Greensboro eminently deserves the patronage it is getting. The RALEIGH ADVOCATE is growing in favor with the preachers and people. We were very greatly encouraged by what we saw and heard in reference to the paper. At no time in its history has it ever had more enthusiastic friends, and they are helping the Editor to enlarge its sphere of usefulness by increasing its circulation. Of course here and there, occasionally, you find a man who is not very friendly to the Publishing House, or to our Colleges, or to the ADVOCATE, but the great bulk of our preachers and people are in full sympathy with them all, and are determined to help them all on to still larger success.

Taken as a whole the outlook is encouraging. Our church is prospering and there is every reason why we should thank God and take courage. If we will just keep the spirit of Christ and move forward along all the lines of church work, our future success and growth are assured.

Paragraphic Personals.

— Rev. Daniel Culbreth preached at Edenton St. Church last Sabbath night. He makes his home in this city now.

— Rev. Dr. W. S. Black preached at Edenton St. Church last Sabbath morning very much to the gratification of his many friends in the city.

— Rev. W. C. Norman and wife have been on a visit to friends in Lexington and Reidsville, N. C., and Rev. W. L. Cuninggim and wife have been visiting relatives in Chatham county.

— The degree of D. D. has been conferred upon two of our *confreres* of the Southern Methodist press, namely: Bro. Godbey of the *Southwestern Methodist*, and Bro. Rush of the *Alabama Advocate*. We offer our congratulations.

— Bishop McTyeire and Bishop Wilson were both at the Ashville District Conference, which was held this year at Bakersville, N. C. Drs. Wiley and Atkins and Prof. E. E. Hoss, of the educational institutions, and Dr. Price of the *Holston Methodist*, were also in attendance. The reports in the papers indicate that they had a good time.

— We have been highly favored with visiting brethren in Raleigh the past week. Rev. P. J. Carraway spent a day in the city *en route* with his family to visit relatives near Louisburg, N. C. Rev. J. S. Nelson and wife spent a day in our city *en route* to visit relatives in Statesville, N. C. Rev. Dr. Wilson spent a day in Raleigh *en route* for his quarterly meeting on Rolesville ct. Rev. H. H. Gibbons spent a day with us, coming down from Apex where he is temporarily residing, and Rev. A. P. Tyer spent a day with us and Rev. Jas. Willson a few hours *en route* to visit relatives in Western Carolina. It was a real pleasure to us to see and converse with these brethren beloved.

— The *Lenoir Topic* has the following note of a gentleman well known in Methodist circles and who is a lay delegate to our next Annual Conference:

"We have had the pleasure of several interesting interviews with Capt. Lem. J. Hoyle, of North Cleveland, who spent last week in Lenoir. He is merchandising on his farm and, we take it, is doing well. He gives a good account of his county which is progressing and seems infected with the prevailing railroad fever, believing that one or more of the schemes will be carried through. Capt. Hoyle is famous as a "Congressional nominator," having placed Bob Vance in nomination once or twice, and he will be remembered as the eloquent speaker who placed MacBrayer in nomination in Lenoir last summer. As the years roll by some kind friend may be called upon to do as much for him."

The Scriptures Burned in Spain.

On the festival of St. James, the patron saint of Spain, the 25th of July last, 1,300 copies of the Gospel were committed to the flames in the custom-house at Barcelona. A Spanish paper gives the following explanation:

"In 1876 a book was printed for the public schools at Gracia, a suburb of Barcelona, with the title, "A Simple Method of Teaching to Read and Reckon." Quite a number of copies were sent to London, but through a mistake between one and two thousand were sent back to Spain. The author claimed them at the custom-house, but the officers placed such an exorbitant duty upon them that he left them there.—They were ordered to be sold, but the custom house people said that there was a religious question involved, and therefore they sought the advice of the Town Council.—This body decided that they could not be sold without the violation of the 11th Article of the Constitution. The book contains no doctrines of any religious sect. It is merely a reading book, with lessons on arithmetic, and the passages for reading are the Holy Gospel, without note or comment But an arithmetic that is not arranged for Roman Catholics, is opposed by Roman Catholics, hence by order of the authorities the Holy Gospels were publicly burned in Barcelona. The English Consul went to the custom-house and offered to pay all costs, in order that the books might be sent back to England, but he was told that it was too late."

Comment upon this occurrence is unnecessary. It speaks for itself. The simple narration is sufficient to show the readers of the ADVOCATE how religious toleration is understood in Spain

And the same spirit will be manifested in America if the Catholics ever obtain sufficient power. B.

Our Publishing House.

THE ANNUAL REPORT.

We are all interested in the success of our Publishing House at Nashville, Tenn. The following report of the Agent will be of interest to many of our readers:

The fiscal year, ending April 1, 1885, has been one of stringency in the money market.

At the annual meeting in May, 1884, the outlook was hopeful, and the Book Committee authorized us to purchase additional machinery, and also to make certain alterations and improvements in the Publishing House building, all together aggregating an outlay of nearly $20,000. Notwithstanding the financial pressure upon the country, we were able to pay for these permanent improvements, and to meet all current expenses in any manner connected with the business. These improvements and alterations were rendered necessary by defects in the original plan and construction of the Publishing House building, and should have been made several years ago; but the expense could not be afforded. The results have been that we have obtained a reduction in the rate of insurance, making a saving of several hundred dollars per annum, and have also rented out two of the adjoining stores, which had been idle two years.

Aside from the remnant of the debt of 1878 the House owes nothing. The stock of merchandise and raw material in all the departments has been fully kept up, and in the aggregate has been increased. We have also taken in and retired during the year $20,725 of the 4 per cent. bonds, issued to cover the debts of 1878. We could easily have retired from $12,000 to $15,00 more of these bonds had they been on the market at their commercial value, or been offered in payment for books and subscriptions. The money in bank might have been applied to this purpose.

The outstanding debts due the House have been increased, owing, as we believe, to the pressure in money matters and the difficulty in making collections. Our transactions are very largely with the preachers, and in times of stringency they are generally the first to suffer. They are striving to be punctual and to circulate the publications of the House. On positive assurances of payment at their Annual Conferences we have thought it better to grant more indulgence than usual, rather than refuse their orders.

The Book Committee require us to insist on settlements in full with every preacher at his Annual Conference, and forbid all credits to those who do not comply with this requirement.

The following is a summary of the business from April 1, 1884, to April 1, 1885:

Am't due from sales of books and merchandise	$107,873 75
Amount from subscriptions to Advocate	33,221 81
Amount from subscriptions to Sunday school periodicals	63,018 32
Amount from miscellaneous sources—rents, advertising, contract work, etc	63,009 86
Making a total of	$240,123 84

From this volume of business we present the following net results:

Additions to machinery and permanent improvements to Publishing House	$19,415 76
Increase in personal accounts due the House	9,379 98
Increase in merchandise, material and cash	7,125 04
Publishing House Bonds retired and canceled*	20,725 00
Making a net gain of	$56,645 78

ADVOCATE SUBSCRIPTION LIST.—The subscription list of the *Christian Advocate* has not materially changed during the year, standing at about 25,000 copies. The total number of copies issued during the year was 1,290,464.

The aggregate circulation of the Sunday-school periodicals for the year has been as follows:

Sunday-school Magazine, total issues	288,000
S. S. Quarterly, total issues	479,000
Intermediate Quarterly, total issues	341,500
Illustrated Lesson Paper, total issues	794,000
Our Little People, total issues	1,329,500
Weekly S. S. Visitor, total issues	213,250
Semi-monthly Sunday School Visitor, total issues	166,650
Monthly S. S. Visitor, total issues	155,150
Grand total for year	3,762,050

NEW BOOKS.—During the year the House has issued thirty-seven new publications, aggregating 6,518 pages, which go into the permanent catalogue of our religious literature; 39,225 copies of these new publications have been printed. Among them is the "History of Methodism," by our senior Bishop, McTyeire; and several other books which are especially valuable to us as a Church.

MISCELLANEOUS WORK.—The demand for work in the miscellaneous department of jobs, and contracts with outside parties, has increased as we have enlarged and perfected our facilities for doing first-class work.

While the business of the House is in the main increasing, and its influence more generally felt than ever before, we regret that our people, in the aggregate, do not purchase and read more of our books and periodicals. If you will compare the number of members—now nearly one million—with the cash value of our books and periodicals sold, you cannot fail to see that many thousands in our Communion never avail themselves of the benefit of our church literature. To circulate this literature cannot fail to promote intellectual culture and spiritual good. We call special attention to the hymns and Sunday-school song books of our church.—With care and at heavy expense we have prepared these for the use of our people. The Standard Hymn-book is published in various styles and at low rates. We also have an abridged edition, published by order of the General Conference. This is in cheap form, with the music attached; likewise in words without the music. We also have the New Hymn and Tune Book, which contains most of our hymns, and The Wesleyan Hymn and Tune Book, containing all the hymns of our standard work. We have five Sunday-school song books, viz: The Amaranth, The Emerald, The Gem, New Life, and Grace and Glory; and in a short time we will add New Life No. 2. These publications, we think, compare favorably with any church and Sunday-school song-books extant; and yet we find these in many places, ruled out of our Sunday-schools, social meetings, and even excluded from the pulpit. The evil resulting from this policy will be felt in an untold degree in time to come—too late, we fear, to repair the wrong. Let us avert the evil. Brethren who are laboring for the good of souls should well consider this matter, and address themselves with zeal to this department of church work. We are striving to meet the demand, and are issuing as rapidly as possible, new and excellent publications, both for our Sunday-schools and our General Catalogue.

We rejoice with the whole church in the great revivals of religion that have refreshed the church and added many to our numbers. Let us see to it that these lambs of the flock shall be fed on wholesome food.

By the meeting of the next General Conference we hope to present a quadrennial report, with full inventory and details, which will be gratifying to the whole church.

Asking your continued co-operation and prayers, I am, your fellow-servant in Christ Jesus,

J. B. MCFERRIN, Agent.

April 1, 1885.

*The remainder of the debt of 1878, represented by Publishing House Bonds outstanding at this date (April 1, 1885), is a reduction in seven years of $

Revival at Littleton.

A gracious revival is in progress at Littleton, N. C., following the District Conference which met there. A goodly number have been converted and large congregations attend each service.

Surry With Cabarrus

Bro. Judge Montgomery's letter on division has the right ring. I think surry can say with Cabarrus, "we are opposed to division."

Very Respectfully,
A. CHATHAM.

Between 30 and 40.

DEAR BRO. REID:— I have closed a good meeting at Andrew's Chapel. The brethren say it was the best meeting for many years, between thirty and forty conversions. Our circuit is in a hopeful condition, and we hope to bring up a good report.

Sincerely,
J. T. KENDALL.

Bible Work in Forsyth.

Rev. M. J. Hunt reports his work as colporteur in Forsyth county as follows:

No. of families visited, 1490. No. of families found destitute, 174. No. of books sold and donated, 629. Money collected for society, $20 64. Value of books sold, $170,00. Value of books donated, $33,45, No. of miles traveled, 840.

Reidsville Heard From.

It affords me much pleasure to say that I am very warmly attached to your paper, and I have a continually growing fondness for it.

We are solid against division in this quarter, and you may assure the "division brethren" that we have a growing town here, are prepared to entertain the Conference next year and will not consider it an 'ecclesiastical bore.'

Very Truly and Fraternally Yours,
JOHN. G. STAPLES.

Fifty Conversions.

BRO. REID:—We have a very gracious meeting at Bethlehem church in the upper part of Lincoln county, fifty persons have made profession of faith in Christ, twenty-one have joined the church, ten penitents at the altar last night, and the meeting is still going on. We have a Protestant Methodist, Northern M., Baptist, and Lutheran Church, which will explain the converts not all joining our Church. I am working for the ADVOCATE and will work more when the cotton money comes in.

M. D. GILES.

Thirty-six Conversions.

BRO. REID:—We closed a very fine meeting at Connelly's yesterday. 30 conversions and 20 accessions to the church. Rev. T. U. Faucette, of the Presbyterian Church, was with us and rendered valuable aid. The church is greatly revived and strengthened. We have had three good meetings, one I reported some time since. We had one at Union, where we had six conversions and four accessions. May the Lord continue to bless us.

L. L. NASH.

Forty-eight Professions.

DEAR BRO.—We are in the midst of a gracious revival on the Rowan circuit. To this date, we have had forty-eight professions and twenty-nine accessions to the church. One of the most gratifying features of the work so far has been what appears to be a genuine revival of the church. Old difficulties and feuds have been happily settled and many family altars have been erected. We have two meetings yet to hold. The spirit of revival is drawing pastor and people very near to each to each other.

Fraternally,
H. M. BLAIR.

Expression of Thanks

BRO. REID:— Please permit me through your truly religious paper to return my sincere thanks to the brethren and sisters at Mt. Pleasant for a gift consisting of a purse of a $11. and many other presents for me and my little children. Also to kind friends at Nebraska for a present of $13. cash, besides other presents.

I would also desire to thank the kind friends at Chickamicomico camp meeting for their kindness to me in material aid to the amount of twenty dollars, besides many other acts of kindness shown during the nine days I spent with them at their delightful sea shore, or "Ocean Grove" camp-meeting.

MRS. J. D. CARPENTER.

Forty Conversions.

A good meeting at Cold Springs, Mt. Pleasant circuit) of eleven days continuance, with about forty conversions and twenty accessions to the Church. Dr. Bobbitt was with us Saturday and Sunday in the Spirit of the Master, preaching with his wonted power and usefulness, we all love him. Bro. Underwood, of Big Lick Mission was with us four days and did excellent work in pulpit and altar. Bro. Underwood is a young man of fine promise. He has a good mind, an excellent heart and fine habits of study work. We have painted and otherwise improved this church at a cost of $150.

G. A. OGLESBY.

Fourteen Conversions.

BRO REID:—On Saturday, Aug. 1st, we began a meeting at Pleasant Grove Cherry Mountain circuit, which lasted ten days, result: fourteen conversions and nine accessions. The church was powerfully revived. We intended to close on Saturday, Aug. 8th, so that we could hold a meeting elsewhere the following week, but just as we were closing the last penitent at the altar was converted, and then I never saw such an outpouring of the Holy Spirit in my life. One old gentleman said it made him think strongly of the day of Pentecost. It seemed like you could almost see the Divine presence. I think every person in the house certainly felt that God was there. The oldest members of the church say they never saw such a time at Pleasant Grove, the church will feel the effects of this meeting for years to come.

Our third Quarterly Meeting came off on Wednesday and Thurday of the meeting, and Dr. Wood was present and preached two of his telling sermons. I think the Dr. made a fine impression in this community. Rev. T. J. Dailey, of the Rutherfordton circuit was also with us at the Quarterly Meeting. Rev. J. A. Green, a local preacher on this circuit, did a fine work, and satisfied the brethren of his fitness to join the North Carolina Conference.

Yours,
J. A. LEE, P. C.

For the Advocate.

Forty-four Conversions.

BRO. REID:—The former pastors will be glad to hear something from the seeds they have been faithfully sowing on this charge. We held our meeting at Grays Chapel the first week in this month. Bro. A. L. Coburn, the pious and faithful agent of the A. B. S., was with us laboring efficiently for the Society and for the Lord. The Lord was merciful to us, there were 14 accessions on profession and two by certificate, and the church was greatly blessed.

The following week we held our meeting at Ebenezer. Here we had about thirty conversions and renewals; nineteen joined our church on profession, and several by certificate. It was a great pleasure to have with us Dr. John Foard, who with his Bro. and Col. Austin as helpers, was the chief agent and contributors in building this church. His visit was like that of a father to the old home bequeathed to his children. Our Priscilla too was with us, the brethren, male and female, labored much in the work of the Lord. Our union and communion were sweet. The people paid in cash, and subscribed for the collections $52.75, organized a singing class, bought hymn books and disciplines, and are collecting rapidly the money to re-paint the church. The Spirit of God guided us daily, and the Father through the Son richly blessed us.

Very Truly Yours in Christ,
THOS. A. STONE.

For the Advocate.

A Remarkable Revival.

228 CONVERSIONS.

MR. EDITOR:—A religious awakening, with almost miraculous result, is prevailing in Sampson county.

By the efforts of faithful ministers of the Baptist and Methodist churches, hundreds of precious souls in different parts of the county have been brought to the Master, confessing their sins and by their tears and penitence showing that they will in the future try to serve Him who died that they might live

Especially has the influence of the Holy Spirit made itself manifest at Goshen and at Persimmon College, two villages on the Clinton circuit, under the pastoral care of that earnest, faithful, Christian pastor, Rev. J. T. Kendall, who by his eloquent and persuasive manner has been the means of so convincing people of their sins that 117 openly confessed Christ, were baptized and joined the Methodist Church at Goshen.

People attended services from all parts of the county, and it was estimated that from five to six hundred people averaged the daily attendance.

At Persimmon College another shower of Divine blessing has fallen, and this combined with good and faithful preaching, conducted by Rev. J. T. Kendall, of the Clinton circuit, resulted in a glorious harvest for Jesus. One hundred and eleven converted souls were added to the Methodist Church up to time of writing, and the good work is still in progress. Some of these penitents whose grey hairs have already ripened for the grave, and whose religious characters have never been touched before, now bow themselves at Jesus' feet.

May the good work prosper for the oldest inhabitant an old member of the Methodist Church says, he has never known such good results in this community.

The good effects have already been commenced, for an acre of land has been given, and over four hundred dollars already subscribed to build a Methodist Church at Persimmon College.

W. P. S.

For the Advocate.

Matters on Mattamuskeet.

BRO. REID;—The revival interest on Mattamuskeet circuit is quite intense at this time. The whole circuit seems to be enthused in working for the salvation of souls.

We began our first protracted meeting at Mt. Pleasant the 5th Sunday in May—it continued two weeks and one day. The church was greatly revived, Christians were happy in the love of God, sinners and backsliders crowded the altar and were happily converted, parents rejoiced at the conversion of children, wives praised the Lord for the conversion of husbands and husbands thanked God for converting their wives. It seems somewhat like heaven and earth had met together, and kissed each other at the foot of the cross. The brethren and sisters worked in the name of Jesus, and God blessed their labors. Our much beloved P. E., Rev. W. H. Moore, preached one excellent sermon for us as he was passing over to Hatteras. Rev. T. P. Bonner preached several excellent sermons, and labored in the altar with a zeal and unction that, by the Spirit of God, moved sinners to tears, penitents to the altar and souls to the cross. The visible results, aside from the quickening of the church, were twelve accessions and twenty-one professed faith in Christ, a few of them were backsliders reclaimed. Many who attended this meeting will ever remember it as the best meeting they ever saw at Mt. Pleasant.

We closed the above mentioned meeting on Monday night rested two days and then began at Nebraska where the meeting continued three weeks. Here we have no church building—preach in an old academy—hope to have a church built soon. In a few nights (for the services were held mostly at night) the congregation increased so much we had to look for larger quarters. After discussing the subject, the brethren determined to erect a gospel tent. Bro. Mason, of the Disciple Church, acted as leader in this new and novel building, he happened to have on hand the very kind of lumber we needed, he took several friends and made a raid on the big waters, and captured several sails off of some vessels that were anchored in Pamlico Sound, on Wysockin Bay, with which he and the other brethren soon erected a large tent, nice and comfortable, we moved into it and then called our meeting a "Camp Meeting." The congregation then grew to be exceedingly large. Every church on the circuit was largely represented, other circuits were extensively represented also—people came forty and fifty miles to attend the meeting and they excited an unusual interest in its success.

The Holy Spirit attended the preached word, and the membership worked with the ministry, consequently God blessed our efforts. The ministers and members reached a higher plane in the divine life, sinners were converted, the altar was filled with penitents seeking pardon, nearly all of them professed faith in Christ and joined the church: 52 professions and accessions and a few penitents left still seeking religion. I cannot, with pen, describe this revival. The people worshiped God by exhorting, praying, singing and shouting. We were assisted by the following brethren. Rev. Coleman Howard from the Banks, did faithful service exhorting, singing and praying. Rev. T. P. Bonner was with us part of the meeting, he did earnest, faithful and intelligent preaching, he had to leave us to take charge of Roanoke circuit, we were sorry to part with him, but glad he has gone into the regular itinerant work again, for there is his place in the church.

Rev. J. M. Watson, an aged local preacher who lives near here did good preaching and faithful work in the altar. Though in delicate health he is willing to do all he can for the cause of Christ and the Church he loves so much. How it helps an itinerant to have good local brethren at hand. May God bless all our local brethren in the State and in the entire church. Well, this meeting closed when the tide of interest was at high water mark.

On Friday July 17th, our Sunday-school Convention—which is composed of Mattumuskeet and Fairfield circuits, met at Amity Church on Mattamuskeet circuit. It was a glorious success for the Sunday-school cause. Rev. F. A. Bishop and Dr. L. S. Burkhead from Newbern were with us and did faithful work in the Convention. Their preaching was most excellent. It would take the highest order of superlatives to describe their preaching. Again the local brethren came to our help. Bro. Watson was with us and gave us wise counsel and advice about Sunday-schools. We protracted the meeting two weeks, Rev. Lowe from Sladesville preached two excellent sermons. He is a fine preacher. We had a good time—church was revived—souls were blessed—several conversions, but not so many as at the above mentioned places. Here seven professed and joined.

During the year about 75 have professed faith in Christ and joined the church on this circuit, many of them heads of families. We take courage, thank God and move on in His work. The great "division" the people want here is a line drawn between the sinner and his sins, thank God that "division" is being consummated by the blood of Christ. To God be all the glory now and forever, Amen.

J. D. CARPENTER.

For the Advocate.

Trinity College District Conference.

EDITOR OF THE ADVOCATE:—

The first annual session of the Trinity College District Conference began on Wednesday, Aug. 13th. 1885, at Concord church, on the Uwharrie circuit. The undersigned was elected Secretary. In addition to the editorial correspondence by the editor, I give by request a brief synopsis of its proceedings. The P. E., Rev. V. A. Sharpe, was present and imparted a zest to the occasion which popularized it and enhanced its interest, it is pleasant to notice the esteem in which he is held personally, and as a Christian minister, by a people whom he so ably and faithfully serves in his sacred office. His methodical arrangement of the business made the deliberations of the Conference attractive and enjoyable. From the reports of the several pastors, I sum up as follows:

1st, As to the spiritual state of the church, it is good and improving. The ordinances of the Church generally, well attended to, from some of the charges the ordinance of baptism of infants was not observed as well as desired, but this applies only to a few families in these charges, with rare exceptions the members of the church on this District take the sacrament of the Lord's Supper. There is a large number of Sunday-schools on the District, these are numerically strong, these schools are conducted generally, with system, and use our Sunday-school publications published at Nashville. The assessment plan in raising the pastor's salary, is, with few exceptions, operated and experience has shown that this is the most effective system. Houses of worship, generally, in a very good condition. Some excellent churches have been built, others finished and others repaired. And there is now a spirit of decided improvement in this department. Many new houses are now going up and others contemplated. Most of the records of the Quarterly Conference are in good order. The following resolutions were unanimously adopted:

Resolved 1st, That it affords us great pleasure to hear of the increased zeal and success of our General Agent at Nashville in publishing many new and valuable books and pamphlets.

2nd, That we urge our preachers to circulate and our people to buy and read the same.

3rd, That we heartily recommend the publications of our house as the best, both for the Sunday-school and the general reader.

4th, That we greet with a cordial welcome Rev. F. L. Reid, Editor of the Raleigh CHRISTIAN ADVOCATE, the organ of the North Carolina Conference.

5th, That we rejoice in its great improvement and success under his management, and assure him of our abiding interest in his work, and our earnest endeavors to place a copy of the same in every family of our communion.

F. S. Lambeth,
Signed, S. V. Hoyle.

Resolved That we recommend the execution of the resolutions adopted at our last Conference in reference to Sunday-school Conf's., or institutes, as the pastoral charges may prefer.

Signed, I. L. Wright, J. M. Bandy.

Whereas, we feel and see the great need of an increase of family prayer,

Resolved That when we return to our several charges, we will use an earnest effort among our people to increase the number of family altars.

P. Greening,
Signed, M. W. Boyles,
I. L. Wright.

Whereas, a well grounded Christian faith is essential to prepare developments of religious character, and whereas the doctrines of the Methodist Church incorporate the best system of scriptural theology, according to our belief, yet presented to the world, and whereas, there is reason to believe that many of our people and the public at large are not sufficiently well informed as to our peculiar religious faith, therefore

Resolved 1st, That this District Conference recognize the high importance of our Presiding Elder and our pastors and preachers expounding more thoroughly and more frequently our doctrines in all our churches.

2nd, That catechisms and our literature, setting forth these doctrines and the scriptural reasons for the same, be used in all our Sabbath-schools.

F. C. Robbins,
Signed, O. W. Carr,
I. L. Wright

Whereas, we regard Christian education as one of the chief bulwarks of society and the church, and whereas, the fact has already been settled that in the main this Christian education must be nurtured and fostered by our denominational Schools, therefore!

Resolved 1st That we rejoice to learn of the increasing patronage of Trinity College and of the increased facilities for carrying on more successfully its noble work.

2nd, That we do most heartily recommend Trinity College to all our people as a school well equipped for the higher education of our young men, and therefore worthy of our patronage.

3rd, That there is most emphatically an obligation resting upon us as a denomination to cherish and sustain our Conference college, and that the time has come when we should rally with renewed devotion and consecrated effort to encourage and build up this Christian institution.

4th, That we urge upon our people the necessity of liberally endowing Trinity College, that it may go forth into the years of its future usefulness untrameled by financial embarassments, and still extend its capabilities for larger usefulness. That we are glad to have with us on this occasion Prof. W.H. Pegram and Prof. Bandy, of Trinity College, that we extend to them a most cordial welcome, and shall be delighted to have them address this body in the interest of the College.

5th, That we hail with delight the increased prosperity of Greensboro Female College and its ample facilities for accomplishing the highest success in the education of our young ladies, standing as it does now, in the very front rank of female colleges in this Southern land, and that we do most earnestly and cordially recommend Greensboro F. College as in every way worthy of the patronage of our people.

Signed, I. L. Wright, F. C. Robbins.

Report of the committee on memors, Whereas this Conference has sustained a great loss in the death of four of its members who were expected to mingle with us in its duties and pleasures, and whereas, we feel deeply their absence, and listen in vain for their familiar voices, and now, more than ever feel our need of their wise counsel and earnest prayers, we deem it proper that some appropriate action be taken, and a record be made of the same, as it is written: "The righteous shall be had in everlasting remembrance." Therefore,

Resolved 1st, That in the death of Rev. C. H. Phillips, Rev. John W. Lewis, and Rev. Robt. P. Bibb, we lost our oldest, purest, most useful and highly esteemed co-laborers.

2nd, That we meekly bow to the behest of Him who is too wise to err and to good to be unkind striving to be always ready.

3rd, That in the death of J. F. Caviness, we have lost a faithful and true soldier of the Cross, whose memory and labors we fondly cherish, feeling our loss is his eternal gain.

S. V. HOYLE, Ch'm.

Also resolutions of thanks to the citizens of Concord for their hospitality in entertaining the members of our Conference. F. E. Asbury, F. C. Robbins, J. C. Skeen and O. W. Carr were elected delegates to the Annual Conference. W. H. Pegram and W.P. Wood alternates. The District Conference of 1886 is to meet at Mt. Gilead Church, on the Mt. Gilead Ct.

Fraternally,
F. E. Asbury. Sec.

Our Washington Letter.

(From our Regular Correspondent.)

Notwithstanding the fact that the President is hid in the depths of the woods and the Cabinet is scattered about generally the work in all the offices at the National headqearters goes on just as smoothly as if Mr. Cleveland and all the Cabinet were in the way. The secret of this is that the departments are full of thoroughly trained and reliable Republican clerks long accustomed to attend to their many duties, one of which is to instruct the Cabinet officers and Bureau Chiefs, in a delicate way, what to do. When I was a boy I used to wonder how the President of the United States got through his onerous and multiplied duties. I did not then know anything about Bureaucracy and the $1800 Chief Clerks. These experienced and accomplished $1800 clerks make the duties of the Administration smooth and easy routine for unskilled Presidents and Cabinets

The dispersion of the heads of the Government has not had the effect to lessen the ranks of those who are anxious to draw pay in the humbler walks of office. These are still here in great numbers and are urging their claims with great vehemence. It is said that a mob of them actually invaded the bed chamber of Mr. Lamar, the Secretary of the Interior, last week, and although Mr. Lamar is an early riser they found him with only the drapery of his couch about him. Stormy times are expected next winter, when Congress assembles, and when the office seeker will be backed by his Congressional Delegation.

There is talk that when Congress meets and the appropriations for the maintainance of the civil service are being considered by the House, it will be proposed to cut down the salaries of clerks and other classes of employees. It is urged that Government employees are over-paid in comparison with the same classes in the employment of private firms. One reason for thinking that the civil service would afford plenty of good clerks at lower salaries is the fact that few of those who now pass the examinations are unwilling to be appointed temporarily as copyists until vacancies occur among the grades of clerks.

Every vacancy for a copyist is taken by those who have passed the higher grade examination.

Whatever changes are made in the law, it is not believed they will be of a kind to please the spoilsmen. They hope to have the law amended so that when a person passes the civil service examination he may receive a certificate to that effect, and with that in his pocket he can seek out his Congressman, who will, after the old plan, when the spoils doctrine prevailed, go to the head of a department and say that he wants his man appointed, provided as he is with a certificate that he has passed the civil service examination.

Even if the Democratic majority in the coming Congress shall develop enough members to amend the present law, it is expected that the President will sanction it, and no repeal of the law could be passed over his veto. It is expected that instead President Cleveland will direct that the rules be amended so as to include within their provisions officers of a higher grade than those who are now affected by it.

It is said that the navy is at last to be overhauled to weed out shirks and sinecures. The Naval Officers who have frisked so gaily in the saloons of Washington, occupied the front seats at the Opera, and been so much admired in the fashionable promenades of the city will be sent out upon the rough sea. Poor fellows, it will make some of them very sick. Our Navy is top-heavy with officers, and all sorts of places have to be devised in order to give them something to do. The serviceable vessels are only 39 in number while there are over 1400 Naval Officers of all ranks from ensigns to Admirals. If the United States Navy had four times its present number of war ships it would not look for full quotos officers to command them.

Washington, D. C. Aug. 21st, 1885.

DEATHS.

—Capt. James C. Borden: of the W. & W. R. R., died last Sunday, aged 57. He was a most excellent gentleman.

—Mrs. Ashley Horne, an excellent Methodist lady of Clayton, N. C., and wife of Senator Horne, died last Sunday night.

—The wife of Representative W. R. Cox died in this city last week. She was a daughter of Bishop Lyman, of the Episcopal Church of North Carolina.

—Rev. Dr. A. C. George, one of the most distinguished ministers of the Methodist Church, and stationed in Chicago, died last week at Englewood near that city.

—Mr. Henry Hoss, the venerable father of Rev. E. E. Hoss, president of Emory College, died at his home near Jonesboro, Tenn., Aug. the 6th. The "Holston Methodist" speaks of him as "a man of fine sense and deep piety."

—Judge James Garland, probably the oldest judge in the world, and, it is believed, the oldest member of the Masonic fraternity in the U. S., died at his home in Lynchburg, Va., Aug. 8th, in the 95th year of his age.

—Died at his home in Alexander county, N. C., on the 8th of July 1885, Dorcas Lillian Linney, aged 3 years and nine months. Her sickness was brief but severe, and the little sufferer escaped from her clay prison house to her home in heaven, to find relief from all pain and sorrow. Her parents and relatives mourn their loss but look forward to a meeting in the skies, where they believe that Jesus has carried their child to show her His glory. God grant that they may meet her.

J. T. A.

Central Institute.

This school, located at Littleton, N. C., opens its fall term Aug. 31st. The building has been enlarged and improved very much, the faculty is going to be better next session than ever before, and the next session promises to be the best in the history of the institution. Send on your daughters and let them be there at the opening of the term. aug 19--2.

BOOKS! BOOKS! BOOKS!

Books are abundant. Good books are rare. The Law of Success, by Cpeer, priee $1. Natural Law in the Spiritual World, by Drummond; price $1.50. Sermons and Sayings of Rev. Sam Jones, price $1, first-class. Men of thought cannot afford to do without them. Send your orders for these or any other good books to T. J. Gattis, Albemarle, Stanly Co., N. C., and they shall have prompt attention. Satisfaction guaranteed.

Aug 5th 3t

Appointments.

Trinity College Dis 4th Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Abbott's Creek Mission, at Zion,	Aug.	29 30
Randleman station,	Sep	5 6
Franklinsville Ct. at Cedar Fall's.	"	12 13
Thomasville & High Point, at H, P.,	"	18 19
Lexington, station at Star,	"	26 27
Davidson circuit, at Midway,	"	28 29

Newbern District-4th Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston station,	Sep.	5 6
Lenoir Mission at Crooms,	"	7 8
LaGrange circuit, at Sharon,	"	12 13
Wayne circuit, at Prospect,	"	19 20
Goldsboro circuit, at Daniels	"	26 27
Newbern station,	Oct.	3 4
Pamlico circuit,	"	6 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton,	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe, Oct 31	Nov.	1
Neuse Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 8
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District, 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Guilford circuit, Jamestown,	Sep.	5 6
Pleasant Garden, at Pleasant Garden,	"	12 13
Greensboro station,	"	19 20
Yanceyville at Harrisons,	"	26 27
Kernersville,	Oct.	3 4
East Guilford, Holts Chapel,	"	10 11
Snow Creek Mission,	"	14
Madison at Lenksville	"	17 18
Ruffin, at Pelham,	"	24 25
Winston station,	"31	Nov. 1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Statesville District-- 3rd Round.

R. A. WILLIS, P. E., Statesville, N. C.

Statesville station,	Aug.	22 23
Statesville circuit, at Trinity,	Sept	3 4
Caldwell circuit,	"	5 6
Lenoir circuit,	"	9 10
Wilkes circuit,	"	12 13
Roaring River Mission,	"	16 17
4TH ROUND.		
Elkin and Jonesville,	Sept.	19 20
Mt. Airy circuit,	"	26 27
Mt. Airy Station,	"	27 28
Dobson circuit,	"30	Oct. 1
Yadkinville circuit,	Oct.	3 4

Fayetteville District 4th Round.

S D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	Sept.	12 13
Rockingham circuit, at Zion,	"	19 20
Fayetteville station,	"	26 27
Cumbpleton Mission,	"	27 28
Cumberland, Beaver Creek,	"30	Oct, 1
Lidington,	Oct.	3 4
Cape Fear, Cool Spring,	"	10 11

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Toisnot,	Sept.	5 6
Greenville,	"	12 13
Williamston, Hamilton,	"	19 20
Plymouth,	"	26 27
Columbia,	Oct.	3 4
Muttamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	" 1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug.	30 31
Durham Ct dedication Hebron Church,	Sep	6
Oak Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	19 20
Haw River, at Mt. Pleasant,	"	26 27
Pittsboro, at Providence	Oct	3 4
Granville at Moore's,	"	10 11
Leasburg, Leasburg,	"	17 18
Person, at Oak Grove,	"	24 25
Durham circuit, at Mt. Bethel, Oct 31	Nov	1
Alamance, at Bethel,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15

Wilmington District 4th Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	23 30
Elizabeth Ct., Elizabethtown,	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh	"	17 18
Whiteville Ct. at Whiteville,	"	19 20
Wilmington 5th St	"	26 27
Smithville Station,	Oct	3 4
Magnolia Ct. at Providence	"	10 11
Clinton Ct. at Goshen	"	17 18
Duplin circuit,	"	24 25
Onslow circuit	Oct. 31	Nov. 1
Brunswick circuit,	"	7 8
Topsail circuit,	"	14 15
Wilmington, Front Street,	"	21 22

Raleigh District- 3rd Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Henderson	Aug.	1 2
Newton Grove, Hopewell	"	8 9
Tar River, Banks Chapel,	"	9
Smithfield, Smith's Chapel	"	15 16
Buckhorn, at Hopewell	"	15 16
Cary, Holland,	"	23 24
Rolesville,	"	23
Youngsville, Rock Spring	"	22 23
Earpsboro	"	22 23
Clayton, Corinth,	Sep	12 13

Shelby District-- 4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings M:	Sept	12 13
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	26 2
South Fork, at Zion,	Oct.	1 2
Lincolnton	"	3 4

Asheboro District- 3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Wadesboro at Long Pine,	Aug	1 2
Ansonville circuit, at Concord.	"	8 9
Pleasant Grove Pleasant Grove (CM)	"	14 15
Matthews Ct., at Hickory Grove, (CM)	"	21 22
Monroe circuit, at Prospect, (C M)	"	29 30
Bear Creek circuit at Bethel,	Sept	4 5
Tryon Street Station,	"	11 12
Wadesboro Station,	"	12
Lilesville circuit, Forestville,	"	25 26

Warrenton District--3rd Round

J. S. NELSON, P. E., Littleton, N. C.

Edgecombe circuit,	Aug.	1 2
Halifax circuit,	"	3 9

Salisbury District- 3rd Round

W. H BOBBITT, P. E., Salisbury, N. C.

Mt. Pleasant circuit, at Cool Spring,	Aug	1 2
Farmington circuit, at Shady Grove,	"	8 9
Albemarle circuit, at Norwood	"	15 16
Stanly circuit, at Cedar Grove,	"	22 23
Big Lick Mission, at Big Lick,	"	29 30
Salisbury station,	Sep	5 6

COMMUNICATIONS.

For the Advocate.

Division of the Conference.

Too Much Routine Work in Large Conferences

BY REV. J. R. BROOKS.

MR. EDITOR:—I believe that one of the most important reasons for the division of our Conference is the fact that:

In a large Conference too much time is necessarily given to routine business, leaving too little for other equally important work.

By routine business I mean, as stated in my last, that which furnishes answers to the 32 questions of the Discipline, relating to Annual Conference action, such as receiving members, the passage of character, reporting statistics, etc. The other business referred to is the consideration of church work in Christian education, in Sunday-schools, in Missions, in Church Extension, in her publishing interests, etc.

Now, I would not for a moment underestimate the importance of our routine work. For, under our system, it is absolutely indispensable.—Nor am I of those who criticise "statistical Bishops." On the contrary, I believe that the requirement of public statistical reports has a salutary effect on the pastor and, through him, on the people. While the desire to equal or excell others in the results of one's labors may not be the highest motive to right action, it is, nevertheless, not a bad one. It stimulates the pastor to do more in the way of instructing his people touching their duty to the several interests reported on and of urging them to discharge this duty.

But, I insist that this other work of a Conference is of equal if not superior importance. The interests to be promoted by it are vital. No church can fulfill her mission to the world without giving earnest attention to the best methods for prosecuting her educational and missionary work, whether that work be done through the Sunday or secular school, through the religious paper, tract or book, through her Domestic or Foreign Mission Board,or through her Church Extension Society. And, all things else being equal, the church that gets the largest proportion of her ministry and laity most thoroughly interested and most actively engaged in this work will do most for God and humanity. This is too plain to need argument. Now, how is this end to be reached? One very important way of doing it is to discuss the principles and methods of this work—the reasons and motives for, and the ways in which, we are to prosecute it—to discuss these during the sessions of our Annual Conferences. In this way our young preachers and lay delegates the visitors and the communities in which our sessions are held will be instructed and impressed touching this work.

What friend of God and humanity in North Carolina has not with interest marked the rapid progress made by

THE BAPTISTS OF OUR STATE

during the past quarter of a century? As slow as we may be to admit it, statistics, taken not from any one's almanac, but from the official reports of their Conventional proceedings, show, as I believe, that in members and in their educational and missionary work, they are to-day the foremost denomination in North Carolina.—According to these statistics, they contribute annually to State and Associational Missions about $50,000—(in '83, $45,851, and in '81, $68,420.) This is in addition to what they pay to Home and Foreign Missions—those in the Southern States and in foreign lands. And they have endowed their college with more than $100,000, while ours is in debt for cost of construction and has no endowment.

Now, what gives our Baptist brethren this superiority of result over us? We claim that our doctrines are more scriptural and that our polity is more efficient than theirs. And it is believed that our people have fully as much wealth as they. Why, I ask again, is it that in these things they outstrip us? I verily believe that one important reason is the fact that in their State Conventions scarcely any time is given to routine work, almost the entire sessions being devoted to the discussion of the important questions of edncation, missions, Sunday-schools, etc. In that way their preachers and people are informed, aroused and enthused touching these subjects.

Be ieving this to be so, I addressed a letter of inquiry each to the Rev. Dr. J. L. M. Curry, President of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., and the Rev. J. A. Broadus, D. D., Louisville, Ky., well known to our people through his "Preparation and Delivery of Sermons," a book that is in our course of study for young preachers. In his reply Dr. Curry says: "Baptist Associations and Conventions have no ecclesiastical power, no legislative nor judicial authority. They are voluntary gatherings, with some regularity and permanency. As their action is at most advisory, not binding on churches or their members, the object is to create a more healthful opinion on objects of current religious thought and action, and secure by combination what could not be done by separate effort. Missions and Education, for some years, have been the chief topics considered. They elicit discussion and co-operation. Ministers and laymen, having equal privileges and rights, contribute to the discussion and share in the management. To develop lay talent and interest is a prime desire, and the result has been successful and beneficial."

Dr. Broadus is so full and explicit I will give his letter entire:

LOUISVILLE, KY., June 4, 1885.

REV. JNO. R. BROOKS, Wilson, N. C.,

Dear Brother:—Yours of 19th ult. came when I was overwhelmed with duties pertaining to the close of our session.

I should of course not presume to have any opinion about the propriety of dividing a Methodist Conference, but I cheerfully state the facts about which you inquire.

The Baptist State Conventions (called in some States the General Association), and the Southern Baptist Convention are believed to do great good by their public discussion of different departments and various methods of Christian work. As to Missions, Sunday-schools, Ministerial and General Education, Publications &c., the reports of Boards are discussed at length in the business sessions, and mass meetings are held for prepared addresses on the leading topics.

We think these addresses and discussions are of great service, (1) to the members of the Convention, especially to the younger ministers and lay delegates, both in the way of giving information and of exciting enthusiasm, (2) to the community in which the Convention meets, causing them to hear many speeches and sermons of great power from our most distinguished men. As our Conventions are not ecclesiastical bodies, their routine work consumes but little time, and they are occupied for at least seven-eighths of the time with matters of general interest.

We are persuaded that the cost of gathering these Conventions is fully compensated by the good they do in awakening and fostering interest in Christian work. The effort has been repeatedly made to reduce our Southern Baptist Convention to a biennial or triennial session, but the great majority are convinced that it pays to meet once a year.

Very truly yours,
JOHN A. BROADUS.

I ask special attention to some of the points made in these letters. We learn here:

1. That the object of these Conventions is "to create a more healthful opinion on objects of current religious thought and action, missions, education," etc. That "a prime desire" of the leaders in this matter is "to develop lay talent and interest" in Christian work.

2. That this result is reached by giving but little time to routine work, occupying "at least seven-eighths of the time with matters of general interest"—Education, Missions, Sunday-schools, etc. That this time is devoted to the "public discussion of different departments and various methods of Christian work," "in the business sessions" of the Convention and before mass meetings; thus "giving information to and exciting enthusiasm" with the lay and clerical members of the Convention and the communities in which it meets.

3. That this result is so fully reached by these discussions and prepared addresses that "the cost of gathering these Conventions is fully repaid by the good" thus done—that it "pays" to make such investment in traveling expenses annnally, leaving the transaction of routine business out of ac count.

The following quotation from a page of the "Proceedings" of the N. C. Baptist State Convention of 1883 confirms what these distinguished divines say in their letters, and gives further insight into their methods:

"On motion, so much of the report of the Board of Missions as refers to *State* Missions was made special order for Friday morning at 10 o'clock. * * *

"On motion * * that part of the report of the Board of Missions referring to *Foreign* Missions was made special order for to-morrow (Thursday) night, and that part referring to *Home* Missions was made special order for Friday night.

"On motion * * the report of the Sunday-school Board was made special order for Thursday morning at 10 o'clock."

On another page, a little further on, we read:

"The report of the Board of *Education* in connection with the *Endowment* work, was made the special order for to-morrow morning at eleven o'clock."

Now, here are five special orders—one each on State, Home and Foreign Missions, and one each on Sunday-schools and Education—to be discusssd in the regular proceedings of only two days. No wonder then that the lay and clerical members of their Convention and others are informed and aroused by such work, and that such results as their statistics set forth follow. No wonder that we hear, as we do, of superior acttvity in their State Mission and Educational work. And we are not surprised that intelligent Methodists, who have attended the sessions of their Conventions, are forced to admit that the public take more interest in their proceedings than they do in the routine business of our Conference.

Now, I ask is it not just as important that we reach these ends—accomplish these results—as that our Baptist brethren should? Should not "a prime desire" with us be to "create a more healthful opinion on objects of current religious thought and action" among all our people, and to "develop lay talent and interest" in the important work of Christian Education, Missions, Sunday-schools, etc.? And, could not this work be largely done by giving more of our Conference sessions to the "public discussion of different departments and various methods of Christian work?" Especially, if "the reports" of our Boards of Education, Sunday-schools, Missions, and Church Extension were "discussed at length in the business sessions, and mass meetings were held for prepared addresses" on these important topics?

And has not the drift of

OUR CHURCH LEGISLATION

for the past 20 years been in the direction of developing "lay talent and interest" in these important questions, and in this way? In '66 lay representation was introduced into the General and Annual Conferences,and the plan for holding District and Church Conferences was adopted. And since that time the "Woman's Missionary Society" has been organized, the object of which, says the Discipline, is "to enlist and unite the efforts of women and children in sending the gospel to women and children in heathern lands." And did not the General Conference of '82 wrestle with the problem of devising means and methods for more thoroughly enlisting the interest and energies of our people in the Educational, Sunday-school,Missionary andChurch Extension work of our Church? And, under the lead of such men as Bennett and Craven, Carlisle and Cunnyngham, Wilson and Kelly, McAnally and Richardson, there was some practical outcome to this interest and anxiety. General and Annual Conference Boards of Church Extension and Annual Conference Boards of Education and Sunday-schools were provided for. A Secretary of the Church Extension Board was elected and the office of Treasurer of the Mission Board was made a salaried one, thus adding two strong men to the connectional force who visit Annual Conferences for the purpose of awakening new interest and exciting to greater activity in these departments of church work.

Need I waste words to show that the general design of all this legislation was to "develop lay talent and interest"—the "talent and interest" of our men, women and children—in our church work? Take, for example, the legislation touching the work of our Annual Conferences. Was the design of introducing lay delegation here merely to have our representative laymen take part in the routine business of the Conference? Could not the preachers receive candidates into the traveling connection, pass on the characters of their peers, report statistics, etc., without their help? Were they asked to be with us merely to be impressed (?) by this part of our proceedings, or to add to the size and importance of our body? Are our intelligent and cultured laymen asked to go on our Church Extension, Sunday-school and Educational B'ds., merely to report the statistics of these interests to the Annual Conference? On the contrary, was not the leading object of all this legislation to give more prominence in our Conference proceedings to all these interests, as well as to have more of our strong and representative laymen attend our sessions and take part in and be impressed by the discussion of these subjects? At least, *ought* not that to have been the design of our wise legislators?

Now, I ask in all candor, if this end is reached in the sessions of our large Conference? Is not nearly all our time given to routine work, leaving but little for these discussions? When the reports of Committees and Boards are brought before the body is there not a feverish anxiety to dispose of them without discussion? Do we have or take time for discussing the reasons and motives for, and the methods of church work? Are our young ministers and lay delegates informed and enthused by addresses and appeals on the importance and need of Sunday-schools, Christian Education, Home and Foreign Missions, Church Extension, and the circulation of our church literature? Are they instructed as to the best plans for helping forward our work through these channels? Are they and the communities in which we meet impressed by "prepared addresses" on these subjects by our "distinguished men"—Bishops, Secretaries, Book Agents, Editors and others? When did we ever stop the monotonous round of routine business and make our Sunday-schools, Domestic Missions, Education, Church Extension, or the circulation of our Books the "special order" for a given hour? It is true that when one of our Colleges is about to be sold for debt, we call a halt long enough to take a collection for it. And we generally hold an anniversary or mass meeting in the interest of missions or church extension, and sometimes reluctantly give a scant hour to the discussion of methods for collecting missionary money.

But, it still remains that about seven-eighths of our time is taken up with routine business. Our lay delegates, young preachers and visitors are entertained (?) and impressed by the continually recurring questions or requests of "how has he done his work?" "let us hear from the committee;" "who is his Presiding Elder?" "where did the brother travel last year?" And then the tune is slightly changed into "nothing against him;" "local preachers, two; white members, 367; assessed for Bishops"—*rap, rap,* goes the gavel, and the Bishop says: "Too much talking in the rear," etc.

Well, no wonder that there is too much talking in the rear. Nor do I blame the people for talking under such circumstances. The Conference will not talk about anything that interests them, and, becoming bored with the monotonous proceedings, they engage their nearest neighbor, or some ministerial acquaintance in conversation to while away the time. The consequence of all this is that members of the Conference and visitors, instead of returning to their homes at the close of the session better informed touching the work of our Church, and fired with new zeal for her success, go with a vague feeling of weariness and disappointment, as the result of their attendance.

WHAT IS THE REMEDY

for all this? This is very easy to be seen. It does not require any new legislation. It is only necessary to arrange for carrying out more faithfully the design of the legislation of the past 20 years. Divide our Conference into three Conferences, and only one-third of the sessions will be required for routine business, and all the rest can be given to the discussion of the important questions already referred to. We will then have time for "special orders" and mass meetings in behalf of the subjects in which the lay delegates and visitors feel some interest. Our Bishops and other connectional men, all of whom ought to be "full and ready men," can join our own brainy preachers and laymen, and the "distinguished visitors" from contiguous Conferences, in such discussions of these subjects as shall edify and enthuse all, and send them to their homes better prepared to work for God and His Church. And I think we would find then that eloquent and instructive speaking on the Conference floor is not, as a brother seems to intimate, one of the useless, or "lost arts."

And, then, this good work could be done for *three* communities instead of one as now. The same connectional men and visitors could impress themselves on three towns when Methodism is not so well established as it is in the cities, to which we now have to go. And I believe that many more lay delegates, members of Boards and visitors, would attend our sessions. They would not have so far to go, would not feel that they are a burden to the Church when the Conference meets, and would feel that they could do and get more good than when the Conference is so large, and so little time is given to matters of general interest. Laymen feel now that the body is so large that their presence is not important, either to themselves or the Conference—that they will not be missed, except as a dreaded burden, and that the routine business not only crowds out edifying discussions, but preaching and other religious services as well. I think I may safely say that *twice as many laymen* would attend 3 N. C. Conferences as now attend our one; and that they and the Church through them, would get *twice as much good* out of these Conference sessions.

Now, if, as Dr. Broadus says is true with the Baptist State Conventions, the *discussion of a Conference would fully repay the cost of gathering it together,* is it not very important that we arrange for these profitable discussions? In other words, if it would "pay" to hold *two* sessions of a large Conference annually—one routine business and the other for considering matters of general interest—is it not very important that we divide the body, so that *both* these classes of business may be wisely and profitably looked after during *our* session? I really think so.

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To Each Member of The W. M. S, of the N. C. Conference.

Our new editor of leaflets, Mrs. Dr. Cunnyngham, has sent forth, for the 2nd quarter of our Missionary Society, soul-stirring facts and appeals. These should not only be read at the meetings, but circulated until each member studies them.

How many of the 25000 new members for the Society, which we called for, will N. C. furnish? How many will each auxiliary obtain? How many will each member get?

It was suggested at the late meeting of the Board, that those who could do so, pay for members who found it difficult to spare $1.00 for dues. Thus we might greatly increase our membership. We suppose that none of us who live comfortably, think of limiting our donations to missions to our $1.00 subscriptions, but giving a tenth of our income or more for benevolent purposes, a liberal share is sent forth to bless the heathen. Suppose we ask those who think they need all they can make, to grant us the privilege of paying their dues. We might thus get them interested, and they would soon learn to practice self-denial to enjoy the pleasure of giving. Cannot some of us pay for five, ten or more members? North Carolina is getting in the rear. The Corresponding Secretary feels ashamed to report the little increase. If ashamed before men, how must our report appear to Him who sends the sunshine, the rain, and the thousands of temporal and spiritual blessings showered around and upon us?

TO YOUNG LADIES.

We have in our Woman's Missionary society many of the old, the middle aged and the children, but how few young ladies, why is this? The pious young lady enjoys working for Jesus. Most of those who have heeded the Savior's call, "Follow Me," have left home and native land, as young ladies; and we would suppose that their Christian sisters, enjoying the blessings of home, would take a deep interest in these self-denying ones, and gladly aid in the great work to which they have devoted their lives. We believe you are ready to organize and do valiant work for the Master, if the mothers will encourage and aid you. Let us very soon have many young ladies' missionary societies. Youthful sisters do you not heartily respond to this proposition? Think of the thousands in darkness, groping for the light. "If the righteous scarcely be saved" amid the blaze of Gospel light, with free access to the all-cleansing blood, to have his guilt removed, how can the heathen stand, in all his pollution and guilt before the Great White Throne? As Paul was "a debtor to the Greek and to the Barbarian," so are we debtors to a Christless world, and how can we stand justified if we disregard the great command, "Go ye into all the world and preach the gospel to every creature."

MRS. F. M. BUMPASS, Cor. Sec.
Greensboro, N. C.

OBITUARIES.

We will insert an obituary of 80 words gratis. For the excess of 80 words charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. Do not put in any original poetry.

SHEPHARD - Della Street Shephard, daughter of J. W. Shephard, Pollocksville, was born Nov. 14th 1884, and died June the 16th 1885. The resurrection day will give joy to those parents, for they now have five sweet, little girls sleeping side by side in the grave.

A. D. BETTS.

ALEXANDER—Little Obediah Francis, only son of C. H. and Ida N. Alexander, was born May the 5th 1882 and died Aug. 11th 1885. He was a bright and beautiful child, a father's joy, a mother's darling. He was the object of a Savior's love, too pure for earth, is now one of heaven's bright jewels. The Savior called and little Obediah flew to the arms of Him who said, "Suffer little children to come unto me, and forbid them not."

C. P, JEROME.

JONES—At 2 o'clock in the afternoon of June 16th 1885, death swept into the home of Mr. S. H. Whitaker, of Thomasville, and carried away our beloved Aunt, Miss Eliza A. Jones. The earth has unclosed her bosom, and taken a new treasure to her trust, but we have buried her deep in our love, and the memory of her faithful kindness to us will ever draw us nearer my God to Thee" in whose presence she will forever live.

BUTTS—Died near Danville, Va., Bro. Charles D. Butts, a very poor and unlettered, but one of the most useful members of Shady Grove church near Danville, Va. He spent his life near Milton, N. C. He was 57 years old, was converted about twenty years of age, immediately he began to work for Jesus, exhorting sinners to repent, publicly and privately with power, he was powerful in prayer and exhortation, untiring in his labors, and they were abundantly blessed and strengthened in faith, he devoted one month of each year, to attend protracted meetings, was at all other times ready to go to class meetings and prayer-meetings and to be present punctually at the Sunday school, never failing but twice, and that for sickness, was always assistant superintendent of the Sunday-School, we will doubly miss him, and many tears of sympathy will be shed by the church for his bereaved wife and 8 children, one of them near death's door. He commenced family prayer soon after his conversion and continued it until death. He was aroused about 2 o'clock in the morning with heart disease, with great pain in his breast, and died in ten minutes, to be welcomed to his heavenly home by many scores of souls who had preceded him.

J. A. S.

TURNER—Died at his residence in Wake county on the 29th of July, Wm. *D.* Turner, in the 72nd year of his age. The summons was not unexpected. For several months the deceased had lingered in bad health, but went with "the harness on" to the last. A model man" he was all the days of his life "diligent in business fervent in spirit serving the Lord"—A pillar to his church, (Mt. Zion) a most useful member to society, a father, a husband has been removed from Zion on earth to Zion on high, our loss, but his gain, our night of gloom, but his eternal day of joy. No one who knew him doubts in the least that he is forever at rest, yes, rest was his last word. He died in rest. He will live now forever in rest. Such a life should be recorded for the comfort of his family, his loved ones, and for the edification and instruction of all who knew him.

He was eminent for truth and sincerity, "his word was his bond." By his pious walk his holy consecration, his daily acts, he impressed all with whom he had to do, as the "man of God" "born of the spirit," "pure in heart," "the upright man." His end was peace.

He raised his children in the "nuture and admonition of the Lord." lived to see them all made the "sons and daughters of God." Is he dead? ask all, and all will say no, he cannot die, his examples live, his light still shines, it can never go out. He adorned his profession (farming) as the systematic man, having every thing in its place and in order. A successful farmer he had no other ambition The political life never entered his head, although he served as magistrate and county commissioner from a sense of duty as a good citizen. We would console his bereaved friends with the words,

"How blest the righteous when he dies,
When sinks a weary soul to rest.
How mildly beam the closing eye,
How gently heaves the expiring breast"

B. W. Y.

In memory of Rosa Bell Luther. daughter of J. A. and H. A. Luther. who died in triumph at Bellemont Cotton Mills, July 19th, 1885, in the 23rd year of her age. After lingering for several weeks in pain God called her to her eternal home in glory where she so much desired to go; called her from friends and relatives dear; called her from the Sabbath-school, where she has been for several years as a teacher, and much loved by her class and school mates.

She has gone to her grave in peace,
Gone like the white sea foam,
Gone with the love-light on her eyes
To her celestial home.

Gone in her brightest dreams,
Gone in her youthful love.
Gone with his name upon her lips
Up to her home above.

Gone in her beauty's glow,
Gone in her youthful grace,
Gone with our burning, scalding tears
Upon her flower-like face.

Gone with the hope of years,
Gone in her girlhood pride,
Gone through the pearly gates of heaven
Beyond the rolling tide.

Gone with her smiling face,
Gone in her rosebud blooms,
Gone with her gentle winning ways
To the dark and silent tomb.

Gone with her joy and grief,
Gone to her dreamless sleep,
Gone to the blissful home above
Where none shall wake to weep.

Gone with her loving heart,
Gone 'neath the cold, damp sod,
Gone, but her spirits' flown above
To the great White Throne of God.

Gone to her Savior's love,
Gone to the angels bright,
Gone far away beyond the stars,
Up to the world of light

We give her back to God,
With sad and aching hearts,
But not forever, we'll meet her there,
Where death no more can part.

We loved her, yes we loved her,
But the angels loved her too;
So now she's sweetly sleeping
'Neath the sky so bright and blue.

W. A. R.

RAINE— Mrs. Lucy Ann Raine, *nee* Allen, was born Dec. 27th 1833, was married to Dr John R. Raine Aug. 15th 1870, and died at Wentworth, N. C., July 4th 1885. Mrs. Raine was raised by pious parents, both were consistent members of the church, and had all the advantages of a Christian home, was a regular attendant upon church service from childhood, and being of a quiet, amiable temperament, and of a thoughtful contemplative order of mind with a strong religious bias, it seems strange that she never professed religion until a short time before her death, and never did join the church. This gave her devoted husband and many relatives and friends great concern. But her upright life, her prayerful state of mind and her profession of faith at last gave them good grounds of hope for her future, and go far towards relieving their hearts of the pain of bereavement. We believe she is at rest having been saved by grace through faith. She was in many respects a beautiful character, an obedient daughter, a loving sister, a devoted wife, intelligent and refined. She leaves no child, but many friends and relations. Her deeply bereaved husband has the sympathy of all his friends.

D. R. B.

Resolutions of Respect.

Proceedings of Wadesboro M. E. Church, South, Sunday-school, Aug. 16th, 1885:

WHEREAS, it has pleased the Father of all to remove by the hand of death from our midst in her youthful bloom, Nellie G. Crowson.

Resolved 1st That in this dispensation of Divine Providence we recognize the hand of God.

2nd That as a school we feel the loss of one of our brightest members, of great promise, and that we tender our deepest sympathies to the bereaved family.

3rd, That a copy of these proceedings be sent to the family and furnished our town papers and the Raleigh Christian Advocate for publication.

Mrs. A A. Boshamer
J. O. A. Craig,
W. P Parsons,

CLEGG—Mrs. Araminta J. Clegg died at her home in Cary, on the 13th of Aug. 1885, in the 57th year of her age after a long and painful illness. she had been a member of the M. E. Church, South, for over forty years, and expressed her readiness and willingness to die before her departure.

L. TURNER.

MISCELLANEOUS.

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may 21-1y

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.38 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.30 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.52 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8 50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily. ex. Sun
Leave Chapel Hill,	10 25 a m	5.00 p m
Arrive University,	11 25 a m	6.00 p m

Going South	No. 4, Daily. ex. Sun.	No. 2, Daily. ex. Sun
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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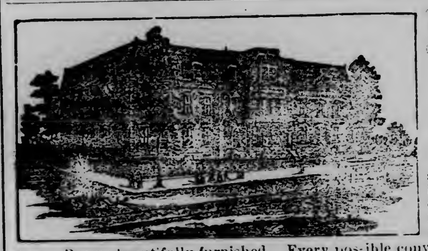

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july 8-2m.]

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L. C. GARLAND, Chancellor

july 22-4t

J. H. CRAWFORD,

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RALEIGH, : : : N. C.

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jan 21-tf.

FAMILY READING.

Why He Reformed.

There was a drunkard in an Arkansas town who became a sober man through a kind Providence granting him what Burns longed for:

"O, wad some power the giftie gie us,
To see oursel's as ithers see us!"

One day several acquaintances, on asking him to drink, were suprised to hear him say, "You must excuse me, gentlemen, for I can't drink anything." To their question, 'What is the matter with you?" he said:

"I'll tell you. The other day I met a party of friends. When I left them I was about half drunk. I would not have stopped at this, but my friends had to hurry away to catch a train.

"To a man of my temperament, to be half drunk is a miserable condition, for the desire for more is so strong that he forgets his self-respect in his efforts to get more to drink.

"Failing at the saloons, I remembered that there was a half pint of whisky at home, which had been purchased for medicinal purposes.

"Just before reaching the gate I heard voices in the garden, and looking over the fence, I saw my little son and daughter playing. 'Now, you be ma,' said the boy, 'and I'll be pa. Now you sit here an' I'll come home drunk. Wait, now, till I find my bottle.'

"He took a bottle, ran away and filled it with water. Pretty soon he returned, and entering the play-house nodded idiotically at the little girl, and sat down without saying anything. Then the girl looked up from her work and said:

"'James, why will you do this way?'
"'Whizzer way?' he replied.
"'Getting drunk.'
"'Who's drunk?'
"'You are; an' you promised when the baby died that you wouldn't drink any more. The children are almost ragged, an' we haven't anything to eat hardly, but you still throw your money away. Don't you know you are breaking my heart?'

"I hurried away. The acting was too life-like. I could think of nothing all day but those children playing in the garden, and I vowed that I would not take another drink, and I will not.—*Arkansas Traveler*.

Morning Bible Reading.

The best time for Bible in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the house, are the fire and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be honestly tried by taking some words from God's Book for the first meditation of the morning. Make for a month a fair, steadfast trial of the plan of studying the Bible when your faculties are at mertal high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained, a little at a time, by patient daily reading—thoughtful, prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as our comfort, by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom you profess to serve.

Personal Effort.

A young man sixteen years of age heard a minister preach three sermons on Sunday without the least impression being made on his mind, or even his memory, of a single text. But when, on Sunday evening, that minister took him by the hand and expressed an interest for his soul, repeating "Seek ye first the kingdom of heaven," that was so effectual as to change his whole moral nature, and make the test the power of God to his salvation. Three years after he was a student in college, and had a class of boys in the village Sunday school. In that class was an orphan boy for whom he felt a deep, tender interest. Years after, from him he learned that though he was led into a wicked course of life, and to the bold position of a leader in an infidel club, one passage of scripture used by his teacher in conversation he could never forget or silence, even in the midst of the wildest riotous scenes —"Thou God seest me." This same student, when traveling by steam-boat to a theological institution, saw a man at the wheel whose appearance deeply interested him. He knew nothing about him, not even his name; but every trip he made that interest increased. He had not spoken to him, for it was not possible. But learning his name, and that he was addicted to profanity and the glass, he ventured, after much prayer, to write him a letter. Walking seven miles to deliver it to one of the hands on the boat, without even seeing him, he left it in God's hands. The Spirit made it effectual to his conversion and complete change of life. Months after they met for the first time to give God the glory, followed by eighteen years of sweetest, closest communion and friendship. But one day, in a moment, Captain S. departed for the heavenly shore, and his friend erelong expects his welcome hail.

Thousand of such instances might be named where personal effort brought souls to Christ, and the circle of personal influence widening, as time rolls on, from one starting-point, to reach with a saving power a great multitude which no man can number. None of us liveth to himself.—*Watch Tower.*

Sunday in the Home.

We know a household in which the Sunday is hardly over before the little ones begin the inquiry: "Mamma, when will it be Sunday again?" To these children Sunday is the red-letter" day of the week, looked farward to, and looked backward to on every other day. And this, because on Sunday they have their father at home all day. This wise father makes Sunday the children's day. He dismisses his business cares, gathers his children close about him, listens to their histories of the week, reads to them, or walks with them. He is making beautiful associations to cluster about this beautiful day.

This should be the day of days in every household. Six days must the bread and butter be prepared, the raiment taken thought of and the raiment stitched. Six days must the fathers and daughters and little children go abroad to their work and their lessons. But then comes the seventh day, the beautiful Sunday, in which business may be set aside, the lessons dismissed, husbands and children, brothers and sisters reunited. Let this day be consecrated to all that is highest and best in our natures, to thanksgiving and aspiration, and to the development in the home of those spiritual graces which make our homes heavenly places. Wise parents make the day so bright and sweet with their joy in their children, their sympathetic conversation, their choice books, their songs, and their bits of poetry that those who come to the hearthstone weary or discouraged, will be renewed and cheered for the work of the coming week, and all will bear in their hearts a bright memory to shine on them in cloudy weather.—*Christiau Journal.*

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Well, then, why don't you do something to bring back the roses to her cheeks and the light to her eyes? Don't you see she is suffering from nervous debility, the result of female weakness? A bottle of Dr. Pierce's "Favorite Prescription" will brighten those pale cheeks and send new life through that wasting form. If you love her, take heed.

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MISCELLANEOUS.

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july 8-2m

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june 17-13t

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(Mention this paper.) jly 29-3t

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E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.
july 8-6t eow.

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Condensed Schedule.

SRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m.	5 38 p m,
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	....
Leave Tarboro,	11 50 p m.	....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	....
Leave Burgaw,	7 00 p m.	....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington,	9 27 a m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	....
Leave Tarboro,	11 50 a m.	....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

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General Sup't.
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CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,..........		8.00 a. m.
Shoe Heel,............	9.30 a. m.	9.50 a. m.
Fayetteville, ...	12.15 p. m	1.00 p. m.
Sanfoad, ...	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,.............	5.25 p. m.	5.30 p. m.
Greensboro...........	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro...........		9.50 a. m.
Liberty,.............	11.00 a. m.	11.05 a. m.
Ore Hill,............	11.55 a. m.	12.00 a. m.
Sanford.............	1.20 p. m.	1.40 p. m.
Fayetteville..........	3.50 p. m.	4.00 p. m.
Shoe Heel............	6.25 p. m.	6.40 p. m.
Bennettsville,........	8.15 p. m.	

Dinner at Sanford.
W. M. S. DUNN, Gen'l Supt.
JNO. M. ROSE, Gen'l Passenger Agent.

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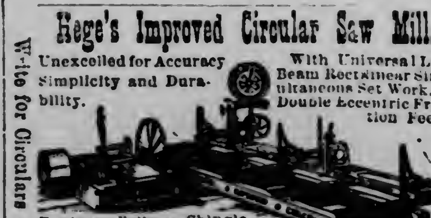

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SALEM IRON WORKS, SALEM, N. C.
aug 26-13t

MISCELLANEOUS.

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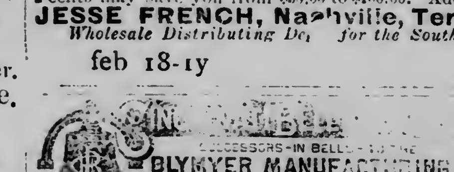

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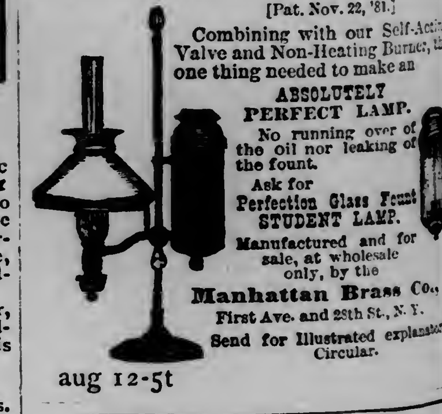

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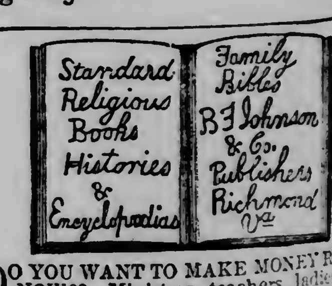

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THE CHILDREN'S COLUMN.

In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks of the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands

FOR SEPTEMBER, 1885.

Roll Call.

Hymn: "Rescue the perishing."—*Gospel Hymns.*

Scripture Lesson.—Matthew v. 1-16.

Lord's Prayer.—(In concert.)

Hymn.—*"Hold the fort."*

Reading of Minutes by Recording Secretary.

Report Corresponding Secretary.

Report of Treasurer.

Payment of dues.

Local Business.

Leaflet.—"Helps and Suggestions to Officers and Members."

Song.—(Selected by Music Committee.)

Explanation of "Plan for Home and Training School for New Missionaries in Shanghai," by Lady Manager.

[For "Plan," see Minutes of Seventh Annual Meeting in *Woman's Missionary Advocate* for July.]

Anecdote illustrating Chinese customs or religion.

Curiosities from China exhibited.

Doxology.—(All standing.)

Leader.—"The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee."

Society (*in concert*).—"The Lord lift up his countenance upon thee, and give thee peace."

All together.—"Mizpah, the Lord watch between me and thee when we are absent one from another."

Adjournment.

Note.—Let Mizpah be used as the closing service of each meeting of this quarter.

MY DEAR CHILDREN.—I hope you all read that little piece in our Column last week about "The Two Robins," for several lessons might be learned from the little birds. The first is *to love each other*—and before we do much for the heathen children we must learn to *love them*. The second lesson is to be *industrious*—the little birdies were at work early and late to finish their nest—our little Jewels must be up and doing in order that a safe nest—a Christian home—may be prepared for many precious immortal souls, which otherwise will be lost.

The third lesson is to be *persereving*—having settled upon our plans we must *keep working with all our might*, and each day will find our work nearer completion. We must not weary in well doing. The fourth lesson is—*not to interfere with each other*—let each do the *very best* he or she can; let not one refuse to work because another will not. The fifth lesson is *not to get discouraged.* $25,000.00 is a big sum of money, but if each one will pick up a little straw here, and a little feather there, raise a *little* each day why the whole amount will soon be in hand, ready to forward to Miss Haygood, and how happy will she be, and how happy will each one of *us* be!

The sixth, and a very important lesson is—*we must find our own straws*—don't sit down and wait to see what others are going to do to make money, but go ahead yourself and set others the example—have a Missionary Concert, a Japanese Tea-party—a little social meeting with refreshments and you will soon be ready to claim at least *one* share in the Training School for Girls in China.

Another lesson is *to do our work at the right time*—don't put off until to-morrow what should be done to-day.

"The heathen perish: day by day,
Thousands on thousands pass away,
Dear Children, to their rescue fly,
Tell them of Jesus ere they die."

Faithfully,

AUNT MARY

FAIRFIELD, N. C., Aug. 13th, 1885. —*Dear Aunt Mary:* No doubt you think me very tardy for not writing before. Our "Bright Jewels" are doing very well now. We hope to keep on prospering, and we think as long as "Uncle Frank" meets with us we will. We elected new officers at the meeting before the last. They are as follows:

R. E. Carter, President; A. B. Midyett, Vice President; W. P. Credle, Treasurer; Cora Midyett, Rec. Sec.; Jennie Carter, Cor. Sec.; Mrs. F. Bishop, Lady Manager; Hattie Harris, Organist.

Please send me a Constitution. Hope we will hear from you soon. Devotedly, Jennie Carter.

Glad indeed to receive such cheering news from our Fairfield Jewels. You will miss your dear, faithful friend, Jennie, but with Uncle Frank and his good wife, and so many *bright* Jewels there can be no such word as *fail.* Will send Constitution and some Leaflets in a few days. Are you thinking about that *share?*

LENOIR, N. C., Aug., 8th, 1885. —*Dear Aunt Mary:* I have found the answer to Enigma by Henry L. Mansfield which I enclose to you. Hope to send you my dues before a great while. Will they sell the shares of the training School for Girls in China in *fifties?* Please answer and oblige. Respectfully, Jno. W. Jenkins, Jr.

Thanks for your answer which was correct. Any amount, however small, is received for our Girl's School, but when a $10.00 *share* is taken the *Certificate* is given to the individual or Society donating that amount. We are always glad to hear from you, John. Are you still in the printing Office? and do you sometime make *pi?*

Resolutions Adopted by the Bright Jewels of Fairfield.

At the regular monthly meeting of the Fairfield "Bright Jewels" held 2nd of August, 1885, Laura B. Midyett, Hattie E. Harris and Jennie Carter were appointed a committee to pass resolutions of regret at the removal of our Lady Manager, Mrs. G. W. Arrington. Your committee beg leave to report the following: Whereas since the organization of our society, Mrs. G. W. Arrington has been our faithful Lady Manager always striving to make our meetings successful, and Whereas; circumstances over which we have no control, call her to remove from our midst so that she can no longer meet with and guide us in our work. Therefore

Resolved, That we assure Mrs. Arrington, we do most sincerely regret her removal, and shall ever keep her memory fresh in our hearts and remember her counsel with gratitude.

Resolved, That our best wishes and earnest prayers will follow her to her new home, and hope she may be as great a blessing to other children as she has proved to us.

Resolved, That a copy of these resolutions be sent to our dear Lady Manager, Mrs. Arrington, and also to Aunt Mary, with a request that they be published.

Laura B. Midyett,
Hattie E. Harris,
Jennie Carter.

Precious Promise.

God is not unrighteous to forget your work and labor of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister. Heb. 6: 10.

Enigma.

BY RUBY P. TROGDON.

1. Who commanded the sun and moon to stand still?
2. Who was the father of James?
3. Who was the fourth son of Zerah?
4. Who was the father of Bezalell?
5. Who was made to eat grass like an ox?
6. Who was the first monarch?
7 What did God tell Jacob his name should be?
8. Who was the father of Oshea?
9. Who was the father of Uri?
10. Who was the second son of Naphtali?
11. Who buried Abraham?
12. Who was the mother of Abijah?

The initials of the answers to the above questions form the name of our P. E.

Trusting Willie.

BY LILY LATHBURY.

Willie was a poor little boy who worked in a machine-shop. When he was fourteen years old he gave his heart to Christ, and felt as if he must work for him. So he left his trade and commenced to sell tracts and Bibles to people who did not have them or know of them. He felt that he himself was young and weak, but every day he prayed that Christ would lead him, tell him what was the best and wisest thing to do.

One morning he called at a farm-house and wanted to sell the man a Bible. The man refused to buy, and then Willie asked to leave one there.

"You can't leave one in my house; if you leave it at all the barns the only place that's fit for it," replied the man, expecting to drive Willie off by his wicked words.

"All right," said Willie cheerily, thankful to be allowed to leave it within reach of the household, for in some places they refused it outright and drove him away.

"Our Savior once lay in a manger, and that will be a very good place." So he carried it out to the barn, and, with a prayer that it might be read, went on his way. The farmer, impressed by Willie's gentle and courageous words, wondered what the Bible had to say about Christ in the manger, and finally went out and began to read it. That reading led to his conversion, and his conversion led his family to seek and find Jesus. Was Willie wise or foolish to trust in Jesus? Could he have worked so wisely trusting in his own strength? No; it is Jesus who makes us wise and gentle and brave, who leads us always in the right way.

Little hearts, O Lord, may love thee,
Little minds may learn thy ways;
Little hands and feet may serve thee,
Little voices sing thy praise;
Growing wiser, stronger, happier,
Loving Jesus all their days.

How Pale You Are!

is frequently the exclamation of one lady to another. The fact is not a pleasant one to have mention, but still the act may be kindly one, for it sets the one addressed to thinking, apprises her of the fact that she is not in good health, and leads her to seek a reason therefor. Pa'or is almost always attendant upon the first stages of consumption. The system is enfeebled, and the blood is impoverished. Dr. Pierce's "Golden Medical Discovery" will act as a tonic upon the system, will enrich the impoverished blood, and restore roses to the cheek.

Write to J. L. Stone's Music House, Raleigh, N. C., for catalogue of Pianos and Organs, any make you may desire furnished.

If you have catarrh, use the surest remedy—Dr. Sage's.

For Organs and Pianos don't fail to write to J. L. Stone, Raleigh, N. C., for catalogues and price lists.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Aug 19th m

Keep Cool!

Refrigerators and ice-cream freezers of various styles and improved patterns. Fowler fly fans. Wire dish covers Fly-traps, Lunch-baskets, with a full, line of China, Glassware, etc., all at bottom prices. Address,

W. H. HUGHES,
Near the Yarborough House.
may 20-1m

Wanted.

A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

For all Brain-Workers.

Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

july 22-4t

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed.

july 22-4t

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate.* Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers.

Aug 5-4t.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 149 Powers' Block, Rochester, N.Y.
aug 26-11t eow.

PLAGUE-STRICKEN PLYMOUTH!

Does a Similar Danger Threaten Everyone of Us?

How Public Attention is Directed to Personal Perils.

Rochester, (N. Y.) Correspondence Indianapolis Sentinel.

"Judge," said a young lawyer to a very successful senior, "tell me the secret of your uniform success at the bar."

"Ah, young man, that secret is a life study, but I will give it to you on condition that you pay all my bills during this session of court."

"Agreed, sir," said the junior.

"Evidence, indisputable evidence."

At the end of the month the judge reminded the young man of his promise.

"I recall no such promise."

"Ah, but you made it."

"Your evidence, please?"

And the judge, not having any witnesses, lost a case for once!

The man who can produce indisputable evidence wins public favor. I had an interview yesterday with the most successful of American advertisers, whose advertising is most successful because always backed by evidence.

"What styles of advertising do you use?" I asked H. H, Warner, Esq.

"Display, reading matter and paragraphs of testimonials."

"Have you many testimonials?"

In answer he showed me a large cabinet chock-full "We have enough to fill Boston, New York, Chicago, St. Louis and Philadelphia morning papers."

"Do you publish many of them?"

"Not a tithe. Wonderful as are those we do publish, we have thousands like them which we cannot use, 'Why not?' Let me tell you. 'Warner's Safe Cure has probably been the most successful medicine for female disorders ever discovered. We have testimonials from ladies of the highest rank, but it would be indelicate to publish them. Likewise many statesmen, lawyers, clergymen, doctors or world wide fame have been cured, but we can only refer to such persons in the most guarded terms, as we do in our reading articles."

"Are these reading articles successful?"

"When read they make such an impression that when the 'evil days' of ill health draw nigh they are remembered, and Warner's safe cure is used."

"No, sir, it is not necessary now, as at first, to do such constant and extensive advertising. A meritorious medicine sells itself after its merits are known. We present just evidence enough to disarm skeptics and to impress the merits of the remedies upon new consumers. We feel it to be our duty to do this. Hence, best to accomplish our mission of healing the sick, we have to use the reading-article style. People won't read plain testimonials."

"Yes, sir, thousands admit that had they not learned of Warner's safe cure through this clever style they would still be ailing and still impoverishing themselves in fees to unsuccessful 'practitioners.' It would do your soul good to read the letters of thanksgiving we get from mothers grateful for the perfect success which attends Warner's safe cure when used for children, and the surprised gratification with which men and women of older years and impaired vigor, testify to the youthful feelings restored to them by the same means."

"Are these good effects permanent?"

"Of all the cases of kidney, liver, urimary and female diseases we have cured, not two per cent. of them report a return of their disorders. Who else can show such a record?"

"What is the secret of Warner's safe cure permanently reaching so many serious disorders?"

"I will explain by an illustration The little town of Plymouth, Pa., has been plague-stricken for several months because its water supply was carelessly poisoned. The kidneys and liver are the sources of physical well-being. If polluted by disease, all the blood becomes poisoned and every organ is affected *and this great danger threatens every one, who nelgects to treat himself promptly.* I was nearly dead myself of extreme kidney disease, but what is now Warner's safe cure cured me, and I know it is the *only remedy in the world that can cure such disorders,* for I tried everything else in vain. Cured by it myself, I bought it and, from a sense of duty, presented it to the world. Only by restoring the kidneys and liver can disease leave the blood and the system.'

A celebrated sanitarian physician once said to me. "The secret of the wonderful success of Warner's safe cure is that it is soverign over all kidney, liver and urinary diseases, which primarily or secondarily make up the majority of human ailments. Like all great discoveries it is remarkably simple."

The house of H. H. Warner & Co. stands deservedly high in Rochester, and it is certainly a matter of congratulation that merit has been recognized all over the world, and that this success has been unqualifiedly deserved.

PEN POINT.

MISCELLANEOUS.

ALBEMARLE FEMALE INSTITUTE, CHARLOTTSVILLE, VA.

Full corps of superior teachers; course of instruction thorough and extensive; location healthful and accessible, scenery beautiful, surroundings most attractive; terms very moderate; order catalogue.

W. P. DICKINSON, Principal.

July 15 mo.

SUNNYSIDE HIGH SCHOOL is among the best in the State. Location healthful Best teachers. For circular, address, REV. A. EUBANK, A. M., Liberty, Va.
july 39-6t

Medical College OF VA. RICHMOND.

THE Forty-Eighth Annual Session begins October 5.

For Catalogue, with particulars, address,

M. L. JAMES, M. D., Dean,
july 29-1m.

Raleigh Male Academy.

HUGH MORSON, C. B. DENSON, } Principals

Next annual session opens August 31st, 1885. Boys and young men prepared for college, or for the active business pursuits of life. The teachers have had long and successful experience. For prospectus containing full information, address either of the principals.
july 29-6t

TRINITY COLLEGE,

The Fall Term will begin will begin Aug. 19th and close Dec. 22nd, 1885.

TERMS.

Tuition in college classes, per month,	$5.00
Tuition in preparatory department "	$2.50 to $3.00
Tuition in business course	$3.50
Board, including furnished room, per month,	$9.00 to $12.00

For Catalogue and particulars address

PROF. J. F. HEITMAN,
Trinity College, Randolph county, N. c.
July 15th tf

ASHEVILLE FEMALE COLLEGE.

In the Land of the Sky.

This Institution is prosperous, popular, and constantly increasing in patronage. The Faculty is large; the course thorough; advantages in Music and Art excellent. Ten acres of gardens and shaded lawns; two green-houses; delightful home for young ladies in the great health resort of the South. Charges marvelously low for advantages offered. Send for catalogue. Address, REV. JAMES ATKINS, JR., Asheville, N. C. july 1-2m.

KINGS MOUNTAIN BUSINESS COLLEGE.

In connection with

Kings Mountain HIGH SCHOOL.

The above college, under the direction of Frank P. Matz Ph. D., will open August 24th, 1885. Expense of Full Course, board, tuition, etc., in Book-keeping and all kindred branches, will not exceed $100. No uniform or drill required in the Business College. Students may enter any time. Send for catalogue, etc., to W. T. R. BELL, A. M.,
july 22-1m Kings Mountain, N. C.

PIEDMONT SEMINARY.

A SCHOOL FOR BOYS AND GIRLS.

Wide-awake and up to the times. Practical course, practical teachers and practical methods. Prepares for College or Business. Has a reputation for thoroughness and good discipline. Location healthy. Of easy access by railroad. Next session begins 4th Tuesday in Aug. 1885. For circular, &c. send to D. MATT. THOMPSON, Prin., Lincolnton, N.C.
aug 12-3t

Woman's Medical College BALTIMORE, MD.

Thorough instruction. Terms low. Special discount to missionaries. Good board. Low prices. Term begins Oct. 1, 1885. Address Dean, 157 Park Ave., Baltimore, Md.
aug 19-11t eow

PEACE INSTITUTE FOR YOUNG LADIES, Raleigh, N. C.

CONSUMPTION.

DYSPEPSIA!

After 53 years' practice I have found a *Positive and Permanent* Cure for this fearful disease, and all derangements of the digestive organs. Send for testimonials. Half-pint bottles, $1; 6 for $5.
july 39-tf. J. M. SPEAR, Charlotte, N C

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES

Our Great Specialty is growing and distributing ROSES—we deliver strong Pot Plants, suitable for immediate bloom, safely by mail at all Post Offices. 3 splendid varieties, your choice, all labeled, for $1; 12 for $2; 35 for $5; 100 for $12. Also OTHER VARIETIES 2, 3, & 10 FOR $1 according to value. Send for our New Guide, 76 pp elegantly illus. and choose from over 500 finest sorts. Address, THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.
feb 4-10t eow.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion. AN INVALUABLE FAMILY MEDICINE. Thousands of testimonials prove its merit. ANY DRUGGIST WILL TELL YOU ITS REPUTATION.
apr 29-13t eow.

MISCELLANEOUS

WATERS' CELEBRATED PIANOS.

The best and most durable made.

Also New Scale, Three-Stringed

Uprights, IN BEAUTIFUL CASES.

WATERS Parlor and Chapel ORGANS.

At low prices and on easy terms.

A Splendid Offer

We will sell NEW PIANOS & ORGANS in all parts of the country on the following terms:

NEW PIANOS $25.00 Cash and the balance $10.00 monthly until paid.

NEW ORGANS $15 cash and $5 monthly for the balance until paid. Send for new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.

HORACE WATERS & COMPANY, 124 Fifth Ave., New York.

Woolen Manufacturing!

CUSTOM WORK A SPECIALTY

Elkin Valley Woolen Mills,

ELKIN, N. C.

After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us: we will pay the freight one way and make it into exactly the goods you desire at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. Holowell is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

GWYN & CHATHAM.

McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price list and Circulars sent free.

HENRY McSHANE & CO.
nov 5-ly Baltimore Md

Housekeeper Wanted!!

I wish to employ a white lady to keep house and take care of four motherless children.—Correspondence solicited.

[illegible] TILLEY,
july 29-4t Knap of Reeds, Granville co N.C.

AGRICULTURAL.

Beans as a Farm Crop.

"I should think," said the Doctor, "that the farmers on the new, cheap land of the northwest would go into the raising of beans on a large scale." —"When I was in Minnesota and Dakota last fall," said I, "the same idea struck me. The soil and the climate are favorable. But possibly there would be a difficulty in procuring the necessary labor to pull the beans."—"If they should grow the crop on a large scale," said the Doctor "they would very soon have a machine to pull the beans, or possibly, to thrash them where they stand. We ought to raise beans enough to supply the world. As matters now are, beans are grown on a comparatively circumscribed area, and any trivial cause may greatly enhance prices and thus effectually stop the foreign demand. Some years, beans are down to a dollar a bushel, and then up to three dollars per bushel. Of course, such extreme fluctuations seriously interfere with foreign trade. But let the northwest take hold of the matter, and we should have a large area to draw from; and steadier prices and a large trade would be the result. Beans are the most nutrious of all vegetables. They will keep from year to year. They do not need grinding into flour, like wheat, and moreover can be easily transported any distance. Let us have more beans—especially for export."—*Joseph Harris in Agriculturist.*

Mulching Trees and Shrubs.

A very noted English horticulturist says: "Mulching consists in laying a circle of litter around newly-planted trees to retain the natural humidity of the soil." This is certainly a very brief and incomplete description of both the operation and the benefits to be derived therefrom. It is, however, about as much as has been claimed for it by tree-planters in this country, and for these and other reasons comparatively few persons think that mulching trees is sufficiently beneficial to pay for the cost of material and its application. To say that the material applied as a mulch is merely "to retain the natural humidity of the soil," is certainly claiming very little for one of the most beneficial operations which the tree-planter can practice, especially in all hot and naturally dry climates, or in one like that existing throughout the greater part of the United States.

In mulching newly planted trees, or those set for some years, we not only prevent suffering for want of moisture during the dry weather in summer, but enable them to obtain those elements which they require for nourishment and growth. In selecting a material for mulch, one of a fibrous nature, or at least one that will not become compact and hard, after being beaten some by heavy rains, is always preferable to any other. The more plant food the material contains, the better, and for this reason coarse litter from the stable or barnyard has no purpose. Meadow hay may be ranked next in value, then straw, corn stalks, bog hay from low lands, and thence downward in the scale to pine or basswood shavings and sawdust. Almost any material that will shade the surface of the soil, and admit air and water, will prove of great benefit to newly planted trees, and frequently restore to health the old and feeble, or those stunted in growth from lack of moisture at the roots, and those fertilizing elements that can only be absorbed and utilized when presented in a liquid or gaseous form. Even small stones may answer.—*American Agriculturist.*

The Scrub Cow's Meditations.

The scrub cow looked over the fence that divided the raw prairie from the clover patch and her mouth watered as she saw the improved aristocrat cow in clover six inches high, eating a bran mash and some choice pumpkins chopped fine and made palatable with corn-bread. "It seems to me," said she, "that things are not going right in this world of late. Here am I, the standby of this family for years, furnishing a healthy calf for the last five, and last year, too, keeping the family in milk and cram and helping to keep down the grocery bills with butter, left to feed on this miserable dry grass, while this upstart, with her fine pedigree, as they call it, and blue blood, gets the nicest young clover and all the fine things the farm affords, and then we shall hear about her astonishing milk records. Give me that feed and I will make a record that will count.

"But then I am only a scrub, and it is not fashionable to speak of the merits of scrubs. And that is why it seems to me the world is all going wrong. Even the black man has his defenders who would die for him, and every boy would fight for his yellow dog; but there is no man, even though his children were raised on the milk, that would fight the hard battles of a scrub cow.

"Possibly when I am dead and gone, when the race of scrubs is nearly extinct, somebody will experiment by giving the scrub cow the same feed and care with the improved cow, and find out that whilst she is not much for beef, she fills the pail.

"Then he will give her a new name, the Jersey Red with the dimpled horn, perhaps, and time will bring its revenge. But that does not make this grass taste any better."—*Rural Messenger.*

Narrow Escape.

* * * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and —*Kidneys*

"Extending to the end of my toes and to my brain!
"Which made me delirious!
"From agony!!!
"It took three men to hold me on my bed at times!
"The Doctors tried in vain to relieve me, but to no purpose.
Morphine and other opiates!
"Had no effect!
"After two months I was given up to die!!!!
"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said *Hop* Bitters had cured him and would cure me. I pooched at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.

J. J. BERK. Ex Supervisor.

"That poor invalid wife, Sister, Mother,
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

MISCELLANEOUS.

BROWN'S IRON BITTERS — THE BEST TONIC.

QUALITY P PURITY NOT QUANTITY. On Every Bottle. Trade Mark

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

This medicine, combining Iron with pure vegetable tonics, quickly and completely Cures **Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.**

It is an unfailing remedy for Diseases of the **Kidneys and Liver.**

It is invaluable for Diseases peculiar to **Women,** and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

Sold only by BROWN CHEMICAL CO., BALTIMORE, MD.

North Carolina Schools

IN WANT OF

Catalogues, Programmes, Invitations, Circulars, etc.,

PRINTED IN BEST STYLE,

SHOULD SEND THEIR ORDERS TO

Edwards, Broughton & Co.,

RALEIGH, N. C.,

THE LARGEST

PRINTING HOUSE IN THE STATE,

WHERE ALL CLASSES OF

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From a VISITING CARD, to the LARGEST POSTER or BOOK is turned out complete, competing in workmanship and prices with any house in this country.

Send for samples and prices, or if you are ready with your work send your order. Address

EDWARDS, BROUGHTON & CO.,
PRINTERS AND BINDERS,
RALEIGH, N. C.

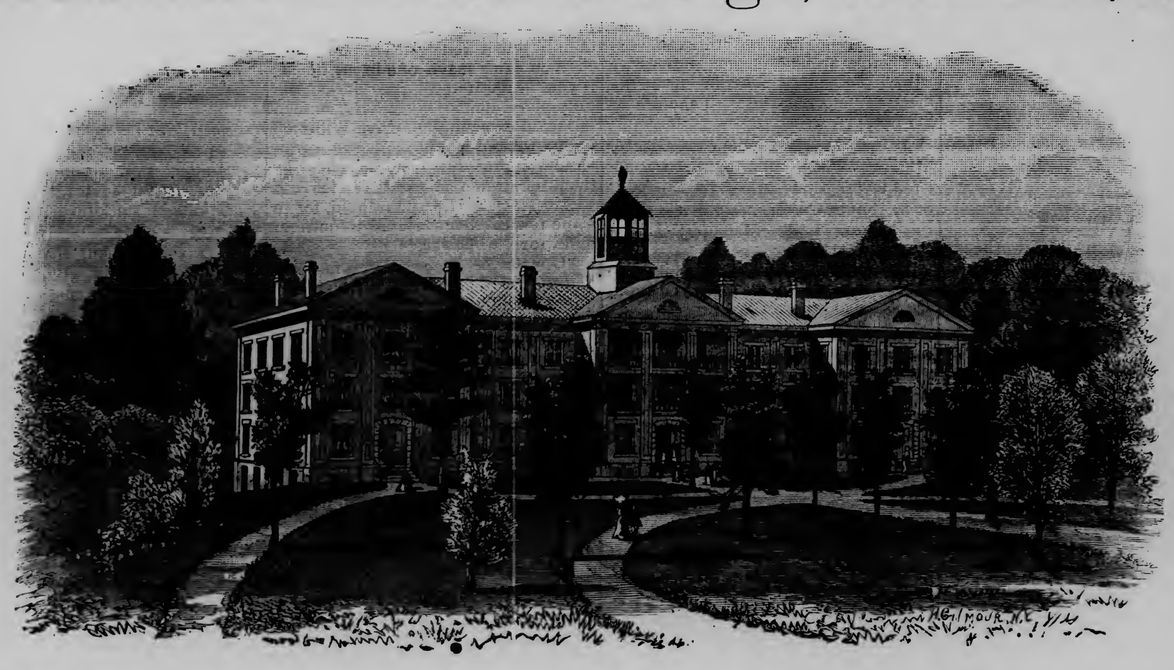
MEDICAL COLLEGE OF VIRGINIA,
RICHMOND.

THE FORTY EIGHTH ANNUAL SESSION begins October 5.

For Catalogue with particulars, address,

M. L. JAMES, M. D., Dean.
july 29-1m.

Greensboro Female College, Greensboro, N. C.



THE 59TH SESSION of this well established and prosperous school will begin on the 26th of August, 1885.

This Institution combines the comforts of a home with first-class educational advantages. The College building is on an elevated site, in the centre of a campus of 40 acres, most of which is well shaded. The walks through the ample grounds afford agreeable and beneficial out-door exercise. Location is healthful and pleasant. All departments, usually found in Female Colleges of high grade, are filled with faithful, experienced and efficient teachers, 16 in number. Thorough training, according to the most approved methods of instruction, is the constant aim of the Faculty. The College is furnished with all needful appliances, consisting of excellent musical instruments, Philosophical and Chemical Apparatus, cabinet of minerals, maps, charts, etc. Special attention is paid to the cultivation of genuine refinement, purity of moral and christian principles. Constant care is taken to promote the physical development, health and comfort of the pupils. Hours of study and recreation are arranged with this object in view. We aim at the highest physical, mental and moral culture of the young ladies committed to our care, that they may be properly fitted for their legitimate sphere, as educated christian women. CHARGES ARE VERY MODERATE.

For Catalogue apply to **T. M. JONES, President.**

CONTRACTORS & BUILDERS

AND ALL PERSONS

Who think of building anything from a chicken coop up to a fine dwelling, will find it to their interest to see or correspond with

J. B. MAKEPEACE AND CO.,
Sanford, Moore Co., N. C.
Manufacturers of

Sash, Doors,
Blinds, Mouldings,
Brackets, Hand
Railings, Balusters,
Newel Posts,
Church Columns,
Church Pews,

And all kinds of house building material and

DRESSED LUMBER.

They are situated in the best lumber region of the State, and have all necessary facilities for manufacturing, and feel confident they can offer as fine work on as reasonable terms as any other manufacturer.

A good lot of regular sizes of

DOORS & SASH

kept in stock, from which orders can be filled at short notice. Odd sizes made to order.

Orders by mail receive prompt attention, and Price List sent on application. Address,
J. B. MAKEPEACE & CO.,
Sanford, N. C.
June 17-1y]

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro, (Leaves)	6 00	(Arrives)	10 35
Harrell's "	6 15	"	10 20
Warren's "	6 25	"	10 10
Bethel "	6 50	"	9 45
Robersonville "	7 15	"	9 20
Everett's "	7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Sup't.,
Tarboro, N. C.

Raleigh & Gaston
RAIL-ROAD.

Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. Mail Train. Arrive.	Leave.	STATIONS.	SOUTH. No. 2. Mail Train. Arrive.	Leave.
A. M.	A. M.		P. M.	P. M.
10 30	10 31	Raleigh,	7 25	6 40
10 45	10 36	Forestville,	6 39	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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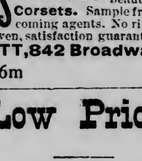

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RALEIGH CHRISTIAN ADVOCATE

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REV. [illegible] L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, SEPT. 2, 1885. | $2.00 PER ANNUM Payable in Advance

For the Advocate.

Our Special Correspondence.

REV. G. G. SMITH.

DISTRICT CONFERENCES

In Georgia we very much more interesting meetings, than I have found them elsewhere. They are occasions there is a general thing, and have had much to do with the tone of piety, and the Church aggressiveness, which has marked our Georgia work—one reason for this is found in the size of the delegation. The Conference is composed not only of the travelling and local preachers in the Districts, but there are two delegates from each Quarterly Conference and one from each local Church. This gives us from a District of 20 appointments a delegation of say 20 travelling preachers, 20 local preachers, 60 Church delegates, and 40 from the Conferences, giving over 100 delegates in all, of this number about 100 members attend. The Conference begins generally on Wednesday night, with an experience meeting

HOW TO CONDUCT A DISTRICT CONFERENCE

is a question, on the proper answer of which much depends. Well: the first thing is for the President to know his business, and to do it. The next thing is *Reports*. In some of our Conferences they are all in the first day, and Committees are appointed to take them into consideration. I am sure, however, from large observation that the best way is to have no Committees at all, unless a special one is necessary. Committees delay and hinder. Let the Conference be a Committee of the whole, let it be a *Conference*. Say on Thursday P. M. and Friday A. M., the Conference considers the Spiritual state of the Church. Let the written reports bear on this point alone, let the President ask certain periment questions, say thus: "The reports show that only about one fourth of our people hold family prayer. How shall we remedy this?" "The reports show many of the people are unconverted, what can be done for them?" Let these questions, and such as these be carefully considered, and in open Conference on Friday P. M. give the Sunday-school question ventilation; on Saturday A. M. give finances and Missions attention, on Saturday P. M. elect delegates and fix meeting places.

RULE OUT ALL RESOLUTIONS,

and stick to your business. The door once open to resolves, and re-resolves, and you don't know where you will stop. In a District Conference I attended lately the Temperance question consumed nearly all the session and it was only incidentally connected with the Conference.

THE RELIGIOUS PART OF THE WORK

is the most important. When a District Conference is coming to a village, let the preacher in charge have the church ready for it; let it be expectant and prayerful. Take a good start, appoint some man to lead the first meeting, who knows how. Don't kill the meeting for courtesy's sake. Let the preachers drive to the point. Invite mourners every time. Have an early morning, before-breakfast-meeting. Be sure and have an open air meeting in the P. M. The negroes and non-Church goers will hear on the square and then go to the Church. Let each member have a part. Have short, earnest, crispy talks. The other day in the Fairmount valley I opened the morning meeting. After short prayers, and lively song, I said to one of our old preachers: Bro. Richardson, tell us of your conversion. He did so in a mellow way. "Now Aunt Boyd, said I, give us yours, 'and oh, how the old saint did talk. We had another talk, and then Aunt Boyd led us in prayer, and there was power in the service. We were ready then for work. Especially let the night services be stirring. If a man can't preach don't ask him. I have known a P. E. to kill a revival in a District Conference by ignoring the pastor's wishes, and appointing men to preach, because they were prominent in the Church. I have been on quite a round among the Conferences. The first was at

ATLANTA.

A District Conference is out of place in a large city. Especially if its membership is largely composed of city people. The Conference which brings together the great crowd in the country town, and small village, will not make a ripple in the large city. In the city of Atlanta Bishop Wilson presided over the Conference. He was quite feeble, but very gentle and patient. His sweet wife was with him. I have known them both a long time and I was glad enough to see them again for I feared at one time I would never see him again on earth. I laid on her the special injunction not to allow him to do a moment's work this Summer, but I see he has disobeyed my orders. He presided and gave us good counsel.

ATLANTA METHODISM

is strong. It has two large Central Churches, Trinity, and the First Church. They report one of than 1,000, members and the other 1200. Then there is St. Pauls, Paynes, Evans, Sixth, West End, Grace and the City Mission. In addition to these is, Edgewood, which is a suburban Church. These Churches have no nexus, but the Annual Conference the P. E., and the District Conference. They are as essentially independent as if they were not Methodists. There are clashing interests, and not a few small jealousies which belong to the rival Churches in the cities, and the more necessity for a District Convocation when they all meet, but if it succeeds in getting the ear of the people, there must be some change in the manner of conducting it. I think the District Conference should always seek a small village or even a country neighborhood, in preference to a large city. I went to

JOCCA,

a little mountain town in the Elberton District, to a District Conference, in a purely rural section. Here under the shadow of the mountains I found Bishop Hargrove, and his lovely wife. He was Presiding over the Conference. He is a most admirable president. Here the Conference was a sensation. There was a sunrise prayer meeting. There was earnest and moving sermons. There were work on the street, and there was an English woman preacher, who attracted great attention. I am sure there is work for a woman to do in the great field of Evangelization, but I seriously doubt whether in ordinary cases that work is to make impassioned appeals on the streets, to a thoughtless crowd. Perhaps the subtle influence of love for notoriety, may have more to do with casting out fear, than perfect love. The Elberton District covers a part of the State long settled, where Methodism was born. There is a fine type of it among these people. This District is admirably mixed up, poor Circuits, and poor Missions, with stations and good Circuits. The plan, and we have pursued it in Georgia, of isolating the Missions and putting them together, in one District, has not worked well. The rich and the poor must meet together. The plain country people of upper Georgia are among the best people we have. They are plain, simple hospitable, and pious. This District reaches down into the best country in the State, and the elegant old homes of Eebert, give us an insight into old Georgia which it is refreshing to secure Then I visited the Oxford Conference in the heart of the State. Here I was in a Conference composed largely of gentleman planters The Conference met in Covington, a charming little village not far from Oxford The College Professors were with us, and Dr. Haygood, the President of the Board of Trust. He gave us a capital and stiring sermon on "growth." It was evidently, while it did not refer to them, by name, aimed to correct what he believed to be the errors of the second blessing brethern. There are those among them, who hold the views he combats, and certainly Mr. Fletcher seems to do so when he says that by faith we may have perfect love, perfect patience, etc., etc. Mr. Fletcher evidently, however, referred to a perfection of kind, and not of degree, and Dr. Haygood refers to a perfection of degree, and not of kind, for he admitted that a babe ought to be a *perfect* babe. If it is a *perfect* babe it certainly ought to present the same features all the way through life. Perfect as a babe—perfect as a man. But where John Wesley and Charles differed, where Lovick Pierce and his son the Bishop differed, where Hamline and Simpson differed I despair of finding for all a point of perfect agreement. Archer Butler says: "The excellent person, who in the last century principally insisted on this point really made the theological question of perfectibility of far more practical importance than it ever deserved. To believe or to deny the possibility of Christian perfection is to leave the motives of spiritual life almost wholly unchanged, as long as each man believes that it is his unceasing duty to be as perfect as he can, and to think nothing gained while aught remains to gain. May there not be however a want of attainment by faith because there is a want of knowledge as to what may be. I should rather say, that while no man can be perfect, every man can be as perfect as he knows how to be, — but what we are to call that state of consistent Christianity, is still an unsettled question.

I was due however at a District Conference in our Mission field the next Sabbath and I sped on my way toward North Carolina. Long ago we used to have a Murphy Mission. North Carolina is like some sermons I have known, rather thin and very long, and the Georgia Conference had Macon and Cherokee counties, and even now when you want to get to North Carolina your shortest route is through Georgia. We have a little narrow gauge railroad crossing through our hills toward the Blue Ridge mountains and over them to Murphy. Elijay is the present terminus of the railway, and at Elijay our District Conference was held. Dr. Potter was booked for a visit, and in company with him I made the trip from Marietta to Elijay. Thirty years before, I had been in the village. It took then about 3 full days hard driving from Atlanta to reach it, but now I found myself there by a little after noon.

The Carticay and Elijay rivers come together here and form the Corsawattee. The valley is narrow, and fertile. It is a beautiful valley, and the eye sweeps over a charming panorama from the hills on either side. The county is not a rich one. The Methodists at best are not strong and here they are divided. The M E. Church has spent thousands of dollars here and alas! the aim as far as we can see has not been to build up Christianity, but to extend the M. E. Church. They have 3 preachers in the county beside the Presiding Elder, but they have no fully self supporting Circuit. There is peace between the two wings now, but I am afraid not much real fraternity.

The Dablonga District has been the break wagon of our Conference. We have sent to it our best young men to break them in. They are generally willing to go and not unwilling to return to the low lands again. There are a fine group of young fellows up there now. They don't starve, indeed they have less privation than some workers on the poorer Circuits unassisted from our Mission treasury, but they are not always in congenial society. The Baptists have had the sway and such Baptists are not often found. There were 40 Baptist preachers, and not a few of them run distilleries in the county up there. The most of them, I am sorry to say, come from North Carolina. The country is coming out rapidly. The Railroads edge it all along now, and one goes right into its heart, and schools are established and new Churches built. The distillery has been driven to the darkest caves, and the moon-shiner is not common. Methodism is more popular and after years of expenditure we seem now to be getting a return. Dr. Haygood was at the Conference to give a Prohibition speech. Dr. Potter preached for us with great power and talked with fine effect.

I spent a few days in the beautiful valley holding a meeting and left for another valley on Wednesday.

For the Advocate.

Our New York Letter.

BY NOSCO.

(From our Special Correspondent.)

A short visit to Eastern Pennsylvania revealed a curious condition of things among several denominations of Christians an account of which, in view of the discussions that have been had in the columns of the ADVOCATE on "Holiness Associations," may be of interest to your readers.

It appears that at Pleasant Valley, Backs county, and also at Bingen, Northampton county, there is located a clergyman of the German Reformed Church of the name of J. M. Hartzell.

This gentleman has the distinction of having produced, under God, a mild form of spiritual earthquake in the communities aforesaid. Rural Churches in this part of the country—Methodists alone excepted—have never been in the habit of maintaining prayer-meetings. The Rev. J. M. Hartzell, however, instituted a new departure in this direction and once announced from his pulpit that prayer-meetings would be held during the week at private houses which he designated. The effect of such an announcement can only be compared with an unexpected explosion of a bomb. The prayers, however, were had as announced, from time to time, and numbers of people of both sexes who had been members of the Church for many years—in some cases gray-haired grandfathers and grandmothers—experienced an unwanted baptism of the Spirit and testified that now for the first time in their lives they had been converted to Christ. These old neophites at once became active workers and the movement both gathered and encountered force. There is no sufficient reason to doubt the genuineness of the experiences the of these people, and if if they were content to worship God in their way and accord the same freedom to their brethren who do not share the new experience, doubtless there would be no unpleasant results. But this is not the case. The concerts possess, as neophiles usually do, an intense missionary—or shall we name it *proselyting?*—zeal. They plainly intimate to the "unconverted" portion of their Churches that theirs is a hopeless estate. So far has this spirit of exhortation been carried that those who do not sumpathize with the movement have been exasperated into active opposition. Thus a sort of pitched battle wages between the two parties. Friendships are severed, parents and children estranged, and the air is full of biting, scathing, uncharitable criticism as different from the spirit of Christianity as any slander well may be.

The two essential doctrines insisted on by the Rev. Mr. Hartzell are—

1. That mere morality can not save the soul.

2. That the converted man is free from sin.

As to the first of these propositions it may be said, I think safely, that no one in the aforesaid community would care to dispute it. Every Christian minister believes and teaches that Christ is the Savior of the world. The assumption that any one doubts or disputes the doctrine is not warranted.

As to the second point of issue, that is the cause of all the mischief. I for one do not dispute that some men are more holy than others and that some have so crucified the flesh that they do not realize longer that they are slaves to it. They accordingly announce their emancipation. Personally, I think salvation means character, and that we know may be changed in a moment, but not completed. No man has yet discovered a limit to the development of any human faculty, and I can not conceive of a soul having sounded all depths of spiritual possibilities in the flesh. Moreover, I am inclined to take John's word for it, when he says: "If we say that we have no sin we deceive ourselves, and the truth is not in us."

However, I am not anxious for a fray; I do not care to argue on a point like this. I yield every man the right of private opinion; and I expect as much of my brethren.

But here is where the difficulty arises in the case of the rural schismatics. They are notoriously uncharitable. The 13th chapter of First Corinthians does not appear to form a part of their Scriptures. And in my view the explanation is simple. A *perfect* man can have no need of *mercy!* Why should he grant it to his brethren? When he prays, "Forgive us our trespasses as we forgive those who trespass against us," he means that as he has no trespasses to be pardoned so he will pardon none in others. This may not be a concious process of thought; but it is a concrete result in his intercourse with men. There doubtless are numerous exceptions to all this; but in this Pensylvania case the facts above cited and the causes assigned are, so far as I know, the true facts and real causes.

It is a pity that Gen. Grant's "Memoirs" should be so expensive as to be beyond the reach of many who desire to possess the only literary work of the soldier hero. The Grant estate is to have $1.40 on each copy of the work; the agents must have their commission; and naturally the publishers desire to make a fortune; hence the high price of the work. Agents find that many men, intelligent, but of moderate circumstances, stand aghast when they are asked to pay three dollars and a half for a book that ordinarily is sold for two dollars; and as there are two volumes, the very lowest price of the entire work is seven dollars. Still, it is expected that 200,000 copies will be disposed of, and the profits of these sales will leave Mrs. Grant in very comfortable circumstances

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Ten editions of Miss Cleaveland's book have already been disposed of and the publishers (Funk & Wagnalls) intend to issue shortly an edition to be sold by subscription only. *The Pall Mall Gazette* is of the opinion that Miss Cleveland's genius is not likely to set fire to the Atlantic Ocean and that her style is a weak imitation of the "staccats Americanism of Emerson." We hope this bit of cirticism is not inspired by envy, albeit circumstances point to that conclusion. The *Gazette* published matter recently that was intended to set fire to the Atlantic, but signally failed to do it. The hawking of its editions bearing the foul disclosures of London iniquity was attended upon our streets with but a sorry success.

The Grant Memorial Committee has to contend against an unaccountable apathy on the part of the people. The work is to cost a million dollars, and the impression has gone out that the memorial is to be a monument. Many think it were wiser and less heathenish to erect a grand institution of charity or benevolence to be known as "The Grant Memorial Institute," or "The Grant Free Home," etc. A million dollars judiciously invested might alleviate the suffering of myriads and bring joy to countless human beings, while a granite shaft such as the Washington Monument has an artistic value and none other.

Then there are the municipal rivalry, and the State pride, and commercial envy of the country —— all against the project of a monument in New York. But a memorial of some sort will doubtless arise in due season, and the New York millionaires are well able, if no one else is willing, to pay for the same. There is a man on Fifth Avenue whose house and furniture (exclusive of pictures) are said to have cost $15,000,000. There are at least fifty others on the same street who command their millions. In such a city no work like the Grant memorial has need to suffer for want of forthcoming funds; but the effort to nationalize the movement may deter our millionaire citizens from contributing as generously as they might if the work had only local value and interest.

Aug. 22nd, 1885.

For the Advocate.

Let us Divide.

BY CAPT. J. A. STIKELEATHER.

In the ADVOCATE of July 22nd there is an article in opposition to a division of Conference under the caption of, "Let us not divide," by our esteemed friend and fellow citizen, Hon. Wm. M. Robbins. The feeling of division men generally, after reading Maj. Robbins' article, must have been akin to the emotion in the breast of Bro. Jenkins when he read Dr. Bagwell's articles on division, viz: one of relief. Maj. Robbins and Dr. Bagwell are forcible and elegant writers, and when strong and *salient* points can be made on their side of a question and weak places shown on the opposite side, they are the men to do it, especially when their hearts are in their work. But in this division question they seem to realize in the outset the weakness of their position and apparently find it difficult to enlist head or heart effectively in their labor.

The Major's article is somewhat illogical, but was read with interest in the Piedmont section generally. In fact Maj. Robbins' opinion in matters of Church or State always has weight with those who know him best, but his article on division lacks the point and pith that generally characterizes his utterances, written or spoken.

I am reminded by the Maj's. argument of a neighbor who opposed the stock law because of its *revolutionary* tendencies. This neighbor in a state of much excitement said, we had better let well enough alone. The Maj. says the same, and that "wise men are slow to begin revolutions, etc., etc." Now I really think there is about the same tendency in a revolutionary direction in the adoption of the Stock Law that there would be in a division of our Conference. The division of the Virginia, Georgia, Alabama and other Conferences so far as heard from, has resulted in nothing of a revolutionary nature. Nor has division or sub division as a rule resulted in anything detrimental to the material interests of the Church in this country up to this time, but the converse of the proposition is eminently true.

Maj. Robbins says in one place: "If no certain and positive good is to be secured by division, and I believe nobody has pointed out any." Really, has the Maj. not seen the exhaustive and almost unanswerable arguments of Rev. J. E. Mann, Bro. Jas. Willson, Dr. Perkins, Bro. Jenkins and on down *ad infinitum?* If he has not, the readers of the ADVOCATE generally have, and been duly impressed thereby. I rather incline to the opinion that the Maj. has not read up much on this division question, and until recently has taken very little stock in it any way. The Major admits some plausibility in the argument of division men when they advert to the injury done to the health of our preachers under our present *regime*, but treats that as a matter easily corrected if the appointing power exercises proper discretion, etc. The health of our ministers is a matter of much importance to the whole Church, clerical and lay, and in the light of the distressing fatality that has visited the North Carolina Conference since its last session, it certainly behooves us to carefully inquire into the cause thereof and diligently set about finding at least a partial remedy for the same. In all probability the terrible death rate in the Conference this year up to this time, (nine in number) is the result of climatic influences that were and are unavoidable as we are now situated.

Our friend says further, "I will not attribute any seriousness to the remark of one that the size of the body is too large for good order and dispatch of business, since many larger bodies with duties more complex get along all right, etc." The Major will only have to think a moment to remember that none but our national legislative bodies, (if indeed they are,) are so large as the North Carolina Conference. Our State Legislature will not touch it in size. Our national nominating conventions may be larger, but they as a rule are not regarded as orderly bodies. And then it must be remembered that the time of an Annual Conference is limited; an immense amount of work has to be done in one week. In Congress they have and take more time, hence the parrellel drawn by the Major is not apparent when placed under the light of facts.

Our brother deprecates a movement contrary to the spirit of the times unless there is a more general demand for it. There is a greater demand for division than a casual observer would suppose. The reading, thinking portion of the laity, notwithstanding the contrary has been asserted, are in favor of division by a considerable majority. The masses in our Church are becoming more and more interested in this question every day; and the friends of division invite a thoughtful and prayerful investigation of the subject, and have no fears as to what the verdict will be.

Major Robbins, as well as the present writer, comes up from the ranks of the laity, and while the Major is strong enough to defend a weak cause or lead a forlorn hope, in this instance he will have need of all his strength and ability to make even an average fight.

Olin, N. C.

For the Advocate.

Division--Judge W. J. Montgomery.

MR. EDITOR: In the outset of the division controversy, I purposed to remain passive, but a statement by Judge Montgomery, which is contrary to the truth of history, demands a correction at my hands. His article in your issue of Aug. 12th has this paragraph: "When the committee became satisfied that the Church in the territory which was transferred *desired to be transferred—were ripe for the change*, the committee reported to the General Conference in favor of the transfer." Italics his. He says: "I was appointed on the Boundary Committee, I served, and I think I was present at every meeting of the Committee, hence I had *full opportunity to know what was said and done*, being greatly interested in the matter."

I was Presding Elder of the Shelby District at the time, and according to my recollection the preachers and laymen on that District *were universally opposed to the transfer*. This being the case, I would like to know *how* the Committee became *satisfied* that 6,000 members and 15 traveling preachers, (more or less,) *desired*, and *were ripe* for the transfer. How many *petitions* went up from that District from preachers, or laymen, or both? Since he had "full opportunity to know," he can of course give the information. I say nothing here about the Charlotte District, but the information ought to be forthcoming, (in view of the sweeping assertion of Judge M.) to the *number of petitions* which went up from *that District*. I have never heard of but one petition that went up from the transferred territory, and that was from Charlotte.

All the argument against division appears to ignore our economy and practice which has been, and still is to *divide and develop*. I think it will be most for the Glory of God in the advancement of his work, to divide this Conference, and I expect to vote for division when the time comes.

JNO. W. NORTH.

Davidson College, N. C.

Twenty Christians can fight heroically where one can suffer greatly and be strong and still.—*T. L. Cuyler.*

Raleigh Christian Advocate.

RALEIGH, N. C. - - - SEPT. 2, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Meeting at Trinity College.

It was thought by many of us, and stated in this paper, that the prospects of Trinity College for the present Fall Session were better than for several years past. We are glad to learn that the opening of the session confirms this statement. The following statement received from Trinity will rejoice the hearts of the friends of the Institution:

A larger number of students have been enrolled at Trinity College this term than at the beginning of any Fall term for ten years. Thirty-seven new students were in attendance at the beginning of the second week, and eighty-five in all, more than were enrolled the whole of last Fall term. Nearly every day brings new accessions. Prof. Williams has returned from Germany, and every member of the Faculty is now in his place and doing excellent work. The friends of the college rejoice to know that it is steadily advancing on every line of improvement and in popular favor.

Needn't be Uneasy About Us.

In speaking of the discussion of division now going on in North Carolina, the editor of the *New Orleans Advocate* in his last issue, says:

"A delegation to the General Conference pledged to the division will be elected, if possible by the friends of the measure. Other issues will be before the General Conference, possibly more important than the changing of conference boundaries. It would be better, therefore, to select men of good judgment and Christly spirit, and let them act for the well-being of Methodism. A factional representation in our great law-making body is to be deprecated."

We quote the above for two reasons. First, we endorse its sentiment. Secondly, we want to assure our *confrere*, of the *N. O. Advocate*, that he need not be at all uneasy. The North Carolina Conference will have no "factional representation" in the next General Conference. Our Conference is too wise and too pure to be led into voting for a "factional representation" to the General Conference. When our delegates take their seats in the next General Conference, we'll warrant that they will be found to be "men of good judgment and Christly spirit." And we think we can assure the General Conference that it will not be troubled with our "division discussion." Our next Annual Conference will be apt to settle the matter one way or the other, and whatever our Annual Conference shall decide in reference to the matter will be cheerfully acquiesced in by the great body of our preachers and people.

Lecturing the Preachers.

Some of our very moral secular editors have taken the sad fall of Bro. Hendren as a text to deliver a lecture to the preachers in reference to what they are pleased to term "the practice of promiscuous kissing of ladies by preachers," and one would judge from what they say that such a practice is common among preachers in this State.—Now, we know about as much in reference to the habits of ministers generally in North Carolina as these secular editors do, and we know that there is not a practice of promiscuous kissing of ladies by the preachers of any denomination in North Carolina, and the lecture of these secular editors is entirely gratuitous. The intimation that there is such a habit is unjust and uncalled for. There may be some few who have such a habit, (we know of none) but if any they are "few and far between."

As a general rule the ministers in North Carolina, of all denominations, are pure, good men, and entirely free from any improprieties of the kind. It is very seldom that a minister falls, remarkably seldom, but when one does there are always a few very wise and moral (?) editors who delight in heralding it over the country, and feel it their special duty to lecture the preachers. The fall of a minister is always a warning to all good men, but such lectures as referred to above, in the minds of wise men, excite a mingled feeling of amusement and disgust.

Our Preachers and the Orphans.

Our Annual Conference has repeatedly expressed its warm sympathy for the Oxford Orphan Asylum, and requested the preachers in charge to take annual collections in all our charges for this noble charity. The other churches generally take this collection on Thanksgiving Day; but it happens nearly every year that our ministers are all at Conference on Thanksgiving Day, hence our people do not have the opportunity given them to contribute to this charity. This can be very easily remedied by giving them a chance to contribute at some other time. The Asylum is doing a fine work. There are 175 orphans there. Dr. Dickson is the very man to superintend it, and he is doing his work nobly. Let us help him all we can. Read the following letter, which explains itself, and act upon it:

OXFORD ORPHAN ASYLUM,
Aug. 28th, 1885.

DEAR BRO. REID:—Will you please say to the preachers of the N. C. Conference, through the ADVOCATE, that the next session of the Annual Conference at Charlotte will be in session on Thanksgiving Day when all the other churches in N. C. take up a collection for the Oxford Orphan Asylum. The Methodist preachers being away from their charges on that day, of course no collections will be taken up for our benefit on many of the appointments. I hope, therefore, the brethren will give their people an opportunity to contribute to this noble charity before Conference.

The people gladly contribute to this cause whenever asked to do so, and if we do not get a contribution from every charge in the N. C. Conference, I shall be disposed to believe that they have not been asked for it.

Fraternally,
B. F. DICKSON, Supt.

The Wail of Departing Power.

Some of the secular papers are discussing the question as to whether the Trustees of our State University shall consider the different religious denominations of the State in selecting the faculty of the Institution. All things else being equal, the faculty ought to be distributed as much as possible among the various denominations of the State, and the Trustees have very wisely adopted this policy, at least it is so understood. Having adopted this policy, in part, they ought to act upon it. In the recent election of professors they clearly recognized this principle, and our Baptist brethren, who have been complaining the most, got the "lion's share" of the new professors; and it had a very *quieting effect* on them. But some of our friends in another church, who see that the ultimate result of such a policy will be to their detriment, are raising a considerable whine about the Church intertering with the State. We are not much afraid of the influence of the Church hurting the State in this country. Denominationalism has less to do with running the State government now than it ever had, and all this "hue and cry" about it comes from those who have and still want to control such things, but cannot.

If the Trustees will properly distribute the professorships among the qualified men of the various denominations, elevate the standard of scholarship so as to make it a University in fact, and then see that the free scholarships are not abused, the best men of the State will stand by the University, and its future will be more successful than has been its past. All this talk about the denominations meddling with the State, and running things, amounts to but little and generally comes from those who see the power they once had departing from them.

In response to an article in the *News and Observer*, which complained considerably about the denominations interfering with the University and which the editor of that paper said "covered the ground," a trustee of the University in the same paper thus sensibly sums up the matter:

The trustees had quite a number of applications—I think 380. Most of them were well recommended, and I presume two-thirds of the number were competent to fill the position.

The first enquiry among the trustees was, is he competent? Among so many applicants they found no difficulty in procuring gentlemen entirely competent in all religious denominations.

Now, after the question of competency was decided, I, as one of the trustees, and I presume others did the same, took a business view of the subject and consulted expediency. It is useless to talk about running a school unless you can get students. The best way to get them is to make the University popular among the people. It seems to me that the best way to accomplish that purpose is, after being fully satisfied in regard to the competency of those appointed professors, to distribute them among the different religious denominations. Suppose you have a majority of the professors Episcopalians, the Baptists, Methodists and Presbyterians will call it an Episcopal school. So it will be if you have a majority of any other denomination. If you make a majority Presbyterians, the rest will call it a Presbyterian school. So the trustees thought it best to respect the interests and even prejudices of all denominations and give each one some representation in the faculty. The mistake made by most of those writing about the University is that they would have the people to believe that the trustees necessarily sacrificed competency to distribute the professors among the different denominations. Such was not the case. The gentlemen elected are very eminent educators. Some people are chronic grumblers and object to everything. What the trustees tried to do was to please the majority, if they could do so by doing right. Distinguished men have said that a majority of the people will ultimately be pleased with those who do right.

A New Cause for Alarm.

As is known to our readers a great effort has been made to introduce temperance text books into the schools, and in many States this has been done. Taking advantage of this law the liquor men are trying in some sections to furnish the books. The New York *Christian Advocate* presents the matter in a forcible editorial as follows:

If the reports which come to us are correct—and we believe them well-founded—the breath of the alcohol fiend is to be felt upon the cheeks of our boys and girls in the public schools. It is not always a matter of great difficulty to get good laws passed by our Legislatures. The point is to get such laws executed in their true intent and spirit.

There can be no doubt that in demanding the passage of laws requiring public-school instruction in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants, and narcotics upon the human system, it was intended not merely that alcohol should be treated as any dangerous drug or medicine, to be used with a certain amount of caution and duly labeled lest any mistake should occur, but that its pernicious effects should be made clear to the mind of the pupil, and sufficient illustrative facts furnished, just as other facts, in any well-written work on physical science, are stated in connection with the publication of any other physical phenomena of importance. The spirit of the rum power has, however, in the exercise of its unscrupulous and unhallowed ingenuity, devised a plan to turn the battery of this most greatly needed reform, not merely upon the ranks of the reformers, but upon the innocent children and youth within the lines, and has prepared, published, and is seeking to impose upon the school-boards such text-books on physiology as shall actually recommend and encourage the use of alcohol as a healthful stimulant to active brain, nerve, and over-wrought muscle.

The remarkable document on our twelfth page is the careful production of a responsible committee, which has conscientiously examined certain recently issued school-books. The signatures appended will carry great weight. Bad enough it is to run risks on account of the vicious character of the light reading sought after so much by the young, without having wicked mischief in the course of study imposed by law. Every citizen is deeply interested in the course taken by Commissioners and boards of Education in providing school-books bearing upon elementary physiology. We must see to it that the law is not evaded.

To teach a child at school that the moderate use of alcohol is good as an invigorating beverage when the law makes the selling of liquor to that child a criminal offense; to prate about the *moderate* use of liquor when the country spends annually eight hundred and fifty millions of dollars for rum and but eighty-five millions for education; to teach that the use of alcohol can be of any real or comparative good to brain, muscle, or nerve, when the great daily press so reeks and teems with the record of crime and abomination wrought under the influence of alcohol as to make the ordinary newspaper no longer fit to come under the eye of a pure family and household—all this is to stultify all concerned. The time will come when not only shall the sciences of physiology and hygiene be candidly and truthfully taught in our public schools, but political economies and moral philosophies prepared for school use shall detail the facts as to the depraved influence of the rum power, and the poverty, pauperism, crime, and social degradation directly resulting from alcohol, together with the immense waste of resources and prodigious expenditure of State funds employed in the punishment and reform of criminals who have been made so by the use of alcohol.

Short Items of Interest.

— Miss Caldwell's gift to found a Roman Catholic University, has been swelled by other gifts, it is said, to about $500,000. The institution will be located in Washington, D. C., and the sum now in hand will be applied to the purchase of a suitable site and the erection of buildings. It is expected then to raise at least $1,000,000 more for endowment.

— It is thought that the Mormons are arranging to leave Utah and go to Mexico. They have bought a tract of land embracing a million of acres in the State of Chihuahua. They are going to form a new "Canaan," and it is not definitely known whether they will desert Utah or not. It may be an arrangement to which they can resort in case of necessity. However this may be, we ought to insist upon a vigorous suppression of polygamy. The great thing to be effected is to get polygamy out of the Mormon religion.

— It is not generally known that South Carolina, alone of all the States, prohibits divorce, permitting it on no ground; that it prohibits the sale of liquor everywhere in the rural districts, allowing it only in incorporated towns, and giving these places local option, of which about half the towns avail themselves; that it forbids the running of all freight trains on the Sabbath, and all passenger trains, except such as carry the U. S. mail; that it classes duelling with murder, and disfranchises the lottery ticket dealer. This is certainly a noble record for a State in these degenerate days. Hurrah for South Carolina!

— Rev. Dr. Talmage, of Brooklyn, preached in City-road chapel, London, England, recently. The cable tells the story thus: "Dr. Talmage preached in the celebrated Wesleyan chapel at Finsbury, behind which is the grave of John Wesley, and in front of which is Bunhill burial ground, where lie the bones of John Bunyan, Isaac Watts, Daniel De Foe, and Horne Tooke. The 'Brooklyn non-conformist,' as he is called here, referred in his sermon to this hallowed ground. The chapel was crowded to suffocation. During the indoor services several thousand people stood in the front graveyard and in the street, impeding travel and awaiting Dr. Talmage outside. After the regular service he came into the church porch and addressed to the multitude a theological stump-speech in a full voice, and then with a smiling face he gave out a stirring hymn, after singing which the populace made the policemen happy by again freeing the thoroughfares."

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Paragraphic Personals.

— We regret to learn that the wife of Rev. Z. T. Harrison, of our Conference, is in very feeble health.

— We had a pleasant visit last Friday from Bro. J. M. Spraggins, an excellent layman of Tarboro, N. C.

— Rev. J. H. Wheeler and his daughter, Miss Hattie, were in the city several days the past week.—Everybody that knows Father Wheeler is glad to see him.

— Bro. Charley Soon spent a day in Raleigh last week. He is a bright, pleasant Chinaman, and will soon go to carry the gospel to his countrymen.

— Rev. A. G. Gantt, of our Conference, has had a severe attack of bilious fever. We are glad to learn, however, that he is convalescing, and we wish for him a restoration to and a continuation of perfect health.

— Mr. J. T. LeGrand was elected Grand Dictator of the Grand Lodge of the Knights of Honor for North Carolina at Winston recently. We are glad to note this compliment so worthily bestowed upon our friend and college-mate of other days.

— The *Monroe Enquirer* has the following note of Rev. M. H. Hoyle: "Mr. Hoyle is the pastor of the Pleasant Grove circuit, and is finishing the full extent of the pastoral limit on the circuit with great popularity."

— Rev. Chas. F. Deems, D. D, of the Church of the Strangers, New York, August 16, delivered the baccalaureate sermon to the graduating class of the Chautauqua Literary and Scientific Circle for the present year.

— Mr. Joseph L. Tilley, of Granville county, and a very successful farmer, has been spending a few days in Raleigh and dropped in to see us. Mr. Tilley has given special attention to the culture of tobacco, and the tobacco farmers of this section are getting out of him all they can on this subject.

An Hour With Other Editors.

— The *Central Methodist* says: "It is said fifteen thousand people heard Sam Jones on Sunday at the High Bridge camp meeting. His sermons seem to cut 'gwine and comin.' He is the most remarkable man of this age."

— It is impossible to please every one. What pleases one, displeases another. A man who seeks to be governed by the opinions of others, will soon find that he pleases no one, and is despised by all. If a man can succeed in pleasing God and himself, he is a happy man, it matters not what others may think of him.—*Methodist Recorder.*

— The St. Louis *Christian Advocate* says: "After a long pastorate a well known clergyman furnishes the following statement, showing the ages of 1,000 persons converted under his preaching: Under 15 years, 247; between 15 and 25, 415; between 25 and 26, 223; between 35 and 45, 102; between 45 and 55, 9; between 55 and 65, 4; over 65, 9.

— Dr. McAnally, editor of the St. Louis *Christian Advocate*, has returned to his office from an extended visit to the far West, whither he had gone for the purpose of informing himself by personal observation and intercourse with the preachers and people as to the real condition and prospects of our church in Colorado and New Mexico.

— The Chicago Socialists at their recent picnic drank 300 kegs of beer and paraded with banners inscribed: "Our children cry for bread." Perhaps a little more economy and a little less beer on the part of Socialists would give them more bread. But it seems they are willing to pay for their beer provided others will furnish them bread—and meat.—*Weldon News.*

— The summer is nearly over. We hear that most of the places of resort have been well patronized—places of fashion and frivolity less than those of retirement and rest. This is an excellent sign. The best of summer's teaching can never be had in a whirling crowd. The deeper nature is not reached by the short line of frivolous amusement. Quiet contemplation, converse with a friend or two; the sentences of the mountain, the forest, the sea—these are, under the Divine Spirit, the summer fountains of refreshment.—*N. Y. Christian Advocate.*

Bread Cast Upon the Waters.

Solomon says, "Cast thy bread upon the waters, for thou shalt find it after many days." The wise man evidently had allusion in this text to the ancient method of sowing on the low alluvial rice fields of Palestine when they were in a state of inundation. To a person without experience nothing would have appeared more unpromising, and it must have looked like a reckless throwing away of bread. These old planters understood their business, however, and to them there was nothing experimental in their method. From long experience they knew that was the best way to sow, and had no fear when they threw out their seed that it would be lost. They knew when the waters were gone, as soon they would be, and the warm sun should gain access to the mellow soil it would quickly germinate; and grow and bear a harvest in due time. The husbandman looked patiently for a harvest in its season.

It is an appeal for kind and generous dealing with the poor. "Cast thy bread upon the waters, for thou shalt find it after many days."—Trust God for the result. The venture is a safe one. "Give a portion to seven, and also to eight," for thou knowest not what evil shall be upon the earth, and how soon thou thyself shalt be poor and in need of help. Nothing in this shifting world is more uncertain than the surroundings of men. None are so sure as those who have a plenty of good seed planted. "Blessed are they that sow beside all waters."

We know that giving to the poor does not look like growing rich, and a man of the world would hardly go into it for a speculation. Worse soil to get a harvest from than this one could not easily be found; but we must not judge by the appearance. Many a man has found the golden ore where he did not expect to find it, and parsimony has not always turned out good thrift.—"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." After all the miser may find that his close and careful economy may prove, in the end, the loosest and wildest extravagance.

We know that many a man has made a mistake at this point. It may not look like a wise investment of money to be helping the poor around with whom we may come in contact. If we desire simply to lay up money on earth, it may seem unwise. But there is another life to be provided for. The things of this life will soon pass away and he must remember that "He that hath pity on the poor lendeth to the Lord." This loan may be restored very soon, or perhaps cash down. Sowing on the waters had a desperate look about it, but it turned out well. Try it, reader. "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." The truth is, nothing is entirely safe but that which is lent to the Lord. You lay up then where moth and rust cannot corrupt it, nor thieves steal it. You may not receive a liberal return in dollars for the amount given to the poor, but no man ever yet "delivered the poor that cried, and the fatherless and him that had none to help." Did not feel a sweeter joy when the blessing of Him that was ready to perish" came upon him, than the greediest miser ever knew in counting his gold. The fact is, there is no comparison between the experiences of the two men.

Try this investment. This bank never suspends payment or breaks. "Give and it shall be given to you." Happy is the man who has learned that his happiness is found in doing the will of God.

THERE are thousands in the by over-eating and over than are killed by over use of stimulants, the fashion, and fine dinner of us a nation of invalids.

A CORRECTION.—You made me say in my article on N. E. N. C., "Value of church property, $165.00." It should be $9,165.00.

Yours truly,

C. C. BROTHERS.

FIFTEEN YEARS.—Rev. V. A. Sharpe writing from Trinity College, says: Good beginning here—better than in ten years they say. Everything hopeful. Let *our* people send us their boys, here is the place for them.

Yours truly,

V. A. SHARPE.

CRIES "ENOUGH"—Please stop my advertisement for Housekeeper &c, and say that I have a sufficient number of applicants, others need not apply.

Respectfully,

F. J. PILLEY.

MT. ZION STATION.— At an ordinary Sunday service, I received eight members, all from the Sunday-school, children of the church, only one had to be baptized. This is encouraging to Sunday-school workers.

JNO. W. NORTH.

From Pittsboro Circuit.

Friday, August 21st, a protracted meeting closed at Brown's Chapel, it was conducted by Revs. W. L. Cunninggim, of Raleigh, I. H. Mann and A. H. Perry. The meeting lasted six days and was largely attended, quite a number were happily converted, several back-sliders reclaimed, nine joined the church, and the church greatly revived. We are profoundly grateful to these brethren for their good services.

Yours truly,

ISAAC F. WEST

From Waccamaw Mission

BRO. REID:—We have had no special revivals on Waccamaw Mission up to this writing, but hope to have. I am trying to meet my appointments. Our beloved Presiding Elder, Rev. P. J. Carraway, has met all the appointments so far, he is surely a man in the right place, he has done good on the mission this year. He gave us one of the best Sunday-school talks I ever heard at our last Quarterly Meeting. The people love him. I have not seen or read an article in the Advocate yet to contradict that the North Carolina Conference should not be divided.

Yours Fraternally,

JAMES H. TART.

68 Conversions.

DEAR BRO. REID:— At two protracted meetings we have had eighty-six accessions, these are small hamlets, one of them never enjoyed a protracted meeting before, the church in good trim if I am the judge. Camp-meeting at Chicamicomico was a success, forty converts, 24 accessions at that place, ten at other places, others as backsliders were reclaimed. Bro. Carpenter and wife did us good service, Sister Carpenter remained with us quite a while. Bro. Lennon, from the Va. Conference, did good work, for all of which I am very thankful,

Yours truly,

J. Y. PEGRAM.

17 Conversions.

DEAR BRO. REID:—I have just closed my camp-meeting at Union, resulting in a glorious revival in the church, seventeen conversions, ten and probably four accessions to the church. Thus the Methodists have received a new impetus that shall move them on to still greater things; to building and repairing churches, and bringing the finances to the front, to more holy zeal for Christ, vital godliness, and experimental religion. God has blessed His people here with abundance this year, and I am very desirous to make a good report for this kind people, at Conference. Many thanks to the brethren who labored with me.

Yours in Christ,

B. A. YORK.

Twenty Conversions.

DEAR EDITOR:—Our third Quarterly Meeting was held at Centennial on the 8th and 9th inst., Dr. M. L. Wood, our esteemed Presiding Elder was in place, as his custom is, and preached three of his strong, terse and pointed sermons. He is wide awake to every interest of the Church. We protracted through the week with gracious results. The membership was greatly revived and strengthened, many of our people moved upon a higher religious plane than ever before. There were about twenty conversions, seventeen accessions, five of them heads of families, twelve children were baptized. It was a beautiful scene to see so many sweet little children dedicated to the Lord at one time. Rev. J. A. Greene was with us most of the time and rendered valuable aid. We thank God and take courage.

T. J. DAILEY.

From Bethel—70 Conversions, 60 Accessions.

BRO. REID:—I closed at Bethel last week one of the best revival meetings of my ministry. Seventy professed faith, sixty were received into the church, 7 of the remaining ten were already members. We had 28 conversions in one day—26 at one service. The Holy Spirit came down upon the people in Pentecostal power—nearly every one seeming to realize more or less His gracious influence. All classes and ages were embraced in the number of conversions, from the child of ten to the gray head of 70. We thank God and take courage. We had no ministerial help from abroad, our two local ministers, Revs. Davenport and Bowen, rendered good service, the same may be said of quite a number of earnest and faithful working members. A most interesting and profitable feature of the occasion was our experience meetings, which we had about every other day at 9½ o'clock in the morning. We never heard better, sweeter, or more impressive testimonials for Jesus. Indeed, we are disposed to regard them as having done the best and most effectual preaching of the occasion. We hope soon to protract at Tarboro; may the same blessed results follow.

A. R. RAVEN.

Scotland Neck Mission.

DEAR BRO. REID:—Please say to the lovers of Zion that the Lord has blessed us on this work. We commenced a protracted meeting at Williams' Chapel the first sabbath in Aug. which lasted nearly two weeks. The Lord was with us, large, serious and attentive congregations at nearly every service; twelve or fifteen conversions, nine accessions and the church much revived. Bro. W. H. Beavn, a local preacher of Pitt county, was in the Spirit of the Master and endeared himself to us by his faithful, earnest preaching. Bro. W. H. Harrell, a local preacher of this work, was also with us, preaching once and giving us valuable assistance otherwise. We are much indebted to these brethren.

The Lord has blessed us, whereof we are glad. To Him be all the glory!

Yours truly,

W. W. ROSE.

Meeting of the Woman's Missionary Society

The annual meeting of the Woman's Missionary Society of the North Carolina Conference will be held in Edenton Street Church, Raleigh, beginning at 10 a. m., Thursday, Oct. 22nd, 1885, and will include the following Sabbath. The Auxiliary Societies are requested to send, each, 1 delegate, also to send by the hand of such delegate the annual report of the Society.

In case no delegate shall attend the meeting, let the annual report in writing be sent to Miss Planche Fentress, Recording Secretary, Raleigh, N. C.

Saturday 24th will be devoted to the "Bright Jewels" whose exercises will be under the direction of "Aunt Mary," who will give them such instructions and publish such programme as she may deem proper. A more detailed programme of the several days proceedings will be published in due time.

MRS. N. H. D. WILSON, Pres.

For the Advocate.

Revivals on Ridgeway Circuit.

We have recently held three protracted meetings on the Ridgeway circuit. The power of the Holy Ghost came down upon the people, there were seventy-five professions of faith at these meetings. Bros. Holden, Nelson, George Rose, W. W. Rose, Brooks and Dr. Burton assisted me in this blessed work. The meeting at Tabernacle was one of unusual power. The hearts of the Christian people of the various churches were drawn together in the one work of the salvation of souls. Presbyterians, Episcopalians and Methodists were all one in this great work, and the Master gave His blessing to their Christian fervor and singleness of purpose. Bro. Brooks said that it was more like heaven to his mind than any thing he had seen on earth. May such a spirit come upon all the churches. We thank God and take courage.

I can conscientiously say that I think the spiritual state of the Church on Ridgeway circuit is better than it has been before.

J. N. COLE.

For the Advocate.

Camp Meetings on Charlotte District

DEAR BRO. REID:—I am just home from Hickory Grove camp-meeting. I have held two of my camp-meetings, Pleasant Grove and Hickory Grove. In both of these meetings the Lord was with us and good was done. We did not have many conversions at Pleasant Grove, but much good was done in building up the church and leading to more elevated Christian life. At Hickory Grove we had a time of power, some fifty converts and a large accession to the Church. The Lord was with us in power, Christ was offered as the only hope and cure of the soul. It was good to be there. Some of the best material of that section of the country was converted and brought into the Church. I go this week to Prospect camp-meeting, and next week to Bethel. The Church on the District seems to be in good working order.

T. W. GUTHRIE.

Resolutions of Thanks.

At a meeting of the Brown's Chapel Sunday-school, Aug. 23rd 1885, the following resolutions were unanimously adopted:

WHEREAS, The Sunday-school celebration held at Brown's Chapel, Aug. 15th, was one of much interest and profit, and was greatly enjoyed by us all, therefore be it

Resolved 1st. That we hereby tender our sincere thanks to the Rev. W. L. Cunninggim, of Raleigh, S. B. Turrentine, Principal of Union Academy, T. M. Robertson, Principal of Pleasant Lodge Academy, for the able and eloquent speeches they delivered on that occasion.

2nd, That our thanks are heartily rendered to the large assembly for their good deportment and attention.

3rd, That a copy of these resolutions be sent to the Raleigh CHRISTIAN ADVOCATE, the *Home* and the *Record* for publication, and a copy of the same be forwarded to each of the speakers.

N. A. PERRY, Sec.

For the Advocate.

Short Note From Bro. Sharpe.

Rev. V. A. Sharpe, Presiding Elder of Trinity College District, sends us a club of seven new subscribers and writes a private note which we appreciate so highly that we take the liberty to publish a portion of it:

DEAR BRO. REID:—I herewith send you some subscribers. Have been helping Bro. Stephenson at Pleasant Hill, where we had a good time. Raised by subscription yesterday $650 to build a new church, which I think insures success. Things tending upward decidedly on this work, it has large capabilities. Put to the subscribers: I did my best seconded by Bro. Stephenson, to get more, but we failed, I think however, your list will grow at Eden.

Your visit to our District Conference and kind words will tend to increase your circulation among us. It ought to be largely increased.

We have a strong membership in my District, but in many respects poorly developed. By the blessing of God we will try to do this. The Advocate will largely help, and I am anxious to circulate it. Come to see us often.

Yours truly,

V. A. SHARPE.

For the Advocate.

From West Uwharrie Circuit.

BRO. REID:—The first protracted meeting for the West Uwharrie circuit was held at Lane's Chapel in connection with the 3rd Quarterly Meeting. It was the most satisfactory meeting we ever held, excellent order throughout. The congregations very large in the day as well as the night, all things seemed to work in harmony for success. The people of God were all revived, about eighteen professed, seven joined the church and others will. We had two sermons by Rev. V. A. Sharpe, the Presiding Elder, three by Rev. Isaac Shaver, of Stanly county, and one by Rev. G. F. Smith, local preacher of this circuit. We are now protracting at New Hope Academy, which is our second meeting. Bro. Donglass, of Montgomery circuit, has been assisting us by special arrangement. Bros. Boyles, Durant and Townsend, being in the community visiting after our District Conference, have been with me, and taken an active part in the meeting.

Our financial matters are considerably in arrears, but no more so than common, at this time of the year. As to the various collections, we expect to bring them up in full. One consolation, we have never failed to do so. We promise to look after subscribers for you. The Advocate gives entire satisfaction wherever it is taken on our circuit. Success to it.

R. L. WARLICK.

Story of a Dream.

The Statesville "Landmark" tells the following as having actually occurred:

"A. C. Tomlin, Esq., of Olin township, is the holder of a bond of the town of Statesville. It was supposed that it was among the papers of the late T. S. Tucker, Esq., but when it was hunted for last week it could not be found. Messrs. Tomlin, W. D. Summers, T. M. Gill and H. Bingham spent nearly all of one day examining the papers, without finding the object of their search. When Mr. Summers went to bed Saturday night the lost bond was weighing heavily on his mind. He dreamed about it, and in the vision of the night he saw in the midst of a package, which had not been opened, in an old trunk of Mr. Tucker's, an envelop, marked, "A. C. Tomlin's Papers," and in this envelope he saw the missing bond, and it was signed by C. L. Summers as mayor and C. A. Carlton as clerk and treasurer. Monday morning when he came up street Mr. Summers went to the trunk, put his hand on the package of letters which he had seen in his dreams opened it, found the envelope marked "A. C. Tomlin's Papers," he opened it and there found the bond, signed by C. L. Summers and C. A. Carlton. Mr. Summers had never seen the envelope before, never saw the bond and had no idea who had signed it. The package of letters in which the envelope in question was discovered, had not been opened in the search last week because it appeared to be of letters only, and no one thought of finding any of Mr. Tucker's clients' papers among them. You can call it whatever you like, but this is the way the Tomlin bond happened to be found."

For the Advocate.

A Union Sunday-school Picnic.

On Saturday, August the 1st, there was a Union Sunday-school Picnic, held at Love Chapel Church, in Stanly county

The three leading denominations in Sunday-school work were represented, Methodist, Baptist and Presbyterians. At an early hour in the day the people began to assemble, and by ten o'clock a. m., quite a large congregation had assembled. The exercises were opened by the different schools singing in concert and with prayer. C. G. Montgomery Esq., of Concord, N. C., was then introduced to the audience, who leading off in his own inimitable style, held the attention of the people, including the children, an hour and a half.

The applause and tears which Bro. Montgomery brought from the people during his eloquent address showed the appreciation of the audience. This address was the best for the occasion, I have ever heard. After the address we had some splendid singing by Oak Grove Sunday-school, after which we had an intermission for dinner. The well filled baskets showed how well the people of the community had prepared the "good things of this life," for the occasion. After enjoying the dinner, which had been so bountifully prepared, we re-assembled to hear an address from Prof. Martin, of Palmersville. Notwithstanding the oppressive heat, Prof. Martin held the audience for nearly an hour and a half by his eloquence interspersed with humor. After Prof. Martin's address the large congregation was dismissed with the apostolic benediction. We went to our homes feeling that good seed had been sown and praying good fruit might be the result.

J. E. UNDERWOOD.

Minister Jarvis and Dom Pedro.

On July 11 at 8 p. m., his majesty, Dom Pedro, the Emperor of Brazil, received in public audience Mr. Thomas J. Jarvis, Envoy Extraordinary and Minister Plenipotentiary of the United States of America, who, on delivering his credentials, made the following speech:

"SIR—The President of the United States of America having chosen me as Envoy Extraordinary and Minister Plenipotentiary of the said United States to your Majesty's Government, I have the honor of presenting your Majesty with the letter of his Excellency, which I respectfully ask your Majesty to receive. My intention is to act so that when I deliver my revocatory, I may like the gentleman whom I succeed, return to my country with the high consideration of your Majesty and with the confidence of my own country. My government wishes that the cordial relations existing between this great empire and that powerful republic shall become closer and stronger with the years, and that their people will enter into more intimate relations of commerce. Both are parts and portions of the same great continent, and their people are citizens of the same new world of extraordinary aggrandizement and of unlimited posibilities. They are joined by the same land, traversed by great rivers and possessed of fine harbors and their shores are washed by the waters of the same great ocean. The God of Nations, the Creator of all things, connected these two great countries by land and by water and I believe the mission of men—his creatures—will be to unite them by the friendly bands of mutual interest and confidence. Studying the history of this great empire, with its various and inexhaustible resources, the people of the United States have been struck by its rapid development under your Majesty's wise government. They remember with pleasure your Majesty's visit to their country and with all their hearts they joined their President and myself in wishing your Majesty a long life of hapiness, and to your country peace and prosperity unbounded."

To this his Majesty answered: "I thank my great and good friend, the President of the U. S., for this proof of his esteem. I hope, Mr Minister, that your mission will contribute to cement the good relations existing between our countries."

For the Advocate.

Warrenton District Conference.

MR. EDITOR:—Your note touching the session of this body, held at Littleton, on R. & G. R. R. Aug. 13th–15th precludes the necessity of more than a note from me.

The session was a pleasant, harmonious one. The various interests of the District were inquired into, and it was found to be in the main, in a healthy condition. Behind somewhat in money matters, as is usually the case in the down east section, where the people look mostly to the cotton crop for their money.

One good sign in the Sunday-school work is, they mostly use our Sunday-school papers, I mean the International Uniform Lesson Papers, the best system we have ever known for the success of the Sunday school work. The observation has been made frequently, that those schools, in which this system has been operated, have been uniformly the most prosperous. Some contend that the papers are not studied in many places, and therefore they are a failure. True. But in many places and cases they will not study anything else. The fault is not in the papers, but in those who do not study them or in those who do not see that it is done, or both. In one charge the idea of going into "summer quarters" was developed or brought to light. That is a new expression in Methodist nomenclature. The sooner that and a similar one, "Winter Quarters," become obsolete, the better for the Sunday-schools and the Church. The "Summer Quarters" monopolize a very large part of the warmer part of the year and the "winter quarters" mostly the colder part. So there is but little time left for the Sunday-school. We pronounce such a failure.

A prominent feature in the session was the memorial service of the late Rev. J. N. Andrews, conducted by Rev R. O. Burton, D. D. The theme was the humiliation and exaltation of Christ. The sermon was a strong one, intermixed with pathos and flights of eloquence that moved to tears and stirred the hearts of the great congregation, which seemed attentive and eager to hear. It was characteristic of Dr. Burton and will live and do good.

The Conference was much pleased with Littleton, and Littleton with the Conference. They pressed an invitation to it to hold the next session there, but Battleboro on the W. & W. R. R., bore off the palm. The town and community gave us an elegant entertainment. It is a most pleasant place. A very prominent feature there is "Central Institute," under the presidency of Rev. J. M. Rhodes, with a corps of competent teachers associated with him. It has done and is doing much, and enlarging and preparing to do more for the education of young ladies. It has a beautiful and healthy situation and is owned by a joint stock company.

The religious tone was good during the session and the indications so good before the close that the services were protracted. Resolutions endorsing and recommending the ADVOCATE, the "Nashville Advocate," Sunday school Publications "Southern Quarterly Review" with others of thanks for courtesies &c., were adopted, which we deem unnecessary to publish.

Bro. Nelson presided in a pleasant way, he is an earnest consecrated worker and preacher, and is effecting great good on the district.

Of late we have attended four District Conferences, and while we recognize in them much good, yet it is evident they are not doing what they ought to do. The routine bnsiness becomes monotomous and dull and almost useless. Some change is necessary. Who will suggest just what we need?

But, Mr. Editor, I am going beyond a note and must stop.

JAMES WILLSON.

Our Washington Letter.

(From our Regular Correspondent.)

Washington is just now enjoying the peace and quiet which yearly precedes the Autumnal hub-bubs, the political and social opening. "Everybody," as he calls himself, is out of town. But everybody here, as elsewhere, means only that favored small per-cent who have money, or who can borrow or beg it, for a trip to Europe, a month at the sea side, or two weeks stay at a mountain farm house where board is cheap, and the contrast with city surroundings is sharpest. In spite of the unusual heat of the summer the stay at home people of Washington have managed to live in tolerable comfort. There is more breathing space in this city than in any other of its size in the country. The wide streets and many parks afford the amplest space for the free circulation of air and the malaria so much complained of, is suffered only by the intemperate.

The return to Washington of her holiday population will begin in a week and will be completed by the 1st of October. At present Mr. Lamar, of the Interior Department, is the only Cabinet officer in the city. Mr. Garland left this week for his home in Arkansas. The other members of the Cabinet have been out of the city for several weeks.

The President had not been expected before the first of September, but I learn that the present cool weather may cause him to alter his plans. After roughing it in a fisherman's camp the luxury of the Executive Mansion will doubtless be enjoyed.

The habiliments of mourning have been removed from the White House and all the Government Departments, the thirty conventional days having expired. The recent rains had washed out the cheap dyes of the miles of black cambric in which the white marble columns were swathed, and it will cost several thousands of dollars to remove the discoloration. The White House will be re-painted.

The most sensational news of the week is in relation to the alleged frauds in the Alabama Claims Court and also in the Pension Office. The Alabama Claims Court was organized in 1874 to hear proof of the claims to be paid out of the $15,500,000 awarded by the Geneva commission.

It is chaaged by Comptroller Dunham that this court has on its payrolls a large number of officers and clerks not authorized by Congress who have been receiving in salaries about $35,000 per year. Among those who have been paid as special counsel are Walker Blaine, F. D. Hunt, Hamilton Fish, Jr., George Frelinghuyson and others.

The force of the court of Alabama claims is demoralized by the decision of the first comptroller cutting off their salaries. The judges have been telegraphed for and are expected to arrive here very soon. They will probably prepare a defense and make a fight for the retention and payment of their employees. It is claimed at the court that the authority given the court to organize included the authority to employ all necessary clerical assistance, and they claim that the force they have is barely sufficient to perform the work required of them, and at one time extra assistance had to be employed, and they worked night and day.

They say, too, that Judge Lawrence, the former first comptroller, was not ignorant of the manner of the establishment and management of the court, and approved of it in approving the accounts. During the six months limit before it would become date to file claims an extra force was necessary besides those objected to in Judge Durnham's decision, and the court applied to Judge Lawrence for an opinion as to the authority of the court to employ more clerks, and he replied that the court had the authority itself. There were 5,750 claims originally, and 1,400 of these are still to be adjudicated. The papers in these cases fill two rooms.

Washington, D. C., Aug. 28th, 1885.

MARRIAGES.

—By Rev. R. S. Webb, at Bethel Church, in Anson county, on the night of the 27th of August 1885, Mr. Henry D. Kendall to Miss Jane V. Little.

DEATHS.

—At the residence of C. W. Faucett Halifax, N. C., on the 19th of August, Miss Kate Robertson, of Ringwood, N. C., only daughter of Mr. and Mrs. T. G. Robertson.

Receipts by Mail.

(From Aug 19th to Sept. 1st.)

S A Jarvis Miss Ann Meador 2, Benj. Parnell 2, Mrs. F R Rancke 2, N H Guyton on act 3, and for Mrs. N F Crain 2, J R Paddison 20c, Mrs. V A Hicks 2, Mrs. S C Hunt 2, W B Fleming 2, A Cheatham 2, C W King for Mrs. E Field 2, J H Richardson 2, P E Hines 2, A C Miller 2, D A Fisher 2 J C Thomas for A Lewis 2. J G Staples 2, Mrs. D Barnes 2, I R Self 2, Thos. White 2, John Lassiter 2, J D Bacon 2, T J Lincharger for Miss S M Lucky 2. Henry Snow 2, J C Brown 2, Mrs. Eliza Christian 2, H S Pool for L C Harris 2, John A Cox 2, W F Midyette 2, L S Bynum for Miss A. V. Clegg 2, H B Anderson for Mrs. W G Long 2, T T Earnhardt 1, D C Geddie 20c, Y F Hodges 1, V A Sharpe for A W Fuller 2, I J Fuller 2, P W Kearns 1, R L Walker 50c, A R Kearns 50c, and M E Alexander 1, G A Oglesby for W R Kindly 2, Rev. P B C Smith 1, and J C Snuggs 2, David Allen 2, M E Davenport 2, H M Scarboro 2, S W Craig self 1, and Mrs. M E Whitted 2, P H Turner 2, W A Lowery 2, J T Abernethy for Mrs. M C Patterson 2, J B King 2, and M L Bennett 2, M D Giles for G H Dellinger 2, J H Tart for G R Maultsby 1, W C Gannon for Judge Benaett 2, D R Fruton for J M Walker 2. J S Jones 2, R L Raglsnd 1, Jas. C. Fink 2, B J Midyette 2, W M Jones 6, Mrs. T B Watson 2, D McCain 2, Mrs. E McIntyre 2.

New Advertisements.

—Wofford College is advertised in this issue. It is an excellent school, has a splendid faculty and an excellent record.

—See Statement of Fidelity Mutual Life Association of Pennsylvania, of which D. B. Midyette, of Kinston, N. C. is the Agent, and read the statement carefully.

—Mr. T. T. Hay, the clever insurance agent of our city, has an attractive advertisement in this issue. Mr. Hay is doing a fine business, is reliable and responsible, and richly deserves the success he has achieved. He represents a number of splendid companies, and we cheerfully commend him to any of our readers who may want either fire or life insurance. See his advertisement, and if you want anything in his line call to see him or write to him.

Appointments.

Trinity College Dis 4th Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Abbott's Creek Mission, at Zion,	Aug.	29 30
Randleman station,	Sep	5 6
Franklinsville Ct. at Cedar Falls.	"	12 13
Lexington, station	"	26 27
Davidson circuit, at Midway,	"	28 29
West Uwharrie Ct. Poplar Spring	Oct.	4 5
Pekin circuit at Sardis'	"	10 11
Montgomery circuit at Bethlehem	"	17 18
Uwharrie circuit, at Siloam,	"	24 25
Mt. Gilead circuit, at Zion,	Oct 31	Nov. 1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H. P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington District 4th Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	29 30
Elizabeth Ct., Elizabethtown,	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh	"	17 18
Whiteville Ct. at Whiteville,	"	19 20
Wilmington 5th St	"	26 27
Smithville Station,	Oct	3 4
Topsail circuit, Rocky Point,	"	7 8
Magnolia Ct. at Providence	"	10 11
Brunswick circuit, Shallotte Camp,	"	14 15
Clinton Ct. at Goshen	"	17 18
Duplin circuit, Wesley Chapel,	"	24 25
Onslow Ct., Queens Creek,	Oct. 31	Nov. 1
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H BOBBITT, P. E., Salisbury, N. C.

Mt. Zion Station,	Sep.	19 20
Salisbury circuit, at South River,	"	26 27
Albemarle circuit, at Stony Hill,	Oct.	3 4
Concord circuit, at St. Mathews,	"	10 11
Concord station,	"	11 12
Mocksville Ct., at Salem,	"	17 18
Rowan circuit at Liberty,	"	24 25
Farmington circuit, at Wes. Chap.	" 31	Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District—3rd Round

R. A. WILLIS, P. E., Statesville, N. C.

Statesville station,	Aug.	22 23
Statesville circuit, at Trinity,	Sept	3 4
Caldwell circuit,	"	5 6
Lenoir circuit,	"	9 10
Wilkes circuit,	"	12 13
Roaring River Mission,	"	16 17

4TH ROUND.

Elkin and Jonesville,	Sept.	19 20
Mt. Airy circuit,	"	26 27
Mt. Airy Station,	"	27 28
Dobson circuit,	" 30	Oct. 1
Yadkinville circuit,	Oct.	3 4
Rock Spring Ct. at Hills Chapel,	"	10 11
Newton circuit, at Hopewell	"	13 14
Iredell circuit, Snow Creek (c. m.)	"	17 18
Alexander circuit at Mt. Pisgah, (c.m.)	"	24 25
Caldwell circuit,	"	26 26
Lenoir circuit,	" 31	Nov 1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	11 12
Statesville station	"	14 15
Statesville circuit,	"	21 22

Newbern District—4th Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston station,	Sept.	5 6
Lenoir Mission at Crooms,	"	7 8
LaGrange circuit, at Sharon,	"	12 13
Wayne circuit, at Pin Oak,	"	19 20
Goldsboro circuit, at Daniels	"	26 27
Newbern station,	Oct.	3 4
Pamlico circuit,	"	6 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton,	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe, Oct 31	Nov.	1
Neuse Mission, Adam's Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District, 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Guilford circuit, Jamestown,	Sep.	5 6
Pleasant Garden, at Pleasant Garden,	"	12 13
Greensboro station,	"	19 20
Yanceyville at Harrisons.	"	26 27
Kernersville,	Oct.	3 4
East Guilford, Holts Chapel,	"	10 11
Snow Creek Mission,	"	17 18
Madison at Leaksville	"	24 25
Ruffin, at Pelham,	" 31	Nov. 1
Winston station,	Nov.	7 8
Forsyth, Lewisville	"	14 15
Stokes,	"	21 22
Reidsville, Reidsville,		

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Toisnot,	Sept.	5 6
Greenville,	"	12 13
Williamston, Hamilton,	"	19 20
Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug.	30 31
Durham Ct dedication Hebron Church,	Sept	1 2
Oak Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	16 17
Haw River, at Mt. Pleasant,	"	26 27
Pittsboro, at Providence	Oct	3 4
Greenville at [illegible]	"	7 8
Louisburg, Louisburg,	"	17 18
Person, at Oak Grove,	"	24 25
Durham circuit, at Mt. Bethel, Oct 31		Nov 1
Alamance, at Bethel,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings Mt.	Sept	12 13
Hickory and H. H. at Hickory	"	26 27
Morganton, at Zion,	"	29 30
South Fork, at Zion.	Oct.	1 2
Lincolnton circuit, at Lincolnton,	"	3 4
Cherry Mt. circuit at Rock Spring,	"	10 11
Rutherfordton circuit at Rutherfordton,	"	13 14
Gaston Ct., at Rivers Bend,	"	17 18
Mt. Island	"	18 19
Double Shoals, at Enon,	"	24 25
Shelby Station,	"	25
Columbus Mission at Sabbath,	"	26 27
Dallas circuit, at Linden,	" 31	Nov 1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit,	"	21 22

COMMUNICATIONS.

For the Advocate.

Spiritual State of the Church on Shelby District.

Ad address delivered by Rev. J. C. Hartsell at the conclusion of the Reports on the Spiritual State of the Church at the Shelby District Conference.

MR. PRESIDENT AND BRETHREN OF THE CONFERENCE:—I have listened with profound interest to reports from the various pastoral charges in the bounds of Shelby District, and I am gratified to know that while there is much to be deplored, there is a great deal to encourage us in actual spiritual life and power manifested in the earnestness, zeal, deep piety and consistency of many of our members.—The Christian Church, in her organized and external form, is the great lever that moves the world in a moral direction, while her spirituality, or life power, is the fulcrum on which it rests and gives full beauty and safety to it all. A church without spirituality or life power is a misnomer. Though it may exist awhile in an organized form, yet if there is no vitalizing or life power she soon becomes a moral failure and accomplishes nothing in the spiritual salvation of the race. No formality, however beautiful and symmetrical in itself, can save a single soul from the burning pit of endless night. There must be that spiritual cleansing which Jesus alone can give.

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea,
Can wash the dismal stain away."

The foul stains sin has made upon he guilty soul must be washed out by an application of the blood of the Cross in connection with the Spirit which he has given us. The kingdom of God is not formalistic, but spiritual and powerful. Established in the human heart, it consists of righteousness and peace and joy in the Holy Ghost. To this our Savior alludes when he said the kingdom of God is within you. This is the little heaven in which we go to the greater one beyond. Spiritual cleansing leaves its impress upon the soul and makes it alive unto God and dead to the world, and is also enjoyed by its possessor, and sheds a radiance upon his pathway and that of others. You cant't hide the light and influence of a good Christian, baptized with the Holy Ghost and fire from on high.—The light of spiritual life dispels the darkness of sin and makes the Christian's pathway glow with burning, so if tempted to turn aside he is warned of the danger thereof and the haggard forms of the demon of death seen at every turn in the lane of mortal combat where he appears.

If we had more of this life power in the church in the bonnds of our district, and more of the spirit of burning in our own hearts, brethren, we would have less occasion to acknowledge with sorrow that there are dancing, dram-drinking, and even drunken members in our church in the bounds of our district. If our members were all soundly converted to God, and had the witness of the Spirit, and would act from principle in all the relations of life, vice and immorality would soon hide their ill-deformed faces from among us, and the whiskey devil would no longer crouch himself in some rather secluded spot in our church and hand out standing receipts to the many would-be invalids who claim that they are compelled "to take a little wine for their stomach's sake and their often infirmities;" but who, in perhaps nine cases out of ten, only aggravate the disease and bring on premature death, and sink to a drunkard's grave and a drunkard's hell. This is a sour picture, but too often true of immoral members bloated with whiskey. Hanging on to the church as a subterfuge to hide their sin and shame.

When I look over my own charge my heart is pained at the condition of some, and when I think of the reports made by my brethren here revealing some sure facts in connection with the spiritual state of the church, my ears tingle with fear and dread for the future of the church in our bounds if these things are allowed to continue to exist. But, thank God, the genuine revival fire is already burning, we trust, in full many a heart and places are becoming sacred on account of the divine presence, and sinners are being converted to God and saved by the power of an endless life.

There is hope. The ministry is waking to the fact that there is now greater need for wise, judicious, but firm exercise of discipline, and all the good are more ready to co-operate in every good work. Then let us be encouraged to go forward with the weapons of warfare that are not carnal, but mighty through God to the pulling down of strongholds; let us as pastors go into our pulpits endowed with power from on high, and not shun to declare all the counsel of God as [illegible] Jesus, and when dealing [illegible] and sinners particularly the popular ones. Have the bravery, when necessary, to say thou art the man, and with the help of the Divine Spirit lay bare his spiritual shame and let him see himself in all his deformity. Brethren, let us go out from this Conference with holy fire burning in our hearts and shining in our lives, and do all the work assigned us by the Master, so that we may make full proof of our ministry. Then our people will catch the glow of inspiration that burns on our brow and sparkles in our eyes and kindles in our hearts, and sinners will ask and find the way to the Cross, and penitents converted and saved, and backsliders healed and believers comforted and strengthened in the faith of the gospel, and will plant their feet upon the rock of ages sure, and sing in poetic lines, looking heavenward:

"No ear hath heard the song of rapturous praise,
Within that shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal."

For the Advocate.

Something About Preaching.

BY REV. E. L. PERKINS, M. D.

It has been frequently asserted that the pulpit has lost its influence over the people of the present generation. The statement needs confirmation. There are a greater number of benevolent institutions in existence, as the outcome of Christianity, than has ever been known in any former period of the world's history. But considering the vast number of preachers, now scattered over the world, we may well ask the question—are the results what they should be? When we look at the numbers engaged and the amount of talent employed, it does seem that the work of evangelizing the world should progress more speedily than facts indicate. If this be true the question arises: Why is it that greater results are not appearing?

In the first place we mnst not forget that the human heart "gravitates heavily towards sin." There is a constant inclination to walk in those paths that are "evil and only evil and that continually." As civilization advances the means of luxurious living are more easily obtained. To resist the appetites and passions where their gratification is easy, and our natural impulses are urging us on to their enjoyment, is no very easy task. Christianity calls upon men to halt while they are in pursuit, and in full view, of the pleasures that intoxicate the mind with the dazzling splendor of their appearance. Although these appearances are delusive, it is not easy to arrest the attention of those whose minds and hearts are enslaved by the desire to hastily seize upon what seems an apparent good. There is a thoughtless, reckless, onward rush to enjoy the present, with little regard to final results. Once the soul has been enslaved by habits of self-indulgence it is no easy task to induce it to abandon that which seems natural, from habit, for that which is new and at first awkward and seemingly unnatural. The preacher has to contend with evil habits thoroughly fixed upon soul, body and mind. So instead of wondering at the limited success of the gospel ministry, the marvel should be that so much should have been accomplished.

That the ministry could be more efficient is, however, a thing to be wisely considered. In these days of light and knowledge there has been a tendency to fine preaching to the neglect of simply preaching the Cross.—Peter preached a historical Christ and won more souls in a day than was ever won by a score of finely threaded doctrinal discourses. Some of the finest discourses ever delivered have been attended with the poorest results, while "a plain blunt man" has often followed in the wake of these fine and lifeless sermons, and by dealing in the "simple story of the cross" has found his labors abundantly blessed. To hold up Christ as a historical being, and a personal Savior, is the method which always has been and always will be attended with the greatest success. There is a power in this method we cannot account for—cannot explain. A plain man presents Christ crucified, dead and buried, but now an ascended intercessor for sinners, then calls his audience to prayers and prays down more infidelity in one hour than a series of fine sermons would in a life-time. This simple method of success has been often witnessed to the utter confusion of those who think that the finest methods are necessary to draw the finest minds to the cross. To be successful, preaching should be simple and direct. Some of the greatest thoughts escape from men of simple habits while desperately in earnest.—It is the fire of earnestness coupled with a pure, prudent life, that wins all classes and conditions of men. A more earnest ministry would be more successful. The gospel is "the power of God" if rightly presented. Not boisterous preaching, but a warm-hearted ministry is the need of the times. Skepticism will melt away before an earnest ministry, much sooner than by any other method. Learning is essential, but a warm heart is more essential. A man thoroughly gifted in prayer will destroy more unbelief than all the learned discourses of which our most gifted pulpit orator is capable.

For the Advocate.

Division of the Conference.

"Afflictions, though they seem severe,
Are oft in mercy sent."

Large bodies move slowly, they say. The N. C. Conference is very large, and I suppose that is the prime reason why the N. C. Conference goes so slow in the execution of the second part of that resolution of the General Conference of 1870, by which the Wadesboro and Shelby Districts were transferred from S. C. to N. C. Conference. The second part of that resolution provided for the division of the N. C. Conference. We of the transferred territory accepted both parts of the resolution in good faith. The N. C. Conference accepted the first part—that is, it accepted the territory, but to this day, 1885, it has not consented to a division of itself.

Yes, Dr. Yates, we certainly sympathise with you in the prospective separation of old friends. We had an experience of that in the transfer of 1870. We were separated from the preachers who had baptized us, and brought us up, and married us, and baptized our children. We were transferred without the consent of a majority of us, and we felt deeply afflicted in it. But the brethren of the N. C. Conference said "It is for the glory of God," and we as loyal Methodists yielded at once, for we thought they were sincere. Now it is said, "The time has not come to divide—we must wait until *everybody agrees* to the division." Are we to understand that in the judgment of the N. C. Conference the glory of God is not to be considered, but we must wait until all the people agree. How ridiculous! When did all the people ever agree on any point?

Well, we had waited patiently for fifteen years to see "the glory of God" in the transfer of our territory to the N. C. Conference without dividing the Conference. (Let it be remembered, the principal argument urged by the N. C. Conference for the transfer of this territory was "*That we may divide into two Conferences*,") but we had not seen that *glory* until Dr. Bagwell pointed it out to us recently.—That is, "we have been *developed*." That which afflicted us was a great big mercy. We have fallen into the hands of people who have the *capacity* and the *will* to develop us, and they have *done it*. Why, we ought to sing the L. M. Doxology.

But, if Dr. Bagwell has present the *facts*, and I suppose he has, for several persons have declared that Dr. Bagwell made their speech, it appears that there is something a little—just a little, selfish in our development. The Dr. intimates that the transferred brain with other mountain brain, has been developed without any special eye to the glory of God, only that the said brain might be utilized in the evangelization of the Eastern part of the Conference.

If a statement of what a man does not know, is any argument in the discussion of this question, as some men seem to think, please allow me to state that I have been in this District ten years consecutively, and to-day I do not know one man, woman or child, that is opposed to a division of the Conference; but I can name hundreds of intelligent people who favor a division.

Respectfully,
M. H. HOYLE.

The Lord is Thy Keeper.

"Kept by the power of God."—Weak and stumbling child of God, have you fully tested that privilege? How often have you told in the social meeting, or by your daily life, how you have been overcome and led into sin and disobedience? Such a testimony does not honor Him whose name you bear. Men see that you are not "kept." How, then, are they to judge fairly of your religion and of the faithfulness of Him who has promised to keep his children? You owe it to Christ, to yourself, and to a lost world, to fully, squarely, put his promise of keeping to the test. Trying to keep yourself is not trusting him to do it. You were ready to own your utter inability to save yourself from your load of sin. Why not also admit your entire helplessness to keep yourself in the least, and put yourself, your weakness, your temptations, into Christ's keeping, in the most literal, absolute sense. He can and will be your keeper only when you do this. He cannot share the work with you; he could trust no such partnership; it would be a complete failure. When the soul, the will, and the whole being are utterly abandoned to him, he can then control and keep; he will do it sometimes without our thought of the danger or the rescue; at another time by saying to us, "Turn aside hither," and so lead us away from danger. He will have his own way, and it will be a sure way and an overcoming way. "Behold, he that keepeth Israel shall neither slumber nor sleep."—*Selected.*

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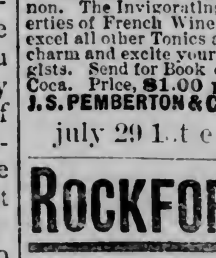

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What we Owe to Foreign Missions.

It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such idears are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers they have done important work as pioneers of civilization, geographers, as contributors to philological research. Of those that have taken part in this, Moffatt's name is not the best known. Moffatt, it may be said, has labored, and other men have entered into his labor. Livingston has come after him and has gone beyond him, and has linked his memory forever with the records of the South African Church, Speke and Stanly have become household names where Moffat has been unknown or has been forgotten. In his own simple words it never occurred to him, while working among the Bechuanas, that he could obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace.

The progress of South Africa has been mainly due to men of Moffatt's stamp. In him, as in David Livingstone, it is hard to say which character has predominated—that of the missionary proper, or that of the teacher and guide. Certain it is that, apart from the special stimulus they gave as proclaimers of the gospel message they would never have thrown themselves as they did into the work which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years laboring and teaching among savage tribes, and dangers of every kind, amid privations of which they themselves made light, but which only a sense of the high spiritual mission could have prompted them to face and undergo.
—*London Times.*

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ABLEY—Departed this life Aug. 15th 1885, near Bath, infant child of Bro. Joseph Abley. The child's sufferings here were of short duration. God soon took the tender child from this suffering world unto Itself with Himself and angels to dwell. Parents and relatives, while you see the darling babe around your family circle you should feel that you have a sweet babe in heaven. May the Lord comfort you, and by and by you will meet your darling babe in heaven.

N. H. GUYTON.

ROGERS—Eli Harrison Rodgers was born March 18th 1861, and departed this life August 18th 1885, aged 24 years and seven months. Bro. Rodgers professed religion and joined the M. E. Church, South, in 1877 under the ministry of Rev. R. N. Stevenson, and has lived a consistent exemplary life, and he died in peace. Calling his friends around him he calmly bade them farewell, and fell asleep without a struggle. On the 19th inst. we laid him quietly to rest at Harris' Church.

H. M. BLAIR.

SUTTON—Sister Sarah E. Sutton, wife of Benjah Sutton, departed this life near Goldsboro, in Wayne county, N. C., August 8th, 1885, in the 22nd year of her age. Another bright jewel has been severed from the church militant, and placed in the crown of the King of Glory. The beautiful character of a Christian was exemplified in the life of this pure, spirited woman.

She lived as she had lived, in the faith of her Lord Jesus Christ. As the life began to merge into life eternal, and the glories of heaven appeared to her vision, she smiled, and death left this mortal form. The spirits exquisite joy engraved upon her countenance—how pleasure must be beyond the vail. The river is on the other side of the river will meet her noble husband looks to welcome her with bright anticipations. Rev. W. Woodruff preached her funeral sermon on Sunday 2nd, and on Tuesday interred her little girl to God and said, "Thus by one we are gathering home."

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ADAMS—C. C. Adams, in Bath, after a confinement of five weeks, passed off from his sufferings below to the rest that remaineth for the people of God, on the 8th, 1885, aged 28 years. He joined the Methodist E. Church, South, under the ministry of Rev. E. D. Hoover, had a consistent life and a consistent member for seven years. Bro. Adams was a noble figure of his family, and loved by all who knew him. During his sufferings here he possessed that meekness which expressed his full submission to the will of God. In his delirium he often spoke of the time to depart this life, and to be with Christ. The hearts of those who visited him, and those who nursed him in his affliction united with thankful hearts, as he frequently interceded with all his sufferings to be with God.

May God comfort all such sorrowful hearts as mourn for him, as he was passing the dark shadow of death, saying, "Thy will be done."

"When I can read my titles clear
To mansions in the sky."

Then again:

"When shall I see my father's face.
And in His bosom rest."

After he was past singing, and just before he died, he repeated the hymn, "What a friend we have in Jesus." Bereaved ones, while his death is your loss, it is his eternal gain, and while he can no more return to us, let us so live, that when we die, we may go to him.

N. H. GUYTON.

GWYN—On the morning of the 3rd of August 1885 the messenger of death came, and Elizabeth M. Gwyn went without any hesitancy. Death has no terrors to the truly good. The subject of this sketch was a good woman, she was born on the 7th of February 1801. While yet young, she joined the church, but was not fully conscious of acceptance with God until three or four years after she was married, when she became very much concerned about raising her children right, having at that time two or three. Being thus concerned lead her to examine herself, and finding that she had not that clear evidence of acceptance which she felt it her privilege to have, she went to God in constant, earnest prayer for the washing of regeneration and the witness of the Spirit. Her prayer was answered in a powerful manner, the Spirit itself gave her the following text with which to express her feelings, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." As she felt the burden of guilt leave her soul a flood of light and joy in the Holy Ghost came in, so she could truly say:

"O the rapturous height of that holy delight,
Which I felt in the life-giving blood,
Of my Savior possessed, I was perfectly blessed
As if filled with the fullness of God."

But the tempter came and this heaven-born feeling gave way to doubts. The enemy suggested to her that her happy feelings and relieved conscience was a hallucination of the mind, and the text which gave utterance to her feelings was not in the Bible. This troubled her only a short time before that candor and good judgment which ever characterized her actions lead her to read the New Testament through for the purpose of knowing if that text was in it and receiving as much other comfort as possible. As she searched the Scriptures she prayed for light, and as her eyes fell upon the first verse of the eighth chapter of Romans glory filled her soul so she had to restrain herself to keep from alarming her little children. The fact and reality of her conversion never gave her any more trouble. She walked after the Spirit. Having attained to this experience she easily determined how to raise her children. She did raise them for God. In raising them when there was no man person present to conduct family devotion, she did it. She was a woman of good natural and acquired ability. She was truly a mother in Israel. She was a member of the Methodist Church for more than sixty years. She consecrated her children to God in infancy by baptism and sealed that consecration by instructing and training them for God. As a perfectly natural result she had the consolation of living to see them all useful members of some branch of the Christian church, among them one minister. She did not hesitate to pray in public, talk to penitents and beseech sinners by her tears, her prayers and her admonitions to be reconciled to God.

She knew and loved the doctrines and rules of the Methodist Church. But above all she knew Jesus as a personal Savior and saw God in all things. She carried the practical part of Christianity in her daily life. God blessed her with the position and means of making herself known and felt in the community. She used these things to glorify God and bless and raise up fallen humanity. She was in short, a noble specimen of a consecrated Christian woman. For several years before her death she was unable to attend church or visit her friends much. She could walk about the house but could take no part in the house work owing to her age and feebleness, while she murmured not at God's dealings toward her, yet she could not see why He left her here so long. But she would say, "I am sure it is for some good purpose."

Two days before she received the fall which terminated her life, she said to me and others, "I see God in every step I make." On Saturday, July 25th, when she fell, she said, "He will take me now." The fall hurt her hip which caused great suffering, except when under the influence of opiates. She was tenderly cared for, but death claimed her and in submission to the claim the spirit left the body as gently as the child falls asleep. No gasp, no resistance, all is quiet with her. It was twenty minutes to seven o'clock on the third of August, and sister Elizabeth M. Gwyn's was a lifeless corpse and her spirit had gone to God who gave it. The large concourse of people that attended her burial testify to the fact that she was highly esteemed by all who knew her. We buried her mortal remains at Jonesville on the 4th of Aug. This writer conducted the service assisted by Rev. Wm. Woodruff. May God bless the bereaved and help them to live so as to meet her in glory.

J. M. ASHBY.

Mrs. Elizabeth Hardy Gibbons.

I was saddened by the brief notice in the last ADVOCATE of the death of Mrs. Elizabeth H. Gibbons, wife of Rev. H. H. Gibbons, of the N. C. Conference; then a letter by the last mail gave me a few other facts. What a bitter experience our brother is having! About three years ago his youngest daughter and next to the youngest son, whose health seemed to be almost perfect, were suddenly called away. In June last his oldest son, Rev. L. H. Gibbons, of the N. C. Conference died. They all lived and died well, now he weeps over the saddest of all, the loss of his companion who had helped him to bear all the other griefs as no one else can help him to bear this. She was born Dec. 15th 1819, they were married Nov. 1836. Thus for nearly 49 years they grew closer together, and became more completely one. She was converted and joined the Methodist Episcopal Church in 1841. Nature and grace combined in developing in her one of the most beautiful characters to be found. Her clear judgment, calm and patient bearing, so suppiemented her husband's enthusiastic, earnest spirit, that she was to him a help-meet in an unusual measure. She loved and honored her husband and rejoiced in his success in his ministry with truest wifely devotion. She was proud of her children and rejoiced most of all that they were all members of the church and giving good evidence of genuine piety before she was taken from them. She did her part well to help them to Christ and heaven. She was greatly beloved by the multitudes who knew her as their pastor's wife in the various charges they served. While she was never very active in church work, yet her light was always steady, her life beautiful, her spirit Christlike. The leaven has disseminated in much of the lump by her holy life. Her last sickness was a severe testing to her faith in God. She was confined to her bed for three months and suffered greatly, but the testimony is, 'she bore it as uncomplainingly as any one ever did." When the end came, Aug. 15th, she was fully ready. We may not describe the greetings, nor can we imagine her estacy when she ceased to suffer and entered upon the glory revealed to her "over there." What an attraction heaven must have to each member of that family. Let all who loved her prayerfully sympathize with the husband and five children, who are so deeply afflicted by her death.

"Oh God in this valley of woe,
Our spirits for heaven prepare,
Then shortly we also shall know,
And feel what it is to be there."

J. A. CUNNINGGIM.

Resolutions of Respect.

On Aug. 16th 1885 the following resolutions were unanimously adopted by Concord Sunday-school:

WHEREAS, It has pleased God to remove from our midst Bro Wm. Roysster, one of our beloved members, and called him to the home prepared for him on high.

Resolved 1st, That while we bow in humble submission to the will of Him who doeth all things well, we can but feel an irreparable loss.

2nd, That we cast our sorrow upon Him who sustained our Bro. through all his trials and great sufferings.

3rd, That we tender to the members of the family our warmest sympathies in this their hour of sorrow and sadness.

4th, That a copy of these resolutions be spread upon the minutes of the Sunday-school, a copy be sent to the Raleigh Advocate for publication, and a copy to the family of the deceased.

M. F. WAGSTAFF,
N. E. WAGSTAFF,
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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.33 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily.	No. 53, Daily.
Leave Salem.	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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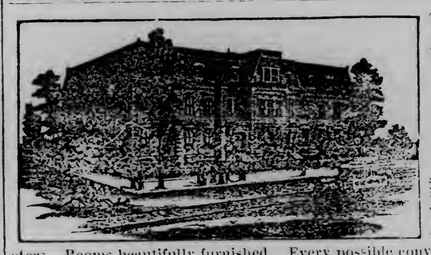

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jan 21-tf.

FAMILY READING.

All the Children.

I suppose if all the children
  Who have lived through the ages long
Were collected and inspected
  They would make a wondrous throng.
Oh, the babble of the Babel!
  Oh, the flutter and the fuss!
To begin with Cain and Abel,
  And to finish up with us.

Think of all the men and women
  Who are now and who have been—
Every nation since creation
  That this world of ours has seen.
And of all of them, not any
  But was once a baby small;
While of children, oh, how many
  Have not grown up at all!

Some have never laughed nor spoken,
  Never used their rosy feet;
Some have even flown to heaven
  Ere they knew that earth was sweet;
And, indeed, I wonder whether,
  If we reckon every birth,
And bring such a flock together,
  There is room for them on earth.

Who will wash their smiling faces?
  Who their saucy ears will box?
Who will dress them and caress them!
  Who will darn their little socks?
Where are arms enough to hold them?
  Hands to pat each shining head!
Who will praise them? Who will scold them?
  Who will pack them off to bed?

Little happy Christian children,
  Little savage children too,
In all stages, of all ages
  That our planet ever knew—
Little princes and princessses,
  Little beggars wan and faint:
Some in very handsome dresses,
  Naked some, bedaubed with paint.

Only think of the confusion
  Such a motley crowd would make,
And the clatter of their chatter
  And the things that they would break!
Oh, the babble of the Babel!
  Oh, the flutter and the fuss!
To begin with Cain and Abel,
  And to finish up with us.

—*The Welcome.*

Speak Wise Words.

Never be heard using slang. Let exclamations and expletives and words which are akin to swearing alone. Let your conversation be always chaste. Do not be afraid to converse with your friends upon religious subjects. Speak cheerfully and naturally when referring to sacred things. The great John Bunyan, who said upon his death-bed, "Let thy heart be without words rather than thy words without [illegible] led to [illegible] ...out heart," was [illegible] Christ through a godly conversation. He was working in the street, and overheard four women, sitting upon a door-step, talking about a "new birth." He saw they were happy, and possessed something of which he knew nothing; and questioning them was led to their pastor. He was persuaded to start in the narrow way he afterward made so plain to others in his *Pilgrim's Progress*.

The Safest Loan.

"He that hath pity on the poor lendeth to the Lord, and that which he hath given will he repay him." There seems to be no safer loan than this. People are constantly seeking opportunities for investments, but frequently their investments are to them a source of infinite trouble. They are cheated; swindled, and robbed; their funds are mismanaged, and squandered, and stolen; their securities prove valueless; their investments pay no dividends, and they have trouble on the right hand and on the left.

All this is avoided when men obey the divine precepts. When money is lent to the Lord it makes no further trouble. There is no difficulty about changing the investment, collecting the interest, or securing the dividends. There is no danger of capital being stolen, of companies being wrecked, or of investments being mismanaged. Wealth once truly committed into the hands of the Lord is safe forever more. The time of repayment may be distant, but the promise of God is sure, and his help is pledged to us in every time of need.

Let us, while musing upon the uncertainty of worldly things and earthly investments, inquire and see if we cannot entrust our wealth to the Lord, in the firm assurance that he will care for it more faithfully than we can possibly do.—*The Christian.*

On the Bridge.

A broker, crossing one of the city bridges of Chicago, was met by a stranger, an evangelist, who pleasantly greeted him, and they stopped to talk. "Are you a Christian?" said the stranger. "No, sir," cried he, and rushed on to the Board of Brokers. There he excitedly told what had taken place. "A man stopped me on the bridge, and asked me if I was a Christian. None of his business. I never was insulted more in my life," exclaimed he. A gentleman present, who was a friend of the evangelist, and knew of his remarkable success in preaching, mentioned to him what the broker had related. "I am sorry," said he; "I did not intend to be rude, and am willing to make amends." A few days after, meeting the same man, he addressed him pleasantly, adding, "If I spoke roughly to you that day on the bridge, I am ready"—the broker interrupted. and laying his hand on the preacher's shoulder, said with warmth, "Do not apologize to me, sir; I trust I have become a Christian, thanks for that word on the bridge." The evangelist was Mr. Moody.

A Cheerful Face.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and bright within. A host of evil passions may lurk around the door, but they never enter and abide there; the cheerful face will put them to shame and flight.

It may be a very plain face, but there is something in it we feel, yet can not express; and its cheery smile sends the blood dancing through our vains for very joy. Ah, there is a world of magic in the plain, cheerful face. It charms us with a spell of eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a little face, but somehow this cheery little face ever shines, and the shining is so bright that the shadows can not remain, and silently they creep away into the dark corners where the pleasant face is formed.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures! When care and sorrow would snap our heart-strings asunder, this wrinkled face looks down upon us, and the painful tension grows lighter, the way seems less dreary, and the sorrow less heavy.

God bless the cheerful face! What a dreary world this would be without this heaven-born light! And he who has it not, should pray for his daily bread.

Sweet Home.

When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other draws all that is best in both. Love is the angel who rolls the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes all cares light, all pain easy. It is the one enchantment in human life which realizes Fortunio's purse and Aladdin's palace, and turns the "Arabian Nights" into mere prose by comparison. Before real society can come, true homes must come. As in a sheltered nook in the midst of a great sea of ice which rolls down from the summit of Mont Blanc is found a little green spot full of tender flowers, so in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child, father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure and divorce frequent, makes of marriage, not a union for life, but an experiment which may be tried as often as we may choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children orphaned, destroys fatherly and motherly love, and is a virtual dissolution of society. I know the great difficulties of this question, and how much is required to solve them. But whatever weakens the permanence of marriage tends to dissolve society; for permanent homes are to the social state what the little cells are to the body —*Exchange.*

Plain Words to Certain Women.

Whenever social scandals of a certain grade come to light the man in the case is soundly berated. Generally he deserves all the severe language he gets, nevertheless he is not the only sinner. There are young women whose manners inevitably give the impression that they are not what they afterward profess to be. The easiest way in which we can explain how some injudicious acquaintances are formed, and under colors which, if not false, are certainly not what they should be is to quote from the Newark (Ohio) *American* a suggestion as to a class of young women that is large in every city and has representatives in most villages:—

Whatever idea the young girls who practise street flirting may entertain of their seemingly innocent pastime, it may be set down as a certainty that when a respectable young man desires the acquaintance of one who may some day become his wife he does not go out on the street and seek her acquaintance through a flirtation. But, on the other hand, the flirt of the street, no matter how innocent and fair her intentions may be, is the last person he would select as his life's companion. He desires purity without and above suspicion. The young girl who engages in this kind of a pastime should bear in mind that she not only endangers her reputation and leaves a stain on her good name, but that her name is a byword among those with whom she flirts, to be bandied about in the saloons, on the street corners and in the low down, unholy places in the city, fastening on her otherwise fair name a stigma or stain that will follow her years after she sees her folly and attempts to mind her ways.—*New York Herald.*

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is the sum Dr. Pierce offers for the detection of any calomel, or other mineral poison or injurious drug, in his justly celebrated "Pleasant Purgative Pellets." They are about the size of a mustard seed, therefore easily taken, while their operation is unattended by any griping pain. Biliousness, sick-headache, had taste in the mouth, and jaundice, yield at once before these "little giants." Of your druggist.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

September.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the *cause.*

CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price: CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.
Send for "How to Cure Skin Diseases."

WOFFORD COLLEGE, Spartanburg, S. C.—The thirty-second collegiate year will begin October 1, 1885. Board in private families $12 to $16 per month. A few students are accommodated at a cost of only $7 per month for board in the college building. Tuition from $40 to $60 per year according to class. For catalogue address JAS. H. CARLISLE, A. M., LL. D., President. or Prof. J. A. GAMEWELL, A. M., Sec.
sept 2 1m.

Tobacco Flues!

We are prepared to make

TOBACCO FLUES

in any style and of the

BEST QUALITY IRON

AT THE VERY

LOWEST MARKET PRIC[E]

All our FLUES are TURNED and GROOVED, and then RIVETED, making them the best on the market.

Write, or send for 50 page illustrated catalogue on TOBACCO CULTURE.

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Hardware, &c.
RALEIGH, N. C.
july 22-tf.

PESCUD, LEE & Co.

WHOLESALE & RETAIL

Druggists,

CORNER FAYETTEVILLE & MARTIN STS. and 14 FAYETTEVILLE ST.,

RALEIGH, ...N. C.

[illegible] two of the largest Drug Stores in North Carolina, with a selected stock of PURE DRUGS, PATENT MEDICINES, PERFUMERIES, MINERAL WATERS, FANCY GOODS and Toilet Articles—and everything usually found in a first class Drug Store.

Fresh supply of

BUIST'S GARDEN SEEDS

Just received. Physicians, Country Merchants and others wanting goods in our line, would do well to give us a call. Prices low as the market affords. Your correspondence solicited.

PESCUD, LEE & CO.
jan 31-tf

MISCELLANEOUS.

Norris & Carter.

CLEARING SALES
of all classes of

SUMMER GOODS

at Greatly Reduced Prices.

We must have the room for Fall and Winter Goods, therefore we shall offer during this month

GREAT BARGAINS

In every department.

Call early and Secure Bargains.

JUST RECEIVED a new line of

JERSEY JACKETS.
Black Cashmeres & BlackGoods
A SPECIALTY.

NORRIS and CARTER,
No 203 Fayetteville street.
RALEIGH, N. C.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	....
Leave Tarboro,	11 50 p m.	....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	....
Leave Burgaw,	7 00 p m.	....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington,	9 27 a m.	[illegible]
Leave Burgaw,	10 13 a m.	
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	....
Leave Tarboro,	11 50 a m.	....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE,
General Sup't.
T. M. EMERSON, Gen'l Passenger Agt.

Some Recent Publications
OF THE

Southern Methodist Publishing House,

NASHVILLE, TENN.

HISTORY OF METHODISM.
BY BISHOP M'TYEIRE.

A Large Octavo Volume of 688 Pages.

This great work is printed either with or without illustrations, and is the cheapest work of its class now before the public. This History will find an abiding place in the literature of Methodism.

"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has a kind vitality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

The prices of the book are as follows:

Cloth, plain,	$2 00
" " with engravings,	2 50
Half morocco, " "	3 00
Full " gilt " "	4 00

Prospectus for canvassers [illegible] cents.

MISCELLANEOUS ADVERTISEMENTS.

FIRE INSURANCE

—:o:—

THOMAS T. HAY,
General Agent,
RALEIGH, N. C.

—:o:—

Companies Represented:

VIRGINIA FIRE & MARINE. Assets, $550.000.00.
ROCHESTER GERMAN INSURANCE Co. Assets, $637.143.24.
LIVERPOOL & LONDON & GLOBE INS. Co.
ROYAL INSURANCE Co., of Liverpool.
LONDON & LANCASHIRE INS. Co.
NORTHERN ASSURANCE Co., of London.
SUN FIRE OFFICE of London.
PHENIX FIRE INS. Co., of New York.

—:o:—

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FARM PROPERTY and COTTON MILLS.

Agents in all Principal Towns.
sep 1-6m.

For Wheat and Grass

ALLISON & ADDISON'S

FERTILIZERS.

"STAR BRAND"

GUANO. PURE (Animal) BONE FLOUR,
" " BONE MEAL,
Dissolved PURE (Animal) BONE.

These fertilizers are well known and extensively used throughout Virginia and North Carolina and have no superior for the *Wheat and Grass* crops. Our "Star Brand" GUANO is for sale by agents throughout N. C., and we respectfully ask a trial of it by all wanting a first-class reliable fertilizer.

ALLISON & ADDISON, Manufacturers.
Richmond, Va.
aug 19 2m.

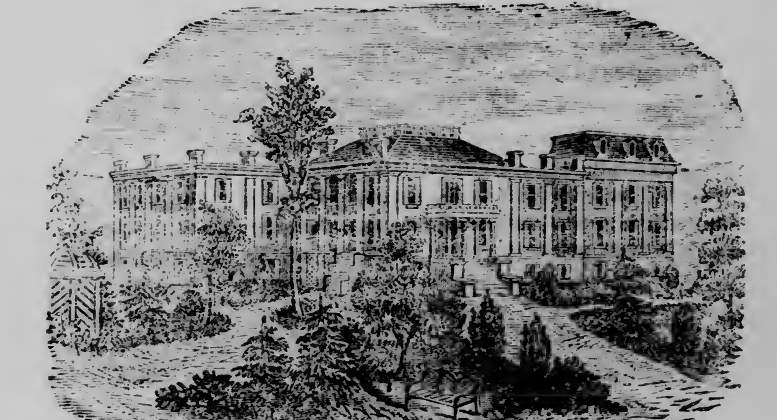
Swithin C. Shortlidge's Media Academy.

School Opens Sept. 8th. Whole Expense, $400. Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

aug 12-4t

WESLEYAN FEMALE INSTITUTE,
STAUNTON, VA.



Opens Sept. 21st, 1885. One of the FIRST SCHOOLS FOR YOUNG LADIES IN THE UNITED STATES. Thorough in all departments. Buildings and surroundings beautiful. Climate and home comforts unsurpassed. Boarding pupils from eighteen States. Teaching sound learning, graceful accomplishments, refined manners, economy in dress, and supporting vocations for young ladies, its graduates are sought far and wide as teachers. Refers to over a thousand pupils and patrons. TERMS AMONG THE BEST IN THE UNION. Board, English course, Latin. French, German, Music, &c., for entire Scholastic year from September to June. $238. For Catalogues, write to

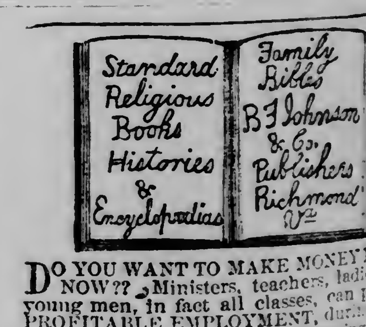
REV. WM. A. HARRIS, D. D., President,
STAUNTON, VIRGINIA.

"PERFECTION"
Interior Glass Fount Student Lamp.
[Pat. Nov. 22, '81.]

Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an ABSOLUTELY PERFECT LAMP. No running over of the oil nor leaking of the fount. Ask for Perfection Glass Fount STUDENT LAMP. Manufactured and for sale, at wholesale only, by the Manhattan Brass Co., First Ave. and 28th St., N. Y. Send for Illustrated explanatory Circular.

aug 12-5t

STEAM ENGINES Portable and Agricultural. Send for circulars. Wood, Taber & Morse Eaton, N. Y.
may7.6t monthly.



DO YOU WANT TO MAKE MONEY RIGHT NOW?? Ministers, teachers, ladies, and young men, in fact all classes, can find PROFITABLE EMPLOYMENT, during any part of their time, by addressing B. F. JOHNSON & CO., 1013 Main Street, Richmond, Va., who give SPECIAL TERMS on MOST POPULAR and FAST SELLING BOOKS and BIBLES at lowest prices.

apr 22–1y.

If you have catarrh, use the sure remedy—Dr. Sage's.

For Organs and Pianos don't fail to write to J. L. Stone, Raleigh, N. C., for catalogues and price lists.

THE CHILDREN'S COLUMN.

In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)
Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.
Answers to Puzzles, Enigmas, or Questions must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Important Notice.

The President of the Woman's Foreign Missionary Society of the N. C. Conference, Mrs. N. H. D. Wilson has appointed the next Annual Meeting to be held in Raleigh, embracing ... Sunday in Oct. It is earnestly desired that each Band of Jewels be represented by a delegate— ... delegates at once and see ... one has a good report. We ... secure reduced rates on the ... Rail Roads, and will furnish ... all delegates during their ... Raleigh. Let there be a grand ... "Bright Jewels" at our Annual Meeting.

DEAR CHILDREN.— In the Pro... for your next monthly meeting ... a call for "Anecdotes illustrating Chinese customs or religion," and ... that some of you are now trying to acquaint yourselves with ... that you will have a great deal ... about that great country when ... comes. But perhaps some of ... would like Aunt Mary to help ... a little. Well, let us turn to ... of China (Tsin or Tai-tsing.) ... bounded North and north-east ... by Russia, east and south-east ... the Yellow and China seas. ... the Gulf of Tonquin, Anam, ... Burmah, and south-west and ... by India and the states of Independent Tartary. Next to Russia ... largest State which has ever ... comprising according to ... calculators a third part of the ... continent and a tenth part of the habitable globe. The history of China goes back nearly five thousand years, ... to the year 2207 B. C. it bears ... mythical or imaginary character. The great wall on the northern boundary of China proper called by the Chinese wan-li-chang, that is the myriad mile wall—is the most gigantic work of defence ever erected by man. It was built as a protection against the Tartar tribes about 220 years before the birth of our Savior. It passes over the highest hills, through the deepest valleys and across rivers, and is said to be from 1250 to 1500 miles long. The wall is from fifteen to twenty-five feet high, and so wide ... six horse-men can ride abreast upon its top. We might talk awhile about the vegetables, fruits, flowers and animals of China, but must hurry to the most important subject—its inhabitants, their customs and religion. But as China will be the central point of interest for some time, I would be glad if our Jewels will write about it, and tell each other what we know. The Chinese have a tawny skin, black coarse hair, almond shaped eyes, small noses, and high cheek bones—you have all heard of the small *feet* of the Chinese ladies. In the northern part of China the people eat maize, barley and wheat, but in the south rice is raised in very large quantities. Agriculture is held in very high estimation. On the first day of each year the Emperor and all his officers repair to the Sacred Field, and having offered sacrifices upon the altar of earth, he traces a furrow with the plough and his example is followed by princes and ministers. A similar service is performed by the Governor of each province. Though the Chinese have numerous festivals this festival on the first day of the year is the grandest—unbounded festivity prevails--debts are settled before entering upon its joys and the devout repair to the temples to gain the favor of the gods—the ages, too, of all the people are dated from it, so that in one sense it is the birthday of the whole empire. Another festival, that of the dragon-boats is held on the ... day of the fifth month—then the feast of lanterns is celebrated at the first full moon of the year. In the ... of these lantern, the ... excel, and each door is illuminated by them, wonderful in their ... form and material. The ... wear a kind of long loose ... fitting close around the neck, ... sleeves and wide, short trousers—these garments are made of cotton wadded and fur lined material in the winter, and of light silk gauze and grass cloth in the summer—their shoes are made of silk or cotton with thick, felt soles. *White* is their color for mourning. The Chinese object to being wiser than their fore-fathers and neglect altogether the study of nature, but classical education is eagerly sought by all classes, being considered the high road to official employment, wealth, rank and influence. The *worship* of ancestors is a most prominent feature of their social life. All Chinese worship at stated times at the tombs of their parents. The rich have in their houses a kind of domestic sanctuary, dedicated to their fore fathers, where they carefully preserve tablets representing the deceased person. Though not much concerned about their existence after death, they regard the quality of their coffins as of the greatest importance, and very often buy them during their lifetime, and often a coffin is given by children to their parents and is a most highly prized present. "To be happy on earth,' say the Chinese, "one must be born in Su-chow—live in Canton, and die in Liauchan." Su-chow is noted for its pretty women, Canton for its luxury, and Linachan for furnishing the best wood for coffins. Yet they never speak of their friends as being *dead*, but say "they exist no more"—"have saluted the ages," "have ascended to the sky," etc. They offer feasts unto their dead, make speeches to them. In China, women are but little better than slaves parents arrange the marriage of their children --often the bride and groom see each other for the first time on their wedding day. The Chinese claim to have three forms of religion—the Confucian, which is only a philosophy and does not pretend to treat of spiritual things - the Buddhist and the Tazuist. We have not the space to describe these forms of idol-worship—their temples are going to decay and no new ones rise upon their ruins-indifference to religious matters is a national trait of character—the one creed upon which all agree is the worship of deceased ancestors. Christianity appears to have found followers in China at as early a day as 1330. The first Protestant Mission was begun in 1807 by the London Missionary Society—since then numerous Missionaries have been sent out by the various denominations of Christians. The devoted Taylor and Jenkins and Lambuth were the first sent out by the M. E. Church, South—in addition to those now in China under the direction of the Parent Board of Missions, the Woman's Missionary Society of the M. E. Church, South, of which, each Bright Jewel is a member, have sent the following Missionaries:

Miss Lochie Rankin.
" Dora Rankin.
" Anna J. Muse.
" Laura A. Haygood.
" Dona Hamilton.
" Jennie M. Atkinson.
" Mildred M. Phillips, M. D. and
" Lou E. Phillips.

In each of these may every Bright Jewel feel a special interest, and while contributing to their support pray God s blessing upon their labors, that soon even in China "every knee shall bow and every tongue confess" that *our* God is the only true and living God.

Faithfully,

AUNT MARY.

WILLIAMSTON, N. C., Aug. 19th, 1885.—*Dear Aunt Mary:* We send you two dollars, ninety cents of which is for the payment of our dues, the remainder, $1.10 I, (Hennie) send for the Girls School in China. I earned it by selling crochet and scrap-work during my Summer vacation I send an Enigma, also answer to the one by Henry Mansfield. Your loving little friends, Hennie Slade, Bessie Rhodes, Annie Maultsby.

How cheering the news from this faithful trio. All praise to Hennie for her industry and generosity—hers is the second contribution to our training School for Girls in China. Who will be next?

ELKIN, N. C., Aug. 21sth, 1885. —*Dear Aunt Mary:* Herewith we send you the answer to Enigma by Mamie F. Thomas and 50 cents for the "Bright Jewels" fund. Your little friends, Mattie, Edgar, Sallie, Walter and Fannie Richardson.

Thanks to Mattie for conect answere to Enigma, and to each of my cluster of Bright Jewels for remittance of dues. Cannot some of you come down to our Annual Meeting in Oct?

TRINITY COLLEGE, N. C., Aug. 23rd, 1885.—*Dear Aunt Mary:* I puzzeled out three of the Enigma in RALEIGH CHRISTIAN ADVOCATE last week, which I send you with much love to the Bright Jewels. Yours truly, Louella Groom.

You are an industrious little Jewel, dear Louella—your answers are correct and will be published next week.

CRBAREE, N. C., Aug. 23rd, 1885. —*Dear Aunt Mary:* I know that we (my little sister and brother) are behind some months in the payment of our dues, but I do not rmember exactly how much. I wish so much that we lived convenient to a Society of Jewels, as it would not only be very pleasant to attend meetings regularly, but so encourage the little ones to work. Wish it were in my power to help organize a band. I am at my grandmothers this year going to school. I enclose one dollar and twenty-five cents, twenty-five cents for each of us. With love for Aunt Mary and the Bright Jewels. Your little friend Pattie J. Davis.

Very glad indeed are we to hear from this dear little Jewel wish with you, Pattie, that you could organize a little band of Jewels and hold regular meetings. You are so near, can you not come up to see me while at your dear Grandma's? You paid, with your little—sister Neppie, and brothers Willie, Tom and John, $2.00 last Dec. and now you send 25 cents more for each one which pays up your dues until the last of September. Love to each one of my Jewels.

Precious Promise.

He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels. Rev. 8 : 5.

Enigma.

BY RONA L. JOHNSON.

I am composed of thirteen letters.
My 8, 3, 5, is a domestic animal.
" 9, 10, 11, 12, 13, is a bird distinguished by poets in song.
My 8, 6, 5,5, 6, 7, is a useful production of the earth.
My 9, 6, 12, is a distinguished writer.
My 10, 7, 5, is an insect.
" 3, 4, 12, is an instrument to cut with.
My 1, 10, 5, is either a bird or an animal.
My whole is the name of one of the most distinguished scholar and divine the South has ever produced.

Keep Cool!

Refrigerators and ice-cream freezers ofvarious styles and improved patterns. Fowler fly fans' Wire dish covers Fly-traps, Lunch-baskets, with a full, line of China, Glassware, etc., all at bottom prices. Address,

W. H. HUGHES,
Near the Yarborough House.
may 20-1m

Wanted.

A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

For all Brain-Workers.

Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.
july 22-4t

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed.
july 22-4t

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate.* Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers.
Aug 5-4t.

Write to J. L. Stone's Music House, Raleigh, N. C., for catalogue of Pianos and Organs, any make you may desire furnished.

HAY-FEVER.

How it may be Contracted.

Some interesting experiments, etc., given by Dr. Walker of Cincinnati, Ohio.

Hay-Fever is a catarrhal affection of the mucous membrane or lining of the eyes, nose, mouth, pharynx, larynx and bronchi, attended with more or less dyspnœa, coughing, sneezing, etc. It is induced by the action of the pollen of various plants, chiefly of the graminacæ, and its severity varies according to the amount of pollen in the air and certain atmospheric conditions. This pollen has been applied to the mucous membrane of the (1) nares, (2) larynx, trachea and bronchial tubes (by inhalation), (3) conjunctiva, (4) tongue, lips and fauces, and in all of these cases symptoms of Hay-Fever were produced. Some persons are not susceptible to its effects, while others are very sensitive to the influence.

Mr. C. H. Blackley, one of the best European authorities, collected 380 pollen grains on a square centimeter (Thirty-nine Hundreths of an inch) of glass in one day. These grains are inhaled in breathing, thus reaching all the parts permeated by air in the act of inspiration. Their action seems to depend on the pollen-sac absorbing moisture from the contiguous mucous membrane and bursting; the minute granules it contains are thrust out and produce irritation.

Thn general plan of treatment is to give tone and allay irritability. It is reasonable; that if a remedy can be found which will destroy the vitality of the pollen grain without injury to the mucous membrane, and at the same time give tone to the weakened parts and relief to the irritation, speedy and permanent benefit would be secured. Fortunately such remedies exist, which will be readily recognized by every well read physician The difficulty has been to reach all the parts involved. The spray and the inhaler have been used with good results as far as available, but the application can be only partial, as every anatomist knows.

The AIR Medicator and Injector a simple, inexpensive instrument, manufactured by The Medicated Air Remedy Co., 36 Arcade, Cincinnati, O., meets this great necessity, as its use the air is medicated and pumped or forced into contact with every diseased point. Medicated Air only, is carried into the head.

By this method, not only are the distressing symptoms relieved but the poison itsell is neutralized and destroyed, thus restoring the diseased membranes to their normal healthy condition. This instrument, judiciously used with proper medicines, allows the business man to continue his business at home, with less expense, less discomfort and less anxiety than on long uncomfortable journeys to mountainous regions.

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive aud nervous derangements, so common among ministers. For women and chronic invalids it is perfect invigorant. A single does pervades the system and gives a new sense of life." Rev. F. E. Osborne, West Hoboken, N. J.
Sept.

The "Favorite Prescription" of Dr Pierce cures "female weakness" and kindred affections. By druggists.

So Dry and Brittle.

"What do you suppose makes my hair so dry and brittle?" We suppose the glands which supply moisture to it need a stimulus. A bottle of Parker's Hair Balsam will do the business, and leave your hair soft and shining. There is no mistake about this No oil, no dye. Restores original color, removes dandruff.
Sept.

The Nurse at the Bedside of the Sick

Will find a safeguard and purifier in Darby's Prophylactic Fluid. It will thoroughly purify the air of the room and destroy all disease germs arising from the patient, the bed, night chairs, etc. The patient will obtain refreshing relief by being sponged with a small quantity of the Fluid diluted with water. For safety, cleanliness and comfort in the sickroom the Fluid is indispensable.

Is it Really Consumption?

Many a case supposed to be radical lung disease is really one of liver complaint and indigestion, but, unless that diseased liver can be restored to healthy action, it will so clog the lungs with corrupting matter as to bring on their speedy decay, and then indeed we have consumption, which is scrofula of the lungs, in its worst form. Nothing can be more happily calculated to nip this danger in the bud than is Dr. Pierce's "Golden Medical Discovery." By druggists.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.
Aug 19th m

MISCELLANEOUS.

Annual Statement

Showing the condition of the Fidelity Mutual Life Association, (Co-operative,) of Pennsylvania.

ASSETS.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,).....................$	23,957 09
Loans on bond and mortgage (duly recorded and being first liens on the fee simple,).............	2,200 00
Amount of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the company.......	3,375 00
Stocks, bonds, and all other securities (except mortgage,) hypothecated to the Company as collateral security for cash actually loaned by the Company,	
Interest due & accrued on stocks and other securities,...........	
Cash in Co's principal office and belonging to the Company, deposited in Bank,....	7,688 61
Cash in hands of Agents, and in transitu.......................	4,249 25
Premiums unpaid..............	310 00
Bills receivable...............	1,208 65
All other assets, detailed in statement - - - - - -	1,991 69
Total Assets,	$44,980 29

LIABILITIES.

Losses unpaid, not including those resisted........	$5,000 00
Risks or certificates written,....	7,460,600 00
All other liabilities,............	8,204 53
Total Liabilities,	$7,473,804 53
Total Income,..	$118,053 69
Total Expenditures.....	$103,040 51

North Carolina Business in 1884

Amount of Policies or certificates issued, - - - -	$149,500 00
Amount of Premiums, assessments, annual or other payments received, - -	811 50

President, L. G. Fouse.
Vice-President, A. P. Flint.
Secretary, W. S. Campbell.
General Agent, D. B Midyette, of Kinston.

STATE OF NORTH CAROLINA
Office of Secretary of State,
INSURANCE DEPARTMENT,
Raleigh, N. C., 26th Aug., 1885.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Fidelity Mutual Life Association on December 31st, 1884, now on file in this Department.

W. L. SAUNERRS,
Secretary of State.

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}
Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.
oct 22-1y.

W. H. & R. S. TUCKER & CO.

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Offer the greatest inducements in Dry Goods of any other house in North Carolina. Carrying the most select Novelties, the largest stocks, buying and selling cheaper than any house in the State. Regular mail order department, best and prompt attention given to orders.

Special attention is called to our reliable

BLACK DRESS SILKS.

"Guaranteed to wear"

SUMMER SILKS,

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Reliable Goods at lowest prices.

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PEACE INSTITUTE For YOUNG LADIES, Raleigh, N. C.
... Address ... & SON, Principals, Raleigh, N. C.
july 8-3m

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.
au 26-26t.

1835. THE NATIONAL NORMAL. 1885.
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Entire Expense $2.50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free. Address Pres. ALFRED HOLBROOK Lebanon, Warren Co., O.
July 15-4t e o w.

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CELEBRATED

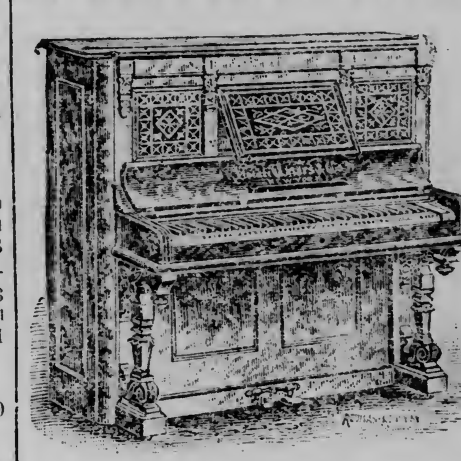
PIANOS.

The best and most durable made.

Also New Scale, Three-Stringed

Up ights,

IN BEAUTIFUL CASES.



WATERS

Parlor and Chapel

ORGANS.

At low prices and on easy terms.

A Splendid Offer

We will sell NEW PIANOS & ORGANS in all parts of the country on the following terms:

NEW PIANOS $25.00 Cash and the balance $10.00 monthly until paid.

NEW ORGANS $15 cash and $5 monthly for the balance until paid.

Send for new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.

HORACE WATERS & COMPANY,
124 Fifth Ave., New York.

Woolen Manufacturing!

CUSTOM WORK A SPECIALTY

Elkin Valley Woolen Mills,

ELKIN, N. C.

After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us, we will pay the freight one way and make it into exactly the goods you desire at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. *Hollowell* is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

GWYN & CHATHAM.

McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price list and Circulars sent free.
HENRY McSHANE & CO.,
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DYSPEPSIA!

After 53 years' practice I have found a *Positive* ... *Permanent* Cure for this fearful disease, and all derangements of the digestive organs. Send for testimonials. Half-pint bottle $1; 6 for $5.
july 29-tf.] J. M. SHELLY, Charlotte, N C.

AGRICULTURAL.

Wool or Mutton?

The low price of wool, for some time past, has led many farmers to ask:—"Shall we grow wool or mutton? At the price of wool, there is no profit in it, and there must be higher rates, or the production must diminish. The question, shall we grow mutton, is not an easy one to answer. The market for mutton is increasing, and when we grow as good an article as our English cousins we shall find a largely increased demand for it. We trust the sheep-grower will look into the mutton breeds of sheep to see if he cannot find more profit, to change from all wool to wool and mutton. If he does, he must look over the list of the Dowis, and he will find some excellent breeds for wool and mutton among them.

Agricultural Progress.

We can trace to the successful or unsuccessful cultivation of the earth, all that tends to make a nation either prosperous and happy or miserable and degraded. Among the causes which contribute to the welfare of our species, either individually or in the aggregate, none can be mentioned of deeper interest than the productive industry of the people in agriculture. During the ages of war and rapine, when those who boasted themselves the chiefs of mankind were engaged in conquest and pillage, the industrious of all classes received little attention and were mainly employed as the servile ministers to avarice or ambition. It was not until the love of martial exploits was some what abated, that the interests of the industrial classes, the tillers of the soil and the attendant of the workshop, received that homage to which they were entitled. Where the highest civilzation prevails and the popular mind is left to exercise its own free will, there the contentment of peace that attends upon industry and all its pursuits will be found, securing the sure means of subsistence and perfect independence to every industrious worker.—*Savannah News.*

Fruit Notes.

— D. S. Marvin, in the "Rural New Yorker," writes very highly of the Eumelan seedlings and crosses. He believes there is a great future for the crosses and hybrids of that variety.

— Dig up all old, worthless trees in the orchard for fire wood. When a poor variety is healthy and in full vigor, you can top-graft it and make it a valuable tree. Only the most vigorous trees pay to top-graft. Old trees are worthless.

— If you have blackberries that winter-kill, do not dig them up; but rather cultivate them well, and we will tell you in the fall how to layer them and protect them from the winter. It is easily done. Save your blackberries.

— Manure your gooseberries with well-rotted manure. Dig up the grass around them. Make the ground mellow. Cut out the old moss covered canes and let the finest grow, and you will laugh at mildew. Starvation of the soil and mildew are fast friends. Good culture is profit. So it is with all small fruits.

Stock Notes.

— Does your wife, daughter, or hired girl do the milking? If so, we say keep the barn-yard well littered and clean. Have a good gate at the yard, and a nice, clean walk to it.

— LAMBS.—Feed them well from the start and market them as soon as possible. April is rather late for lambs, and we would remind our readers that as the early lambs make the early mothers, there is no advantage in retaining any that are dropped this month. Let them go to market—ewes and rams — thereby gradually increasing, not only the prolificacy of the dock, but also inducing early maturity.

— Keep young pigs dry and warm. Clean pens and dry beds are very desirable. Dampness makes mange, which stops the growth, and, as Paddy said, "There will be more age than pig."

— SALT.—Stock will need salt at this season, more than during the winter, and it is a matter which should be looked after. Many cases of hoven in cattle or colic in horses are caused by a deficiency of a supply of salt.

— FEEDING BONE MEAL.—A small quantity of clean bone meal, fed to pregnant animals, will be highly relished. Offer it to your cows, and you may notice that they will eat it readily. It fills a desirable want, and should always be placed where they can have access to it if not given otherwise.

— THE WATER SUPPLY.—If there is no running water, a windmill should be used for filling a large tank, to which connections may be made in such a manner as to conduct water to the barn or even to the fields. This will be found a cheap method, which will keep up the supply of water, if the well is a good one, and save considerable labor.

MISCELLANEOUS.

BROWN'S IRON BITTERS — THE BEST TONIC.

QUALITY P PURITY NOT QUANTITY. On Every Bottle.

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

This medicine, combining Iron with pure vegetable tonics, quickly and completely **Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.**

It is an unfailing remedy for Diseases of the **Kidneys and Liver.**

It is invaluable for Diseases peculiar to **Women,** and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

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RICHMOND.

THE FORTY EIGHTH ANNUAL SESSION begins October 5.

For Catalogue with particulars, address.

M. L. JAMES, M. D., Dean.
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Rege's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability. With Universal Log Beam Reciprocal Simultaneous Set Work, & Double Eccentric Friction Feed. Price from $200 to $1,000.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

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Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

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Wholesale Distributing Depot for the South.
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$65 A MONTH AND BOARD TO AGENTS for a NEW and Complete

LIFE OF GRANT

The World's greatest soldier, and the Nation's most honored citizen. Low price. Rapid Sales. **P. W. ZIEGLER & CO.** 915 Arch St. Philada.
aug 19 4t eow

CAPE FEAR & YADKIN VALLEY R. R.

CONDENSED TIME TABLE, No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennett-ville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.35 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro,	6.45 p. m.	

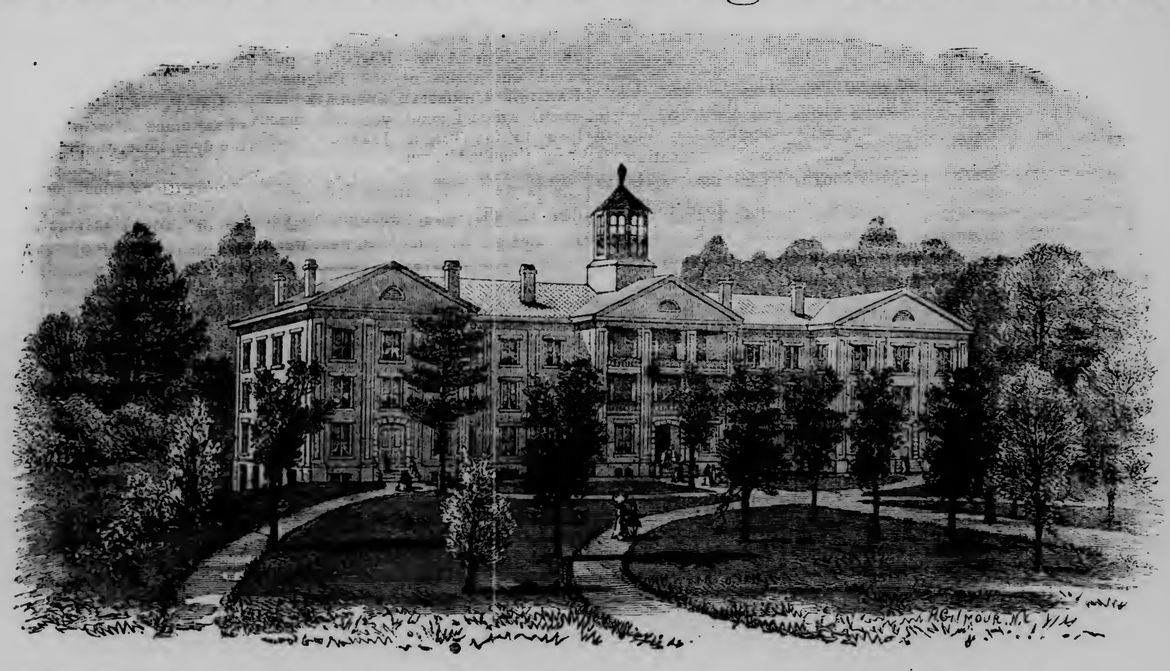
TRAIN SOUTH.

	Arrive.	Leave.
Greensboro,		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.0 a. m.
Sanford,	1.20 p. m	1.40 p. m.
Fayetteville,	3.50 p. m.	4.00 p. m.
Shoe Heel,	6.25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.

W. M. S. DUNN, Gen'l Supt.
JNO. M. ROSE, Gen'l Passenger Agent.

Greensboro Female College, Greensboro, N. C.



THE 59TH SESSION of this well established and prosperous school will begin on the 26th of August, 1885.

This Institution combines the comforts of a home with first-class educational advantages. The College building is on an elevated site, in the centre of a campus of 40 acres, most of which is well shaded. The walks through the ample grounds afford agreeable and beneficial out-door exercise. Location is healthful and pleasant. All departments, usually found in Female Colleges of high grade, are filled with faithful, experienced and efficient teachers, 16 in number. Thorough training, according to the most approved methods of instruction, is the constant aim of the Faculty. The College is furnished with all needful appliances, consisting of excellent musical instruments, Philosophical and Chemical Apparatus, cabinet of minerals, maps, charts, etc. Special attention is paid to the cultivation of genuine refinement, purity of moral and christian principles. Constant care is taken to promote the physical development, health and comfort of the pupils. Hours of study and recreation are arranged with this object in view. We aim at the highest physical, mental and moral culture of the young ladies committed to our care, that they may be properly fitted for their legitimate sphere, as educated christian women. CHARGES ARE VERY MODERATE.

For Catalogue apply to **T. M. JONES, President.**

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AND ALL PERSONS

Who think of building anything from a chicken coop up to a fine dwelling, will find it to their interest to see or correspond with

J. B. MAKEPEACE AND CO.,
Sanford, Moore Co., N. C.

Manufacturers of

Sash, Doors, Blinds, Mouldings, Brackets, Hand Railings, Balusters, Newel Posts, Church Columns, Church Pews,

And all kinds of house building material and

DRESSED LUMBER.

They are situated in the best lumber region of the State, and have all necessary facilities for manufacturing, and feel confident they can offer as fine work on as reasonable terms as any other manufacturer.

A good lot of regular sizes of

DOORS & SASH

kept in stock, from which orders can be filled at short notice. Odd sizes made to order.

Orders by mail receive prompt attention, and Price List sent on application. Address,

J. B. MAKEPEACE & CO.,
june 17-1y] Sanford, N. C.

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro, (Leaves)	6 00	(Arrives)	10 35
Harrell's	" 6 15	"	10 20
Warren's	" 6 25	"	10 10
Bethel	" 6 50	"	9 45
Robersonville	" 7 15	"	9 20
Everett's	" 7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6.00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Supt.,
Tarboro, N. C.

Raleigh & Gaston RAIL-ROAD.

Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. Mail Train. Arrive.	Leave.	Stations.	SOUTH. No. 2. Mail Train. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M.
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11,26	Kittrell's,	"	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	"
12 49	12,50	Macon,	4 23	4 24
1 17	1,18	Littleton,	3 58	3 59
1 41	1,42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

SMITH, Superintendent.

Good Pay for Agents. $100 to $200 per mo., made selling our fine Books and Bibles Write to J. C. McCurdy & Co., Philadelphia
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Opposite Patent Office Washington, D. C.
dec 24-1.

FRIENDS' SCHOOL. For both Sexes. Founded 1784. $150 per half year for board and tuition. First term begins Sept. 9, 1885. For circular address

AUGUSTINE JONES, A. M., Principal,
july 8-2m] Providence, R. I.

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Grass Seeds.

SPICES, TEAS,

FINE TOILET

AND

Fancy Articles.

CIGARS, &C.

Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

oct 15-6m.

AGENTS WANTED for DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. Address **DR. SCOTT, 842 Broadway St., N.Y.**
mar 4-6m

Low Prices.

W. C. & A. B. STRONACH,

WHOLESALE AND RETAIL

GROCERS

AND

Coffee Roasters.

Offer, at low prices 40 lbs. choice to prime Rio Coffee as low as can be bought in any market.

10 Lbs.

Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,

Mocha, O. G. Java, Savanilla, Guatamala, Maracaibo and Laguayra.

600 Bbls.

Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.

250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

200 Bbls. in ½ and ¼ Bbl. sacks, $5.00 to $5.25.

125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.

Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

Patapsco and Orange Grove Flour at lowest prices.

Sugar cheaper than ever.

100 bbls Standard White and Yellow Sugars 6¼ to 8½c

HAMS. HAMS. HAMS.

15,000 lbs. choicest brands Sugar Cured Hams. Westphalia, Brunswick, Magnolia and Harveys, North Carolina and Southampton, Va., Hams.

120 Tierces Harvey's Best Refined Lard.

We carry the largest stock of Staple and Fancy Groceries to be found in the city and sell goods as low as can be bought anywhere in the United States.

When you order mention this paper.

NEW DOUBLE COLUMN ADVERTISEMENTS.

TOBACCO

IS HIGHER AT

PARRISH'S WAREHOUSE,

DURHAM, N. C.

THIS WEEK, THAN IT HAS BEEN IN A LONG TIME.

Our Manufacturers, Dealers, Order Buyers and Big Speculators are on the market and all grades of bright tobacco are high.

Smokers and Cutters are Out on a Limb.

In fact if your Tobacco has color you will go home happy. It is important to have your Wrappers in keeping order. Most of all grades of Tobacco sold in Durham are manufactured here except the Wrappers, and

The Strongest Wrapper Buyers in the Two States are on the Durham Market.

We are determined that no market shall get ahead of us. We have led all other markets for four years, and we are now doing it and shall continue to do so. No use talking,

I CAN PAY AS MUCH IF NOT MORE

For your Tobacco than the living man and I intend to do it.

We are obliged to have your Tobacco, so stand square and come to Head Quarters.

Want Millions of Pounds of all Grades.

Have it in keeping order if possible, but wet or dry can pay as much as anybody or any market.

Your Friend, E. J. PARRISH.

GEO. W. ANDERSON AND SONS,

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CARPETS, OIL CLOTHS, Mattings,

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SOUTHERN JEWELRY HOUSE.

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TWO-OUNCE Silver Hunting Case American Watch, key wind, $9.50; stem wind, $12.00. 3 ounce silver key wind $10 50; stem wind, $13.00—delivered free at any post office in the United States. 7 jewels, expansion balance, quick train and dust band. Written guarantee for 12 months, all breakages excepted. Our Illustrated Catalogue sent free on application. Orders promptly filled. Medals and badges made to order. Watches carefully repaired. Plain and fancy engraving executed in the best style of the art.

Solid Silver Thimbles 30 cents, extra heavy 40 cents. The "Clipper" Thimble is Silver, extra heavy, and has a Thread Cutter attached, and is a great protection to the finger. Price 60 cents. Refer to Editor of this paper. Address

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OPIUM and Whiskey Habits cured at home without pain. Book of particulars Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

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OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars Free. B. M. WOOLLEY, M. D., Atlanta, Ga.
mar 26-1y.

RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 34. THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. ESTABLISHED 1855

REV. [illegible] L. REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, SEPT. 9, 1885. $2.00 PER ANNUM Payable in Advance

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

AT ASHVILLE, N. C.

In conformity to a hint, dropped in my last letter to the ADVOCATE, I write from Ashville, N. C. It is nevertheless a letter from the *Virginia* correspondent. The difficulty, just now, is not the want of "straw" for "the tale of brick;" it is rather the superabundance of material. I scarcely know where to begin, and I am quite sure I shall not know where to end. Ashville, less than 20 years ago, so they say, was a mere village, with a few hundred inhabitants; now it is a town, scattered indefinitely over the hills, claiming at least 5,000 inhabitants within the corporate limits. But, such a town! A gentleman, (Capt. Cocke) this morning, told me that he owned a plantation of 80 acres inside the corporation. It is, in fact, a sort of "motley mixture" of town and country. The roads are streets, and the streets are roads. One is at a loss to tell where the road ends, and where the street begins, or, where the street ends and the road begins. Fine houses and beautiful grounds are interspersed with cornfields and apple orchards. One really has to go out of the town to see it. Nothing short of careful exploration, continued for several days, will give a stranger any just conception of the town. Time must be taken for exploration and survey before the visitor makes up his mind as to what Ashville is as a town and time will convince him that his claims to the appellation.

POINTS OF OBSERVATION.

Let us go up to Mr. Hazzard's residence, on the summit of what is now called *Beaumonte*—generally called Beaucatcher. Here we find ourselves several hundreds of feet above the Court House level of Ashville, and can look down upon the town as it spreads out, over hill and valley, from the Court House, as a sort of central [illegible] a few of the elegant residences would form ornamental features in the principal streets of our populous cities. The spires and towers of the Churches are seen to rise above the groves of green trees that surround these sacred fanes; and the white cottages, nestling amid shrubbery and flowers, under the hills, coolly peep out from their hiding places, and give picturesqueness (excuse the word) to the view; while, on the right and left, and all around, mountains, of varying elevation, form the framework of the picture that lies in the foreground, and almost directly under the eye. Ashville, as viewed from Beaumonte, Fernihurst, or Richmond Hill, is not the Ashville seen from its winding streets, or even from the highest points within the corporate limits of the town. It improves on acquaintance. And that is more than can be said of a great many people in this world.

ASHVILLE AS A SUMMER RESORT.

Of late years, since a highway has been opened over the mountains, Ashville is rapidly growing into a great summer resort. The number of visitors increases every year. They are now coming from every part of the country. As the restorative properties of the climate are becoming better known, it is fast growing into a *health* resort. There is something in the atmosphere, or, in something else, that makes Ashville and the surrounding country, for many miles in every direction, peculiarly favorable to consumptives, dyspeptics, and overworked brain laborers. It is a great country for eating, and sleeping, and resting. Withal, it is a wonderful region for delightful sight-seeing among the mountains. One can run down the French Broad, by rail, to the Warm Springs; or, down the Duck Town railroad as far as the Haywood White Sulphur Springs, near Wyanesville; or, up to Black Mountain station. Indeed, in almost any direction, by rail, or other conveyance, one can, by going a short distance, get some as fine views of the Appalachian range of mountains, as are to be enjoyed anywhere, between Pennsylvania and Georgia. Parties go on horseback from Ashville to Pisgah, and Craggy, and Mount Mitchell, and by rail to Round Knob, Paint Rock, in the Balsam Mountains. There is something invigorating in the atmosphere and in the scenery. Life is enjoyed with a relish.

VISITORS.

Among the many visitors to this delightful retreat from the busy outside world, I have met with no one who seems to have derived more benefit from the climate than our own beloved and honored Bishop, A. W. Wilson, D.D., who has spent most of the Summer here. He came here enervated and broken down in health, from the long and critical attack of malarial fever, which held him in suspense between life and death for so long a time in Baltimore. His recovery was slow, and many of us began to fear that he would follow Bishop Paine, and Kavanaugh, and Parker, to the grave. He came here feeble, and nervous, and scarcely able to walk. The climate and the rest have acted on him like a charm. Last Sunday night he walked a mile to Church, attended service, and returned to his boarding house, with but little fatigue. On next Sunday morning he is to preach in the Methodist Church in Ashville, and on Monday, Sept. 7th, he expects to leave for the seat of the Ky. Conference which commences its session on the 9th. He then expects to go to the Louisville Conference, and so on, upon his round of Conferences. He looks well, is bright and cheerful. God grant that he may be preserved in health, and spared long to the Church. Quite a number of "Bishops and other clergy" have tarried here, for a longer or shorter time, during the Summer months. It was an unexpected pleasure to meet Rev. Dr. Potter, editor of the *Wesleyan Christian Advocate*, on the train the morning I came to Ashville. He is spending a short vacation with his family at the Haywood White Sulphur Springs, near Wyanesville, some 30 miles from Ashville. He gave a glowing account of his pleasant visit to the Trinity District Conference, and expressed himself as being especially pleased with the Missionary collection raised at the Conference—twenty miles away from a railroad. Bishop Beckwith, from Ga., has been here for some time. Bishop McTyeire passed a night here on his way to a District Conference. General Beauregard is just now here. Gov. Scales, and State Treasurer Bain are among the visitors.

HOLSTON CONFERENCE.

All this territory, in North Western Carolina, is included in the Holston Conference. Prospectively it is a grand country. Its resources, as yet undeveloped, are inexhaustable. Methodism has a strong hold in this mountainous region. The preachers have encountered hardships, endured privations, and worked hard on poor pay, or, no pay at all, other than that which comes from seeing "the pleasure of the Lord prospering in their hands." The Holston Conference has a fine College for Female education located at Ashville. At its head, as President, Rev. James Atkins holds a fine position as a preacher, teacher, and administrator of discipline in the institution. He is sustained by a *corps* of competent teachers, in the various departments of instruction. The College holds, deservedly a fine position, and is doing good service in the work of female education. There are a number of first-rate preachers in the Holston Conference, among whom the Rev. Mr. Bayes, pastor of our Church in Ashville, is entitled to a high position. I heard him preach a capital sermon on last Sunday morning. The Methodist Church, South, in Ashville, occupies a fine position in wealth, social position, and numbers. It ought to pay the pastor a better salary. The Methodists have a good house of worship here; a large congregation; a good organ; good singing, and, withal, a first-rate *conctist*. I was particularly well pleased with the organ and cornet accompaniment, to the good congregational singing, on last Sunday night.

ABOUT TIME TO STOP.

Nearly everybody, now-a-days, objects to long sermons, and to long articles in a weekly paper. I obviate the objection by putting up my letters in paragraphs. Read what I write by installments. Rev. Paul Whitehead, D. D., Presiding, P. E., of the Richmond District, Va. Conference, has been up in this country, with a sick daughter, during the Summer, and has written up the railroad to Ashville, and the points of special interest in this locality, in such a graphic and captivating style, for the *Richmond Christian Advocate*, that I hesitate to attempt anything in that line. Dr. Lafferty ought to spend a season here, and write editorial letters from Mount Mitchell, Pisgah, and Craggy. I respectfully refer my readers to the "Log Meeting House," for a description of the scenery, in this "Switzerland of America," before I ever saw it. I have found the old Ashville Hotel, still standing, on the piazza of which I located a conversations to be found in the "Log Meeting House." Read it. It is a pleasure to say that my health is improving every day. Already I have gained four or five pounds in weight, since I have been here. In a few days the iron horse will take me back to Danville, (God willing), where I expect to enter upon my Fall campaign, in winding up the year for Conference.

Ashville, N. C., Aug. 28th, 1885.

For the Advocate.

Three Conferences in North Carolina.

Division--N. C. Sentiment--Build for the Future.

BY REV. J. R. BROOKS.

MR. EDITOR: It may be asked why we should try to acquire all of N. C. territory and have three Conferences rather than divide the territory we now have into two. I would in this paper give what I regard as good reasons for such course.

1. *Because I believe the interests of our State generally, and of N. C. Methodism particularly, would be promoted by having those fragments of the State that are now in Virginia and Holston embraced in the N.C. Conferences.*

I believe that such policy would tend to unify N. C. Methodism and to develop a more healthy State sentiment in those localities. The chief alleged obstacle in the way of such acquisition of territory is an important reason why earnest effort should be made in that direction. For, when we are told that the sentiment of transmontane N. C. is strongly Tennesseean and that the feeling in the Albemarle section is decidedly Virginian, we are furnished with a strong argument in favor of doing all we well and reasonably can to effect a change—to make this sentiment North Carolinian.

That the effect of having the preachers who labor in those sections come chiefly from Virginia and Tennessee is to produce the result just noticed is too plain to need proof. Such preachers have the sympathies and feelings peculiar to those States, and they may unconsciously or purposely imbue their charges with such sentiments. And this tendency is much stronger where mere fragments of a State are absorbed by large Conferences, composed mainly of other States. And it is easy to see how this state of things might be changed by supplying such fragments with preachers from the State from which they have been broken off.

Intelligent and patriotic men see and deplore this result of our past policy and are anxious for a change. The Hon. J. C. L. Gudger, one of our Superior Court Judges and a prominent member of our Church at Waynesville, says that he hardly feels like he is a N. Carolinian in his Church relations. And, in a letter to the writer—extracts from which I am permitted to publish—he says: "I hope action will be taken on the subject at the next Conference. There ought not to be the estrangment in the East that comes from having part of N. Carolina in the Virginia Conference, and in the West from having us the tail end of *two* other States. I beg you to press your views and I hope they will make an impression on the thinking Methodists of North Carolina." And I have reason for believing that wise and patriotic North Carolinians in the Murfreesboro District feel very much about the section of the State as Judge Gudger does about his.

Now, I ask, shall we and the General Conference disregard this earnest, patriotic and reasonable wish of our intelligent brethren in those sections? Shall we not rather do all we can to substitute this feeling of "estrangement" with one of intelligent, patriotic and loyal sympathy with all that is North Carolinian? And will we not try to draw out the sympathy and interest of N. C. Methodism for those localities? Who of us know or care very much about the interests of our Church in those sections of our State? Tbey hardly seem to us as parts of N. C. Methodism. Indeed, they are not in any very important sense. Their statistics go to the credit of other States or Conferences, and they are represented in the legislative body of the Church mainly, if not exclusively, by citizens of other States.

I would not put myself on record as favoring State lines for Conference boundaries in all cases. But, for the reasons given above—and others might be given—I think that, unless there is some very good reason for doing so, we should no depart from this rule. And, I am sure there is no such reason in this case. We can foster our connectional spirit as well with State lines as we can by having them obliterated, as is now the case. And I am sure that much more harm comes to local and State interests by the latter policy than would come to our connectional interests by the former.

2. *The interests of souls in the West demand such transfer and division.*

In giving "reasons" for such action our Conference said at Salisbury in '77:

"*Thirdly and chiefly:* It is believed that the spread of the gospel will be promoted by this measure. There is a long strip of country lying between the borders of this and the Holston Conference which will never be properly cultivated unless a new Conference stretches over it; besides many corners and nooks in the mountains that will not probably be reached except through a new Conference."

Is there any good reason for our continuing to neglect this "long strip of country" and these "nooks and corners" of the West, when we could easily reach them by making State lines Conference boundaries? And, let it be remembered, a division into two Conferences, without such acquisition of territory, will not so well accomplish this result. A new Conference must *"stretch over" and embrace this neglected mountain.*

3. *We should plan and build for the future of N. C. Methodism.*

We hear a good deal about the development of the West—the spiritual interests of the West of to-day. There is probably as great necessity for more largely developing the East of the present. Take the small country of Wilson as an illustrative example. It is probably as well developed Methodistically as the average eastern county—better than some of them. Last year the Newbern and Washington District Conferences were entertained within her borders, while she furnished Wilson Station and Wilson Mission to the Warrenton District. Now, notwithstanding this large development, an intelligent and devout layman of an other Church, after canvassing the county some four years ago, said that if he had the means for supporting them he would ask the Conference or Bishop to send four or five more Methodist preachers to the county at his expense. And a few days since a Presiding Elder, who does not specially favor division, told me of a small section farther East, where the services of at least three additional missionaries are needed. These are only samples of what is wanted in the East generally.

Again. We are told that North Carolina is on a "boom." According to the census of '80 her population increased 30 per cent, during the decade ending that year. And should the same rate of increase be maintained till the close of this century her population at that time will be nearly 2 1-4 millions. And why should not that rate be surpassed? Attention, through State, national and international expositions, is being directed to her superior material resources. Her educational interests have recently had given them such an impetus that already she has lost "the bad eminence of heading the column of illiteracy in the Union." A more enlightened and progressive spirit of enterprise is fast converting her great agricultural and mineral wealth into gold. Her railroad system and manufacturing interests are being so rapidly developed that railway and manufacturing towns are springing up and growing into importance in almost every section.

Now, with this increase of numbers, towns and culture, there will be demand for a corresponding increase in the number of our circuits, stations and preachers—of everything, indeed, that goes to augment the size of a Conference. And this increase in wealth and intelligence will bring enlarged ability and liberality to the development of the mission fields of the State, in this way adding still more largely to the lay and clerical membership of the Church and Conferences.

If we were to divide our present Conference into two, and should only the rate of increase which we have realized for the past decade be maintained till the close of the century, the two Conferences would at that time average nearly 70,000 members, with probably a larger proportional increase in preachers and pastoral charges, thus making another division necessary. And should the Holston and Virginia fragments of the State come to these Conferences—as some think they would—the same pressing necessity for re-division would be on us *within ten years.* But, if we divide the whole State into *three* Conferences we can get on without readjustment of our lines for two decades or a quarter of a century. And this calculation is on the supposition that the "boom" referred to will not cause our membership to increase more rapidly than it has during the past ten years. Should such hoped for improvement be realized, *the necessity for re-division will come still earlier.*

Let us, then, while we *are* dividing, plan for the future. Let us put off re-division and its attendant excitement as far as the interests of the Church will permit. Especially, as by doing so in the way suggested, we may have boundaries that are more satisfactory to those who fear the ill effect on the health and ministerial supply of the Eastern Conference that might come from running a North and South line anywhere near the center of the State. And, more especially, as *we can then have ampler time for Conference work, and can give more communities the benefit of our sessions.*

4. *If we divide without getting the Holston and Virginia territory those parts of the State may be lost to us for all time to come.*

Division has already been very earnestly discussed in Virginia. And if we wait, some change may be made in the Holston Conference that will fasten our transmontane section to them for all time. In this way the evils noted above may be perpetuated indefinitely, and the fond dreams of our fathers and the patriotic hopes of their sons, touching the identity of State and Conference lines, may never be realized. At present, both Conferences are large enough to spare these fragments of our State without materially affecting their standing or "respectability" as Conferences. And the opponents of division in Virginia may the more readily surrender the Murfreesboro District now, as a means of staving off, for a time, what in the early future must come. Let us, then, get this territory while we may.

Wilson, July 23rd, 1885.

For the Advocate.

A Reminiscence of Bishop Pierce.

At the Conference of 1854, at Pittsboro, N. C., Bishop, Geo. F. Pierce presided. At the 11 o'clock service on Sunday the small, but comfortable, Church was packed. Being then a boy of seventeen years, thought myself lucky to get a seat even in the gallery. The sermon is thought by many to this day to have been one of the grandest ever delivered by the Bishop. His text: "Now abideth faith, hope, charity," etc. By me sat Mr. Thos. Hill, a polished gentleman and high churchman, listening for the first time to an itinerant preacher, and it is not extravagant to say that he was almost as fine looking as the Bishop. The scene can never be described. As the Bishop passed from "faith and hope to charity," Mr. Hill came to his feet with one hand resting upon the gallery front, the other upon his cane, trembling, and the tears flooding his fine manly face. At this moment old Aunt Sallie Whitfield, from Granville county, setting immediately in front of the Bishop, clapped her hands and said: "Thank God for such preaching." The Bishop, the Episcopalian and the old shouting mother have gone to their blessed reward. Besides, present then, were such prominent laymen of the old Haw River Circuit as Wesley Mann, Carney Bynum, the Atwater Brothers, Nat. Clegg and others, all gone, whose places in the Church have never been filled.

LAYMAN.

For the Advocate.

Reply to Rev. Dr. J. W. North.

BY JUDGE W. J. MONTGOMERY.

MR. EDITOR: In reply to Dr. North—that "a statement" made by me, "is contrary to the truth of history," I have simply to say, that Dr. North misconstrues the *statement*—and I am greatly surprised, that a brother of his well known acumen, should have blundered as he has. I never said *that the Church in the transferred territory, desired to be transferred, were ripe for the the change.* I said "*when the Commitee became satisfied,*" and I repeat now, that such was the fact. The Committee never would have reported in favor of the transfer if it had not appeared to their satisfaction. That the Church, as a whole, in the transferred territory, desired to be transferred. It may be that the Church did not desire it and the Committee may have erred in its conclusion, may have been misled by false information. It is like a jury trial. The jury sometimes are misled, and sometimes find contrary to the weight of evidence, yet the finding of the jury, remains a act. and becomes a "truth of history." The Dr. having been Presiding Elder of the Shelby District and having been opposed to the transfer himself, may be wrong in his conclusion, "that the preachers and laymen *were universally opposed* to the transfer." I don't dispute his conclusion or statement, and charge him with falsifying history, but I have seen men in *certain happy* conditions who thought everybody else in the same condition. Whether the Shelby District wanted to be transferred or not is not material. It is a side issue.

I see that those who favor division all say "divide and develop." They all write and argue, as though development would follow division, certainly without a shadow of a doubt, but they offer no satisfactory reasons why we can develop any faster when divided—than as a unit.

Whosoever desires a change upon him is the burden of showing that the change will be beneficial. From my humble standpoint I can foresee many, many disadvantages, which will result from division, and which will far outweigh any advantages. I may be all wrong. I have no prejudice. My only desire is to advance the interests and promote the progress of the glorious old Church, of which I am an unworthy member, and to check as far as I may be able, any movement which I think will injure the Church. I confess to something akin to pride, when I feel that I belong to a Conference which has a Tuttle, down on the Sea Shore, "in a splendid city, gathering hundreds into the fold," and at the same time, has an Edwards with horse and saddle bags penetrating the fastnesses of the mountains and striving to build a Church at Saluda—the top of the Blue Ridge. "Conquering and to conquer." Union and development.

Concord, N. C.

For the Advocate.

Note From Dr. R. A. Young.

ALL ALONG THE LINE.

Writing up the session of the Montana Conference, a correspondent says "*All the collections were more than full.*" Keep this up. brethren. Let this sentence be written at the close of each Annual Conference, and the Treasurer of our Board will have a balance to his credit by the first day of next February.

First Response—Cheering.

DEAR DR. KELLEY:—Yours of the 17th inst., just to hand, urging me to see that full assessments for Foreign Missions be collected from each pastoral charge in my district. I reply I will say you may expect full assessments from each charge. Already in several of the charges the amount subscribed *exceeds* the assessment. The preachers are now beginning to press this claim.

V. V. HARLAN.

Ozark, Ark., Aug. 21st, 1885.

Second Response.

Gentlemen:—Yours inquiring and exhorting to fullness for our Foreign Mission fund quota of this charge received, and reply by return mail "Old Guard never surrenders." Danville is full—always full—full *now.* Truly yours,

E. H. PEARCE, Pastor.

Danville Pastorate, M. E. C., S Ky., Aug. 23rd.

Third Response.

I am looking to see if there will not be a magnificent *increase* in the contributions for Missions in that large and central territory touched in Alabama, Tennessee, Missouri Kentucky Mississippi, and Texas, by Rev. Sam. Jones.

PRESIDING ELDER.

Fourth Response.

Where I have called for contributions for Foreign Missions at my quarterly and camp-meetings, *more than enough* has been pledged to meet assessments; and we hope that will be the case throughout the Connection.

H. S. T.

West Texas.

Fifth Response.

I travel a circuit in the burned district of Summer county, Tenn.: but my assessment for Foreign Missions is *all pledged, and more.* I have tried and succeeded. You can bank on Sandersville. Hurry up, brethren! The Board and the missionaries will be sustained triumphantly.

H. B. BLUE.

Remember, we are collecting money now to pay the appropriations of the Board of Missions for the support of our Foreign Missionaries—*regular* appropriations made at the Annual Meetings. The Secretary, the Treasurer, the "Local Board," have no right create any indebtedness, nor have they done so.

R. A. YOUNG.

There are many ways in which it would be well for us all to carry our childhood with us, even on into old age, if it were possible, in its trustfulness and open-heartedness, and willingness not only to love, but to show that we love as well. Why, the last alone would cure many a heart-ache of to-day.—*Mary F. McKean.*

Raleigh Christian Advocate.

RALEIGH, N. C., . . . SEPT. 9, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Demand For Teachers.

There is a great demand in North Carolina for first class teachers, and by first class teachers we mean men and women who *can* teach, and who *will* teach. We do not mean the one who merely wants to make a living, and to whom teaching is a great bore: but where one can teach and will do it enthusiastically, earnestly, successfully, there is no trouble to get a good position. We have had applications recently for three first class male teachers, teachers of experience and zeal, with good salaries offered, and we could not find the men to recommend. We could have named several who teach tolerably well, and who are content to move along in a slow, dull way in the school, with but little life and energy; but they did not want that kind. They wanted progressive men of vim and energy, who would elevate and lift up a community, and inspire the pupils with a longing after higher culture. For such men there is a fine opening just now in North Carolina.

Such men as Prof. Moses, Prof. Branson, Prof. Tomlinson, Prof. Nobles, Prof. Kennedy, and a dozen more that we could mention, never lack for good positions and good salaries. They are in demand, and any young men or women who will qualify themselves well for the work can get the work to do, and plenty of it, with good pay. But the day for indifferent teachers is rapidly passing away. The incapable ones, the lazy ones, and the non-progressive ones, are already on the back seats, and will soon find no seats at all in our North Carolina schools.

Let our young men and our young ladies take the hint. Let them get the highest qualification and best training for work in the school-room, and apply themselves industriously and energetically to their profession, if they propose to teach, and no vocation promises greater usefulness and better reward in N. Carolina than first class teaching. The good teachers are always in demand.

Two of the Tried and True.

A Lesson to Young Men.

His Excellency, Gov. A. M. Scales, and Hon. D. W. Bain, State Treasurer, returned last week from a rest of a few weeks in the mountains of Western North Carolina, and re-entered upon the duties of their respective offices, refreshed for their responsible work by their rest and recreation. Of politics and politicians generally we have but little to say, except where moral questions and moral character are involved. In such instances it is not only our privilege, but our duty to approve or condemn, as the case may require.

Whenever we are reminded that Alfred M. Scales is our Governor, and that Donald W. Bain is our State Treasurer, we feel like congratulating the people of the State upon the fact. Gov. Scales is a staunch Presbyterian, an Elder in his Church, a devotedly pious, christian gentleman, a man who prays in his family and will pray in public, a man who will deliver a religious talk, when necessary, and one who never forgets his duty to God in public or in private. We honor the man who, at the bar, in the army, [illegible] and, in Congress, on the stump and in the Gubernatorial chair preserves unsullied his christian character. We rejoice that so pure a patriot and so noble a christian fills our Governor's chair and that he is filling it so admirably well. His is the highest order of manhood and the noblest type of patriotism; and he is "the people's man."

And when we go right across from the Governor's office and find that excellent layman of our Church, D. W. Bain, in charge of the State Treasury, a feeling of quiet satisfaction is ours. North Carolina never had a more trustworthy officer than D. W. Bain. And yet, at the prayer meeting hour and in the official meetings of his church, he is always ready by his prayers, his advice, his means and his labor, to aid the Church of God. He is one of nature's noblemen, and his is a case where pure merit was acknowledged and rewarded by the people. From childhood he has been true to his God and true to his countrymen, and the people have recognized it.

We write thus of these two cases, not to compliment the gentlemen mentioned—they do not need it at our hands—but to call the attention of the young men of N. Carolina to the fact that such men are in demand, and are becoming more and more so, that piety is no hindrance but a help to popularity, and that a superb christian character is a great help to positions of trust and honor. Men are rapidly learning that the highest order of integrity and the truest type of patriotism are found in the men who conscientiously discharge their duty to God, as well as to their fellow-men; and the world is coming rapidly to recognize the great truth of Scripture:—"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

Religious Press and Temperance.

The *Spirit of the Age*, of this city, calls upon the religious press of the State to express its opinion of "The Florida Law." Here is what the *Spirit of the Age* says of it:

There is lacking unanimity of sentiment as to the best means of securing the end which the religious press, the church and the temperance societies would all like to see secured. The temperance sentiment of the country is strong, but it has no plans. It is capable of doing, but what to do is the question.

We call upon the religious press of the State to express its opinion of the Florida law, which law requires the man who would become a liquor seller to secure to his application for a license the names of a majority of the qualified voters of a township, before his application can be presented to the county commissioners; and requires, further, that said application, with the names signed thereto, shall be published in a newspaper two weeks, for inspection, to ascertain whether the names were duly signed by the parties, before the county commissioners shall grant a license.

This Florida law, St. John says, comes nearer being absolute prohibition than any State law, upon the subject, in the Union.

The strong points in favor of this law are:

1. It requires the liquor seller who is to be benefitted by the business he would undertake, to go to the trouble and expense of ascertaining the will of the people, instead of putting that trouble and expense upon the good people who are opposed to his business.

2. It requires each and every one who aspires to the position of "tumbler washer" to go before the people in his own particular case; whereas, as the law now stands, any fellow who can prove "a good moral character," and pays for his license, can sell liquor in a community whether they want it sold there or not.

3. This law is superior to what is known as local option for the reason, that many men would, for various reasons, vote the "wet ticket" on the sly, who would not for the world sign some men's applications, and have their names published in a newspaper where their sons might see them.

Can we do better in North Carolina than ask the next legislature to give us a law similar to the Florida law?

We ask the religious press of the State to express their views on the subject.

In a recent interview with a representative of the New Orleans *Times-Democrat*, Dr. C. B. Galloway, editor of the New Orleans *Advocate*, and Chairman of the Mississippi State Prohibitory Executive Committee, in reply to the question, "What is the immediate objective point of prohibition in Mississippi?" said:

"The passage of a local option law by the next legislature, which will enable the electors of the State, by counties, to determine whether or not intoxicating liquors shall be vended in their midst. The question of 'license' or 'no license' is to be settled by ballot at a special election, when no other issue is before the people. Very much such a law as this has been in operation in Georgia for several years, and by it 104 of her counties have taken their places in the prohibition column.—The recent law passed is more stringent—indeed, is iron clad—and will soon make Georgia as solidly a prohibition State as Maine or Iowa. Our present statute provides that no license can be granted in a municipality or supervisor's district except upon a petition of a majority of the legal voters of such municipality or supervisor's district, and that the petition must lie over one month for counter-petitions, and be published three weeks in some county newspaper. The law has many good features, but is largely inoperative. Saloon-keepers make personal solicitations for signatures, and often threaten a withdrawal of business if a merchant, professional, or laboring man refuses. Thus, from consideration of personal friendship or fear of business injury, they secure their petitions. Then again, if one person or a number get up a counter-petition, he and his friends raise the cry of persecution and personal injury. This deters many who are with us in principle. We want a law that will eliminate the personal feature and put the issue before the people on its merits. It will then not be a question against Jones or Smith, but simply whether the greatest evil of the age shall be vended by anybody."

So it seems, after all, that it is not so much the law we have as it is the manner in which it is enforced. In Mississippi, where they have the same law as in Florida, they are moving for "local option." They find the Florida law inoperative.—We have local option laws in N. Carolina, and in many places they have local prohibition. The main thing is to get up a temperance sentiment that will enforce law. Either local option, or the Florida law, or both, are good when properly enforced. What we want is a sentiment to enforce prohibitory laws when passed. And the only way to get this sentiment is to preach and pray and write and talk and live temperance until we gradually get the people up to vote for prohibition, and have behind this vote a public sentiment strong enough to see that it is enforced. We are slowly getting nearer and nearer to this sentiment.—It is coming. It is now only a question of time. May God hasten the day.

Some Current Literature.

The Editor has been away from the office so much during the district conferences, and consequently so engaged while in the office, that he finds an accumulation of books and pamphlets sent him for editorial notice. He can only give names of books and pamphlets with names of authors and publishers, with the prices and perhaps a word or two as to the nature of the publication:

— A Digest of Methodist Law, by Bishop S. M. Merrill, D. D., of the M. E Church, and published by Cranston & Stowe, Cincinnati, and Phillips & Hunt, New York. Price $1.00. This is a capital volume and every man who wants a plain digest of the law of the Methodist Church, especially of the Methodist E. Church, (North), ought to have a copy. It has many very helpful hints.

— Report on Forestry, from the Department of Agriculture, prepared by N. H. Egleston, is a valuable book to those who feel an interest in Forestry, and we are indebted to Mr. Robt. W. Best for our copy.

— The Chatauqua Press, of New York, has sent us the following books of that course: (1) "Pomegranates from an English Garden," a selection from the poems of Robert Browning, price 50 cents. Those who are fond of poetry, and especially of Browning, will find this a very interesting volume. (2) "College Latin Course in English," by William Cleaver Wilkinson, price $1.00. Mr. Wilkinson has given the public a series of books on the classics. This is the conclusion of a series of four volumes, two on the Greek course and two on the Latin course. (3) "Outline Study of Political Economy," by Geo. M. Steele, LL.D. Price 60 cents. This is intended to be a simplication of Political Economy to meet the wants of younger students. The last three mentioned books may be had by addressing the Chatauqua Press, New York city.

— "Initial Life" is the name of a new book by Rev. Dr. Leo Rosser, of Virginia, and published by our Nashville Publishing House. This is a very interesting volume. The Doctor defines initial life to be "an impulse, a cry of the soul, constantly bursting forth from the farthest back-ground of consciousness in every man. It was imparted to Adam after the fall," &c. The author discusses this initial life, in its various phases, in a way to make the book very profitable, interesting and entertaining. His view of initial life enables him to see how man can be religious though by nature totally depraved. But the best way is to get the book and read it for yourself.

— The Life of Bishop Edward Thompson, by his son, Rev. Edward Thompson, is on our table. It is published by Cranston & Stowe of Cincinnati, and by Phillips & Hunt of New York, price $1.25. It is a delicate work for a son to write his father's biography. This is very well done, and is an interesting biography.

—"Howard, The Christian Hero," by Laura C. Holloway, is one of the Standard Library series by Messrs. Funk & Wagnalls, 10 and 12 Dey St., New York, price 25 cents. This is a very interesting biography of that eminent christian soldier, Gen. Howard, who fought for his country and his God in the "late unpleasantness."

— The following publications we have received from Messrs. Phillips & Hunt, of New York, and Messrs. Cranston & Stowe, of Cincinnati, O.: (1) "Go Work," a very prettily bound volume designed especially for girls, price 70 cents. (2) "Up-The-Ladder Club; or the Knights of the White Shield," by Edward A. Rand, price $1.25. (3) "A Happy Life," by Alfred Wetherby, price $1.00. These are three handsomely bound volumes that would adorn the centre-table and be valuable reading in the family.

— "Paths that Crossed" is a volume of 229 pages by Mrs. C. B. Howard, of Atlanta, Ga., and published by the Southern Methodist Publishing House, of Nashville, price 60 cents. This is a distinctively Georgia Methodist book and well worth the small price asked for it.

— "Sermons," by the late Rev. R. L. Harper, of the South Carolina Conference, is a book issued by our Publishing House at Nashville, price by mail $1.00. The book contains twenty-five sermons, very good ones, and the proceeds from the sale of the book go to Bro. Harper's widow. This fact alone ought to induce many to buy the book.

— "George Elliot's Poetry and Other Studies." is the name of Miss Cleveland's new book. The fact that Miss Cleveland is the President's sister has given this volume a large sale. The book contains nine essays on as many different subjects, and some of them are very readable. The style is a little peculiar. This volume is published by Messrs. Funk & Wagnalls, 10 and 12 Dey st., New York, is handsomely bound and splendidly printed.

PAMPHLETS.

We find the following pamphlets on our table: (1) Third Annual Report of the Board of Church Extension of the M. E. Church, South. It is full and explicit. (2) "The Case of the Negro as to Education in the Southern States." This is a report to the Board of Trustees by Dr. A. G. Haygood, the Agent of the "Slater Fund." In this pamphlet we find some very valuable statistics presented in a forcible way. The name of the pamphlet indicates its character. We may have occasion to refer to it hereafter. (3) Dio Lewis' Nuggets for September, a very spicy and readable pamphlet. (4) "Premiums in Sunday-schools" is an address by Rev. J. Edgar Wilson, of Reistertown, Md., before the Baltimore Sunday-school Society of the M. E. Church, South. It is a very strong and forcible argument against the use of premiums in Sunday-schools. (5) "Church Extension in Relation to Immigration," an address by Dr. O. P. Fitzgerald, and "Methods of Working for Church Extension," by Dr. J. H. Carlisle, both in one pamphlet—both good. (6) "Holy Manna," a small pamphlet of hymns and tunes for revivals, prayer-meeting, &c., by Dortch & Wilkes, Columbia, Tenn. (7) 'The Furnace," a treatise on depravity, capacity of the soul, divine influence of the Spirit, divine call to the ministry, &c., by Rev. J. H. Nichols, author of the Theological Grub-Ax, &c. It is in the form of a dialogue between a Methodist and a Campbellite, and is very interesting reading. It may be had at our Publishing House at Nashville, Tenn., price 10 cents.

Rev. Dr. Potter in North Carolina.

Rev. Dr. W. H. Potter, of the North Georgia Conference, and Editor of that excellent paper, the *Wesleyan Christian Advocate*, visited the Trinity College District Conference, and made a fine impression upon our preachers and people by his genial manners and splendid preaching. He thus writes in his paper of the visit:

Having made it a rule of life not to go where I had no business, I was rather glad when Rev. V. A. Sharpe, presiding elder of the Trinity College district, North Carolina, wrote requesting my services at his District Conference. True, the request broke right into the middle of my plans to take a few weeks needed rest during the "dog days," but after all it is easy to do what one wants to do, and so by re arranging plans, re-adjusting some half-a-dozen dates, I was soon booked for two sermons at Concord, in the Uwharrie Valley, where people and money are plentiful; the former solidly Methodist, the latter, to get it for foreign missions; ah! there was thought to be the rub. But it was not much of a "rub" after all, for on Saturday, after a moderate missionary sermon, after the manner and style of a Georgia missionary talk, the congregation gave, with religious cheerfulness, $247—about one-fourth of the assessment for the whole district. I never saw a congregation face a collection with a more steady nerve and wait the announcement of the result and the benediction with fewer desertions. If that was a fair sample of North Carolina congregations, it is a religious luxury to take up a collection there.

THE DISTRICT AND ITS P. E.

The district was organized at the last Annual Conference out of the ragged edges of several other districts. It is a *buggy* district, being touched by the railroads at only a few points. If it was organized as an experiment, it is a success. The various charges were well represented. The Conference commenced on Wednesday morning and continued to Sunday afternoon, and the Divine presence was manifest from the beginning to the close. The presiding elder, and a large corps of good, earnest preachers, among whom I recall the names of Revs. Boyle, Hoyle, Bumpass, Campbell, Greening, Wood, he of the *Advance*, Durant, and others whose names escape me for the *nonce*, seemed born and bred to the itinerant work, and would, with half a chance, make a wilderness bloom, much more a rich country like that—rich in soil, gold, and population. Bro. Sharpe knows how to manage a district and a district conference, and work them for all they are worth. He managed to keep the exciting question of a division of the North Carolina Conference in the back-ground, and secured perfect harmony during the meeting. The spirit of the conference was "just lovely."

DIVISION OF THE CONFERENCE.

It seems now quite uncertain how the vote will stand next winter on the division of the grand old North Carolina Conference. As a Methodist, I rejoice in its growth since the war, its influential position among the conferences of the M. E. Church, South, its awakened interest in its schools and colleges, and growing determination to improve and foster them, and as I am no candidate for the franchises of either party, I may be allowed to say, in all disinterested love, that the feeling about division seems to be growing a little too intense, and further, to express the hope that the division of the Conference will not now be pressed, until the necessity for it is more apparent and the risk of marring important educational enterprises now struggling to the front, greatly lessened.

For many reasons I like large Conferences—for this among others: when they try they can do something. I am by no means clear in my mind that Georgia has not suffered loss by the division in 1866.

AT TRINITY COLLEGE.

Trinity College was well represented in the Conference by Professors Pegram and Bandy. Since the death of its first president, the estimable and hard-working Dr. Craven, the college has had to pass through financial straits, but its prospects are now brightening and the faculty are full of hope. By the kindness of Bro. H. C. Thomas, whose genial company and fleet steed made the ride from Thomasville to Concord a pleasant trip, I was permitted to spend an hour at Trinity, observing the grounds, shaded by native hickory trees and elms, and in examining the buildings of the college. President Heitman was in his office, and with great promptness—a virtue not always found by a traveler with limited time—showed us through the building, magnanimously giving his predecessor credit for the really substantial and well arranged chapel and recitation rooms. The North Carolina Conference has in Trinity College the germ of a great institution, for which the Methodists of the State has no substitute. Its liberal endowments ought to be the rallying cry of the Conference until a good foundation is secured.

PERSONAL MATTERS.

Brother Reid, of the Raleigh *Christian Advocate*, rushed into my room at Thomasville, grasped my hand, said good morning and good-bye with a heartiness that made me regret, and just a little blame, the policy in North Carolina and Georgia of having two or three District Conferences at the same time. He was hurrying from Concord to some other meeting. Well, perhaps the District Conferences can get along without the editors of our church papers, but my opinion, plainly spoken, is that they would do better with them. Good-bye, brother Reid; I hope to meet you again.

On my way to the Conference I fell in with Bishop McTyeire, who had held a District Conference at Franklin, N. C., visited the Indian settlement and school, "preached and held a council with them," and seemed but little worn by the wear and tear of a long buggy ride over the mountains and rocks to catch the train. He is no delicate bishop, hugging the smooth track of trunk lines of railroads and caressing only "flowery beds of ease." I will not scratch that sentence; the rhetoric is just as good as the poet's. Well; the Bishop, though weary with the day's work, gave me a touching account of his interview with some of the oldest of the Indians, which greatly excited my pity for the Indian and made me think better of our senior bishop. He was on his way to cross the Blue Ridge on the railroad and recross it on buggy wheels to hold another District Conference in Bakersville. He was accompanied to the last place by Rev. J. Atkins, president of the Ashville Female College, and had been preceded by Rev. Dr. Wiley, both bent on doing good in the line of female education.

On my return from Concord to the "land of the sky" Dr. John E. Edwards, of Virginia, fairly startled me in the wash-room of the sleeping car by his good, jolly way of calling one's name and his old Virginia cordial way of grasping one's hand. He is not in heaven yet, for not in the heaven of the upper sky, which his friends some months ago thought he was about to enter, but he has found a heaven here, if one may judge from the light in his eyes. How happy he looked! He promised that the readers of the *Wesleyan* should hear from him.

Speaking of this Virginian reminds me that I met in this same "land of the sky" Dr. Paul Whitehead and his family, whose praise of the air and scenery about Black Mountain was well sustained by the bloom on their cheeks. It is so small part of the benefit of a trip to the mountains to meet so many happy pilgrims. "Poor itinerants" indeed; they may be poor in the world's goods, but they are rich in faith's most precious jewels, as hope's most beguiling joys.

I called to see Bishop Wilson at Ashville, but he and his wife had gone to the District Conference at Bakersville. I was glad to learn from his daughter that he was improving, and expected to be able to start in good trim on his tour of the conferences.

ABOUT the greatest [illegible] result from the peculiar [illegible] ful work of Sam Jones [illegible] and there over the [illegible] found a few preachers [illegible] to imitate him. We [illegible] a Baptist brother who [illegible] made himself exceedingly [illegible] lous, and came very [illegible] what little influence [illegible] There is only one man [illegible] tion that can do as [illegible] and his imitators [illegible] higher and better [illegible]

Paragraphic Personals.

—Bishop Wilson, we are rejoiced ... improved sufficiently to ... his round of Fall Conferences. He presides over the Kentucky Conference which meets at Versailles Ky., to-day.

—We regret to learn that Rev. C. M. Anderson is still greatly afflicted with rheumatism, as yet unable to return to his work. He is at Mocksville, N. C. His son, Rev. H. B. Anderson is filling his pulpit in his absence. Bro. Anderson's friends will join us in the prayer that he may soon recover.

—The Presiding Elder of this District, Dr. Black, has appointed the Rev. A. H. Perry to take charge of the Pittsboro Circuit till the meeting of conference. Mr. Perry is a local preacher of this circuit, and a man of most excellent character, and has the entire confidence of all who know him. He will enter upon the duties of his new position at once.—*Pittsboro Record.*

—The Rev. W. C. Norman, of Raleigh, preached last Thurday night at the Methodist Church on the Christian influence after death. The sermon was an admirable one, and peculiarly impressed us. One beautiful idea particularly struck us, viz., there is an inexplicable feeling within the soul which longs for even earthly immortality. Mr. Norman is a young man of about 35 years of age. His pulpit appearance is impressive, but not too imposing.—*Reidsville Weekly.*

—Rev. B. R. Hall and family, who have been visiting our city for about two weeks past, left for their home at Shelby, N. C., last evening. Mr. Hall ... warm friends amongst all ... denominations, he having been ... time for two years of the ... M. E. Church. These friends ... allow him rest, for, besides preaching four sermons here during ... visiting the sick and old ... administered the rite of ... about twenty children.— ... *Review.*

—The Rev. Dr. Bruton preached last Sunday night at the Methodist Church. The topic was on darkness and error and truth. He said that the sinners not only dwelt in darkness, ... were darkness itself; the Christians, too, not only walked in the light, but were (as the test said) "children of the light." The entire discourse was characterized by deep thought and sound reasoning. The Dr. is a profound theologian, philosopher ... and solid in belief and practice. We are glad to welcome ... restoration to health, and trust that it will be permanent.—*Reidsville Weekly.*

—Rev. W. H. Moore, P. E. of the Washington District, and Rev. J. S. Nelson, P. E. of the Warrenton District, passed through Raleigh last Friday ... for their respective fields ... Rev. J. E. Mann, P. E. of ... District, was in the city a few hours one day last week. Rev. F. ... Swindell and family passed thro' Raleigh last week *en route* for a short ... and Rev. B. C. Allred, Rev. J. T. Finlayson, Rev. J. C. ... and Rev. T. J. Kendall were also in the city during the week.

—Rev. Charles J. Soon, the young Chinaman that was converted a few years ago in Wilmington, N. C., under the ministry of Rev. T. P. Ricaud, ... last Sabbath in Raleigh. He preached at Person Street Church ... lectured on China at Edenton Street Church at 4 p. m., and preached at Edenton Street Church at ... He was greeted by magnificent audiences and made a fine impression upon them. He was recommended to our next Annual Conference by the Quarterly Conference in Durham a few days ago, will join our Conference in Charlotte and go to China to preach the gospel to his own people. He has spent four years educating and preparing himself for his work, and his promise of usefulness as a missionary is very fine.

PREACHER'S READ.—It is earnestly desired that all ministers of the gospel will unite in celebrating the 1885 centennial of the temperance reformation, and preach a sermon on temperance Sept. 20th.

GREENSBORO FEMALE COLLEGE.—We are rejoiced to learn that Greensboro Female College has opened its Fall session with a round hundred boarders and forty-five day pupils, with this number being added to continually. The College eminently deserves the success that attends it, and it rejoices us to note it.

FROM GUILFORD CT.—We have held two meetings, one at Center, not many converts but the church was greatly revived. The other was at Muier's Chapel camp-meeting, good meeting, ten converts, membership revived. Here we had good preaching from Bros. M. J. Hunt, Bagwell, Tillett, Bowles, Sharpe, Kirkman and Westbrook. The above named brethren have my thanks for their help.

Your truly,

T. H. PEGRAM.

... Conversions and 44 Accessions.

Our camp-meeting at Hickory Grove was a great victory for Christ, ... conversions and 44 accessions to the church. Our Presiding Elder, Bro. Guthrie, Robey, Swindell, Hurley, ... and two local brethren ... did faithful work, the preaching was excellent all the way through. This pastoral charge is in a hopeful state now.

S. M. DAVIS.

Eighty Conversions.

DEAR BRO.—The revival on Salisbury circuit still goes on, since the last report we have had about forty professions making in all, to this date, about 85. We are now holding the last meeting, at Shiloh. At this place the revival began with the first service. The harvest is ripe, and we are reaping.

Yours Fraternally,

H. M. BLAIR.

11 Accessions.

BRO. REID:—I have held very profitable meetings at Long Pine, Poplar Hill, Bethel and Union Churches, on the Wadesboro circuit. The one at Bethel is of special interest, is still going on, there have been there eleven accessions and more than that number of penitents are still at the altar.

Yours truly,

R. S. WEBB.

A Preacher "Boxed"

I have been for the last two months painfully afflicted with erysipelas, during which time, on the 18th of Aug. I received two valuable boxes, worth twenty or twenty five dollars, from unknown friends in Wilmington, N. C., for which my family and myself are profoundly thankful.

Yours truly,

J. C. CRISP.

Eight Conversions.

DEAR BRO. REID: I have just closed an excellent meeting at Providence on Cherry Mountain circuit The church was very much revived and built up, backsliders reclaimed and much good accomplished. There were eight conversions, and eight accessions. The meeting lasted eight days, and will long be remembered in that community. We have several meetings to hold yet,

Yours,

J. A. LEE.

To Auxiliary Societies.

Please elect your delegate to the annual meeting as soon as possible, and inform Mrs. W. S. Black, Raleigh, N. C., chairman of committee on entertainment. A cordial invitation is extended, and it is earnestly hoped every auxiliary in the North Carolina Conference Woman's Missionary Society, and every band of Bright Jewels will be represented in this city, Oct. 22nd, 1885.

MISS BLANCHE FENTRESS.
Recording Sec.

Help That You May be Helped.

To the Editor of the Raleigh CHRISTIAN ADVOCATE,—*My Dear Brother:* I have the assurance of $25,000, as an endowment for Paine Institute, from a reliable Southern Methodist, so soon as we provide a habitation for it. Can we not raise from Southern Methodists within the next thirty or sixty days at least $10,000, and will you not help us by opening the columns of your paper for subscriptions to this fund.

Please make the strongest appeal you can in our behalf. If we can do this our success is assured.

Fraternally Yours,

W. C. DUNLAP, Com.

Good for Gannon.

BRO. REID:— A large number of my people and congregation assembled at the parsonage last night bringing supplies, and gave us a heavy pounding consisting in ham, chickens, flour, sugar, coffee, butter, rice and many other things. This was grand, but the grandest thing about it was and is the motive. The outburst of generosity and kindness toward the pastor and his family. This was not the first and only expression of the kind that we have received here, this kind of thing has been going on all along, but this was the culmination. Such things have a wonderful effect and are highly appreciated.

W. C. GANNON.

Twenty Conversions.

Revival again at Macedonia, our meeting there commenced on the 2nd Saturday in August and continued 9 days, the church was greatly revived and although at our last year's meeting most all the material was worked up, yet we we had nearly twenty conversions and added 19 members to the church, making the membership now about one hundred, with only seven to start with last year. Bro. Schively was the only ministerial help we had, he did faithful work, speaking and singing and has hold of the heart-strings of the people on account of his deep piety and a soul, body and purse consecrated to God.

JNO. F. BUTT.

Camp-Meeting at Sharon.

BRO. REID:—Our camp-meeting at Sharon, which continued five days closed yesterday morning. Twenty-five conversions and twenty accessions. Dr. Wood was present and held his quarterly conference in connection with tne meeting. He preached five of the best sermons the people said they ever heard. He worked up both church member and sinner with the truth as it is in Christ. The people appreciate his preaching. Bro. W. R. Ware from Plymouth station did some good preaching for us. We give God the glory for all the good which was done, and press onward.

Yours truly,

M. D. GILES.

For the Advocate.

Meetings on Goldsboro Circuit.

God is graciously blessing us on the Goldsboro circuit in the conviction and conversion of souls. We commenced a meeting at Bethel on the 3rd Sabbath in July, and protracted eleven days. We began at Yelverton the 1st Sabbath in August and continued eight days. At Mt. Carmel the 2nd Sabbath, and continued nine days, and at Daniel's Chapel the 4th Sabbath in August, and continued nine days. We had good meetings at all of these points, the churches were all revived, and are now in better condition than they have been for many days. As further results of these meetings we received 47 persons into the church. We were assisted in all of these meetings by our young brother, M. J. Best, a local minister, of the Waye circuit, in part by Rev. J. T. Harris, of Goldsboro Station, Rev. Barna Perkins of the Quaker Church, and Rev. Mr. Howell, of Wayne circuit. These brethren were all faithful and earnest in their labors and rendered material aid in the good work.

J. F. WASHBURN.

Revival on Cokesbury Circuit.

MR. EDITD:—The Lord has blessed his people and converted sinners on this work. We had a fine meeting at Bethany and a grand, good time at Salem, at the latter, the congregations were very large and attentive, don't know the number converted, but 20 united in church membership at Salem and three at Bethany. We look for still greater displays of divine grace among us. We had the assistance of our aged local brother, Love Culbreth, who though in feeble health, rendered good service at Salem, for nine days. May God bless him.

Fraternally yours,

A. M. LOWE.

From South Fork Circuit.

BRO. REID:—As I haven't seen any thing from South Fork circuit this year, I thought I would write a few lines in regard to our new church at Palm Tree which is going up. We think it will be finished by the last of October, we are looking for a protracted meeting about that time. This old church has sent four noble men into the itinerant field, one of them is in heaven. Bros. P. F. W. Stamey, M. W. Boyles and C. A. Gault are still living. If anybody will help us it will be very thankfully received.

Bro. Hoyle is laboring very hard, he is a good man and a fine preacher, we need no better, and if we don't have a good time about the last of October it will not be his fault. I think a great deal of my ADVOCATE, it does me good to read it, it is a good paper to have in the family of children and the children are always anxious to go to the office for it.

Yours in Friendship.

J. W. W.

Killing a Paper.

Some men are foolish enough to try to kill a newspaper simply because the paper is not run in their interest or to their liking. A man who has a rejected communication sometimes feel called upon to spend the remainder of his life in trying to break down the paper that rejected it. On this subject the Winston Sentinel, in speaking of an effort of this kind, sensibly says: "Now this matter is something that we have nothing to do with, except to draw the lesson that people who attempt to kill a newspaper, are fooling with a two-edged sword. They have taken a contract that it is very seldom any man is able to fill. The influence of a newspaper is too far-reaching for any one, or a few men to destroy it. Whenever the people find that a decent press—the protector of our liberties—is so obnoxious to any man, or set of men, that they would silence its voice, they rush to that newspaper's support and the lick struck to damage, raises up friends that help it 'an hundred fold' more than its worst enemy can damage it. The press of the country exerts an influence that is, and always will be felt. It is dangerous for any man to run against it, it is "kicking against the pricks."

For the Advocate.

Murfreesboro District Heard From.

My attention has just been called to a communication in your paper of the 26th inst. from Bro. C. C. Brothers, concerning Northeastern North Carolina in which he says: "A prominent local preacher from Northampton, once a member of the Virginia Conference, said he had been in favor of it for a long time." It is supposed he alluded to me. I simply wish to say I think Bro. Brothers is mistaken as to my language, I think I said many of our people had been in favor of it for a long time.

I am satisfied with my connection, and shall be so long as I am permited a place in the M. E. Church, South. I think Bro. B. is correct as to his opinion of the sentiments of a large majority of the people in this section of North Carolina, "they are and will be satisfied either way." A good friend and brother from Virginia said to me: "You (I) have been in good company for a long time, and you had better remain." I never intend to remain in any other sort of company. If the powers that be in their wisdom should transfer this part of North Carolina to the N.C. Conference, I shall still think I am in good company and be contented. I don't want the impression made that I am dissatisfied in my Church Conference or circuit relation, or that I am agitating the question for a change. I am content and happy.

WM. GRANT.

For the Advocate.

Our Church on Clinton Circuit.

DEAR BRO. REID:--The 2nd Sunday in August, our pastor, Rev. J. T. Kendall, began a series of meetings at Goshen church, which resulted in the most sweeping revival we have ever witnessed in our land. For 4 months the people had been holding prayer-meetings at the church once a week, praying God to send us a tidal wave of vital religion, and we received it. The meeting lasted six days, there were over 120 conversions and 117 accessions to our Church; people came for miles around, and the altar was crowded every day. The meeting closed on Friday, with several penitents at the altar, and altogether on rising grounds. Revs. T. J. Browning and E. A. Edwards were with us and labored very earnestly. On Sunday morning following, a meeting began at a place formally known as "Persimmon College," about half way between Clinton and Goshen, at which our Methodist preachers, formally on this circuit, had not preached. The Spirit of the Lord came down, and at the close of the first sermon, 28 professed and joined the Church.

The meeting went on from day to day, the interest spread throughout the entire country. The angels were continually carrying the glad news that many sons and daughters were being born unto the kingdom of God. There were about 130 to 135 conversions, 124 accessions to the Church, a church was constituted at this place. It has now 130 members, where three weeks ago the people were strangers to vital religion. The meeting closed Saturday night on rising grounds, leaving eleven at the altar, and a great many more asked an interest in the prayers of the Christian people. The country is ablaze for miles around. From this point the ministers went to Adoms' X Roads in Wayne county, where a glorious revival is now in progress, there has never been such times of refreshing in this county as we have had for three weeks past. A church will be built at each of the last named places. The Lord is doing mighty works for His people on the whole Clinton circuit.

Respectfully yours,

CURTIS GODWIN.

For the Advocate.

From Bladen Circuit.

When we came to the Bladen circuit we found at one appointment a very inferior school house to preach in, and a few members in very moderate circumstances, but I said to the brethren that I was afraid that the Lord would not bless us in such a place as that, and we must have a better house to worship in. All agreed that we ought to have, but how should we get it? Well, brother such a one will give so much, and this brother so much &c., and with a little more we can put us up a neat little house; so we decided to call them all together at our next meeting, and decide upon the place to build upon, and at Conference we had our house under way of erection, which was completed early in the spring, a neat little church in a beautiful place, which seems to strike every person that sees it, this is in the place at Carver's school-house. And on the third Sunday in the present month we commenced a meeting in the above house and place which continued seven days, and I think we witnessed and enjoyed the most signal display of divine power I have witnessed in twenty years, the people of God were greatly blessed, and many church members became convinced that they had never been converted, some that they had lost their religion, but sought and found the Lord precious to their souls, and a number were converted; but all except four were already church members, three of which we received into the churc . We also have a lively Sabbath school at this place and weekly prayer-meetings. Some of our Baptist brethren were with us, and seemed to enjoy themseives very much; we had no ministerial aid, but some whole-souled lay brethren.

We had a meeting of several days at Antioch which was a time of refreshing to many, we had quite a number of penitents and renewals, but some how no conversions. We also held a meeting of several days at Bethlehem where there was considerable revival influence, the church greatly blessed and two conversions, and accessions of good stock. Our Q.M is to take place on to-morrow and next day, when we believe that the Lord will be with us.

T. B. REEKS.

For the Advocate.

Matters on Manly Mission.

DEAR BRO. REID:— Please say to the readers of the Advocate that God is prospering His work on Manly Mission. We have recently held protracted services at Tabernacle and also at Winder, at both places God was present in reviving as well as in convicting and converting power. At Tabernacle our meeting lasted 6 days, eight professed saving faith in Christ, and several penitents were left at the altar, the church was greatly revived, and up to the present, 3 have been added to the number, several others will join we think. At this point we had valuable assistance from Bro. N. M. Ray, a local preacher, from S. C., and also from Bro. Adams, (Uncle Bob, as he is affectionately known in that section,) an exhorter from S. C. Several of the lay brethren did very efficient labor.

At Winder our meeting lasted 8 days, the Spirit of God came down to revive Christians of every denomination. Up to the close of the meeting, which was yesterday, nineteen professed conversion and eight were added to the church. There is deep religious interest pervading the entire community, both among Christians and those who are not Christians, and we are expecting still greater good to result from the meeting. Bro. M. McQueen, of the Presbyterian Church, preached for us on Saturday morning to the great pleasure of all present.

One thing more, and I am done for this time. The readers of the Advocate will remember that during last summer we made an appeal to the Methodists of North Carolina for aid in rebuilding the church at Manly; at that time we asked only one dollar from each contributor, but as we have learned from that experience that there is no danger of getting more than we need, only four or five persons having contributed on that proposition, we now desire to renew our appeal without any limitation of am't. We will gratefully receive any amount that any one is willing to give us. Brethren, we need help, we have had our church in condition to be used all this year, but we are still in debt, and the house is still unfinished. It may not be out of place to say that the debt is owing in a direction that is not very comfortable to the pastor. If we can get two hundred or two hundred and fifty dollars from the friends abroad, we can put our church in good condition. Now will not the 74,888 Methodists in the North Carolina Conference, with others added, give us that amount and relieve us? I will close by again asking the brethren in charge to please explain this appeal to their people, by telling them that we are few in number, that our church was consumed by fire, and that the object for which this appeal is made is worthy of their liberality.

Send all contributions to,

M. A. SMITH, Manly, N. C.

For the Advocate.

Jonesboro High School.

The Fall term of this school opened early in August. Rev. Oscar Hightower, the Principal, has made a very favorable impression on this community, he comes very highly recommended by some of the leading members of our Conference in the Eastern portion of the State. Bro. Hightower has entered upon his duties very much in earnest, and is planning with a view to the healthy development and full growth of this important church enterprise. I think there is a prospect for better boarding arrangements than we have ever had. I hope the brethren, especially on the Fayettevill district, will look out for Bro. Hightower's circulars and advertisements, and give him some substantial aid. Resolutions at District and Annual Conferences may be all very well, but he wants pupils now. The school has made a very fine start for the Fall term and I am as hopeful of its future as I have been in some time.

This church enterprise may very justly claim the substantial aid of the church in this district.

First, because of the work it has already done. I am well advised as regards this matter, I taught for several years myself soon after its establishment. Then came Bro. Robey, with his long experience and decided convictions, then came Bro. Doub and gave the last years of his life's work to this school, then came Mr. Davis, a young, earnest and hard working man; and I think sometimes I can almost trace the impress of their personal character and work upon the young manhood and womanhood of this community. They all had friends here and strong friends, and I often hear their names on the lips of old pupils and citizens. Furthermore these men have worked for small compensation in almost every case, and in some cases too small. This is largely due to a desire to place the best instruction within the reach of all our people.

The Trustees have tried to furnish experienced and capable teachers, and I think have done so.

The second reason that I name is, that the Church has here a valuable school property, with not a dollar of debt. On an adjoining lot is a new church, very handsome and commodious, costing about $3,500, and on the next lot one of the most handsome parsonages in the State, when completed, thus making a very handsome and valuable church property, compactly located together in a town that has easy railroad connection with all the State, being immediately on the Cape Fear and Yadkin Valley Railroad, about one mile from the point where it crosses the Raleigh & Augusta Air Line.

I wish to lay stress upon this idea, that if the Church in the bounds of the Fayetteville District expects at present or in the future to do efficient work in the field of Christian education, it cannot afford to neglect the opportunity here given.

Time and money have been expended and the outlook is now favorable. Write to Bro. Hightower for information.

J. D. ARNOLD.

Meeting of the Woman's Missionary Society.

The annual meeting of the Woman's Missionary Society of the North Carolina Conference will be held in Edenton Street Church, Raleigh, beginning at 10 a. m., Thursday, Oct. 22nd, 1885, and will include the following Sabbath. The Auxiliary Societies are requested to send, each, 1 delegate, also to send by the hand of such delegate the annual report of the Society.

In case no delegate shall attend the meeting, let the annual report in writing be sent to Miss Blanche Fentress, Recording Secretary, Raleigh, N. C.

Saturday 24th will be devoted to the "Bright Jewels" whose exercises will be under the direction of "Aunt Mary," who will give them such instructions and publish such programme as she may deem proper. A more detailed programme of the several days proceedings will be published in due time.

MRS. N. H. D. WILSON, Pres.

New Advertisements.

—If you want show cases of any kind, or a nice desk, or a nice cedar chest to keep moths out of clothing write to the Terry Show Case Company, Nashville, Tenn., and tell them you saw their advertisement in this paper.

—Mr. John Bowers, of Richmond, Va., has a new advertisement in this issue. He has a large, splendid stock of hardware and household furnishing goods, gas fixtures, marble mantles &c., &c. He is reliable and trustworthy, will fill orders promptly and satisfatorily.

Rumsey & Co., of Seneca Falls N.Y., advertise bells in this issue. They have force pumps of all kinds, hydraulic rams, jack screws &c. It is a good house, reliable and safe.

—We call attention the Annual Statement of the German American Insurance Company to be found in this issue, of which W. W. Smith is the reliable agent in this State. We commend Mr. Smith and his agency to to all who desire insurance of any kind. He will be found to be trustworthy.

—The Hartford Steam Boiler Inspection and Insurance Company has a statement in this issue. Look it up and read it carefully. Mr. Jas. Southgate, of Durham, is the agent for this State. We cheerfully commend the insurance agency of James Southgate and Son, of Durham, N. C., to our readers. They are as solid and substantial as a rock. Any one in that section desiring insurance of any kind will do well to write to, or call on them.

Appointments.

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Louisburg,	Sept.	19 20
Henderson at Henderson,	"	26 27
Tar River at Franklinton,	Oct.	3 4
Oxford, at Shady Grove,	"	10 11
Edenton Street,	"	17 18
Person Street,	"	17 18
Brooklyn Mission,	"	1
Smithfield, at Salem,	"	24 25
Rolesville at Sydney,	"	28
Buckhorn at Buckhorn,	Oct 31 Nov.	1

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	Sept.	12 13
Rockingham circuit, at Zion,	"	19 20
Fayetteville station,	"	26 27
Campbelton Mission,	"	27 28
Cumberland, Beaver Creek,	" 30 Oct.	1
Lillington,	Oct.	3 4
Cape Fear, Cool Spring,	"	10 11
Jonesboro at Jonesboro	"	17 18
Laurinburg at Caledonia,	"	24 25
Lumberton, at Barker's,	"	28 29
Robeson, at Corinth, Oct. 31	Nov	1
Carthage, at Carthage,	"	7 8
St. John's Station,	"	14 15
Ashpole Mission, Shady Grove,	"	16
Manly Mission, at Manly,	"	21 22

Trinity College Dis 4th. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Abbott's Creek Mission, at Zion,	Aug.	29 30
Randleman station,	Sep	5 6
Franklinsville Ct. at Cedar Falls,	"	12 13
Lexington, station	"	26 27
Davidson circuit, at Midway,	"	28 29
West Uwharrie Ct. Poplar Spring	Oct.	4 5
Pekin circuit at Sardis	"	10 11
Montgomery circuit at Bethlehem	"	17 18
Uwharrie circuit, at Siloam,	"	24 25
Mt. Gilead circuit, at Zion,	Oct 31 Nov.	1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H. P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington Dis— 4th Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	29 30
Elizabeth Ct., Elizabethtown	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh	"	17 18
Whiteville Ct. at Whiteville,	"	19 20
Wilmington 5th St	"	26 27
Smithville Station,	Oct	3 4
Topsail circuit, Rocky Point,	"	7 8
Magnolia Ct. at Providence	"	10 11
Brunswick circuit, Shallotte Camp,	"	14 15
Clinton Ct. at Goshen	"	17 18
Duplin circuit, Wesley Chapel,	"	24 25
Onslow Ct., Queens Creek Oct. 31	Nov.	1
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H. BOBBITT, P. E., Salisbury, N. C.

Mt. Zion Station,	Sep.	19 20
Salisbury circuit, at South River,	"	26 27
Albemarle circuit, at Stony Hill,	Oct.	3 4
Concord circuit, at St. Mathews,	"	10 11
Concord station,	"	11 12
Mocksville Ct., at Salem,	"	17 18
Rowan circuit at Liberty	"	24 25
Farmington circuit, at Wesley Chap.	" 31 Nov	1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District—3rd Round

R. A. WILLIS, P. E., Statesville, N. C.

Statesville station,	Aug.	22 23
Statesville circuit, at Trinity	Sept	3 4
Caldwell circuit,	"	5 6
Lenoir circuit,	"	9 10
Wilkes circuit,	"	12 13
Roaring River Mission,	"	16 17

4TH ROUND.

Elkin and Jonesville,	Sept.	19 20
Mt. Airy circuit,	"	26 27
Mt. Airy Station,	"	27 28
Dobson circuit,	" 30 Oct.	1
Yadkinville circuit,	Oct.	3 4
Rock Spring Ct, at Hills Chapel,	"	10 11
Newton circuit, at Hopewell	"	13 14
Iredell circuit, Snow Creek (C. M.)	"	17 18
Alexander circuit at Mt. Pisgah, (C.M.)	"	24 25
Caldwell circuit,	"	29 30
Lenoir circuit,	" 31 Nov	1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	11 12
Statesville station	"	14 15
Statesville circuit,	"	21 22

Newbern District—4th Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston station,	Sep.	5 6
Lenoir Mission at Crooms,	"	7 8
LaGrange circuit, at Sharon,	"	12 13
Wayne circuit, at Fremont,	"	19 20
Goldsboro circuit, at Daniels	"	26 27
Newbern station,	Oct.	3 4
Pamlico circuit,	"	6 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe Chapel	Nov.	1
Neuse Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive	"	14 15
Goldsboro Station,	"	21 22

Greensboro District. 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Guilford circuit, Jamestown	Sep.	5 6
Pleasant Garden, at Pleasant Garden,	"	12 13
Greensboro station,	"	19 20
Yanceyville at Harrisons,	"	26 27
Kernersville,	Oct.	3 4
East Guilford, Holts Chapel,	"	10 11
Snow Creek Mission,	"	14
Madison at Leaksville	"	17 18
Ruffin, at Pelham,	"	24 25
Winston station,	" 31 Nov.	1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Toisnot,	Sept.	5 6
Greenville,	"	12 13
Williamston, Hamilton,	"	19 20
Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora, Oct 31	Nov	1
Swift Creek, " 31	"	1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug.	30 31
Durham Ct. dedication Hebron Church,	Sep	6
Oak Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	[illegible]
Haw River, at Mt. Pleasant,	"	26 27
Pittsboro, at Providence	Oct.	[illegible]
Granville at Moore's,	"	[illegible]
Leasburg, Leasburg,	"	17 18
Person, at Oak Grove,	"	[illegible]
Durham circuit, at Mt. Bethel, Oct. 31	Nov	1
Alamance, at Bethel,	"	7 8
Hillsboro, at Cedar Grove,	"	[illegible]

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings Mt.	Sept	[illegible]
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	[illegible]
South Fork, at Zion,	Oct.	1 2
Lincolnton circuit, at Lincolnton,	"	[illegible]
Cherry Mt. circuit at Rock Spring	"	10 11
Rutherfordton circuit at Rutherfordton,	"	12 13
Gaston Ct., at River Bend,	"	17 18
Mt. Island,	"	18 19
Double Shoals, at Elliott,	"	22 23
Shelby Station,	"	24 25
Columbus Mission at Saluda,	"	28 29
Dallas circuit, at Lander,	" 31 Nov	1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit,	"	21 22

COMMUNICATIONS

For the Advocate.

The Health Argument on the Division Question.

BY S. S. SATCHWELL, M. D.

The unhealthiness of Eastern North Carolina is paraded as a prominent reason and strong argument why the North Carolina Methodist Conference should be divided. In their zeal for a division, its advocates, who press this argument, stand upon fallacious ground and are doing much to injure the value of real estate in our eastern counties. Thus are they damaging the interests of our eastern people. They may not *intend* to injure the eastern portion of the State, by their sophistries and fallacies, as contained in their heated assaults upon the health and climate of the east, but the injurious effect is the same. As a consequence many of our eastern brethren, especially our laymen, are becoming aroused in behalf of Methodism, and to a vindication of their personal rights, as well as their property interests, against these unfounded complaints and unjust charges, made by the advocates for a division, upon the climate and health of the east. It tends also to revive the old sectional prejudice between the east and west, which it was hoped that railroads and the progress of the times had driven from the State, and which neither christians, or Methodists, or true North Carolinians should feel or seek to arouse, whether living in the east or west. If our brethren who seem so full of zeal to grab all of the best of the old Conference in order to make a grand Western Conference, and turn the eastern counties off into a small Conference, expect the laymen of the old Conference to sit still and unresisting, they are reckoning without their hosts. For eastern men to submit to such a wrong, without manly resistance, would argue an insensibility to injustice, and the best interests of Methodism and of the State, not born of the spirit and christian purposes of our grand old church. But I shall confine myself, mainly, to a discussion of the fallacious *health arguments* which our division brethren are arraying so prominently as grounds for a division. While I make no boast of the fact that I have a heart big enough to embrace, as it does embrace, in its love and affection the whole of North Carolina, and all the varied interests and different pursuits of the people of its climatic extremes, I have coursing in my veins eastern blood that will not let me remain silent amid the sophistries promulgated, and the false clamor raised, by the leaders for division, as to the health and climate of the east.

I trust, therefore, that my health views and sanitary statements, as bearing upon this mooted question of division, will meet with due consideration at the hands of our friends and brethren in the west as well as in the east, who desire to follow truth, science, and experience. My articles I expect to make short, readable, and appropriate to the subject, and to consist of a series of numbers in this paper.

It is argued that the health of the preachers of the North Carolina Conference and of their families, is constantly endangered by the climatic extremes of the mountain and seaboard sections of our State. Under a plausible exterior this argument covers up a vast amount of error and rests upon sophistry. It is not sustained by science or experience. If medical science does not teach that health is often benefitted by a change of climate, it teaches nothing. If the experience of the medical profession does not sustain the established doctrine that certain diseases and tendencies to special diseases are favorably influenced by change of climate and climatic extremes, it teaches nothing. The health experience of the North Carolina Methodist Conference sustains this scientific truth and sanitary principle. Nothing is more common than for physicians to advise a change of climate for their patients. The peculiarities and tendencies, and hereditary predispositions, of those who are sick, or who are liable to be sick, are also to be considered in the treatment of the sick, or in the selection of [illegible] which to live. *When this [illegible] is properly regarded, [illegible] observance of the di- [illegible] laws of health, it is [illegible] sanitary science, con- [illegible] with experience of mankind, [illegible] the constitution of man adapts itself to vicissitudes of temperature and climatic extremes, without injury to the individual.* Further on this truth of science and experience will be explained and demonstrated more fully. The Bishop and his Cabinet are supposed to be competent to understand and appreciate this principle and to wisely, as well as justly, apply it in the distribution of the preachers to their respective locations, at each Annual Conference. There is not a Methodist minister in charge of any station or circuit in the North Carolina Conference and who relies on his ministerial work alone for support, ever applies in vain for medical treatment and advice to the physicians around him. Medical men, in the noble charities and high duties of their profession, are always ready to render gratuitous medical service to clergymen who depend upon their calling for the support of themselves and families. So that no Methodist minister, who seeks relief from disease or medical advice as to what is best for the health of himself and family, ever applies in vain to the true physician. It is one of the glories of the medical profession that it is in alliance with the christian ministry in its lofty purposes and sublime mission upon this earth. In this way and spirit is it that our Preachers, Presiding Elders, and Bishops, find coadjutors in faithful physicians, in determining what is best for the health of themselves and families.—The Presiding Elders find no difficulty, therefore in being properly posted as to the health-needs of the Methodist ministers on service in their respective districts. When they meet the Bishop in consultation, no difficulty exists in deciding whether this preacher should be sent to the east, or that one to the west, or another to the middle tier of counties. The climatic extremes of our Conference is an argument *against* dividing it instead of being good reasoning *for* a division.

Rocky Point, N. C.

For the Advocate.

Something About the Conies.

"The conies are but a feeble folk, yet make they their houses in the rock." The conies are said to be small, feeble animals, somewhat like the rabbit. They are incapacitated by their soft, clinging feet from digging; yet they are sagacious enough to build their houses in the rock.—Thus their homes are as safe as can be desired. And what think you those little creatures represent? Methinks they are a good type of the christian Since the ancient days of old, christians have been ridiculed and held up to scorn; strong men, learned and wise, have endeavored to destroy their belief, their stronghold; the mighty and the noble have spoken against them; yet, despite the soft, tender feet of the people of God, they have been enabled to make their homes in the clefts of the rock. And that rock? What is it? It is Christ himself! He has said, "Oh, my dove, thou art in the clefts of the rock." Yea, the mighty Rock, the grand Rock, the sublime Rock of salvation! The christians are "but a feeble folk," yet the storms of ages past, and the storms of ages yet to come, have not and never will shake them. Who would not say:

"Rock of ages, cleft for me,
Let me hide myself in thee,"

when they realize what a safe home it is? "There be four things which are little upon the earth, yet they are exceeding wise. The ants are a people not strong, yet they prepare their meat in the summer." Though they are very small, not blessed with strength, God has given them much wisdom. Thus 'tis with the christians. They are not strong with the strength of this world, but they are wise enough to "lay up their treasures in Heaven where moths and rust doth not corrupt, nor thieves break through and steal." "The conies are but a feeble folk, yet make they their houses in the rocks." This is a most striking comparison to the christians. It has been the wonder of great men that the followers of Christ have always been the meek and lowly. Fully have they realized that "not many mighty, not many noble," have been chosen to be the bearer of that sweetest of all earthly cognomens—Christian. Let me make a comparison:—A lion, mighty and brave, comes forth; he is strong, very strong, and his strength is his pride. A small, weak animal, called the cony, makes his appearance; but ah, he is beneath the lion's notice. Why should he, the mighty king of the forest, stoop to notice the seemingly helpless cony? But lo, a deadly enemy appears, a fell destroyer. He is armed with a mighty weapon. The lion cowers; he cannot flee; he is encompassed; his bitterest foe is before him. In his fear he forgets his strength and his pride.—One mighty blow, and he is slain! Where now, oh! brave lion, is thy strength? Where now is thy roar, oh, brave king of the forest? Lo, thy enemy has conquered, thou liest low in the dust. But meanwhile, where is the poor little cony? Has he, too, met with that dread hunter, and been slain? Oh, no, he is safe in the clefts of the rock. Naught need assail him, for his home is safe, and he cannot be destroyed, as was the proud lion. This has been illustrated time and again, but still it retains its unblemished freshness. The sinner, though strong and towering in health, is as naught when death appears. But the christian does not fear. The Savior shields him. His home is safe. "Yea, the sparrow hath found an home, and the swallow a nest for herself.' May all christians, when weighed down and humiliated by doubts and fears, be enabled to realize that though "the conies are but a feeble folk, yet make they their homes in the rock." Then, perhaps, will they remember that Christ has said, "Oh, my dove, thou art in the clefts of the rock."

PATTIE MCKINNIE SMITH.

Banks, N. C.

For the Advocate.

Division of the Conference.

Consistency is a jewel which is not to be found in a remarkable communication from Hon. W. L. Steele in last week's ADVOCATE on "Division"—after having heard a sermon on charity and hoping that he will be benefitted even in after life and exhorting the ministers of the gospel to practice this choicest gift of Heaven, he makes use of these words, which if he will add great after "good," (for is he not an Hon.?) he had better ponder well: "Now I fear, and I speak with profound respect, that some time even good men are so deeply led into temptation that they forget to practice that charity, &c." Now, take what he says about one of the best men, not only in the N. C. Conference, but in my humble opinion in the world our Presiding Elder, J. E. Mann: "When men profess to state facts and have the opportunity of knowing them, they ought not to *pervert* them. But above all things a clergyman ought not to falsify the record," and at the first glance one is appalled at these charges and asks why, oh! why is this? But when we look for the reason we think it can be found. It is said on good authority that when a man gets drunk he thinks every sober man he meets is under the influence of liquor. "District Conferences have had influences to bear upon them which are of questionable propriety even in Party Conventions." Well, I am thankful that no such influence was brought to bear upon the Newbern District Conference, and we were almost unanimous for division.

It makes one laugh, after reading the first part of his communication, to come to this: "Perhaps some curious person who reads what I have written may inquire how I stand upon the question which seems now to be almost the absorbing one," and then comes the inevitable stump speech joke. This kind of chaff will not do to catch Bro. Bagwell's intellectual Western birds with, and I know our Eastern conchs don't bite at that kind of bait. Is it not strange how different are the effects produced by reading different articles? Bro. Chaffin's article, in which he tries hard to make out that Bro. Mann abused him terribly, whereas Bro. M. had too much charity about him even in giving his *perverted* facts (it almost makes me mad whenever I think of this *charitable* word) to abuse any one, convinces Hon. W. L. Steele that Division is wrong. "Tell it not in Gath, publish it not in the streets of Askelon."—Now, I am in favor of Division, and while I may not be able to produce any arguments that will convince a single person, nor do I in this communication intend to attempt it. I cannot help saying that I don't believe Bro. Mann perverted facts, although I have no record before me, and will add further that if this organized effort is not at least modified and more charitable it will certainly succeed in injuring the church, division or no-division.

W. L. ARENDELL.

For the Advocate.

Surry For Division.

DEAR BRO. REID:—In your last issue I notice a note from A. Chatham in which Surry county is reported as opposed to division.

Permit me to say that my information is, that all four of the itinerant preachers, the one superannuated preacher, and all of the official boards (except a few of the members of Bro. Chatham's board) in this county are convinced that it is best for the Conference to be divided, and will act upon their convictions.

I have no idea of entering the discussion; I simply wish to correct an unintentional misrepresentation.

Statesville District is as solid for division as Shelby, as those who attended our District Conference have reason to know.

Very truly,

JOS. W. ASHBY.

Mt. Airy, N. C., Aug. 29, 1885.

Position Wanted.

A young lady graduate from one of our best Southern Colleges, desires a position as teacher of the English branches and French under a principal, or in a private school; cannot teach Music. Testimonials stating her ability will be sent on application. For address, apply to the editor of this paper. July 15th-8t.

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed.

july 22-4t

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate*. Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers.

Aug 5-4t.

Wanted.

A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

For all Brain-Workers.

Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

july 22-4t

For Organs and Pianos don't fail to write to J. L. Stone, Raleigh, N. C., for catalogues and price lists.

MISCELLANEOUS.

SUNNYSIDE HIGH SCHOOL is among the best in the State. Location healthful Best teachers. For circular, address, REV. A. EUBANK. A. M., Liberty, Va.
july 39-6t

Raleigh Male Academy.

HUGH MORSON, C. B. DENSON, } Principals

Next annual session opens August 31st, 1885. Boys and young men prepared for college, or for the active business pursuits of life, The teachers have had long and successful experience. For prospectus containing full information, address either of the principals.
july 29-6t

TRINITY COLLEGE,

The Fall Term will begin Aug. 19th and close Dec. 22nd, 1885.

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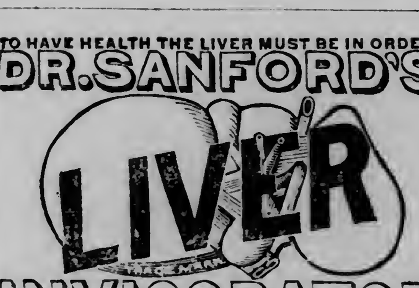
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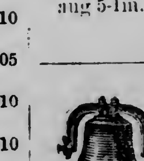
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Of the mission work in China after forty years service in it, one presents this hopeful view: Having referred to the full and able reports of this work made at the General Missionary Conference in 1877, he adds: "This expansion has gone on with increasing rapidity since that time, until missionaries now reside in seventeen out of the eighteen provinces in the empire. The number of missionaries, male and female, not counting wives of missionaries, is now 544. The number of stations where missionaries are resident is 120, with some 700 out stations. There are more than 400 organized churches, with some 24,000 members. There are nearly 15,000 children gathered into Christian schools, including Sabbath-schools. There are more than 100 ordained native preachers, some 600 assistant preachers, more than one hundred Bible women, 270 church-buildings for worship, and over 600 preaching places or chapels. Some 150,000 persons hear annually in the 18 hospitals and 24 dispensatories. There are some 250 theological students in theological schools. This measure of increase and enlargement, after difficulties and hinderances have been met with, may increase the faith of God's people and stimulate the churches to yet more efforts for the spread of the gospel among this multitudinous people.

From Mexico.

The Roman Catholic Church fifty years ago owned three fifths of the city of Mexico. The Archbishop had a larger income than the Queen of England. There were then 150 convents and monasteries in the country. One-half of the products of Mexico went to the clergy as tithes. The estimated value of the church property as late as 1856 was $300,000,000---one-third of the entire property of the nation. In the city of Mexico there were 5,000 houses valued at $8,000,000, of which the church owned more than one half. Grand cathedrals were scattered here and there over Mexico, supported by the sums wrung from the slender purses of the poor. President Juarez confiscated a large part of the church property, and even took its gold and silver ornaments and coined them into money to carry on his war against the church party. There is still considerable wealth and grandeur left to the Catholics, but their day of almost unlimited dominion is over.

MORAVIAN MISSIONS.—The Moravian Church carries on missions in Greenland and Labrador, among the North American Indians, in the West Indies, in Central and South America, in South Africa, Australia and Central Asia; it has 17 so-called Missionary Provinces, 323 missionaries, male and female, besides more than 1300 native assistants and more than 51,000 converts under instruction; its mission schools number 215, at which are 17,000 children and young people in charge of 283 teachers, are educating the entire annual cost of this work being about $250,000

COREA.—Letters received from Corea indicate that nothing can be done there in the way of direct Christian work. The Scriptures cannot be sold openly, and if given away, it must be done secretly. I have thus far supplied scriptures to all the missionaries that have gone from here to Corea. The work there, as in Japan at first, must be very slow. All the Corean students in Japan have been recalled by the government. There seems to have been two reasons for this: one, the lack of funds, and the other, the fear that they would become too progressive.—*H. Loomis.*

In a recent trip to the country about Tsing, China, Rev. H. H. Lowry baptized 11 adults and 6 children. He says: "Helper Te Jui was much interested in the case of an intelligent visitor, who had come from over 50 miles north of the Great Wall, and spent nearly a month at Tsun-hua in earnest inquiry. He said he had tried all forms of religion known in China, but with no satisfaction, and was now convinced that he had found the true faith. At the new station in the city of Lanchow, several probationers have been received. All the members of this mission are well."

The success of German Protestant missionary work in Palestine has aroused the Catholics; and these are now putting forth systematic efforts in that direction. A German Catholic Benefice Society has been organized for work in the interest of this Catholic church in the Holy Land. A hospital is to be erected in Jerusalem, in connection with a church, school, and asylum. The object is to missionize among the natives. One of the large buildings in Jerusalem and a piece of land on the way to Emmaus have been purchased by the Society.

OBITUARIES.

Not exceeding an obituary of 50 words will be inserted free. For the excess of 50 words we charge 1 cent per word. Cash must in all cases accompany the notice. Persons sending obituaries will please bear this in mind.

Another Father in Israel gone from the sorrows of earth to the joys of heaven, Brother Abner B. Kelley was born in Chatham county, N. C., February the 22nd 1806, and died at his home in Moore county, June the 16th 1885, in the 80th year of his age.

Fifty-two years ago he professed religion and joined the M. E. Church, South, his conversion was thorough, sound and satisfactory, his life was an exemplification of the deepest, purest, piety. He was extensively known in Chatham, Moore and Harnett counties, as the "Good man Kelley." He was, soon after his conversion, appointed class leader, also licensed as an exhorter in the M. E. Church, South, serving in that capacity the Church faithfully, earnestly, and usefully for over fifty years. At camp-meetings, protracted meetings and quarterly meetings, as well as prayer meetings and regular circuit preaching, he was always on hand and did his part well. He was a host of himself in a revival. In prayer his faith was strong, his petitions earnest and importunate, and the blessing of God came upon his own soul, and the power of the Holy Ghost upon the congregation in answer to his prayers. I was his pastor for four years, and I do not remember a single instance when I have called on him to lead the congregation in prayer, that he was not made happy. Verily, he held communion with God. He was happily married to Mary Harrington, daughter of Abner Harrington, deceased, and raised to be grown, nine children, all of which are members of the M. E. Church, South, and trying to meet their father in heaven May God's grace sustain them in this bereavement, and may they make an unbroken family in the glory land.

May the bereft Church and community remember that he is "not lost but gone before." I expect Bro. Kelly, and I expect to meet him in heaven.

I. W. AVENT.

ROBINSON.—Joseph Ardrey Robinson, son of W. T., and F. D. Robinson, was a child of promise, around whom clung many hopes, but the shadow of death fell across the threshhold and alas! the haby-boy of three years, the very treasure of the home was borne to the Father's house of many mansions, whither his first born brother, our beautiful Lester, had preceded him, leaving on the hearth-stone its first great sorrow when he closed in dreamless sleep his wondrous eyes of hazel brown, and gave back no more love's warm kiss. Of the three precious sons who have lived to comfort these parents only one now remains. God's mysterious dealings with His people often seem unexplained, but to the finally faithful after awhile will follow the Master's "Enter Thou."

"The newness of love at his coming, the
freshness of grief when he went,
The pitiless pain of his absence, the effort
that argue content,
The dim eye forever retracing the few
little foot-prints he made
The quick thought forever recalling the
visions that never can fade,
For these but comfort one answere in
faiths, or Phylosophy's roll,
He came to us a pure, little body and
went to God a glorified soul."

ONE WHO LOVED HIM.

PEGRAM.—Linneous Montgomery Pegram was born Jan 23rd 1862, and died July 4th 1885. He was happily married to Miss Carrie Walker Nov. 28th, 1883, whom he has left in young widowhood to mourn the loss of a husband tenderly devoted to her, and to whom she was equally devoted. Bro. Pegram was a son of Rev. T. H. Pegram, of our Conference, and I think, would have entered the ministry had he lived.

He was a conspicuous example of Christian consecration—remarkably so for a young man. Was so regarded by every body. His young associates as well as more mature observers, voiced the same sentiment. I am glad to be able to note this fact, for it seems exceedingly difficult and in my observation very rare for young men surrounded by all the alluring and seductive influences of town life to exhibit a marked degree of piety.

It was my privilege to visit him often during a protracted illness of five or six weeks and to observe the patience, confidence, and calm submission which so clearly characterized his last days. Conscious of all that was passing and conversant with his true condition physically, he not only exhibited no fear nor practiced any kind of concealment, but spoke calmly of his case and its possible termination, engaged earnestly in the devotions around his sick bed, responding heartily to the petitions, when too feeble to talk, The closing of such a period is not death. At the obsequies of such a person there should be no plaintive dirge but a submissive triumphant doxology. It may be that the eye of some young man will fall upon this memoir, if so, let him take courage in his endeavor to cultivate a high type of piety in his youth, and be assured that it is possible for young men, filled with all the high spirit and buoyancy of youth, and surrounded by temptations calculated to excite all the innate tendencies to evil, so to live as to elicit from their associates the highest encomiums for their Christian virtue, and so to die as to win from their Lord the higher "Well done."

To the bereaved loved ones and friends I would say, "he is not dead, but sleepeth," not dishonored but glorified.

J. T. BAGWELL.

BORDEN.—We announced the death of Capt. J. C. Borden, which took place at Goldsboro recently. Capt Borden was a general favorite. From the "Goldsboro Messenger" we give the following.

"His health had been poor for some months, and about two weeks since he was taken seriously ill, but from the attack he rallied and came to Goldsboro to visit his relatives. On last Friday evening he was stricken with paralysis, and so severely that it was soon evident that the time of his departure was near at hand. He lingered until Sunday morning, when his soul took its peaceful flight to the God in whom it had trusted. In his death one of nature's noblemen has fallen. Warm-hearted, generous and true, we feel that it may be as truthfully said of him as of any one that we have ever known: "None knew him but to love him; none named him but to praise." His funeral which was largely attended, took place from St. Paul's Methodist Church at 9 o'clock this morning, the Rev. Dr. E. A. Yates officiating. The following gentlemen acted as pall-bearers: Messrs. R. P. Howell, Chas. Borden, B. M. Privett, J. B. Edgerton, T. J. Slocumb, W. T. Faircloth, W. W. Dawson and Dr. R. F. Arrington.

Capt. Borden was born in Waynesboro, the old county seat of Wayne, June 26th, 1829, and was in his 57th year at the time of his death. When about 21 years old he left this county for Texas, where he married Miss Mary Carithers. After two or three years he returned to Goldsboro and engaged in business with Mr. Wm. R. Bridgers, under the style of Borden & Bridgers, the firm occupying the wooden building situated upon the corner where the Opera House now stands. When the war broke out he entered the Confederate service as private in the calvary company of Capt. Tom. Ruffin. He was soon promoted to Captain of his company, Capt. Ruffin being made Colonel. In 1862 or '63 Capt. Borden was called from the scenes of war by the people of his native county to serve them as Sheriff, having been elected to this position over the old and popular Sheriff, Olin Coor, Esq.

After the war Capt. Borden entered the postal service as mail agent. Subsequently he was tendered a position as conductor on the Wilmington and Weldon Railroad, which he accepted and held up to the time of his death, covering a period of nearly twenty years. In this position he was faithful to his company, which placed high appreciation upon his services, and with the traveling public he gained great popularity as a polite and accommodating officer.

Kind and affectionate as a husband and father, true as a friend and faithful to the duties encumbent upon him, the sorrowing ones possess the treasured recollection which sparkles like a gem amid the surrounding desolation, that he was not unmindful of his duty to God. Five or six years ago, under the pastorate of Rev. Dr. Yates, he professed faith in Christ, and since that time has been an acceptable member of the Methodist Church."

CREECH.—Little Earnest, the infant son of Jno. D. and Mamie Creech, died at the residence of his grandfather, the Rev. S. D. Adams, on the 15th of Aug. 1885, after a lingering illness. He was a bright little child, the only one and first born of his parents.

"I take these little lambs" said He,
"And lay them in my breast:
Protection they shall find in me,
In me be ever blest."

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RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.56 p m
" High Point,	8.36 a m	8.50 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.25 a m	
Arrive Hillsboro,	11.33 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro,	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.45 p m	9.35 a m
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.52 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C, C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily.	No. 52, Daily.
Leave Greensboro.	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.51 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51. Daily.	No. 53, Daily.
Leave Salem.	7.03 p m	7.30 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North	No. 1, Daily ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill.	10.25 a m	5.05 p m
Arrive University.	11.55 a m	6.05 p m

Going South	No. 4. Daily. ex. Sun.	No. 2. Daily. ex. Sun.
Leave University,	8.34 p m	1.54 a m
Arrive Chapel Hill.	5.31 p m	12.54 p m

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It constitutes a permanent finish for Walls, assimilating with the plaster, and will not rub off. It does not deteriorate by age; in this respect it is unlike all other preparations of a similar character. Alabastine is a disinfectant, and renders apartments healthful.—Cracks in the Walls can be filled by mixing the Alabastine thick, which cannot be done with Kalsomine

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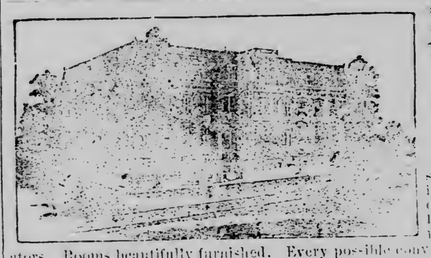

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july 8-2m.]

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In lieu of a partner I would take the cash as a loan and give a mortgage on active real estate which cost recently and is now worth double either of above named amounts, and guarantee *a large per cent per annum*—payable monthly or quarterly as preferred.

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June 17-tf

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RALEIGH, : : : N. C.

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jan 21-tf.

Thy Duty

Let all the good thou doest to man
  A gift be, not a debt ;
And he will more remember thee
  The more thou dost forget.

Do it as one who knows it not.
  But rather like a vine,
That year by year brings forth its grapes,
  And cares not for the wine !

A horse when he has run his race,
  A dog, when tracked the game,
A bee when it has honey made—
  Do not their deeds proclaim.

Be silent then, like the vine,
  Bring forth what is in thee ;
It is thy duty to be good,
  And man's to honor thee.

For the Advocate.

Our Washington Letter.

(From our Regular Correspondent.)

The cool weather of the last few days has brought many Washingtonians back from sea shore and mountain. The President is expected in a few days, and by the first of October Everybody, as she humbly calls herself, will be back in the city. The Secretary of the Interior is the only Cabinet officer who has remained in town the summer through. His health appears to be excellent, he is looking fresh and ruddy, and is evidently a much stronger man than he was during the first few weeks of the present Admintstration. He is made of pretty tough fibre for the number of office seekers he is compelled to see every day is very large, and his work is exceedingly harrassing.

Secretary Bayard has been absent from the State Department very little. He has occasionally made a flying trip to his home in Wilmington, Delaware, but nearly every day has found him at his desk While at his home in Wilmington last Sunday he had for his guest Mr. Keiley, the Minister of the U. S. to Austria. Mr. Keiley though our representative in law, is not in fact for the ruler of Austria refuses to receive him, and the mission is vacant to all intents and purposes. Whether his resignation will be accepted and the vacancy filled by another appointment seems in doubt. At all events no such change is likely to occur at an early day. Until something of the kind is done the United States will have no Minister to Austria. The question naturally arises whether the country suffers any detriment from the absence of a representative at Vienna. If we can get along for months without a Minister, why not for years, and why not forever. If we need no Minister to Austria what is the use keeping up diplomatic relations with Russia, Italy, France, Prussia or indeed with any foreign country. Diplomacy is indeed as much a thing of the past as Knight-errantry. It cut a very mportant figure in Europan politics a hundred, or even fifty years ago, but journalism with its hand maidens, steam and electricity, has left old-fashioned Diplomacy in the lurch. While there may be an excuse for keeping up the traditional diplomatic relations between the different armed camps of the old world, there is no use for us to maintain expensive establishments in European capitals. The foreign ministers accredited to this country are the idlest set of men imaginable. They confine their diplomacy to flirtations and scandulous intrigues. Only a few days ago one of them was arrested for insulting a lady in a store on 7th. Street. He was released as soon as it was known that he was an attache of a foreign legation, for, according to a rule of international law, the representatives of foreign courts can not be imprisoned.

Secretary Manning has just returned to the city. Since the fourth of March he has been at his desk far more hours a day than Secretaries average, but with his best efforts he finds himself swamped in the accumulation of matters. His reason for retaining Assistant Secretary Coon, who is a pretty stiff sort of a Republican, is simply because of Coon's great familiarity with the every day routine of the Department. In that way Coon's twenty years experience is priceless and so he stays, although Manning is no great stickler for civil service reform, and would have put a Democrat inCoon's chair months ago if he could be spared. As it is the two are together for a long time each day, and before he makes any removals in the office Manning always consults with Coon, making the latter, in spite of his politics, in the smaller patronage about the Department, more influential than any other man.

The reduction of the public debt for the month of August was $2,879,052. The aggregate reduction of the public debt for the months of July and August is about $1,000,000 short of the reduction reported for the same months last year. Treasurer Jordan says the heavy drafts upon the Treasury for pensions is what lessens the amount that can be applied to the reduction of the public debt.

Washington, D. C., Sept. 4th, 1885.

FAMILY READING.

Family Prayer

We would like to ask what some Church members and professedly religious men, heads of families, with children growing up around them, are thinking about when they pass day after day, week after week, and month after month, withoui family prayers. Do they think they are doing their duty—discharging their obligations and meeting their responsibilities? Do they expect that the Divine Savior, who looks upon their hearts and life, will approve their course and at last say, "Well done, good and faithful servant?" Do they think such neglect will be at all likely to impress the minds of their children with a sense of the importance of religion, or a practical religious life? or have they not reason to fear that some time or other in their history it may happen to them as it is said to have happened to a wealthy worldly man in North Carolina, whose only child, a lovely and a loved daughter of some eighteen summers, was told by the physician, about midnight, that she could not live until daylight? "Call pa," she exclaimed of her father, who, after long anxious watching, was seeking a little rest. "Call pa." It was done. He went to the bedside "What is it, darling? what can I do for my child?" "Oh, pa, the doctor says I cannot live until morning, and you never taught me to pray. What shall I do? what shall I do?" she shrieked—and died.—*St. Louis Christian Advocate.*

Don't be a Boarder.

Don't be a church boarder. The church is a home. Don't help to make it a boarding-house. When you go to a church, if you are a Christian, join in it. Become a member of the family. Assume your share of the burdens, work, joy and glory. Our churches are being turned into caravansaries, where the religious meal and spiritual lodgings are furnished for so many "bits." We are afflicted with migratory church boarders They lodge awhile in one church, and then, when a new caterer appears in another pulpit, or they get a trifle dissatisfied with their own, they fold their tents like the Arabs, and as silently steal away. Their wisdom, their effort, interest, are withheld. All the church gets from them is the patronage of their presence, and sometimes their contributions. They are very apt to be religious dyspeptics, for they are always taking in food and never exerting themselves in religious labor. They are very apt to be fault-finders. Church boarding develops their selfishness, and gives no opportunity for them to appreciate the difficulties and responsibilities of church enterprise. The hand and brain that are active in the home are not those generally of the critic and fault-finder.

As compared with the home, the boarding-house has never been a success. And as compared with the church, well compacted, having all the Christians under its ministry active members, loyal to its aims, united to its life, participants in its work, expectant of its triumph, a church where half of its supporters are only "boarders" bearing a loose and temporary relation to it, is not a success. Therefore we say, if you are living in this loose relation to any church, don't. If you are ever tempted to live so in the future, don't. Don't be a church boarder.—*Ex.*

Ask the Price.

Whenever I want any thing I always ask the price of it, whether it be a new coat or a shoulder of mutton, a pound of tea or a ball of pack-string. If it appears to be worth the money I buy—that is, if I can afford it; but if not, I let it alone; for he is no wise man who pays for a thing more than it is worth.

But not only in the comforts of food and clothing, but in all other things, I ask the same question; for there is a price to a day's enjoyment as well as to a joint of butcher's meat.

The spendthrift sets his heart on expensive baubles, but he does not ask their price; he is, therefore obliged to give them his houses, his land, his friends, and his comfort; and these are fifty times more than they are worth.

The drunkard is determined to have his brandy and gin and his strong ale; and he never makes the price an object, so he pays for them with his wealth, his character, and his peace—and a sad bargain he makes of it! It is the same with others.

The gamester will be rich at once, but riches may be bought too dear; for he who in getting money also gets the habit of risking it on the turn of a card or throw of the dice will soon bring pounds to pence. The gamester pays for his riches with his rest, his reputation, and his happiness. Do you think, if the highwayman asked the price of ungodly gain, that he could ever commit robbery? No, never! But he does not ask the price, and foolishly gives for it his liberty, if not his life.

Ask the price of what you would possess, and make a good bargain. A little pruduce will secure you a great deal of peace But if, after all, you will have the pleasure of sin. I pray consider the price you must pay for it.—*Evangelical Churchman.*

Books.

Most great men are lovers of books. Fenelon said: "If all the crowns of the kingdom of Europe were laid at my feet in exchange for my books, I would spurn them all." Macaulay said of his books: "These are old friends that are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity. Plato is never sullen; Cerventes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinion can ever alienate Cicero."

"The late Mark Pattison, Rector of Lincon," says the *New York Tribune*, "had a human fondness for his books. Nothing annoyed him so much as to hear one of them fall; and dusting them, which he reduced to a science, seemed to give him real pleasure. In his last illness the sight of any of his favorites depressed him greatly. 'Ah,' he would say, 'I am to leave my books,' and sometimes, 'They have been more to me than my friends.' He would ask for them one after the other, till he was literally covered almost to his shoulders as he lay, and the floor around him was strewn with them. He used to say that the sight of books was necessary to him at his work; and once, reading how Schiller always kept "rotten apples" in his study because their scent was beneficial to him, he pointed to some shelves above his head, where he kept his oldest and most prized editions, and said, "There are my rotten apples."

It should be the ambition of every young man and woman to have a good library. For youthful readers who are beginning the coll[e]tion of books a few rules will not be amiss:

1. Set apart a regular weekly or monthly sum for books, and spend that, and that only.
2. Devote a portion of your money to books of reference.
3. Never purchase a worthless book, nor an infidel work, nor a poor edition.
4. Buy the best. Plutarch said: "We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest."
5. Where there is a choice, buy small books rather than large ones. "Books that you can carry to the fire and hold readily in the hand are the most useful, after all," was the conclusion of Samuel Johnson.
6. Do not buy too many books of one class.
7. Do not buy sets of an author until you have a fair library and plenty of money.
8. Take one monthly magazine and one or two weekly religious papers.
9. Make a catalogue of your books.
10. In each book write your name, the date of the purchase, and the price paid.
11. Have a blank-book in which to put all particulars in reference to loans.
12. "Read what you buy, and buy only what you will read."

MARRIAGES.

—At the residence of W. W. Farmer, Esq., September the 2nd 1885, Mr. E. Gray Williams, of Toisnot, N. C., to Miss Carrie B. Gay, Rev. J. Sanford, D. D., officiating.

—Mary E. Flintoff and Mr. Paul T. Stephens were married at the residence of the bride's father, John F. Flintoff, the 23rd of July 1885, Rev. R. G. Barrett officiating.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
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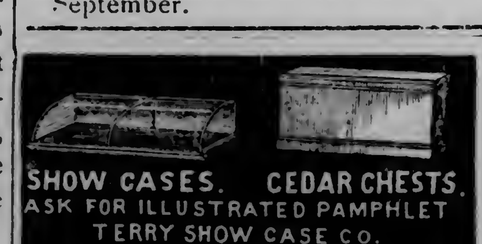

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sept 9 2m.

WOFFORD COLLEGE, Spartanburg, S. C.—The thirty-second collegiate year will begin October 1, 1885. Board in private families $12 to $16 per month. A few students are accommodated at a cost of only $7 per month for board in the college building. Tuition from $40 to $60 per year according to class. For catalogue address JAS. H. CARLISLE, A. M., LL. D., President, or Prof. J. A. GAMEWELL, A. M., Sec
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The prices of the book are as follows:

Cloth, plain,	$2 00
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	Diam. of Bell.	Wg't with yoke & Frame	Cost of Bell & Hang.
No. 6,	25 inches,	230 pounds,	$ 25 00
No. $6\frac{1}{2}$,	27 inches,	310 pounds,	36 00
No. 7,	30 inches,	490 pounds,	50 00
No. 8,	34 inches,	730 pounds,	75 00
No. 9,	38 inches,	925 pounds,	130 00

RUMSEY & COMPANY,
Seneca Falls, N. Y., U. S. A.
sept 9—9t e o w.

For Wheat and Grass

ALLISON & ADDISON'S

FERTILIZERS.

"STAR BRAND"

GUANO.

PURE (Animal) BONE FLOUR,
" " BONE MEAL,
Dissolved PURE (Animal) BONE.

These fertilizers are well known and extensively used throughout Virginia and North Carolina and have no superior for the *Wheat and Grass* crops. Our "Star Brand" GUANO is for sale by agents throughout N. C., and we respectfully ask a trial of it by all wanting a first-class reliable fertilizer.

ALLISON & ADDISON, Manufacturers.
Richmond, Va.
aug 19 2m.

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General Agent,

RALEIGH, N. C.

Companies Represented:

VIRGINIA FIRE & MARINE. Assets, $550,000,00.
ROCHESTER GERMAN INSURANCE Co. Assets, $637,143.24.
LIVERPOOL & LONDON & GLOBE INS. Co.
ROYAL INSURANCE Co., of Liverpool.
LONDON & LANCASHIRE INS. Co.
NORTHERN ASSURANCE Co., of London.
SUN FIRE OFFICE of London.
PHENIX FIRE INS. Co., of New York.

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THE

Southern Methodist Publishing House,

NASHVILLE, TENN.,

Was established by the Church, and is the exclusive property of the Church.

"The object of this institution shall be to advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals." (See Discipline, page 338, paragraph 217.)

One of the duties of a preacher in charge is "To see that all the people within the bounds of his charge be duly supplied with our books and periodicals." (See Discipline, page 80, Answer 9.)

The House is under the control of officers appointed by the General Conference, who have the good of the whole Church at heart. All ministers in good standing are considered agents, and special inducements are offered them to circulate the publications. There can be no great success without their coöperation; with it, no better system can be devised, as our preachers enjoy the confidence of our people, and are brought into pastoral contact with them. The people having confidence in him, the preacher is the most effectual agent that can be found. Let every preacher keep in communication with the House, and act as an agent in representing it before "the people within the bounds of his charge," that they may be supplied "with our books and periodicals." Our stocks are full. We rarely have a call for a religious book which we cannot promptly furnish. Let our preachers write to us for anything they need for themselves or their members, and let them be sure that the **Christian Advocate** is placed in every **Methodist family**, and our **Sunday School literature** in every Sunday School. **Catalogues** and **specimens** of the **Advocate** and **Sunday School Papers** sent free to any address, post-paid.

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GENERAL ORGAN OF THE M. E. CHURCH, SOUTH.

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Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

THE CHILDREN'S COLUMN.

In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Something for Children to Do.

There is something on earth for the children to do,
For the child that is striving to be like the One who once murmured in accents of love,
"Let the little ones come unto me."

There are sweet winning words to the weary and sad,
Be their glad, loving lips to be said;
There are hearts that are waiting by some little hand
Unto Jesus, the Lord, to be led.

There are lessons to learn both at home and at school;
There are battles to fight for the right;
There's a watch to be kept over temper and tongue,
And God's help to be asked day and night.

There are smiles to be given, kind deeds to be done,
Gentle words to be droppped by the way
For the child that is seeking to follow the Lord
There is something to do every day.

MY DEAR CHILDREN.—I wish to keep before your minds our Annual Meeting which will embrace the 4th Sunday in Oct. If at all possible let each Band of Bright Jewels send up a delegate—and let that delegate be prepared with a written report, giving number of members—number of Missionary papers taken—amount raised during the year—mode of conducting monthly meetings, and everything else which will interest and instruct. Where it is impossible to send a delegate be sure and send said written report to Aunt Mary. Saturday is to be "Bright Jewel" day. Now, let us see what good reports we can have.

Lovingly,

AUNT MARY

RICHLAND, Aug. 24th, 1885.—*Dear Aunt Mary:* Please find enclosed two dollars and eighty-seven cents, the amount of dues collected. Up to our last meeting we numbered only thirty-five, but quit recently we had added eight to our number, who I hope will be loyal to the good cause in which we are engaged. We have some faithful workers that never falter, fail or stumble. We hope to keep all in service, and add to our numbers every meeting, our leaders are trying to throw more enthusiasm in our meetings which will make it more interesting and impressive. Truly yours, Annie Ervin, Rec. Sec.

This faithful band of Jewels always report promptly, and there is something in each report to cheer and gladden us. We hope, dear Annie, that your new members as well as the old, will be faithful and true, and that we will be favored with the presence of a representative of our Richland Bright Jewels at our Annual Meeting in Raleigh, embracing the 4th Sunday in Oct. "Come and welcome."

ROXBORO, N. C., Aug. 21st, 1885—*Dear Aunt Mary:* As we have not been in the habit of writing to you we must apologise and promise that you will hear from us again in the future, if it is mutually agreeable. Your little friends, Catie F. Wrenn, Mollie V. Forbes.

No apology is required, my dear little friends, but we will at all times welcome you to the privileges of our Column—hope to hear from you again before a great while.

STATESVILLE, N. C., Aug. 27th, 1885.—*Dear Aunt Mary:* Please find within $7.53, report for 3rd quarter of Statesville "Bright Jewels." The delay in remitting is owing to my absence.

The attendance at the two last meetings was unusually large; this we consider an indication of growing interest.

We have had to give up our lady manger, which is a source of deepest regret to us; she has, by her Christian spirit and amiable disposition, won the hearts of the "Bright Jewels" we will ever cherish the fondest recollections of her, our best wishes follow her, and we trust she may long be spared to work for the cause so dear to her heart, and that her sun may at last set in a cloudless sky. Mrs. M. C. Coon was appointed her successor. We pledged ourselves, to purchase a share, in the "Girl's College in China," in the interest of that we intended to have an entertainment, but were disappointed. We hope yet to be able to raise the amount pledged. With the assurance of your faithful prayers, I am yours lovingly, Emma Coon, Cor. Sec.

We grieve with you, dear Emma' over the loss of your efficient Lady Manager, and pray that the example of the faithful discharge of every duty which she set before you, will be followed by each member of our Jewel Band at Statesville. May God bless her while on earth, and give her a home of endless happiness here after.

Loving greetings to your new Lady Manager. We are delighted to know that you will buy a share in the school for Girls in China. Thanks for remittance.

AUG. 28th, 1885.—*Dear Aunt Mary:* I am very sorry that I have not been able to pay up my dues, send you 20 cents, will send you more when I can get it.

My dear Papa has gone to rest in Heaven since I last wrote you; it makes us all feel sad, but we hope to meet him by and by. With much love I am your little friend, Eddie G. Gray.

Thanks, dear Eddie—we too have missed your good Papa, and feel that there is one less on earth to pray for us—may you and we meet him in the beautiful world above and be "forever with the Lord."

ROXBORO, N. C., Aug. 28th, 1885.—*Dear Aunt Mary:* You will find twenty-five cents enclosed; my Papa gave it to me for helping catch tobacco worms. I am not a member of the bright Jewels, but want to give something for the Heathen, that they may learn to love and serve God. I also send an Enigma (my first) which I hope will not be an offence. Your loving little friend, Mollie V. Forbes.

Thanks, dear Mollie, for your generous contribution—we love *all* the children, and especially those who feel an interest in the heathen—we have a nice band of Jewels at Roxboro and would be glad to claim you as one of them. The dimes and quarters given by the young soon swell into dollars, and with prayers are sent out to do good.

Receipts for Aug.

Golden Reapers of Front St., Wilmington,	$ 3.45
Mattie, Edgar, Sallie, Walter and Fannie Richardson,	.50
Hennie Slade,	.30
Bessie Rhodes,	.30
Annie Maultsby,	.30
Pattie J. Davis, sister and brothers,	1.25
Eddie G. Gray,	.20
Bright Jewels of Mann's Chapel,	4.25
" " " Leasburg,	3.30
" " " Fairfield,	4.54
" " " Richlands,	2.87
" " " Statesville,	7.53
Total,	$31.79

For Girls Traing School in China.

Hennie Slade,	$1.10

For Mission School in Rio.

Previously reported,	$110.58
Cullen G. Battle,	.15
Bright Jewels of Fairfield,	.46
Total,	$111.19

Precious Promise.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out—and I will write upon him my new name. Rev. 3 : 12.

Enigma.

BY HENNIE G. SLADE.

Who was governor of the house of Ahab?
Who slew Benhadad, king of Damascus, and usurped his crown?
What name did God give to Jacob?
What was the name of the servant of Elisha?
Who rebuilt the walls of Jericho?
Whom did Paul call his beloved son?
By whom did Paul send his letter to Phillemon?
What did Mary do at the sepulchre of Jesus?
Who was the greatest of the Old Testament Prophets?
What did Mary say when Jesus called her?

The initials of the above answers form the name of a good man, an excellent preacher, and minister of the gospel.

Answers.

The answer to Enigma by Henry L. Mansfield is—Dr. W. S Black—answered by Hennie Slade, Ruby P. Trogdon, Cullen G. Battle.

The answer to Enigma by Mamie F. Thomas is—Dr. W. H. Bobbitt—answered by Cullen G. Battle, Fannie C. Richardson, Ruby P. Trogdon, Catie F. Wrenn, Mollie V. Forbes, Jas. C. Wrenn.

For Ladies.

Laughter is the poor man's plaster,
Making every burden light;
Turning sadness into gladness,
Darkest hour to May dawn bright.

'Tis the deepest and the cheapst
Cure for ills of this description,
But for those that woman's heir to,
Use Dr. Pierce's "Favorite Prescription."

Cures all weaknesses and irregularities, 'bearing down" sensations, "internal fever," bloating, displacements, inflammation, morning sickness and tendency to cancerous disease. Price reduced to one dollar. By druggists.

I Had a Dreadful Cough,

and raised a considerable amount of blood and matter; besides, I was very thin, and so weak I could scarcely go about the house. This was the case of a man with consumption arising from liver complaint. He recovered his health *completely* by the use of Dr. Pierce's "Golden Medical Discovery." Thousands of others bear similar testimony.

* * * * Delicate Diseases, affecting male or female, however induced, speedily and permanently cured. Illustrated book for 10 cents in stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

"Crossest Man in Alabama."

"De crossest man in Alabama lives dar," said the driver as we approached a way-side home, near Selma, Ala., to ask accommodations for the night. At supper, and after it, "mine host" scowled at every one, found fault with every thing earthly, and I was wondering if he would not growl if the heavenly halo didn't fit him, when incidental mention being made of the comet of 1882, he said: "I didn't like its form, its tail should have been fan shaped!"

But, next morning, he appeared half-offended at our offering pay for his hospitality! My companion, however, made him accept as a present a sample from his case of goods.

Six weeks later, I drew up at the same house. The planter stepped blithely from the porch, and greeted me cordially I could scarcely believe that this clear complexioned, bright-eyed, animated fellow, and the morose being of a few weeks back, were the same. He inquired after my companion of the former visit and regretted he was not with me. "Yes," said his wife, "we are both much indebted to him."

"How?" I asked, in surprise.

"For this wonderful change in my husband. Your friend when leaving, handed him a bottle of Warner's safe cure. He took it, and two other bottles, and now—" "And now," he broke in, "from an ill feeling, growling old bear, I am healthy and so cheerful my wife declares she has fallen in love with me again!"

It has made over again a thousand love matches, and keeps sweet the tempers of the family circle everywhere. — *Copyrighted. Used by permission of American Rural Home.*

Go to J. L. Stone's for furniture—chamber sets, parlor sets, and chairs of every description. All kinds of musical merchandise, harps from 5 cents up. A full line of guitar, violin, and banjo strings. Sewing machines, oil and needles for all machines.

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive and nervous derangements, so common among ministers. For women and chronic invalids it is perfect invigorant. A single does pervades the system and gives a new sense of life." Rev. F. E. Osborne, West Hoboken, N. J. Sept.

So Dry and Brittle.

"What do you suppose makes my hair so dry and brittle?" We suppose the glands which supply moisture to it need a stimulus. A bottle of Parker's Hair Balsam will do the business, and leave your hair soft and shining. There is no mistake about this No oil, no dye. Restores original color, removes dandruff.

Sept.

Keep Cool!

Refrigerators and ice-cream freezers of various styles and improved patterns. Fowler fly fans" Wire dish covers Fly-traps, Lunch-baskets, with a full, line of China, Glassware, etc., all at bottom prices. Address,

W. H. HUGHES,
Near the Yarborough House.
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GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

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

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

CONTAGION DESTROYED.

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

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

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

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J. H. ZEILIN & CO., Philadelphia.

june 24-1t mwy 13t

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Priestley's Henrietta Cloths and Courtauld's Crapes.

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Reliable Goods at lowest prices.

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july 8 3m

CONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.

jan 28-26t.

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.} Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a non-poisonous, pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON, [Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

Oct 22-1y

DO YOU WANT TO MAKE MONEY RIGHT NOW? Ministers, teachers, ladies, and young men, in fact all classes, can procure PROFITABLE EMPLOYMENT, during all or any part of their time, by addressing *B. F. JOHNSON & CO., 1013 Main Street, Richmond, Va.*, who give SPECIAL TERMS on MOST POPULAR and FAST SELLING BOOKS and BIBLES at lowest prices.

apr 22-1y.

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Thorough instruction. Terms low. Special discount to missionaries. Good board. Low prices. Term begins Oct. 1, 1885. Address Dean, 157 Park Ave., Baltimore, Md.

aug 19-11t eow

Baltimore Church Bells

Since 1844 celebrated for superiority over others, are made only of Pure Bell Metal Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address [illegible] BELL FOUNDRY, J. REGESTER & [illegible] Baltimore, Md.

sept 9-26t eow.

MISCELLANEOUS.

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Stoves, Ranges and Furnaces, Slate Mantles, Tile Hearths, Grates, Brass Fenders and Irons, &c., &c. Housefurnishing Goods and Tinware. Sole Agent for the Florence Oil Cook and Heating stoves. Send for Circular.

JNO. BOWERS.

sept 9-2m

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Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning September the 17th.

For catalogue and full information address Charles A. Graves, Prof. of Law, Lexington, Va.

sep 9th-4t

WASHINGTON & LEE UNIVERSITY, Lexington, Va.

Instructs in the usual academic studies and in the professional schools of Law and Engineering. Location beautiful, expenses moderate. Session opens September 17th.

For catalogue, address "CLERK OF THE FACULTY,"

G. W. C. LEE, President.

sep 9th-4t

Annual Statement

Showing the condition of the German American Insurance Co.

ASSETS.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	
Loans on bond and mortgage (duly recorded and being first liens on the fee simple,)	
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the company	$3,835,127 50
Stocks, bonds, and all other securities (except mortgage,) hypothecated to the Company as collateral security for cash actually loaned by the Company,	
Interest due & accrued on stocks and other securities,	945 00
Cash in Co's principal office and belonging to the Company, deposited in Bank,	250,558 77
Cash in hands of Agents, and in transitu	
Premiums or assessments unpaid	134,705 70
All other assets, detailed in statement	
Total Assets,	$4,221,336 97

LIABILITIES.

Losses unpaid, not including those resisted	$171,533 66
Reserve, as required by Law	1,325,313 65
All other Claims,	
Total Liabilities,	$1,531,443 19
Total Income,	2,035,705 09
Total Expenditures	1,776,700 39

North Carolina Business in 1884.

Risks written	$ 970,985 00
Premiums received	12,019 45
Losses paid on risks taken	19,087 78
Losses incurred	22,970 33

President, Emil Aslberman.
Vice-President, Jno. W. Murray.
Secretary, J. A. Silvey.
General Agent, W. W. Smith.

STATE OF NORTH CAROLINA
Office of Secretary of State,
INSURANCE DEPARTMENT,
Raleigh, N. C., Sept. 7th, 1885.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the German American Insurance Co., on December 31st, 1884, now on file in this Department.

W. L. SAUNERRS,
Secretary of State.

STATEMENT

Statement showing the condition of the Hartford Steam Boiler Inspection and Insurance Company.

ASSETS.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon)	$ 4,486 14
Loans on bond and mortgage (duly recorded and being first liens on the fee simple,)	211,050 00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	207,240 00
Interest due & accrued on stocks and other securities	8,657 25
Cash in Company's principal office and belonging to the Company, deposited in Bank,	34,317 38
Premiums or assessments unpaid	39,525 04
Total Assets,	$505,276 81

LIABILITIES.

Losses unpaid, including those resisted	$ 1,750 00
Reserve, as required by Law,	156,744 87
All other Claims,	9,874 56
Total Liabilities,	$168,369 29
Capital Stock paid up,	250,000 00
Total Income	326,652 62
Total Expenditures	201,044 05

President, L. M. Allen.
Vice-President, W. B. Franklin.
Secretary, J. B. Pierce.
General Agent, Jas. Southgate.

STATE OF NORTH CAROLINA,
Office of Secretary of State,
INSURANCE DEPARTMENT,
Raleigh, N. C., Sept. 7th, 1885.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Hartford Steam Boiler Inspection and Insurance Company, on December 31st, 1884, now on file in this Department.

W. L. SAUNDERS,
Secretary of State.

MISCELLANEOUS.

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CELEBRATED

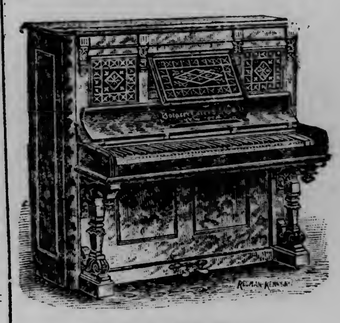
PIANOS.

The best and most durable made.

Also New Scale, Three-Stringed

Up ights,

IN BEAUTIFUL CASES.



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NEW PIANOS $25.00 Cash and the balance $10.00 monthly until paid.

NEW ORGANS $15 cash and $5 monthly for the balance until paid.

Send for new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.

HORACE WATERS & COMPANY,
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Woolen Manufacturing!

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Elkin Valley Woolen Mills,

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After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us; we will pay the freight one way and make it into exactly the goods you desire at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. Hobowell is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

GWYN & CHATHAM.

McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price-list and Circulars sent free.

HENRY McSHANE & CO.,
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DYSPEPSIA!

After 53 years' practice I have found a *Positive and Permanent* Cure for this fearful disease and derangements of the digestive organs. Send for testimonials. Half-pint bottles, $1. Four for $5.

july 29-tf.] J. M. SHELBY, Charlotte, N C

AGRICULTURAL.

How to Make Good Milkers.

No matter what breed you have, says Mr. W. H. White, something further is necessary in order to reach the best success in raising good milkers. Good blood, whether Short-horn, Jersey, Devon, Ayrshire, grade or native, is not everything, but lies at the foundation; something cannot come from nothing. Treatment in raising milkers should be somewhat different from that in raising a beef animal for labor. Begin as soon as the calf is a day old: see that it has sufficient to eat, and is kindly treated and regularly attended to. Never pamper or over-feed, but give it good, generous food to cause a regular, early, and steady growth. Accustom it to be handled, but not to such an extent as to acquire objectionable habits as a cow, but rather to be fond of the presence of the keeper. Kindness helps to create a quiet disposition, so important in a dairy cow, and this education must begin when the calf is young—any habits acquired when young are apt to cling to the cow when grown.

For a milker, I would have the heifer come in at two years old. She is then old enough to become a cow. I would not as a rule allow her to go farrow, but milk her up to within a few weeks of calving, even if I did not obtain but little at a milking. A cow thus trained will give more milk, and be more likely to hold out long in milk if her after care is judicious and liberal, as it should be. Such treatment tends to form the habit of giving milk and, as we know, habit is a sort of second nature. Couple the heifer with an older bull, one, two or three years older than she, is preferable to a yearling and better stock is likely to come from such. After the heifer has come in, her feed should be regular and liberal. Good clover hay is the best of all, but we all may not have this for stall feed; then we must make up for what is lacking in some concentrated feed, such as oat meal, shorts, oil meal, or the like, but great care and good judgment must be used not to over-feed or crowd, as the future cow may be ruined. Undue forcing shortens the useful life of the cow very rapidly.

Educated Farmers.

The "Western Rural" says the number of these to be met with are few indeed. He does not mean a classical education, or anything of that sort, but men who are learned in the business of farming. The educated farmer is always successful. Such farmers are independent and prosperous; they are proud of their work; as well they may be, for their work is something worthy of any man. Their eggs are never all in one basket; they do not see hard times; if freight rates are high, they condense their products, if wheat is too low, they sell beef and pork; if the corn crop fails, they have small grain and roots to feed; when a field fails to yield a paying quantity of any given product, they change to something for which it is better adapted. They know just how much feed it takes to make a pound of beef or pork; if it takes sixty dollars worth of feed to make fifty dollar's worth of beef with a scrub calf, and fifty dollars worth of feed will make seventy-five dollars worth of beef with a graded Shorthorn, they stop growing scrubs. They try other experiments with like results, discarding all animals, grains or methods that fail to show a profit.

Treating this same subject, the editor of "Our Country Home" says farming is becoming more and more a system of applied knowledge and the best farmer is, and will continue to be, he who has the most thorough, theoretical knowledge of his work, and the greatest degree of practical skill in the application of the knowledge.—*Mobil Register.*

Stock Notes.

— THE SHOES.—Take off the disagreeable rough shoes that have served their purpose during the winter, and replace them with others. For horses that are to work on soft ground, there is no necessity for using heavy shoes, which add weight to the feet without corresponding benefit; but on hard stony roads the shoes should be hard and good, but not too heavy.

— DROPPINGS IN THE PASTURE.—It will be a saving to send a cart to the pasture and collect the droppings, especially if you wish to avoid those unsightly tussocks which give an uneven appearance to the pasture. If a pasture is to be manured, it should be done evenly, and for that reason all droppings should be collected and placed in the barn-yard.

— CUT FOOD.—Although we have always recommended passing the long food through a cutter, yet, we do not think it a safe method unless the hay is free from weeds, as the stock will separate the good from that which is bad. When finely cut, however, the whole is eaten. Straw, corn-fodder, and good, clean hay should be cut, but the poorer articles should be fed in an entire condition.

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CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,	.....	8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.35 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro	.....	9.50 a. m.
Liberty	11.00 a. m.	11.05 a. m.
Ore Hill	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel	6 25 p. m.	6.40 p. m.
Bennettsville	8.15 p. m.	

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p. m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington,	9 27 a m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

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On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

		P. M.		A. M.
Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	*	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	*
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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aug 12-5t

RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 35 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, SEPT. 16, 1885. | $2.00 PER ANNUM Payable in Advance

For the Advocate.

Georgia vs. Virginia.

A Reply to Rev. Dr. J. E. Edwards, on "Holiness Associations."

BY REV. J. E. EVANS, D. D., OF GEORGIA.

MY DEAR BROTHER: I am induced to review your article in the RALEIGH ADVOCATE of Aug. 13—because I think you misunderstand, and therefore misrepresent these Holiness Associations. And if I understand your position on Regeneration, you are not in *accord* with the *standards* of Methodism, on *Regeneration*, and *entire sanctification*.

You say, "holiness as contradistinguished from the work of spiritual Regeneration, is not only without Scriptural warrant, but involves by the fairest implication, a positive discount on Regeneration by the Holy Ghost, and giving the title to, and the qualification for the kingdom of heaven." Again you say, "we are gradually to attain the higher, and more mature stages of Christian experience and usefulness." "The Scriptural conditions of growth—the blade, the ear, and the full corn in the ear." You characterize the "Sanctification by a new short process." taught by Holiness Associations with evident condemnation.

I understand from these passages, that you hold that "Regeneration," being "born again," "Converted," in Methodist language, cleanses the soul *from all its impurity, both personal and inherited*. That therefore the soul needs no additional work of *purification*, but simply to *"grow gradually* into a mature man." Hence your opposition to what you call "santification, by this new short-cut process." Do I understand you aright? If I do, my Bro. let me say in all kindness, you are not in *accord* with the *Methodist standards* on the doctrine of *sanctification*.

Mr. Wesley says, "The new birth is not the same with Santification"—"that it is the same was never heard of in the Church for seventeen hundred years." Vol. 1, p. 124, he says, "from what has been said, we may easily learn the mischeivousness of that opinion, that we are wholly sanctified when we are justified"—"it does immense harm. it entirely blocks the way to further change"—"we still retain depth of sin, and the consciousness of this, which constrains us to groan for full deliverance, to Him that is mighty to save."

Mr. Waston, Institutes vol. 2, p. 430, says, "That a distinction exists between a regenerate state, and a state of entire perfect holiness, will be generally allowed"—"it is a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues."

Mr. Fletcher says, "we do not deny that the remains of the carnal mind still cleave to imperfect Christians."

Dr. Clark says, "I believe justification and sanctification to be widely distinct works."

Bishop Hedding says, "The justified soul finds in himself the remains of inbred corruption, or inbred sin."

Dr. George Peck says, "The doctrine of entire sanctification, as a distinct work wrought in the soul by the Holy Ghost, is the great distinguishing doctrine of Methodism. The doctrine that justification and entire sanctification, take place at one and the same time, is contrary to our standard theologians."

Dr. Steal says correctly that "all Reformed Churches in Europe and America, agree that there is an infiection of nature, remaining in them that are regenerated."

The Hymn Book says:

"Speak the second time, be clean."
Take away my inbred sin—
Every stumbling block remove,
Cast out by perfect love."

The Discipline with the signature of all our Bishops to it says, "Men are justified before they are sanctified." The standards of Methodism also agree that inherited corruption, which remains in the regenerate, is not removed by growth in grace. Mr. Wesley says, "You may obtain a growing victory over sin from the moment you are justified. But this is not enough, the body of sin, the carnal mind must be distroyed"—he says, "no talk of this work being gradual, would be nonsense,' as much as if we talked of gradual justification.' He says, "in London alone, I found six hundred and fifty-two members of our Society, who were exceedingly clear in their experince, and whose testimony I could see no reason to doubt, and every one of these, (after the most careful inquiring, I have not found one exception, either in Great Brittian or Ireland) has declared his deliverance from sin was instantanious, that his change was wrought in a moment." This santification seems to have been "by a *short-cut*," not now so *"new,"* however.

Mr. Fletcher says, that, "growth in grace or the gradual process, is not the condition of entire sanctification."

Dr. Bangs says, "Those who teach that we are gradually to grow into a state of sanctification without ever experiencing an instantanious change from inbred sin to inward holiness, which will show itself by its fruits, are to be repudiated as unsound, anti-scriptural, and anti-Methodistic." To this view of regeneration and sanctification, all Methodist standards agree.

Then, my Dear Bro, if I understand your views of Regeneration and Sanctification, as presented in the article under review, you are not a Methodist on these points of doctrine. I hope I misunderstand you.

The standards all hold that though perfectly *"pure in heart"* after entire santification, we are not *mature* in Christian manhood, but must grow in grace all through life.

My dear friend and Bro., you also are in error as to the Holiness Associations and the Christian experience they seek to promote.

1. They are organized on "Wesley's plain account of Christian Perfection."

You do them great injustice when you say, "They propose a sudden leap from the childhood of grace to the full maturity of ripened manhood." "The hop, skip and jump process of obtaining maturity in the divine life, contradicts the plain teaching of God's word on the subject"

They do hold with all Methodist standards, that sanctification, as well as justification, is not of work, or by *simple growth*, but by *faith in the atonement of Christ*, and may be as *instantanious* as justification. But we are Methodists, and therefore hold that *purity* is one thing, and *maturity* is another. They maintain that you can't hold your *purity* without *growing* in grace. How did you come to so misunderstand your brethren?

2. The Holiness Association has no "autonomy" in the sense of having laws of its own for its government. It has a president and an executive committee, to say *when* and *where* the Association shall have a meeting for the spreading of Scriptural holiness over these lands" They do not, as you allege, regard the Church as incompetent to do this work. But simply adopt these associations as one of the methods, through which she can the more effectually do her God-given work. Look at the many organizations in the Church to promote her work. They sprang up voluntarily, but the Church soon saw they were valuable auxiliaries, and extended a Church recognition to them. Thus the camp-meeting, and the special revival meetings, are *added*, not to *depreciate*, but to HELP the regular services. The Missionary Society, the Woman's Missionary Society, the Sunday-school Associations, the Young Men's Christian Associations. All these are *specialties*, to promote special interests in Church work. Why then should a voluntary association of good and true men and women, to promote holiness in the Church, be such a great evil, as to call for special condemnation? These other specialties have helped in the salvation of souls amazingly. But for camp-meetings and revival meetings how meagre the number of conversions and additions to the Churches. Enquire of all the Churches for the answer. And what an advance has been made in the Missionary work since the organization of Missionary Societies. Then why may not Holiness Associations promote holiness in the Church?

But you object to methods. You say, "The exercises in the meetings of these Associations generate and foster a fitful, feverish, spasmodic sort of religion, that is not content with the ordinary means prescribed in the word of God"—"I repeat that the organization of Holiness Associations with the avowed object of using other and widely different means than these for the attainment of holiness," etc.—"is anti-scriptural," &c. We have no such Association in Ga. They preach, sing and pray in the Holy Ghost, call penitents, backsliders and those desiring sanctification to the altar for prayers. We wrestle with them in prayer, and urge entire consecration, and a present faith. We sing Wesley's hymns, for penitents and on entire sanctification; and some songs specically prepared for the occasion, like the camp-meeting songs of 50 years ago; and as Sunday-school songs are now adapted to the school, sometimes the Holy Ghost decends, souls are converted, reclaimed or sanctified, and there is a shout in the camp and many say *hallelujah* at the same time. But I presume there was more of this on the day of pentecost, than in any holiness meeting of this day. Some thought these, as you do of us, "were cranks and fanatics"—"drunk with new wine." I have seen at camp and revival meetings, as much of the excitement you condemn, as ever at a holiness meeting. Oh, for more Holy Ghost fire, and less of this dead formality in the Church. From the day of Pentecost till now, the *esthetic*, and dead formal members of the Church have opposed a *live, triumphant* Christianity; and so it will be to the end of time. But I did not expect such opposition from an old *revivalist* in the ministry. When you go among these brethren and know them better, you will doubtless change your views of them, and their work. We don't deny that there may spurious specimens of *professed sanctification*, who are in error, and may do harm. So it has been since the days of Judas. But you don't discredit and repudiate the other eleven, and Christianity as well, on his account. This agitation by the Holiness Associations in Ga., has quickened the Church amazingly. Bishop Pierce laid his hand on the shoulder of our President and said, you are doing a great work, my Brother, go on, only be prudent. This was at the last Ga. Conference before his death.

You speak of the disparaging effect of this movement on "good and true men, who have preached and practiced holiness all their lives." Such men are not so treated in Ga. It is only those who oppose the *Wesleyan doctrine and experience of holiness*, that we try in love to show the better way; and not a few of them have renounced their error, and entered into the experience of entire sanctification, and their increased power with God and men, is observed of all.

We are doing a great work, my Dear Bro, the work of Methodism—"to spread Scriptural holiness over these lands," and "can't come down"—come up and help us.

For the Advocate.

Three Conferences in North Carolina.

Difficulties in the Way.

BY REV. J. R. BROOKS.

Difficulties in the way of my plan of division are suggested:

1. We are told that we cannot get this Holston and Virginia territory. In response to a letter of inquiry, a prominent member of the Virginia Conference writes: "I do not think the Virginia Conference would cede the Murfreesboro District to N. C. The College at Murfreesboro, and the natural boundary, putting off that section of N. C. from the State, together with the commercial relations with Norfolk, will bind that district to Va. The *people* would not consent to it." Let us examine these difficulties in detail.

(1.) "The College at Murfreesboro." Why should this property prevent the cession of that district? Has it ever been of any pecuniary benefit to Virginia? And I learn that the school has for some reason been discontinued for the present if not for an indefinite length of time. But, should it continue its educational work under our auspices, could not Virginia reap as much benefit from it as if it were to remain within her bounds? And, then, in '58 the Danville Female College property was transferred with that district from our Conference to Va. "One good turn deserves another."

(2.) Natural boundary," etc. Why should such boundary cut "off that section of N. C. from the State" in her *Church* relations any more than it does in her *educational or political* interests? And why should it have that effect with Methodism more than with other Churches? People from that part of the State attend our political conventions, our Grand Lodges and our schools on this side of the boundary; they serve in the Legislature, hold our Courts and represent counties this side the bound in the National Congress; why then may they not affiliate with the Church and attend the sessions of our Conference South of the Roanoke and Albemarle? Year before last the Baptist State Convention crossed this "natural boundary" and held its session in Edenton. Why may we not do the same with one of our Conferences? And such natural boundaries as the Pamlico and Neuse Rivers and the Pamlico Sound run through our Conference—through the Washington and Newbern Districts, indeed, is it more difficult to cross the Roanoke and Albemarle than it is to pass these rivers and this sound?

Our Virginia brethren seem not to have found this line so hard to pass as they would have us believe. For, they have not only crossed this "natural boundary" at the widest part of the sound, but they have gone over the *legal* one as well, and have established "Roanoke Island and Dare Mission" in a county south of the line fixed by law as the boundary between the N. C. and Va. Conferences. If they can thus easily cross the broadest part of this "natural boundary" in the face of legal interdict, and that, too, for the purpose of bringing missionary money to the poor fishermen of Dare, certainly, after such legal barrier has been removed, we can manage to paddle across the "narrows" of the Albemarle and ford the "shallows" of the Roanoke, inspired by the hope of getting Church revenue from the thrifty merchants and well-to-do farmers of Chowan, Bertie and Northampton.

(3.) "Commercial relations with Norfolk." What have the *commercial* relations of that people to do necessarily with their *Church* relations? Do not the people of Dare, Tyrrell, Washington, Martin, Halifax, Warren and other counties cross the Albemarle or Roanoke in order to trade with Norfolk and other Virginia cities? The same argument would carry them to the Va. Conference. Indeed, it would annex that part of N. C. to the State of Va. And some N. C. people think that now is a good time for breaking off their commercial relations with Norfolk. A few of us, as far South as Wilson, think that some six months ago would have been a better time for withdrawing our *banking* business from that city. By this remark I certainly mean no reflection on the Va. Conference, or the true people of Norfolk. But, with their railroad and water facilities, why may not Elizabeth City or Edenton become an important commercial centre for the Albemarle section? Then possibly a better N. C. commercial spirit as well as Church sentiment might be developed among that people.

(4.) "The *people* would not consent to it." The information I have received from that section does not harmonize with this opinion of our brother, who, by the way, has not served any charge on that district for a qurater of a century, if ever. At Salisbury in '77 the committee on division was assured that the people of that section were ready if not anxious for the change. The Rev. W. W. Kennedy, for years a member of the Va. Conference, but now a local preacher of Elizabeth City, the largest station on the district, under date of July 1st, 1885, writes me as follows: "I think that the membership in the Murfreesboro District desire a division of the Va. Annual Conference. Failing in that, while they do not generally desire to be set off to the N. C. Conference, ye., *if said Conference was divided, I think there would be very little opposition. This I* KNOW *was the general sentiment previous to the last General Conference.*" Italics and small capitals mine.

And why should "the Va. Conference"—the preachers—object to such transfer? Is not our request a reasonable one? At the division in '37 was not this district, for certain reasons, retained by Va. in consideration of her giving us the Danville District? And as the latter district was transferred to Va. in '58, is it not reasonable that she should consent to our having the former now? Why should she still continue to disregard our straight State line and dip down and get a district from homogeneous territory? And it may be that we shall not have to wait for *Virginia* to "cede" it to us. I don't think she wanted for such action on our part in '58.

Similar difficulties in the way of acquiring the Holston territory have been suggested. We are told that the Blue Ridge is a "natural boundary" between us and the transmountain section of the State. But the Ridge has been tunneled, so that we are now in communication with the West. And something has been said about "commercial relations' with Tennessee. Why ought and may not Ashville be made the commercial centre of that section? We are told, too, that the people over there are opposed to the change. Our Conference at Salisbury said: "*The people of Western Carolina have spoken out for it on both sides of the Blue Ridge in their official meetings.*" Judge Gudger says: "Dr. B—— seemed, when I talked with him, to have the idea that we do not want to join our N. C. brethren, but in that I am inclined to belive he is mistaken." A brother informs me that a prominent member of the Holston Conference said to him that they were ready to turn that territory over to us whenever such action is desired.

Why should our Holston brethren object to such transfer? It would leave them a large Conference still, with 8 districts, 109 pastoral charges and nearly 40,000 members. And could not the Ashville and Franklin Districts be as well served by N. C. as by Tennessee, or W. Virginia? It remains to be seen to what extent the General Conference will be influenced, touching the transfer of these two fragments of N. C., by the wish of preachers *from other States*, and the affection for them of some of the people whom they have served.

But objections come from this side of the line.

1. We are reminded that the Albemarle section is a sickly one, and that the Holston territory is missionary ground. In reply I remark: (1.) Is Currituck or Camden more unhealthy than Tyrrell or Hyde? And does a Western man run as great risk in going to Bertie, Northampton or Gates as he does by traveling in Washington, Beaufort or Pamlico? And our Northeastern Conference would have a sufficiency of beautiful hill country to counterbalance this additional sickly section. (2.) Last year the Ashville and Franklin Districts paid nearly 50 per cent. *more* for Domestic Missions, than the Warrenton and Washington Districts did; and 52 per cent. more than the latter two paid was invested on these eastern districts, while not quite 46 per cent. above the contribution of the former two was paid missionaries on those western districts. And that part of the Western Conference east of the Ridge contributes enough above what they absorb to make the Conference, as a whole, self-supporting. Besides, only about 55 per cent. of what Murfreesboro paid was expended on that district. But, if these fragments of the State were poorer and more sickly than they are, they would still be parts of N. C., and as such, we should be willing to cultivate them.

2. We are told that it is unwise to organize a mountain Conference—that it would not be self-supporting. And the West. Va. Conference is cited as a case in point. My reply is (1.) That our Western Conference would not, by any means, be made up wholly of mountanous territory. It would extend far enough East to embrace much of the finest farming and manufacturing section of the State. (2.) As already stated, the territory of which it is proposed to form this Conference is already self supporting in its Domestic Missionary operations, a pretty good test of ability. (3.) As the tide of enterprise and wealth is gradually flowing West-ward, that section bids fair soon to have the ability and liberality, not only to develop the neglected "nooks and corners" of the West, but also to help us in the East. (4.) The 5 districts, of the bulk of which it is proposed to form this Conference, gave last year *more than five times as much to Foreign and Domestic Missionaries as did the 5 districts, composing the W. Va. Conference.* The two districts beyond the Blue Ridge gave *more than twice as much as that whole Conference did.* And yet the W. Va. Conference has rapidly increased in members, doing a glorious work for souls in that poor and rough country, justifying its separate organization.

Let wise and devoted Methodists and patriotic and far-seeing North Carolinians weigh well the above reasons for having all of our beloved State in three N. C. Conferences.

Wilson, July 23rd, 1885.

(NOTE.—Bro. Brook's concluding article will be found on the 6th page of this issue. ED.)

For the Advocate.

To the Ministers and Members of the M. E. Church, South

DEAR BRETHREN: We are auihorized to present to the Church a proposition for the firm establishment of the Paine Institute. A Brother, whose personal character and financial ability makes his offer absolutely reliable, proposes to give $25,000 to endow the School if the Church will furnish grounds and buildings. We can secure grounds and buildings every way suited to the purposes of the Institute for $15,000. With this equipment we would not need to ask the Church for another dollar to sustain the enterprise. The School, already successful, would at once become the most useful of all our missionary enterprises. We have determined, therefore, to ask the following Annual Conferences for the amounts alongside their names. We do not ask our Mission Conferences for any stated amounts, but do not mean to exclude them from taking a part in this great work. We appreciate the struggles through which they are passing, and do not therefore ask them to do anything but as the suggestions of their own minds and hearts may direct.

The amounts which we ask of the other Conferences are reckoned approximately, according to the number of Members in each Conference. No Conference is asked for a large amount. We beg that this matter will be brought forward at the approaching Annual Sessions, and steps taken to raise the amounts at once. In the meantime, any amounts sent to the Treasurer, Mr. Charles G. Goodrich, Augusta, Ga., will be acknowledged in the Church papers, and credited to the Conference from which they come.

Let all help, and in three months the work will be done.

By order of Executive Committee, Board Trustees.

W. G. DUNLAP.
Commissioner of Education.
Augusta, Ga., Sept. 5th, 1885.

Alabama,	$665 00
Arkansas,	350 00
Baltimore,	650 00
East Texas,	325 00
Holston,	875 00
Kentucky,	485 00
Little Rock,	375 00
Louisiana,	300 00
Louisville,	675 00
Memphis,	700 00
Mississippi,	525 00
Missouri,	550 00
North Alabama,	700 00
North Carolina,	1000 00
North Mississippi,	600 00
North Georgia,	1200 00
North Texas,	575 00
Northwest Texas,	550 00
South Carolina,	1000 00
South Georgia,	700 00
Southwest Missouri,	400 00
St. Louis,	250 00
Tennessee,	1000 00
Texas,	250 00
Virginia,	1000 00
West Virginia,	300 00
White River,	250 00
West Texas,	150 00

Some Statistics.

— The following are the statistics of church membership in the United States as published in the Methodist Year-Book for 1885, recently received:

	Ministers.	Members.
Total.		
Menthodist,	25 839	3 993 724
Baptists,	19 246	2 552 129
Presbyterians,	8 898	1 002 944
Lutherans,	3 550	800 189
Diciples of Christ,	3 488	563 928
Congregationalists,	3 723	387 619
Prot. Episcopalians,	3 630	313 889

— In a recent Centennial address Bishop Warren made the following statement in regard to the denominational educational institutions of this country: The Protestant Episcopal Church has 12 colleges, with $8,790,000 endowmen.; Congergationalists, 28 colleges, with $9,000,000 endowment; Presbyterians, 41 colleges, with $7,000,000; Baptists, 46 colleges, with $10,300,000 endowment; Methodists, 52 colleges, with $11,000,000 endowment. Thus it appears that Methodism, though last in the field, has outstripped all others in the higher educational institutions. And thus she is perpetuating the spirit that gave her being. Born in a university, and while pre-eminently evangelistic, she is emphasizing the obligation of the church to educate.—*Exchange.*

— American Methodism has a membership of 4,200,000, and a population of 20,800,000. Its itinerant ministers number 27,600, and its local ministers 36,700. The number of Sunday-school scholars taught by American Methodism is about 2,000,000. It has church accommodation or sittings for more than 7,000,000, and Church-property valued at $74,000,000. Measured by their numbers and resources, the responsibility of these 4,000,000 and more of Methodists is great. Part of it is yours, brother Methodist.—*Nashville Advocate.*

Saucy, Sensible Talk.

A very good man, Gen. Beauregard was a soldier during the war, but as he is now supervising a swindling machine in New Orleaus, which leads young men a stray and induces them to gamble in a way far worse than any "gambling den" of Ashville or Charlotte, he deserves no courtesy from good people. Why should Gen. Beauregard be treated with any more respect than a man who runs a so-called "gambling hell"? Beauregard and Early are great enimies to young men, for they induce them to gamble by permitting their names to be used as supervisors of a miserable lottery concern, for which they (the said Beauregard and Early) get each about $9,000 a year.

Not long ago, Judge Meares, in this city, sentenced a white man to 30 days imprisonment and a fine of $200 for gambling. How much better are those who carry on and encourage the Louisiana Lottery gambling than a Charlotte gambler? Instead of honoring lottery swindlers the finger of scorn should be pointed at them. We have more respect for Charlotte gamblers than we have for *Generals* Beauregard and Early, who oversee the Louisiana lottery "gambling hell."—*Charlotte Home and Democrat.*

Renew your subscription.

Raleigh Christian Advocate

RALEIGH, N. C. SEPT. 16, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

THE children will miss "Aunt Mary's" column this week. We regret that she is sick and has been for a week now. She is getting better, though, and we hope will be well in a few days.

WE give the most of our space this week to our contributors, because we had an accumulation of correspondence and thought our readers would enjoy and be more benefitted by what they have written than by what we would have written. We give a good deal of space to the "division discussion." That will now soon be over.

SOME of the preachers are sending in requests for lists of our subscribers on their respective charges. They want to go to work for the ADVOCATE. This is a good sign. We will try to send all the preachers lists next week. The ADVOCATE wants to keep up with the Colleges in increasing prosperity. Wherever it goes it helps the Colleges and all other Church work.

WE certainly have great reason to be encouraged on account of the fine opening our schools have made this Fall. Greensboro Female College has over an hundred boarders and about fifty day pupils—a fine opening indeed. Trinity College had, a few days ago, 107 students and the number was being added to almost daily. This is an increase of 34 over the number in attendance the last Fall session, and indicates that the Methodists of North Carolina appreciate what Messrs. Alspaugh, Carr and Gray have done, and that they are going to rally to and stand by the College as it deserves. We are greatly rejoiced at this. Jonesboro High School has opened well, and Central Institute has opened better than it ever began a Fall session before. All the other schools that we have heard from have opened well. Wake Forest has 141 students, Chapel Hill has 145, Peace Institute has 150. Davidson College opened with 95 students. The schools are opening well this Fall.

Let the Laws be Enforced.

Connecticut has just passed a law against the circulation of immoral and corrupting literature. It provides that a fine of $50 or less and imprisonment not to exceed three months, or both at discretion, shall be imposed upon every person who shall sell, lend, give, or offer any book, magazine, pamphlet, or paper, devoted wholly or principally to the publication of criminal news, or pictures, or stories of deeds of bloodshed, lust, or crime.

The law is a good one, and those who passed it through the legislature, doubtless, intended that it should be enforced, but they are blessed with more reliable district attorneys than some we have in N. Carolina if it is done. No law enforces itself. Somebody must see that all laws are properly executed. There is certainly shameful neglect in some parts of our State. Some Solicitors ought to be looked after by the courts and compelled to do their duty.

Men get drunk and disturb religious worship by their presence and misconduct, and when they are reported to the Grand Jury and a true bill found against them, they settle the matter with the Solicitor—How, the members of the church agrieved, do not know.

Men are indicted for selling liquor without license. In many instances, at least, the evidence is conclusive, but when the case comes before the courts a *nol pros* is entered and the defendant pays the cost and goes back to do the same dirty and ruinous work. *Occasionally* one is convicted and fined. But we are sorry to be compelled to say such cases are exceedingly rare.

It is time for the law-abiding people to look into this matter. The evil is a growing one. Life and property are not as safe as they have been in our good old State.—Crime is on the increase. Something must be done to arrest it, and it becomes all loyal citizens to search for the cause and then remove it. And when the cause or causes are found, one potential one will be a neglect of properly enforcing our laws. If men will violate the laws let them suffer for it. "Let no guilty man go unpunished."

Now, if the friends of the law against impure literature in Connecticut expect it to be enforced, they will have to band themselves together and find out and punish the violators of the law. If no one else will do it the officers of some of the churches ought to take the duty upon themselves. There is probably no factor so potent in lowering the moral tone of our young people as the dime novel and the indecent picture paper. Let them both be abolished from the windows and shelves of the stores. Then let all the laws of the States be enforced, and the decrease in crime will be marvelous.

B.

For the Advocate.

The Missionary Status.

BY REV. D. C. KELLY, D. D.,
Missionary Treasurer.

We need that the Church shall see our financial attitude as it really is. Men of enthusiasm are in danger of under-estimating the serious nature of our situation, while men of business habits are perhaps inclined to take too gloomy a view of the outlook. Let us look backward a little. June 1, 1878, Dr. McFerrin, then Secretary of the Board of Missions, gives in his Annual Report the following *resume* of receipts:

From June 1, 1874, to June 1, 1875, domestic and foreign (collections taken together), $107,570.—From June 1, 1875, to June, 1876, foreign, $61,674 11½; domestic, $79,501 92½; total, $141,176 04. From June 1, 1876, to June 1, 1877, foreign, $70,658 44, domestic, $55,052 86½; total, $125,711 50½. From June 1, 1877, to June 1, 1878, foreign, $67,488 66, domestic, $49,185 42; total, $116,674 08.

The quadrennium gives a small increase in foreign and considerable decrease in domestic missions. The Board was at that date free of debt.

June 1, 1878, to May 1, 1879, Foreign Treasurer reports $65;139 72. May 1, 1880, $87,472 16. May 1, 1881, $103,941 80. May 1, 1882, $103,741 74.

The fine increase in 1879–81, led the Board at the annual meeting in 1881 to an increased appropriation, which not only left us at the close of the year with a debt of nearly $32,000, but a large part of the appropriation yet to be paid. As there was a slight decrease in collections in 1881–2, this debt should have led to caution in appropriations May, 1882. The report of the Committee on Estimates urged that appropriations should not exceed collections of previous year; but meetings of the Board during sessions of the General Conference are never characterized by carefulness. Representatives from Mission fields are likely to be present and give the urgent side of their wants. New members, with more enthusiasm than experience, help to do the work of appropriation: and instead, therefore, of bringing the appropriation down, as the committee asked, to $103,009, appropriations were made amounting to $144,400. This is the origin of our indebtedness.

Collections for 1882–3, $160,272.-82. This is the largest increase ever made by the church in any one year—being in fact much more than the increase made in any of the preceding quadrenniums—led the Board to an increased assessment of $264,000 and an increased appropriation of $180,355. Again the Committee on Estimates asked that no more than $160,000 be appropriated; but it is not remarkable that the large increase in collections should have enabled the more hopeful members of the Board to carry the increased appropriation.

This brings us to May, 1884, when collections were reported at $183,-962, and a debt of $39,000. The warning voice of the Committee on Estimates was again raised—it was suggested that the proper place for faith was conjoined with work in raising the collection, not as the author of mere votes in making appropriations.

But we were at the beginning of the centenary year, the large appropriations of the previous year had planted work which we seemed compelled to nurture; the temper of the Church and Board had encouraged two of our superintendents to project and build an Anglo-Chinese University in China, and Mission Head-quarters in Mexico in advance of funds authorized; additional missionaries had been sent to some of our mission fields; there was no point at which appropriations could be reduced without repudiating obligations already on us—constructively at least—or else abandoning work already begun.—The thought of beginning the centenary year with a retreat along the missionary line so fired the heart of the then senior Bishop Pierce, that he struggled to his feet, summoned his lost vocal powers to his aid in this emergency, and blew a call so clear and loud to *move forward*, that the timid in the Board were silent, while the enthusiastic voted an appropriation of $260,000. This was the culmination of our debt. The centenary year, with all its helps, fell $87,000 short of the appropriations based on the hoped-for collections. We began the year with an advance balance of $39,000, which gives us now a debt of over $120,-000.

The point on which we would rivet attention is this: Not one dollar of this debt was for enlargement last year, but only to provide for existing work. To fail, therefore, to provide for this debt, means the abandonment of projected work; it means recall or actual suffering to our foreign missionaries, and the abandonment of souls committed by God to their care, *for whom no one else will care*. To carry the debt involves the use of personal credit in a way which violates obligations to those of one's own household. This ought not to be expected longer than the church has time to digest the facts and make response. There is a view which is gloomy enough, *i. e.*, to compare the demands of the mission-fields with the rate of increase in the Board's collections for two years past. There is another view which is cheering in a high degree, viz.: This Board, eight years ago, did all the work the church is now doing, through our Board, the Woman's Board, and the Board of Church Extension. The Church in 1877–8 only paid $67,000 with which to do the work. In 1884–5, collections of the Board of Missions, $183,000; Woman's Board of Missions, $52,000; Church Extension Board, $40,000; total, $275,000.

We have used round numbers in giving collections. This increase is marvelous, showing an amount of spiritual vigor in the Church on which we may rest securely any demand founded in righteousness.

Our object has been to put before the Church candidly the causes which have led to our present strait—the necessity for immediate response or retreat on the one hand, and on the other the ground of our hope and the reasonableness of that ground. You ask whether a response now does not mean an increased assessment next year. We reply, there has been no increase of assessment since 1882.

This pressure of debt will assuredly bring greater caution to the Board, and the long stand made by the Committee on Estimates in favor of keeping appropriations within collections of previous year, is likely to be seriously heeded in the future. Our bankers so far have been not only just but generous, but $100,000 is their limit. Personal credit helps to content them for a time, but the situation is extremely unsatisfactory to them and the officers of the Board, and must, if help does not soon come, bring disaster to our missionaries. Some one says there is no enthusiasm in an old debt. We want the Church to see that this is a new debt and one which forbids one step forward by way of enlargement until we are prepared to redeem our pledges to those who have gone forth trusting in the honor and brotherhood of the Church.

The Board, May, 1885, realizing at last the pressure of debt, reduced appropriations from $260,000 to $160,900. This was cutting down to the very last figure that would allow the possible existence of the work then in hand—unpaid appropriations of previous year for churches, amounting to about $40,000, were recalled. It is plain that this large reduction of $140,009 is a heavy blow on our missionaries and their work—to go further would be positive suffering for necessities of life. All we ask of the Church is to pay the assessment of $264,000 which has been standing at that figure for three years. That we can raise it has been demonstrated in so many of our charges of all grades that it is now certain that success is a simple question of earnest resolve and practical methods impregnated with faith, baptized with prayer and crowned with the self-denial of our gospel, which is no new gospel, but the same which you have heard from the beginning.

Bishop McTyeire in Western N. Carolina.

DISTRICT CONFERENCES—FRANKLIN—ASHEVILLE—THE INDIANS—A VISIT TO ECHOTA MISSION—BISHOP WILSON AND OTHERS—BAKERSVILLE.

MR. EDITOR:—Having a desire, these many years, to visit the North Carolina portion of the Holston Conference, I availed myself of the opportunity afforded by Conferences in the Franklin and Asheville Districts, held the first half of August. It is twenty-four hours, by rail, to Ashville from Nashville—including changes and delays at Chattanooga and Morristown. The places of meeting were about sixty miles north and south of that delightful old town on the French Broad, which is not only favorable for health and pleasure, but striking in its business growth. The President of Asheville Female College, Rev. James Atkins Jr., received and courteously entreated us. The large and shady *campus* reminded me of one I had left. The air is crisp and sweetly refreshing; and after a night's repose we were on the Western N. C. Railroad for Webster station. The joy of mountain scenery had begun in the ascent of French Broad, and was ever present. Good seasons and heavy crops; trees loaded with fruit, and valleys covered with corn—and the hillsides, too. Waynesville is passed, lively with summer visitors. On the top of Balsam Mountain is the dinner house; and there begins a plunge from an elevation of 3,700 feet to 2,000 feet above sea-level. Not far from Pigeon river we pass a frame house—an average rural Methodist Church built out of *one* poplar tree—with plank enough left to fence it. The culture of tobacco has lately been introduced—an article of superior quality, and it flourishes on the sides and even the summits of these mountains. * * *

Taking hacks and buggies sent for us by the good people of Franklin, the rest of our company, increased by a few lay delegates, began the journey to the seat of the Conference, 23 miles distant; and crossing Cowee Mountain, at the old pass, we were in Franklin by 10 o'clock that night, and soon comfortably distributed. Brother Weaver, the new presiding elder, had made one day's progress in the chair, and business was in a good state of forwardness. He has his district well in hand, and the attendance, the reports, and the discussions showed Methodism, in a pure form, well established in this Switzerland. Dr. Lyle exhibited to me a historical treasure in a recording steward's book, which showed that in 1823 Buncombe circuit included the present district and more, and had Zaccheus Dowling and Charles Hardy as preachers.—The venerable Dowling died last June in Alabama. I shook hands with a Methodist who joined the church under him that year. People live long here. The Franklin church fills my ideal for a village church. Four acres of ground, on which stand the district and the station parsonages; a grove of grand oaks in front of the neat and well-built church, behind and around which is the cemetery. In it I read memorials of Silers, Addingtons, Brysons, and others who sleep there. Jesse Siler (who kept the book aforesaid) heads the long list of worthies, and laid the foundation for these things. How much good one consecrated layman can do in his time, and send it down the ages!

Rev. Canaro D. Smith lives here, about as near to Franklin as Seneca did to Rome. Visitors to the Exposition at New Orleans may recollect what a fine exhibit he displayed there of North Carolina's mineral resources. In these mountains he has opened treasures. Mica mines are being worked, and wagon loads of corundum are daily seen on the road to the railroad depot. His modest home is a museum of the mineral wealth of the State. Prof. Kerr, the State Geologist, died last week. Could he have a better successor than C. D. Smith? Or when this vacancy is filled shall history be repeated? (Ecclesiastes ix. 15.) A hawthorn walking-stick, cut by him from his surrounding hills, and topped with a native beryl, I prize as his gift "in token of welcome to Western North Carolina;" and it shall stand, when not walking, by the side of one from California, topped with the gold quartz of that land.

The report on mission ground within the District had one sadly interesting feature. It thoughtfully discussed and then recommended the discontinuance of our work among the Cherokees—a small band of Indians who evaded the transportation of the tribe half a century ago west of the Mississippi, and have ever since been permitted to dwell on a reservation of 50,000 acres in Swain and Haywood counties. They number about 1,200 souls. The Echota Mission has long been on our Minutes. Ring, Ulrich Keener, Bird, Hicks, Long, and others, have been sent exclusively to them, to teach and to preach at the expense of the Mission Board. Of late the Echota Mission has been connected with the adjoining circuit, and the Indians served like the whites, monthly. The District Conference advised its discontinuance.

The abode of this fading remnant of a once powerful tribe, east of the Mississippi, was only forty miles distant; so, after adjournment, I visited them. A better companion could not have been provided for me than Capt. Terrell, and he very kindly put his buggy and himself at the service of the occasion, besides entertaining me most pleasantly on the way at his home in Webster. He had been merchant and agent among them; knew their history; was personally acquainted with their leading ones; and had acquired his military title by leading a company of them on the Confederate side. Brother Cooper had put out notice, and on Tuesday I met a large congregation at the mission house. Bishop Capers visited these Indians in 1852. I asked, through the interpreter, if any one of my congregation remembered him and his sermon. An aged woman responded affirmatively—Senostee, descended from Nickojack. At the question, whether they wished us to continue among them, there was a pause. Then a gray-headed man (whose Indian name means Leaves), son of Big Witch, rose and spoke for the rest. What he said was thus interpreted to me: "Yes, not to quit preaching to them.—They needed it. But once a month was not enough; they forgot it and were scattered." The reply was that they had preaching as often as the white people on the circuit. To which Leaves responded: "Once a month may do for white people, but not for Indians. They wanted the preacher to live among them." Ulrich Keener was their apostle. He lived among them, preached, and taught school, helped by his family; was a father to them; and his grave is with them. Of the hundred members reported I doubt if half that number can now be found. The singing was in Cherokee, and Bro. Bird called on the son of Big Witch to follow the sermon and pow-wow with prayer. It was a melting time. The choking emphasis of Leaves, and the responsive tears and ejaculations of the congregation were tokens of the "groanings that cannot be uttered," which came of the intercession of the Spirit. All felt the influence at the time, and afterward I asked the interpreter about it. He said Leaves was praying for the sheep that have no shepherd, and bewailing their condition. A well-known local preacher, in whom all had confidence, both for wisdom and goodness, died last spring—Enolee (Black Fox). Two exhorters remain and one local preacher Stamper George. He is of light weight, but very energetic manner: hence his name. Very like his tribal brother, Horsely, in the Indian Nation.

The case stands thus: Our church has been giving the gospel to these Indians for forty years. Government help and revenues to the amount of some four or five thousand dollars annually are now bestowed. Good buildings have been put up, and ample arrangements for schools made—and the Methodists ignored. Under the new *regime* a gentleman and his wife who seem to be very worthy and competent—Quakers from Indiana—have control of things. I dined with them, surrounded by about a score of neatly clad Indian girls, bright looking and happy; and in an adjoining room was an equal number of boys. Mr. Spray seems to be doing a good work, but it is worth inquiring into: Why the Government, when the policy of educating these Indians out of the public funds is adopted, should pass by a church that has heretofore been laboring for their good at its own expense, and put the means of larger success into the hands of strangers? It amounts practically not only to discrimination against us, but to our displacement.

My good friend Terrell, and his weary mule, dropped me Wednesday evening at the depot; and returning through Asheville, I had a pleasant trip to Bakersville, at the foot of Roan Mountain. Bishop Wilson had gone on before me, finding himself strong enough for the journey. Rev. James Atkins, Jr., was again my *compagnon de voyage*. Leaving the cars and hiring a buggy at Marion, we made for the Blue Ridge, at Gillespie's gap. Approaching night and rain halted us near the foot of the mountain where we found a most hospitable hostess in Mrs. Reed, whose father and grandfather, and great grandfather Gillespie, slept in the family cemetery hard by. Next morning she would have us—which we did gladly—go half a-mile out of our way to inspect a gem of a church she built last year as her centenary offering. Just beyond the top, on the western slope, we dined with a delightful South Carolina family, from Sumpter—or, I should say families—McDonalds and Durants, summering there at 4050 feet elevation.

At Bakersville, as at Franklin, the District Conference was an occasion of great gathering, of interest and of spiritual edification. The pulsation must be felt in every congregation. The preaching of the word, the missionary meetings, the love feasts and sacraments, were so ordered as to allow the schedule work to go through, though sometimes with a press. Especially pleasant were the children's mass-meetings on Sunday afternoon, preceded by infant baptism. Bishop Wilson presided Saturday morning, and spake strong words at the night meeting, but did not preach. He is improving in health, and thinks he will be able to attend his Annual Conferences next month, and purposes to do so.

Those valleys, and hills, and mountains, will be full of people some day. At great elevations the soil is rich; and as to salubrity and beauty of situation, nothing is wanting. Already, Northern people begin to seek shelter there in winter, and Southern people in summer.—Methodism has permeated the whole region. May it go on to perfection.—BISHOP MCTYEIRE in *Nashville Advocate*.

A GREAT many persons are being brought into our Church in the Conference; and but few of them, comparatively, are subscribing for the ADVOCATE. Brother Pastor, do you think they will develop into thorough-going, intelligent, earnest Methodists unless they read the church paper? Have you tried to get them to take it? Can you tell who do not take it?

Paragraphic Personals.

Rev. James Wilson and family passed through Raleigh last week returning to Rocky Mt. from a visit to relatives in Western North Carolina.

—Dr. W. H. Bobbitt, P. E. of the Salisbury District, has been sick for a couple of weeks, suffering from chilis and nervous prostration. He was better and well enough to enter upon his work the last of last week. He is one of our best Presiding Elders, and when he is sick his preachers and people miss him greatly.

—Rev. J. T. Lyon's health has not been good during the summer and he is still quite feeble. He spent a week or two at Buffalo Lithia Springs and returned considerably improved, though he is not yet entirely well. It is a source of great sorrow to his people that he is sick, for no preacher was ever loved more devotedly by his people. We hope that this very valuable servant of God may soon entirely recover.

—In Judge Montgomery's article last week the following occurred: "The Committee never would have reported in favor of the transfer if it had not appeared to their satisfaction. That the Church, as a whole, in the transferred territory, desired to be transferred. Take away the period after "satisfaction" and make the capital T in "that" a small one, and it will be as it ought to have been.

Fifty Accessions.

We have had fifty accessions on the Monroe circuit up to date, some other meetings to hold.

Yours &c.,

F. B. McCALL.

Church Dedication.

Please say through the ADVOCATE that the new church at Stony Hill will be dedicated the 1st Sabbath in October. Sermon to be preached by Dr. W. H. Bobbitt, P. E.

Yours truly,

T. J. GATTIS.

From Mooresville Circuit.

BRO. REID:—I have just closed a meeting at Shiloh church in which there were twenty-two accessions to our church, most of them heads of families, four of them were over fifty years old. I will be engaged in protracted meetings for the next 4 weeks. Pray for us.

P. F. W. STAMEY.

A False Report.

It has been reported in some parts of North Carolina, that Rev. T. J. Browning was dropped from the traveling connection at the last Annual Conference, held in Wilmington, N. C, because he failed to bring up his course of studies. This was not the case. Bro. Browning was discontinued from traveling at his own discretion, his reason for doing so was on account of his feeble health.

Yours truly,

N. H. GUYTON.

Gambling for the Church.

At the recent lawn party given by the ladies of the Methodist Church, a beautiful silver cake basket was raffled off.—*Hickory Press.*

MR. EDITOR:—What does the above extract mean? It must be true, or it would not have appeared in so reputable a paper as the "Hickory Press." What "Methodist Church" is it? Can it be the Methodist E. Church, South? Gambling under the auspicies of the Methodist Church!!! The Church raffling for money!!! and then abuse some barkeeper for "enticing their sons" to raffle for drinks! If it is one of our Churches, who is the pastor of it? If it is not true let us know it. If it is, then it is somebody's duty to investigate.

E. A. YATES.

From Durham Circuit.

DEAR BRO. REID:—The new church, four miles from Durham, was dedicated the first Sunday in this month, by Dr. Black, the popular and beloved Presiding Elder, of the Durham District, the text was in Hebrews, 10th chapter, 24th and 25th verses. An attempt to give a synopsis of the sermon would do him an injustice. Suffice it to say, that the high expectation of the congregation were fully realized. There was one feeling expressed by all—praise to God for the great privilege of hearing the gospel preached to us so faithfully and earnestly. May God's richest blessings rest upon the preacher and bring him rich with the spoils of victory into "the inheritence among all them that are sanctified."

The church is a nice, comfortable building, well arranged and proportioned, will seat three hundred and twenty-five persons. The cost we think very moderate, only $760. May a great work be wrought there to the glory of the Father, the Son and the Holy Spirit. Amen.

J. T. LYON.

For the Advocate.

Twenty Conversions.

BRO. REID:—I closed on Friday before the first Sunday in September, a meeting of very great power, at Love Chapel, on Big Lick Mission; about 20 or 22 conversions and 12 accessions, and two more by certificate. I was assisted by Rev. DuRant Garmon, of the M. P. Church, and Rev. G. A. Oglesby, of our Conference, both of these brethren did excellent work in pulpit and altar. May God reward them. I was forced to close the meeting and leave twelve penitents at the altar, in order to be present at my Quarterly Meeting at Big Lick, which commenced the next day. Dr. Bobbitt was unable to be with us, which we regret very much, and pray that he may soon be well, and at the great work which he loves so much. Bro. Grissom, however, came to our assistance, and preached to the delight and we hope benefit of all. At Big Lick we had some interest but no conversions, were forced to close on Tuesday, as I was unable to preach, and Bro. Grissom was compelled to leave. We are still working and praying that more sinners may be converted to God.

J. E. UNDERWOOD.

For the Advocate.

From Salisbury Circuit.

DEAR BRO. REID:—Our meetings have closed, and I am gratified to be able to state that every church has been visited with a gracious revival. The meetings followed each other in quick succession, and the circuit being compact, it was to me like the continuation of the same revival for more than six weeks. The interest increased as the meetings went on, the last week, especially, was marked by some most powerful demonstrations of God's spirit. There were happy and thrilling surprises in the conviction and conversion of men whom we least expected to have been reached. But "God moves in a mysterious way."

We know of 96 that have professed faith in Christ during the meeting, and 68 have been added to the church, a large number who professed were already members of another branch of the church largely represented in this section.

The church has been greatly quickened and encouraged. All the difficulties that existed have been burned out by the fires of revival, and all are drawn together in closer bonds of Christian fellowship. We thank God and take courage.

Fraternally,

H. M. BLAIR.

From Clinton Circuit.

DEAR BRO. REID:—The best revivals of my life have been held this year. "The tide runs high." Showers of grace came upon us. At Goshen we had 117 conversions, all of whom professed to be "born again." There was no abatement in the interest from the beginning to the end. The meeting was only protracted for six days, could we have carried it on longer we think the number would have been doubled. The people came about twenty miles, and found peace and salvation. Goshen now has 426 members, they ought to have a preacher stationed among them. Some of them are wealthy, nearly all are good livers. From there we went to a place eight miles distant, called "Persimmon College," where we had a still deeper work of grace, 123 united with our Church, and steps were taken to build a good church, the lumber is being sawed and the church was let out to-day. We had much opposition at this place, but the Lord was with us and we had a victory. From there we went to another new place and established a church with 22 members and the probabilities are, that we will have a good church and a large membership soon. There are several other openings for Methodism in this county, and we hope to occupy the ripe field. I have several other meetings yet to hold, we have had 317 accessions to date. O! God, still magnify thyself. Bros. Browning and McFarland of our Conference, and Bros. Curtis Edwards and Uncle Love Culbreth gave us some good sermons and faithful work. They have the thanks of our people, and God will reward them. Brethren let us go out and build up our beloved Methodism.

Sincerely Yours,

J. T. KENDALL.

For the Advocate.

Conversions at Cool Spring

The good Lord has again graciously blessed us with another revival at our Cool Spring church, three and a half miles from this city. Up to Friday night (of the meeting that commenced on Sunday, Aug. the 30th) there had been ten conversions, and most of them joined the church. I urge upon all who make a profession not to wait a day before they join some church, as children need close attention more when very young than at any other time. I took two names for the Baptist Church and turned them over to the pastor of the church of their choice for the initiatory service into that church. I generally succeed in stringing all the fish I catch as fast as I catch them, my successful argument with them is that I have never known any one who did not backslide in a short time who failed from choice to connect himself with some church. If a single case has definitely come under any one's observation I would like to know it.

We were expecting much greater success, but the very hard rain on Saturday and Sunday prevented penitents from coming. Bro. Schiverly was with me on Sunday and Monday and did splendid work, as he always does. May God still continue to bless him. The church was greatly revived.

JNO. F. BUTT.

For the Advocate.

Do Your Talking at Conference.

My pastor asked me at one time to express my views through the ADVOCATE in regard to the division of the Conference. I wrote out my views at one time, but did not send it off, but I kept reading both sides of the question, and have not, as yet read any argument that has changed my mind in the least; I have felt all the time that there was no need of dividing the Conference, and when I think of separating from numbers of the preachers whom I have known so long, I can but let a personal sympathy rule me in the measure, whether it is right or not. Your father and I were boys together, my earliest are recollections of your grandfather Reid, and of Brock and Skidmore, then of J. W. Childs, and of the good men that followed him, who have gone to their reward, then I listened to the preaching of two or three who are yet living, when I was quite a young man, viz: T. S. Campbell, W. W. Albea and John Tillett, with many others I could tell of, and now that I am old, I do not wish to be cut off from the graves of those men of God or their widows and children. Some of the children are preachers, one, the gifted Norman, I have held in my arms when he was an infant, and many a time listened to the earnest appeals of his sainted father, from the pulpit. Have the advocates of division gotten jealous of others in the Conference, or do they want to move, some to the east and some to the west, or are some of them afraid of the malaria of the east and wish to get out of it? Now if this last is the case, how is the east to be supplied with preachers, or if the eastern preachers who are now in the west, wish to return to the east, how shall we supply the west with preachers? Had we not all better be thinking about something that will do more good to the souls of sinners, and work unitedly for the great object for which Christ died. Now, I have asked the foregoing question in view of the fact that I can see no good to work out of this discussion, for it is growing warmer and more personal every day and that being the case, I for one, am satisfied that no good is to come of a continuation of the subject as a matter of public discussion, for it is not all that can understand the clashing of ministers, and when clashing gets up among ministers, it is calculated to damage the cause of religion. Do your talking at Conference.

S. B. TAYLOR.

For the Advocate.

Two Days at Trinity College.

MR. EDITOR:—It was the pleasure of your correspondent to spend two day's pleasant ones, at Trinity. Late Saturday evening, Aug. 29th, we drew up in front of "Uncle Benson" Parker's and inquired if there might be rest and hospitality for the "stranger within the gates," we were met by a gentlemanly looking student, the elegance of whose address together with the peculiarity of his dress, proclaimed him an upper class man. By the term dress, we mean simply to allude to the flat, four cornered cap covering the *caput*. This head dress has been dubbed "The Senior Cap." The unique custom of wearing it has prevailed since June 1871, when it was introduced by the late President Craven, from the respect and veneration in which he held the old English University of Oxford. In response to our inquiry, the Senior aforesaid replied in substance that this is a very popular house, sir, it's filled up every nook and corner with students, I fear you cannot get in. Nothing daunted, we persevered until Mrs. Parker, the hostess, as kind and clever a lady as ever entered to the whimsical appetite of fastidious students, approaching, said, "we are full, but will do the best we can for you." Soon we were in the land of dreams to be disturbed by the most industrious breakfast bell that ever tore open the senses of slumbering mortals. Without needless ceremony, we were ushered into the breakfast hall, where twenty-one boarders, with the hostess, had gathered. To have witnessed the quiet deportment and elegant manners of the students at the table would have gladdened the heart of any parent. Indeed the tact of Mrs. Parker in preserving order is surpassed only by the elegance of her dishes. How such excellent fare can be afforded at the low price which attains at Trinity seemed simply marvelous—so much so that we ventured an inquiry into particulars, "No money in it" replied the hostess. We learned that "Uncle Benson" Parker, the proprietor, was a merchant, and that bartering for farm products—eggs chickens, butter, flour, &c., &c., gave him decided advantages. We were informed that the fare at all the boarding houses was extraordinarily good. Trinity is situated in one of the best farming neighborhoods in all the Piedmont section, so proverbial for varied and beautiful crops. Trinity boarding houses furnish the market for the farmers of a considerable scope of country. The abundance and consequent cheapness of farm products in the vicinity reconciles the low price of board with the fine quality of the fare. It has been our misfortune to have been served by many boarding houses in various sections of the country. And if our experience has taught us anything, it is that the Trinity people give a larger *quid pro quo* than any boarding arrangement we have ever seen.

After breakfast, though it was a rainy day, the faculty, students and villagers repaired to the college for Sabbath-school. The exercises, in which all the professors took an active part, were interesting and instructive. At 11 o'clock the Sabbath-school and others assembled in the splendid, new chapel for divine services. During the prevalence of heavy rain fall, a plain practical sermon was delivered by Prof. Heitman, who labored not so much to display the graces of rhetoric and of oratory as to present the great truths of the Christian religion.

On Monday morning, at the ringing of the college bell, we entered the "old chapel" where the Secretary of the faculty, Prof. Pegram, was calling the roll of students, they were required to answer "present" or "absent," according as they were present or absent at Sabbath-school and church on the day before. When roll call was completed, Prof. Heitman, the acting President, observing the Rev. Mr. Stevenson, of the M. E. Church, South, in the audience invited him upon the rostrum to conduct the morning devotional exercises. At the conclusion of these exercises, consisting of a lesson from the Old Testament, a hymn of praise, (in which the students and faculty engaged) and prayer, Prof. Heitman gave a morning lecture brimming full of wholesome suggestions to new students, he then stated that a five minutes speech each, from visitors would be agreeable. Loud, calls were made for Mr. Stevenson, who responded most felicitiously, so also did Prof. Johnson, late Prof. of mathematics. On invitation, we visited the various professors in their recitation rooms. Mr. Stevenson accompanied us, we first called on Prof. Pegram, who has charge of the Natural Science Department. Prof. Pegram is a man of fine physical endowments and of superior intellecual attainments. He appears to be about thirty-five years of age and in the prime of vigorous manhood; he graduated at the head of the class of 1873, taking the highest honors in scholarship ever attained by any student at Trinity College. Since his graduation, he has been continually at the head of this department, and has been eminently successful in it. He spent the hour in showing us the new and splendid apparatus, purchased by "the committee," (Messrs. Carr, Alspaugh and Gray) which are amply sufficient, said the Prof for illustrating all the principles taught in the college course.

We next visited Prof. English, who is principal of the "Preparatory Department." This department has been organized for the reception of boys not ready for the college, they have the advantage of superior instruction, college libraries, and literary societies. Prof. English, in form, feature and figure, is for all the world, like the late President Garfield, and is a high type of physical, mental and spiritual manhood. He, too, is an alumnus of Trinity, having graduated with honor in the distinguished class of 1874. He has has made for himself an enviable reputation as a legislator, as superintendent of graded schools and as Principal of State Normal schools. "The committee" have been peculiarly fortunate in securing his valuable services in this important department. We were next presented to another of the new Professors, Prof. Bandy, of the chair of Mathematics. This gentleman is near forty years of age. He took a diploma in the A. B. course at Trinity, June 1882, after having taught mathematics for a number of years with marked success, in Capt. Bell's school at King's Mountain, N. C. We found him eloquently and enthusiastically discoursing to his class, on the beauty, not to say sublimity, of the Differential Calculus. He clearly demonstrated the absurdity of a conclusion arrived at by the text arising from ultimates reduction of a formula for an infinite differentiation, in which the final result became zero equals a positive quantity. The Prof. served notice upon us and the class that he intended to drop the glove of battle to the book makers, at this point. This will be a war of the Titans, and your correspondent speaks now for a bomb proof. The Prof. is recognized as a live mathematician and an excellent instructor. We were next ushered into the recitation room of Prof. Gannaway, who teaches the Latin and the French languages, Prof. Gannaway has filled this chair for nearly a quarter of a century and is the senior member of the faculty. He is a native of Virginia, and graduated at Emory and Henry College before the war. He is a fine specimen of the Virginia gentleman of the old school, courteous in manners, polite in address, chaste and elegant in speech. We found him engaged in an earnest and learned explanation of the pronunciation of French diphthongs—a tedious and difficult theme. Many of the best years of our earlier life were spent in studying and endeavoring to teach the French language, we have heard it spoken in its Parisian home, but we have never heard a more lucid explanation of the subject under discussion than the Prof. gave to his class on that Monday evening. Prof. Ganaway is apparently about fifty years old, but standing up before his class, he exhibits the ardor and freshness of youth. He manifestly unites the wisdom, culture and experience of mature life to the vim, strength and enthusiasm of budding manhood.

Prof. Long, who has charge of the English language and literature, presents a youthful appearance, though he has scarcely passed his teens, yet the quiet order and serious attention which prevailed during the recitation hour, compelled the inference that he holds himself "master of the situation." We were pleased with the fluency and clearness with which he spoke to the class of the contribution made to the English language, by the Roman invasion of Britain, appearing in such words as Chester, Worcester, Winchester, &c., derived from *castra*, a camp. Prof. Long took the Bachelor's degree at Chapel Hill last June.

We visited lastly Prof. Williams, who is the instructor in Greek and German. The Prof. is some twenty-four years of age, he is a graduate of the University of N. C., and has attended a course at Johns Hopkins. He has also spent some time on the Continent, in the study of German methods and appliances. In physique, the Prof. is lithe, active and healthy, seems as if, were there an adequate occasion, he could out box Sullivan, out walk Weston and out jump the Prof. of Brooklyn bridge fame. It was evident that he knows what he undertakes to teach, and what is of equal importance in the instructor, he knows how to teach. The recition made by Mr. Peacock, a pupil in German, was one of the finest to which it has ever been our pleasure to listen. Judging from this standard—the true one—that of a recitation by the pupil, Prof. Williams is one of the finest teachers of his age with which we are acquainted, and is destined to be known and felt in the realm of state and national pedagogics.

We regret not being able to attend a recitation with Prof. Heitman, he not having a class, while we were present. The Prof. has now scarcely reached the meridian of life, he is a graduate of Trinity, is a member of the North Carolina Conference, and has had several years experience in educational work, both as editor of a school journal, and as teacher. Trinity is now splendidly equipped for the college work. The facilities offered to the Methodist patronage is superior to any in the State. "The committee" has refitted and refurnished with a liberal hand, evidences of fresh paint and a new appliances are everywhere apparent. Renewed confidence in the success of the college has been inspired. Hope lights up the eye of the villager, values have appreciated rapidly, patronage has increased at least twenty-five per cent within the past few months. Methodists are taking their boys home from Virginia and other places and are sending them to Trinity. A brighter day dawns. The health of the community is phenominal. Dr. D. R. Parker, a very talented resident physician, informed us that the health of the village is, and has been, during the twelve years he has known it, "distressingly good." The Doctor, a sensible, business man, roundly avers that, notwithstanding he does a large per cent of the practice within an area of ten square miles, still he has been unable by the practice of medicine to support his family, consisting of himself and pet dog. His splendid tobacco, corn and clover fields attest the sincerity of his assertion. All other physicians in the neighborhood are obliged to supplement their practice with the proceeds other pursuits.

The morality and sobriety of the community is exceptional, also several temperance societies, within a radius of three miles from the college, hold regular monthly meetings from Jan. to Jan. of successive years. The sight of a drunken man is very rare. A legislative enactment prohibits the giving or selling of spirituous liquors to Trinity students anywhere in the State.

Christian parents who desire a safe, good school, where their sons may be well and thoroughly trained for usefulness and honor in this life and for heaven and happiness in the life to come, can do no better than to send them to Trinity. If however, it is desired that their son should be schooled in that "liberal culture" which tacitly denies the existence of a God and which openly by example and insidiously by precept, teaches God and heaven to be a myth worthy of credulity of fools and of old women, but certainly not to be accepted by proudly soaring intellect, then there are other places better qualified to give this accomplishment. Trinity has no Godless, not to say skeptical men in the faculty. Her instructors believe the simple story of the Cross; they exemplify this belief by a godly walk, a pious conversation and a constant attendance upon the ordinances of Christianity. If it is desired that the son should be trained in the graces of the civilizing (?) dance, then Trinity is not the school, she has no such facilities; she has no reversible gymnasium within a stone's throw of the chapel, which is designed to be changed, at a moment's notice, into a ball-room of the most approved pattern, where fiddling and dancing are continued to a late hour of the night, wrecking the moral, physical and spiritual constitution of the son.

X.

Big Celebration.

There is to be a big celebration at Louisburg, N. C., Oct. 1st in honor of the completion of the new railroad to that place. Gov. Scales, Hon. Jas. W. Reid E. R. Stamps, Esq. H. A. London, Esq., and others will deliver addresses. We acknowledge the courtesy of an invitation to be present. From the notice we suppose they will have a magnificent celebration and a large crowd.

MARRIAGES.

—Sept 2nd 1885, on Ocracoke, N. C., by Rev. L. O. Wyche, Mr. John A. Burgess, Editor of the Washington "Gazette", to Miss Eliza A. Farrow, both of Washington, N. C.

—By Rev. P. F. W. Stamey, Sept. 10th 1885, at Bethpage church, in Rowan county, N. C., Mr. Silas Badgers, to Miss Sarah E. Demarcus.

DEATHS.

—Edward Watts died in Raleigh, N. C., last Sunday.

— The mother of Rev. B. F. Dixon died last week.

Receipts by Mail.

(From Sept. 1st. to Sept. 15th)

P F W Stamey for S C Rogers 2, and B F Sumrow 2, L R Spencer 1, Kelley Johnson 2, Josiah Exum 2, T. H. Pegram for A McMichael 2, J W Gattis 3, L L Nash on act. $10, A M Lowe for John Geddie 2, J S Ledbetter for Miss Mollie Terry 1, Miss Mary Goodmon 1, Miss Mary Campbell 1, Miss Kate Kelley 1, and Miss A E Belton 1, AF Powell 2, Mrs. JJ Fearrington 2, Mrs. N A Dixon 1, Wesley Lyon for W T Lyon 2, Z W Lyon 2, Mrs. M E Shotwell 2, Mrs. CV Thomas 2, and for *Teacher* 1, (paid to Harrell,) S A Jarvis for Mrs. M M Hartman 1, R J Davis 1.75, R M Stafford 1, Miss Fannie Hay 2, Z Rush for Miss E Kriminger 1, and R Troutman 1, D Kluttz 2, J W Cole 2, J A Bowles for J H Cook 1, D M Bennett 1, J H Parker 1, W W Ward 1, I Young 1, M Wyrick 1, and M. C. Clark 1, W B Doub for R Dowd 2, D Cole 1, and F Waddell 2, J P Simpson 1, W R Ware on act 5, S B Taylor 2, J R Paddison 2, J M Webb 3.

Insurance Statements.

—See in this issue the Statement of the U. B. Mutual Aid Society of Lebanon, Pa., of which F. B. Andrews is Gen. Agent.

—W. W. Smith has another Statement in this issue—that of the Western Assurance Company. Look it up and read it.

Appointments

Charlotte District—4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Clear Creek, Zion (C M)	Oct.	3 4
Charlotte circuit, at Trinity,	"	10 11
Calvary Mission,	"	11 12
Monroe circuit, at Helm's Chapel,	"	16 18
Pleasant Grove circuit, Wesley Chapel,	"	17 18
Monroe Station,	"	18 19
Lilesville circuit, at Lilesville,	"	24 25
Pineville at Pinkille Oct 31st,	Nov.	1
Tryon Street Station,	"	1 2
Ansonville circuit at Wightman,	"	7 8
Matthews circuit at Matthews,	"	14 15
Wadesboro circuit, at Bethel,	"	21 22
Wadesboro Station,	"	22 23

Warrenton District—4th Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	Sept	5 6
Wilson station,	"	12 13
Warrenton circuit, at Hebron,	"	19 20
Nash circuit	"	26 27
Edgecombe circuit, at Battleboro,	Oct	3 4
Halifax at Weldon,	"	10 11
Warren circuit at Providence	"	17 18
Ridgeway at Ridgeway,	"	24 25
Scotland Neck, at Scotland Neck Oct 31	Nov	1
Wilson Mission,	Nov	7 8
Halifax circuit	"	14 15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Louisburg,	Sept.	19 20
Henderson at Henderson,	"	26 27
Tar River at Franklinton,	Oct.	3 4
Oxford, at Shady Grove,	"	10 11
Edenton Street,	"	17 18
Person Street,	"	17 18
Brooklyn Mission,	"	21
Smithfield, at Salem,	"	24 25
Rolesville at Sweney,	"	28
Buckhorn at Buckhorn, Oct 31	Nov.	1

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	Sept.	12 13
Rockingham circuit, at Zion,	"	19 20
Fayetteville station,	"	26 27
Campbellton Mission,	"	27 28
Cumberland, Beaver Creek,	30	Oct. 1
Lillington,	Oct.	3 4
Cape Fear, Cool Spring,	"	10 11
Jonesboro at Jonesboro	"	17 18
Lumberton at Caledonia,	"	24 25
Lumberton, at Barker's,	"	23 29
Robeson, at Corinth, Oct. 31	Nov	1
Carthage, at Carthage,	"	7 8
St. John's Station,	"	14 15
Ashpole Mission, Shady Grove,	"	20
Manly Mission, at Manly,	"	21 22

Trinity College District 4th Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Abbott's Creek Mission, at Zion,	Aug.	29 30
Randleman station,	Sep	5 6
Franklinsville Ct. at Cedar Falls,	"	12 13
Lexington, station	"	26 27
Davidson circuit, at Midway,	"	27 29
West Uwharrie Ct. Poplar Spring	Oct.	3 5
Pekin circuit at Sardis'	"	10 11
Montgomery circuit at Bethlehem:	"	17 18
Uwharrie circuit, at Siloam,	"	24 25
Mt. Gilead circuit, at Zion,	Oct 31	Nov. 1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H. P.	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington District 4th Round.

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	29 30
Elizabeth Ct., Elizabethton,	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh,	"	17 18
Whiteville Ct. at Whiteville.	"	19 20
Wilmington 5th St	"	26 27
Southport station,	Oct	3 4
Topsail circuit, Rocky Point,	"	7 8
Magnolia Ct. at Providence	"	10 11
Brunswick circuit, Shallotte Camp,	"	14 15
Clinton Ct. at Goshen	"	17 18
Duplin circuit, Wesley Chapel,	"	24 25
Onslow Ct., Queens Creek, Oct. 31	Nov.	1
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H. BOBBITT, P. E., Salisbury, N. C.

Mt. Zion Station,	Sept.	19 20
Salisbury circuit, at South River,	"	26 27
Albemarle circuit, at Stony Hill,	Oct.	3 4
Concord circuit, at St. Matthews,	"	10 11
Concord station,	"	11 12
Mocksville Ct., at Salem,	"	14 15
Rowan circuit at Bethel,	"	24 25
Farmington circuit, at Wes. Chap.	"	21 Nov 1
Mt. Pleasant circuit, at St. Paul's	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District—3rd Round

R. A. WILLIS, P. E., Statesville, N. C.

Statesville station,	Aug.	29 30
Statesville circuit, at Trinity,	Sept	5 6
Cades circuit,	"	5 6
Lenoir circuit,	"	12 13
Wilkes circuit	"	12 13
Roaring River Mission,	"	19 20
4TH ROUND		
Elkin and Jonesville,	Sept.	19 20
Mt. Airy circuit,	"	26 27
Mt. Airy Station,	"	27 28
Robison circuit,	30	Oct. 1
Yadkinville circuit,	Oct.	3 4
Rock Spring Ct. at Hills Chapel,	"	10 11
Newton circuit, at Hopewell	"	13 14
Iredell circuit, Snow Creek ch.	"	17 18
Alexander circuit at Mt. Pisgah,	"	24 25
Caldwell circuit,	"	29 30
Lenoir circuit,	"	31 Nov 1
Roaring River Mission,	Nov	1 2
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	11 12
Statesville station	"	14 15
Statesville circuit,	"	21 22

Northern District—4th Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston station,	Sep.	5 6
Lenoir Mission at Croomes,	"	7 8
Lawrence circuit, at Sharon,	"	12 13
Wayne circuit, at Free Som,	"	19 20
Goldsboro circuit, at Daniels	"	26 27
Newberg station,	Oct.	3 4
Pamlico circuit,	"	6 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton,	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe, Oct 31	Nov.	1
Neuse Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	9 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District. 4th Round

J. A. CUNNINGGIM, P. E., Greensboro, N. C.

Guilford circuit, Jamestown,	Sep.	5 6
Pleasant Garden, at Pleasant Garden,	"	12 13
Greensboro station,	"	19 20
Yanceyville at Harrisons,	"	26 27
Kernersville,	Oct.	3 4
East Guilford, Hicks Chapel,	"	10 11
Snow Creek Mission,	"	16
Madison, at Leaksville	"	17 18
Ruffin, at Pelham,	"	24 25
Winston station,	31	Nov. 1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Toisnot,	Sept.	5 6
Greenville,	"	12 13
Williamston, Hamilton,	"	19 20
Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	" 1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug.	30 31
Durham Ct. dedication Hebron Church,	Sep	6
Oak Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	19 20
Haw River, at Mt. Pleasant,	"	26 27
Pittsboro, at Providence	Oct	3 4
Granville at Moore's,	"	10 11
Leasburg, Leasburg,	"	17 18
Person, at Oak Grove,	"	24 25
Durham circuit, at Mt. Bethel, Oct 31	Nov	1
Alamance, at Bethel,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings Mt	Sept	12 13
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	26 27
South Fork, at Zion,	Oct.	1 2
Lincolnton circuit, at Lincolnton,	"	3 4
Cherry Mt. circuit at Rock Spring,	"	10 11
Rutherfordton circuit at Rutherfordton,	"	12 13
Gaston Ct., at River Bend,	"	17 18
Mt. Island,	"	18 19
Double Springs, at Elliott,	"	24 25
Shelby Station,	"	24 25
Columbus Mission at Sands,	"	28 29
Dallas circuit, at Lander,	31	Nov 1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit,	"	21 22

COMMUNICATIONS.

For the Advocate.

The Health Argument on the Division Question.

BY S. S. SATCHWELL, M. D.

The cannonading so continuously kept up by advocates for division against the health and climate of the east must be met by seeking fires from the battery of truth. From time immemorial, ignorance and prejudice have united, with selfish interests, in seeking to make it appear that the east is little else than a graveyard.—Even now, immigration, so much needed in the east as well as in the west, is turned by interested parties, from our eastern to our western counties, because of the fallacies and falsehoods industriously circulated in our own State and out of it in regard to the sickliness of the east This traditionary ignorance and prejudice, kept alive by selfishness, has long depreciated the value of eastern lands. So effective has been the operations of this delusion, misconception, claptrap, and bug-bear, in relation to the sickness and climate of our eastern towns, counties and cities, that people who reside up the country are, very many of them, actually afraid to come to our eastern planes and seaboard sections. Most of those who do come bring their pockets stuffed with calomel, quinine, camphor, and other remedies that are freely taken while here in order to keep clear of malarial and other sickness. Thus is error perpetuated, false views cherished, property kept down in price, and our eastern people wronged.—The agitation of this conference division question, owing to the imprudence and over-zealous efforts of advocates for division, in holding up, in terror, what they call the bad climate and unhealthiness of the east, is not only wronging, and damaging to, our eastern people, but is producing such an eastern dissatisfaction as is working injury to the cause of Methodism itself. Nothing is more injurious to land, however fertile, or to any neighborhood, county, town or city, than a reputation that it is sickly.

I say that these groundless charges against the east, that in health it will not bear comparison with the west is one of those errors, mistakes and delusions, long fostered upon the minds and convictions of the western people, which needs to be removed. It is admitted that the climate of the west is more bracing and invigorating than that of the east, but climate is only one element of health. Other favorable surroundings and environments are essential to good health. Whether in the east or west these surroundings, conditions and environments, are generally what every citizen makes them by an observance or non-observance of the laws of hygiene and physiology. A man can make his residence healthy and himself healthy, or render it and himself unhealthy, just as he observes the laws of health. Prejudice and ignorance of our eastern climate, and of our rich fields, fine forests, and fertile swamps, have too long been obstructions to a proper appreciation of our magnificent resources, and tempting advantages and attractions to those in search of new and better homes where health as well as profit and prosperity can be found. Malaria is the bug-bear and scare-crow held up as a terror to our western ministerial brethren and to others who, residents in the upper counties of our own State and of other States and distant countries, are contemplating a change of residence. Let it everywhere be known that malaria is not alone a product of the east, but is also one of the products of the basins and valleys of our middle and western counties. Malarial diseases originate in these respective portions of our own State as they do in the Middle and New England, as well as in the Western and Southern States of this Union. Mountain fevers, caused by malaria, often originate in the valleys and along the mountain streams of our own and other States And then malaria is one of those preventable or removable causes of disease that is steadily abandoning the east under the aggressive dimension of the axe, spade, shovel and hoe. Tillage is an enemy to malaria. Drainage and an improved system of agriculture in the east, especially since the war, are driving malaria from our eastern counties. Improvement is the order of the day in eastern North Carolina.—Malaria recedes from our planes and seaboard sections, and is steadily being killed out, under the death-blows it is everywhere receiving in our malarious localities, by the better drainage and improved cultivation, now the order of the day, among all who work the soil. This sort of improvement of any locality is a never-failing and prolific source of improving its climate and benefitting its health. In this way sickly localities can be, and are, made healthy. In this way, especially when personal and family hygiene is observed, bad air becomes good air, unhealthy climate is changed into healthy climate, and entire counties are transmuted from unhealthy counties to healty ones. The health of every man and that of his family is very largely, as he wills and makes it whether he lives in the east or west, as I shall show further on in discussing this health question of the division of our Conference. If our preachers use the factors of health, in the easy grasp of every man, and which it is a sin in any man not to seek and use, their health, whether they are acclimated or unacclimated, will not suffer or be jeopardized, by removal from the climatic extremes of the west to the climatic extremes of the east, and vice versa.

I repeat that tillage and drainage in the east—the great improvement in our agricultural methods, and the striking and constant development of our vast and rich commercial and aggricultural resources and advatages, have not alone made the east a garden spot, instead of being a graveyard, but, combind with the increasing attention which our people are giving to the laws of health, the climate of the east has become greatly improved in health, and eastern North Carolina is as healthy a region, expressing myself in a general way, as can be found in almost any Southern State.

Rocky Point, N. C., August 1885.

For the Advocate.

Division of the Conference.

We have been watching, with interest, the drift of the discussion. We have yet to see a satisfactory reason, or argument, against division. We once asked a strong anti-divisionist, what is the main argument or reason against it? The answer was in the language of the Hon. layman of Statesville: "*Let well enough alone*" That is not argument, but assumption, and they know it as well as we. That the present Conference arrangement is well enough is what by no means appears. On the contrary, nearly one half of the Conference, so far as known, stands on the other side and contend that a better plan would be to divide. That the interests of the church would thereby be more rapidly promoted than by remaining together. That the history of divisions proves it. From the tenor of the public debate and observation apart from that, it stands out very clearly that:

1. *The Conference is already divided.* This is no longer a question.—It only remains to agree upon a satisfactory line. If this is never done, the question arises, Will it ever be reunited? We answer, Never. As a body, it may remain together, but not united. This desire has been growing for 20 years or more. It has found an expression in stormy debate, which is being waged publicly and privately. The contest has been waxing warmer and warmer from year to year, or from one General Conference to another. Why perpetuate it? The apple is ripe. Let it fall. Better endure the momentary disturbance caused by its falling than to prolong dispute about it on the tree. The Church is tired of it. Some were seemingly anxious to shake the tree, but when it becomes evident that the apple will fall, they call a halt. They do not want a breeze to rustle the leaves. Four laymen present a resolution in a western District Conference, saying the time has come for it to fall. But the Conference is not allowed to say so, as it was ready and anxious to do. The good bishop ruled it out. Other District Conferences had put themselves on record. It had been clamored: "Let the laymen be heard." They wanted to speak, but their mouths were shut.

To our mind it appears from the same sources that

2. *The Laymen are ready for it.*

Many have expressed themselves publicly and privately as favoring it. Others in the same way have put themselves on record against it, but will accept it in good faith if the General Conference orders it. While the great mass of them, we think, are but little concerned about it. We frequently hear them say, "we are easy about it, if the preachers want it, we are satisfied to have it." Besides, no intelligent, conscientious brother will cast his vote to continne a burden and hardship upon the ministry, which may be removed by division, with no additional inconvenience and expense to him, but with great benefit to the preachers and church. Too many useful and faithful itinerant preachers have already been wrecked and driven to the wall by the hardship of extreme moves and the heavy burdens by way of expense which such moves necessarily impose.—Those who have written against this measure, possibly know nothing about it experimentally. The preachers do. Observation ought to have taught others better. Some it has. Only last night, a lay brother pointed to one of the best and truest men of the Conference, who could not attend its session for want of means. That brother has gone to heaven, but left his debts behind him. This is one of many cases. Right here, we could explode a bomb-shell, but we forbear. We are not alone in looking at the absurdity of dragging the ministry and the Conference around over the State from one extreme to the other. Nor had we gone quite so far as to characterize the swinging around of such a body "an ecclesiastical bore," but since another has done it, we are unwilling to repudiate it. The laymen see it, and, with slight exception, are ready for division. The exceptions will fall into line. Let it come.

From the same sources it appears

3. *That Trinity College stands in the way of Division.*

The layman from Tarboro says as much. A short while since a lay professor in that institution said to me he would favor division, but feared "it would injure Trinity." Here lies the mistake. The contrary will most likely be true. Divide the Conference and let the line run through or near the College. Let it be the common heritage of both Conferences, and, as North Carolinians, we will feel a common interest in it. It will become a place of rendezvous of ministers and laymen from the east and west, on commencement occasions and serve as a union link between the two, to perpetuate the ties of friendship and love, already existing between the two sections. Shall we, as ministers and laymen, cease to love our *Alma Mater* and common property less, because we sustain a different conference relation? We think not. We will remain North Carolinians, retain our tate pride and will love it still. Besides, let it be remembered that this is one of the rocks on which the ship of division was once wrecked. Trinity has hardly recovered from the effects. Now let it be a second breaker and the worst has not been seen. Ichabod may as well be written over her doors as an institution of the church. I do not want to injure Trinity or any other useful institution of the Conference, but these are facts that glare in our faces and we must consider them.—Let us look at this question as it stands related to all the interests of the church in North Carolina, and in doing so, consider the only question at issue: "*Shall we divide the present N. C. Conference?* We answer emphatically, yes; and nearly a hundred clerical, with lay members, all over the State respond, Amen.

JAS. WILLSON.

Rocky Mount, N. C., Aug. 7, 1885.

For the Advocate.

To the Students, and Especially the Beneficiaries of Rutherford College, N.C.

DEAR FRIENDS:—In obedience to the suggestions of one of our wisest Bishops in the South, I appeal to *you* for an Endowment of Rutherford College, N.C. Up to close of the last term there were 1451 beneficiaries' names recorded upon our books. The present term to date has 20 of this class, making in all 1470. Now, if each of these persons will go to work among the friends and patrons of education, and get $10 each as an Endowment fund, we would have $14,700. The interest upon this at 6 per cent would be $882.00 per annum. This supplement, with an additional small amount of tuition, would aid us greatly in our benevolent work.

Suppose, in addition to the above, only 300 of the old students, scattered over the States of America, both North and South, would each send us $10. We would have $30,000 more; the annual interest of which would be $1800.00. This, added to the other, would give us an annual income of $2,682.00. With this amount of income, I promise that, during my lifetime of efficiency, as the President of the College, there shall be no lack of service in this College.

THE REASONS FOR CALLING FOR SUCH AID.

The undersigned has spent the strength and vigor of his life here for the intellectual and moral interests of his race. He has kept the school in successful operation for 32 1-2 years, by filling the places both of President and Professor; hearing every school day of his life from 12 to 14 recitations. He is now 64 years old, and the tax upon his physical and mental system is too great. He is *compelled* to employ more help. This, of necessity, increases expenses; for no other men can be found who are willing to teach the poor for nothing, as he has been doing, and *board themselves*.

Rutherford College *must* and *will* go on to a grander success than it has ever before attained. The amount of labor, sacrifice, conflict, vexation, poverty, slander and opposition, with which it has had to contend, is known fully only to God and us; and, as the Bishop said in his letter to us, "*the day shall declare it.*" The good it *has* done and *is* doing will be known only in the ages of eternity. Thousands of poor boys and girls are happy and useful to-day through *its* instrumentalities. Thousands of souls to-day are rejoicing in God because they ever saw old Rutherford College. More than *eight hundred souls* have been converted to God in its Chapel.

Will the good people of the State and South let us suffer?

R. L. ABERNETHY, Pres.

P. S. Whatever is given will be invested in bank, and the interest only will be used. R. L. A.

Position Wanted.

A young lady graduate from one of our best Southern Colleges, desires a position as teacher of the English branches and French under a principal, or in a private school; cannot teach Music. Testimonials stating her ability will be sent on application. For address, apply to the editor of this paper. July 15th-8t.

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed.

july 22-4t

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate*. Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers.

Aug 5-4t.

Wanted.

A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

For all Brain-Workers.

Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

july 22-4t

For Organs and Pianos don't fail to write to J. L. Stone, Raleigh, N. C., for catalogues and price lists.

MISCELLANEOUS.

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july 39-6t

Raleigh Male Academy.

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Next annual session opens August 31st, 1885. Boys and young men prepared for college, or for the active business pursuits of life. The teachers have had long and successful experience. For prospectus containing full information, address either of the principals.
july 29-6t

TRINITY COLLEGE,

The Fall Term will begin will begin Aug. 19th and close Dec. 22nd, 1885.

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July 15th tf

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aug 12-4t

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Near Amherst C. H., Va.

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june 17-13t

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Women in Hindoostan.

The actual Hindu woman is, after all, essentially a domestic being. She has no life outside her home. No public interests of any kind whatever can attract her, and far less divert her attention from the duties which immediately surround her in the house. From morning till night she goes through an unvarying routine of occupations, the order of which is nearly inviolable. The rigorous injunctions of Hindu law-givers like Manu, the manifold requirements of household virtue as enjoined by the Shasters, the traditional accomplishments and ideals of the female character enforced by usage, the influence of mythological heroines like Seeta and Draupader, the habits of seclusion introduced since the times of the Mohammedans, the multiplying wants of the male portion of the community, have all contributed to condense the existence of Hindu women in a domestic self-devotedness which foreigners and superficial observers have often construed as a severe form of involuntary drudgery. Take the Hindu woman out of her home, afflict her with widowhood, with childlessness, or with the loss of children, and her life is protracted death. The tendency to hard household work culminates in elderly women, but the young are by no means exempted. At the age of twelve, or thereabouts, every Hindu girl has to join the domestic establishment of her husband's father, and there the education of her life commences. This education consists of housekeeping, regular routine work, devotedness to promote the comforts of the family and the traditional usages and propriety of respectable feminine life. The training commences under the superintendence of a mother-in-law somewhat advanced in life, and not unoften of a tyranical disposition. She is a stern disciplinarian, keen observer, and eloquent admonisher. The elderly lady is sometimes seconded by one or two of her grown up daughters, to whom the youthful daughter-in-law is an intruder and rival. And between the mother and the daughters they make the life of the poor novice, during the first years of her tuterage, sometime very uncomfortable indeed.—*Christian Union*

"Bombay," writes a missionary, "is a perpetual wonderland. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me asking a favor. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat, side by side, a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian, Turks from the Dardenelles, Greeks from the Adriatic, Sidnee boys from Zanzibar. Norwegians and South Africans live, do business, and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted Him, the Abysinian wept as she talked of Him, and the Sidnee boy from Zanzibar needed Him."

PROGRESS IN JAPAN—M Itagaki, the leader of the party of progress, has asked the American Presbyterian Church to place a missionary in his native town, engaging to pay half the expenses himself. The Marine School of Jobosonka has also asked for a missionary to be Professor of the English language and the Christian religion. On the other hand, the Buddhist party has formed at Kioto an association called the National Religious Society, to oppose the progress of Christianity. A Buddist priest at Imabri reads a chapter of the Gospel of Matthew, which he explains according to Christian fashion, and he then refutes the doctrine. All this proves that Christianity is making progress in Japan.

A CHRISTIAN HEROINE.—Three years ago Miss Wilson, who is connected with the Friends, hearing of the need of a province as large as England in the west of China, with only one missionary in it, desired to go and labor there. When some wondered how she could make a difficult journey of two or three months without any European companion she replied, "If you could go with me I should be glad, but you cannot. Is it needful to have a human escort? Is not Christ a living, bright reality? He has said: "I am with you alway, even unto the end of the world.'" Her journey was safely accomplished, and she has done much good work in that province since.

The report of the last year's labor of the Boston Young Men's Christian Union shows a valuable work done in the lines of various philanthropic endeavors. An especially praise-worthy feature has been the free rides in the suburbs which have been provided for the sick in hospitals and private homes, three hundred and forty-four carriages being employed during the year in drives from one to two hours' length. Harbor excursion tickets have been distributed to the number of 643, while 3,000 persons have enjoyed free horse-car rides. The cost of these excursions has been over $1,300.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

WARE—Mr. Thos. Ware died the 21st of August, in his 87th year, he prospered in farming in early life, was liberal in building churches, in sickness he was ever there to render aid in any way, he for years loved to read the Bible in old age and infirmities, and learn of heaven, and was an earnest seeker for God's forgiveness. All loved him and believed him to be a Christian for many years, but he was not satisfied until near his last days, then his love end joy increased so that he prayed fervently for everybody, especially for his aged wife's condition and one wayward son, who had received every mark of a father's love during his life, that he might yet turn to his God and live, and for all of his grandchildren, and then died in triumph of faith.

J. A. STANFIELD.

BURRERS—Sister Sally Burrers was called to heaven, to our Father's home, Aug. 11th 1885, she had long prayed and awaited the summons to relieve her from her suffering in body and mind, want and loneliness Her faith and love were strong until reason was dethroned for a few weeks before her death. As she lived we verily believe she died and is now at rest.

A.

HANCOCK—Mrs. Hannah Hancock, consort of Wm. Hancock, was born Dec. 26th 1798, and died in Carteret county, N. C., Aug. 12th, 1885. She was converted while young and joined the Methodist E. Church, South. She lived and died a consistent Christian. She was a kind neighbor and hospitable to all. She told her children not to weep for her for she was raady and willing to go. She leaves five children to mourn their loss, one of whom is a local preacher, all the others are members of some church.

E. D. HOOVER.

SHORT—In Guilford county, N. C., on the 25th of August, 1885, Mrs. Mary L. Short, in her 48th year. She had been a member of the Methodist E. Church, South, about thirty years, and died in prospect of a blessed immortality.

C. W. KING.

GEDDIE—Departed this life in peace Aug. 14th 1885, John Geddie, of Cumberland county, N. C. The deceased was highly esteemed as a citizen, was full of years, full of deeds of mercy, had a right head, right heart, and lead a right life. He was long a member of the M. E. Church, South, at Bethany. His pious wife had preceded him only six months, they were both eminently good. What a happy meeting they must have had on the other shore. It is hard to do without them. We drop the silent tear, and gently place on their graves a garland with memories still fresh and green.

A. M. LOWE.

CARDEN—Sister Carden, mother of Rev. J. J. Carden, of the Baltimore Conference, M. E. Church, South, died July 14th 1885, at her residence in Durham county, N C.

She was born May 3rd 1810, married Dec. 31st 1828, was scripturally converted to God under the ministry of the sainted Ira T. Wyche, Sept. 8th, 1844, and joined the M. E. Church at Pleasant Green, now Durham circuit. Her husband died Jan. 23rd, 1863, leaving her a widow with 12 children, all of whom lived to be grown. Her son, Rev. J. J. Carden, writes:

"Father dying in the midst of the war, and all of her sons, except the youngest, being in the army, many new burdens and cares came upon her at the very beginning of her widowhood, which, but for her unswerving faith in God could not be borne. She was a pure Christian of the true Methodist type. Her piety and whole Christian character had much of the impress of the blessed man who was mainly instrumental in her conversion. Half of her children, and father had gone on before her to the better world. What a happy meeting up there when mother was received through the Jewel Gates."

Sister Carden lived to be useful in her family and community. Her house was the home for Methodist preachers, and under her hospitable roof many an uneasy one found rest and comfort. She lived well and died in the faith. We devoutly pray that her children and grandchildren may follow her as she followed Christ.

W. S. BLACK.

Resolutions of Respect.

We as a committee were appointed as a communication of Deep River Lodge, No. 164, to draft suitable resolutions expressive of our feelings caused by the death of our worthy brother, Dr. I. F. Caveness, who departed this life July 21st 1885, at his home in Randolph county, Buffalo Ford, N. C.

WHEREAS, It hath pleased almighty God, to take from our midst, one of the most noble of our brethren, and while we mourn with deep solemnity the loss of him, yet we bow in humble submission to the will of our divine Master, feeling that we have lost a very consistent member, that his widow has lost a most affectionate husband, that his children have lost a kind and loving father, that the church has lost a most excellent worker and the community a most obedient physician, therefore be it

Resolved 1st, That we tender to his bereaved family our warmest sympathy in their bereavement, and that we wear the usual badge of mourning for thirty days.

2nd, That a copy of these resolutions be spread upon the minutes of our Lodge, that the Secretary be ordered to send to the Raleigh CHRISTIAN ADVOCATE for publication, also a copy to his family.

Signed, JAS. A. COLE, I. N. OWEN, W. R. CRAVEN } Com.

ATWATER—Rev. Wilson Atwater was born in Orange Co., N. C., Dec. 3rd 1797, born from above Dec. 1817, married to Eleanor McAuley Dec. 23rd 1819, licensed to preach 1836 and died in holy triumph July 31st 1885, aged 87 years, 7 months and 28 days.

In writing an obituary of this remarkable man I find myself embarrassed by a fear that I may seem extravagant to strangers. Those not acquainted with such a character may find it hard to believe that mortal man in these latter days, can reach such a state of Christian perfection as distinguished this eminent servant of God. On the other hand I may find it equally difficult to employ such words as will faithfully portray his matchless worth in the estimation of those who knew him well. Loyalty to Christ and truth demands for him an illustrious place on the roll of saints, and happy shall I be if I shall trace in living lines the virtues that in him shone. Of his parentage I need not speak except to say that his mother was a godly woman, which may in some measure, account for his sound conversion and excellent piety. When a youth, he was deeply interested upon the subject of religion, and hungered and thirsted after righteousness. After much trouble and sorrow, and praying and seeking, he was powerfully and happily converted in early manhood, and forthwith sought fellowship with the people of God in the M. E. Church, South, in which he lived and died, such a burning and shining light as this world has rarely seen. For several years his experience was not more marked probably, than that of his brethren about him He was sometimes in great estacy, and then again in heaviness through temptations and fears. With this sort of experience he heard a lucid sermon on perfect love which he at once began to seek and found, from that glad hour to the day of his death, his peace flowed as a river, and his righteousness abounded as the waves of the sea. Doubts and fears and clouds were gone never to return, he read his titles clear, and walked with God the rest of his days. His life was a daily illustration of the power of the gospel to save to the uttermost. Having known him well for more than twenty years, I have no hesitancy in saying that I do not believe that a better man ever lived in this evil world. I do not believe it possible for a man to be better on the earth than he was; and this is the verdict, so far as I know, of everybody that ever knew him. No wonder he was a powerful preacher. Holy in heart and life, and full of faith and the Holy Ghost, his ministry was a benediction everywhere, and he added much people to the Lord. All classes of people heard him gladly and profitably, and the savor of his name is as ointment poured forth in all the region blessed by his life and ministry. He honored and adorned every station he occupied and every relation he sustained If ever there was a spotless character in this world, it was Wilson Atwater; taking him all in all. I never expect to see his like again.

Having walked with God for more than three score years, he went down to death without fear. He was not sick like other people, through age and feebleness extreme, he was confined to home and house and till the weary wheels of life stood still and his triumphant spirit ascended to the Paradise of God. Let us follow him as he followed Christ,

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Arrive Greenshoro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.55 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.52 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

GOING SOUTH.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m
GOING NORTH.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

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GOING NORTH	No. 1, Daily, ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10 25 a m	5 00 p m
Arrive University,	11 25 a m	6.00 p m
GOING SOUTH	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12 54 p m

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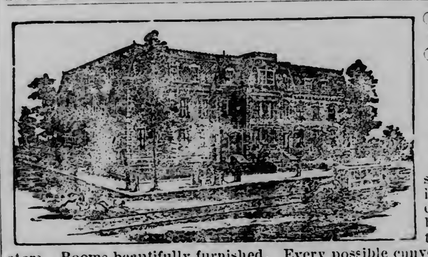

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jan 21-tf.

For the Advocate.

Three Conferences in North Carolina.

Objection to Division.

BY REV. J. R. BROOKS.

MR. EDITOR: I would devote this closing paper to the considertion of some objections to dividing, and to three N. C. Conferences.

1. It has been frequently objected to the division of our present territory into two Conferences that *they would be too small for "respectability" when compared with other Conferances.* And, of course, such objection may be urged, with more show of reason, against three Conferences. Let us calmy weigh this objection. We might well ask: What is the standard of "repectability" by which this question is to be determined?

(1.) Is it clerical membership, or the number of pastoral charges? In only 7 of the 19 Southern Conferences that we had at the organization of our Church, in '46, were there more traveling preachers than 3 Conferences would average. And only 5 of the 16 since formed had as many at their organization. At the formation of our present Conference in '37, we had only 44 pastoral charges, and, as late as 1870, we had only 90, while our three would now average 76.

(2.) Is it lay membership? In 1846 only 4 of the 19 Conference had as many white members and only 5 as many white and colored combined as our 3 would now average. And of the 19 since organized, *only one*—the N. Georgia—started life with as large a family. And the two Ga. Conferences did not *average* as large a membership as our 3 would. In '45 *not one-third of the Conferences had half as many members* as one of ours would now have. And in this particular they would be quite as "repectable" as 113 out of the 141 Conferences of American Methodism of today *only*, 1-5 *of them being larger than one of ours*. We have already seen that the 3 would average *twice as large* in white membership as our Conference did at its organization, and 10 *per cent. larger* than it was only 20 years ago. Was it not "respectable" then? Only 8 years ago at Salisbury we said almost unanimously that "25,000 Church members and 70 pastoral charges" would make a "respectable Conference." Why then would not 30,000 members and 76 pastoral charges do so now?

(3.) Is it territory? Arkansas, only 3 per cent. larger than N. C., has 3 Conferences that are doing well. And much the same may be said of other Southern States. Ohio, 21 per cent. smaller, has 5, and New York, 5 per cent. smaller, has 7 Conferences. And, although there are no other 12 Conferences of the Northern Church that average as large a lay and clerical membership as the 12 in these two States, they average only about 7,520 square miles to the Conference, while our 3 N. C. Conferences would average 17,416 — *considerable more than twice as large as they.* We have territory enough for 7 Conferences as "respectable" for area as these 12 in Ohio and New York. And, by the way, they average only 22,455 members, just a little more than our 3 would average.

(4.) Is such standard of "respectability" the measure of influence we can exert in the Genl. Conference? Of course our representation will be in proportion to our Annual Conference membership. Besides, if it should ever be desirable and proper to influence legislation in favor of N. C., the delegations from the 3 Conferences could unite about as easily as could a large delegation from our Conference. In speaking of this matter, the Rev. Horace Bishop says: "You saw yourself how readily all the Texas Conferences met in caucus and could outline a policy for the interest of Texas Methodism." A community of interest and sentiment in the three delegations would probably hold them as firmly together for N. C. interests as it would the different members of our large delegation. And if we were to have all of N. C. in 3 Conferences we would be entitled to some two or four more delegates to the General Conference than we now send.

(5.) Is our "respectability" measured by the impression we make on communities where we meet? I answer first that it is not the *size* of the Conference merely or chiefly that makes a favorable impression on a communiy. Dr. Bagwell well says that "we give to our greatness as a Church, not only as to magnitude, but to our efficiency and adaptation in general polity, the culture, zeal, and piety of our preachers and representative laymen, the pure evangelical doctrines we preach and the catholicity of spirit we exhibit, so as to profouudly impress the public mind and compel favorable criticism." Verily, it is not our magnitude only" or chiefly that accomplishes this desired result, but the other things named by Bro. Bagwell.

Do we not know that it is the brains; culture and spiritual power of our connectional men, "distinguished visitors" and home preachers and laymen that make the best impression for us at our annual sessions? Have not such Bishops as Paine and Pierce, Kavanaugh and Wightman, Marvin and Doggett, Keener and Parker; such Secretaries as Munscy and McFerrin, Wilson and Young; such visitors as Duncan and Shipp, Bennett and Sledd; such home preachers as Leigh and Doub, Heflin and Deems, Reid and Moran, Nicholson and Barringer, Closs and Craven, and such laymen as Slocumb and Selby, Leak and Lilly, Steele and Doub, to say nothing of others who are still with us—have not such men given character and impressiveness to our Conference? And, we can have such strong connectional and home men and more "distinguished visitors" at all 3 of our Conferences, to favorably impress *three* communities instead of one.

But would our three Conferences be too small to impress any of our towns favorably by their size? They would, including lay members, average much more than twice as large as our Conference was at its organization, and quite as large as it was only 20 years ago. And no account is taken in this calculation of the increased number of lay and clerical visitors from contiquous Conferences. And the size and interest of these annual assemblies would be sensibly augmented by the attendance of delegates from the Woman's and Children's Missionary Societies of the Chnrch.

And, Mr. Editor, I trust I will not be considered "out of order" in taking a little of your space for entering a special plea in favor of the representation of these workers of Methodism at our annual sessions. Through these societies we are trying to interest the women and children of the Church in foreign missiods. In many localities, once dominated by the anti-missionary spirit of the Primitive Baptist Church, it is difficult to do much for missionaries with the male adults. The chief hope of such communities are the women and children. Take Wilson, for example, which is headquaters of the Primitive Baptists. The oldest and probably the most liberal member of our Board of Stewards paid last year some $200 toward current Church expenses and $30 to the Conference, Bishop's and Domestic Mission funds, but *not a dollar to Foreign Missions.* But his wife is a member of the Woman's Missionary Society and his youngest son of the Bright Jewels, and, as such, they repersented their Societies at our Conference in Wilmington. This boy was laughed at, as a Missionary worker, and, naturally enough became discouraged and lukewarm, but after his election as delegate to Wilmington, he plucked up spirit and courage, and went to work and made collections for his Society

Nor is the amount which these Societies already pay for Missions to be despised. At Wilmington they reported 21 *per cent. more contributed to Foreign Missions last years than our whole Conference paid for Foreign and Domestic Missions only 15 year ago.* Would not our representative women and youth give new interest to our Conference sessions and get fresh inspiration for their work?

Lastly on this point, if size and members are so important, let it be known at all our Conference sessions that *we have three such bodies in N. Carolina.*

We see, then, that taking any one of these popular standards of "respectability"—numbers, territory, representation in General Conference and impressiveness at our annual sessions—our 3 Conferences would compare most favorably with the N. C. Conference of the past and with a large majority of all Conferences of Northern and Southern Methodism of the present. And, in a former paper, we saw that, taking the *true* standard—that of efficiency—they would most probably rank higher than our large and so-called more "respectable" bodies.

2. *Division might prove hurtful to our Colleges.*

This objection has long been in the way of division and is still urged against it. But is there really any ground for such objection? From what source and in what way will harm come to Trinity? Will any existing College probably loom up as its successful rival? Rutherford is the only one in N. C. that has been thought of in this connection. And I understand its President to say that its friends are not looking to its adoption by the West as a denominational school. But, should such action be taken, would it not be better for it to be conducted as a high-school—feeder for Trinity, while we want to make a first class College? In suggesting this I mean no reflection on Rutherford, or its energetic President or its *Alumni.* For I believe that Dr. Abernethy has done a work that probably no other man could or would have done. Let that good work be his everlasting memorial. But, we cannot hope for him to do this work much longer. And I mean no reflection on any one else by saying that he will have no successor—that there will hardly be another *Abernethy* for Western Carolina.

And is not the present policy of Methodism against the multiplication of Church Colleges? Have we not learned something from the mistakes of the past! Did not a proposition looking to consolidation come from Randolph Macon and from Emory and Henry to Trinity only a few years ago? And at the last General Conference the following paper signed by Drs. Bennett, Wiley, Craven, Carlisle, Haygood, Shipp, Kennedy and Jones, was brought before that body: "The Board [connectional Board of Education which they proposed] shall endeavor * * *to induce three or more Annual Conferences to unite in the support of not more than two Colleges*—unless more are already established—*one for the education of young men and one for the the education of young women, and to discourage the increase of Colleges beyond the wants of the people and their ability to sustain them.*"

In the face of such failures as have been made at Olin, Ansonville, Goldsboro, Warrenton and Louisburg, and of the fearful struggle we had to save Greensboro and Trinity from the hammer, and especially the meagre support still given the last named institution, who would have the hardihood to attempt building another Methodist College in our State—especially a male one? I am sure that no N. C. Conference would commit itself to such an unpromising enterprise, or, by its endorsement, encourage others to do so. Dr. Fitzgerald, in the last Nashville *Advocate*, voices what I believe to be the sentiment of our people and outlines what I believe will be their future policy touching this matter. He says:

"To all who have carefully considered the matter, it is a gratifying and hopeful fact that our people are inclining more and more toward a policy of wise concentration in their educational enterprises. Thev are seeking to maintain existing institutions rather than to increase the number. The good-nature that is ready to commit itself to everything in the shape of a school-enterprise that asks the endorsement and patronage of the Church is giving way to the common sense that attempts only what is *feasible*, and the conscientiousness that promises only what there is intention and ability to perform. The facts on this line are full of encouragement to the friends of Christian education in Southeren Methodism." Italics mine.

Now, as the boundary of our 3 proposed Conferences would reach or come very near Trinity, why may not all of them adopt it as their College and have equal representation in the board of trustees? In this way we might reach the end desired by its distinguished founder and the other leading educators, quoted above as recommending that "three or more Annual Conferences unite in the support of not more than" one Male College.

And, why may not this result be secured? Randolph Macon has the joint support of the Baltimore and Virginia Conferences. A well informed Texas preacher writes me that "all the Conferences in Texas have united in supporting the Southern University, which reigns without a rival." And he thinks the same thing is true in Missouri—the 3 Conferences uniting on Central College It is so with the two Conferences in Georgia. And may we not hope for some increase of patronage by getting the Holston and Va. fragments back to our State? N. C. Methodists should do something for Trinity, or quit the field of higher education. And I verily believe that this something can be better and sooner accomplished by having 3 Conferences than by having only one.

3. *The difficulty of supplying our city pulpits from so "limited an area" as one of our N. C. Conferences.*

To thoughtful men this is the most plausible and possibly the strongest objection to division that Dr. Bagwell has urged. And yet its greatest strength is only in theory or appearance

(1.) On the plan of 3 Conferences the South-eastern Conference would have such first class stations as Newbern, Goldsboro, Wilmington, Rockingham, Fayetteville and Charlotte, and the North eastern would have Elizabeth City, Wilson, Raleigh, Durham, Greensboro and Winston, and the Western would have Salisbury, Mt. Zion, Statesville, Shelby, Ashville and Hendersonville, besides others that are fast growing into importance. Thus Charlotte, Wilmington, Raleigh or Winston would each have five other first class stations to draw on. And should Charlotte and Winston go West, they would have each other and Salisbury, Statesville, Ashville and the other Western stations named to exchange with.

(2.) Observation shows that the difficulty is chiefly imaginary. Wilmington and Charlotte have been in the same Conference some 15 years, neither city was ever supplied by a preacher from the other. The pastors who have staid longest at Charlotte have gone from Louisburg, Henderson and Goldsboro. Those at Winston from Charlotte and Thomasville. Those at Goldsboro from Kenansville Circuit and Jonesboro High School. The first two preachers who ever staid three and four years at Newbern went from Carthage and Granville Circuits Nor do I reflect on our station preachers in saying that I can name a dozen Circuit preachers who would probably do as well on the 12 Eastern stations named as do their present occupants.

(3.) And our system of transfer is adapted if not designed to remedy such supposed defect in our polity. In referring to this fact Dr. Bagwell says: "That is so in theory, but it is not usual with us in fact. I am inclined to think that even among the clergy, there is a feeling against it." While three may be some objection to the plan of transfer, if the necessity for getting strange preachers, "irrespective of State of sectional lines," is as great as is alleged, certainly such objection might be easily overcome. And then transfers from sister Conferences of the same State are not so open to this objection. A prominent member of one of the Texas Conferences says: "I do not doubt that transfers can be more readily adjusted to the work in their own than in another State. The reasons for this are obvious With us there are but two questions as to a transfer; 1st is he a place hunter? 2nd is he available for general work?"

Among the "obvious" reasons referred to may be the fact that such transfers are of our State, and have a State sentiment and interest in common with the people thus come to serve. And, being prominent in contiguous Conferences, their merits and qualfications would be well known to both preachers and people when they go. For examble, the easy communication between Ashville, Charlotte and Winston would make it easy for the preachers of those three stations, of as many different Conferences, to exchange under our transfer plan. And should Charlotte and Winston go West they could make the same arrangement with Wilmington, Goldsboro, Fayetteville, Raleigh, Durham or Greensboro. In this way, after taking in Elizabeth City and Ashville, we would have a large area to draw from than we now have.

(4.) We don't hear of this trouble in other smaller Conferences, that embrace larger cities than ours. St Louis has more than three times as many inhabitants as all the towns and cities of N. C. combined. And St. Joseph and Kansas City, Mo., have three times as many as the combined population of Wilmington and Raleigh, our largest two cities. There are three cities in Texas larger than our chief city. And yet we hear nothing of this trouble in the small Conferences of Mo., and Texas. I asked Dr. McAnally to tell me particularly of the disadvantages of division and small Conferences, but he never referred to this or any other disadvantage, except, in a single case, a mistake in running the line. On the contrary, he said all had "worked well." Indeed, this objection to division applies with less force to N. C. than it does to almost any other Southern State. For all the other States of the South except three have one or more larger cities than our largest. We have no city like New York or Brooklyn, to which Dr. Bagwell went for his illustration.

4. *The people are opposed to division.* I think this statement is incorrect, at least, so far as it refers to the great majority of our people. Some doubtless oppose division, others do not desire it, while I believe the great mass of the people have thought but little about the matter and are indifferent to it. Others, too, are like some influential laymen on this district, who say they are willing to leave the whole matter to the preachers, who are more directly concerned.

Why should the laity oppose division? It does not necessarily impose any new burdens like the formation a State or county, or the organization of a district or circuit. Not a single new circuit or district *need* come with division. On the contrary, without scarcely any necessary additional tax, we would have some three weeks' service of our Bishops and other connectional men, instead of one as now. Indeed, so far as any immediate practical effect on the interests of the people is concerned, it is doubted if one in a score would feel or know that division had been effected.

And why should the masses of our people be specially consulted about this matter, which concerns them but remotely, while under our effective system, they leave to others matters that directly and vitalty affect them? They turn over the formation of districts, which imposes new burdens, and the selection of their pastors, which is vitally related to their spiritual welfare, wholly to the Bishop and his council. Why, then, not leave this matter of division with the General Conference, where the constitution of the Church places the duty and responsibility of such work. The bulk of that body, being from other Conferences, can look at the matter from a higher and more disinterested standpoint than we, who are liable to be swayed by local and personal interests. If laymen or others have good reasons for opposing division, they can be heard through memorial or through their representatives in the General Conference.

5. *Difficently in running satisfactory Lines.* Similar difficulties stand in the way of dividing circuits and districts and in locating Churches, but this work goes on nevertheles-s. And I think this difficulty is more imaginary than real. We have had many different lines in our State, first and last, but who ever heard of much trouble about them? Nor were they very well defined. In the Discipline of '32, before we had a N. C. Conference, the description of the line between the Va. and S. C. Conferences reads as follows: "The Virginia Conference shall include the circuits situated on the Yadkin river, and that part of North Carolina lying North of Cape Fear river, except the town of Wilmington, and that part of Virginia," etc. This line, there indicated, is certainly not very explicit—"the circuits situated on the Yadkin river," etc.,—and no line from the Yadkin to the Cape Fear is named. And yet our fathers seem to have gotten on without much trouble. And in the latest edition of the Discipline, Conference boundaries are indicated by naming certain circuits and districts, instead of county lines or large rivers, as their limits. May we not safely leave this matter to the General Conference?

6. *The tendency of a Conference line running North and South to perpetuate and intensify the political feeling that separates the East from the West of our State.* I reply, *first* that the *political* line of division runs very far this side the Eastern boundary of of our Western Conference, while the two middle-eastern Conferences stretch far west of that line. *Secondly*, the extreme western and north-eastern parts of the State are already separated from us by Conference lines, and we want to bring them into closer relationship and sympathy with our middle and west-centre section. We may do this with our three Conferences.

Now, Mr. Editor, it may be premature, in conclusion, to suggest the

NAMES FOR THREE CONFERENCES,

but I will, nevertheless, do so. They might be called, respectively, Wilmington, Raleigh, and Charlotte or Ashville. Or, some are attached to the old name, they might be called N. C., S. E. N. and West N. C.; or N. E. N. C., S. E. N. C., and West N. C. Any names which indicate that they are N. Carolinian and, at the same time suggest the sections of the State which they embrace, would answer the end of naming them.

Well, I am done. Doubtless some wish I had finished earlier, think I have written too much. And possibly that is all the argument (?) they may think necessary to offer in opposition to what I have written. Let such remember, however, that I have been discussing a new proposition, and have not gone over much of ground hitherto canvassed. I have tried candidly to wrigh the arguments against and the objections to division. And, whether we divide or not, I have the consciousness of knowing that I have tried honestly to say what I believe would be most for the glory of God and best for the Methodism of our State.

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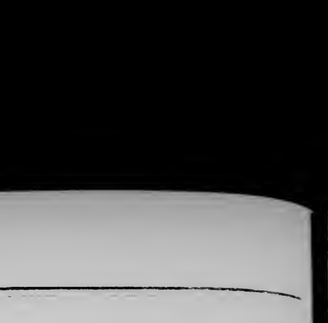

WATERS

Parlor and Chapel

ORGANS

At low prices and on easy terms

A Splendid Offer

We will sell NEW PIANOS ORGANS in all parts of the country on the following terms:

NEW PIANOS $25.00 Cash and the balance $10.00 monthly until paid.

NEW ORGANS $15 cash and $5 monthly for the balance until paid.

Send for new catalogue and reduced prices. Buy of the manufacturer direct and save dealers profits.

HORACE WATERS & COMPANY
124 Fifth Ave, New York.

Woolen Manufacturing!

CUSTOM WORK A SPECIALTY

Elkin Valley Woolen Mills,

ELKIN, N. C.

After a thorough experience in our mills are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, lowest prices, and guarantee best quality goods.

We desire to call special attention to our Custom Department, and to the point of advantage to be gained by sending your wool to be manufactured.

We have numerous agencies established with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us, we will pay the freight one way and make it into exactly the goods you desire at very low prices. You will only need to try us once to be convinced to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. Holowell is acting as agent for us at Goldsboro, and if you will call on him or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall command favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully.

GWYN & CHATHAM.

McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price list and Circulars sent free.
HENRY McSHANE & CO.
Baltimore Md.
nov 5-1y.

DYSPEPSIA

After 53 years' practice I have found a *Positive and Perfect* Cure for this fearful disease, and all disorders of the digestive organs. Send for testimonials. Half-pint bottles, $1; Quart bottles, $2.
july 39-tf.] J. M. SHELLY, Charleston, S. C.

THE CHILDREN'S COLUMN.

[In writing for "The Children's Column," address "AUNT MARY," care of R. C. ADVOCATE.]

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the questions in the paper.

Answers to Puzzles, Enigmas, or Questions must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Aunt Mary has been quite sick, and is not able to prepare her Column for the ADVOCATE this week. This she greatly regrets as she enjoys so much communing weekly with her friends. Your letters are a great comfort to her and it gives her great pleasure to prepare them for the paper. Will not her many little friends pray for her speedy recovery. We know that you will. God bless the bright angels." B.

Culleoka Institute.

A preacher who is filling one of the most responsible positions in his conference, writers a private letter to Mr. W. R. Webb, Culleoka, Tenn, from which the following extract is taken:

* * * * *

"I had no idea when I left you of being placed in a position of such responsibility so soon. But I am here and have friends that are sustaining me most warmly. The indications now are that I shall be here for three years more. I give you and your brother much of the credit for whatever of success I have attained. should not be what I am to-day if a seeming accident had not directed me to your school. To your influence I owe more, many times more, than to all other teachers combined. I say this to you because I have learned that in the hard labor of life the most faithful worker sometimes feels discourged, and wonders if, after all, he is really accomplishing any lasting good for his life. My gratitude to you increases as I grow, and am sure I can never repay you for the blessings your influence and teaching brought me." * *

Eczema?

Eczema is one of the ugliest and most troublesome of all blood diseases. It proceeds from humors in the blood which are sometimes very difficult to eradicate. For five weary years Mr. J. D. Rodefer, of Greendale, Va., suffered terribly from this disease. He writes: "Finding no relief in the many medicines till I used Brown's Bitters, I purchased three bottles; from the use of which I have obtained almost entire relief. I recommend it to every one in my neighborhood for any disorder of the blood and as a general tonic."

Is There a Cure for Consuption?

We answer unreservedly, yes! If the patient commences in time the use of Dr. Pierce's "Golden Medical Discovery," and exercises proper care. If allowed to run its course too long all medicine is powerless to stay it. Dr. Pierce never deceives a patient by holding out a false hope for the sake of pecuniary gain. The "Golden Medical Discovery" has cured thousands of patients when nothing else seemed to avail. Your drungists has it. Send two stamps for Dr. Pierce's complete treatise on consumption with numerous testimonials. Address World's Dispensary Medical Association, Buffalo, N. Y.

Go to J. L. Stone's for furniture—chamber sets, parlor sets, and chairs of every description. All kinds of musical merchandise, harps from 5 cents up. A full line of guitar, violin, and banjo strings. Sewing machines, oil and needles for all machines.

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive aud nervous derangements, so common among ministers. For women and chronic invalids it is perfect invigorant. A single does pervades the system and gives a new sense of life." Rev. F. E. Osborne, West Hoboken, N. J.

Sept.

So Dry and Brittle.

"What do you suppose makes my hair so dry and brittle?" We suppose the glands which supply moisture to it need a stimulus. A bottle of Parker's Hair Balsam will do the business, and leave your hair soft and shining. There is no mistake about this No oil, no dye. Restores original color, removes dandruff.

Sept.

Keep Cool!

Refrigerators and ice-cream freezers of various styles and improved patterns. Fowler fly fans" Wire dish covers Fly-traps, Lunch-baskets, with a full line of China, Glassware, etc., all at bottom prices. Address,

W. H. HUGHES,
Near the Yarborough House.

may 20-1m

Nashville Christian Advocate.

TO EVERY PREACHER.

The Christian *Advocate*, as the general organ of the Church, is dependent mainly upon the preachers for support. They are all expected to act agents for the paper. Its present prosperity is largely due to their efforts in its behalf; its future is chiefly in their keeping. Without their co-operation, the business and editorial mangement can succeed only in a limited degree; with such co-operation, the circulation and usefulness of the paper may be indefinitely increased.

The sessions of the Annual Conferences are at hand. We earnestly request the preachers to immediately look after renewals and new subscribers in their several charges, and bring up the lists to Conference, where an authorized agent of the Publishing House will be ready to receive the names and the money without any risk or cost. This will be convenient for each suscriber, helpful to the paper, and beneficial to your charges.

In some cases it might be well to secure the aid of some active and friendly layman to aid in making the canvass for the paper. There are many who would give themselves heartily to the good work. They love their Church-paper, and have an intelligent appreciation of its value to the Church and the cause of Christ.

This work will interfere with no other. On the contrary, it will help every other interest of the Church.

Brethren, please repond promptly and heartily to these suggestions

J. B. MCFERRIN, Agent.

New Books,

"INITIAL LIFE."*

Dr. Rosser has been well-known in Southern Methodism for nearly a half century as an eloquent preacher and theological writer. This work he considers the matured thought of his laborious life. He explores a difficult and dangerous field, but with reverence and confidence. Mental and ethical philosophers have been puzzled with this problem, and reached different, often divergent, conclusions. He accepts the doctrines of total depravity and the freedom of the will. We give his definition of the initial life in his own words: "Initial life is an impulse, a cry of the soul, constantly bursting forth from the farthest background of conciousness in every man. It was imparted to Adam after the fall, and became in him the basis of a new or second probation. . . . Overlook this principle restored to man, and it cannot be affirmed that man is utterly depraved. It is deeper than nature, and unoriginated by nature. It is spontaneous. Its cultivation depends on the will." Though not conclusive, this is a valuable contribution to an important discussion.—*New Orleans Christian Advocate, Aug. 20th.*

*"Initial Life; or, The Lost Principle Restored." By the Rev. L. Rosser, D.D, of the Virginia Conference. Nashville, Tenn. Southern Methodist Publishing House. Price $1.

Sam Jones.*

This is the authorized edition of Sam Jones' "Sermons and Sayings," revised by his own hand and bound in good style. There is a fine steel engraving of the author, which will be examined with interest by all admirers of the noted evangelist. It is useless to pronounce opinion upon the style and character of the work. No man in America just now is read more than Sam Jones. Every newspaper contains some of his epigrammatic sayings and incidents of his remarkable evangelistic labors. The book will undoubtedly have an immense sale.—*New Orleans Christian Advocate, Aug. 20th.*

*"Sermons and Sayings," by Rev. Sam P. Jones. The only authorized edition. 12mo, pamphlet, wood cut portait on cover, 50 cents; 12mo, muslin, with steel engraving of author, $1.

Vinney Lal's Trip to the Golden Shore.

This is our most popular book for children. It has had a wide circulation, and has been read with delight by thousands of our young folks, and older folks too.

To enhance its value we have had a fine set of illustrations made by one of the best artists in New York, descriptive of some of the scenes of interest in the trip across the continent, and the departure to "that better country."

This charming little volume deserves a place in every family library. Price 50 cents.

Any of the above books by mail prepaid upon receipt of price. Address Southern Methodist Publishing House, Nashville, Tenn.

By no means fail to write to J. L. Stone, Raleigh, N. C., for catalogue and price list of Pianos and Organs, any make you may want. Catalogue free.

Interesting to Both Sexes.

Any man or woman making less than $40 weekly should try our easy money-making business. We want Agents for our celebrated Madame Dean Spinal Supporting Corsets; also, our Spinal Supporter, Shoulder Brace, and Abdominal Protector Combined (for Men and Boys.) No experience required. Four orders per day give the Agent $150 monthly. Our Agents report four to twenty sales daily. $3 outfit free. Send at once for full particulars. State sex.

LEWIS SCHIELE & Co., 390 Broadway, New York. Sept 17 13t.

Thousands of women bless the day on which Dr. Pierce's "Favorite Prescription" was made know to them. In all those derangements causing backache, dragging-down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from "internal fever," congestion, inflammation, or ulceration. By druggists.

Dr. Pierce's "Pellets"—the original "Little Liver Pills" (sugar-coated)—cure sick and bilious headache, sour stomach, and bilious attacks. By druggists.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops [illegible] in 1 Minute, 25c.

September.

W. H. & R. S. TUCKER & CO

RALEIGH, N. C.

Offer the greatest inducements in Dry Goods of any other house in North Carolina. Carrying the most select Novelties, the largest stocks, buying and selling cheaper than any house in the State. Regular mail order department, best and prompt attention given to orders.

Special attention is called to our reliable

BLACK DRESS SILKS.

"Guaranteed to wear."

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COLORED

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WHITE GOODS.

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Gloves, Hosiery & Underwear, Carpets, Rugs, Mattings, &c.

Reliable Goods at lowest prices.

W. H. & R. S. TUCKER & CO.

PEACE INSTITUTE For YOUNG LADIES, Raleigh, N. C.

The Fall Term commences on the 1st Wednesday of September, 1885, and closes corresponding time in June following. Advantages for Instruction in all the branches usually taught in first-class Seminaries for Young ladies, unsurpassed. Building heated by steam, and in every way as to equipment, &c., equal to any in the South. A full corps of First-Class Teachers engaged for Session commencing in September. Terms [illegible] any other Institution offering same advantages. Correspondence solicited. For Catalogue, particulars as to terms, &c., address [illegible] & SON, Principals, Raleigh, N.C.

july 8 3m

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.

Jno. Bowers,

RICHMOND, VA.

— Manufacturer and Dealer in —

Stoves, Ranges and Furnaces, Slate Mantles, Tile Hearths, Grates, Brass Fenders and Irons, &c., &c. Housefurnishing Goods and Tinware. Sole Agent for the Florence Oil Cook and Heating stoves. Send for Circular.

JNO. BOWERS.

sept 9-2m

LAW SCHOOL

OF WASHIMGTON & LEE UNIVERSITY.

GEN. G. W. C. LEE, President.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning September the 17th.

For catalogue and full information address Charles A. Graves, Prof. of Law, Lexington, Va.

sep 9th-4t

WASHINGTON & LEE UNIVERSITY, Lexington, Va.

Instructs in the usual academic studies and in the professional schools of Law and Engineering. Location beautiful, expenses moderate. Session opens September 17th.

For catalogue, address "CLERK OF THE FACULTY,"

G. W. C. LEE, President.

sep 9th-4t

Annual Statement

Showing the condition of the U. B. Mutual Aid Society (Co-operative) of Lebanon, Pa.

ASSETS.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 50,000 00
Loans on bond and mortgage (duly recorded and being first liens on the fee simple,)	30,000 00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the company	17,062 55
Stocks, bonds, and all other securities (except mortgage,) hypothecated to the Company as collateral security for cash actually loaned by the Company,	
Interest due & accrued on stocks and other securities,	3,500 00
Cash in Co's principal office and belonging to the Company, deposited in Bank,	4,915 01
Cash in hands of Agents, and in transitu	8,455 00
Premium or assessment loans and notes	
All other assets, detailed in statement	8,972 50
Total Assets,	$202,052 06

LIABILITIES.

Losses unpaid, not including those resisted	$13,500 00
Claims in litigation,	3,000 00
Risks or certificates written,	
All other Claims,	
Total Liabilities.	$18,600 00
Total Income,	481,295 44
Total Expenditures	492,173 89

North Carolina Business in 1884.

Amount of Policies or certificates issued,	$115,000 00
Amount of Premiums, assessments, annual or other payments received,	7,072 86
Amount of losses incurred & paid,	6,000 00

President, Jno. B. Stehman.
Vice-President, Gideon Light.
Secretary, Geo. A. Mark.
General Agent, F. B. Andrews, of Raleigh.

STATE OF NORTH CAROLINA
Office of Secretary of State,
INSURANCE DEPARTMENT,
Raleigh, N. C., Sept. 14th, 1885.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the U. B. Mutual Aid Society of Lebanon, Pa., on December 31, 1884, now on file in this Department.

W. L. SAUNERRS,
Secretary of State.

STATEMENT

Showing the condition of the Western Assurance Company.

Dec. 31st, 1884.

ASSETS.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon),	
Loans on bond and mortgage (duly recorded and being first liens on the fee simple,)	
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	$ 595,720
Interest due & accrued on stocks and other securities	
Cash in Company's principal office and belonging to the Company, deposited in Bank	189,200 46
Cash in hands of Agents, and in transitu,	
Premiums or assessments unpaid	89,200 56
Premium or assessment loans and notes,	5,316 32
All other assets, detailed in statement,	1,863 13
Total Assets,	$881,294 [illegible]

LIABILITIES.

Losses unpaid, including those resisted	$ 84,751 45
Reserve, as required by Law,	477,327 42
All other Claims,	13,380 07
Total Liabilities.	$575,451 98
Capital Stock paid up,	400,000 00
Total Income	989,444 29
Total Expenditures	1 025,697 76

North Carolina Business in 1884.

Risks written	$
Premiums received	9,495 04
Losses paid on risks taken	6,694 44
Losses incurred	12,344 77

Managing Director, J. J. Kenney.
Secretary, James Boomd.
General Agent, W. W. Smith.

STATE OF NORTH CAROLINA.
Office of Secretary of State.
INSURANCE DEPARTMENT,
Raleigh, N. C, Sept. 14th, 1885.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina." I certify that the above is a true extract from the sworn statement of the Western Assurance Co., on Dec. 31st, 1884, now on file in this Department.

W. L. SAUNDERS,
Secretary of State.

AGENTS WANTED for the MISSOURI STEAM Washer

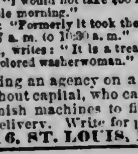
Active, honest persons all over the country, with or without team.

John R. Dodge, Jr., jeweler, Normal, Ill., writes: "You ask what I think of the Washer I bought last summer. 1st. It is the best machine ever invented by man. 2d. We have just as good dinners on Monday as on any other day. 3d. If you run short, you can not buy ours for $100.0." Mrs. Hauck, of St. Joseph, Ill., writes: "I would not take $50 for mine. My washing was on the line at 8 o'clock this morning." Mr. G. Jaques, St. Ignace, Mich., writes: "Formerly it took the washer-woman from 7 a. m. to 5 p. m.; now from 7 a. m. to 10:30 a. m." Mrs. A. W. Morrison, of Longview, Tex., writes: "It is a treasure. It makes the white lady independent of the colored washerwoman."

I will ship a sample to those desiring an agency on a week's trial on liberal terms. To those without capital, who can prove themselves trustworthy, I will furnish machines to fill their orders, my money to be paid after delivery. Write for particulars. J. WORTH, Box 5016, ST. LOUIS, MO.

sept 17-7t e o w.

ORGANS The most beautiful and finest toned in the world. Low prices, easy payment. Send for Catalogue. Address Weaver Organ & Piano Co., YORK, PA.



OPIUM and Whiskey Habits cured at home without pain.—Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga. [mar 25-1y.

Good Pay for Agents. $100 to $200 per mo. made selling our fine Books and Bibles Write to J. C. McCurdy & Co., Philadelphia [sept.12-1yr.

NEW DOUBLE COLUMN ADVERTISEMENTS.

For Wheat and Grass

ALLISON & ADDISON'S

FERTILIZERS.

"STAR BRAND"

GUANO. | PURE (Animal) BONE FLOUR,
" " BONE MEAL,
Dissolved PURE (Animal) BONE.

These fertilizers are well known and extensively used throughout Virginia and North Carolina and have no superior for the *Wheat* and *Grass* crops. Our "Star Brand" GUANO is for sale by agents throughout N. C., and we respectfully ask a trial of it by all wanting a first-class reliable fertilizer.

ALLISON & ADDISON, Manufacturers, Richmond, Va.

aug 19 2m.

FIRE INSURANCE

THOMAS T. HAY,

General Agent,

RALEIGH, N. C.

Companies Represented:

VIRGINIA FIRE & MARINE. Assets, $550,000.00.
ROCHESTER GERMAN INSURANCE CO. Assets, $637,143.24.
LIVERPOOL & LONDON & GLOBE INS. CO.
ROYAL INSURANCE CO., of Liverpool.
LONDON & LANCASHIRE INS. CO.
NORTHERN ASSURANCE CO., of London.
SUN FIRE OFFICE of London.
PHENIX FIRE INS. CO., of New York.

Correspondence solicited. Special attention given to

FARM PROPERTY and COTTON MILLS.

Agents in all Principal Towns.

sep 1-6m.

Swithin C. Shortlidge's Media Academy.

School Opens Sept. 8th. Whole Expense, $400. Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

aug 12-4t

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Clothier & Furnisher,

213 Fayetteville Street,

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D. B. Diagonal Coats and Vests,
Black Cloth Dress Coats,
Fine Four-Button Cutaway Suits,
Single and Double-Breasted Sack Suits.
Nobby Diagonal Suits,
Young Men's Suits,
Old Gents' Suits,
Suits for Fat Men,
Suits for Tall Men
Boys' and Children's Suits.

SUITS TO MEASURE

A SPECIALTY.

Wrought and Cast Iron Jack Screws.

These jack screws have broad base, stout handle with ball jointed top. We make more than 30 different styles and sizes. Price from $6.00 up.

Send for Jack Screw Price List.

RUMSEY & CO. Seneca Falls, N. Y., U. S. A.

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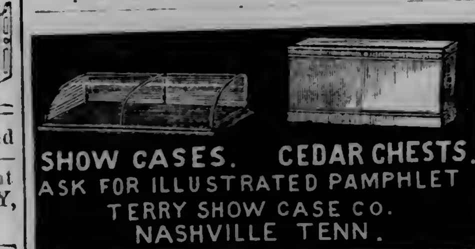
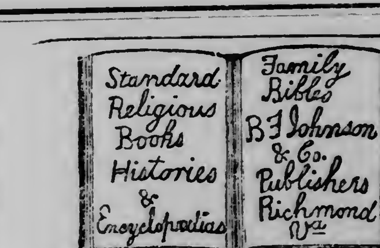


In ordering please mention this paper.

sept 9-2m.



DO YOU WANT TO MAKE MONEY RIGHT NOW?? Ministers, teachers, ladies, and young men, in fact all classes, can procure PROFITABLE EMPLOYMENT, during all or any part of their time, by addressing *B. F. JOHNSON & CO., 1013 Main Street, Richmond, Va.*, who give SPECIAL TERMS on MOST POPULAR and FAST SELLING BOOKS and BIBLES at lowest prices.

apr 22-1y.

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON, [Mention this paper.] 304 FOURTH AVENUE, LOUISVILLE, KY.

oct 22-1y

PESCUD, LEE & CO.

WHOLESALE & RETAIL

Druggists,

CORNER FAYETTEVILLE & MARTIN STS. and 14 FAYETTEVILLE ST.,

RALEIGH, ... N. C.

Have two of the largest Drug Stores in North Carolina, with a selected stock of PURE DRUGS, PATENT MEDICINES, PERFUMERIES, MINERAL WATERS, FANCY GOODS and Toilet Articles—and everything usually found in a first class Drug Store.

Fresh supply of

BUIST'S GARDEN SEEDS

Just received. Physicians, Country Merchants and others wanting goods in our line, would do well to give us a call. Prices low as the market affords. Your correspondence solicited.

PESCUD, LEE & CO.

jan 31-tf.

AGENTS WANTED for the best and fastest selling Pictorial Books and Bibles. Price reduced 33 per cent. National Publishing Co Philadelphia, Pa.

jan. 19th 1y

AGRICULTURAL.

Stock Notes.

— A country editor we know who keeps a fine horse and who is a good judge of horseflesh, feed-boxes sweet and clean. Cut about ten pounds of hay, free from dust, and put it in a tight, clean box. Pour over it enough hot water to wet it, theu put in three or four quarts of finely-ground oats and corn, and stir well; a little salt may be sometimes added. When cool feed.

— THE BARN-YARD.—This should be thoroughly cleaned out every spring, by hauling away every ounce of manure. Before accumulating a new heap, haul plenty of dry dirt into the yard, and spread it thickly as an absorbent. It will not only serve as a disinfectant, but will assist materially in arresting much of the soluble ingredients that are usually lost for want of such material as fine earth. Although the dirt itself may not possess manurial value, every load of it which may be placed in the barn-yard, will become valuable before the season is over by virtue of its absorbent qualities.

— THE WORK HORSES.—Stop the corn ration as soon as the season becomes warm, substitute oats, and more work will be performed. Fat is not desirable in a work-horse, but he should have all the muscle-producing food he can eat. Corn is too heating, causing profuse sweating, thereby weakening the animal. If the horses are allowed upon the pasture during a few leisure hours of rest, be careful to add a small quantity of salt to their food when they are taken to the stalls, and do not permit them to eat too much young clover at one time.

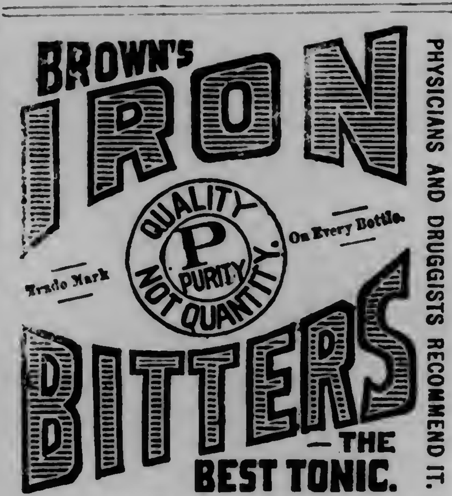
— THE STRAW.—The majority of farmers are of the opinion that when using straw for bedding, it assists in making manure when no longer required in the stalls. This is true, but straw is a very tough material and does not easily decompose. Its outer coating is composed of a hard, silicious substance, insoluble in water, and not acted upon by many chemicals. To get the best results, it is best to use only cut straw as bedding, which renders it fine, thereby more intimately mingling it with the manure, and causing decomposition more readily. Such manure will also be handled with greater facility, while the straw so prepared, makes better beeding and serves as a superior absorbent.

— GRINDING CORNCOBS.—There is some dispute as to the value of the cob as food. The cob really possesses a certain proportion of nutritive substance, but in an insoluble or indigestible condition. It is rich in potash, and contains, also, lime, magnesia, soda, and other matter, all of which are appropriated as food. In recent experiments made, it was demonstrated that where the grain and cob were ground together to a very fine condition, and the meal so made, mixed with coarse food and steamed, the result was more satisfactory than when the same quantity of corn was fed without the cob. We believe the cob can be made available, and trust our readers will experiment with it.

Value of Poultry.

The estimates that are given of the quantity of poultry and eggs consumed daily in this country seem, at first sight, incredible, and the question is often asked, "Where do they all come from?" It is stated that the poultry product marketed last year was worth over $500,000,000, or as much as two of our cotton crops. This amount looks very large, but it is probably rather a low estimate. Even in the face of such a product it is surprising that there are not more poultry and eggs produced, as, under proper conditions, they can be had in great abundance at less cost than any kind of butchers' meat. Instead, we observe that there are few farmers in the South who raise half as many fowls, ducks, etc., as can be raised on their places. On most farms the keep of poultry costs almost nothing. The ranges are so extensive that they find most of their own food, so that their product is almost clear gain. Many farmers are content to live on, with ten or a dozen fowls, when fifty could be just as cheaply kept. When poultry are intelligently cared for, with due regard to their natural instincts, they are among the most profitable producets of the farm. There is no crop that yields as much profit on the outlay. Guinea fowls are very easily raised, and as they are among the finest birds for the table, it is surprising that more of them are not produced. Most persons find that only a small proportion of the eggs hatch, and are apt to attribute this to many causes other than the right one. It is well known that these eggs can be kept fresh longer than those of any other fowl; but while this is an excellent characteristic, when eating purposes are considered, it does not indicate that they can be hatched. It is strange how few persons are aware that the Guinea fowl is as strictly monogamous as the goose or pigeon. The cock has his one mate, and will pay no attention to any other female; so that if a pack does not contain just as many cocks as hens, all the eggs laid by the unmated hens will be infertile, and can not be hatched. This is reason why disappointment so commonly arises from setting these eggs.
—A. P. F. *in Home and Farm.*

MISCELLANEOUS.



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CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6.25 p. m.	6.40 p.m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.
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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	....
Leave Tarboro,	11 50 p m.	....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	....
Leave Burgaw,	7 00 p m.	....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington,	9 27 a m.	8 53 p m.
Leave Burgaw,	10 15 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	....
Leave Tarboro,	11 50 a m.	....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

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General Sup't.
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On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro, (Leaves)	6 00	(Arrives)	10 35
Harrell's	6 15	"	10 20
Warren's	6 25	"	10 10
Bethel	6 50	"	9 45
Robersonville	7 15	"	9 20
Everett's	7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	=	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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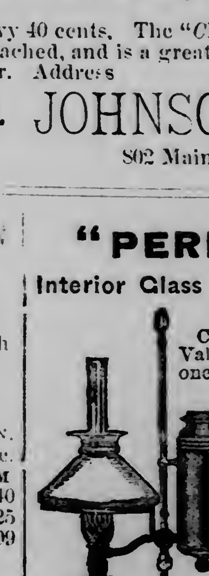

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aug 12-5t

RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 36 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. [illegible] L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, SEPT. 23, 1885. | $2.00 PER ANNUM Payable in Advance

Mrs J Cardwell 1938

For the Advocate.

Let us Not Divide.

BY HON. WM. M. ROBBINS.

EDITOR ADVOCATE: My good friend Capt. Stikeleather is very complimentary to me personally, for which I thank him, and equally uncomplimentary to my late brief article against dividing the Conference, for which I do not complain of him in this time of free speech and fair discussion. If my article seemed to him rather quiet and uncombative in tone, let him attribute that not to a want of decided convictions on the subject, or of a heart enlisted in it, but to the idea that no other tone is proper in discussing a question concerning the weal of the Church and the furtherance of the gospel. Perhaps, also, some "heart" was lacking to strike with full force against the movement of the division-ists, so obviously destined to defeat. I think I have "read up" enough on the question to see that.

About *two-thirds* of the preachers are opposed to division, including eleven or twelve of the *thirteen* Presiding Elders. *Thirty-seven* or *thirty-eight* of the *fifty-two* lay delegates elect to the next Conference are against it. Of seven District Conferences that acted on the question, *five* voted against it and *two* for it. The other six took no action; but, if they had, we only would have shown a majority for it and *five* would have voted adversely. The foregoing information I have procured by inquiry and "reading up."—if my friend will pardon the iteration of that word; whereby he will see that if I am not posted on the points of debate, I am somewhat so on the figures; and Hudibras says, "No argument like matter of fact is."

The above figures will be found correct," I believe. They show a relatively greater preponderance of opposition sentiment among the laity than among the ministry; and they seem to me a surer index to the real feeling of the masses of our membership on this question than any conventures which have been hazarded by partisan advocates of division.

My friend criticises the remark that no one has pointed out any great certain good to come from division. But I must adhere to it. Fancies, surmises, guesswork, we have had plenty of. But where is the clear benefit to follow? Or the crying evil to be escaped? The sanitary problem is dwelt upon—the climatic differences of the upper and lower sections of the state; and the lamented deaths among our ministers this year are pointed to. But consider this latter a moment. Three of those ministers were superannuates; and they each died where they had lived for many years, one in the lower section, one in the upper hill country, and one on top of the Blue Ridge in the highest town east of the Mississippi. Most of the others died in the hill country—two of them aged men. Is it true that any one has died from special climatic influences or change of locality which would have been avoided by dividing the Conference? Or from a disease which he would not have been liable to almost anywhere in the State? Healthful as North Carolina is, there is no spot in her borders, which Death does not visit. That blest clime where our dear departed ministers now dwell is a alone exempt forever from his dread presence.

As for the size of our Conference compared with that of other similar-bodies, some Conferences—several, I think—are larger; a number of them not materially smaller; and the General Conference as large, or larger. The State Convention of the Baptists has about six hundred delegates and visitors to provide homes for at its sessions; and yet instead of division our Baptist friends are seeking to have Transmontane Carolina unite with them, so as to have one Convention for the whole State. In heartily congratulating that excellent denomination upon its nobly won prosperity, I venture to commend to my Methodist brethren its splendid example of what energetic and *united*—not *divided*—effort can do under the blessing of Providence towards building up a Church and its anxiliary benevolent and educational institutions.

My friend Capt. S. smiles at my use of the term "revolution" anent this opposition to divide the Methodists of North Carolina. Well, wouldn't it be a revolution,—and a revolution backwards, too,—to overthrow Trinity and blight the budding hopes that are beginning again to cluster around her as the shrine and centre of Methodist educational effort in this State? To cut off the great trans Catawba region and bid it gravitate back again towards Wofford and South Carolina, breaking all the yet delicate, but growing tendrils which are beginning to grasp it to us in the sympathy of a common Statehood? And wouldn't our excellent and zealous friend of division at Happy Home *revolve*, should he see (as he would) all his fond hopes for Rutherford turned to ashes, after all, through the hankering of the Southwest after that older rival at Spartanburg? Wouldn't it be an unfortunate revolution now, when everything and everybody in North Carolina is infused with a fresh spirit of harmony and unity in upbuilding all common interests here, and when unity of effort is so greatly needed among us Methodists, to see the great Methodist host split into two separate camps, with never a common aim or common aspiration of any sort remaining in them? "Ah! but," says one, "they would still have the common aspiration to spread the gospel, which is the great concern!" But I beg to be informed, when did the spirit of gospel spreading drive men apart, unless it were to occupy new and untilled ground? And that necessity does not operate in this case. The field to be cultivated would still be the same and the laborers the same. Gospel zeal (I hope I may say it without offense to the many true and devout men who favor division,) gospel zeal is a bond of union. Zeal for special individual interests—personal and factional rivalries; conflicting ambitions for precedence; *avidilas rerum novarum*; these are the things that sunder men in this world.

Statesville, N. C., Sept. 10th, 1885.

For the Advocate.

Dr. Edwards on The Stand.

The Cross Examination--A South Carolinian Inquires.

MR. EDITOR: Your esteemed correspondent, Rev. J. E. Edwards, D. D. of Va in your issue of Aug. 12th made some remarkable statements about Holiness Associations. It seems to me that it only needs a careful corroboration of these statements to raise a crusade against this modern effort to evanegelize our beloved Methodism. Now I wish to ask through your paper that Dr. Edwards enforce these statements, which are found in his article, with chapter and verse and if we find them firmly established I will join with him in any effort to suppsess this "modern wildness."

1. Where and by whom has the aim of these Associations been declared to be anything different from what is proposed by the Church? If they imply by any article of constitution, or any of their leaders are on record as saying that the Methodist Church does not exist for the spread of Scriptural Holiness, it should be made known. Who has proposed a higher aim than the Church gives us? Who has said that the Church proposes an inferior standard of piety to that of the Holiness Association? Can we not have chapter and verse on these points?

2. Where and by whom has it been taught that Christian maturity could be obtained without a diligent use of the means of grace as laid down in our General Rules? What fanatic teaches that the child of God can make a sudden leap from the childhood of grace to the full maturity of ripened manhood? Where and by whom is "the hop, skip and jump process of obtaining maturity," or "the hot house process," taught? These Holiness Associations or those connected with them published a large number of books and periodicals and it will be an easy matter to point out this grave error, if it is found in them. The spreading of such doctrine among our people should be stopped at once, and every book or paper containing such teaching should be burned.

3. Deliver us from Phariseeism. Where and by whom among the leaders in these Associations has it been said to others, "I am holier than thou." If this is a quotation from living lips, it will be a gracious warning to give the name of the author. This is a new sentence from the testimony of the professors of Holiness. Usually they tell what God has done for them and compare themselves with what they were. Some new man must be rising among them if they have, in any quarter, gone off to telling what they have done, or how much better they are than others. Let us know his name. He must be taken to the Augusta meeting and have his first work done over. What members of these Holiness Associations do not rally to the standard of the Church, are not ready for every good work?

5. In those cases where Holiness meetings have been held without the endorsement and encouragement of the pastor is it the Association that injures the influence of the preacher or teaching of Methodist doctrine and the testimony of good people out of a heart experience to its truth? Did any one ever know of a case of this kind where the pastor's influence was injured unless there was reliable testimony to an attainment of grace by faith which the pastor could not say he had attained?

In all the annals of Methodism has there been *one* from the saintly Fletcher to the present time who retained this blessing of entire sanctification without professing it? Many have professed it from Bishops down and, if it could be kept without telling of it repeatedly, surely Methodism has had time to produce one example. Now a clear enforcement of the points enumerated by Dr. Edwards will be made if definite answers can be given to these questions substantiating his statements. It is due the cause of truth that he answer them. If the answers corroborate his statements the cause of truth will be helped and any attempt to form a Holiness Association in our State be nipped in the bud.

IRENICON.

For the Advocate.

Greensboro District and Division.

BY REV. J. A. CUNINGGIM.

MR EDITOR: I have just completed my third round. How good "Our Father" has been to us on this District. No death or serious illness among the preachers: While Bros. Helsabeck and Bruton have been a little sick, they and all the other preachers are vigorously at work. Protracted meetings are being held in most of the charges; and God's blessing is bringing the Church to a better view of duty and a richer experience in religion. Many souls are being brought to Christ, such as we trust will be forever saved in heaven. We thank God and take courage as we enter upon the last quarter—during which we look for richer harvests than up to date. How near Conference seems when we commence the last round. We are doing our best to be ready to make good reports, which will not reach our ideal, yet we hope for *average*.

DIVISION.

There has been but little from our District, through the ADVOCATE, on the division question. We gave expression at the District Conference against division; and I hope the district will vote *solidly* against it at the Annual Conference. I have read most that has been published in favor of division and I am candid in stating that, to my mind, not one good and sufficient reason has been given in its favor. Some plausible things have been published—especially in the remarkable speech of Bro. Mann—to which Bros. Chaffin, Guthrie and Adams have replied with great clearness and force. I wish to add a brief statement on one or two points.

ENTERTAINMENT OF CONFERENCE.

Methodist preachers deal largely in experience. Bro. Mann gives his experience in providing for Conference. I am sincerely glad that mine was so different from his. I provided for it at Wilson and Durham, several years after his service was performed. The number had increased some during those years. Then the Woman's Missionary Society, 60 in number, met with us. Yet we found no *serious trouble at either place* in providing "suitable entertainment."

I had no committee, but did all the work of securing homes in person, during four or five weeks. We had at Wilson 10 and at Durham 23 homes in reserve, so there was no "remnant of the Conference left in the street." The old and infirm men were placed near the Church. Each committee with those to be examined by it were put close together. The Presiding Elders were in easy reach of the Bishop's room.

I never heard of any *complaint of being overtaxed or burdened*; but many thanks were expressed for the great pleasure secured by the visit of the Conference.

We were not aware, nor are we yet prepared to accept as a fact, that the *practical* hospitality of Wilson and Durham surpasses that of Fayetteville, Goldsboro and Wilmington, or several other towns in our bounds. There never has been a larger number of towns fully able and willing to entertain our Conference than at this date. *Their increase has been equal to ours.* Then with the District and Sunday-school Conferences to meet in our smaller towns and villages, I fail to see the great demand for the presence of small Annual Conferences.

FOUR FRAGMENTS.

Again to divide as is now proposed would cut our State into four fragments—an unnatural and unseemly thing. There is something better for us in the future, *if we wisely bide our time.* The Virginia, Holston and North Carolina Conferences are alike growing stronger. The time will come when each can spare a fragment, and two strong Conferences, embracing all the territory within our own State, will fully pay for the waiting. No more *natural* line can be selected than that chosen by the resolution at the Salisbury Conference. In that resolution the candid judgment of the whole Conference found expression, without the bias of personal and local interests, which *seemingly*, enters into and controls much of the discussion in regard to the line now contended for. If we ask for any line, let us readopt the Salisbury resolution—then prayerfully wait, and in due time the General Conference will solve the whole question wisely.

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

THE GEORGIA HOLINESS ASSOCIATION

Seems to alarm my old friend from Danville. It is distance that lends enchantment to the view, and distance sometimes gives birth to monsters, which are merely spectres after all.

I do not belong to the Association. I did not think it a wise thing to form it. I distrusted the judgment of Dr. Geo. D. Watson, who suggested it. I thought I saw the seeds of future trouble in it, but still I can not do my friends the injustice of calling them cranks or fanatics. They are good men and true. Their aim is purely good, and they are not going into fanatical extremes, you may rely on that. Some brethren have entered into the Association for the very purpose of preventing the things Dr. Edwards fears.

THE HISTORY OF THE ASSOCIATION,

I may as well give you. There has always been in Georgia many who believed in Mr. Wesley's plain account, and many who did not. There was in Augusta as pastor, one of our best men. He was College bred, pious and learned, and believed this doctrine with all his heart, though he did not profess the experience. He had in his congregation some who were very deeply devoted to this view of divine life, and who professed to have known its truth by experience. At their instance, he invited the Rev. Jno. S. Inskip to come to Augusta. He did so. He preached with great power: He preached the old Wesleyan doctrine, with the additional amendments made to it, by the Oberlin School, and by Mrs. Phoebe Palmer, in which the *true* way became a *shorter* way. There was a gracious revival. There were many who professed Holiness, and who still do. These brethren met at the house of the pastor for a Holiness meeting. This was the first in the State of any size. It was by Bro. Inskip's advice that they specialized it. They took his paper, sang Buelah songs, read his books, and became identified with the second blessing party of the M. E. Church.

Bro. Jarrell, the pastor, professed to have been fully saved and was now recognized as the leader in the movement. The Rev. W. A. Dodge, of Sparta, was fully in, and to them was soon added Dunlap, Duval and Pattillo. They had many adherents, and Bro. Pattillo proposed that everybody who agreed on the experience should meet at Milledgeville. This was the first Holiness meeting, and that they should start a paper, they did so. They at this time had no idea of an Association. After two meetings, the Rev. Geo. D. Watson of the M. E. Church, came up at the instance of Jarrell, to Warrenton, and at his suggestion an Association was formed merely to appoint times of meeting, and to meet together. They had already found some dangers along the route, and warned by result elsewhere, they decided that Wesley's Plain Account should be the text-book of the association and they put their disapproval on all "come outism." In this Association are some of our very best men. They are as free from fanaticism, as Dr. Edwards is from heresy, or formalism. They ostracise no one, and are neither any worse, nor any better, as far as I can see, than many of their brethren If they meet together they meet to talk, sing, pray and ask up mourners, and get people converted. To save my life I can see no use in mistyfying people by using new terms to describe an old thing. They are simply earnest, consistent Christians and claim no more for themselves. The Conservative Methodism of old Virginia is in no danger from Georgia wild-fire. The fact that Georgia gives as largely to Missions, and as much for the support of her worn out preachers, and sends her men and women to the Mission fields, is not alarming. But I sympathize with Dr. Edwards in his uneasiness. I beg the brethren in North Carolina to so preach Holy Living, and so to keep up the standard of religion, that an Association to advance it will not be possible.

SOME STRIKING FACTS

will be found when one seeks for them. The first of these is that the Holiness movement, as it is called, is not what men think it is, mainly for the promotion of Mr. Wesley's idea. He did not mean by Holiness, what Prof. Mahan, Dr. Inskip, or Bro. MacDonald mean. They form an Association to keep men from sinning, Mr. Wesley believed conversion always did that. They speak of a clean heart, and most of them understand by a clean heart, one which is free from any bias to sin, Mr. Wesley taught the new birth did that. They want men to enter into rest, the rest of love and peace. Mr. Wesley said that the witness of the Spirit did that. If then perfect love, and entire sanctification did no secure to a man deliverance from sinning, from conscious defilement and from doubt and fear, what did it do? It brought men into that *very rare* and exceptional state in which not temptation aroused any response within them, nor produced any disturbance of serenity. The movement of which Bro. Inskip was leader, was really to keep men *from sinning*. They found men slaves of sin, they told them they might be free from any inward propensity to it. If our people had been living right, if they had been consistently religious, the necessity for this work would not have been manifest, but we had preachers, who railed at revivals, as religious dissipation, who ridiculed the general rules, who did not believe it was necessary for men to be converted to be in the Church. We had congregations run wild over fine churches, and operatic music, we had Churches where we could not have a class meeting or a love feast. We had stewards who never prayed in public, or in their families, who as far as we could see were merely moral men, with a religious bias. We had young people who danced, went to the theatre and ridiculed old time Methodism. What was to be done? If these brethren did not do the wisest thing they did something. The

"HOP, SKIP AND JUMP"

method has been a common method of getting religion since the days when the woman who went to Jesus while he was at dinner, since Zaccheous, since the three thousand on the day of Pentecost, and since the Philippian jailer. The Episcopalians have been sneering at it all the time, but thousands have been hopping down from a sinful perch, and skipping like a lamb to the place of safety, and jumping inside the walls. The preaching to a man that he may at once, by grace be freed from the inclination to do wrong is simply, as I understand it, preaching grace.

THE OTHER SIDE

of this question cannot however, be passed over with justice. The teachings of Bro. Inskip's school are about these:

1. Conversion does not teach native depravity.

2. Those who trust in Christ for salvation are simply pardoned.

3. They are still filled with sin and are sinning and repenting all the time.

4. The outward life is no test of inward purity.

5. However bright our experience we must be cleansed by a second work.

6. When we consecrate all, we are saved if we believe we are.

7. Salvation comes without feeling. We take God at his word, we are cleansed.

8. It is now obligatory in us to confess. With the mouth the confession is made unto salvation.

"9. This work can be done in an hour after conversion, but is never done in conversion.

10. The blessing cleans one's heart out, and all that is earthly or sinful, is forever gone, unless we backslide. We thought it was before, now we know it.

11. Those who have received a second blessing are of course the best of God's children—but many have the blessing who do not claim it.

12. As like seeks like, as those who have the same experience must strengthen each other, we must have Associations, book-houses, newspapers, and in the North a special Mission field. This is as fair a statement as I can make. These brethren mean well, but I am afraid there are results, which follow this special Association, which they do not see.

That there is clannishness is avowed. The meetings held for the promotion of this special work must be exclusive. The papers published must be so, and so must the books. They are all designed to do—what? Make men holy. No, but make them pure. Save them from sinning; no! Save them from sin. If they do not say so, in so many words, they do say in act that no man can teach them.

The natural result of all this is to arouse antagonism where there should be none, and to handicap those who are doing their best to prevent the growth of formalism, and worldliness, and so to strengthen what they would destroy.

While I am writing on this subject I may as well do what I did not intend to do, give Mr. Wesley's view a plain statement. I do not think any man can reconcile Mr. Wesley with himself. When he published his "Plain Account," which was a resume of the views he had presented for 30 years, he tried very hard to show he had always been consistent, but if any man will read, not the extract from it published in tract form, but the book itself, he will see how many times he had changed his view of certain phases of the subject.

1. He held with Jeremy Taylor, that a man must be perfect in love before he could claim acceptance with God. This view he surrendered before 1738. Then he held that a man must have dominion over all sin, and the constant witness of the Spirit and be saved from all inward propensity to evil, or he was not saved, (see his sermon on salvation by faith and the altogether Christian.) Then he held that when a man reached the most exalted state of purity, he could never lose it. This view he gave up. He finally settled down to these conclusions:

1. That every true Christian had dominion over all outward sin.

2. That he had, or might have, the constant witness of the Holy Spirit.

3. That his heart was pure from all evil tempers, or passions, so far as the will indorsed them, (see his sermon on the new birth.) But on the other hand:

1. The believer had strong propensities toward wrong doing. See his sermon on sin in believers.

2. He was often in darkness. (See his sermon on the wilderness state.)

3. He was continually getting away from these states and dying to sin.

4. If he was faithful and *looked for it God might give him* the faith to grasp the prize.

5. When the death to sin came there were no longer any propensity to sin and no sins but those of ignorance.

6. That we erred in speaking of a justified, or sanctified state. We were what we were at the time. (See large minutes of 1771.)

It will thus be seen that these modern teachings do not agree with Mr. Wesley in all points and still less does our pen or pulpit agree with him about the lower states of Christian life. Who teaches now that entire abstinence from sin is essential to a true Christian life? The fact is, Mr. Wesley put salvation by faith, where our brethren put Sanctification, and many of our pulpits put conversion where he would have seen only a faint correction. We are so anxious not to discourage our people that we leave them when they consent to the law, but with their members serve the law of sin.

We must raise the standard. We must bring people to a better experience or relax our morality and give up our Discipline and change our Methodism, and to this end we must not divide.

Men like Dr. Edwards and Joe Jarrell must not stand in Antagonism. They are not far apart. When I see such sad divisions threatened, I wonder if we all believe that the greatest of these is Charity. Suppose we were examining these very brethren in class meeting.

Brethren, do you both agree that the sinner is depraved and guilty? Yes.

The he must repent and believe the Gospel? Yes.

That he may be at once happily delivered from the power of darkness? Yes.

That he need never sin again, or get in darkness? Yes.

That he should be entirely consecrated to God? Yes.

That he should pray in secret; pray in his family, and do exactly right? Yes.

Are you both Methodists? Yes.

Well, what divides you?

Well: I believe when a man is converted he needs a second blessing to make him holy—"well I don't," so that is the point.

But Bro. Jarrell suppose the man is holy! What then?

Well Dr. E. suppose he is not, what then?

Let us have peace and love.

Raleigh Christian Advocate.

RALEIGH, N. C., . . . SEPT. 23, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

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Raleigh, N. C.

WASHINGTON said on one occasion: "To persevere in one's duty and to be silent is the first answer to calumny." And Luther said:—"Whoever has a good work to do must let the devil's tongue run as it pleases." And Addison said: "There is nobody so weak of invention that cannot make some little stories to vilify his enemy"

THERE are many men in this age who are in a big hurry to be great. They have a wonderful estimate of themselves and wonder why it is that the world is so slow to recognize their talents, &c. And there are quantities of men who get sore and sour because they feel themselves underrated. Disreali once said: "Beware of endeavoring to be a great man in a hurry." Destiny is a product of conduct, and there is a great deal of truth in the old proverb that you must shell peas before you can eat them.

PREACHERS complain very much sometimes that the stewards do not exert themselves enough to get up their salaries, and frequently they have grounds of complaint. Brother Preacher, you act as a steward for our missionaries and worn out preachers, and the widows and orphans of deceosed ministers. Did it ever occur to you that your failure to get up the collections in full may deprive some deceased preacher's little orphan child of sufficient food, or of comfortable clothing; or some widow of the small pittance that would keep her from suffering? We beg you to think of these things.

NINE weeks from to-day we will assemble in our Annual Conference session in Charlotte, N. C. These nine weeks ought to be very full of energetic work in raising the collections and the preachers' salaries. This year's work ought to make a better showing than we have ever made before. Let every preacher throw himself fully into getting up the collections and determine to get everything in full. Some men get all their collections up in full everywhere they go, and really more depends upon the preacher and his plans than upon where he is. Let the laymen bring up the salaries in full and the preachers the collections.

THE Editor of the Elizabeth City *Economist* says that his remark about Sam Jones was a clipping from another paper and was inserted in his absence—that he did not intend to wound the sensibilities of any church. Of course his disclaimer will be accepted. But we could hardly pass over in silence the calling of one of our ministers "a pulpit mountebank, combining the salient points of a rowdy and a monkey." If the editor left the clipping to be inserted, without investigating as to its truthfulness, then he is not blameless; and of course he is responsible for whatever his agent may insert in his absence. There is too much carelessness now a days, any way, in allowing personal thrusts at ministers and other people too. The press ought to be held responsible for all such. At least, so we think. Gœthe has forcibly said:

"A man's name is not like a mantle which merely hangs about him and which, perchance, may be safely twitched and pulled; but is a perfectly fitting garment which has grown over and over him like the very skin, at which one may not rake and scrape without wounding the man himself."

THERE is a class of ministers in our Conference who deserve great credit and much better pay than they get—we refer to those who are on what we call domestic missions. They work as hard and get as little pay for it as any class of men we know anywhere. In the first place they are among people who, as a rule, are not able even to give them comfortable entertainment in many cases. They do an immense amount of hard work under adverse circumstances. They deserve commendation and compensation. One duty of the preachers on the better charges is to raise the money with which they are to be paid. These preachers then are the stewards for the missionaries, and ought by all means to exert themselves to raise the full amount assessed for them. When it is all paid it is little enough, and when there is a deficiency it is very hard on the missionary. The poorest paid men in the church are those on domestic missions. Let us all see if we can't do better by them this year.

SOME men are always looking after their reputation, with but little regard for their character. Other men see to it that their character is good, and let their reputation take care of itself. The longer we live the more confirmed are we in the opinion that the best way is to see to it that we have a good character, one that is unquestioned in the sight of God, and a good reputation will ultimately grow out of it. After all, it is more what we are that is important than what men think we are. When we have a good character we can afford not to be hasty to disprove every aspersion that is cast on us. We can let them alone for awhile, and, like mud on our clothes, they will rub off of themselves.

Things at Trinity.

They now have at Trinity College 109 in *actual attendance*—had that number last Wednesday. This is a better opening than they have had for ten years. The organization is said to be better and more satisfactory than it has ever been; and, with very few exceptions, the students are working in earnest.—Good discipline, good morals, good order, and good teaching are sought by every college officer. To aid the faculty in securing these results, the merchants and shop-keepers of the village close their stores when study hours begin at night, thus leaving open no place for the idlers of town or country to congregate, and removing every temptation for the student to be absent from his room at night. The advantages to the students of such an arrangement, can scarcely be overestimated.—Trinity is moving upward. Let us all put our shoulders to the wheel and keep it on the up-grade continually.

A Plea For Those in Need.

This has been a scarce, hard year on those who are in the best of circumstances. It has been as much as a great many could do to get along. In such years as this there are some who suffer more than others. Among this class are the widow, and orphan, as well as the poor who are aged and infirm. Within the bounds of the North Carolina Conference there are over 40 widows of our preachers, who are very dependent. Their husbands had no property, and as itinerant preachers, had no chance to accumulate anything. Dying, they left their families dependent. There are nearly 50 orphan children of these deceased ministers who are helpless and dependent. Then we have about ten old ministers, who have worn themselves out in the work, and are now not able to work, and have no means. This makes a total of about 100 persons whom we feel it our duty to help in some way.

Now, we have a plan by which we try to raise something to help these unfortunate ones, at least, to some extent. Each preacher takes a collection every year in every charge for their benefit. Last year we raised and distributed among them, according to their several needs, the sum of $5,367.60. If this had been distributed equally among them, it would have given them about $50 apiece. But our plan is to appoint a Board of Finance, composed of one preacher and one layman from each presiding elder's district. They get a minute statement of the condition and needs of each one of these unfortunate ones, and then divide out what we raise between them according to the necessities of each case; and they learn pretty well the condition of each one.

When your pastor tells you he is raising his Conference collection he means that he is raising money for these claimants. The husbands and fathers of many of these widows and orphans have served you and your parents in the days past and gone. What you give may go to relieve the pressing wants of the widow and children of the minister who baptized you, or stood by the bed of your father or mother and comforted them in the dying hour. If you knew their wants we are sure you would relieve them. If one of these widows were actually needing a dress, or sack of flour, and you knew it, you would give it to her. They are needing just such things, and needing them badly. Go to your pastor and give him a liberal contribution to carry up to Conference to send to these needy ones. Many of them are waiting anxiously to know how much they will get. Let the preachers and people everywhere see that the amounts assessed for this noble purpose be raised in full. It is greatly to be feared that when the SON OF MAN shall come in his glory, he will say to many: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." And the same Scripture goes on to say: "And these [to whom he says this] shall go away into everlasting punishment."

Paragraphic Personals.

— Rev. N. M. Jurney is in Baltimore attending the grand Encampment of Odd Fellows.

— The Secretary, Chas. R. Jones, will accept our thanks for a complimentary invitation to the Charlotte Fair Oct. 27th–30th.

— Bro. Josephus Daniels, of the Wilson *Advance*, was in Raleigh last week, and we regret our absence when he called.

— Prof. T. W. Jordan has been elected President of Emory and Henry College in place of Rev. E. E. Hoss, who goes to Vanderbilt University. The papers speak in very high terms of Prof. Jordan.

— Bishop Wilson still improves. He presided over the Kentucky Conference at Versailles, Ky., last week, and bids fair to be able to meet all his fall Conferences. We all rejoice at his improvement.

— In the obituary of Mrs. Carden last week the printer said: "Many an *uneasy* itinerant," &c., for many a *weary* itinerant, &c. We expect either way would have stated a fact, but the writer intended to say *weary*.

— Rev. H. B. Anderson, son of Rev. C. M. Anderson, passed through Raleigh last Friday, returning to Vanderbilt University, where he has already spent a year, and expects to spend two more. We were glad to meet him.

— Prof. Lupton has resigned his professorship and retired from Vanderbilt University. Prof. Dodd retired last May, and Dr. Shipp has left. The old professors seem to be leaving the University in rapid succession.

— Rev. Dr. M. L. Wood, as a minister and a presiding officer is a success, and is winning golden opinions (he would be glad to get more gold) in this Empire district.—*Shelby Aurora*. Whether or not he gets much gold, he certainly has an abundance of good metal in him.

— Rev. W. C. Norman delivered a very fine sermon to the children at Edenton St. Church on the 13th inst. It was decidedly impressive and entertaining. If our preachers would all preach to the children oftener, it would be better for the grown folks as well as for the children.

— The Rev. E. E. Hoss, A. M., has been elected to a chair in the theological faculty of Vanderbilt University. Prof. Hoss was President of Emory and Henry College, Va., and is a most excellent man every way. We congratulate the friends of Vanderbilt on securing his valuable services.

— Mr. James B. Pace, of Park Place Church, Richmond, Va., is building a new church for that congregation at his own cost. About $30,000 will be put into this house. We know of no better way in which a man can erect a monument to himself than by building a church for God. Many will "rise up in that day and call such a man blessed."

— Miss Lillian Arnold, we learn, will go to New York in October and take lessons in Art and Elocution. The proficiency that she will, no doubt, attain by the superior advantages afforded her in New York, added to her present accomplishments, will make her one of the finest artists and one of the best elocutionists in the State. She is now making a portrait of the late Mrs. E. J. Lilly, which, good judges say, will be a superior piece of work.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

OTHER DAYS.

In the month of June 1834, now a little more than 51 years ago, I jogged along on horse-back, from Salisbury, N. C., to Statesville, the court house village of Iredell county. Life was young. The calendar marked me less than 20 years of age; but, to the eye I did not appear to be more than 17, if even so old as that, so the people said. My face was as smooth and beardless as a maiden's; my hair was as light and sunny as a child's; and, taken altogether, I suppose I was about as youthful and unpromising a specimen of a preacher as ever started out in the great itinerant field of Methodism. On the occasion referred to, I was on my way to the Iredell circuit, whither I was going under the direction of the P. E., the Rev. John Wesley Childs, as "helper" to Bro. Joshua Leigh, who was preacher in charge, that year, of the Iredell circuit. Thinking of my personal appearance—so young, inexperienced, and boyish—I am not surprised that a good old mother in Israel, in one of the first congregations I entered on the circuit, burst into tears and said: "That boy ought to be at home with his mother." My horse was large; my saddle-bags were of inordinate dimensions, and well stuffed with books and clothing. Starting from the hospitable house of brother John Palmer, in Salisbury, at 9 o'clock in the morning, and ambling along at an easy gait, reading by snatches, as was my wont; thinking of the mother that baptized me with her tears as she parted with me at the door step on leaving home, and shrinking from the work upon which I was entering, the sun was far down the western slope and nearing the horizon as I approached the village, a mile beyond which my first night was to be spent in the bounds of the Iredell circuit. At that time there was not one hundred miles of railroad, in running order, in the United States of America; and one would have been deemed a lunatic had he predicted that, within half a century, passengers in palace cars would be making the trip, in less than an hour's time, from Salisbury to Statesville, as an everyday's experience. More especially would such a prophet have been regarded as a fit subject for a lunatic asylum, had he predicted that the distance between these two little towns would be traversed in less than an hour's time, and that the passenger would make the transit in a comfortable berth, wrapped in profound sleep, between the hours of one and two o'clock at night! And yet this is exactly what I did on the night of the 17th August, 1885, on my way to Asheville, in Buncombe county, N. C. What changes have taken place in the interval between June 1834 and August 1885!

SEEN IN DAYLIGHT.

It was not till my return, early in September, that I had a view of the country lying between Salisbury and Statesville, and westward of Statesville, having glided through this region, in a "sleeper," on my way to Asheville. Returning, I carefully inspected every farm and every house in the range of vision, as I approached Statesville, to see if there was a single object that bore the traces of fifty years ago; but not a solitary feature, in house, field, road, forest, or wide-spread landscape was recognized, as it presented itself to my eyes in the years "of long ago." Nor, did I see anything in or about Statesville, as I took a hurried survey from the windows of the coach at the depot, on the skirts of the town. It so happened that Major Wilson, the civil engineer, who has immortalized his name and fame in locating the road over the mountains to Asheville, had a seat by me, on our leaving Statesville; and I remarked to him that I was looking along the line of the railroad for the old country road that led from Statesville to Salisbury, but could not discover it. To which he replied: "There it is, right under your eye, at this point." I saw it, filled with brushwood and fallen trees; but it was no more the road over which I traveled in 1834, than I was the light-hearted boy of that period.

STOP A LITTTE WHILE.

We will tarry a little longer on the return trip. Having to remain two or three hours in Salisbury, at the close of the day, waiting for the train going eastward, I took a ramble about the town to see if there was a familiar object anywhere to be seen. I tried, on Main street, to locate the house in which I lodged with brother Palmer in 1834, but utterly failed in my search. I then bethought me of the Conference session held in Salisbury in Jannary 1839, at which Bishop Andrew presided, and at which I was ordained elder by that man, "who was too good to profess sanctification." I could recall the Bishop's sermon and his great missionary address—the greatest I ever heard from mortal man—but I could not find the Methodist Church, nor could I locate the house in which I was quartered during the Conference session. In taking a stroll up Main st., I was recognized by the Rev. Mr. Tuttle, pastor of the Baptist Church in Salisbury. He had not seen me since 1873, when the Va. Conference was held in Elizabeth City, N. C.; and yet he recognized me on sight. He courteously proposed to introduce me to some of the Methodists, at their places of business on the street—which thing he did. At the door of a business house he presented me to two gentlemen, both of whom were Methodists. They knew me by name—had read the "Log Meeting House," and had read my letters for the RALEIGH CHRISTIAN ADVOCATE. They looked at me, with a careful survey, from head to heel; and, if I did not misinterpret the expression of their faces, they were not a little disappointed in their conceptions of my personal pulchritude. Presently, a tidy-looking, neatly dressed old gentleman was invited forward to be introduced to me. His name was *Overman*. He knew more about me than I knew of myself—knew me when I was a little boy—heard me deliver a little speech at a public *exhibition*, as we used to call them, at *Sandy Spring*, three miles from Greensboro. He, too, had heard some of my early efforts at *exhortation* in religious meetings. Three or four years of my early life, at the Quaker School, had dropped out of his memory. It was pleasant to meet him. He wanted me to tarry for a night and preach for the people; and even proposed—Presbyterian though he was—to circulate the notice, and get a congregation for me. While I could not comply with his wishes, I nevertheless appreciated his polite attentions.

A PARENTHESIS.

(First and last, in the course of my life, I have met with fifty persons, more or less, who have told me that they heard me preach my *first* sermon. On locating time and place, in some instances, I have found out that the sermon referred to was preached as late as the second or third year in my ministry. Unless there is some one living, of the twenty or thirty persons present, on a week day, at a meeting held in old Jamestown, Guilford Co., during my summer vacation in 1833, while I was making a little round with the Rev. Joshua Bethel, on a part of his circuit, the man or woman is not living that heard my *first* sermon. That was delivered before I was licensed to preach; and for it, brother Bethel was responsible. I was licensed in April, 1834, and made my first attempt at *preaching*—such as it was—on a round made on the Guilford circuit, immediately after receiving my license as a local preacher, and before going to the Iredell circuit.—Since I have been in Danville, I have met with old father [illegible], who lives in Rockingham county, N. C., near old *Carmel* meeting house, where I preached, as nearly as can be recalled, about my *sixth* sermon. Dr. Morrison was on the Guilford circuit in 1834, and having to go to Suffolk, Va., for his family, he got me to fill his appointments during his absence. Starting at [illegible], thence to Lowe's school house, thence to Wentworth, I next went to *Carmel*, preaching in the morning at the church, and at *night* in brother [illegible]rant's house. He comes nigher having heard my *first* sermon than any living man, I suppose; and he remembers my boyish efforts well, and has paid me the compliment of coming to Danville to hear me preach during the present year. This, by the way.)

TO RETURN.

My parenthesis has carried me so far from the point at which I deflected from the line on which I started that I hardly know how to get back again. The fact is I perceive that I have been traveling like a *sand fiddler*, on the beach, all the time. A word of explanation may be necessary for some of my readers. The explanation is, that a *sand fiddler* travels *backwards*. I seem to have been traveling backwards all the time in this letter. And this may find its explanation possibly in the fact that, in shifting the "sleeper" at Salisbury, from one railroad to another, my position was reversed. That is to say, I left Greensboro with my *head* towards the engine. In the transfer of the "sleeper" to the Western N. C. Railroad my *feet* were turned towards the engine; and, on waking in the morning, I felt as though I was going backwards. Let that pass for what it is worth. We left off at Salisbury. In a former letter written from Ashville, that [illegible] the line was "done up," and I [illegible] return to say that the longer I remained the more I was pleased with the town and its surroundings. Methodism has a strong hold in the "Switzerland of America." The Holston Conference has a strong and powerful grip upon it, and holds it by a sort of indefeasible title. It is theirs by conquest and occupancy. The time may come when there may be a Western N. C. Conference, embracing the territory west of the Blue Ridge, and extending to the Tennessee line; but this Conference will not be partitioned off from the present N. C. Conference. The Holston Conference will be [illegible] and rightfully, when this territory is erected into a separate Conference. In discussing the subject of a division of the N. C. Conference, it is ink spent in vain, in my judgment, to write about parceling out that portion of the State now included in the Holston Conference. From the sea to the mountains, from the S. C. State line, to the present northern boundary of the N. C. Conference, in other words, what is *now* included in the N. C. Conference, may be divided [illegible] most agreeable to the members of the Conference, clerical and lay; but the territory embraced in adjacent Conferences, especially the Holston Conference, is not likely to be turned over to a sister Conference to be cut up and meted out to suit the wishes and convenience of that sister Conference. So the [illegible] strikes me in looking down [illegible] from the top of the mountains. And, in saying this, I am [illegible] understood as taking any [illegible] the discussion just now [illegible] high in the columns of the RALEIGH CHRISTIAN ADVOCATE. [illegible] wholesome fear of having [illegible] "chair worn out over my head."

Danville, Va., Sep. 14, 1885.

30 Conversions.

Rev. R. M. Hoyle has been holding an interesting revival at Cadiz church in upper Cleveland, with thirty conversions.—*Shelby Aurora.*

FROM AN OLD SUBSCRIBER:—I have been taking the Raleigh CHRISTIAN ADVOCATE through all the changes from its first issue, and am glad to say that I enjoy it more and more every year. I always speak a good word for it every time I meet with an opportunity.

Yours truly,

W. W. WHITE.

"HONOR TO WHOM HONOR:"—When Winston and Rockingham stations paid the full salaries of their pastors who had died during the year, they acted like Christians. We love to think of Roanoke circuit and Fifth Street station, who took good care of disabled pastors to the end of the year. We are very sad when we think of one circuit which paid almost nothing for the support of their disabled pastors.

Yours truly,

A. D. BETTS.

Revivals on Roxboro Circuit.

You may say as an item of news, that our new parsonage is about finished, some call it elegant, beautiful and commodious, everybody is pleased with it. We have held protracted meetings at Bailey, Mt. Tirzah, Trinity and Allensville; result: church greatly revived at each place, and about thirty professed conversion, most of whom have, or will join our church. I am much indebted for valuable help in my meetings to Bros. W. A. Peirce and S. Y. Brown, two excellent local preachers living in the bounds of my circuit.

Yours truly,

J. R. GRIFFITH.

TWENTY ACCESSIONS:—We have had a meeting at Oak Grove, the church was powerfully revived, difficulties among some of the members long standing were amicably settled, and the power of God manifested in the conversion of souls. About 14 were happily converted, and twenty joined the church, four of them from the Baptist Church. This was the first meeting that was ever held in the new church at that place. I left Revs. J. A. Green and D. P. Tate in charge of the meeting, and hastened on to Salem. The Lord is with us on Cherry Mountain. We are moving on all along the lines. The Lord bless you and the ADVOCATE.

Yours,

J. A. LEE.

AN EXPLANATORY NOTE:—In my report last week you made me say Salisbury circuit instead of Rowan circuit. Please let this appear to correct. I also desire to state that I am under obligations to Rev. Mendenhall, of the Society of Friends for assistance in my meeting at Bethel Church. Also to Bros. D. L. Earnhardt and J. C. Rowe for their kindness in coming to my help. The former preached twice for us, his style is clear, forcible and earnest. The latter preached five times, and made quite a favorable and profound impression upon the people of his old neighborhood. Like all true men, these brethren seem unconscious of the high estimate justly placed upon them.

Yours truly,

H. M. BLAIR.

The Winesap Apple not yet Ripe.

Then why make it an apple of discord by seeking to pluck it *untimely?* That it is immature is proved by the resistance that it makes to separation. Another generation of years, the fruit so eagerly coveted by some, may fall without violence into the hand presented to receive it. What a glorious tree is Methodism! Transplanted from Paradise, it sends its roots deep into the purity of human hearts and spreads over the world its beneficent branches of Christianity, liberty and enlightenment, ever heavily laden with celestial fruitage. Let not this heavenly nutriment for the soul and mind of man be disturbed by the hand of impatience, self-interest, vanity, or ecclesiastical ambition.

W. T. GANNAWAY.

For the Advocate.
Revivals on Rowan circuit.

BRO. REID:—We have just passed through a series of Revival meetings on the Rowan circuit, that has never before been surpassed on this circuit. We have had at former times more converts but never has the membership been so thoroughly revived as it is now; we have had about 94 conversions and as many or more accessions to the church. Bro. Blair is doing a noble work here, his plain and noble way of conducting his meeting has a good effect on all that hear him, and every one is convinced that his labor is that of love to God and for the souls of his fellowmen, we all love him and pray that his life and health may be precious in the sight of God, and that he may long be spared to work for the cause he so much loves.

H. C. A.

Deep River Mission.

I commenced a protracted meeting at Mt. Zion on the second Sabbath in August, which lasted fifteen days and nights. The power of the Holy Ghost came down upon the people, there were 25 confessions of faith, 27 accessions to the church. Bros. C. W. King, M. J. Hunt and A. G. Kirkman assisted in the good work Bro. Hunt remained all the while, he is eminently qualified to instruct us in things pertaining to the kingdom of God.

They have a new church, 28x40 feet, nearly completed, painted on the outside. The outlook on the mission is flattering, I find the people ready to do their duty. I have five appointments on the mission, and will hold other protracted meetings, commenced one at Mt. Carmel on the 5th Sunday in August. Pray for us.

Yours in Christ,

R. M. STAFFORD.

A Splendid Report.

On Hatteras Mission, at Hatteras we have had 32 accessions; at Big Kenekeet 52; at Trent 11; at Cape 6; at Little Kenekeet 12; and 4 at Chicamacomico 24, making 137 accessions in all. About 50 backsliders were reclaimed, and 39 infants have been baptized. Thus you see the Lord has done glorious things for us, whereof we are glad. It has been a prosperous year on this field, and the set time to favor Zion. There was but one sinner left at Little Kenekeet. At Hatteras a number of heads of families and men of the greatest influence in the community were converted and added to the church.

"Praise God from whom all blessings flow."

Your brother,

J. Y. PEGRAM, P. C.

For the Advocate.
McKendree on Mooresville Circuit

I have just closed a meeting of great power at McKendree on Mooresville circuit, meeting lasted five days, 48 conversions and 24 accessions, others to join at my next round. Every member of the church both old and young who were not certain as to whether they had been regenerated, came to the altar and obtained spiritual regeneration. Three old men over seventy, were at the altar at one service, yesterday's service was the best I have seen in a ministry of 12 years. It was a love feast occasion, the first in that church in twenty years. Seventy persons have been brought into the fold in less than two weeks on this circuit. We begin at Rocky Mt. next week.

P. F. W. STAMEY.

For the Advocate.
From Shelby Circuit

DEAR BRO REID:—We have just closed a gracious revival at Pine Grove church, which resulted in a general impression for good in the whole community. We had 33 conversions, 27 joined our Church, five of the converts were children of Baptist families; two of the men who joined our Church were quite old, one was eighty seven years and the other in seventy.

On the last night of the meeting 11 stood up in obedience to my request and their duty to hold family prayer. We are going to build a church at the same place. The people subscribed $300,00 cash, and, in addition to the subscription, a gentleman runing a steam-saw mill near the old church, proposes to saw the lumber free, and one of the brethren said he would make the shingles. When I go back I am going to insist with a "vim" for those who stood up, and promised to hold family prayer, to take the Raleigh Advocate. Pray for us.

Yours Fraternally,

M. D. GILES

Some Corrections.

MR. EDITOR:—I think your printer has done well in interpreting my chirography, but he has missed it in a few cases, some of which I wish now to correct. He has made such verbal mistakes as putting "excell" for "excel," "the" for "their," "missionaries' for "missions," "country" for "county," "mountain" for "mountain section," "proportional" for "proportionate," "discussion" for "discussions," "putting off" for "cutting off," "wanted for such action in '58" for "waited," its "members" for "numbers," "beautiful hill country" for "healthful," etc., "our" for "one," "while" for "which," "strange preachers" for "strong preachers," "transmountain" for "transmontane," "bound" for "sound," etc. These errors are slight and hardly worth noticing, but in the first column of my last article you make me say that the twelve Conferences in Ohio and New York "average only 22,455 members," whereas I wrote "33,455 members."

Thanking you for your editorial courtesy, and for your general accuracy in following "copy," I am,

Fraternally yours,

JNO. R. BROOKS.

For the Advocate.
The Murfreesboro District.

In regard to Bro. Wm. Grant's note calling attention to a mistake in reference to him (for he was the one to whom I alluded), I reply that I *certainly* understood him to say *he* had been in favor of the transfer. But, if Bro. Grant says I am mistaken, then I am. I thank him for the correction.

I am glad to know that he will be content in the event of the change. This is nearly as good as if he had said, what I thought he said, I am especially glad to know that he coroberates my impression in regard to a large majority of his people being "satisfied either way." This is equal to saying that a large majority will be satisfied, if the General Conference should see proper to transfer them to the N.C. Conference. Now, the question arises, Do we want that part of our State? If so, then ask for it.

I suggested in my article of the 26th ult. that there is among that people a sentiment more favorable to a change, than there was in the Charlotte or Shelby Districts. I am now more convinced that such is the case. Dr. J. W. North says, in speaking of the Shelby District, "The preachers and laymen on that District were universally opposed to the transfer" Here is a case where the transfer was made when the people were universally opposed to it. But the people of Bro. Grant's section *are not universally opposed* to going to the North Carolina Conference. While they are not *advocating the change, and are still satisfied with their relation*, they manifest the Christian spirit in yielding to the superior judgment of the General Conference. I do not wish to convey the impression that *all will be satisfied*; nor will you find a people anywhere, in a large section of country, unanimous in their sentiments. There are some, and there may be a large number number, who will oppose it with all their heart, mind, soul, and strength, but this would be nothing more than would naturally be expected.

Yours truly,

C. C. BROTHERS.

For the Advocate.
Note From Bro. McLeod.

BRO. REID:—The year is rapidly passing away, and hurrying mortals home; as the year passes away and the time for the old North Carolina Conference to meet, draws near, I am reminded of the pleasant meetings of the past, of the brethren that used to meet us that have gone to their long home in the sky, nine of the workmen have been called from labor to refreshment. What a sad day for your Conference—a day of weeping when the hour comes for memoirs. I have read and watched the movings of the church with much interest this year. The workmen have done well, many have been gathered into the fold.

I have had a good, and I trust profitable year. I have two churches, large and comfortable houses of worship, well painted and neatly furnished and finished, our congregations are large and attentive.

This is a very wealthy country, the land produces well, the farmer makes an abundance of everything, and they live on it. They have not learned to be stingy, or have grace enough to be liberal. I have received 107 into the church. I feel like I have had a year's rest. I like this South Carolina type of Methodism, it is not puffed up, it seeketh not self. May heaven's richest blessings rest upon all the brethren and all the enterprises of the church. Dr. Deems' advise to the ADVOCATE is good for the brethren: "Don't try to be *smart* but try to do good"

Yours in Christ,

S. J. MCLEOD,

For the Advocate.
From Caldwell Circuit

DEAR BRO. REID:—I have been thinking of writing to the ADVOCATE for sometime, but one thing has prevented, I have had nothing to write worthy of a place in your paper. I suppose I might have spoken of the kind reception that I met with here but that would have been nothing new, I think our people always receive their pastors kindly, (at least that is my experience.) But, thank God, I have something to say now, the Lord has owned and crowned the efforts of one of His weakest servants, to save souls, with success. We have held some of our protracted meetings, the result of which has been about forty conversions and thirty six accessions, the remaining four were in the church. Bro. D. A. Lanier, a local brother, was with me all the while and did faithful and efficient work, Bro. F. S. Starrette also did good work in one of our meetings, he ought to be in the itinerancy. We have other meetings yet to hold. The great need of the people, in this section, is education, and appreciating this fact, we have succeeded in getting a nice, commodious academy erected here at Love Lady, (a station on the C. & L. N. G. R. R.) where our parsonage is located, and we have secured the services of competent teachers and have a good school now in progress.

The spirit of improvement has been and is manifest in the determination of the people to improve their churches wherever improvement is needed. Our finances are considerably in advance of this time last year, but low yet. I hope to be able to do something for your paper between now and Conference.

Yours &c.

JAS. O. GUTHRIE.

For the Advocate.
From Swift Creek Mission.

BRO. REID:—I send you to-day a few revival notes which you will please publish in the Advocate. I have protracted at several points on the work, and whilst the number added to the church has not been so great, as I had hoped for, yet the results are very gratifying in many respects, notably among the members of the church, all of whom seemed to have gotten nearer to the Master than ever before. The meeting at Lane's Chapel, which I closed last Thursday, was one of special interest, the Lord was with us, and greatly blessed His work in the conviction and conversion of sinners, and in the building up of the church. Old men and women shed tears of joy and were made glad in seeing their sons and daughters, sons-in-law, and friends all happy in Jesus. I have never been in a meeting of greater spiritual enjoyment. The church here is now upon a fine basis, and its influence for good will go out through all this section of country. There were about sixteen conversions, twelve were added to the church, two children baptized and seven subscribers to the Raleigh Advocate as the result of this meeting. Had not the pastor been taken sick and compelled to close, there would undoubtedly have been many more additions to the church.

A year ago we had no house of worship anywhere on the Swift Creek Mission, we have now a nice church at Lanes, another at Juniper Chapel, which with a small expenditure of money in the way of repairs, will be a very commodious and pleasant house of worship; and last week we got the frame completed for our church at Chatman's. This will be a good, large country church, 42x31 feet, and with the $60 appropriated by the Board of Church Extension at our last Conference, given this week, by the direction of Bro. Sharpe, we hope to have it ready for our 4th Quarterly Conference to be held the last of October.

Before the year closes, I am confident we will have another church built at Adam's. This is a new congregation I have organized this year. I'm satisfied, in a few years, this will be a large and influential church.

I am making efforts to get churches built at two other appointments, especially at Vanceboro, it is very important that we have a church of our own in this village. Bro. Buck will give the lot just as soon as we can secure the means to build.

Thus far, I have added sixty-two to the church this year, most devoutly do I pray that this number will be greatly increased before the Conference year closes.

I write the above facts with infinite pleasure, thank God, and take courage.

ROBT. B. GILLIAN.

For the Advocate.
Matters on Madison Circuit.

Our protracted meetings for Madison circuit have all been held except at Leaksville, this will be in connection with the 4th Quarterly Meeting, the third Sabbath in October. In reviewing the field, we see much for which to be thankful. During last year about two hundred persons professed conversion on the circuit, and 126 joined the church, of these, only three have been excluded. A very large majority are living right and making good members. I am sorry to say we have had to exclude some old members whose lives were irregular. At all of our meetings the Lord has shown His presence in convicting and converting souls, as well as greatly blessing and building up the churches in spirituality, This is not only seen in holier lives but in the spirit of improvement and progress. The finances are all up to date.

We are now repairing and remodeling the church at Madison, have raised a subscription that guarantees a new church at Bethesda.

At Stoneville we held a meeting of eight days, here I was assisted by Bro. Peeler and by Rev. Jas. R. Jones, of the Friends. Bro. Jones did most of the preaching, he is an earnest efficient, worker, a forcible preacher, and a consecrated man, whose influence is for good, and wins many souls for Christ. His labors were greatly blessed also at Wesley Chapel.

At the closing service at Stoneville a sufficient amount was subscribed to justify us in beginning the erection of a new Methodist Church there. Bro. Jones and I went to Sandy Ridge to assist Bro Peeler on his mission. Here we saw the fruits of faithful work, the light breaking, error giving way, prejudice softening, and the leaven of truth working.

A lot was secured, and a new church there is now beyond a doubt. Bro. Jones was to preach for me last Sabbath, but was summoned to the bedside of a sick child. May God spare the dear one. They have our sympathy and prayers.

R. P. TROY.

Our Washington Letter.

From our Regular Correspondent.

The first Cabinet meeting since the President's return was held on Monday. Secretaries Bayard, Manning and Lamar being present. The Austrian mission and the Wyoming troubles were discussed. The Cabinet meeting commencing at 11 a. m., continued until late in the afternoon. Consultations in relation to the recommendations to Congress consumed most of the time.

The question of appointing Democrats to offices held by Republicans is one that confronts the President on his return. Some of those who, either for themselves or others, want places, are already on hand. The Ohio Democrats want control of the federal offices of that state to aid them in the pending political canvass, and considerable pressure will be brought to bear upon the President to grant them this aid. The President's attention will be urgently called to the political status of the Senate, and to the feasibility of making that body Democratic during his term. According to the Democratic calculations their party may count upon electing Democratic successors to eight of the nine who go out on their side. They count Delaware, Florida, Maryland, Mississippi, Missouri, Tennessee, Texas and W. Virginia as safe to elect Democratic Senators, and admit that of the nine out-going Democrats, the seat of only Fair, of Nevada, is doubtful. With regard to the sixteen retiring Republicans, Democrats contend that eight of them can be replaced by Democrats by good management. If the Democrats could succeed in making their estimates hold good they would gain nine Senators and loose one, which would give them a majority of eight in the Senate. But in all calculations of success in getting control of the upper house of the national legislature, the distribution of federal patronage in the states counted upon to return Democratic Senators instead of Republicans, is relied upon. Well informed Democrats however are not sanguine of receiving assistance from the Administration whose policy as far as can be discerned has been to avoid the very appearance of interference in State politics.

The appointment of Mrs. Mulligan to succeed Miss Sweet as Pension Agt. at Chicago ends a somewhat memorable contest. In April last General Black wrote to Miss Sweet demanding her resignation and she declined to resign and appealed to the President for protection. Tuesday's mail brought to the White House a letter from Miss Sweet, in which she says that having accepted the Eastern agency of an enterprise having its headquarters in Chicago, she respectfully tenders her resignation as pension agent to take effect upon the qualification of her successor. The letter concludes with an expression of thanks to the President and Cabinet for courtesies and consideration. The President referred the letter to Secretary Lamar, and he yesterday recommended Mrs. Mulligan's appointment. This Mrs. Mulligan is widow of the Union officer who organized the original Mulligan Brigade, and as such is a woman with claims on a grateful country. She has been Commissioner Black's choice for the place for some time, and by her appointment Gen. Black has settled a question that was becoming of some interest, namely, whether he or Miss Sweet was the boss of his office.

Judge Bryant, Assistant Attorney General for the Postoffice Department, returned to the city to-day. He has been up in the woods near Lake Superior with Post-Master-General Vilas. He says that Col. Vilas has gained five pounds. The fish stories that he tells would necessitate the enlargement of your columns to reproduce them.

The officials in the U. S. Treasury are well pleased with the financial exhibit of the month of August during which the debt was reduced nearly three millions. They consider all the figures to be indicative of a revival of business and that the prospect is now brighter than at any time within the last year From the point of view of public revenues the appearances are equally encourging, there has been a very general upward tendency and the gold fund has steadily increased

It is said that Mr. Hewitt, of New York is again engaged in the preparation of a bill removing the duties on raw materials, and that he expects that his bill will be passed. It is said that an attempt will be made to present a bill that will meet the approval of Mr. Carlisle and other prominent Democrats who have heretofore been unable to agree upon any proposed measure for tariff reduction.

Washington, D. C., Sept. 11th, 1885.

Railroad Accident.

A terrible and destructive accident occurred on the North Carolina Railroad on Wednesday last, about six miles South of Concord. The bridge over Coddle Creek gave way and precipitated twenty-three box cars, loaded with goods, into the creek. Two tramps, who were riding in one of the box cars, were killed, and two firemen injured. The large engine passed over the bridge, but the tender and 23 cars fell through and were very badly wrecked. The bridge was undergoing repairs, and the engineer and train hands did all they could to come to a halt before crossing the bridge, but the weight of the train forced it forward in spite of all that could be done by reversing the engine and applying brakes. The loss is a heavy one to the Richmond and Danville Railroad Company. It is the first time, we think, that a bridge has given way on the North Carolina Railroad since it was built 30 years ago.—*Charlotte Democrat.*

J. L. Stone's New Store.

Musical Instruments, Sewing Machines and Furniture of all kinds may be had on good terms at low rates of Mr. J. L. Stone, of this city. He has a magnificent store-room, plum full of everything nice in his line. It is a real pleasure to look through his establishment. You can get of him almost anything you want in the way of furniture, or Pianos and Organs and Sewing Machines. He shows a wonderful amount of enterprise and his large store and magnificent stock is quite an addition to the business of Raleigh. Call on him or write to him for anything you want in his line. See his handsome advertisement in this issue.

NEW FIRM.— The well known Drug Firm of Pecud Lee & Co., of this city has undergone a change, Mr. J. S. Pescud retiring from the firm and Mr. I. D. Johnson who has been connected with the House from its beginning (1859) becoming a partner. The business will be conducted at the same places as heretofore under the name of Lee, Johnson & Co. The patronage and good will of the old firm are respectfully solicited. This is a most excellent, reliable firm; and we commend it most cheerfully and heartily to our readers. They are live, energetic, clever business men.

RELIABLE INSURANCE.— The North Carolina Home Insurance Co. is advertised in this issue. The best evidence that we can give of our confidence in the Company is to state that we have a policy in it and feel safe in reference to it. It is well officered, well managed, is a home enterprise and richly deserves the patronage of North Carolinians, and ought to have it. See the advertisement.

MARRIAGES.

—At the residence of J. P. Fulps, in Rockingham county, N. C., on the 13th of Sept. 1885, Mr. Barney Troppler and Mrs. Frances Good were united in matrimony, Rev. R. M. Stafford officiating.

—At the residence of Rev. William Needham, in Surry county. N. C., on the 23rd of August, 1885, Miss Jennie Needham, to Mr. Franklin Ashburn, Rev. Charles P. Snow officiating.

DEATHS.

—Mr. Turner F. Barber died recently in Rockingham county, N. C.

— The Arkansas "Methodist" announces the death of Rev. Alfred P. Melton, one of our most useful and popular preachers in that great State.

—Mr. D. Curtis, one of Greensboro's most valued and trustworthy citizens died recently at his home in that city, after a lingering illness, aged fifty-nine years. He was a good and true man, an official member in the Methodist Episcopal Church, South, of that place.

Appointments.

Charlotte District—4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Clear Creek, Zion (C M)	Oct.	3 4
Charlotte circuit, at Trinity,	"	10 11
Calvary Mission,	"	11 12
Monroe circuit, at Helm's Chapel,	"	16 18
Pleasant Grove circuit, Wesley Chapel,	"	17 18
Monroe Station,	"	18 19
Lilesville circuit, at Lilesville,	"	24 25
Ansonville Ct at Wightman,	Oct 31,	Nov. 1
Pineville at Pineville	"	7 8
Tryon Street Station,	"	8 9
Matthews circuit at Matthews,	"	14 15
Wadesboro circuit, at Bethel,	"	21 22
Wadesboro Station,	"	22 23

Warrenton District—4th Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	Sept.	5 6
Wilson station,	"	12 13
Warrenton circuit, at Hebron,	"	19 20
Nash circuit	"	26 27
Edgecombe circuit, at Battleboro,	Oct	3 4
Halifax at Weldon,	"	10 11
Warren circuit at Providence	"	17 18
Ridgeway at Ridgeway,	"	24 25
Scotland Neck, at Scotland Neck	Oct 31	Nov. 1
Wilson Mission,	Nov	7 8
Halifax circuit	"	14 15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Louisburg,	Sept.	19 20
Henderson at Henderson,	"	26 27
Tar River, at Franklinton,	Oct.	3 4
Oxford, at Shady Grove,	"	10 11
Edenton Street,	"	17 18
Person Street,	"	17 18
Brooklyn Mission,	"	21
Smithfield, at Salem,	"	24 25
Rolesville at Sydney,	"	28
Buckhorn at Buckhorn,	Oct 31	Nov. 1

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	Sept.	12 13
Rockingham circuit, at Zion,	"	19 20
Fayetteville station,	"	26 27
Campbelton Mission,	"	27 28
Cumberland, Beaver Creek,	" 30	Oct. 1
Lillington,	Oct.	2 4
Cape Fear, Cool Spring,	"	10 11
Jonesboro at Jonesboro	"	17 18
Laurinburg at Caledonia,	"	24 25
Lumberton, at Barker's,	"	23 24
Robeson, at Corinth,	Oct. 31	Nov 1
Carthage, at Carthage,	"	7 8
St. John's Station,	"	14 15
Ashpole Mission, Shady Grove,	"	18
Manly Mission, at Manly,	"	21 22

Trinity College District 4th. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Abbott's Creek Mission, at Zion,	Aug.	29 30
Randleman station,	Sep	5 6
Franklinsville Ct. at Cedar Falls,	"	12 13
Lexington, station	"	26 27
Davidson circuit, at Midway,	"	28 29
West Uwharrie Ct. Poplar Spring	Oct.	4 5
Pekin circuit at Sardis'	"	10 11
Montgomery circuit at Bethlehem	"	17 18
Uwharrie circuit, at Siloam,	"	24 25
Mt. Gilead circuit., at Zion,	Oct 31	Nov. 1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H. P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington Dist.— 4th Round.

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	29 30
Elizabeth Ct., Elizabethton,	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh	"	17 18
Whiteville Ct. at Whiteville,	"	19 20
Wilmington 5th St.	"	26 27
Smithville Station,	Oct	3 4
Magnolia Ct. at Providence	"	10 11
Clinton Ct. at Goshen	"	17 18
Duplin circuit, Wesley Chapel,	"	24 25
Onslow Ct., Queens Creek,	Oct. 31	Nov. 1
Topsail circuit, Rocky Point,	"	7 8
Brunswick circuit, Shallotte Camp,	"	14 15
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H BOBBITT, P. E., Salisbury, N. C.

Mt. Ion Station,	Sep.	19 20
Salisbury circuit, at South River,	"	26 27
Albemarle circuit, at Stony Hill,	Oct.	3 4
Concord circuit, at St. Mathews,	"	10 11
Concord station,	"	11 12
Mocksville Ct., at Salem,	"	17 18
Rowan circuit at Bethel,	"	24 25
Farmington circuit, at Wes. Chap.	" 31	Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District— 3rd Round

R. A. WILLIS, P. E., Statesville, N. C.

Statesville station,	Aug.	22 23
Statesville circuit, at Trinity,	Sept	3 4
Caldwell circuit,	"	5 6
Lenoir circuit,	"	9 10
Wilkes circuit,	"	12 13
Roaring River Mission,	"	16 17

4TH ROUND.

Elkin and Jonesville,	Sept.	19 20
Mt. Airy circuit,	"	26 27
Mt. Airy Station,	"	27 28
Dobson circuit,	" 30	Oct. 1
Yadkinville circuit,	Oct.	3 4
Rock Spring Ct, at Hills Chapel,	"	10 11
Newton circuit, at Hopewell	"	13 14
Iredell circuit, Snow Creek (C. M.)	"	17 18
Alexander circuit at Mt. Pisgah, (C.M.)	"	24 25
Caldwell circuit,	"	25 26
Lenoir circuit,	" 31	Nov 1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	11 12
Statesville station	"	14 15
Statesville circuit,	"	21 22

New Bern District—4th Q. Mtg.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston station,	Sep.	5 6
Lenoir Mission at Croatan,	"	7 8
LaGrange circuit, at Sharon,	"	12 13
Wayne circuit, at Five Point,	"	19 20
Goldsboro circuit, at Daniels	"	26 27
Neuse station,	Oct.	3 4
Pamlico circuit,	"	5 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton,	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe,	Oct 31	Nov. 1
Neuse Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District, 4th Round

J. A. CUNNGGIM, P. E., Greensboro, N. C.

Guilford circuit, Jamestown,	Sep.	5 6
Pleasant Garden, at Pleasant Garden,	"	12 13
Greensboro station,	"	19 20
Vanceville at Harrisons,	"	26 27
Kernersville,	Oct.	3 4
East Guilford, Hoits Chapel,	"	10 11
Snow Creek Mission,	"	15
Madison at Leaksville	"	17 18
Ruffin, at Pelham,	"	24 25
Winston station,	" 31	Nov. 1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Toisnot,	Sept.	5 6
Greenville,	"	12 13
Williamston, Hamilton,	"	19 20
Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	24 25
Washington,	Oct 31	Nov 1
Aurora,	" 31	" 1
Swift Creek,	"	3
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug.	30 31
Durham Ct. dedication Hebron Church,	Sept	6
Oak Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	19 20
Haw River, at Mt. Pleasant,	"	26 27
Pittsboro, at Providence	Oct	3 4
Granville at Jonesboro,	"	10 11
Louisburg, Louisburg,	"	17 18
Person, at Oak Grove,	"	24 25
Durham circuit, at Mt. Bethel,	Oct 31	Nov 1
Alamance, at Bethel,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15

Shelby District—4th Round

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings Mt	Sept	12 13
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	26 27
South Fork, at Zion,	Oct.	3 4
Lincolnton circuit, at Lincolnton,	"	4
Cherry Mt. circuit at Rock Spring,	"	10 11
Rutherfordton circuit at Rutherfordton,	"	12 13
Gaston Ct., at River Bend,	"	17 18
Mt. Island,	"	18 19
Double Shoals, at Elliott,	"	24 25
Shelby Station,	"	24 25
Columbus Mission at Sabula,	"	25 26
Dallas circuit, at Lander.	" 31	Nov 1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit	"	21 22

COMMUNICATIONS.

For the Advocate.

My Hope's in Heaven.

ASAPH.

My hope is all in heaven,
When darkness robes my sky,
And waves are madly driven
And winds go howling by;
When all around is dreary,
And not a friend is near—
I'll pray to God sincerely,
And He my prayer will hear!

My hope is all in heaven,
When friends and kindred die,
And all that God hath given
Away from me doth fly;
Leaving me bowed in anguish
Till down to earth I'm pressed;
But as I mourn and languish
I'll hope in heaven for rest.

My hope is all in heaven,
When friends grow faint and few,
And little help is given
By many or by few—
When storms of darkness gather
And foes are everywhere—
Uniting with each other,
Even then I will not fear!

My hope is all in heaven,
When troubles round me lie,
And sorrows with them inwoven,
Till loud my heart doth cry,
For friends that have departed
And gone beyond the sky,
And left me broken hearted
To mourn here till I die.

My hope is all in heaven,
In trying hours like these—
And it hath ever given
To me both peace and ease;
Yet I yearn for higher rest,
A harp, a crown, a palm,
And in heaven e'er more to dwell,
With seraphs at God's right hand.

Where loftiest songs of harmony,
Go ever flowing on
In rapturous streams of melody,
Like echoes from a song—
That will o'er our joys increase
Where sin can never come:
But a tide of sweetest bliss
Will thrill our heavenly home!

For the Advocate.

Proceedings of Johnston County S. S. Society.

The fifteenth conference of the Johnston county Sunday-school Society, of the M. E. Church, South, convened at Pine Forest Academy Saturday, Aug. 29th, 1885. L. Richardson, President, in the chair. Conference opened at 10:30 a. m., by singing from "New Life" and reading Ephesians, 6th chapter. Prayer by Rev. G. B. Perry.

The Secretary being absent, on motion T. R. Hood was elected secretary *pro tem*. The roll was called and twenty-three members answered to their names.

After singing the President announced the following committees:

On Credentials—Supt. W. U. Grantham, W. H. Hand, Miss Alice Gurley.

On Missions—Rev. G. B. Perry, H. T. Jones, F. P. Whitley.

On Literature—Rev E. Pope, Mrs. Sarah Caldwell, Miss Melia Peterson.

On motion of E. Pope, Query No. 37, (Should prizes be awarded in our Sunday-schools?) which was discussed and decided in the negative at our last Conference, was reconsidered and after discussion, on motion of Dr. Kirkman, it was decided in the affirmative.

Query No. 38, (Can our Society support a Sunday-school agent in our county?) After discussing this question fully, it was decided to *try*, and Rev. E. Pope was elected agent until our next Conference.

After singing, Query No. 39 (Should classes consist of both sexes?) was called and discussed, and on motion was decided in the affirmative.

Rev. P. L. Groome, of Mt. Olive circuit, was introduced to the Conference.

On motion Conference adjourned at 12:30 p. m. until 2 o'clock.

Conference was called to order at 2 p. m., by the President. Religious service by Rev. P. L. Groome.

Minutes of morning session read and approved. Two queries announced by the secretary. Referred to the committee on Literature.

Dr. Kirkman called attention of the Conference to Sanders' School House, it having a defective roof, which caused the Sunday-school to suspend during the winter months. Referred to committee on missions.

Query No. 40, (Who should attend Sunday-school?) was taken up and discussed, and it was decided that everybody should attend Sunday-school.

Query No. 41, (How is greater spirituality in our Sunday-school teachers to be attained?) on motion of E Pope the query was laid on the table

Query No. 42, (Is it right to elect delegates to our Conferences, or officers in our Society, who are not professors of religion?) was taken up for discussion. On motion the word *right* in the query was stricken out and the word *proper* inserted. After being discussed at length it was decided in the affirmative.

Query No 43 (Can this Society do anything more to encourage our schools to continue during winter?) was called and discussed and decided that the Society will try to do more.

The President announced Sunday-school love feast to-morrow morning at 9:30 a. m.

On motion Conference adjourned at 4 p. m. with singing, and prayer by W. U. Grantham.

T. R. Hood,
Sec'y *pro tem*.

At 9:30 a. m., an impressive Sunday-school love feast, conducted by Rev. E. Pope, was held. Many witnesses stood up to honor and speak the praises of the blessed Savior of the world.

At 10:45 Conference opened with religious service by the President.

The Secretary *pro tem* being absent, on motion, N. R. Richardson was elected to fill the vacancy

Roll called, twenty-five members answering to their names. Minutes of last session read and approved.

The roll of schools was called for statistical reports. Reports were read from nine schools. The Society is composed of fourteen schools. Some of the reports showed improvement and progress. Sanders reported best average attendance.

At 10:30 Rev. A. Pope preached from Ecc. 12-1, after which a collection was taken up. On motion Conference adjourned until 2 p. m.

Conference opened at 2 p. m., with religious service by Superintendent H. T. Jones. Minutes of morning session read and approved. Call for reports.

Committee on credentials report no applications for membership, and although the two days of Conference have been quite rainy, we note with pleasure that nine schools are represented, and that out of the roll of Conference numbering about 60, twenty-seven have been in attendance—members living thirty miles from Pine Forest Academy being in attendance.

(Reports of committees on Missions and Literature omitted for want of space.)

After the adoption of the reports, Miss Florence Moore, one of the ladies appointed to read an essay at this Conference, read an excellent paper. A vote of thanks was tendered Miss Moore and the essay was ordered spread upon the minutes of the Society.

Smithfield was selected as the place for the next Conference.

W. H. Hand was appointed to deliver an address at the next meeting. The following ladies were appointed to read essays: Mrs. Bettie McKinnie, Misses Nola Benson, Hortense Rose, Alice Gurley.

A resolution of thanks for kind and generous hospitality by Pine Forest Sunday-school and the vicinity, was adopted by a rising vote; also a resolution of thanks to the W. & W. Railroad Company for reduced rates over the Midland Railway, was adopted.

Minutes of afternoon session read and approved. On motion, Conference adjourned *sine die* with singing, prayer, and the benediction by Rev. E. Pope.

N. R. Richardson,
Secretary *pro tem*.

For the Advocate.

Division Again.

All admit the division of the Conference is only "a question of time," but some say the time is not yet.—*Why not now?* The principal reason given is, "The grand old Conference" must not be severed in twain. That seems to be the *mullum in parvo*, of the argument against division. The Romish Church is a grand old Church! Has been at least—dates back, they say, to the days of Christ and the apostles; yet that does not, *has not* prevented selfishness and pride from sapping and mining her foundations and destroying the magnificent temple. These two horns of the Beast of Covetousness have opened the veins of that once great, grand and holy Church of God, and injected therein all the poisonous vapors of avarice, pride, display, pomp, prodigality, dictatorial assumption, oppression and apostasy, which have driven out the pure life blood of holiness, and produced a diseased, decayed, dead body in all the older countries, and would be the same in the United States but for our laws, immigration and their proselytes from Protestantism; yet that deluded church is constantly calling on her wayward protestant children to "come back" to the grand old mother church. History is constantly repeating itself in church as well as State matters, and we should look well to our compass and log-book, and see whither we are drifting. If the present large Conference has grown from its former small size in about 40 years, why may we not look to God and our own labors for such prosperity as may be necessary to develop what would be two very respectable Conferences, *especially* with the improvements of the press and other machinery and means? As some make light of transferring the preachers and their families so far, it may be well to give some facts! In 1866, one of our most faithful, educated and useful preachers was sent from an eastern to a western circuit, the move cost him about $130, and he was compelled to sell his gold watch at a reduced price to get to his new field of labor; and at the end of two years was moved far down the country again, and had to sell his horse and buggy to get back. Later, another brother got into trouble with the appointing powers for not obeying orders in making one of those long moves, which resulted in the loss to our church, of a gifted and useful preacher of 30 years experience. And only two years since another of our hardest workers and most successful pastors was taken from a small compact and good paying circuit in the west to a poor mission in the east—that brother located and is now in a school room to support his family.—These are not isolated cases. If our church records could give the reasons for the many withdrawals, transfers and locations of the past, they would furnish hundreds of withdrawals from the causes named, say nothing of the many hard cases which were submitted to. The writer has seen brave men, men who had faced all dangers in their Master's cause, sit down and cry like children on hearing their names read out to distant and hard work, knowing what they and their families would suffer in moving to, and laboring for a people they did not even know. The rule of division applies equally to conferences, districts, circuits and stations. In 1853, the Rowan circuit embraced that entire and large county except the towns of Salisbury and Gold Hill, though it contained only 280 members. The pastor traveled several hundred miles and preached more than a dozen sermons every month, and received for quarterage, missions, conference collections, &c., about $400. At the close of that year, after much opposition, the circuit was divided and two faithful preachers put upon the same field; several Churches were repaired, one or more new ones erected, and the people paid that year on the Circuits about $4,000, or ten times their last years expenses. Since the war about the same results were had by dividing Mocksville Circuit in Davie county. As much or more can be said of Iredell and other Western counties as to financial matters, and the Church has grown numerically wonderfully. Dr. Bagwell discovered the fact the Eastern part of our State possessed more wealth and culture than the West, and now Bro. Wiley has asserted that the East has more *liberality* than the West. If that be true (which we do not admit or believe) it is because of previous advantages in more favored localities and the results of superior religions training, more labor and money having been spent on them than other parts of the work. If these assertions are true they furnish real arguments for division. But, unfortunately, human nature is the same everywhere! Selfishness is the god of this world, and grace and education are necessary to dethrone this heathen deity; for the Church of God furnishes *many* worshipers who live nearer its altars than to the Cross of Christ. As to the Conferences being entertained. The good people have always done well wherever the Conferences have assembled, but those of our ministers who have had to provide homes for our delegates latterly know something of the burdens imposed on many kind families, difficulties in obtaining homes, and the inconveniencies the delegates are often subjected to because of the large number to be accommodated.

Recently a town of 3,500 inhabitants had to be canvassed three or four times to provide homes for all who were expected to attend. Why should division be thought to be such an awful calamity as some writers seem to consider it? Georgia has three Conferences. Alabama has two. Tennessee equal to three, and Texas has four; and perhaps the making of all these did not create half the opposition that we have to get two. The laity are *greatly* concerned in this matter! Their families are to be fed with the bread of life or perish. They are *stationary*, and the gospel must be brought to them—while the ministry itinerates. If division is had, they have the right of choice between the two, or to transfer to other Conferences—or they can locate at will, and if none of these suit the tastes of those who desire to find "*better society*" and more lucrative charges than any of these furnish, the doors of other communions are always standing open to receive Methodist ministers, as it is always understood they are "*worthy and well qualified*" to work anywhere in the Master's vineyard.

In order to obtain more religious advantages in many sections it is necessary to cut up the fields of labor and the people are willing to incur all necessary expense. Thousands of reading, thinking, and working laymen in Western N. Carolina earnestly desire a Western Conference and are determined, *if* their representatives in the District and Annual Conferences do not fairly represent them, they will send up petitions to the General Conference.

Jno. F. Foard.

Olin, N. C.

Position Wanted.

A young lady graduate from one of our best Southern Colleges, desires a position as teacher of the English branches and French under a principal, or in a private school; cannot teach Music. Testimonials stating her ability will be sent on application. For address, apply to the editor of this paper. July 15th-8t.

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That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed. july 22-4t

To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate*. Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers. Aug 5-4t.

Wanted.

A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

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Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing. july 22-4t

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MISCELLANEOUS.

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MISCELLANEOUS.

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How to Give.

There are differences in the ways different people regard the religious objects to which they contribute of their means. Some people feel that they have a personal interest in an institution or a cause which they have helped either with money or in other ways. That kind of an interest is a double benefit to the recipient—for he who makes his gift and thinks no more about the matter contributes a bare number of rubies to Him who owns the world and the fullness thereof. But the man or woman who follows a gift with his or her heart, makes an offering as priceless as the widow's mite. He knows what he does, and is 'a worker together with Christ,' having a right to rejoice in the success of the cause and a power to invoke prosperity on it. But that kind of interest is a benefit to the donor even more than the recipient. For it implies a noble and satisfied aim in life. A man who works for the kingdom of men and prays for the kingdom of God wastes his energies and lets his affections spend themselves. And one who works for the kingdom of God, but does not pray for it, lives like a hireling. But whoever keeps his heart where he lays out his treasure, works with an object and gets the good of his life.—*The Indian Witness.*

The General Conference of the Methodist Church has now organized ten Annual Conferences, which have developed from Foreign Missions, viz: Fo chow, Japan, North India, South India, Liberia, Germany and Switzerland, Norway, Sweden, Italy, and Mexico. During the last General Conference, acts were passed enabling Denmark to become a Conference, and giving South India and Germany and Switzerland permission to divide, if it were thought wise, during the coming four years.

"You talk of converting India to Christianity," said a Hindoo to a missionary; "you might as well talk of cutting down that forest," pointing to a forest some ten miles in extent, "with a single ax." "Done," said the pale-faced European; "but then every tree that I level shall be the handle for another ax, and another, and another, and until the forest shall resound and every tree shall be laid low."

No less than 53 distinct missionary agencies are at work in Africa at the present time. In South Africa there are 450 Protestant missionaries, 92 native ministers, 40,000 communicants, 250,000 under instruction, and probably 1,000,000 more or less, under the influence of Christianity.

Our English Baptist friends do comparatively little for home missions, but their showing for foreign missions is magnificent. In the year just closed the receipts reached $335,000, and "no debt." They report a membership of only about 800,000 in membership in the whole United Kingdom.

Judson preached to the Buddhists in Burmah for six years without a convert. Every first Sunday he and his devoted wife would celebrate the sacrament of the Lord's supper, and say at the conclusion, "We are the church of Jesus in Burmah." Somebody wrote to Mr. Judson, after he had been there five years, to know what were the prospects for the conversion of the heathen. He answered, "As bright as the promise of God."

In University College Hospital, London, a sectarian test is applied to every lady who wishes to be trained as a professional nurse. Nonconformists, it seems, must not be admitted to an institution mainly founded by Nonconformist liberality. This comes from having so-called "Sisters Superior" and narrow-minded nuns to preside over the nursing department, who will favor none but members of the Anglican Church.

The British and Foregn Bible Society circulated last year in France, 175,850 copies of the Bible, Testaments, and portions of the Scriptures. Fifty-five active men are now distributed throughout the country, constantly on the move, selling the Scriptures. They have little faith in the usefulness of books given away, finding that they are little valued and easily surrendered to the wriest to be torn up and burned.

The Liturgy of the Reformed Church in America has been published in Japanese. "The printing and binding," says the "Christian Intelligencer," "have been admirably done, and exhibit the refined taste which in many things characterizes the people of Japan. The translation has been made chiefly by the Rev. Rothesay Miller, and has been approved by the mission.

The Roman Catholic church has seventy three bishops and archbishops in this country, of whom less than half—thirty-three—are reported to be of Irish decent. Thirteen are of German origin, twelve of French, nine of English, and two of Spanish, while one are classified as of American descent.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

BELL—Mrs. Mary E. Bell, relict of Dr. James W. Bell, died in Plymouth, N. C., September the 5th, 1885, she was born the 26th of February, 1811. For many years she was a member of the Methodist Episcopal Church, South, and a pious Christian. She has left home on earth to live with Jesus. Sufferings ended, joys begun. 'For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'

W. R. WARE.

HARTSELL—On Sunday night, Aug. 30th 1885, Joseph P. Hartsell departed this life, leaving behind him the influence of a consistant Christian life. Bro. Hartsell was born October the 24th 1854, and professed religion and joined the Method i-t E Church, South in the early days of manhood For a number of years Bro. Hartsell filled the important office of steward, and the church at Love Chapel has suffered great loss in his death. He was the preacher's friend. He leaves a wife and four children who mourn his death. God grant that they may meet him in Father's house of many mansions.

J. E. UNDERWOOD.

WARE—In Newton, N. C., July 31st, 1885, Ralph, only son of John and Olivia H. Ware, aged six years and five months. When he was two and a half years old his mother died, and he was placed under the loving care of his grandmother, who patiently and faithfully trained him in the nurture and admonition of the Lord. He was a remarkably bright child and learned to read well when four years old, tho' he never attended school. He loved to read his Bible and very soon committed to memory the 1st and 23rd Psalms and the 5th chapter of Matthew.

When he was five years old his grandmother was taken sick and was not able to hold family worship, as had been her custom ever since the death of her husband. He noticed the omission and came to her bedside and said, "Grandma, if you will read I will pray." She hesitated a moment, but he seemed so much in earnest she consented; she read portions of Scripture and the family knelt when he repeated the Lord's prayer, then asked "God to bless his father, grandma, sister, each member of the family—"Uncle Hall an the church for Christ's sake, amen."

He was very fond of singing and knew many of the Sunday-school songs. His favorite piece was "There is a fountain filled with blood." He called this "Uncle Hudson's song," having noticed him singing it on communion occasions.

At the age of three years he learned to ask the blessing and ever kept it up. Even in his last sickness, when too sick to sit up, he asked to be carried to the table, and when there, by a gentle tap he commanded silence, then asked the blessing, drank his milk and was carried back to his bed

He studied his Sunday-school lessons well and was always in his place, and had his lesson prepared for the last Sabbath he spent on earth, but he was too ill to attend

He suffered much but bore it patiently. The day before he died, in spite of great suffering, he tried to sing "Jesus paid it all." Tried to put his little arms around his father's neck and kissed him. His father asked him if he loved Jesus, and his prompt answer was, "Yes, I do," and added, "Papa, don't cry."

Noble boy—too pure for earth. How warm thy welcome from mama and the angels. What important lessons we may learn from his beautiful life. Let us imitate his love for God's word, and his grateful, prayerful spirit. May God comfort those who love and miss him. He is at home waiting for you.

B. R. HALL.

HUDNELL—Cindarilla P. Hudnell, wife of G. W. Hudnell, departed this life in peace near Woodstock, Beaufort county, N. C., Dec. 27th 1884, aged 35 years. Sister Hudnell was a prominent member of the Methodist E. Church, South, for several years She was noted for her many good deeds of kindness and charity shown to the poor and afflicted in her community. She was an industrious woman, and conducted her domestic affairs with discretion; and seemed at all times to possess that gentle spirit of meekness, which spoke for her louder than words. While her many friends, whom she has left behind miss her, it was the will of her Maker to relieve her from the stormy shores of earth, and take her to the sun bright climes of glory. She leaves behind a husband and child, two brothers and a sister, with a large circle of relatives to mourn their loss.

May the blessings of the Lord rest upon her many friends, and when the toils and troubles of life are over with them, may they meet her on the happy shores of immortality

N. H. GUYTON.

MANN—Martha E. Mann, (*nee* Hightower) was born in Nottoway county, Va., May 23rd, 1803, moved to Caswell county, N. C., 1816, professed religion and joined the M. E. Church, in early youth, came to Dallas county, Ark. in the fall of 1847, with her sisters, Sarah and Rebecca S. and A. M. Len, was married to John Mann in October 1853, he died Aug 2nd 1866, leaving her a comfortable home and well cared for by her children until Aug the 28th 1885, when she peacefully fel. asleep in Jesus.

Among the treasured recollections of my itinerant life is my long and intimate acquaintance with this truly Christian woman. The epitaph—"She was a good woman" upon her tomb would have all the meaning such words could convey. From early youth e'en down to old age, under all the varying conditions of life, in all the relations she sustained, she evinced a genuineness and depth of piety I have never known surpassed. Religion with her was a vital and ever dominating principle. Whether in the class room, at church, around her fireside, on a sick bed or visiting her neighbors, one could not fail to see and feel that indeed she was a burning and a bright shining light, loved and deeply revered by all. This is but a just meed of praise to her noble Christian character, and given by one who feels to night thankful that it was his great honor and privilege to have been her pastor for six years. True to her church to the extent of her means, supporting the institutions of the Church, co-operating with the ministry, she proved an efficient and invaluable member. Upon whom will her mantle fall? With long life did God satisfy her—a life full and complete to his glory—now He has showed her His salvation. She rests from her labors and her works do follow her. Truly the memory of the just is blest.

Farewell Aunt Mann, till we meet in the general assembly and Church of the first born which are written in heaven.

J. E. CALDWELL.

DOWLING—Died in Durham, N. C., Aug. 31st 1885, little Essie, infant daughter of J D. and C. A. Dowling, aged ten months and fourteen days. Bright and beautiful, she was there first born and only child, the pride of a mother's heart, and the idol of a father's love.

God in His wisdom has taken little Essie to be one of heaven's brightest jewels. May father and mother so live that they will meet their little angel on the other shore.

W. S. DAVIS.

McCABE—Died in Durham, N. C., on the 8th day of September, 1885, Mrs. Louisa McCabe She was born in Orange (now Durham) county, N. C., and was 58 years old at her death. Sister McCabe joined the Methodist Church in early life and lived a consistent and faithful Christian. For many years she had been a great sufferer, but she endured all with sweet submission, ever looking forward to her bright reward. Often did she sigh for the rest and peace of heaven. The graces of Christianity shone brightly in her character and her heart seemed to know only the gentle emotions of love and sympathy. She taught her children the fear of the Lord, and lived to see them consistent members of the church. When God called she was ready to depart. She was ripe for the garners of the skies, and her happy spirit greeted with joy the sweet rest of heaven.

W. S. DAVIS.

Resolutions of Respect.

The following preamble and resolutions were adopted at the 3rd Q. M. held for Uwharrie circuit, Trinity College District at Concord, on July 16th 1885.

WHEREAS, In the providence of God, since our last meeting, our beloved pastor, Rev. Chas. H. Phillips, has been called from labor on earth to his rest in heaven, therefore

Resolved 1st, That this event, tho' not unexpected by us, is none the less keenly felt, so much had the deceased endeared himself to us by his many noble virtues.

2nd, That passing thus "under the rod" for the second time in a few years, in the loss of our pastor by death, we nevertheless feel that God loves us, and in humility submit to His wisdom and how to His will.

3rd, That in the death of Bro. Phillips, we feel that one of the most devoted and successful pastors in the N C. Conference has finished his course with joy. The "well done," no doubt having been heartily pronounced, as he "entered in through the gates into the city." And no doubt there were many "at the beautiful gate, watching and waiting" for him, who had been conducted thither thro' his instrumentality.

4th, That a page upon our conference journal be dedicated to his memory, and that these resolutions be spread upon it.

5th, That a copy of these resolutions be forwarded to the family of the deceased with assurance of sympathy, and that they be sent to the R. C. Advocate and Ashboro "Courier" for publication.

V. A. SHARPE, Chm'n Q. Con.
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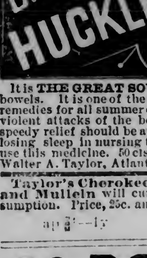

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Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.35 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem.....	11.57 p m	11.25 a m
Going North.	**No. 51, Daily,**	**No. 53, Daily.**
Leave Salem.....	7.00 p m	7.20 a m
Arrive Kernersville.....	7.35 p m	7.50 a m
Arrive Greensboro.....	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10 25 a m	5.00 p m
Arrive University.	11.25 a m	6.00 p m
Going South	**No. 4, Daily. ex. Sun.**	**No. 2, Daily, ex. Sun.**
Leave University.	6.30 p m	11 54 a m
Arrive Chapel Hill.	7.31 p m	12.54 p m

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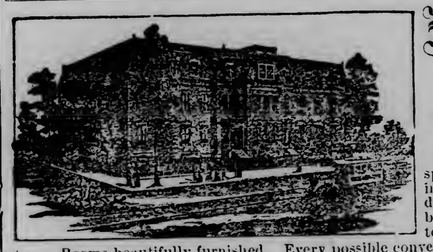

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jan 21-tf.

FAMILY READING.

Proper Spirit.

Christ gives one excellent rule which, if acted on, would prevent in a large measure the small ill-feelings that so much embitter society, "If thy brother offend thee, go and tell him his fault between him and thee alone." If that were done, how many offenses would be smoothed down, and how many more would vanish away altogether! To do that requires delicacy and tact, but the pleasantness of reconciliation makes it well worth while not to speak of it as our bounden duty. Whether others do their duty toward us or not, we are to do our duty to them. But pride and cowardice stand in the way, and instead of seeking the offender alone in a kindly and generous spirit, we don't go to him at all, but we go and tell others of his misdeeds, often with ill-natured embellishments, until by much talking a very small matter becomes a very great one. Besides, it gratifies our vanity to make a black background of others against which our own whiteness may show to advantage—sham virtue. All this shows spirit, no doubt; improper spirit. And, besides being wrong, it is not a very pleasant arrangement; to be ready to take offense, to keep spites, to cherish bitter thoughts of others, does not make Paradise within any more than around us, however common it may be, and however spirited it may seem. "Ye fools and blind."—*The Quiver.*

Dangers of Baby-Jealousies.

The case of the four-year-old girl who nearly succeeded in killing her baby-brother at Port Jefferson, L. I., brings vividly to the memory of elderly readers the story of the Englishwoman of rank, eminent for learning and piety, who was never known to smile from the moment she appreciated the consequences of a fit of childish jealousy. The countess was but five years of age when a baby-sister was born, and servants and visitors began the senseless, cruel badinage of "nose out of joint," which unfortunately, has not yet gone out of fashion. The poor child, driven desperate one day by the jeers of a maid, fled to her mother's chamber, and was met at the door by a nurse, who ordered her away. Returning in a passion of tears to the nursery, she was greeted by fresh taunts and "I told you your mamma didn't love you now!" The maid was pressing out some garments for the newcomer at a table while she talked, and the infuriated little girl, catching up a flat-iron, hurled it upon the head of the baby as it lay in the cradle. The shock was fatal to the invalid mother. She and the infant were buried together.

It can not be too strongly impressed upon the minds of little children that the advent of the latest born is a common blessing to the household. The mother who bemoans herself, in the hearing of the elder brother or sister, over the increase of her cares, or the father who remarks that this indulgence or that luxury can not be afforded now that there is another mouth to feed, is sowing thistles and tares in fertile soil. The tenth child has as good a right to be born as the first, and if he is less welcome by reason of straitened means, the last persons to suspect this should be his predecessors in the nursery. Still more reprehensible is the time-(dis)honored figment that his coming can rob the others of their share of paternal effection. Such talk is worse than foolish. It is as wicked as it is false.—*Babyhood.*

Selfish Daughters.

The daughter never stops to think that once her mother enjoyed the sparkle of society and gave it up, became the timid, shrinking, self-conscious woman that she is, for her daughter's sake. She only tosses it off with a careless air. "Mother does not care for society, somehow." She does not know that her mother has lost the art of graceful dress in forgetfulness of self, because her heart was not large enough to contain both herself and her daughter, and shoots the careless arrow into her mother's heart: "I wish, mother, you wouldn't dress so dreadfully old-fashioned!" She does not know that the mother has closed for herself the library and the music room forever—too late now to re-open them—that she might give the key of both to her child, who to her companions utters the contemptuous sneer: "Mother is such a drudge! I believe she never reads a book, and I don't believe she knows the difference between Beethoven and Wagner." I see the mother's dream shattered as most of our dreams are, by the hard realities of life, and she toiling in the kitchen and chamber, and wearily waiting until the rest shall come; while the careless girl, to whom she would have given so much, but by the idolatry of her love has given so little, lives as a guest for her mother to serve, unpaid by the only wages that can ever pay for such services—a cordial recognition, a hearty, sympathetic co-operation, and rewarding love.—*Star.*

10 Count them. 10
in next issue of this paper.

10 Count them. 10
in next issue of this paper.

10 Count them. 10
in next issue of this paper.

10 Count them. 10
in next issue of this paper.

10 Count them. 10
in next issue of this paper.

10 Count them 10
in next issue of this paper.

10 Count them. 10
in next issue of this paper.

10 Count them. 10
in next issue of this paper.

The Furnace.

The success of the Rev. Jno. H. Nichols, as a writer of Theological Pamphlets, is somewhat phenominal. Just at this time, while the straightforward saxon of a peerless Methodist divine is bringing about a reaction among critics in favor of plain gospel clothed in plain English, it to be noticed that these straightforward analyses of Gospel Truth, making no display of high-sounding terms, nor trumpeting the erudition of the Author, have far outstripped more pretentious treatises in the race for popular favor. The last work of the series of doctrinal pamphlets—The Furnace—has just come from the press and is one of the very best that has been written. Price 10 cents.

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To the Public.—The publication of my "Sermons and Sayings" by a House in Chattanooga, Tenn., and another in Richmond, Ga, was unauthorized by me These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave out the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued. The volume of "Sermons and Sayings" issued by the Southern Methodist Publishing House is the only publication authorized by me.

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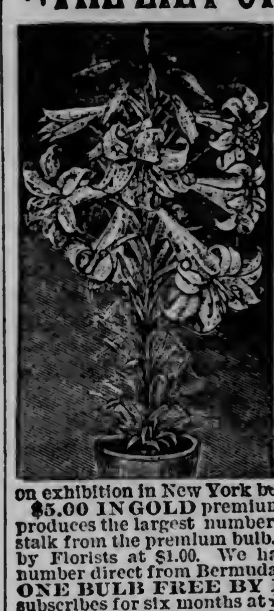

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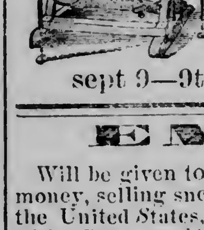

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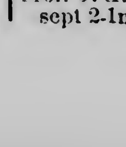

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(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

"I Know My Sheep." John 10th 14 V.

BY E. M. A.

A Savior knows and loves
All who obey His voice
He heareth those that call Him,
And bids their hearts rejoice.

He knows them! O! blest thought
Knows all their trials here;
Knows when they look to Him for help,
Knows and draws them near.

Knows when they wrongs endure,
Knows when temptations come,
And often he permits them, that
They may draw nearer home.

Nearer home! That Heavenly home,
The fold of all His sheep,
And He from sin and sorrow free
Who come to Him will keep.

MY DEAR CHILDREN.—Though not yet strong enough for a long chat with my Jewels this week, nor even to publish and reply to their dear letters which have been received, the time for the holding of our Annual Meeting is so rapidly approaching, that I feel the necessity of keeping your young minds directed to it. Each Band of Jewels is entitled to a Delegate or Representative—which should be elected at your next meeting Be sure to elect one that can *attend*. It is customary for each delegate to pay his or her own travelling expenses, though occasionally a Society will contribute *especially* for the expenses of its delegate, but *in no instance must the regular monthly dues of the Society be used for any purpose*. That amount must *be paid into the Treasury of our Missionary Society, to be used directly for the Missionaries and Mission-schools*. As soon as you elect your delegate inform me that entertainment may be arranged for each one. And now I have the promise of a reat treat in store for those of you who can be present on Bright Jewel Day. "Uncle Frank" whom though you may not yet know, yet all *love*, has consented to be with us, and will deliver for us an address, which I am sure we will enjoy. Now, *to work*, little ones, for the time is short. Very sweet to me in my sick room have been your letters of love, and I hope to be able to reply to them very soon. May God bless each one of my Bright Jewels is the daily prayer of

Your's faithfully,
AUNT MARY

Behold This Child!

BY REV. W. E. BOARDMAN.

Annie Bentwood is now thirteen and a half years of age, and has given, in the eighteen months since she was twelve, eighty-two dollars in money, to send the Gospel to those who have it not.

"She must be rich," do you say?

Not so. Look at her! The clothes she has on are her own handiwork. She spun the yarn, wove the cloth, and made them up with her own hands. She is not worth a penny in the world.

"Somebody must have given her the money," is that your thought?

No; she earned every cent of it by her own hard work.

"Surely then she must live where employment is plenty, and wages are high."

Nothing of the kind; all the other way. She lives in a little back country neighborhood, where employment is scarce and wages low.

"The child certainly, then, must have given her whole time to earning the money. She could not have had anything else to do."

Mistaken again. Her mother is a poor widow, almost blind, and quite lame from a rheumatic affection.—There is in the family an aged grandmother, entirely helpless, bowed double with toil and years, whom they support; the three, grandmother, mother, and daughter, comprise the household, and the child is the main stay.

They have a little rough hill country farm of twenty acres, which has to be cultivated and kept up, and a cow to be milked and fed. The little girl has therefore on her shoulders, the work of a woman in the house, and of a man out of doors.

She helped, while yet her mother was able to do more than she can do now, to spin and weave coverlets, carpets, and cloth, to purchase their farm, build their house, maintain the family, and keep out of debt. They owe no man anything but love. With all this she has gone to school in a little distant school-house what time she could.

Are you filled with wonder, as to how she could earn so large a sum of money in so short a time, with so much besides to do? I am sure I was, and do not yet cease my amazement. The ways in which it was done are still more surprising than all the rest. She snatched what time she could after school, to pick berries in their season, and before school in the morning she carried them four miles on foot to a village and sold them. By this alone, she gathered thirty dollars in a single season. She worked for wages in the hay field, and earned something by that.

Another employment by which she earned money, I hate to mention, because you will think it *so* hard. Nevertheless, it must not be kept back. Moreover, I remember working in the days of my childhood at the same kind of toil, and it really was not so hard as you might think. It was gathering stones out of the field and laying them up into wall as a fence.

Of all her devices, however, that which shows the child-woman most was this: on their little farm stands one lone little sugar-maple tree. As the spring season drew on, and sugar-making time came, she took a gimlet and bored into the tree, and inserted a cut goose-quill as a tube or "spile," so-called, for the sap to run through and drop into a dish which she had placed underneath, that she might take it and boil it down into syrup to sell and get money. The neighbors, seeing this, kindly gave her the use of six other trees on their lands, and tapped them properly for her with auger and spile. Out of the seven sugar-maples, she drew quite a quantity of syrup, and turned it into money for the darling object of her heart.

"Well, she must be large and stout for her age," do you say?

No; she is slight in form and bent already with toil.

"Poor child!" do you exclaim; "how hard! Oh, how I pity her!"

"Yes, indeed, she works hard, but your pity you may keep for those who know not her delights. Jesus has filled her with gladness in Himself, such as never entered the heart of those who do not know Him in His fullness to conceive; and He has taught her His own grand secret, that "it is more blessed to give than to receive."

One who knows and loves her well, says: "I am sure the world does not contain a happier child than this same hard-working little girl. Look upon her and she smiles brightly; give her a word, and she laughs out. She is *brimful* of happiness."

One day in the spring she jotted this down in her journal: It is warm We may have a run of sap. I would turn the sweet into the sweeter. Verily there is nothing *so* sweet to me as to give to Missions. 'The words of the Lord are spirit and life.' Oh! how I want to send them forth."—*Selected.*

"All Men Are Liars,"

said David of old. Was he probably prompted to make the above remark after trying some unreliable catarrh remedy. Had he been permitted to live until the present day, and tried Dr. Sage's Remedy, he might have had a better opinion of mankind. We claim that no case of catarrh can withstand the magic effects of this wonderful medicine. One trial of it will convince you of its efficacy. By druggists; fifty cents.

From the Corporal.

From the Marine Barracks, Pensacola, Florida, Corporal Ben. Barger writes of the benefits of Brown's Iron Bitters in that malarious region. He says: "I have used several bottles and must say I am greatly benefited by using it. Several of my comrades use Brown's Iron Bitters, and you may rest assured they all think it is the greatest thing on earth." This kind of testimony comes from all quarters concerning Brown's Iron Bitters—the best tonic.

Everyboey's Air-Brake.

"Yes, sah," said Uncle Zach, "I se watched it forty years an' its as I sez: De fust of May an' Christmas day of de same year allers comeg on de same week day."

Further conversation proved Uncle Zach a most incredulous persons. Chancing to mention Dr. Carver's feat of breaking glass balls with a rifle, he said

"I heard 'bout dat shootin' and knowed right off it wasn't squar'; dat was a Yankee trick, boss' sho's you born."

"What was the trick?"

"Dar wuz loadstone put into de glass balls, an' likewise onto de de bullets; so when de bullet fly outen de gun, it an' de ball jes drawed tergedder, which, in course, brokes de glass —dats de trick!"

Later, Uncle Zach observed a robe running along the side of the car.

"Boss, what's dat line fur?"

"To apply the air-brake in case of accident." Then we had further to explain how the force of the brake was obtained, to which Uncle Zach responded:

"Look a here boss, you sholy don't 'spect me to b'leeve dat foolishness? Why, de biggest harricane whatever blowed couldn't stop dis train, runnin' forty mile a hour. An' you think I gwine to b'leave a little pipe full of wind under de kyars can do it? No, sah ree!"

There are a great many Uncle Zache who judge everything simply by appearances. The air-brake does not seem to be a very powerful thing, but power and efficiency are not necessarily equivalent to bigness and pretense.

Phillip Beers, Esq., who resides at the United States Hotel, New York city, and is engaged in raising subscriptions for the New York *World* Bartholdi pedestal fund, was once upbraided by a distinguished relative who was a physician, for commending in such enthusiastic terms, a remedy that him of bright's disease eight years ago. He said: "Sir, has the medical profession with all its power and and experience of thousands of years, anything that can cure this terible disorder?" No, no, that is true, there is no mistake about it but that Warner's safe cure *is* really a wonderfully effective preparation. That remedy is an "air-break" that every man can apply and this fact explains why it has saved so many hundreds of thousand lives.—*Copyrighted. Used by permission of American Rural Home.*

Frank Leslie's Sunday Magazine

For October opens with the first installment of a new serial by Fannie Aymar Mathews, entitled "Dilettante Days," a bright and taking story of travel. The three chapters given take take the reader across the Atlantic, through Liverpool, Chester and Warwick; the illustrations are appropriate and truthful. The two stories, "Love's Harvest," by Farjeon, and "What She Made of Her Life," by Mrs. Farmer, go on entertainingly. Two of Christ's Parables are given in that series, and Ignaz Seyfried, Sigismond Neukomm and Conradin Kreutzer are sketched in the Sacred Musician series. The Bible, History article treats of the Kingdom of Judah from the fall of Samaria to the Babylonish captivity. The Rev. Edward A. Rand contributes a pleasant and readable article "An Autumn Pilgrimage," and there is a good sketch, with extracts and illustrations, of Tennyson's latest dramatic poem, "Becket." There are also portraits and sketches of Dr. Hasbrouch, of the New Jersey Normal School; H. H. Bancroft, the Pacific Coast historian; Arch-bishop Walsh of Dublin; and Sir George Errington; besides many interesting shorter articles and Poems. Published by Mrs. Frank Leslie, 53, 55 and 57 Park Place, New city, at 25 cents a number, or $2.56 a year, postpaid.

A Prize in the Lottery

of life which is usually unappreciated until it is lost, perhaps never to return, is health. What a priceless boon it is, and how we ought to cherish it, that life may not be a worthless blank to us Many of the diseases that flesh is heir to, and which make life burdensome, such as consumption (scrofula of the lungs), and other scrofulous and blood diseases, are completely cured by Dr. R. V. Pierce's "Golden Medical Discovery" after all other remedies have failed. Dr. Pierce's treatise on consumption mailed for 10 cents in stamps. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

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* * * * Delicate diseases of either sex, however induced, speedily and permanently cured. Book 10 cents in stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

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MISCELLANEOUS ADVERTISEMENTS.

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These fertilizers are well known and extensively used throughout Virginia and North Carolina and have no superior for the *Wheat* and *Grass* crops. Our "Star Brand" GUANO is for sale by agents throughout N. C., and we respectfully ask a trial of it by all wanting a first-class reliable fertilizer.

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aug 19 2m.

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july 8 3m

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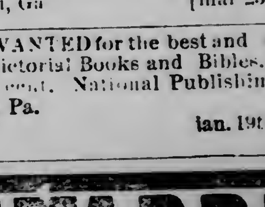

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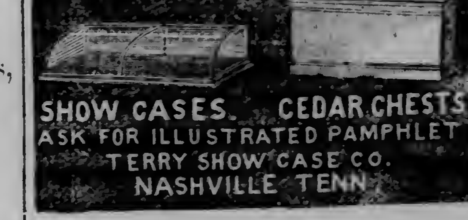

In ordering please mention this paper.
sept 9 2m.

AGRICULTURAL.

A Cold, Stormy Winter Predicted.

Again we would urge upon farmers the importance of harvesting the whole crop of everything this fall. Prof. Wiggins, whose predictions in regard to the weather were so truthfully verified, predicts a stormy, cold winter. There is an old and timely saying that to be forewarned is to be forearmed, and astrologists say that owing to the relative position of the planets; a mild winter is impossible. Horses, cows, sheep, &c., will require an enormous amount of forage and grain this winter, and our farmers should try to meet this extra demand by hervesting everything. What, as we have heretofore asked in these columns, what though it may require a week or two more in gathering? In what could our people be more profitably engaged than in gathering the crop which they have labored so long and faithfully to raise? Right here consists the poverty of our people. They have all the expense and trouble of raising stuff, and then allow it to go to waste around them. Hogs are allowed to die up while collard leaves, potato vines, peaches, apples, watermelons, and all such per ishable produce as that are going to waste and while barren corn stalks, which, while green, would be eagerly devoured by hogs, are drying up in the fields. One of the arguments in favor of the no-fence law, and a very strong one too, is that hogs do not die of the cholera. Now, everybody knows that fences do not give hogs cholera, but it is because the hogs that are kept up must be fed, while those that run at large are oftener unfed than fed. We venture the assertion that if everybody would feed their hogs and prevent them from lying under houses and shelters in warm weather they would not take cholera, and this whether they are shut up or allowed to run at large. We say if everybody, remember, one lot of badly kept hogs, in the community, will infect all the rest, and after the disease becomes epidemic, it will attack all. But let our people sow rye in their worn out lands, and pasture their hogs upon it, and follow this up by the things enumerated above, and they will find that their fields will be improved and their hogs will not take cholera. All that is required to make this country absolutely prosperous, is for us to save what we produce. It is true, it will require time, labor, and pains, but the result will be satisfactory. Will not our people try it and report results? Our farmers have well nigh been bankrupted in buying fertilizers, yet travellers on the public roads at night find the lanes at people's houses, blocked with cattle. It is some trouble to provide the lots with straw or leaves, and turn cattle in at night, but the commercial fertilizers which supply the place of this manure, is what is ruining our people. It is some trouble to feed and milk the cows, but puny children, coffee without milk, and butter at 40 cents per pound or none at all, is the result. That this is a bad showing, every fair minded man will admit. That it is a truthful picture, all will admit. Then why not remedy it? Why not remedy it? —*Lumberton Robesonian.*

To Make Cabbage Head.

I have had some inquiries on this subject, and will repeat that when the plants are about eight inches high and have formed woody stalks, if incisions are made in the stalks with the small blade of a pen-knife and small pieces of wood of the size of a match inserted into them and broken off, growth will be checked and hard heads will be formed. I have repeatedly seen this means practiced, and have used it myself always with success. Again, as to worms. It is stated on good authority that where cabbages are infested with these destructive pests if a large old, outside leaf is broken off and placed, in the afternoon, flat over the top of a plant, on the next morning nearly all the worms in this plant will be found congregated on this leaf. If this is true, it is a most valuable discovery, and I hope that some of the readers of Home and Farm will try it at once, and report the results.—*A. P. F., in Home & Farm.*

Advantages of Dairying.

A farmer talks up the double advantage of dairy farming as follows:

I live in the "Western reserve," and in an almost exclusively dairying region, and have seen it change from stock raising and grain growing to what it now is, and the profits of the farms now are nearly two-fold more than they were under the old system of management.

Farmers found that ten or twelve bushels of wheat to the acre, thirty of corn, the same of oats, with attendant expenses, such as hired help, seed, extra teams, etc., with the inevitable wear of land, did not pay, but that dairying, with cheese at twelve to sixteen cents per pound, with a little hard labor, and no wear and tiring of one's self, but the reverse does pay, and that well.

Go to J. L. Stone's for furniture—chamber sets, parlor sets, and chairs of every description. All kinds of musical merchandise, harps from 5 cents up. A full line of guitar, violin, and banjo strings. Sewing machines, oil and needles for all machines.

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feb 18-1y

CAPE FEAR & YADKIN VALLEY R. R.
CONDENSED TIME TABLE No. 12.
To take effect at 8.00 a. m., Monday, June 22, 1885.
TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m.	1.00 p. m.
Sanford,	3.00 p. m.	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty	5.25 p. m.	5.30 p. m.
Greensboro	6.15 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty	11.00 a. m.	11.05 a. m.
Ore Hill	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel	6.25 p. m.	6.40 p. m.
Bennettsville	8.15 p. m.	

Dinner at Sanford.
W. M. S. DUNN, Gen'l Sup't.
JNO. M. ROSE, Gen'l Passenger Agent.

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WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

SRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p. m.	5 38 p. m.
Arrive Rocky Mount,	3 33 p. m.	
Arrive Tarboro,	4 55 p. m.	.....
Leave Tarboro,	11 50 p. m.	.....
Leave Wilson,	4 05 p. m.	6 56 p. m.
Arrive Goldsboro,	4 54 p. m.	7 51 p. m.
Leave Warsaw,	5 54 p. m.	.....
Leave Burgaw,	7 00 p. m.	.....
Arrive Wilmington	7 50 p. m.	9 55 p. m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington,	9 27 a. m.	8 53 p. m.
Leave Burgaw,	10 13 a. m.	9 50 p. m.
Leave Warsaw,	11 17 a. m.	11 03 p. m.
Arrive Goldsboro	12 16 p. m.	12 04 a. m.
Leave Wilson,	1 04 p. m.	12 53 a. m.
Arrive Rocky Mount,	1 37 p. m.	1 27 a. m.
Arrive Tarboro,	4 55 p. m.	.....
Leave Tarboro,	11 50 a. m.	.....
Arrive Weldon,	3 05 p. m.	2 45 a. m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE, General Sup't.
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ALBEMARLE & RALEIGH R. R. CO.
On and after April 1st, 1885, trains will run on this road by the following schedule:
TIME TABLE.

	P. M.		A. M.
Tarboro, (Leaves)	6 00	(Arrives)	10 35
Hurrell's	" 6 15	"	10 20
Warren's	" 6 25	"	10 10
Bethel	" 6 50	"	9 45
Robersonville	" 7 15	"	9 20
Everett's	" 7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.
The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.
JAS. H. PETTY, Gen'l Sup't., Tarboro, N. C.

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feb 4-10t eow

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april 1-26t.

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oct 15-6m.

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Coffee Roasters,
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This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.
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600 Bbls.
Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.
250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.
200 Bbls. in ½ and ¼ Bbl. sacks, $5.00 to $5.25.
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Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.
Patapsco and Orange Grove Flour at lowest prices.
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mar 4-6m

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july 29-4t e o w

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We are determined that no market shall get ahead of us. We have led all other markets for four years, and we are now doing it and shall continue to do so. No use talking,
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Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. Mail Train. Arrive.	Leave.	STATIONS.	SOUTH. No. 2. Mail Train. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M.
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	4
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

SMITH, Superintendent.

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Interior Glass Fount Student Lamp.
[Pat. Nov. 22, '81.]

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aug 12-5t

RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 37 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. [illegible] REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, SEPT. 30, 1885. | $2.00 PER ANNUM Payable in Advance

Mrs. H. Caldwell 1885

For the Advocate.

Thoughts for Circus-going Christians.

BY REV. A. R. RAVEN.

Would you be willing to die at the circus?

Do you think you will feel much like praying there? "I will that man pray everywhere," says Christ's Word.

You think you will enjoy yourselves there, but how? Can you look up to heaven in the circus and say with Peter, "Jesus, Master, it is good for us to be here?"

Christ says, "Whatsoever ye do, do all to the glory of God." Are you going to the circuis for His glory?

Does it strike you that the place where the vilest of the vile are always sure to be found—one of their favorite places of resort—is a proper place for a moral and refined person, much less a Christian, to go?

Perhaps you say, "Other Christians go, why may not I?" What kind of Christians? Would you on your dying bed send for that style of a Christian to pray for you? Other so-called Christians are going to Hell, can *you* afford to go there for that reason?

"But we are only going to see the animals," say others. In nine cases out of ten that ends in staying to see the Devil—or the clown, which is about the same thing. Satan has caught many simple creatures with that deceptive bait.

Who ever failed at a circus to hear some low joke by the clown, at the expense of religion? Is it right to support that which stabs our holy Christianity? Of course, Ingersol and his motley crew of infidels would approve and enjoy, but can a *Christian*?

Who ever failed at a circus to hear such blackguard expressions and witness such indecent scenes, as would compel any true lady or gentleman to hide their faces for shame?

Ought your children to be permitted to go where you are bound to admit their parents should not? Are they stronger than you? or less impressible, less liable to be corrupted? Are you "training them in the way they should go," when you send, or permit them to go, to a circus? Is there even a so-called Christian parent in all this land simple enough to believe that?

Has not your conscience troubled you before on this question? And did you not resolve that you would go no more? Were you sincere? Are you truthful?

Did you not promise to keep the rules of the Church? You certainly violate them when you go to a circus.

In view of all these facts, (and the half has not been told) will you say, and try to believe it is no harm to go to a circus?

Tarboro, N. C.

General Conference Action.

ON CHANGE OF NAME.

"The Committee on Revisal beg leave to report that they have given patient and close consideration to divers memorials on the subject for a change in the name of our Church, and recommend for adoption the following paper, to wit:

WHEREAS, The word "South," as affixed to our name, was the result of the plan of separation of 1844, and was designed to have simply a geographical meaning; and, whereas, the dividing line in said plan since been officially obliterated and ignored by both branches of the Church, thereby freeing us from any geogrphical limitation; and, whereas, this fact rendered the aforesaid word in its aforsaid geographical meaning a misnomer; and, whereas, the opinion extensively prevails that the word "South" in our name has either a political or a sectional meaning; and, whereas, this fact operates in many portions of our work, and in many places almost shuts the door of success against us; therefore,

Resolved, 1. That we recommend the elimination of the word "South" from the name of our Church.

2. That we recommend a change in the order of the appellation "Methodist" and "Episcopal," making the name "Episcopal Methodist Church."

3. That the above resolution be submitted to all the Annual Conference, to be acted on by them at their next ensuing sessions, and their decision on the case be final."

P. A. PETERSON, Ch'm.

Appendix, Journal Gen. Conf., 1882, p. 168.

Dr. J. B. McFerren offered as a substitute for the committee's report the following, which was adopted by the General Conference:

"*Resolved*, That the matter of changing the name of the Methodist Episcopal Church, South, to be the "Methodist Episcopal Church in America,' be referred to the several Annual Conferences by the bishops, during the ensuing four years, and that they report the vote to the General Conference of 1886, for ratification." Journal Gen. Conference, 1882, p. 174.

For the Advocate.

Should the N. C. Conference be Divided?

A Reply to the Criticisms of Revs. S. D. Adams and W. S. Chaffin--The "Transfer" Questions.

BY REV. JAMES E. MANN.

MR. EDITOR: On returning home, from my third round, on my District, after holding in 8 weeks 17 Quarterly, Meetings, of two days each; I find accumulated on my table, in your paper, 19 columns of criticism on the speech I made before my District Conference at Morehead, in favor of a division of the N. C. Conference. That I spoke at all, is made the subject of animadversion, by my accusing brethren. As it is conceded, that at least one other Presiding Elder of the N. C. Conference, under similar circumstances, made a speech against division, and my critics pass him by unnoticed, it plainly appears, that it was not so much, that I spoke, that gave offense, as, that I spoke on the wrong side of the subject, to suit my censors, and had something to say, when I spoke. And pray, when did any preacher in the N. C. Conference surrender his right to express his views on a Conference subject? The agitation of the division question was begun for the Conference year, as the columns of the ADVOCATE show, by those *opposed* to division, and the subject was introduced as a proper one into the first District Conference, (Washington) and those opposed to division seem never to have concluded that it was not a suitable subject for District Conference, until my District Conference voted almost unanimously for division. The Judge told the Farmer you know: "It makes a very great difference as to WHOSE ox is gred."

I had no one of my brethren, of N. C. Conference, even in my mind while speaking, and called none of their names—was simply discussing the general principle of the question, as might have been seen, and if by this combined assault on me by name and wholesale villfication of the profound convictions I have entertained for years, I am to understand that there are a few in the N. C. Conference who venture to assume to dictate what convictions the others of the Conference are to entertain on all Conference questions, and what views express and *when* and *where* express them, I will here inform my censors that they have greatly mistaken their own abilities and the character of the members of the N. C. Conference.

Bro. Adams objects to the *circumstances* of the appearance of my speech in public print, and gives these as a reason why he wrote his criticism on it. Hear him:

"But even all that would not have induced me to write had not that speech made its appearance at the Fayetteville District Conference, just at the opening of its session, publicly announced as containing arguments, simply unanswerable, and as coming from a man romarkably careful and conservative, and in that way was used to impress the mind, when there was no time to examine it, and no opportunity to answer its arguments."

I am very sorry Bro. Adams has allowed himself to do an old true personal friend, the very great injustice, of holding him responsible for circumstances over which he had no control, and with which he had nothing to do whatever, and making these very circumstances the ground of an effusion, whose rancor of spirit is a surprise to many who had thought him a different man. If he had told us, in the above, he wrote from settled convictions as to the merits of the question discussed, there would have been more excuse for him and his utterances. Now let me tell Bro. Adams: I sent the manuscript of my speech for publication to Raleigh ADVOCATE June 25th, and the *Advance* June 26th, with the request to both that it be published as soon as convenient, and if the convenience of these papers did not allow the papers to furnish, him in his own home, where he might have had time to examine my speech before the 2nd week in July, it was not my fault. I did not take or send my speech to his District Conference. I do not know, even now, who was guilty of the crime of carrying printed matter to the Fayetteville District Conference. I never authorized any one to announce, or praise my speech, or mysetf. I never said my speech was unanswerable, nor told any one else to say so—and did not suspect that it was completely so, until I saw the failures of its assailants, and their dodges to avoid its main arguments.

By referring to my speech, you will see, that as a preliminary to my discussion of the necessity for the division of our Conference, I made as a reason why I was now in favor of its division, the following statement, as a statement of historical fact, and as a proposition for the preliminary argument, viz:

"I. Because the formation of a Western N. C. Conference woul dbe in accordance with the real and expressed object of the cutting off of the Shelby and Charlotte Districts from the S. C. Conference in 1870."

To unfold this leading statement, as a reason why I was in favor of a division on the ground of the object of the cutting off, I made under this leading statement, several brief statements, as statements of cognate historical facts. I here reproduce the ones cheifly objected to:

"It is well remembered by many of us, and may be seen from the files of the papers of that period, that all the resolutions, appeals and petitions going up from the bounds of the N. C. Conference, and the N. C. portion of the S. C. Conference" (that is, all those referring to the transfer of the S. C. Conference trrritory, as a territory) "set forth distinctly, that the great thing needed, and desired by very many of our people, was the formation of a Western N. C. Conference.' "A move, backed up by evidence that it was greatly desired, was made in the Gen. Conferference of 1870 and led the Gen. Conference to the action of cutting off the Shelby and Charlotte Districts from the S. C. Conference, so that this "new" "homogeneous" "Western N. C. Conference," so much desired, could be formed." "We asked the Gen. Conference to cut off the Shelby and Charlotte Districts, for the specific purpose of forming a new Conference. The Gen Conference cut off and handed them to us, for the purpose we had set forth and urged, on the strenght of evidence we had furnished, that it was our purpose to form the new Conference." "The formation of the new Conference, with any discretion as to time allowed, was committed to the N. C. Conference, because the new Conference was to be in a N. C. and the N. C. Conference was so clearly, and openly, committed to the formation of the new Conference."

From the above, and like, cognate historical facts, as may be seen in my speech, I drew the conclusion that: "*We as a Conference are therefore in truth and honor bound to carry out the purpose of the trust committed to us by the Gen. Conference of* 1870." I believe the few, who object most violently to my speech, admit that the *substantiation* of the above statements would inevitably carry with it the *conclusion* I drew. Now, let the reader hold right here, while I tell him: I now have in my possession the evidence to establish beyond a reasonable doubt, every one of the above historical statements. I will also be able to establish the additional historical fact, that our failure in the General Conference to obtain the Holston territory to put into a new Conference did not cause us to relinquish, in any degree, the hold gotten on the S. C. territory, but after the Shelby and Charlotte were cut off in the committee room, for the purpose of a new Conference, we *resisted* in the General Conference room the return of their territory to their mother Conference, and sought these Districts *still* at the *hands* of the General Conference, for the *same "expressed" purpose of forming a new Conference.*

In making my speech, I had no desire to open a discussion of the transfer question, but the transfer question is the division question, as far as it goes, and stands unalterably fixed at the beginning of it, and its consideration is necessary to a full understanding of the division question. Hence, I briefly discussed it in my speech. But for my brief statements of historical facts I have been soundly abused by my critics, who seem to wince terribly under them. Bro. Adams says I am "wrong" "badly wrong" "mistaken" "the facts are against" me and accuses me of "misrepresenting the facts of the official record" and of the "most glaring misrepesentations." After seeing all these harsh terms and unkind words applied to me, the reader will be surprised, when he turns and reads my speech, to see, as he will see by so doing, that in the discussion of this whole transfer question, I never referred *once* to the "*official*" or *any other* "record" whatever—except, to "the files of the papers of that period." The circumstances of an incidental speech at a District Conference did not reasonably admit of an introduction, at every single point I made, of all the documentary evidence of the case, and I did not suppose that we had any one in our Church ignorant enough to think that the Journal of our General Conference contained descriptive captions over its recorded acts, defining the objects of its actions, or that we had any one depaved enough, to pretend that there were such things, when he knew there were not, but I knew my proposition was true and that there was no record in the Journal of Gen. Conference that was not in accord with the truth (as we shall see hereafter) of the very statement I made. My leading statement of fact, was that the "real and expressed *object*" "of the cutting off" of the S. C. Conference territory was the "*the formation of a new Conference.*" The *object* of an action, or series of conjoints actions is *the thing held before the the mind* by the actors as the *end* or *aim* of the action. "Expressed object" is when the thing before the mind of an actor *is put in language.* The *responsibility* of an action rests on the *agents* of an action. Therefore the responsibility of the cutting of the S. C. territory rests on the agents of the action. These agents were many of our laity and ministry and Conference Organ, at home, and our representatives in Gen. Conference, and the Gen. Conference itself. The *power* to form an Annual Conference and fix its boundaries is lodged in the Gen. Conference, but as that is a *representative* body and acknowledges the right of petition and appeal to all our laity, preachers and subordinate bodies this power is *most frequently brought into action* by the petitions, appeals and requests of Church members, preachers and representatives, from the special sections interested. *This was the case as we will see in the transfer of the S. C. territory to form a new Conference.* Bro. Adams says he wants "facts"—"I am after facts, you see," in this discussion. I will say, for his special gratification, I will now give him, as much as he desires of what he seeks, and for his edification in the *use* of the term "fact" that Webster says: "*A fact is a thing doing, or done, an act, an event.*" I will give facts, all along the transfer movement, from its inception to the Greensboro Conference in 1870, and show the *object* of it, and our relation to it. I said in my speech, that the "files of papers of that period," would show something of what I said, and I will now show you what I said was true. But I will not confine myself to the printed facts in the papers of that day, but I will give him some facts of "the records," and some not heretofore recorded, but he shall have "facts." Lest he forget how to number them, to see how many are "against him," I will number them for him and apply them as we go on.

THE ORIGIN AND DIRECTION OF THE MOVEMENT.

1st Fact: I was P. C. of the Mocksville Circuit, Salisbury District, during the years 1866–67 and 68, Dr. Wm. Closs was my P. E. I attended District Conference, during the time, at Snow Creek, Iredell county, and while there heard Rev. Dr. W. Closs, P. E, of the District, present to a number of the officials of his own District and some brethren from the Shelby District, S. C. Conference, the importance and practicability of forming a homogeneous Western N. C. Conference out of the Salisbury District, N. C. Conference, and the N. C. territory of the S. C. and Holston Conferences, and stated to his S. C. Conference friends, he was going over into their territory, at an appointed time, and make a speech on the subject—which visit and speech he did make—as he afterwards told me, and to which others can now testify. I give this fact to show, that this transfer movement was *originated* in the bounds of the N. C. Conference, and by a prominent member of the N. C. Conference, and that it was carried over by him into the bounds of the S. C. territory, and that the whole *object* from its very inception was a Western N. C. Conference.

RESOLUTION OF SALISBURY DISTRICT CONFERENCE, HELD AT JONESVILLE.

2nd Fact: SEPT. 1869. (See *R. E. Methodist*—then Organ of N. C. Conference—Sept. 27th, 1869.)

"The following resolution was offered by Rev. M. L. Wood, and unanimously adopted: *Resolved*, That, in the judgment of this District Conference, it would greatly promote the cause of Christ and Methodism in particular, in the State of N. C., if a Western N. C. Conference was constituted, and that we await, with anxious interest, the move in that direction, of the laity of the Church, in those parts of the State within the bounds of the S. C. and Holston Conference."

Is this *official* enough for Bro. Adams? How does he like the record of the Salisbury District? What was the object of their official invitation to the laity of the other territory in our State in the West to agitate "move"—and published in our official organ and sent to all our people, and over into that territory? What would "promote the cause of Christ" and of Methodism in particular? *A new Conference.* For what did that unanimous Conference await with anxious interest A *move of the laity over in that territory in that direction.* Rev. Dr. M. L. Wood, the present P. E. of the territory "moved," in the Shelby District, can no doubt recollect the enthusiasm of the Salisbury District Conference on the occasion, and the unaniminity with which it passed his resolution.

3rd Fact: Extract from an Editorial in Organ of N. C. Conference, Oct. 13th, 1869:

"NEW CONFERENCE. If there is to be an effort made to urge this matter upon the next General Conference, it is proper that the people should petition that body, to effect it, and it is time their petitions were drawn up and handed around for signatures."

As, the then Editor of the Conference Organ could not have been said to be in favor, personally, of the New Conference, whose sentiments did he know he uttered here? Why, those of the majority of the N. C. Conference, and the members of the Conference read these sentiments of theirs and gave the Editor a hearty endorsement at Conference *in view* of them. The Organ was then the selected official medium employed by the Conference to "urge this matter upon the next General Conference," and the Organ had learned that there was an "effort to be made," and it opens its mouth and lets the N. C. Conference speak out to the people and tell them *how* and *when* to "urge this matter," so as "to effect it," let "the petitions" be gotten "up" and "handed around for signatures"—"it is *time* they were drawn up and handed aropnd."

4th Fact: Extract from an Editorial in Conference Organ June 5th, 1870:

"From what we have said on this subject, our readers must have plainly inferred, that we were committed entirely to the formation of a new Conference, out of territory in Western N. C. lying in the N C., S. C. and Holston Conferences, whenever the people in that territory desired it .... And we say to Bro. Abernethy and the rest: Go ahead and we will back up their determination. They may expect from the Raleigh Episcopal Methodist all the support and aid which it can render."

In this we see the *plan* of the Conference "to urge this matter upon the General Conference," so as "to effect it, spoken through its mouth, Conference Organ, *is working* finely. Bro. R. L. Abernethy, a local preacher over in the bounds of the Shelby District, S. C. Conference, where Dr. Closs went before to make his speech—"and the rest" had gotten "up" petitions and were "handing them around" and Bro. Abernethy had begun to employ his talents as a writer and has written, as we will see here after, to tell the Organ how they are all at work, *as advised.* The Conference Organ now leaves no question as to where it stands, but declares it is now *committed entirely* and calls on all to "*go ahead*" and promises to "back them up" and tells them to look for all the "aid" the Organ can give, as an Organ.

Here, the reader will see, is one of the many ways in which the N. C. Conference was *committed to the cutting off of the S. C. Conference territory and the formation of the new Conference*—can here see, it was committed, *as far as it possibly could be through its own official Organ.* The convened session need not take any action by resolution—it was *already* working a plan, which all *knew* was working *effectively.* Our Conference resolution was to *endorse the Organ*, and let the plan inaugurated work on with the promised "backing up" and "aid" and "support." Yet Bro. Adams says our Conference was "committed to nothing—free as the fowls of the air."

5th Fact: Resolution of Quarterly Conference of Marion Station S. C. Conference, Jan. '70. (Published in R. E. Meth. Jan., 1870.):

"Resolved by this Quarterly Conference of Marion, (N. C.) Station, S. C. Conference, that our delegates to the Gen. Conference, be requested to take into consideration the forming of a New Conference, to be called the Western N. C. Conference, from such territory as now belongs to the Salisbury District, N. C., and all territory belonging to the S. C. and Holston Conferences."

Here is an official resolution going up from the bounds of the N. C. portion of S. C. Conference, addressed to delegates to Gen. Conference, and asking *specifically* for a new Conference out of their territory.

6th Fact: Resolution of Quarterly Conference of Lenoir, (N. C.) Circuit S. C. Conference. (Published in R. E. Meth., April 27th, 1870.):

"Whereas the Nashville Christian *Advocate* published a comprehensive article from the pen of Rev. J. E. Kennedy, of the Holston Conference, on the subject of Conference Boundaries, addressed to the General Conference delegates elect from the Holston, N. C., and S. C. Conferences, and recommended the formation of a western N. C. Conference, and Whereas, in our judgment, all the considerations necessary to be presented are brought to view in the aforesaid article; therefore, *Resolved* by the official members of this Quarterly Conference, that we adopt the sentiments of the article, as expressing our views. *Resolved* 2nd, That the Secretary of this Conference forward to .... Montgomery, one of our lay delegates to the Gen. Conference to assemble at Memphis, a copy of these resolutions, together with Rev. Mr. Kennedy's article; also a copy to the Editor of the Raleigh *Episcopal Methodist* for publication."

Signed in behalf of the Quarterly Conference of Lenoir Circuit, S. C. Conference.

E. J. MEYNARDIE, Pres.
G. W. ROUND, Sec.

I hope this is *official* enough for Bro. Adams.

7th Fact: Extract from an article of Dr. A. A. Scroggs in Organ of N. C. Conference. (Published April 17th, 1870.):

"We are laboring and will labor for a Western North Carolina Conference—*not a transfer.*"

You see, Dr. Scroggs was a good consecrated, influential layman up in the Shelby District, (where Dr. Closs went that time,) who had been laboring with Bro. Abernethy, according to our plan for the new Conference, as suggested through our Organ. He just went "ahead," when we called on "Bro. Abernethy and the rest," to do so, and promised, as we were committed entirely to the formation of the new Conference to "back up," "support" and "aid him." But the Gen. Conference, you see was going to meet in a few weeks,—the delegates start very soon. Dr. Scroggs seems to be thoughtfully meditating the labor he has performed for the new Conference of the N. C. Conference people, when lo! some genius (perhaps the spirit of one of the old fathers who founded the Church up there under the mountains) whispered in his ear! "Scroggs! Suppose you never see a Western N. C. Conference! Suppose all this work you have done is to result in cutting you and your family and friends off from the Conference and preachers through, whose instrumentality you have all been converted, and that Conference down in the East, which offers *one* and seeks *five* Districts out of which to form the new Conference, just swallow you and your territory up, when they get it off, at the Gen. Conference, for their our Conference aggrandizement!" The Dr. no doubt failed to recognize what spirit this was and said: "Get thee hence"—but like a cautious physician, as he was, he sat down and wrote the Organ and all the delegates: "We are laboring and will labor for a Western N. C. Conference—NOT A TRANSFER."

8th Fact: Extract from an article of Rev. R. L. Abernethy in Organ of Conference. (Published April, 1870.):

"I am now penning my last article on Boundaries and a Western N. C. Conference. It is plainly to be seen, that all Western N. C. is ripe for a Western N. C. Conference. We have heard from all parts of this territory and the cry is! "Let us have a Western N. C. Conference." Bro Kennedy and his P. E. from the Holston portion—Dr. A. Scroggs from Caldwell circuit, N. C., and Burkhead from Salisbury Station; the editor of the Christian *Union*, Rutherfordton, N. C., and the humble writer of this article, have all spoken out plainly upon the subject .... But with Dr. Scroggs we all say: "If you do not intend giving us a new Conference let us alone as we are." Let all the petitions go up with some of our representives. Let all see to this. Let the representatives from N. C. Conference, being readers of this paper and knowing the feelings of the Methodists in Western N. C., make a strong presentation of our claims to the General Conference."

Here is the man we had called on, *by name*, through our Conference Organ to "Go aheard" and said we would "aid" and "back up his determination" "to urge the "New Conference" on the General Conference, reminding us, that he and all those who had united with him *demanded* to be *let alone as they were* if a *New Conference was not to be given them.*

Dear reader, I will, for lack of space, have to suspend the consideration of this transfer question just here, and conclude it in my next in which I will turn full light on the General Conference action.

Sept 17th, 1885.

(TO BE CONTINUED.)

A correspondent of the New Orleans *Christian Advocate* (T. J. Upton) writes in favor of the admission of laymen to the Bishop's Cabinet. He suggests "that one layman be elected by each District Conference as a member of the Bishop's Cabinet, and that the appointments be made by and with the advice and consent of said Cabinet, composed of an equal number of ministers and laymen."

Raleigh Christian Advocate.

RALEIGH, N. C., . . . SEPT. 30, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

SOME one has well said that the most ignorant have knowledge enough to discover the faults of others, and that the most clear sighted are blind to their own.

IF OUR delinquent subscribers just knew how badly we need the money they would send us their renewals at once. Now is the very moment to look at the date opposite your name on your paper.

DR. JNO. E. EDWARDS, in this issue, replies to Dr. J. E. Evans in reference to Sanctification, Holiness Associations, &c. They are both about the same age, both have the same initials, and though Dr. Evans is a little *over size* and Dr. Edwards a little *under size*, physically, they are both able to take care of themselves. And then it will not hurt to mix up a little holiness and sanctification with the division discussion. So, brethren, we will have to allow you to make North Carolina your battle-ground as you will, no doubt, have a *sanctified* fight.

SOME of our people are complaining a little of so much matter on division. It is a necessity. Let both sides have a full, fair hearing in the discussion, and then neither side can complain, no matter which way our Annual Conference decides the matter. If we had our way about it we might close the discussion, but it is better that all should have a hearing. Let every man, who wants to speak on the subject, speak now, or at our Annual Conference, and after the matter is decided at Charlotte, then let every one hold his peace. We beg our readers to give those who are discussing it a patient hearing for a short while longer, and then it will be over. Only about a month more of it now.

OUR connectional schools, so far as we have noticed, have opened well. The opening at Vanderbilt University was in every respect encouraging. The number of students on hand was considerably in advance of the opening last year. A particularly gratifying fact was the large percentage of former students who returned to resume their work. Many returned to pursue post-graduate courses. Randolph Macon College opened with over 90 students, the most encouraging for years. Emory and Henry College opened with 96, an increase over last year. Ashville Female College opened with 108 pupils—43 per cent more than any former year, and they now have 134. It will be seen from the above that Trinity College, as to numbers, is ahead of Randolph Macon, of the Virginia Conference, or of Emory and Henry, of the Holston Conference. Hurrah for Trinity and all the others too!

THE Kentucky Conference met recently at Versailles, Ky. Bishop Wilson gave eminent satisfaction in the chair. His address to the class for admission into full connection was so impressive that the Conference called for its publication.—Drs. Kelley and McFerrin were among the visitors. The address at the church extension anniversary, by Rev. W. F. Vaughn, so stirred the vast audience that a spontaneous and unanimous request was made to have it appear in the *Central Methodist* and Nashville *Advocate*. In response to an appeal by Dr. Kelley $1,159 was pledged for foreign missions to be raised by January. The following brethren were elected delegates to the approaching General Conference.—Clerical: T. J. Dodd, H. P. Walker, W. F. Taylor. Lay: J. W. Procter, J. W. Woodward, David Wilson. Reserves—Clerical: F. W. Noland, R. Hiner.

THE Conferences are voting against a change of our name. Kentucky Conference went against it The Montana Conference rejected the proposition from the General Conference for changing the name to "M. E. Church in America," but memorialized that body to take the necessary steps to change the name to "Episcopal Methodist Church," and urged all the ensuing Annual Conferences to join in the same petition. The vote was six against two. The Missouri Conference voted against change of name by 105 to 21, and by a vote of 76 to 40 requested the General Conference to eliminate the word "South" from the name of our Church, and to otherwise modify said name as said General Conference may, in its wisdom, judge best. At the Western Conference the vote on the proposition to change the name of the church stood as follows: 8 yeas and 17 nays.

THE Missouri Conference met at Columbia, Mo., recently. Bishop Granbery presided. Dr. Dunlap addressed the Conference, in the interests of Paine Institute, and raised $561, something more than the amount asked of the Conference. Dr. Kelley, of Nashville, appeared in behalf of Missions. He made a special appeal for the collection of $10,000 by January 1st, to meet maturing drafts. Members of the conference became responsible for about $1,200, to be paid by the time indicated. Dr. W. M. Rush was placed on the superannuated list and gave $1,000 to that fund of the conference. Dr. Morton came on Wednesday evening. At the meeting in behalf of Church Extension in the afternoon $1,000 was raised. This completed $5,000 from the Missouri Conference. It goes into the fund consecrated by the name of Marvin, "The Marvin Memorial Fund." Delegates to the General Conference as follows:—*Clerical:* W. M. Rush, W. G. Miller, E. R. Hendrix, M. B. Chapman. Reserves, J. H. Pritchett and E. K. Miller. *Lay*, T. D. Woodson, J. D. Vincil, P. P. Ellis, Thomas Shackelford. Reserves: J. F. Rucker and E. P. Perkins.

Paragraphic Personals.

— Rev. George T. Gould, of the Missouri Conference, has been expelled from his Conference and the church for immorality.

— Two excellent laymen of our Chuch have given us pleasant calls the past week: Dr. E. H. Bobbitt, of Hickory, and Bro. H. C. Moffit of Whiteville, N. C.

— Dr. Lafferty, editor of the Richmond *Christian Advocate*, we see, has purchased a farm in Albemarle county, Va., which he proposes to make his permanent home.

—Mrs. Anne Carpenter, the grandmother of Revs. J. D. and J. B. Carpenter, of our Conference, celebrated her 100th birth-day on the 24th inst., in Rutherford county. A ripe old age.

— Mr. W. C. Wolfe, well known in Methodist circles, has left the *Observer*, of Charlotte, and has accepted a position in the Bank at his old home in Monroe, N. C.

— Rev. T. W. Guthrie, Rev. J. H. Page and Rev. Z. T. Harrison were in this city last week and we were glad to see them. We were sorry to learn that Bro. Harrison's wife is still quite feeble.

— Mr. E. B. Thomas, who has lived in the west, and has been general manager of the Cleveland, Columbus, Cincinnati & Indianapolis Railroad, is the new Manager of the Richmond & Danville Railroad. He is highly spoken of.

— Rev. G. W. Callahan and family have our very warm and tender sympathy in the death of their dear son, George—a young man of 18 years of age, who died recently in Hickory, N. C. of typhoid fever.

— Bro. Cole, of the N. C. Conference, now on the Ridgeway ct., has had great success this year. His church houses are greatly improved and the circuit is in fine condition—so we learned in passing.—*Richmond Advocate.*

— In passing through the charge of Dr. R. O. Burton, of the N. Carolina Conference, we heard good reports from him. He is preaching as of yore, is lithe and active as a young man—has his feelings and some of his pursuits. May he live forever.—*Richmond Advocate.*

— Mrs. Chapin, of the Woman's Christian Temperance Union, lectured to a good audience in this city last Tuesday night, and secured about 100 new members to the Union. We heard her lecture highly spoken of by several who attended.

— Rev. W. S. Creasy, while preaching in his pulpit at Concord on a recent Sabbath, fainted and fell, very much to the regret and excitement of the many in his congregation who are so greatly attached to him. He soon recovered and it proved to be nothing serious, we are glad to learn.

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

PRELIMINARY.

The Wesleyan Methodist idea of *conversion* includes something more than repentance, in itself considered; something more than water baptism by whatever mode and by whomsoever administered; something more than "justification," when the term is restricted to forgiveness, or, the non-imputation of sins; something more than a strict conformity to a prescribed form of religious worship, including a regular observance of the Lord's Supper; something more than the being a "communicant" in the church, as the phrase goes; and, something more than the adoption of any one, or even all the formulated creeds of Christendom. Neither the one nor the other, nor all of these things together, properly embodies and expresses the *Methodist* idea of what we call "conversion." By conversion, or, the being converted, the Wesleyan Methodist means, not only justification, in the sense of forgiveness or the mere pardon of sins, but more than that—namely, *spiritual regeneration* by the Holy Ghost, "born again;" "passing from death unto life;" "renewed in the spirit of their mind;" "partakers of the divine nature"—renewal, regeneration, and consequent adoption into God's family, thereby becoming "heirs of God and joint heirs with Jesus Christ"—"washed, sanctified," according to St Paul,—even, "by the washing of regeneration, and renewing of the Holy Ghost," by and through which, without the intervention or addition of any other work, we are "made heirs according to the hope of eternal life." I do not cite chapter and verse, as these passages are familiar to every Bible reader. The Scriptures quoted, and others of like import, describe a thorough and complete change in the work of conversion—a change of relation, and also a change of moral state or condition, giving both the title to and the qualification for the kingdom of heaven. It is an assumption, without scriptural authority, that another and an essentially different change, called "holiness," or "entire sanctification," conditioned on a specific act of faith, consciously and voluntarily exercised in reference to it, is necessary in order to admittance into heaven, in the event of the death of the person described as above. Human authority, based on misinterpreted passages of scripture, and backed by a profession of experience, cannot stand against the true intent and proper meaning of God's word.

PROOF TEXTS.

Scarcely any one text is more frequently pressed into service by the leaders in our modern "Holiness Associations" than the following:—"If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The theory is that, "inbred corruption," "inbred sin," or what is called "the remains of the carnal mind" inhere in man's moral nature after conversion, and that in conversion our sins are forgiven; while it remains for a *second* and entirely distinct work to be wrought in us whereby we are "cleansed from all unrighteousness"—that is, from "the remains of the carnal mind." I inquire of Rev. Dr. J. E. Evans, of Ga., who sets himself for the defense of "Holiness Associations" in the church, whether or not he really believes that St. John, the evangelist, intended to convey the idea, under divine inspiration, that the "cleansing from all unrighteousness" meant something other than what is included under the form of expression: "He is faithful and just to forgive us our sins," with its inseparable concomitant, spiritual regeneration? Is not the latter member of the sentence exegetical of the first? Does the text describe two separate and distinct acts on the part of God—one the act of forgiveness, the other the act of cleansing; and does it describe two separate and distinct moral states or conditions, the one preceding the other not only in chronological order, but separated from it in point of time, and involving a separate seeking, and a separate act of faith as the condition on which it is obtained? Does he mean that "forgiveness of sins," with its uniform, if not the never-failing concomitants, "renewal, adoption and heirship" is one thing, and the "cleansing from all unrighteousness" is quite another? A theory is hard pressed that adopts such an interpretation for its support. Are "the remains of the carnal mind" to be distinguished from "the body of the sins of the flesh" from which we are purged in conversion, "by the washing of regeneration, and the renewing of the Holy Ghost?" I dwell on this particular proof-text because I have occasion to know that it is one of the passages on which the advocates, of what is called the "second blessing," depend for the support of their favorite theory.

If anything other than spiritual regeneration, by the Holy Ghost, as described in the passages quoted in the foregoing part of this letter, is necessary to our moral fitness for entrance into heaven, in the event of death, whether we die the next hour after our conversion, or at any future hour, provided we are in the interval, growing in grace and "perfecting holiness in the fear of God" and "going on to perfection," then it must be wrought in us passively, and not on condition of a conscious and intentional act of faith. Deny it, and what has become of our friends who died without this special faith? The work of conversion is perfect in its degree. All the advanced stages of the divine life, in its progressive development, are but *degrees* of that life, until we come "unto a perfect man, unto the measure of the stature [age] of the fulness of Christ."

GROWTH IN THE DIVINE LIFE.

Wherever one is truly converted as described above, if he were to die the next moment he would go directly to heaven, without the intervention of any other change.—There are no "roots," or "remains of the carnal mind," left in the heart of the regenerated believer that have to be eradicated, or expurgated before the soul can enter heaven. But, if life be spared, after conversion, the child must grow; the "blade" must be followed by "the ear, and the full corn in the ear." With a healthy growth the full stature of the man—the woman, in Christ, will be attained. Hundreds of thousands of men and women have attained this maturity, and yet have no more been able to mark the time of reaching this maturity than they were of marking the day and hour in which they became "grown up"—mature, fully developed, men and women. (See Dr. O. P. Fitzgerald's admirable little book on Growth in Grace.) The instruments and agencies in promoting this growth and development are prayer, watchfulness, self-denial, perseverance in well-doing, and the exercise of a living faith. The church, as before stated, with her ordinances and ministry is set "for the perfecting of the saints," in the rounded fullness of the divine life in the soul. As Methodists we believe in the doctrine of scriptural holiness, and our ministry everywhere, so far as I know, preach the doctrine and urge our people to "go on to perfection"—higher and higher—better and better, as long as life lasts. And many there are who illustrate this doctrine in their lives, without prating and talking about it, or professing it, and worrying old sanctified saints to seek it, at "Holiness meetings," by the short process. They live it, and others take knowledge of them that they are sanctified, consecrated christians. They have the charity that "is not puffed up—vaunteth not itself—thinketh no evil."

REVIEWER REVIEWED.

I have known the Rev. James E. Evans, D. D., of Ga., long and well, and have always honored him for his devotion to his church, and loved him for his work's sake. But, it is a little too late in the day for him to teach me what is in the books on the subject of sanctification, and purity, and christian holiness. All his quotations from Wesley, and Watson, and Fletcher, and Clarke, and Hedding, and Peck, and Steel, and Bangs, are old stock quotations that have grown stale by repetition and are as familiar to me as my alphabet. For the most part they contain but one side of what the authors quoted teach on the subject. At best, one half of them are not standard authorities at all. Fletcher is not half represented in the extracts from his writings. Who are Peck, and Steel, and Bangs, any more than Foster, and Kavanaugh, and Bishop G. F. Pierce, and Summers, and a hundred others who have written on this subject? We all believe in the "higher growth in christian virtues," according to Watson, and that "a distinction exists between a regenerate state, and a state of entire, perfect holiness," but that it is a distinction in *degree*, and not in kind. And so of all the authorities quoted that *are* authorities at all. It is too late in the day for my good brother, Dr. Evans, to arraign me for heterodoxy. He and his authorities will have to point out more clearly than he has done, in his travesty of the subject, contained in his review of my article, wherein my views are in conflict—not with the clumsy, one-sided, half-digested views of lop sided writers on sanctification, but in conflict with the proper interpretation of what may be regarded as the *consensus* of the comparatively few standard authorities in our church on this subject. I am willing to be tried by Watson, Pope, or Wesley, if any one will show me exactly what Mr. Wesley did believe and teach on the subject. I fully accept his definition, most frequently given—namely, "loving God with all the soul, mind and strength." I am willing to be tried—not by specialists on the subject, so to speak, but by any of the men in American or British Methodism, who have written and published systematic outlines of Methodist theology. Dr. Evans, after stating my views as he gathers them from the article he criticises, says: "My dear brother, if I understand your views of Regeneration and Sanctification, as presented in the article under review, you are not a Methodist on these points of doctrine;" and then, before reading me out, he charitably adds: "I hope I misunderstand you." No; Bro. Evans, I think in the main you understand *me*, but I am compelled in candor to say that I very much doubt whether or not you fully understand *yourself*. You do not doubt, whatever you may hold on the subject as to the necessity of a *second cleansing*, that a soundly converted, regenerated man, as described in this letter, has the moral fitness and qualification for heaven without another state to be distinguished from this,—which differentiated state is conditioned on a special act of faith exercised in reference to it by the living subject. Have the thousands that you have known to die, in your long pastoral life, without making any profession of holiness, as a separate and distinct work from spiritual regeneration, been deceived and lost? If regeneration by the Holy Ghost did not cleanse from "inbred corruption," or "inbred sin," and these persons died simply in a regenerated state, could they go to heaven without being cleansed? If not—and they said nothing on the subject—exercised no special faith in reference to it, were they lost; or, did God cleanse them passively, and without the condition of faith in reference to this second cleansing? I am much more concerned in understanding what the Scriptures teach on the subject of scriptural holiness, as an attainable state in this life, than I am to reconcile the hundred and one contradictory theories of men, great and small, on this subject. Any one who will read the 1800 octavo pages of Rev. Luke Tyreman's Life and Writings of John Wesley will be left in inextricable confusion as to what Mr. Wesley did believe on the subject. If this author may be relied on it is certain Mr. Wesley never professed it. I think I have seen truly holy men and women—scripturally holy; unblamable in life and conversation—men and women who had attained the rounded stature of mature growth in the divine life, nor did they have to profess it to convince others of its reality. Not that I would judge any one that does profess it; but candor compels me to say that the *profession* of holiness seems to contradict the humility, self abnegation, and charity that enter essentially into christian holiness. Perhaps I have been unfortunate, in my long life, in the examples of *professed* christian perfection that have fallen under my observation.

SUMMARY STATEMENT.

In any view of the subject I am utterly opposed to the organization of "Holiness Associations" in our Conferences. Nor is there anything in what Dr. Evans says in vindication of them that changes my views, or abates my opposition to them. The ringing of the changes on that sentence of Mr. Wesley's in relation to "spreading scriptural holiness over these lands," can never convince any sensible person that Mr. Wesley ever thought of doing this work by modern "Holiness Associations." No. He would never so far disparage even his "United Societies," to say nothing of the church, organized under his direction, as to intimate that he did not intend that the church, by her ministry, and the system of agencies provided for, in its organization, was to "spread scriptural holiness over these lands." And she has been zealous and faithful, and I may add, successful in this work. "Holiness Associations" will inevitably do a measure of harm that will more than counterbalance the little good they may accomplish. With very many they will foster the spirit of Pharisaism. They will hurt the influence of not a few of our oldest and best preachers and laymen who have labored long and hard for the church, who cannot and will not join in these Holiness Meetings, so called. Eventually they will create schisms in the Methodist Church, South, as they have seriously threatened to do in the Northern branch of Methodism. "Holiness Associations" differ as widely from "Missionary Societies," "Sunday School Associations," "Young Men's Christian Associations, that I am surprised that Dr. Evans should attempt to defend them by referring to associations that have no feature in common with "Holiness Associations." It is a small matter with me to be judged by Dr. Evans. All the advocates of "Holiness Associations" that I have encountered have been more or less sensitive, not to say a little *sharp* in resenting what they have construed into opposition to their special pet measures. Dr. Evans is, perhaps, an honorable exception. *I* do not belong to the *esthetic* and dead formal members of the church who oppose a *living triumphant* christianity." No. I believe in revivals. I have no objection to a shout in the camp; but believe in keeping the salt mixed with the mass, and not separated from it by artificial divisions. I don't want the holy christians get up so high they can't come down and help us. They would do a better work by laboring a little with the toilers on the lower range of the temple. 'Come down and help us.'

Danville, Va., Sept. 1885.

Renew your subscription.

We call special attention to some changes in appointments in Durham District.

A Correction.

In noticing the new firm of Lee, Johnson & Co., we gave Mr. Johnson's name as I. D. Johnson. It ought to have been J. I. Johnson.

21 ACCESSIONS.—The result of our meeting at Centenary—twenty-one accessions.

Very truly,

T. A. STONE.

Camp-Meeting at Center Grove.

Please announce that the camp-meeting at Center Grove, Mt. Pleasant circuit, will embrace the 2nd Sabbath in October. We have been blessed with three good revivals, resulting in more than fifty conversions and 32 accessions to the church.

G. A. OGLESBY.

Clayton Circuit.

BRO. REID:—Have had some good meetings, one just closed at Corinth where we had sixteen accessions, that makes 55 in two years at that church. The church was greatly revived at Mt. Zion, where we also had five accessions. I am going to make a great effort to get some new subscribers for the ADVOCATE between this and Conference.

Yours truly,

A. E. WILEY.

Sanctified Troubles.

The Missouri Conference has suffered a good deal of late from the disturbance of sanctificationists, of the old Bell and Maxwell type. As these fanatics in the early days of Methodism disturbed the church and called Mr. Wesley, "Blind John;" so they deem the noblest and purest men who occupy the pulpits to-day, "blind leaders of the blind." The late conference showed a disposition to correct, or cut off those who trouble their peace on this line.—*Southwestern Methodist.*

STATESVILLE CIRCUIT.—Rev. J. C. Rowe is to assist the pastor of Statesville circuit in holding a protracted meeting at Troutman's embracing the fourth Sabbath in this month. A series of meetings will embrace the 2nd Sabbath in October at New Salem. The meeting at Trinity closed on Wednesday, the 0th, with eight accessions. The congregations were large and attentive. A nice, frame Methodist church, to be called Connelly's Chapel, is in course of construction on Statesville circuit, on the Wilkesboro road about three miles from town.—*Statesville Landmark.*

From Franklinsville Circuit.

Our protracted meeting closed at Cedar Falls Friday night, continued one week, result: The church abundantly revived, 23 converts, all bright and happy, and five will join our church. Saturday and Sunday was the Quarterly Meeting, the last for this year. For the preacher and P. E., the circuit is a great deal behind, but we expect to raise every cent on the collections. Two children were baptized. Bro. V. A. Shaw, our Presiding Elder, was on hand and did some faithful work. This people will never forget him. They love him.

W. T. CUTCHIEN.

How it is Appreciated.

MR. EDITOR: —Please allow me space in your columns to tender my warmest thanks to the kind friend who sends me the ADVOCATE, ah, these tokens of regard, how they gladden the aged heart! May God bless the friend whose generous deed has added so much to my enjoyment.

Yours truly,

MINNIE JENKINS.

The above shows how much comfort a small amount invested in the ADVOCATE for the poor can give. A minister can this paper to the good sister.

Straits Mission

A series of meetings conducted by the Rev. Edward Hoover, of Straits Mission, at Tabernacle, graciously reviving the church, and anxious penitents asking the way of life. Some have already given expression of saving faith and we trust that many others will follow their example ere the gracious season closes. Bro. Hoover is very active for one of his age, with great zeal for the Master's cause, and a good preacher, traits which eminently qualify him for his laborious field in Eastern Carteret. Under his superintendence, there have been 2 churches erected, one at Mill Point, Hunting Quarters, and the other in Smyrna township, called Springfield. These buildings are 35x45 in length and 15 upright. When completed they will add greatly to the interest of the Methodist Church in these respective localities. We commend highly the enterprise and energy of this time-worn veteran of the Cross.—*Beaufort Telephone.*

For the Advocate.

Matters on Mt. Gilead Circuit.

DEAR BRO. REID: —Glad to inform you that we are in our new parsonage at Mt. Gilead, a house that would do credit to any work in the North Carolina Conference, but what I want to tell you is, that we are in one of the best meetings I ever attended, it is here at Mt. Gilead, the Lord is doing great things for us, whereof we are glad. The meeting has been in progress nine days, we have had up to date thirty professions and thirty-five accessions, twenty-two penitents at the altar, the church has been greatly blessed. Bro. T. J. Gattis, of the Albemarle circuit, was with me five days, he preached with power in the Spirit of the Master, the effect of which will be felt when he is resting from his labors. In addition, we had three good sermons from the following brethren, Rev. B. G. Marsh, a promising, young local preacher of this circuit, Rev. Mr. Haywood, of the Baptist church, and the Rev. Mr. McEntyre of the Presbyterian church. May God abundantly reward them for their labors. Pray for us.

Yours truly,

M. W. BOYLES, P. C.

Our Church at Columbia.

We have just closed an interesting meeting in Columbia, and the result is truly gratifying. The church has been revived, and I think is now in a very healthy condition. For eight years past the church here has been sadly in need of an outpouring of the Holy Ghost. We have plead upon our register the names of twelve new members, two others were received from other churches, and another restored to the church, making fourteen in all. Only one of these fourteen were under 21 years of age, 8 of them were heads of families. The meeting was characterized by deep and serious thought, and the Holy Ghost used one of the least of His servants, singly and alone, to point sinners to the Lamb of God. To God be all the praise and glory. We are greatly encouraged. When Bro. Mann, our P. E., comes around, there will be others to join the church.

Fraternally yours,

C. C. BROTHERS.

Another Correction.

Brother N. H. Guyton said in last weeks' ADVOCATE, "It has been reported in some parts of North Carolina that Rev. T. J. Browning was dropped from the traveling connection at the last Annual Conference, held at Wilmington, N. C., because he failed to bring up his studies. This was not the case. Bro. Browning was discontinued from traveling at his own discretion, his reason for doing so was on account of his feeble health."

With justice to Bro. Browning, it should be said, he was neither dropped nor discontinued, but he was superannuated, which means, that he sustains the same relation to the Annual Conference that he always did. Bro. Browning was superannuated at his own request, on the account of feeble health. I rejoice to say he has been restored to health, and will be placed on the effective list again at the ensuing session of the Annual Conference.

Yours truly,

C. W. SMITH.

For the Advocate.

Wilson Mission.

DEAR BRO. REID:—I write to let you hear from the Wilson Mission. The work now has nine regular appointments, we have to preach twice and three times on Sabbath in order to give them all Sunday preaching. And with very little exception we have arranged so far to fill all the monthly appointments.

The congregations have steadily increased all the time, when assembled the people are profoundly attentive to the word. And nearly on every occasion there are visible evidence of the Holy Spirit, we have labored earnestly to promote the Sabbath-school interest with encouarging results. At Buckhorn we have a splendid church house in process of building, near its completion. And in the beautiful and thriving little village, Stanhope, in Nash county, we have two acres of land deeded to the M. E. Church, South, upon which to erect a church and parsonage for the charge. Here we have held a ten days meeting and had a most precious revival, twenty or more happy conversions, and we now have an organized church there of 24 members. With the exception of four days spent at our District Conference, at Littleton, we have been engaged two months in protracted meetings, and have preached over seventy times, besides several sermons preached by other brethren, so there has been over eighty services held on this work during this time.

As a visible result, there has been 45 conversions and 35 additions to our Church and ten to the Baptist. Several backsliders have been reclaimed, the church greatly revived and encourged. The members are becoming more methodized, and the outlook more encourging generally. We have three more meetings to protract. Pray for us that the Lord may be with us and bless us.

B. B. HOLDER.

For the Advocate.

More From Murfreesboro.

In the "Presiding Elder's notice, 4th round" we see this: "Murfreesboro, October, 12th, at night," For the past six years our Presiding Elders have paid us just such visits as the above notice indicates, time of arrival, afternoon of the 12th, preaching at night, after services Quarterly Conference held in a hurried and unsatisfactory manner, and early next morning P. E. bids us good bye with regrets that his stay is necessarily so short, but his time is so occupied that it is the best he can do as he resides outside the district, and of course, he must be with his family a part of the time. The results are that our people know about as much of the Presiding Elders as they do of a live Bishop.

In looking over the Nashville "Advocate," I see the McMinville District Conference adopted a resolution asking the Bishop and his cabinet to so reduce the Presiding Elders districts that they should only cover twelve appointments, and it occurred to me that the Murfreesboro District, (that part of it in the bounds of the Old North State) just filled the bill so far as to the number of appointments, and a better district can't be found any where, with Roanoke Island and Dare mission thrown in for variety. The above would make a compact and at the same time a self-sustaining district, and with the territory embraced in the bounds of North Carolina, would give the Presiding Elder work enough and sufficient time to get acquainted with his people. Then we could have the old fashion Quarterly Meeting, with Saturday and Sunday preaching and often extended into the following week, and our people would look forward to the coming of the P. E. with the same delight they did in former days when Quarterly Meeting was a time of rejoicing, and the church would be warmed up and sinners awakened and converted.

Now Mr. Editor, I was impelled to this writing at seeing a communication from Rev. Wm. Grant, to the effect that he was satisfied either way, to be tacked on (as now) to the Va. Conference, or to be in equally good company in the Conference of his own State.

Well, Mr. Editor, I must say I am more of a Tar Heel than my honored friend, and while I admire much in the Virginia Conference, I am thoroughly and entirely a Tar Heel, and will say that one great desire of my life, so far as church relations are concerned, is to see the North Carolina Conference embrace all the territory legitimately her own. We have a Female College here, and being in N. C. the Va Conference can't feel that interest which it would if it were in the state of Virginia, and the seeming neglect has to a great extent damaged the interest of Methodism in this section.

I will add that I am fully impressed with the belief that a large majority of the people of this district are heartily in sympathy with the idea of coming home, many know but little of the State, yet they are as true to her as is possible, and one of the great regrets of many of our people is that we are so cut off as it were, from our own State. Let us be identified with you in church relations and we shall then know more of our own State.

I have read with interest the communications relative to division of the N. C. Conference, and am sorry Rev. John R. Brooks has closed his article, (wish he knew more of this section,) hope the question may be discussed fully and a solution arrived at by which the best results may be attained and this part of the Murfreesboro district be ceded to the old North State.

In conclusion, I would suggest that you send specimen copies of your ADVOCATE through this section, that the people may become acquainted with you.

SUBSCRIBER.

For the Advocate.

Cape Fear Sunday-School Association.

MR. EDITOR:—The 6th session of the Cape Fear Sunday-school Association met at Concord church, Moore county, N. C., on Friday the 28th day of August, 1885. Our justly esteemed presiding officer, Capt J. O. A. Kelly, was in the chair, and under his guidance the session was both profitable and pleasant. The attendance, while not full was reasonably good. Nine out of the twelve Sunday-schools embraced in the territory of the association were represented. Forty-seven out of eighty delegates were reported. Bros. Chaffin and Hall cheered us with their presence and greatly contributed to the efficiency of our convention. The speeches, essays and addresses by the members of the association were spiritual and edifying, exerting a force for good that will not be lost. Our programme was varied and rich—so much so that the limits of this "synopsis would not suffice to mention all its features.

The reports from the superintendents were encouraging, showing our people to be in some degree conscious of the importance of Sabbath schools.

The statistical report shows 41,469 verses memorized since last convention. Sophia C. Stewart, of Meadow Branch Sunday-school, memorized the highest number, 4,921. The committee reports Concord Sunday-school entitled to banner on attendance, which was presented in a few very appropriate remarks to the Superintendent of said school, by Rev. J. H. Hall. The committee also reported Meadow Branch Sunday-school entitled to banner on verses, which was presented by Rev. W. S. Chaffin. The names of the following persons were placed upon the roll of honor, to wit: J. O. A. Kelley, W. D. Hunter, M. E Kelley, B. C. Kelley and J. M. Harrington of Concord. Rev. D. McNeill, J. A. Steward, J. D. McNeill, Mary Ann McNeill, M. J. McNeill, and Bettie McNeill of Meadow Branch and G. P. Adams, of Parkers Grove. All the superintendents and officers went home with more wisdom and renewed purpose to work for the upbuilding of the Sunday-school cause, and for the conversion of the children. May God grant that its influence will counteract the tendency so prevalent to allow the children to drift until confirmed in sin and lost to the church. A particular interesting feature was the excellent music furnished by the choir of Concord.

Resolutions of thanks were tendered to the president and other officers for the manner in which they performed their respective duties, and to the people of the vicinity for their hospitality which was full and free. All the present officers were unanimously re-elected for the ensuing year.

The following resolution—A tribute of respect was unanimously adopted:

WHEREAS: It has pleased Almighty God in His wise providence to remove from our midst, our much beloved brother, Ithra Holder, therefore be it

Resolved 1st, That in the death of Bro. Holder our association has lost one of its most esteemed members, the church and community one of its most honored citizens.

2nd, That we tender our sincere sympathy to his bereaved family, commending them to that God who has promised to be a father to the fatherless and the widow's God, praying that this sad bereavement may be sanctified to their good.

3rd, That a copy of these resolutions be spread upon the minutes of our Sunday-school association to perpetuate the memory of our departed brother.

4th, That a copy of these resolutions be sent to the family as an evidence of our high appreciation of the honored dead and unfeigned sympathy for the sorrowing survivors.

5th, That a copy of these resolutions be sent to the Raleigh CHRISTIAN ADVOCATE for publication.

Signed, A. J. Spears,
G. P. Adams.

The next meeting of the association will be at Parkers Grove church, Cumberland county, on Friday before the second Sunday in December, 1885, Concord will ever be a favorite with that association. May the blessings of God rest upon its generous citizens.

Yours Truly,

G. P. ADAMS.

Our Washington Letter.

From our Regular Correspondent.

No full Cabinet meeting has been held since the Presidents return, but three incomplete meetings, the Austrian Mission, the Chinese Massacre in Wyoming, the silver policy, and minor matters under the Interior and Treasurer Departments were discussed.

First Auditor Chenoweth, of the Treasury Department, has returned to Washington from Texas, ready to continue his attack upon the Coast Survey. He claims that the developments yet to be announced are fully as striking as those already made public. The subject is one on which there is much difference of opinion in official circles.

Admiral Jouett's case, in which the Treasury charges him with $400 for money expended in a luncheon to visitors on board his flag-ship, the Tennessee, at the New Orleans Exposition, is undoubtedly a hard one, in most if not all foreign navies allowences are made to commauding officers for necessary or reasonable official hospitalities. But the second Comptroller certainly appears to have the best of it in the discussion under the law of the matter. He contends that "contingent expenses, 'allowed by law, are incidental expenses necessary to the proper performance of the duties required by the Department, and he can find no regulation of the Department requiring admirals to give luncheon on their flag-ships.

One of the hardest fought contests over a post office since the Administration came into power was decided yesterday in the appointment of Mr. Lemuel B. Fowler to be postmaster at Augusta, Maine. The principal applicant, and the one whose name has been most intimately connected with the Augusta office, was Col. Charles B. Morton, and it was this fact that caused the ultimate decision in the case to be looked forward to with especial interest. Col. Morton is one of the proprietors of the Augusta New Era, and during the Presidential election of 1884 he made that journal famous by his stalwart adherence to the defence of Mr. Cleveland. When the well-remembered stories were circulated against the Democratic candidate for the Presidency, Col. Morton was one of the first to take up cudgels in his defence. The articles he printed had the more weight, insomuch as they originated from Mr. Blaines own home, where his youthful career was well known to nearly if not quite all of the older residents.

Soon after President's Cleveland's inauguration Mr. Morton's name was prominently mentioned as a candidate for the position of postmaster of Augusta, and his friends urged as his strongest recommendation, the services he had rendered the Democratic party through the medium of his paper. About this time Mr. Blaine and both of the Senators from Maine took up the matter and wrote letters to Mr. Cleveland, asking as a personal favor to themselves, that the appointment be not given to Col. Morton. This action on the part of the Republicans stirred up the Democrats of Maine, and from that time nothing could have pleased them better than the appointment of Col. Morton. A few days ago the latter came to Washington. He called on President Cleveland at the White House and in the course of a very pleasaut interview he withdrew his application. It is asserted that, while the President favored Col. Morton personally, the charges of having indecently maligned Hon. J. G. Blaine in a newspaper during the campaign had to be regarded, and he decided that, in view of the emphatic protest of the Maine Senators, the appointment of Col. Morton would be injudicious. Col. Morton readily agreed to Mr. Fowler's selection, with a view, it is said, of securing the appointment as deputy postmaster.

Washington, D. C., Sep. 18th, 1885.

Business Improving.

There is now small doubt but business is improving—if not all along the whole line of our commercial and manufacturing industries, there is an increased and healthy activity in so many specialties that it is certain it will spread to and embrace all. That this is not all due to the crops is probably true: but it is so nearly due to them—to the probability of a great yield of all the cereals except wheat, and a nearly equal yield of Southern agricultural staples—other causes make a poor show in the account. From all, or from nearly all points within the great corn belt of the Mississippi river valley, above Cairo, reports come of an extraordinary large crop of corn on the ground, in an advanced and very healthy condition, and, as usual, when there is no longer any reasonable doubt of a large corn crop, the sense of the country accepts the fact as a benefaction, and shows its gratification by an exhibition of renewed industrial activity.

The recent rise in the price of railroad securities was no doubt founded on the promising future of the corn and cotton crops, and this, with the generally healthy outlook for the agricultural interests is pretty sure to produce a further advance, Still we must not count too soon all danger of crop and weather disasters being over, nor too rashly assume good times will come and bring nothing not desirable with them; and therefore, let all be advised to proceed with caution, both in buying and selling, and, above all, not to run in debt for what can be done without, bearing in mind this important truth and fact, that were it not for weakness that leads to extravagance, and the course of debt which follows, hard times like those of the last few years would be comparatively unknown.—*B. F. J., in Home and Farm.*

Graceful all Around.

We are pleased to see in the papers of the 10th judicial district that Mr. W. H. Bower, of Caldwell, the new Solicitor, is doing his duty faithfully and winning the good opinion of the people. We should suppose that if there is any utterance of Mr. Bower's life which he regrets more than another it is his characterization, in the State Convention last year, of the pure and true gentleman who afterwards gave him his appointment, as "an old fossil." It is said that he was appointed Solicitor by Gov. Scales at the earnest request of, and as a personal courtesy to Capt. Octavius Coke, his competitor for the gubernatorial nomination, in seconding whose nomination it was that Mr. Bower made the speech above referred to, which threw a chill over the Convention. It is creditable to the Governor that he forgave the imputation and repaid it with a solicitorship. Mr. Bower is a young gentleman of brightness and ability, who is not apt to bring discredit on his office, his sponsor or the Governor.—*Statesville Landmark.*

The Best Monument.

If people would pay Editors and publishers of newspapers what they justly owe them while living, it would be much more pleasant and comfortable to said Editors than to erect a monument to their memory after death. "A bird in the hand is worth two in the bush," and so it would be with newspaper publishers if delinquent subscribers would pay them what they justly owe and what they try to sneak from paying. It is poor consolation to a dead man who struggled with poverty while living because people would not pay him, to know (if he can know anything) that a monument is to be erected over his cold grave. We want no such empty honors.—*Charlotte Home and Democrat.*

State Fair.

The State Fair is to be held in Raleigh Oct. 12—17, inclusive. Efforts are being made, especially by Mr. John Nichols, the Secretary, to make it a success. Many premiums are offered and accommodating rates are obtained on the railroads. We wish the Fair a fine success, save as to the horse-racing and gambling. We hope all the good people in North Carolina will let the managers of the Fair understand clearly that horse-racing and the consequent gambling, at our State Fairs is exceedingly distasteful to them. We hope the approaching fair will be a success in spite of this feature, and that it will succeed hereafter without it.

A Demand for More.

If North Carolina had more such men to come to the front, and she has lots of them, like Julian S. Carr and Colonel A. B. Andrews—men of the money-making and intellectual stamp of character—men who make money and spend it freely on themselves and their people by giving them what they need, advantages, opportunities and education, what a grand old State this would be! If we could have for every hundred miles of railway in the State an Andrews, and for every other tobacco farm a Carr, there is no telling where the train of progress would stop.—*Correspondent to the News & Observer.*

Richmond "Industrial South:" In an interview with the present excellent Governor of North Carolina—Alfred M. Scales—he remarked that at no time in the history of the State were there such propitious signs for the upbuilding of the State in all of its material interests as at the present moment.

New Advertisements.

We call especial attention to the advertisement of Messrs. W.H. & R.S. Tucker & Co., which appears in this issue. Read their advertisement carefully and see what excellent bargains in fall goods they are offering.

Messrs. Norris & Carter have a new "ad" in this issue. They are getting in a splendid full stock of dry goods &c., and the fact that they have built up such a fine trade in so short a time is the best evidence that they sell splendid goods at reasonable prices.

See the advertisement of Mrs. S. M. Richardson in this issue. She has bought the stock of the late Mrs. Lane Mrs. Richardson keeps a fine stock, is perfectly reliable and our lady readers will do well to call on her or write to her for anything they want in her line.

Receipts by Mail.

J Edgar Wilson 50c, P H Williamson 2, & C. J. Matthews 2, J C Thomas for H L Shields 1, Prof. A W Long 2, A M Tatom 2.75, G F Smith 1, S I C W 2, L Phillips for Jno. Allen Dowd 1, A Sessoms 2, T J Gattis on act. 12, Miss L A Speed for Mrs. R A Speed 1.

Appointments.

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings Mt	Sept	12 13
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	26 27
South Fork, at Zion,	Oct.	1 2
Lincolnton circuit, at Lincolton,	"	3 4
Cherry Mt. circuit at Rock Spring,	"	10 11
Rutherfordton circuit at Rutherfordton,	"	13 14
Gaston Ct., at River Bend,	"	17 18
Mt. Island,	"	18 19
Double Shoals, at Elliott,	"	22 23
Shelby Station,	"	24 25
Columbus Mission at Saluda,	"	26 29
Dallas circuit, at Lander,	"	31 Nov 1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit	"	21 22

Warrenton District—4th Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	Sept.	5 6
Wilson station,	"	12 13
Warrenton circuit, at Hebron,	"	19 20
Nash circuit,	"	26 27
Edgecombe circuit, at Battleboro,	Oct	3 4
Halifax at Weldon,	"	10 11
Warren circuit at Providence	"	17 18
Ridgeway at Ridgeway,	"	24 25
Scotland Neck, at Scotland Neck	Oct 31	Nov. 1
Wilson Mission,	Nov	7 8
Halifax circuit	"	14 15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Louisburg,	Sept.	19 20
Henderson at Henderson,	"	26 27
Tar River, at Franklinton,	Oct.	3 4
Oxford, at Shady Grove,	"	10 11
Edenton Street,	"	17 18
Person Street,	"	17 18
Brooklyn Mission,	"	21
Smithfield, at Selma,	"	24 25
Rolesville at Sydney,	"	28
Buckhorn at Buckhorn,	Oct 31	Nov. 1
Youngsville, at Leahs,	"	4
Earpsboro, at Zion,	"	7 8
Newton Grove Mission, Black's Chapel	"	14 15
Clayton at Elizabeth,	"	16
Cary, at Benlah,	"	21 22

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	Sept.	12 13
Rockingham circuit, at Zion,	"	19 20
Fayetteville station,	"	26 27
Campbellton Mission,	"	27 28
Cumberland, Beaver Creek,	" 30	Oct. 1
Lillington,	Oct.	3 4
Cape Fear, Cool Spring,	"	10 11
Jonesboro at Jonesboro	"	17 18
Laurinburg at Caledonia,	"	24 25
Lumberton, at Barker's,	"	25 26
Robeson, at Corinth,	Oct. 31	Nov 1
Carthage, at Carthage,	"	7 8
St. John's Station,	"	14 15
Ashpole Mission, Shady Grove,	"	15
Manly Mission, at Manly,	"	21 22

Trinity College Dis 4th. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Abbott's Creek Mission, at Zion,	Aug.	29 30
Randleman station,	Sep	5 6
Franklinsville Ct. at Cedar Falls.	"	12 13
Lexington, station	"	26 27
Davidson circuit, at Midway,	"	28 29
West Uwharrie Ct. Poplar Spring	Oct.	4 5
Pekin circuit at Sardis	"	10 11
Montgomery circuit at Bethlehem	"	17 18
Uwharrie circuit, at Siloam,	"	24 25
Mt. Gilead circuit,, at Zion,	Oct 31	Nov. 1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H, P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington Dist— 4th Round.

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	29 30
Elizabeth Ct., Elizabethtown,	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh	"	17 18
Whiteville Ct. at Whiteville,	"	19 20
Wilmington 5th St.	"	26 27
Smithville Station,	Oct	3 4
Magnolia Ct. at Providence	"	10 11
Clinton Ct. at Goshen	"	17 18
Duplin circuit, Wesley Chapel,	"	24 25
Onslow Ct., Queens Creek,	Oct. 31	Nov. 1
Topsail circuit, Rocky Point,	"	7 8
Brunswick circuit, Shallotte Camp,	"	14 15
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H BOBBITT, P. E., Salisbury, N. C.

Mt. Pleasant Station,	Sep.	19 20
Salisbury circuit, at South River,	"	26 27
Albemarle circuit, at Stony Hill,	Oct.	3 4
Concord circuit, at St. Mathews,	"	10 11
Concord station,	"	11 12
Mocksville Ct., at Salem,	"	17 18
Rowan circuit at Bethel,	"	24 25
Farmington circuit, at Wes. Chap.	" 31	Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District—3rd Round.

R. A. WILLIS, P. E., Statesville, N. C.

Statesville station,	Aug.	22 23
Statesville circuit, at Trinity,	Sept	3 4
Caldwell circuit,	"	5 6
Lenoir circuit,	"	9 10
Wilkes circuit,	"	12 13
Roaring River Mission,	"	16 17

4TH ROUND.

Elkin and Jonesville,	Sept.	19 20
Mt. Airy circuit,	"	26 27
Mt. Airy Station,	"	27 28
Dobson circuit,	" 30	Oct. 1
Yadkinville circuit,	Oct.	3 4
Rock Spring Ct. at Mills Chapel,	"	10 11
Newton circuit, at Hopewell	"	13 14
Iredell circuit, Snow Creek (C. M.)	"	17 18
Alexander circuit at Mt. Pisgah, (C.M.)	"	24 25
Caldwell circuit,	"	25 26
Lenoir circuit,	" 31	Nov 1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	14 15
Statesville station	"	14 15
Statesville circuit,	"	21 22

New Bern District—4th Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston station,	Sept.	5 6
Lenoir Mission at Croons,	"	7 8
LaGrange circuit, at Sharon,	"	12 13
Wayne circuit, at Freemont,	"	19 20
Goldsboro circuit, at Daniels	"	26 27
Newbern station,	Oct.	3 4
Pamlico circuit,	"	6 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton,	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe,	Oct 31	Nov. 1
Nance Mission, Adams' Creek	"	3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District, 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Guilford circuit, Jamestown,	Sep.	5 6
Pleasant Garden, at Pleasant Garden,	"	12 13
Greensboro station,	"	19 20
Yanceyville at Harrisons,	"	26 27
Kernersville,	Oct.	3 4
East Guilford, Hoits Chapel,	"	10 11
Snow Creek Mission,	"	15
Madison at Leaksville	"	17 18
Ruffin, at Pelham,	"	24 25
Winston station,	" 31	Nov. 1
Forsyth, Lewisville,	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Tolsnot,	Sept.	5 6
Greenville,	"	12 13
Williamston, Hamilton,	"	19 20
Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug,	30 31
Durham Ct. dedication Hebron Church,	Sep	5 6
Oak Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	19 20
Haw River, at Mt. Pleasant,	"	26 27
Pittsboro, at Providence	Oct	3 4
Granville at Moore's,	"	10 11
Leasburg, Leasburg,	"	17 18
Durham circuit, at Mt. Bethel,	Oct 31	Nov 1
Alamance, at Bethel,	"	7 8
Person, at Oak Grove,	"	14 15
Hillsboro, at Cedar Grove,	"	21 22

Charlotte District—4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Clear Creek, Zion (C M)	Oct.	3 4
Charlotte circuit, at Trinity,	"	10 11
Calvary Mission,	"	11 12
Monroe circuit, at Helm's Chapel,	"	16 18
Pleasant Grove circuit, Wesley Chapel,	"	17 18
Monroe Station,	"	18 19
Lilesville circuit, at Lilesville,	"	24 25
Ansonville Ct at Wightman,	Oct 31,	Nov. 1
Pineville at Pinville	"	7 8
Tryon Street Station,	"	8 9
Matthews circuit at Matthews,	"	14 15
Wadesboro circuit, at Bethel,	"	21 22
Wadesboro Station,	"	22 23

COMMUNICATIONS.

For the Advocate.

Preacher's Prayer at Close of Conference.

Once more, dear Lord, in thy great name,
I go thy Gospel to proclaim;
I pray in loving trust and fear
That this may be a harvest year.
That souls redeemed by Jesus' blood
By crowds be washed in cleansing flood:
That saints with daily tireless strife
May tread the paths of holier life.

Oh, let thy word be clothed with power,
Grace come from God in richest shower;
Let happy angels joyful see
Christ's gospel crowned with victory.
Let crimson cross with mercies charm,
Let Sinai sin-smit souls alarm;
Honor thy people's faith and love,
And write new names in heaven above.

Oh, may revivals many shine,
Like Pentecost with fire divine;
Let sinners tremble at thy word,
The church walk in the light of God.
If, as thy will, from Zion's wall
Some toiling laborer shall fall,
May it from fearful human sight
Receive Elijah's fiery flight.

W. H. ANDERSON.

Carlisle, Ky.

For the Advocate.

Division Again.

BY REV. T. PAGE RICAUD.

Again, by the force of circumstances, we are compelled to trouble you and your readers with another article, not because we think *arguments* are needed to avoid the serious consequences of division, but simply to correct certain fallacies of Bro. E. L. Perkins, who has again honored us with another notice.

The advocates of "Division" have piled "*Pelion upon Ossa*" in the way of so called "*Logical* propositions," and both compound and disjunctive syllogisms. We have even been favored with both *essays* and examples; and yet, we opposers of division must, in their estimation, be an obstinate set of men.

We claim neither superior wisdom or devotion in, or to the interests of our Zion, but will not yield the palm to living man, in our wishes for the success of our Conference.

To read the articles of our opponents, without discrimination, we would conclude that we were *hors de combat*. And yet, we can't see it in that light, so long as the articles of Bros Chaffin, Adams, and other worthies, are in reach.

Again, Bro. Perkins is unfortunate in his allusions to other States and Conferences. Especially in regard to Missouri and Texas. He had better have left them alone. We content ourselves with the suggestion and pass on. *We have authority for what we say.* Now, to save time and labor, we propose to give good and substantial reasons why the proposed change should not be effected, and

First: The *educational* interests, we believe, would suffer. And why? Because, if with our *united* efforts for many years, we have not yet succeeded in placing Trinity College upon a firm foundation, we would hardly succeed if *disunited!* especially, when those noble hearted men of God, Carr, Alspaugh, and Gray, have thrown themselves into the breach, and come to our rescue. Now, to divide, would look like abandoning them and giving them the cold shoulder, and letting Trinity freeze to death.

2. If ever there was a time, in the history of our Conference, calling loudly for united effort in behalf of the various enterprises of the church, now is the time; and besides this, there are other important features to be regarded, and among them none of greater importance than that of strengthening the "BOND OF BROTHERHOOD" and solidifying the precious ties that ought to be maintained among us.

3. The word "*develop*" seems to have acquired a prominence and importance, in this discussion, that I for one do not concede, by any means.—No, indeed. It's a reflection on the faithful men of God who *are* occupying the ground, and doing faithful work, and who are "epistles known and read of all men." I would substitute for that word, the one more expressive word REFORM! Yes, indeed—*that's the word.* Remain undivided until the great work of subduing prejudice, extinguishing the fires of worldly passion and pride, and securing to the Church of God the salvation of a "pure language"—a language expressive of love to God and man. This language, we honestly believe, is not as yet understood by some who, if thoroughly conversant with it, would be, indeed, "bright and shining lights."

4. Another good and substantial reason for remaining together is, that we would, in such an event—that is division—lose some of our best and strongest men—"Brethren, beloved in the Lord," who came with the acquired territory, and whose piety, wisdom and courage, would greatly facilitate our labors in that direction.

In conclusion, I would say that I honestly believe the time for "Division" has not arrived, for not only the reasons I have given, but also because, with the two *strong* and noble bodies immediately on our Northern and Southern borders—Va. and S. C. Conference—doing a grand and glorious work, we are not prepared to stultify ourselves by marring the beautiful picture which they present, by the imposing *finish* which our united body gives to it, as a Conference, as she stands out in bold relief, and glowing in the sunshine of Heaven's blessed smile. "Whom God hath joined together, let no man put asunder."

For the Advocate.

Reply to Mr. W. L. Arendell.

BY HON W. L. STEELE.

The ADVOCATE of the 9th inst. contains an article by W. L. Arendell, in which he seeks to show the inconsistency of my communication on the subject of a division of the Conference. The same article, I learn, appeared in another paper. In the latter paper, there were a few *emphasized* words which do not appear in the former. At least, so I hear. After having "pondered" well the article in question, I do not feel sure that the style and substance of it demand any notice at all. But as Mr. Arendell evidently thinks, by the publication in two papers, that he has done something, in the way of composition, equal to that which inspired the 30th Ode of Horace; and that this monument to his memory, which he has erected, *Non imber edax, non Aquilo impotens possit diruere*, I shall humor him in his self-exaltation, by a few critical comments.

From the exhibition made by Mr. Arendell, I feel sure that he does not comprehend what "charity" is; and respectfully suggest that he consult some standard Dictionary for a definition. I said in the article, which he so severely assails, "When men profess to state facts and have the opportunity of knowing them, they ought not to pervert them. But above all things, a clergyman ought not to falsify the record." I repeat the statement, with all the emphasis which the English tongue affords. Is it uncharitable to use such language? Is speaking the truth uncharitable? Did Mr. Mann faithfully represent the record, to which he appealed, to sustain him in his position that this Conference was, in honor, bound, by the action of the General Conference and by its own action, to effect a division of its present territory? I affirm that no intelligent man, who has read the record, can say that he did not. Now, according to Mr. Arendell's ideas of charity, he who denies a statement of fact, is guilty of a want of charity!

I do not know that Mr. Mann had read the Journal of Proceedings of the Conference to which he referred in his (I will not say "stump") speech, before the Newbern District Conference. I cannot believe that he had it before him when he spoke. If he did have it before him, he has that intellectual greatness, or sharpness, which is able to see what is not to be seen. He alleged that the record bound this Conference, in honor, to a division of the *present* territory. I affirm, unhesitatingly, that no just construction of any of the declarations of that record will sustain him. Indeed, I am astonished that any man, at all familiar with the meaning of English words, and the interpretation of English sentences, can candidly say, after examination, that the record pledges the North Carolina Conference, to a division of its present territory, at any time whatever. If I am correct, (and I defy denial, on the part of any man) then the record *was perverted—was falsified.* I did not say *wilfully* perverted. But if *I* had made the assertion, *with my knowledge of the facts*, then I would have *criminally* falsified the record.

Mr. Arendell endeavors to explain the obtuseness of my mental vision, by a comparison far below the character of any ordinary "stump-speech joke." He intimates that I was drunk, and hence thought Mr. Mann equally stupid. If I was drunk, it was from a *fullness* of the facts. Others might have been so from *sheer* emptiness.

I shall not enter into a discussion with Mr. Arendell as to the moral or religious position which Mr. Mann holds in the Conference, or in the *world*. My acquaintance with all the *world* will not justify me in attempting to institute the comparison. That he is a good man I will not deny. I have ever entertained for him a high respect. But I must regard the fulsome adulation of Mr. Arendell as the very extremity of extravagance, and think that Mr. Mann can hardly do otherwise than blush at it.

I said in my article, and I repeat it: "District Conferences have had influences brought to bear upon them which are of questionable propriety in Party Conventions." At present, I do not choose to give "a bill of particulars." It may be, that if provoked, (not made "mad" like Mr. Arendell) I shall feel bound to show that on more occasions than one, persons have been approached with *improper considerations* for their support of the cause of division.

The following *perspicuous* sentence is evidently meant by Mr. Arendell as a fitting capstone to his monument: "Now I am in favor of division, and while I may not be able to produce any arguments that will convince a single person, nor do I, in this communication, intend to attempt it, I can not help saying that I don't believe Bro. Mann perverted facts, though I have no record before me, and will add further that if this organ zed effort is not at least modified and more charitable, it will certainly succeed in injuring the church, division or no division." What does all this mean? If I do not misconstrue it, the latter part signifies that if injury is done to the church, it will be by the *immoderate* and *uncharitable* conduct of those who are not convinced of the propriety of a dismemberment of the Conference territory. They who wish division constitute the only salt which has not lost its savour. In such a statement, I am forced to say that Mr. Arendell is not only "*almost mad*," but entirely beside himself. No "stump speech joke" is needed to characterize such bare-faced pretension—such inexcusable Phariseeism But Mr. Arendell shows clearly the value of his opinion upon this, and, indeed, upon all other subjects when he coolly acknowledges his own ignorance of facts, and his implicit and "blind belief" that his "bright particular star" has not suffered temporary obscuration. He has not read the record, and yet affirms his belief as to what it is! Why did he not read it? Does he prefer darkness to light? It would seem so. And yet he wishes to occupy the position of "the blind leading the blind." "Blind unbelief is sure to err," and equally sure to err is "blind belief." It is not "uncharitable" to say to him, that as the question at issue is one of fact—of documentary fact—which it is easy to settle, he who refuses to enlighten his mind, is guilty of a moral wrong, which under no circumstances, is he justified in committing.

I thought that all intelligent persons, who read my article, would see that it was my purpose to impeach but two of the arguments which had been used, favoring division. I did deny the historical and the hygienic facts. That there might be reasons for gratifying the wishes of a part of the Conference, I fully admitted. The two which I named were not reasons, because they were not facts. Let the advocates of division understand that "the laboring oar" is theirs, and proceed to use it as best they can. On them devolves the duty of all proof. If they can demonstrate to the satisfaction of the two Conferences which must pass judgment upon the matter, that *the interests of the church* will be promoted by the erection of a new Conference, in this State, I entertain no doubt that their wishes will be gratified. When this is done, they who fall within the new commonwealth, are entitled to all the incidental advantages which may accrue; whilst they who are content with the established order of things, can only wish that the "erring *brothers* depart in peace."

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MISSIONARY COLUMN.

A Chinese Farm House.

The Chinese farm house is a curious looking abode. Usually it is sheltered with groves of feathery bamboo and thick spreading banyans. The walls are of clay or wood, and the interior of the house consists of one main room, extending from the floor to the tiled roof, with closet looking apartments in the corners for sleeping rooms. There is a sliding window in the roof, made of cut oyster shells arranged in rows, while the side windows are mere wooden shutters. The floor is the bare earth, where at night-fall there often gather together a miscellaneous family of dirty children, pigs, ducks, pigeons and a litter of pigs, all living together in delightful harmony. In some districts infested by marauding bands, houses are very strongly fortified hy high walls, containing apertures for firearms and protected by a moat crossed by a rude drawbridge.

Work in North China.

Rev. Gilbert Reid, writing to the *Herald*, reports as follows on mission work in North China: "The province of Shantung has nine central stations, Chefoo and Tung chow in the East, Wei-hein and Ching-chow in the centre, Tai-an and Che-nan in the West, Pang-chia and Lao-ling in the North-west, and Chening, not far from the home of Confucius, soon to be formally started in the South-west. The missionary societies represented are eight, three Americans, four English, one Scotch. The Scotch United Presbyterian at Chefoo, with one missionary, have some thirty member; the Society for the Propagation of the Gospel from the church of England, divided between Chefoo and Tai-an, with two missionaries, has only three members; the China Inland Society at Chefoo, with some four missionaries, has about twenty members; the English Baptist at Ching-chow, with seven missionaries, have about 1,000 members, the English Methodists at Lao-ling with two missionaries have 1,000 members; the American Congregationalists at Pang-chia, with two missionaries, have about 400 members; and the American Presbyterians at Chefoo, Tung-chow, Wei-hien, Che-nan and Che-ning, with fifteen missionaries, have over 2,300 members. Besides these, there is an agent of the British Foreign Bible Society, who has charge of Bible distribution throughout the province. Thus there are thirty-nine Protestant missionaries in the province, and nearly 5,000 members, or about one-fifth of all the members in China."

How it Was Done.

"In the China Inland Mission," writes a friend, "The work in many places seemed particularly discouraging, but in one native church under the care of a native pastor there were always inquirers, conversions and additions to the church. This was so remarkable as to excite the attention of many of the workers in China. One of the missionaries on going home to England was met by a gentleman from Bristol, who invited him to his house and surprised him by asking the most carefui questions, showing a remarkable acquaintance with the work. In the course of conversation it was found that the Bristol gentlman had undertaken some time previous the support of this native pastor on condition that the pastor would send him regular and full account of the work. The missionary said he understood the native pastor's success when he heard this gentleman pray. He prayed for the young converts by name, for the inquirers tn their various difficulties, for the pastor and the native Christians. He prayed with faith, as one speaking to a dear and tried friend and sure of an answer. And he was answered. God had honored that man's intelligent and believing prayer. I could not keep back my tears. We want just such a blessing for Jaffna."

Progress in Madagascar.

It is not too much to say that no nation, with, perhaps, the exception of the Japaneese, has made so much progress, and has shown so much vigor for development in civilization and Christianity, as the Malagasy, and especially the Hovas, during the past twenty years. * * * Since the late Queen, Ranavolona II., ascended the throne, giant strides have been made in social, political and religious progress. The arts of civilization have been encouraged by those in authority. The people are well-housed, well-clothed and well-fed. The houses are better built, of better material, better arranged, and are well furnished with well-made native furniture. Ornamentation of a civilized type has taken the place of the crude and often gaudy attempts of twenty years ago; and the silversmith finds plenty of employment. Carpenters, stone masons, blacksmiths, bootmakers and sailors have also learned to turn out articles which would be no discredit to workmen in this country, while the best buildings in the capital would be no disgrace to the finest city in the world. The Queen's palace, with its four massive towers, the palatial residence of the Prime Minister, and the graceful spires of the stone memorial churches, attract the attention of the most indifferent traveler, and call for the admiration of all interested in the social advance of the world—*Shaw's Madagascar and France.*

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

COUNCIL—Died at her home in Robeson county, N. C., Aug. the 5th 1885, Miss Sarah J. Council, aged 67 years. Sister Council had been a consistent member of the Methodist Church for upward of thirty years For several months previous to her death, she suffered greatly, but she endured it all with patience, her life was beautiful, her death was triumphant.

J. A. HORNADAY.

Resolutions of Respect.

WHEREAS, it has pleased almighty God to remove from among us our beloved friend, Emma Anderson, be it

Resolved 1st, That by this sad visitation, our community has been deprived of an accomplished Christian lady. our Sunday-school of one who has been a faithfut attendant on all its exercises, her friends of one whose attachments were deep and lasting, her fomily of a fond daughter and sister.

5nd, That her death has filled our hearts with deep sorrow, and left a vacancy in our Sunday-school which cannot be filled.

3rd, That we sincerely grieve with the afflicted family and truly sympathize with them in their sad bereevement.

4th. That a copyy of these resolutions be published in the RALEIGH CHRISTIAN ADVOCATE and "Stanly Observer," and that the Secretary transmit a copy to the family of the deceased and also spread them upon the minutes of the Sunday-school.

W. D. Pemberton,
Miss Maggie Roper,
Miss Lizzie Hearne, } Com

INGRAM—Mary B Ingram died very suddenly at her son's in Johnson county July 30th 1885. Our dear sister Mary Ingram was the daughter of Fedur and Betsy Whitley, born April 1st 1827, was married to Bryant Smith Nov. 16th 1843 at the residence of her father, near Princeton. joined the Methodist E. Church, under the ministry of Rev. Ira T Wyche, in Sep. in 1849. She was an earnest, zealous Christian, a devoted wife, kind neighbor and a good mother. The warfare is ended, the victory over sin and satan won. Her happy spirit has returned to God who gave it, and she is now rejoicing with loved enes in that bright home, "over there." The meeting where she professed religion was made glorious by her presence. Two of the friends she loved professed religion, and she rejoiced with her brothers and sisters, in the house, then they all went out and praised the Lord with the friends out doors. The meeting closed there at Holt's Mill, and moved to Goldsboro. Bro. Wyche preached at Waynesboro in the day, Goldsboro at night.

The shouts continued until heaven came down and the glory of God filled the surrounding country for miles away, and one hundred souls professed conversion. Good shouting helps along, such as Mary shouted. We remember a grand meeting we attended at Smithfield. Held prayer meeting one night at Mr. Bryant Smiths' in the midst of prayer for "perfect love," Mary began toshout, then another and another. until the house and yard were filled with happy souls giving all the glory to God for the blessing of "perfect love." Two preachers among them who are now happy with our dear ones in heaven, only two of that sweet prayer-meeting still linger here below. Mary was a leader in the pilgrim band She sang hymns at the weddings we attended as well as at the prayer-meetings, her husband smiled quietly.

When she had six children, three boys and three girls, that gentle father died and left them, after awhile she sold her pleasant home, near Smithfield and moved down in Wayne, April the 3rd, 1867, she married Jos. A. Ingram, a genial, cheerful soul, and lived with him for years, had one child nearly grown when she died, and left that young daughter, and lonely husband with no mother and wife to advise and bless. I saw her at the last District Conference in Goldsboro, she had lost friends and homes, and the beauty that characterized her youthful days, but she had not lost Jesus, or her bright hope of heaven. She spoke in the love feast, all was right for heaven, and she encouraged others to make a move for that better country, she had faith in God, and was ready like Elijah, for the chariot wheels of salvation, as they rolled by and took her happy spirit home. You, dear children, and you, her husband, left to mourn broken hearted, pray for that "healing balm" and the Presence of Jesus, and all will be well, open your hearts for His "perfect love" and have faith in God, as she had. Open your homes still to His best friends—the preachers of the Gospel, as she always did, that you may meet her by and by. She is now in the grand company with harps and and bright crowns She is in that company who have gone up through great tribulation, washed their robes and made them white in the blood of the Lamb.

"Borne by angels on their wings,
Far from earth the spirit flies,
Finds her God and sits and sings
Trimphing in Paradise."

Goldsboro papers please copy.

J. P. A.

BRADSHER—Sister Emily Bradsher was born April the 22nd 1825, joined the M E. Church, South, in 1844, and died Sept. 3rd 1885. She married Bro. Jas. O. Bradsher, August 18th 1842, whom she leaves with a large family af children, to mourn the loss of a good wife and mother. Sister Bradsher was a good woman, and filled all the relations of life in such a way, that all who knew her loved her.

I visited her a short time before she died, and found her calmly waiting the will of God. When I spoke to her about dying she replied: "I am perfectly resigned, I am sorry to part with my family, but I have no fear of death." We preached her funeral to a large congregation at the residence, and laid her away in the family grave-yard, feeling sure that her soul is with the Lord. May God comfort the bereaved ones.

L. L. N.

MILES—Bro. John S. Miles was born April 4th 1820, professed religion at an early age, married in 1847, and died Mar. 24th 1885. He was a kind and affectionate husband, a good father, a warm friend, and a Christian man of whom all spoke kindly He lived in peace with all, and died without an enemy. His daughter in speaking of him said: "He was too good for earth." His family will miss him, and his church will feel his loss. For several years he was a Justice of the Peace, and all who knew him honored him as a just Judge. May the Lord bless his family and friends, and bring them all to a happy reunion in the "better land."

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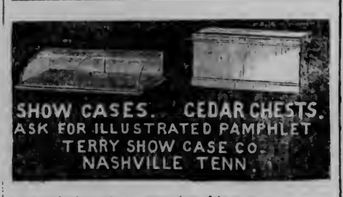

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TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8 59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.
Leave Greensboro 3.30 p m
Arrive at Raleigh 11.30 p m
Arrive at Goldsboro 11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1 35 a m	12.35 p m

No. 16—Daily except Sunday.
Leave Goldsboro 6.00 p m
Arrive Raleigh 9.50 p m
Leave Raleigh, 1 .00 a m
Arrive Greensboro 9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

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Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m
Going North-	**No. 51, Daily,**	**No. 53, Daily.**
Leave Salem.	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8 50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10 25 a m	5 00 p m
Arrive University,	11 25 a m	6.00 p m
Going South	**No. 4, Daily. ex. Sun.**	**No. 2, Daily, ex. Sun.**
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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FAMILY READING.

For the Advocate.

Life Eternal.

BY REV. E. L. PERKINS.

Our constant crave is life, unending life;
For this, all self denial, toil and strife
We willingly endure:— Our fondest hope
Is conscious being, that shall know the scope
Of endless cycles, and of worlds that grace
With light and life unmeasured depths of space.
We long to know yet more than mortal mind
Can fathom, and we crave the source to find
Of being, and of being's entity,
To know how came this vast immensity
Ablaze with worlds revolving, full of life
And sounds, and scenes of elemental strife.
Appreciating God, in time, we oft aspire
To learn what endless ages will require.
Restricted knowledge makes a hungry soul,
By knowing part we crave to know the whole:
And then, this lawful wish to gratify,
We toil, and delve, and thought intense apply.
It cannot be that all these things were made
To mock our spirits and our hopes evade,
Inspire a love that ne'er its end shall find,
And thus delude the highest gift of mind.
We crave, what all men crave, to know
That all of life is not this life below;
But when on earth our fleshly-life shall cease
Our spirit-life with knowledge shall increase.
This hope from man removed, a gloom prevails,
Then man the highest gift of life bewails
'Twere better an unthinking brute to be,
Than fail the longings of our life to see.
Take not the beauty of this life away,—
The hope of living on in endless day;
For by this hope we rise to thoughts sublime,
Expecting life beyond the bounds of time.
'Tis this, in hours of weakness, makes us strong.
Our labor lightens, and inspires our song;
And faith and patience nerves us for our toil,
While here we rack the brain or till the soil:
The fear of death no longer haunts our way,
And nightly dreams our waking thoughts obey.

Newport, N. C., July 27th, 1885.

Law for Boys.

A novel idea which has in view the good of boys has been put into effect in the far West. In Ogden, Utah, the conduct of the boys in the streets at night has become so gross as to require an adequate remedy, and at the meeting of the city council there a week ago an ordinance was read proposing to establish a modification of the old English law, which required all people to remain indoors after the nightly ringing of the curfew (*couvre-feu*) bell. The first section of the proposed ordinance provides that it shall be unlawful for minors, children under sixteen years of age, to be on the public streets of the city of Ogden without their parents, friends or guardians accompanying them, or or without a special permit for that purpose, after the hour of 8 o'clock p. m., from the 1st day of September to the 1st day of April, and after 6 o'clock p. m. from the 1st of April to the 1st of September of each year. The ordinance proceeds to require the fire brigade to ring the nightly curfew, after which time minors violating the ordinance are subject to arrest for misdemeanor.

Councilman Driver remarked: "We have some bad boys and girls in Ogden, and the city council have as much right to undertake to correct the morals of the children as they have to pass laws concerning side walks. If such a law had been in existence ten years ago, there would not have been so many bleeding hearts as there are to day over wayward children. A similar law to the one proposed is in operation in Sacramento, Marysville, Colusa and other California cities, and in Reno, Nevada. In all these places the object is attained, and after the ringing of the bell no children are to be seen on the streets. It may be an old custom, but it is well sometimes to go back a thousand years or so and rake up an old principle when it happens to be a good one."

At first blush the ordinance seems ridiculous, but it is probable that many a father and especially many a mother would be glad to have their authority to keep their children at home at night reinforced by just such a law. There is no doubt about the fact the indiscriminate mingling of boys with chance companions on the street at night is the occasion of the exercise of most depraving influences, and if we desire to abate crime in any community we must begin the work of amendment among the young. Such a law would probably also save to every city thousands of dollars in jail expenses annually. So the Ogden idea may not be a bad one after all.—*Raleigh Observer.*

The Dying Soldier,

"Put me down," said a wounded Prussian at Sedan to his comrades who were carrying him; "put me down; do not take the the trouble to carry me any farther; I am dying." They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him, "Can I do nothing for you?"

"Nothing, thank you."

"Shall I get you a little water?" said the kind-hearted officer.

"No, thank you; I am dying."

"Is there nothing I can do for your? Shall I write to your friends?"

"I have no friends that you could write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament. Will you open it at the fourteenth chapter of John? Near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?"

The officer did so, and read the words, "Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. "I have that peace; I am going to that Savior; God is with me; I want no more." These were his last words.

Prayer and Smiles.

When I was young I had an aunt whom I loved very much. I used to wonder how she kept her face so lovely.

When thirteen I spent the winter with her, and had a delightful time. She had work and care and trials, but through all she had smiles. I often pondered the reason, but could not guess where she found so much love, so many smiles.

One day I went up stairs and opened a closet door in a retired part of the house, and was surprised to see my aunt there on her knees. As quick as a flash the thought darted through my mind, here is where she got her smiles.

Amazed at the heavenly beaming in her face, I stood silent for a moment. Then I closed the door softly, feeling very sorry that I had interrupted her, for I was sure she was holding sweet communion with God. She loved to pray.—*Selected.*

Perfect Peace.

Our good Book says, "Thou wilt keep him in perfect peace whose mind is stayed upon thee." So, perfect peace comes from God's keeping, and that keeping depends upon the mind being stayed upon God. Some one says, "Peace rules the day where reason rules the mind." We are all expecting to have perfect peace in heaven, but our peace must be made first on earth. It is not, then, in heaven ready-made. Even now

"As on the Sea of Galilee,
The Christ is whispering, 'Peace.'"

God alone can quiet the disturbances of the soul. There is a troubled sea in the bosom of every man that will not cease its swellings and storms until Jesus speaks to it and bids the waves be still and the winds cease. When he speaks there follows a great calm.

"How calm, how beautiful comes on,
The stilly hour when storms are gone."
—*Telescope.*

What a Little One May Do

There was once a little English girl, three years old, living in India. This little girl used to go out walking with an old Hindu servant; and one day, as they passed a ruined heathen temple, the old man turned aside to make his "salaam," or bow, to the dumb ildol.

"Saamy," asked the child, wondering, "what for you do that?"

"Oh, missy," said he, "that's my god."

"Your god?" cried the little girl—"your god, Saamy? Why, your god no can see, no can hear, no can walk; your god stone. My God see everything; my God make you, make me, make everything."

Not long after this the little girl went away, and the old man, with tears in his eyes, promised to love her God. And so she taught him her prayers, and very soon he learned to read the Bible and became a good Christian man. So you see even this little bit of a child could be God's messenger. She had the honor of leading a soul to Christ. Try and be like her.

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September.

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"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands

FOR OCTOBER, 1885.

Roll Call.

Song: "I love to tell the story."

Responsive reading: Psalm cxv.

Prayer.

Reading of Minutes by Recording Secretary.

Election of delegate to Annual Meeting.

Report of Corresponding Secretary and Treasurer.

Payment of dues.

Leaflet.—"Missionary Work."

Song.—(Selected by Music Committee.)

Essay.—"Our Work in China."(See Folded Tract and Annual Report.)

Exhibition of map of China; mission stations pointed out, and names of Missionaries given.

Song.—"Work, for the night is coming."

Mizpah.—"The Lord watch between me and thee, when we are absent one from another.

Adjournment.

RODANTHA, N. C., Sept. 1st, 1885. —*Dear Aunt Mary:* My dear friend, I have done the very best for you that I could in collecting Missionary fees. There were about 30 members who joined when Brother Pegram organized, but some have failed to attend our meetings. At our last meeting I had 17 members, and one new member joined our band. I hold my meetings regularly and have one young lady and one young man, who attend with me, and the rest of my regular attendance are children. Those who meet me pay up monthly, but my band is so small that it pays, but very little. I have the small sum of $4.00 for you, and 12 cents for stamps and registering, that is all I have, but I intend to discharge my duty as a faithful worker for the Lord, and will send you promptly what I can get for you every three months. It is the first time that there ever was a Jewel Band here, and a great many people say they can't see what will become of the money. I want you to send me a good letter so I can read it for the children, and some more tracts relating to Missionary workers, so I can enlighten their minds on the subject. Before long I am going to send you all the names of my Jewel Band and the number of verses they have said to me from the Bible. With best wishes for you, Your friend and sister, Mary S. Midgett.

How much good this letter from our faithful co-laborer has done us. A bright future is in store for the little Band, blessed with a consecrated, devoted Leader. How we would like to clasp her hand, and bid her "God speed" in the noble work! Our Rodantha Jewels are doing *well*. Hope they will be represented at our Annual Meeting. Now let me tell what becomes of the money—after it is received and reported by Aunt Mary, it is paid over to the Treasurer of the Woman's Missionary Society of the N. C. Conference, who forwards it to the Treasurer of the Woman's Board of Missions, from whom it is directly drawn by the Missionaries employed by the Woman's Missionary Society. Each one, through whose hand the money passes, has her books examined annually by the proper Officer, and I can promise our Rodantha Jewels and all others, that not one cent will fail to reach the Missionaries. Will be glad to hear again.

TOWNESVILLE, Vance county, N. C., Aug. 28th, 1885 —*Dear Aunt Mary:* Since my school closed I have been attending some excellent protracted meetings, and feel that I must write and tell you that I have learned to trust Jesus. I feel now that I love him more than ever, and it has brought me a calm, sweet peace I never knew before. After listening to a sermon preached from the text, "Come unto me all ye that labor and are heavy laden and I will give you rest," the plan of salvation was made plainer to me, than ever before, many souls were converted, Christians rejoiced, and we all felt that it was good to be there. I expect to join the Church next Sunday and hope God will enable me to live the life of a Christian.

Enclosed please find 75 cents dues for our trio, and the other quarter is for the Girl's School in China. Lovingly your little friend, Mary Blanche Blackwell.

We rejoice with you, dear little Jewel—you now realize that "no tongue can express

The sweet comfort and peace
Of a soul in its earliest love"—

Oh! this is the *best* news you could send us—nothing so cheers and gladdens us as to learn that our Jewels are giving their young hearts to Jesus, and are enlisting under the banner of the cross. Can't you pay that promised visit to us, during the Annual Meeting? Loving greeings to Tom and Willie.

HATTERAS, N. C., Aug. 25th, 1885. —*Dear Aunt Mary:* Enclosed find two dollars and fifty cents which you will please place to the credit of the "Hatteras Bright Jewles."

At our last meeting our Cor. Sec., S. M S. Robinson, tendered his resignation and left immediately for Trinity. The Socitety gave him a vote of thanks for the earnest manner in which he has labored with us. We shall miss his cheering speeches and genial presence. Yours truly, Bettie A. Fulcher, Treas.

Well done for our Hatteras Jewels! We are sory that you will miss the presence of your faithful Sec.—but glad to know that he has returned to Trinity. Try to have a delegate present at our Annual Meeting.

WELDON, N. C., Sept. 9th, 1885 —*Dear Aunt Mary:* Enclosed find $2.17, the first quarterly payment for the Weldon "Bright Jewels." It is a small beginning, but we hope to do better next time, think our meetings are growing in interest and hope to have a good membership soon. Devotedly, Eva L. Potter.

Thanks to dear Eva, and our Weldon Jewels, one of whom at least we hope to welcome to our Annual Meeting.

NORWOOD, N. C., Sept. 16th, 1885. —*Dear Aunt Mary:* Enclosed find $2.20 which you will place to the credit of the Norwood "Bright Jewels." Much success to all the "Bright Jewel" bands. Very truly, M. A. Underwood, Cor. Sec.

We are always glad to hear from this faithful band of Jewels, and sincerely hope to greet at our Annual Meeting a delegate, representing our Bright Jewels of Norwood.

CARTHAGE, N. C., Sept. 10th, 1885. —*Dear Aunt Mary:* Enclosed please find $7.60 amount of dues collected by Carthage "Bright Jewels" to the end of the second quarter (July 12th.) At that time new officers were elected, and this amount was put in my hands to remit to you; but it has lain here in the house while I have been away at the Springs and attending protracted meetings.

The following are the present officers of our Society:

President, Mrs Sallie E. Kelly; 1st Vice President, Maggie Kelly; 2nd Vice President, Walter Williamson; Recording Sec., Robt. S. Shields; Treasurer, Della Humber; Corresponding Sec., Resigned; Lady Manager, Miss Mattie Humber. With many wishes for your success in the work of love with all our Jewels. Wm. B. Doub, Pastor of Carthage Bright Jewels.

Thanks to the faihful *pastor* and members of our Carthage Bright Jewels—how we do appreciate the kind interest of the pastors in the Mission work of the Lambs of the Fold! All honor to this noble band—we earnestly desire that they have a delegate present at our Annual Meeting, Oct. 22nd.

SALISBURY, N. C., Sept. 5th, 1885. —*Dear Aunt Mary:* Enclosed please find twenty-five cents and also an Enigma. Do with the money what you think best. Yours truly, Eugene Bailey.

Many thanks for money, which we place in the fund for Girls training School in China. Will publish your Enigma soon.

WILMINGTON, N. C., Sept. 12th, 1885.—*Dear Aunt Mary* Enclosed please find P. O. order for $12.10. We wrote you sometime since that we had raised the money for one share in the Girls School in China—$10.00 of the amount enclosed is for that purpose, the remainder is for dues for Aug. Our dues are not as large as usual, but many of our members have been away from home and our attendance has been small, most of them have now returned and we are going to work this Fall with fresh energy in this glorious cause. We are glad to be the first to take a share in the School, and we hope soon to be able to claim another. Can you give us some instructions about sending a delegate to the Annual Meeting if we decide to do so? All send love to you and the "Bright Jewels." Your niece, Lula Garrett, Cor. Sec.

Our "Golden Reapers" are winning "golden opinions." We are hoping to greet a delegate at our Annual Meeting; elect some one that will be sure to come, and inform me at once—the Rail Roads have promised special rates—a Committee will meet delegates at the Depot and assign them homes. We are delighted to know, dear Lula, that you are going to work with renewed zeal in this glorious cause, and shall pray for your success. Loving greetings to each officer and member of your Jewel Band.

Precious Promise.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. 21 : 7.

Enigma.

BY MOLLIE V. FORBES.

1. Who was the mother of Moses?
2. Who was the wife of Boaz?
3. Whom did David slay with a stone?
4. What book did John write while on the Isle of Patmos?
5. What is the first word of the 12th chapter of Luke?
6. Who was Drusilla's husband?
7. By what did the walls of Jericho fall after seven days?
8. Who prophesied most concerning Christ?
9. From what city did Samson get his wife?
10. Who was the mother of Samuel?

The initials to the above answer form the name of our beloved pastor.

"O, Lor' Hit 'Im Again!"

In the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said: "Brethren, we dinna need a new chapel: I'll give £5 for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head.

Looking up and seeing how bad it was, he said: "Brethren, its worse thon I thoucht; I'll make it 50 pun.'"

"Oh, Lord," exclaimed a devoted brother on a back seat, "hit 'im again!"

There are many human tabernacles which are in sore need of radical building over, but we putter and fuss and repair in spots without satisfactory results. It is only when we are personally alarmed at the real danger that we act independently, and do the right thing. Then it is that we most keenly regret because we did not sooner use our judgment, follow the advice born of the experience of others and jump away from our perils.

Thousands of persons who will read this paragraph are in abject misery to-day when they might be in a satisfactory condition. They are weak, lifeless, full of odd aches and pains, and every year they know they are getting worse, even though the best doctors are patching them in spots. The origin of these aches and pains is the kidneys and liver, and if they would build these all over new with Warner's safe cure as millions have done, and cease in investing their money in miserably unsuccessful patchwork, they would be well and happy and would bless the day when the Lord "hit 'em" and indicated the common sense course for them to pursue.—*London Press.*

The Furnace.

The success of the Rev. Jno. H. Nichols, as a writer of Theological Pamphlets, is somewhat phenominal. Just at this time, while the straightforward saxon of a peerless Methodist divine is bringing about a reaction among critics in favor of plain gospel clothed in plain English, it to be noticed that these straightforward analyses of Gospel Truth, making no display of high-sounding terms, nor trumpeting the erudition of the Author, have far outstripped more pretentious treatises in the race for popular favor. The last work of the series of doctrinal pamphlets—The Furnace—has just come from the press and is one of the very best that has been written. Price 10 cents.

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BY REV. SAM. JONES OF GEORGIA.

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To the Public.—The publication of my "Sermons and Sayings" by a House in Chattanooga, Tenn., and another in Richmond, Ga, was unauthorized by me These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave out the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued. The volume of "Sermons and Sayings" issued by the Southern Methodist Publishing House is the only publication authorized by me.

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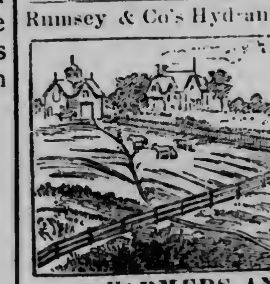

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AGRICULTURAL.

Farm and Garden Notes.

— Successful asparagus-growers on Long Island plant the roots four feet apart each way.

— A wash with carbonic soap frequently applied is advised as saving annoyances to horses from flies.

— By making a well at the intersection of four fields all of them can be supplied with water at the same time.

— It is economy to use for mulching some material that can be dug with the ground after it has served that purpose.

— A Fayette county, Mo., farmer has always averaged twenty-five bushels of wheat to the acre by sowing one bushel of salt to the acre.

— A correspondent in an exchange claims that dipping the tip-end of nails in lard insures there being driven without difficulty into hard-seasoned timber.

— The craving for salt by animals is not a result of feeding under the care of man. While this country was all a forest every salt spring was frequented by deer.

— It is stated by several who have tried it that a handful of salt in the hill for squashes will save them from the maggot which works at the roots and destroys the plant.

— When you try an experiment, be thorough and do not jump at conclusions. Observe the weather and the condition of the soil. Unnoticed items often change the result.

— A farmer's wife says that three table-spoonfuls of ground Java coffee given to a sow in a mess will cure sours, and less quantity given to a calf or pig will never fail to accomp the desired result.

— Put Paris green on the potatoes as soon as they come up. The beetles eat a little while after they come out of the ground before they deposit their eggs, and if they are killed then it will prevent such a rapid increase.

— A tablespoonful of saltpeter just after dropping her calf is good for a cow, to prevent parturient fever or swelling of the bag. This is the remedy prescribed by an old farmer, who has used it thirty years with unvarying success.

It has been found that rubbing tar and paraffine, or other equally strong smelling substance, along the spine of grazing cattle will keep off flies, and the beasts will feed in peace, while others not so treated will be seen racing madly.

— The best way to apply salt to paths to destroy weeds is as follows: Dissolve the salt in water, one pound to one gallon, and apply the mixture with a watering-pot that has a pread ing nose. This will keep weeds and worms away for two or three years. Put one pound to the square yard the first year; afterward a weaker solution may be applied when required.

The Ages of Horses

A horse's life, with moderate care and good usage, is protracted to twenty-five, thirty-five or forty years. A gentleman at Dulwich, near London, had three monuments of three horses who severally died in his possession at the ages of thirty-five, thirty-seven and thirty-nine years. The oldest, it is to be remarked, was in the carriage the very day he died, strong and vigorous, but he was carried off in a few hours by spasmodic colic, to which he was subject. At Chesham, in Buchinghemshire, there was a horse thirty-six years old which exhibited no symptoms of debility, nor any external signs of age, except being nearly covered with warts. It was remarkable with regard to this four-footed Nestor, that when an unusually hard day's work was required he was chosen as never failing in what was expected of him. A horse named Wonder, formerly belonging to the riding school at Woolwich, may be quoted as living to forty years. Mr. Culley, in his "Observations on Live Stock," mentions one he knew which lived to forty-seven years, having all that time a ball in his neck received in the battle of Preston Pans, in the rebellion of 1715, which was extracted at his death in 1758; thus, judging him to be four years old at the time he received the wound (and it is probable he was more), he must at his death have been forty-seven. But even these venerables were mere babies to the barge horse the Mersey and Irwell navigation, which was well known to have been in his sixty-second years when he died.

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CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,	.....	8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro	.....	9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville,	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

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Condensed Schedule.

SRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington,	9 27 a m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

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TIME TABLE.

	P. M.		A. M.
Tarboro,	(Leaves) 6 00	(Arrives)	10 35
Harrell's	" 6 15	"	10 20
Warren's	" 6 25	"	10 10
Bethel	" 6 50	"	9 45
Robersonville	" 7 15	"	9 20
Everett's	" 7 35	"	9 00
Williamston	(Arrive) 8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	...	...
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	4
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
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Raleigh Christian Advocate

VOL. XXX.—NO 38 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, OCT. 7, 1885.

$2.00 PER ANNUM Payable in Advance

THE REPUBLICAN State Convention of New York nominated W. I. Davenport for Governor and Joseph B. Carr for Lieutenant Governor. The Democrats nominated Gov. Hill, the present encumbent for Governor. The Gen. —— for Lieut. Gov. The Prohibitionists have a ticket also in the field, as is the case in Ohio.

MR. CLEVELAND'S position on the silver question is to day precisely what it was last winter, when, before he was inaugurated President, he declared himself in favor of suspending the coinage of silver dollars. Nothing has occurred to change or in any measure modify his views, and in all human probability nothing will between now and the meeting of Congress.

THE QUESTION of disestablishment of the Church of England is becoming serious to the "Bishops and other clergy." The Bishop of Chichester has addressed a pastoral to the archdeacons and rural deans of his diocese, in which he discusses the matter with warmth and vigor. Right earnestly does he invoke the clergy "to influence the public opinion of their parishes" against the movement in favor of disestablishment and disendowment.

ENGLAND is in a ferment of excitement over the elections. The leaders of the Liberal party have been widely at variance on important questions, and it has been somewhat doubtful that these differences would be harmonized; but the manifesto which Mr. Gladstone recently issued to his constituents, will, it is believed, be accepted as a party platform which will unite the different factions.

THE AMERICAN colleges resume their work with a larger aggregate of students than ever before. The falling off in new students, which was so generally noticeable last year, has proved only temporary. The freshman classes are larger than ever; the addition to the staff in all the principal colleges indicates an era of hopefulness and confidence. Rapid as is the growth of our American population, the colleges like the churches are more than keeping up with it.

THE RAVAGES of the small-pox in Montreal grow more serious. The ignorant French Canadians have a superstitious fear of vaccination, and absolutely refuse to submit to it Numerous cases of the disease occurring among them are entirely concealed from physicians, and accordingly no quarantine is placed upon them. These ignorant creatures, according to report are Oriental in their fatalism and leave their sufferers ill-cared for, with the pious reflection that God's will must be done.

THE INTRODUCTION of the railway into China, which is at last determined upon, is significant of large changes in the future of that Empire. Pekin is to be connected with the coast by two distinct lines, and for two others, the surveys by English, American, and German engineers, are practically completed. The immediate reason for this construction is in the wish of the government to raise a large loan, and it is wisely believed that European capitalists will be more disposed to place money, if some of it is to be spent in railway building.

THREE HUNDRED and forthy-six delegates, including a representation from the District of Columbia, were present at the Centennial Temperance Conference in Philadelphia on the 23rd of Sept The following officers were elected: President, Gen. Clinton B. Fiske, of New Jersey; first vice president; Prof. D. N. Camp, of Connecticut; second vice president, John S. Campbell, of Pennsylvania; third vice president, Miss Frances E. Willard, of Illinois; fourth vice president, Hon. S. D. Hastings, of Wisconsin; fifth vice president, Col. George W. Bain, of Kentucky; secretary, J. N. Stearns, of New York; assistant secretaries, Mrs. C. P. Buell, of Connecticut; F. S. Spence, of Canada.

THERE ARE two great projects connected with the waterways of the West, which will be pressed upon the next Congress. One of these is the plan to connect Lake Michigan with the Mississippi River by a canal between two rivers of Illinois. But this Hennepin canal project is not novel. It has sustained at least one Congressional rebuff already. The other is a proposal to construct great reservoirs on the Upper Mississippi, into which the surplus water may be turned in flood times, and from which it will be discharged in time of drought. It is hoped in this way to reduce the risk of inundations, and to keep the river navigable through the whole of summer.

For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

PRATICAL GODLINESS.

Pardon me for taking up so much space in this discussion, but there is no subject so important as that of practical Godliness, and the object of these letters is to help that forward.

LOGIC AND THEOLOGY.

Logic, says Mons. Guizot, is the bane of History and logic in theology has been the source of most of its errors. Exegesis and consciousness have both been forced to yield to the dictate of the Logicians,, "it must be."

Nowhere is this spirit more manifest than in discussions on heart purity and human depravity, and especially on the subject of Christian Perfection.

Starting with Adam's face, about which some of our logicians know more than the Bible does, they reached the first premise.

Man was pure.

He is now impure.

He must need be made pure or he cannot get to Heaven.

With this statement unquestioned the orthodox theologian goes forward.

The disciple of Zinzerdorf, or at least those who are called Zinzerdorfians, say: "Men are impure, but when they are converted, all impurity is removed. They are thenceforward as pure as Adam was."

"Not so, says the Calvinist. Man is impure and will remain so as long as he lives. The grace of God is not sufficient to give him even victory over sin, for he *must* do the things he would not, and with his members serve the law of sin while he lives. When, however, he is dead, and removed from temptation, then the Lord will be able to keep him from wilful sin, but not till then."

THE WESLEYAN SAYS:

"You are both right to a certain extent: He needs purity, in order to fit him for heaven; he did not receive this purity when he was converted, he must secure it before he dies, but you are mistaken in supposing he must be in bondage to sin, though he is not pure in heart, he is pure enough to will to do right, and strong enough to do it—and when he receives the second blessing he will be all pure.

The Roman and Anglo Catholic say: Man is impure. He was made pure in Baptism; but sinned away his grace. He has become defiled, but the fires of purgatory will burn the sin up.

Here then are the four schools of *Orthodox* theologians.

CONSCIOUSNESS AGAINST LOGIC

I am a penitent. I feel my guilt, realize my helplessness, and my impurity. I seek the Lord. I confess my sins. I trust in Jesus. I am converted, as far as *I can see* I am entirely cleansed from all impurity. My consciousness accords with the promise of God that if I would confess my sins I should be cleansed from all unrighteousness. Am I deceived? If I am about purity, may I not be about pardon? Can any logical reasoning contradict my conscious experience? But after a few days of joyous experience, I find myself in the shadows again, and not only so, but the old sins of my heart are to some degree repeated. Not in the same way, perhaps not repeated as much as felt, I *feel* pride, anger, vanity, lust, I abhor them, I spurn them, but I feel them. They are not mere suggestions from without, *they are real feelings*. No logical reasoning can convince me that I am not envious, not angry, not vain, not resentful. I do not endorse them, I will not follow their urgings—"I hate my sins no longer mine," but I cannot say I am all pure within—I thought I would never feel these uprisings any more, but I do. Logic never cured a pain, and the pain is here. The fact is; explain it. The Zinderdorfian says: "What you feel is not sin, but temptation" The Calvinist says you were only half transformed and this is the old man crucified, but not dead! The Methodist says 'you need a second blessing.' I seek the second blessing just as I did before I am restored. I am free again; I am conscious that I am. Am I mistaken? Is sin still *in* my heart. I cannot see it, I cannot feel it? I rejoice in my freedom—I sing, "Is not this the land of Beulah," "I am whiter than snow," "I am sinking out of self into Christ," but alas some one speaks slightingly of my experience, somebody thwarts a favorite plan, and I am conscious of real displeasure toward them, perhaps resentments. I am conscious of real pride; I am conscious of spiritual self conceit; I am proud of my humility; these states of heart do not last, my will has but little if anything to do with them, but they are states of my heart. Mr. Wesley called these tendencies, lusts, though the will had no part in them.

Why do they exist? Why do I have my will on one side, and my inclinations on the other? Which is the Ego, which the Non Ego? I thought I was free from these old dispositions, but here they are. I have thought a hundred times they were gone, but here they are. Are they a part of my being—are pride, vanity, evil temper, wicked passions, always living in the heart, though sometimes, latent, and never absolute masters? Is there such a thing as their destruction. Can we explain their existence in the heart of true believers—was I deceived when I thought I was pure; am I deceived now when I feel am not? In my *will* I am pure. I know, *I do intend* to be good and to do good; this my consciousness attests; but these involuntary, unendorsed movings, are they evidences of a sinful, polluted nature? May the opinion that this nature can be destroyed once and forever by an act of grace be incorrect? May it not be a fact that the common explanation, of why we sin, is not correct, and that the fruits of the flesh *are always* found when the fruits of the spirit are absent. Is it not a fact, that in me as a man, apart from the acting grace of God, there is no good thing, never was, never will be, and that however richly I may have been blessed if I should cease to walk in the spirit, that these evils will appear? Is not their *absence* from my heart due to the presence and fulness of the Holy Ghost, and if my will is on God's side and the Holy Spirit rules, need I be desturbed because these evil principles indicate their presence and seek for manifestation?

AN ILLUSTRATION

is found in darkness and light.

The normal condition of the world is darkness, but the sun rises and darkness flees. The sun sets and it is dark again. The sun is covered with clouds and there are shadows. Thus the law is spiritual, and I am by nature carnal, sold under sin; but fill me with God's spirit, and then I am spiritual, and in accord with the law, but I am so, only because of the indwelling of God and only while he abides in me. Sin is native to my heart, but sin *can be so completely excluded by the spirit of God* that when one is filled with the spirit, with the fullness of God, with the righteousness Christ promised in the sermon on the mount, then sin is no more felt, or seen than the darkness which the sun light has driven away, but let the heart lose its trust in Jesus and its reliance upon the spirit, and at once the old darkness of sin returns. "If we say we have fellowship with him and walk in darkness we lie and do not the truth." I am sanctified when I *receive*, the Holy Ghost, and entirely sanctified, when he fills my heart. I cease to be so, when he is grieved or quenched, and leaves me. These sinful propensities belong to *me*. I need never expect to get rid of them while I am in the flesh. I must always watch and pray against them, but I may be so filled with God's Spirit, as to love God with all my heart and soul and strength and never feel them.

The Spirit of God abides in the heart of the man who is entirely consecrated and full of faith. If he loses the fullness of the Spirit, he feels the old nature again, but he knows the way to Jesus; he can ask again, he shall receive that his joy may be full.

Does not the word of God and experience confirm this view? Many have professed to be "whiter than snow," and said: That they were not, "Prone to wander," but "Prone to love God." They intended, doubtless, to give all the glory to God, but alas, they did not, and in many such cases I have seen sad falling away, but I never knew a man to fall, who felt that he was in great danger, and who was looking to Christ for help and trusting in the Spirit's power—I have seen many Christians greatly troubled, because they found in themselves "remains of corruption, as they called these uprisings, and they groaned over them—they hated them, they abjured them, and did not yield to them, but they seemed to think that something good must *be in them*, and as they felt their liability to their sins, and too often felt them, they feared they were not pure; let such flee to Jesus, and trust in the Spirit's power, and then they will learn, that while they are weak, in him they are strong.

This fullness of the Holy Spirit which makes us free and excludes sin may be occassional. This depends on our faith: but of one thing we may be assured, if God is not in us, sin is, and if he does not rule, sin does.

We reach then the following conclusions: That the corruption of *our* nature is always the same, bnt the Christ nature is a *new nature*, not inherited, but imparted. It depends for its life and vigor upon the indwelling of the Holy Spirit. When the heart is entirely submissive to the Spirit's rule, then the old nature is expelled, and the new nature rules supreme. When from any cause whatever there is failure to trust in Christ, and in the Holy Spirit, the old nature re-asserts itself as certainly as darkness comes when light is withdrawn.

We are not deceived by our consciousness. We are pure, when God's Spirit says so. We are not deceived by our consciousness when it says, pure as we were, we are again defiled—nor should we cast any discredit on the work of grace done in us because of after defections, nor suppose we are better than we are because of past victories.

The practical conclusion of all is the one expressed in 1771, by Mr. Wesley, in the larger minutes:

"Does not talking of a justified or sanctified state tend to mislead men almost naturally leading them to trust in what was done in a moment. Whereas we are every hour and every moment pleasing or displeasing to God according to our work." If you are not pure, seek for the fulness of the Holy Spirit and become so. If you are conscious of God's favor; cast not away your confidence because the logician proves that you must be carnal sold under sin. Do not let the sweet consciousness that I am all the Lord's, be disturbed by the harrowing thought, that this is but the overflow of love and soon the old tempers will rule again for they are within me—nor allow the presumption that I am now so entirely washed and cleansed and filled that I need not watch myself. If the Son makes us free, we shall be free indeed, but the branch cannot bear fruit except *it abide in* the vine.

For the Advocate.

Division—An Apology.

BY REV. J. C. ROWE.

I am in favor of an equitable division of the present territory of the North Carolina Conference. Not because of the "unwieldiness" of the Conference. The Conference is considered to be unwieldy because of "the lobbying and smoking in the vestibule" and the walking and talking in the Conference room during the sessions, This annoyance, or unwieldiness, does not originate in the size of the Conference, but from: 1st The sectional character of the work. As a rule members from the West do not care to hear the reports of members from the East, and *vice versa*. In fact members are not much interested in reports except from their own Districts. 2nd, The neglect of devotional exercises during business hours. Everything is secularized. I have never heard a brother asked to state, in connection with his report, what his methods for conducting a revival were; but I have heard many requested to state their methods for raising money. These are the two causes of the seeming unwieldiness of the Conference. The angels could haldly be more orderly than the N. C. Conference during preaching, or memorial service, or any other devotional exercise. But I am in favor of divsion:

1st Because the Conference in 1877, in session at Salisbury, put itself upon record as in favor of division. The conditions were not realized, but the reasons given then as necessitating division have not passed away. I was admitted into the Conference at that session and accepted and adapted myself to the division sentiment.

2nd I am in favor of division, because it would be in harmony with the wonderful progress we have made. The same arguments for a division of circuits or districts are applicable to the division of the Conference. Division intensifies the zeal and perseverance both of preachers and laity. This is a patent fact. It has been demonstrated by every division of circuits that I have witnessed. The same good results have followed the division of Annual Conferences in the past, that followed the division of circuits. I do not know a single exception although many divisions have been made. In 1796 there were 6 Conferences in the M. E. Church in America. Since then many connectional divisions have taken place, so that we have various families of Episcopal and Non Episcopal Methodism.

Perhaps some of these connectional divisions were unfortunate. The M. E. Church, South, started with 13 Annual Conferences in 1845, but now it has 38, an increase of 25. New territory has been added, but the number has been increased largely by division. Wherever these divisions have occurred, whether in Texas, Georgia, or elsewhere, good has resulted to the Church. The conditions are as mature in the N. C. Conference as ever characterized the division of an Annual Conferences. Will not the same good results follow in N. C. that have invariably been realized in other Conference? If not, why not?

3rd Because of the non-affiliation between the East and West. I do not think that the West "furnishes the diamond" and the East the lapidary. Neither has the West the brains and the East the money. Nearly every county in the State, East and West alike, has contributed men of brains to the service of both Church and State. While every section has furnished diamonds of the first water, polished and brilliant, to ornament Society. There is very little, if any difference between the East and West in their healthfulness. While febrifacients prevail in the East, nervous disorders prevail in the West. No disease is confined exclusively to one or the other section. Sporadic cases of chills in the West are rare, but imported cases are common. A stranger by looking over the N. C. Conference could not tell who had been in the East and who had been in the West the year previous. The mortuary statistics are about the same for both sections.

A FELT DIFFENCE.

Yet there is a felt difference in the East and West. This difference is of nature's own creation and we cannot obliterate it.

It is intellectual, social and temperamental. The intelligence, society and temperament of any people are shaped and governed according to the physical geography of the country they inhabit. And these fundamental elements of the character of a people can be elevated only in proportion to the degree of favorable changes that may take place in the physical geography of their country. Changes may take place in various ways, but principally by agriculture. But no agency of change can reduce the monntains to flat country, or throw up the plain into bold rugged hills and valleys. North Carolina has two distinct sections of country in it. The East is not all a plain, the West is not all mountains. But the one is comparatively a flat and the other a mountainous country. And there is fully as much difference between us in our general character as a people as there is in the physical geography of the two sections. Like the Scotch we are highlanders and lowlanders. A man who is born and brought up in the East requires a long time to feel at home in the West, and *vice versa*.

There is not that depth of sympathy between us that is necessary to make us loving and tender towards each other. The past has been better than the future will be. Because civil government has just reached solid basis not only in N. C., but in the United States. Revolution has characterized nearly every generation since the State was first settled. The two sections have felt a mutual dependence. There is nothing above the horizon of civil affairs to disturb the peace of N. C. in the future. This being the case the East and West will not look to each other for help as in the past. But each section will be employed in developing its own resources. The non-affiliation which is manifest now will increase. We lack oneness of spirit. We are growing apart. We cannot avoid it. Nature has ordained that it should be so. Our fraternity will be purer and tenderer after we are divided than it is now. Let us divide and give each section unrestrained liberty to develop its own individuality. While writing this pleading sentence my eyes moisten with tears. Though we are localized in our affections and sympathy, I thank God that we do love one another. Yes it is hard to part and "break up the grand old Conference." The society of both sections has the grace, polish, culture, refinement and elegance sufficient to gratify the most fastidious taste.

WHAT IS EQUITABLE?

A division to be *equitable* ought to take into consideration the prospective enlargement of the Western Conference. The East ought to have at least three fifths, if not two thirds of the present territory of the Conference. This would place the line near Trinity College so that the College can be held as joint property between the two Conferences. If necessary, after the means of transportation are increased in the West, the Western Conference can be enlarged. These are my humble views and convictions. I am subject to the will of the majority and shall conform, with pleasure, to whatever is done. I *have no more to say*.

Olin, Sept. 12th, 1885

For the Advocate.

Enough of Each.

BY "MARY WILSON."

There is enough of both Heaven and Hell in this world for us to have a foretaste of each, so that we may choose between the two. In the good, the bad, the suffering, the pleasure, we are taught, the difference that we may know what we are doing when we make our choice.

I have noticed that generally there comes after a great joy a correspondingly great sorrow as if God held two pictures before us in which are represented, in a way we can feel and understand, the light and the darkness of the worlds beyond this. And is it any wonder that loving us as He does, and rebeling against them as we do, that He uses these hard measures to save us?

One hand may deal heavy, heavy, blows until we are well nigh stricken down, but the other is ready to fill our wounds with the oil of healing brought straight from heaven. "For He maketh sore and bindeth up: He woundeth, and His hands make whole." And lest we forget too soon the cloud of sorrow is again drawn over us, and by these things we may know—not that God is angry, nor that He wishes to punish us, but that He loves us, and is trying to save us.

"For whom the Lord loveth he correcteth even as a father the son in whom he delighteth." Just think of your life all the way back over the years that are gone. Do you remember the plans and hopes of your youth? One by one they fell away, until today, I dare say, your life is something entirely different from what you meant it to be. Now who has shaped your life? God has done it. You may be a wicked person to-day, but all the same you have not made your life just what you pleased, for God has always surrounded you with circumstances which you could not control. We may thwart His plans again and again, but something is always put in our way. Ah! how we fret and worry at what we call "unfortunate circumstances" or "an adverse fate" when it is God's own loving hand held before us to keep us from ruin. God is trying to save us all the time. He did not stop when the blessed Jesus said: "It is finished." No, the pardon was sealed then, but He has been trying ever since to induce us to accept it. He has no pleasure in the death of the wicked, and how anxious He is that we every one shall be saved, and it is just because He loves us. Just the *how* He loves us, I guess every bit of love in all the world is not nearly so much as God gives to just one of us, the very meanest one of us. A great man has said that the grandest, most glorious thing God ever did for us was to give us the privilige of working out our own salvation, but it seems a fearful thing to think that with us, so prone to evil, so utterly lost, so frail and weak is left the choice of eternal life. An immortal soul! It frightens me to think that in me is the *power*—though thank God the *will* is gone to refuse the love of God, to neglect so great salvation. Let what ever is best come no matter how severe it is, if it will just keep Christians in the narrow way and drive sinners from ruin How can you wait another minute to go and offer God your life begging him to do just what is best giving you grace to endure and not to complain? It seems as if that is the best condition to be in—a broken hearted repentant sinner, for even the angels rejoice, and I have never read that they rejoice over us at any other time. How stupid we are to complain and grumble. If we were left to ourselves what a dreadful thing we would make of this immortal soul! But God is going to help us to the last. we need not look upon our [illegible] and choosing the bright places [illegible] say "He was nearest me then." Ah, no! He is near very near all the time, in the darkness and light always [illegible] we wandered far away? Then He is there with us ready to carry us back to the fold—ready to meet and embrace us. We can't understand now, but we can know it is *right*; and trusting, go on.

"So when He leads me I can safely [illegible]
And in the [illegible] Hereafter I shall [illegible]
Why in *His* wisdom *He* has led me so."

WOULDST thou have much power against sin, and much increase of holiness, let thine eye be much on Christ; set thine heart on him. let it dwell in him, and be still with him. Look on him, and he will draw thy heart heavenward, and unite it to himself, and make it like himself.

Raleigh Christian Advocate.

RALEIGH, N. C., - - - OCT. 7, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

IF WE may judge from the utterances of the political conventions that have recently met in the Northern States, both of the great political parties of the country are considerably in the grip of the grog shop.

THE September number of the "College Message" is on our table, and is a real neat publication. It is published in the interest of Greensboro Female College and every old pupil of the College ought to subscribe for it—price 75 cents a year. Address Mrs. E. N. Elisworth, Editress, Greensboro, N. C.

MOST of the Conferences thus far held have paid up in full their assessments for foreign missions.—Now, if others will catch the keynote and make like gratifying returns, the debt will be paid, with a small balance in the treasury. We hope our Conference will fall into line with the "paying up in full" conferences. But it depends upon the collections that are now being raised. It is astonishing how little most members of the church do give to missions. Just think over the matter and see how little your people give, and tell them of it plainly, and try to get them to give more.

ON OUR third page will be found notices in reference to the approaching meeting of the N. C. Conference Woman's Missionary Society. All necessary information will be found in these notices. By the way they have an excellent programme and we are looking forward with very great pleasure to their meeting.—Mrs. Juliana Hayes, of Baltimore, and President of Woman's Missionary Society of the M. E. Church, South, will be present and participate in the proceedings of the meeting. They will be cordially welcomed to our city. Next week we will give a full account of their work the past year, with other interesting matter in reference to this branch of work in our Cnurch. In the meantime let all the societies send up representatives to the meeting on the 22nd inst., and let all the delegates elect read carefully the notices on our 3d page of this issue.

THE St. Louis Conference met at Charleston, Mo., Sept. 23d, 1885. Bishop Granbery presided. The membership consists of 50 preachers, and 16 lay members; 50 preachers and 7 lay members were in their seats Wednesday, 9 a. m., an unusually large per cent for the opening. The vote on the proposition sent down by the General Conference to change the church name to that of "Methodist E. Church in America" was lost by the entire vote, 69 being cast in the negative. No proposition could be more unpopular. Dr. Lewis presented a memorial to the General Conference, requesting that the suffix South be dropped from our church name and that the name be altered to Episcopal Methodist. Dr. Godbey offered, as a substitute, a paper emanating from a meeting of preachers of the M. E. Church, South, held in Wyandotte, Kans. The substitute was lost and the original paper prevailed, 45 yeas and 23 nays. The ballotting for delegates to the General Conference resulted as follows: *Clerical*—J. E. Godbey, J. W. Lewis. *Reserves*—T. M. Finney, E. M. Bounds. *Lay*—R. M. Scruggs and R. E. Hatcher. *Reserves*—J. P. Boogher and A. E. Simpson. The statistical secretary offered his report as follows: Local preachers, 114, increase 19; members, 14.393, increase, 1,958; infant baptisms, 535; adults baptized, 1,097; received on profession, 2,292; received by certificate, 698; number of churches, 151; amounts raised for building, $18,250.92; repairs, $4,612; Sunday-schools, 145; officers and teachers, 972; scholars, 8,580; money raised for Sabbath-schools, $3,434.77.

A Sabbath at Smith Grove.

Smith Grove Camp Ground is in Davie county, and is now on the Farmington circuit, of which Rev. W. C. Willson is preacher in charge. For fifty-three years it has been a camp ground at which the Methodists of that section have been gathering, and under the old arbor many a hout of new born souls has been heard, and many of our best men have preached and sung and prayed. In response to a very kind and pressing invitation from the pastor, we set our face toward that camp ground on Friday the 25th ult. At Lexington, on Saturday, our staunch friend and old collegemate, W. K. Gibbs, met us and conveyed us twenty miles to his hospitable home. The next morning early we drove into the camp. It was a beautiful Sabbath day. The people came in crowds from every direction and by 11 a. m. there were as many people as any one man ought to want to preach to. In the afternoon Rev. Dr. Pool preached, and at night Rev. Prof. W. H. Pegram, of Trinity College. It was a field day for the people of that section, and a delightful time to us.—Bros. Pegram, Pool, Willson and Keith were quartered with us in the "Preacher's Tent," and a joyous time of it we had.

Rev. W. C. Willson gets cleverer as he grows older. When a boy we sat under his preaching and heard him gladly. He has lost none of the fire and vigor of his youth, and now in his "manhood's middle day," in the home of his boyhood, he has his best friends and his most edified and attentive listeners. When we left on Monday he was marshaling the hosts of God and we trust led them to victory. A pleasant ride to Winston with Doctor Pool, an elegant supper at that splendid hotel, the Belo House in Salem, then a few hours ride, with a night at Greeensboro intervening. and we are back again and at work in the office.

For Skating Rink Revelers.

Here is what a Coney Island correspondent writes to the New York *Sun:* Chief of Police John Y. McKane, of Coney Island, said to me while speaking of the number of girls between the ages of 14 and 16 who have been arrested on the Island by his officers, late at night, for disorderly conduct and other offenses:

"It is a fact that my private book will substantiate that nine out of every ten of these girls, upon private questioning by me, date their fall from the time they commenced to visit skating rinks. This is no exaggeration. I used to think when I read of clergymen and others denouncing the rinks for the immorality that was bred there, that the rinks were harmless, and that those gentlemen were inclined to sensationalism. Now, from the stories told me by these young girls, right here in my private office, I can appreciate the truth of their remarks and realize the danger that surrounds the young female in such resorts. I esteem this fact of such importance that I think it ought to be known."

After copying the above the *Arkansas Methodist* says:

"In the pulpit and through these columns we have denounced the skating rink, and warned our people to stay away from them. The ruin wrought by them on Coney Island will be repeated in Arkansas. Will our parents take the alarm before their daughters announce it when it is too late to remedy it. It is our deliberate opinion that the skating, as an exercise, is too violent and dangerous. That it is immoral and indecent, and ought to be discountenanced and condemned. We believe that any parent who witnesses one of the free-for-all-go-as-you-please-falls, in which men and women indiscriminately fall together, which so frequently occurs in those rinks, would join us heartily in trying to keep our girls away from these bone-breaking, body-bruising, character-destroying nuisances, skating rinks."

The Relief of Trinity College.

Our Part of the Contract.

The following proposition for the relief of Trinity College was accepted by our last Annual Conference at Wilmington. Read it carefully:

1st. It is proposed that the title to the property shall remain as it now is—with the North Carolina Conference.

2d. That the management of the institution shall be transferred for at least two years to a committee of management, composed of J. W. Alspaugh, President of the Board of Trustees, Julian S. Carr, Treasurer of said Board, and James A. Gray, of Winston, N. C.

3d. That the N. C. Conference shall raise for the benefit of the college, during the year of 1885 and 1886, $2,500 annually, by assessments upon the various Presiding Elders' Districts, upon the same plan as adopted last year, only the raising of the said amount shall be insisted upon more thoroughly and observed more faithfully.

4th. That one-half of said amount of $2,500, or say $1,000 thereof, be invested in the much needed apparatus for the use of the College.

5th. That the committee of management above mentioned, shall have the benefit of all the receipts from tuition paid to the institution.

6th. That the committee of management shall guarantee to become responsible for the sum of $3,000 the first year, and $2,000 the second year as an additional supplement to the salaries of the Professors of the College.

7th. That while it is proposed to turn over the management of the institution to the committee of management, it is understood and agreed, if the Conference so insist, that all appointments to positions in the Faculty shall receive the endorsement of the Board of Trustees of the College.

8th. The committee of management shall have no authority to make any change in the Board of Trustees, but to manage the institution at all times, subject to the oversight of the Board of Trustees.

9th. At the expiration of two years, the committee shall stand ready to surrender the entire management of the College back to the Trustees and the Conference, with all improvements added, without any charge for their service or debt during their administration.

10th. It is further understood that the plan of endowment of the College, as agreed upon by the Board of Trustees at their meeting on Saturday night of this Conference, be presented vigorously, and the committee of management in this proposition for endowment promise and pledge their most hearty and cordial co-operation and support.

Respectfully submitted,
J. S. CARR.
J. W. ALSPAUGH.

Now, Messrs. Alspaugh, Carr and Gray have complied with their part of this contract and we all owe them a debt of gratitude. Our part of the contract is to raise from the various charges in the State this year $2,500, and the Presiding Elders are charged with raising these amounts. The following is the plan which was adopted at Statesville, to which reference in the above was made:

With the present amount of patronage the income of the institution is altogether insufficient to meet its wants, and the Trustees are compelled to look in some other direction for means to supplement this deficiency. To this end the Board of Trustees passed the following resolution:

Resolved, That the North Carolina Conference is hereby requested to raise twenty-five hundred dollars per annum, apportioning said sum equitably among the several pastoral charges in the Conference, to pay the tuition of worthy and needy young men who may from time to time be students of the institution. The sum raised to be paid over to the Treasurer of the Faculty and by him distributed *pro rata* among the President and Professors of the College in part payment of their salaries, and credited to such students in payment of their tuition as may be designated in the following manner: 1st. Any person or persons giving not less than sixty dollars, may designate the student or students to the payment of whose tuition the money may be applied.—2nd. That pastoral charges, in like manner, select the student or students for whose tuition the money given by them may be used. 3d. All sums not specially appropriated as above provided for shall be applied by the Faculty, as a majority of them may decide, to the payment of the tuition of such students as they may select. The whole sum received from collections by the Conference shall be credited upon the tuition account of students, and a statement of the account be made in detail by the Treasurer of the Faculty to the Board of Trustees at each annual meeting of the Board.

In order to meet the emergency as indicated by the Board of Trustees, your committee recommend, instead of an apportionment of this sum (2,500) among the pastoral charges, the following:

Resolved, That the said amount $2,500) be apportioned by the Treasurer of the Faculty among the Presiding Elders' Districts, taking as a basis the apportionment of the Conference collection, and that the Presiding Elders be requested to collect the same and forward it to the Treasurer of the Faculty.

As to whether this $2,500 is raised will depend upon (1) whether the Presiding Elders push it properly and (2) whether the people respond as they ought to this call for money. It does seem to us that, after what has been done by Messrs Alspaugh, Carr and Gray for Trinity, the other over 70,000 Methodists of North Carolina, all combined, ought to raise the $2,500. It will be to our discredit if we do not. Some of the Presiding Elders are pressing this matter and are going to bring their amounts up in full—we hope every one of them will. If we will just do our duty now the future of Trinity is bright. It will soon be over all the breakers and out upon a smooth sea.

Prohibition in Georgia.

We copy the following which appeared as an editorial in the *News and Observer* of this city.

The passage of a general local option bill by the present legislature of Georgia has fanned into flame the temperance spirit of the Cracker State. While the bill was pending the prohibitionists made it known that they would be content with high license in the large cities, but since the passage of the bill into law they have changed front, and are making Atlanta just now the scene of violent agitation. A telegram says Mayor Hillyer, the city council, the newspapers and other prominent influences are at work for the prohibition of the liquor traffic. There are $5,000,000 invested in the liquor business in the city by half a dozen wholesale houses, 300 licensed saloons and real estate owners. A prominent physician joined the prohibitionists and was at once boycotted by the liquor men. The negroes oppose high license because that cuts off places where they can drink, and they are forced into either free liquor or prohibition straight. Thousands of dollars have been subscribed toward the campaign fund on both sides. The agitation has extended to other cities, and prohibition in Atlanta will be followed by prohibition in Savannah and Augusta. The Irish and Germans, however, are quite strong in the last two cities, and the struggle will be close. Before winter is over it is predicted there will not be a drop of liquor sold in Georgia under legal sanction.

That the State will be better behaved, or really more moral under such a condition of things experience has not made certain, by any means.

We read the above with much interest and with a mingled feeling of joy and sorrow. Our joy was produced by the statement that Georgia has such strong hope of prohibiting the sale of liquor within its borders before the winter is over. The winter of darkness and sorrow will be over in many a Georgia household when it comes to pass that "there will not be a drop of liquor sold in Georgia under legal sanction."

But this joy was blended with sorrow when we read the conclusion of the editorial—the opinion of the editor that "experience has not made certain, by any means, that the State will be better behaved or really more moral under such a condition of things." We are accustomed to see such things in papers run in the interest of the liquor traffic, but we did not expect such a statement from so intelligent a source as the esteemed editor of the *News and Observer*. We are satisfied in the first place that he does injustice to the prohibitionists of Georgia when he says they made it known that they would be content with high license in the larger cities. Now, we happen to know well some of the leading prohibitionists of Georgia, and we are satisfied that those we know would never be content with high license anywhere; and, furthermore, that they would not so state to mislead or deceive the Legislsture. No, Bro. Ashe, the prohibitionists of Georgia are not that kind of folk.

Here is the way the bill passed. First, a local option bill passed the House, 111 to 22, was sent to the Senate, where it passed through a severe discussion and mutilation, so that it was much weakened, and passed by a vote of 37 to 7. The House, after considerable discussion, passed the amended bill, and it is now a law. It provides for an election not less than once in two years, upon application of one-tenth of the voters of the county. The ballots shall read "For Sale," and "Against Sale," domestic wines and cider excepted.

The Hon. Wm. H Grady, editor of the Atlanta *Constitution*, wrote a characteristic letter, stating that while he favored high license, and $5,000 license for cities with over 25,000 inhabitants. yet if that was eliminated and the question narrowed down to "whisky" or "no whisky," he was in favor of "no whisky," heart, soul, body, and mind. His partner, Hon. N. A. Hemphill, is heartily co-operating in the movement. This is the way the leading secular editors of Georgia are throwing their influence.

And then some of the best people to be found in the land say that prohibition does secure better behavior and better morality wherever tried. We know that the liquor men say it does not. But why do they oppose it in every instance if it does not? We repeat that we regret that the *News and Observer* takes its position along with the liquor men of the land in re-iterating the old hacneyed and long ago refuted statement that prohibition does not prohibit.

Paragraphic Personals.

— Bishop Mallalieu, of the M. E. Church (North) is in this city and will preach in the New Cox Memorial M. E. Church recently erected by the Northern Methodist Church for the colored Methodists of Raleigh.

— Rev. J. R. Griffith, of Person ct., dropped in to see us a few minutes while on a hurried visit to Raleigh last week, as did also Dr. B. F. Dixon, of the Orphan Asylum. They were both looking as well as we ever saw them.

— The Kentucky Military Institute has conferred the degree of Doctor of Divinity upon Rev. Zephaniah Meek, editor of the *Central Methodist*. We congratulate the Doctor, and hope he will still be *meek*.

— Samuel W. Small, generally known as "Old Si," a noted humorist of Georgia, has been converted and has gone to preaching. His preaching is creating a sensation, and he seems to be somewhat on the order of Sam Jones. Georgia is prolific of great men.

— Fabius H. Busbee, Esq., of this city, has been appointed United States Attorney for the Eastern District of North Carolina. Mr. Busbee is one of our most talented lawyers as well as one of our most excellent citizens. The appointment is a splendid one from any and every standpoint.

— From a very handsome invitation card, received a few days ago, we learn that our excellent friend, Mr. R. B. Miller, of Shelby, N. C., goes over to Winnsboro, S. C., today, to take possession of one of South Carolina's fair daughters, Miss Laura G. McCants. A great many of his friends will join us in hearty congratulations and good wishes.

—The last New Orleans *Advocate* says: "We were honored with a pleasant visit from Bishop Keener on Monday. He had expected to leave the city last week for his tour of episcopal visitations, but a slight indisposition prevented. Though not robust, we have never seen the Bishop more cheerful and full of instructive talk. He left on Monday evening to attend the Illinois Conference. We have a partial promise of some correspondence from his pen."

— Judge Montgomery and Judge Clark, two of our Methodist laymen recently appointed judges, are winning golden opinions wherever they go to hold court. The Goldsboro papers are highly enlogistic of Judge Clark who held court down there; and the correspondents of the papers from Judge Montgomery's district speak in the highest terms of him. We rejoice in the success of any one, especially of our Methodist brethren, and more especially of such excellent friends of ours as these two distinguished and rapidly growing judges. Law, in the hands of such men, means something.

— The President has appointed the Rev. Moses A. Hopkins, of N. Carolina, to be Minister resident and Consul-General to Liberia. Mr. Hopkins was born a slave in Montgomery county, Virginia, and after gaining his freedom pursued a course of study and was graduated at the Lincoln University, Pennsylvania, in the class of 1874. He also graduated at the Auburn, N Y., Presbyterian Theological Seminary. He was a Presbyterian clergyman for some time, and was the Principal of the State Colored Normal School, at Franklinton, N. C., for several years. He was highly recommended for the position by the Governor and other officials of North Carolina, and by other men of prominence, including many clergymen and representative colored men of the country.

— Rev. J. J. Ransom, our Missionary in Brazil, thus writes the *Nashville Advocate* in reference to Ex. Gov Jarvis and his wife: "We have inaugurated in the Sunday-school in Rio a Sunday-school Lyceum, embracing reading circle, lecture, a library, a course of study, sociables, etc. Our new Consul Armstrong, of Alabama, takes great interest in the movement, is Vice-chairman of the Committee of Ways and Means. Our new Minister Jarvis and wife will doubtless join in it; they have both been regular attendants at our preaching. Mrs. Jarvis is the first Minister's wife in my time who has had the courage and piety to set her face against Sunday calls of high social etiquette. The Spanish Minister called in vain on a late Sunday. God bless her; and enable her by her high position to make piety *fashionable*."

Double Wrong.

The following is from the *Presbyterian:*

A church member once said to her pastor: "When our affliction came we did not attend the church as we ought, and we were ashamed to ask you to come to us in our trouble. We were not able to pay the pew-rent and we were ashamed to come." How much mischief we inflict upon our own souls and Christ's cause by false pride! The church lost the pew-rent, it is true; but this was her lightest loss. She lost the presence and helpfulness of two of her members, and they lost the joys of God's salvation. The humility that kept them away rested on the basis that one wrong compels another. The continued presence of those two members was of far more value to Christ and his church than the twenty-five cents a week they had been paying. Their absence also involved a slander on the church. It could be justified only upon the assumption that the relation of church members to the church is one of money alone—There were in every moment of their absence a dozen of members who would have been happier and better for the opportunity of paying that pew-rent for the sake of the presence of two worthy members, and their presence would have encouraged the pastor. It would have been continuous testimony to the world of the preciousness of the Christian religion.

Almost every pastor has had cases like the above. False pride has ruined many souls. Some members will not attend church because they cannot dress as handsomely as some who do attend, or because some can afford to ride while they are compelled to walk. We do sincerely wish that we could get such pride out of a certain class of our members. Such should remember that they ought to go to church not to be "seen of men," but to worship God. Some souls are dying with just such pride.

B.

ANOTHER CORRECTION.—*Dear Bro. Reid:*—I see that the printer has made a mistake in the date of the "4th Fact" in my article of Sept. the 30th. He makes me say June 5, when it should be Jany. 5th, 1870. Please correct and oblige.

J. E. MANN.

CHURCH EXTENSION NOTICE.—Let all intending to apply for aid of the Board of Church Extension, at our ensuing Conference session, send for blank, for application, so that the request may be in due form. If you have sent and not secured blank, send again.

V. A. SHARPE.

STRAITS AND CORE SOUND MISSION:—BRO. REID—We are protracting a meeting at Tabernacle church which has resulted thus far in the conversion of about twenty souls, and 14 accessions to the church, and the reviving of the membership. To God be all the glory.

E. D. HOOVER, P. C.

FROM ELIZABETH CT.—BRO. REID: I have just closed a protracted meeting at Singletary's on the Elizabeth circuit. We had five conversions and five accessions to the church, and the church was greatly revived and many back-sliders reclaimed. To God be all the glory.

Yours in Christ,

J. M. LUMLEY.

NEW PARSONAGES.—The Methodists of Durham, N. C., have recently purchased an excellent new parsonage and now have a settled home for their pastor. The Methodists in Greensboro have just completed an elegant new parsonage for their pastor. Such progressive steps we note with peculiar pleasure.

LILESVILLE CIRCUIT.—We have had a very good meeting at Shiloh, twenty conversions and fourteen accessions, others are expected to join. Some of the converts were already members of the church. The church was greatly strengthened.

Yours Truly,

G. W. HARDISON.

ONLY ONE RESPONSE—BRO. REID: Rev. D. R. Bruton, of Reidsville station, is the only member of the Conference who has responded to the call of the *Oxford Orphan Asylum*, made in the Advocate of a few weeks ago. I hope the other members of the Conference have not had time to respond. Brethren, let us hear from you.

Fraternally,

B. F. DIXON.

MORE FROM MATTAMUSKEET.—BRO. REID:—I began a meeting at Englehard Sept. 6th, it has not closed yet, been protracting it two weeks, church is much revived, and twenty-six have professed faith in Christ and joined the church. No ministerial help from the brethren yet. Do not know when the meeting will close. We thank the Lord for his mercies and for saving grace in this circuit.

J. D. CARPENTER.

MORE FROM MOORESVILLE CT.—BRO. REID—I have just closed a meeting of great power at Rocky Mt., on Mooresville circuit, the church was quickened into new life; there were 30 conversions and accessions to our church, several heads of families, they came by households. Some of heads of families were from a church that does not believe in infant baptism, but they dedicated themselves to God in baptism. During the meeting I baptized 21 children. I never saw meetings take such hold upon church members. We have had one hundred conversions in three weeks. Bro. J. T. Abernethy came to my rescue on Tuesday evening, preached three fine sermons. My people enjoyed his sermons. He is a fine preacher. I go to Taylorsville to help him next week.

P. F. W. STAMEY.

A Correction.

Please correct my mistake in my appeal to beneficiaries. I meant 3000 and not 300. Do correct it. Our school is doing well.

Yours,

R. L. A.

A New Way to Put It.

The most of persons think we ought to thank them for renewing their subscriptions, but a brother, sending us his own and one other renewal, puts it pleasantly the other way as follows:

"Accept thanks for the able manner in which you are conducting our church paper."

Another New Church.

The Methodists of Raleigh and of Chapel Hill waited for years for outside help to build new churches. Two years ago Raleigh concluded to build for itself, and now the plasterers are about ready to enter our new church. Chapel Hill Methodists have concluded to build their own church, and have gone to work at it with a vim. At last accounts they had three fourths of the amount necessary to build, and were moving rapidly towards success in the enterprise. They will get their new church now, and ought to have had it long ago. The old story of, 'The Farmer and the Lark,' is good reading for all who want to build churches, as well as in other things.

Revival in Raleigh.

At Edenton Street Church in this city a very good meeting is in progress. Twelve persons have been converted to date, and ten have joined the church, several of them men who are heads of families, and all of them will make valuable members of the church. It is the only meeting we ever saw in which all the converts were grown people. The pastor, Rev. W. C. Norman, has been preaching some very effective sermons, and the membership of the church seems to be in a fine spiritual state. The meeting is peculiarly pleasant and profitable. Rev. Dr. Black and Rev. W. L. Cunninggim have each preached once for us during the meeting.

Pitt Mission.

DEAR BRO. REID: I send you a brief account of my labors on Pitt Mission for the past week or two. I held a meeting at Berea some time since which resulted in great good to the church, three accessions. Bros. B. H. Hearn and O. P. Humber were with us and preached some good sermons. Rev. H. B. Anderson, son of Rev. C. M. Anderson, preached once and made a good impression. These brethren all have my thanks. Leaving the meeting at Berea in the hands of Bro. Hearn, I proceeded to Zion, and commenced a meeting which lasted four or five nights and resulted in the conversion of four souls. To God be all the honor and praise. Will protract at Zion again the second Sabbath in October.

Yours,

JOS. G. NELSON.

Clinton Circuit.

DEAR BRO. REID:— We have just closed another glorious meeting on the Clinton circuit, at Magee's church, forty-five united with our church, making the total number to date 353. We have two other meetings yet to hold. The two new points already mentioned are in a growing condition and the buildings will be completed by Conference. We expect to constitute another church next Sunday.

Our circuit is on "up grade," vital godliness shows itself in the consecration and work of our people. They are *Methodists*, emphatically so. I have tried all the year to emphasize our distinctive doctrines, and God has blessed our efforts in leading our converts to our Church. As I pen these lines my heart swells with gratitude to God for the glorious victories achieved. Various "Isms" have antagonized us, but the kind Shepherd has given us "green pastures." Our collections will be full. They ought to be.

Sincerely,

J. T. KENDALL.

A Line From Lincolnton.

BRO. REID— The Lord revived His work on our charge, and it is still going on, every appointment has been greatly revived, and last night we received four persons into the church, and nine penitents still at the altar. At McKendree's church four persons were added to the church and four persons also at Antioch. We had four persons at Pleasant Grove, one of whom is quite a promising young man, and bids fair to occupy a pominent position in the church. We had a very interesting meeting at Pisgah, several were converted who had previously joined the church as seekers. Asbury Chapel also shared largely in the great work. We are now making arrangements to build a new church on this charge, which is very much needed. To God be all the glory for the good which may be accomplished.

JAS. B. BAILEY.

Cokesbury Circuit.

BRO. REID:—Our protracted meeting at Bethel was held in connection with the fourth Quarterly Conference, embracing the second Sabbath in Sep. The P. E., Bro. Carraway, was at his post, and preached two excellent, practical sermons which will doubtless do good in time to come. The revival commenced on Monday and continued with unabated interest till the next Sunday evening. There was a large number of conversions and 30 accessions to the church, substantial material. We were assisted by Bros. Owen Spell and Love Culbreth. Bro. Kendall, who is doing a great work on the Clinton circuit, fell in one night and preached for us, thanks to these brethren. The meeting will be long remembered as one of wonderful power. The good Lord was very gracious unto us. To Him be all the glory.

A. M. LOWE.

For the Advocate.

Revival at Randleman.

On Sunday night, September the 20th, we closed a protracted meeting in Randleman of four weeks continuance. The results of the meeting were highly satisfactory: forty-seven conversions, a great work wrought in the church. The meeting was one of the most delightful I ever attended. It was in a peculiar sense the Lord's work and not man's. It began in a private family, with no preacher or exhorter. A few friends met together to sing, as they sang the sweet songs of Zion, one soul was convicted and converted. Prayer meetings were then held nightly from house to house, the interest increased, the meetings were moved to the church at Naomi, and when this could not hold the increased congregations it was moved to St. Pauls. The factories were stopped for a time to give all an opportunity to attend.

Bro. Sharpe came in the midst of the meeting, held his fourth Quarterly Meeting and remained a week, laboring zealously. We feel greatly cheered and encouraged by the results of this meeting.

Yours truly,

R. F. BUMPASS.

For the Advocate.

From Haw River Circuit.

MR. EDITOR:—Mt. Pleasant church is located on Haw River, in Chatham county. Methodism was established here over one hundred years ago, and a large society has worshipped here till now. As its name indicates, the church is located on an elevated spot, surrounded by venrable oaks, and is a pleasant place, what an unwritten history it has, here thousands of souls have been converted, a large number of whom moved West and South, scores have gone direct to heaven, and still a large membership delight to worship here. Last Saturday and Sunday our last Quarterly Meeting for the year was held by Rev. W. S. Black, it being his first visit to this point. We hope he went away pleased with us, we were certainly delighted with him. We can better give our idea of the man and his preaching by quoting *verbatim* from a letter written by a student at the University to a young lady friend: "I went to hear Dr. Black preach at the Methodist Church, and I don't want to hear much better sermons than his was to-night, I enjoyed it more than I have any six in as many months, it was full of sound sense and reason, and besides it had feeling. In fact it was a good old-fashioned sermon on experimental religion, and that is the very kind most needed. I believe there is too much cold reasoning in preaching generally. I don't get any more benefit from the latter than I do from reading good books. I never hear him but that I think he is preaching the very identical sermon I wanted to hear. His sermons seem to be an echo from his own life, and that is why I like them."

The above is copied without the slightest knowledge of the youthful writer. Might not many of our preachers take lessons from what he says? If Dr. Black should be returned to this district he will be cordially received here. May this time-honored church live on, and may Dr. Black be permitted to visit here, long years after this.

Truly yours,

A MEMBER.

For the Advocate.

Bro. Butt at Big Lick.

As I was urgently solicited to go and assist one of our good missionaries, who are the poorest paid of any laborers in our fields and very seldom pounded, though near two hundred miles distant, I felt I could not resist. I was warned of the hardness of the work to be done at Oak Grove, in Stanly county, on the Big Lick Mission. In addition to the rock ground to be worked, the rain came in abundance on Monday cutting one of the links, but it did not prevent the meeting from continuing, but dampened the zeal of some dry weather Christians. A multitude were out on Sunday, Sept. 20th, the meeting continued until Thursday, and we felt fully repaid by the outpouring of the Spirit. The sound of rejoicing was heard at nearly every service from the few faithful Christians there, and the result was the increase of the member ship fifty per Ct. over its former number. The trouble in this section is the opposition to all denominations, from a sect called the "Iron Sides," who attempt all the meetings and frequently forbid all they have influence over from going to the altar, believing and teaching it to be a sin for any one to take any step unless drawn exclusively by the power of God, and seem to believe it the greatest of sins to praise God aloud when under the influence of the Holy Spirit. No opposition I ever met from the most ungodly anywhere was equal, in the hands of Satan, to this, but I am confident of its weakening symptoms and that our Church will grow and increase there and other such places, if they have such men sent to do the work as Rev. J. E. Underwood.

Rev. Bro. Oglesby was present during part of the meeting and preached with great power and was not idle after sermons, but made personal and individual appeals to the convicted sinners in the congregations. He is a revivalist. Bro. Underwood is a good preacher, with melody in his voice that makes him attractive, his people love him dearly. He can fill any appointment in the Conference with satisfaction and success.

For the Advocate.

Carver's Creek Circuit.

MR. EDITOR: As I have seen nothing from this circuit in your paper, I have concluded to write. This is a new circuit, taken from the old Whiteville circuit, and is now in the second year of its existence.

There was at first some dissatisfaction about the division, but Conference having sent us that good and able minister, A. G. Gannt, last year, the trouble I believe, soon all passed This year we have a very young man, that joined the Conference at its last session in Wilmington, and he fills the various duties of his position admirably. Possessing "Western talent and Eastern polish," I think he will in the near future take the place of two ministers (formerly members of the N. C. Conference), who were traveling together when C. remarked: "They say we are the two most noted men in Conference." and C inquired: "Why so?" and immediately the other C. answered: "You for beef and I for brains." The Rev. S. R. Belk is a large portly man, with a vigorous constitution, and looks as if he might be proof against the much talked of malaria of the East, though from Union county, the moss-covered trees of lower Cape Fear do not frighten or affect him. He is doing a noble work in building up the Sunday-schools at the various churches on his charge, with this view, organized on the 25th of September at Carver's Creek church, the first Circuit Sunday School Convention, or Conference, ever held on this circuit. The proceedings were opened both days by religious services by the pastor, after which a number of questions, or queries were submitted for discussion. The discussions were animated and participated in by the pastor and a number of laymen manifesting quite an interest in the cause. Mr. Belk's speech on "The Influence of Sunday schools and the Bible on Society," was full of history and very interesting. On Saturday, by request, essays were read by Miss Hattie King, of Bladen, and Miss Addie M. Belk, of Union county. These young ladies deserve and have the thanks of the entire convention for their able and eloquent essays. Miss King's allusion to her former class leader and Sunday-school teacher, J. B. Brown, now deceased, were very feeling. Miss Belk's line of demarkation between "Woman's rights and the usury of her. Influence for good in the Performance of Ladies' Christian, "Duties" was splendidly drawn and had quite an affect upon the audience, as she is a very good reader. There were quite a number present on Friday, a large audience on Saturday, a big congregation on Sunday and Sunday night in attendance on divine services, much interest manifested.

D. C. A.

For the Advocate.

Attention Ladies!

A word to the Delegates of the W. F. M. S., of the North Carolina Conference:

Mrs. N. H. D. Wilson, President of the W. F. M. S., of the North Carolina Conference, desires to hold a preliminary meeting at Edenton Street Sunday-school Room, on Wednesday afternoon, October 21st, at 3½ o'clock. Let the delegates reach Raleigh in time to be present at this meeting. It is expected that Mrs. Hayes, of Baltimore, the President of the W. F. M. S. of the M. E. Church, South, will be present.

We trust that each Delegate will come, earnestly petitioning "Our Father" to meet with and bless His hand-maidens at our Annual Meeting.

PROGRAMME OF EXERCISES.

Programme of seventh Annual Meeting of the W. F. M. Society of the N. C. Conference to be held in Raleigh commencing Oct. 22nd, Thursday morning, 10 a. m.

Voluntary.
Reading of the Scriptures.
Prayer.
Hymn 759.
Roll call.
Address of welcome—Miss N. Hutchings.
Response—Mrs. John R. Brooks.
Appointing of committees.

AFTERNOON SESSION, 3 P. M.

Devotional Exercises.
Business Session.

FRIDAY MORNING, A. M.

Reading of the Scriptures, singing and prayer.
Reports from President and Corresponding Secretary.
Transaction of business.

AFTERNOON, 3 P. M.

Devotional Exercises.
Business session.
7½ o'clock Missionary Love Feast.

SATUDAY.

Bright Jewel Day.
Morning, 10 a. m., Devotional Exercises.
Address of Welcome—Miss Mary P. Mills.
Response.
Address by Rev. F. A. Bishop.
Reports of Bright Jewel Bands.

AFTERNOON 3 o'clock.

Devotional Exercises.
Reports of Bright Jewel Bands.
Transaction of Unfinished Business.

SUNDAY.

11 a. m., Annual Sermon, by Rev. J. A. Cunninggim. 3 p. m., Recitations by Bright Jewels, 7.30. p. m., Missionary Mass-meeting.

Address—Woman's Work in Connection with Missions, by Miss Carter, of Durham, short addresses by others.

RAILROAD FARE.

Important Notice to Delegates of the W. M. S. of the N. C. Conference:

The following rates have been secured for delegates to the Annual Meeting.

Raleigh & Gaston, Raleigh & Augusta, and Carolina Central Railroads, Round trip tickets at three cents per mile each way.

Richmond & Danville, Virginia Midland, Charlotte, Columbia and Augusta, Columbia and Greenville, & Western North Carolina Railroads, round trip tickets of six cents per mile. Tickets on these roads will be placed on sale Oct. the 20th, 21st, 22nd and 23rd, good to return until Oct. 27th, inclusive.

Cape Fear and Yadkin Valley R. R. round trip ticket for one fare, tickets good from Oct. 18th to the 28th.

Special rates on the W. W. & W. C. Railroads and on the Atlantic Road will be published next week.

TO AUXILIARIES, IMPORTANT NOTICE

Please send the names of Delegates representing the Woman's Missionary Society, and Bands of Bright Jewels, at the Annual Meeting, Oct. 22nd, to Mrs. W. S. Black as soon as possible.

Ministers of the North Carolina Conference feeling an interest in the Woman's Missionary Society, and having leisure, are invited to attend the Annual Meeting. Please inform Mrs. W. S. Black, Chairman of committee on entertainment.

Delegates elect, not able to attend, will send their reports at once to Miss Blanche Fentress, Conference Recording Secretary, Raleigh, N. C. Bright Jewel delegates who can not attend will send their reports at once to "Aunt Mary," Baleigh, N. C.

An Enterprising, Reliable Firm.

We have been advertising sometime in this paper a firm to which we wish to call the especial attention of our readers, we refer to the firm of Messrs. Geo. W. Anderson & Sons of Richmond, Va. The house is now in its 40th year of existence, and is one of the staunchest and most reliable houses in the land. We have had dealings with them for years and can commend them most heartily and cheerfully. They deal in Carpets, Oil Cloths, Paper Hangings, Rugs and Mats, Curtains, Window Shades and Awnings. They make a specialty of carpets and keep all kinds from the best to the cheapest. They do a large business in Decorative work. They keep rugs and mats and oil cloths of every size, style and variety. You can get of them curtains in every style, and window shades and awnings made to order. In fact they have a general and complete assortment of house furnishing goods. When you go to Richmond be sure to call on them, or write to them for anything you want in their line. They will furnish you first class goods at reasonable rates. Their No. is 1204, Main St. below 12th.

Our Washington Letter.

From our Regular Correspondent.

As the time for the assembling of Congress approaches the probable legislation and the action of the Senate on the appointments of the President are the topics of conversation at the clubs, about newspaper row, and the places where politicians congregate to swap news and shadow coming events. It is said to be the fixed intention of the Republican majority in the Senate to reject the nomination of H. R. Jackson, Minister to Mexico, soon as it meets in executive session, on the ground that he is not eligible to office. The Attorney General held that the fact President Andrew Johnson pardoned Mr. Jackson, removed all political disabilities and made him as any other citizen. The Republican Senators will hold that the Constitutional amendment of 1873 set up new requirements for office holders. It said that no one who had ever held office under the Confederacy, civil, or military could hold office under the United States Govornment until his disabilities had been removed by special act of Congress.

It is said that the nomination of Mr. Montgomery, the Assistant Attorney General of the Interior Department, will also fall short of confirmation. The chief ground of objection that will be urged against him is that of his opposition to the public schools. His attacks upon the public school system of the country in which he denounced the teachers as corrupters of morals will be used against him to show that he is not sufficiently in accord with the institutions of the country to hold such a responsible position. Several of the Republican Senators have proposed special bills in the interest of popular education. Senator Logan has sought to have the whiskey tax diverted to educational purposes. Senator Blair is the author of a bill appropriating $70,000,000 to be distributed throughout the states in the ratio of their illiteracy as shown by the last census. Senator Hoar and others are conspicuous advocates of Mr. Blair's bill. It is said that these Senators will oppose the confirmation of Mr. Montgomery. It is further urged that while he is considered to be an upright man he is a poor judge, and is to a great extent at the mercy of a corrupt ring in the Land Office. He is today relying upon subordinates in the office who have been conspicuous for their connection with land grabbing schemes for a score of years.

It is said that Secretary Endicott and General Sheridan are no nearer a settlement of the conflict of authority between them. The recent publication of the letter of Ex-Secretary Lincoln on this question is stated to have been intended by Secretary Endicott to be the nature of a general order to army officers for their future guidance. Gen. Sheridan, it is said, is determined to resist this as far as it is in his power to do so, and it is quite likely that the President will be called upon to settle the question. In this event it is understood that the President will take sides with Secretary Endicott.

Gen. Rosecrans, has declined the invitation of the Ohio Democrats, who wanted him to take part in the present campaign. As soon as President Cleveland returned from his vacation General Rorecrans called upon him to ask if public officers were allowed to take part in political campaigns. It is understood that President Cleveland set his foot down and forbade any such proceedings on the part of any one holding office under his Administration.

The most interesting event of the week has been the resignation of Mr. Eaton, the Chief of the Civil Service Commission. There is much speculation as to who will be appointed in his place. It is believed that the other two commissioners, Messrs. Thoman and Gregory, will be called upon to resign and that before Congress convenes the board will be composed wholly of new men.

The President's letter on the civil service was generally discussed by politicians yesterday. It was regarded as leaving no doubt now as to the policy the President desires to pursue. There are of course some Democratic members of Congress who will not converse about the subject. It is hard for them to reconcile themselves to the President's will. "And there is no denying that the President has a will of his own" said a politician yesterday, "but it is hard nevertheless on the men who have worked so hard for the Democratic party."

Washington, D.C., Sept. 25th, 1885.

MARRIAGES.

—At the residence of the bride's father, in Winston, N. C., Aug. the 25th 1885, by Rev. S. Pool, D. D., Mr. Edward W. Bell, to Miss Helen S. Newton.

—At the Monroe circuit parsonage, on the 18th of September 1885, by Rev. F. B. McCall, Mr. John A. McCallum to Miss Ellen D. McCallum.

—By the same, on the the 30th of September 1885, at the residence of H. G Green Esq., father of the bride, Wr. Wm. P. Davis, of Anson county, to Miss Mattie J. Green, of Union county, N. C.

Appointments.

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mt. Ct. at Kings Mt	Sept	12 13
Hickory and H. H. at Hickory	"	19 20
Morganton, at Zion,	"	26 27
South Fork, at Zion,	Oct.	1 2
Lincolnton circuit, at Lincolton,	"	3 4
Cherry Mt. circuit at Rock Spring,	"	10 11
Rutherfordton circuit at Rutherfordton,	"	13 14
Gaston Ct., at River Bend,	"	17 18
Mt. Island,	"	18 19
Double Shoals, at Elliott,	"	24 25
Shelby Station,	"	25 26
Columbus Mission at Saluda,	"	28 29
Dallas circuit, at Lander,	" 31	Nov 1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit	"	21 22

Warrenton District—4th Round

J. S. NELSON, P. E., Littleton, N. C.

Roanoke circuit,	Sept.	5 6
Wilson station,	"	12 13
Warrenton circuit, at Hebron,	"	19 20
Nash circuit,	"	26 27
Edgecombe circuit, at Battleboro,	Oct	3 4
Halifax at Weldon,	"	10 11
Warren circuit at Providence	"	17 18
Ridgeway at Ridgeway,	"	24 25
Scotland Neck, at Scotland Neck	Oct 31	Nov. 1
Wilson Mission,	Nov	7 8
Halifax circuit	"	14 15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Louisburg,	Sept,	19 20
Henderson at Henderson,	"	26 27
Tar River, at Franklinton,	Oct.	3 4
Oxford, at Shady Grove,	"	10 11
Edenton Street,	"	17 18
Person Street,	"	17 18
Brooklyn Mission,	"	21
Smithfield, at Selma,	"	24 25
Rolesville at Sydney,	"	28
Buckhorn at Buckhorn,	Oct 31	Nov. 1
Youngsville, at Louis,	"	4
Earpsboro, at Zion,	"	7 8
Newton Grove Mission, Black's Chapel	"	14 15
Clayton at Elizabeth,	"	16
Cary, at Benlah,	"	21 22

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Rockingham station,	Sept.	12 13
Rockingham circuit, at Zion,	"	19 20
Fayetteville station,	"	26 27
Campbelton Mission,	"	27 28
Cumberland, Beaver Creek,	" 30	Oct. 1
Lillington,	Oct.	3 4
Cape Fear, Cool Spring,	"	10 11
Jonesboro at Jonesboro	"	17 18
Laurinburg at Caledonia,	"	24 25
Lumberton, at Barker's,	"	23 29
Robeson, at Corinth,	Oct. 31	Nov 1
Carthage, at Carthage,	"	7 8
St. John, a Station.	"	14 15
Ashpole Mission, Shady Grove,	"	16
Manly Mission, at Manly,	"	21 22

Trinity College Dis 4th. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Abbott's Creek Mission, at Zion,	Aug.	29 30
Randleman station,	Sep	5 6
Franklinsville Ct. at Cedar Falls.	"	12 13
Lexington, station	"	26 27
Davidson circuit, at Midway,	"	28 29
West Uwharrie Ct. Poplar Spring	Oct.	4 5
Pekin circuit at Sardis'	"	10 11
Montgomery circuit at Bethlehem	"	17 18
Uwharrie circuit, at Siloam,	"	24 25
Mt. Gilead circuit, at Zion,	Oct 31	Nov. 1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H, P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington District—4th Round.

P. J. CARRAWAY, P. E., Wilmington, N. C.

Carvers Creek circuit, at Shiloh	Aug	15 16
Bladen circuit, at Windsor	"	29 30
Elizabeth Ct., Elizabethton,	Sep.	5 6
Cokesbury Ct. at Bethel	"	12 13
Waccamaw Mission at Shiloh	"	17 18
Whiteville Ct. at Whiteville,	"	19 20
Wilmington 5th St.	"	26 27
Smithville Station,	Oct	3 4
Magnolia Ct. at Providence	"	10 11
Clinton Ct. at Goshen	"	17 18
Duplin circuit, Wesley Chapel,	"	24 25
Onslow Ct., Queens Creek,	Oct. 31	Nov. 1
Topsail circuit, Rocky Point,	"	7 8
Brunswick circuit, Shallotte Camp,	"	14 15
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H BOBBITT, P. E., Salisbury, N. C.

Mt. Ion Station,	Sep.	19 20
Salisbury circuit, at South River,	"	25 27
Albemarle circuit, at Stony Hill,	Oct.	3 4
Concord circuit, at St. Mathews,	"	10 11
Concord station,	"	11 12
Mocksville Ct., at Salem,	"	17 18
Rowan circuit at Bethel,	"	24 25
Farmington circuit, at Wes. Chap.	" 31	Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District—3rd Round.

R. A. WILLIS, P. E., Statesville, N. C.

Statesville station,	Aug.	22 23
Statesville circuit, at Trinity,	Sept	3 4
Caldwell circuit,	"	5 6
Lenoir circuit,	"	8 16
Wilkes circuit,	"	12 13
Roaring River Mission,	"	16 17

4TH ROUND.

Elkin and Jonesville,	Sept.	19 20
Mt. Airy circuit,	"	26 27
Mt. Airy Station,	"	27 28
Dobson circuit,	" 30	Oct. 1
Yadkinville circuit,	Oct.	3 4
Rock Spring Ct, at Hills Chapel,	"	10 11
Newton circuit, at Hopewell	"	13 14
Iredell circuit, Snow Creek (c. M.)	"	17 18
Alexander circuit at Mt. Pisgah, (c.M.)	"	24 25
Caldwell circuit,	"	23 29
Lenoir circuit,	" 31	Nov 1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	11 12
Statesville station	"	14 15
Statesville circuit,	"	21 22

Newbern District—4th Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Kinston station,	Sep.	5 6
Lenoir Mission at Crooms,	"	7 8
LaGrange circuit, at Sharon,	"	12 13
Wayne circuit, at Five cent,	"	19 20
Goldsboro circuit, at Daniels	"	26 27
Newbern station,	Oct.	3 4
Pamlico circuit,	"	6 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton,	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe,	Oct 31	Nov. 1
Neuse Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District, 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Guilford circuit, Jamestown,	Sep.	5 6
Pleasant Garden, at Pleasant Garden,	"	12 13
Greensboro station,	"	19 20
Yanceyville at Harrisons,	"	26 27
Kernersville,	Oct.	3 4
East Guilford, Holts Chapel,	"	10 11
Snow Creek Mission,	"	14
Madison at Leaksville	"	17 18
Ruffin, at Pelham,	"	24 25
Winston station,	" 31	Nov 1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

South Edgecomb, Tolsnot,	Sept.	5 6
Greenville,	"	12 13
Williamston, Hamilton,	"	19 20
Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	" 1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham Station,	Aug,	30 31
Durham Ct dedication Hebron Church,	Sept	5
Oak Hill Mission, at Hebron,	"	12 13
Chapel Hill, at Orange,	"	19 20
Haw River, at Mt. Pleasant,	"	19 20
Pittsboro, at Providence	Oct	3 4
Granville at Moore's,	"	10 11
Leasburg, Leasburg,	"	17 18
Durham circuit, at Mt. Bethel,	Oct 31	Nov 1
Person, at Oak Grove,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15
Alamance, at Bethel,	"	21 22

Charlotte District—4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Clear Creek, Zion (C M)	Oct.	3 4
Charlotte circuit, at Trinity,	"	10 11
Calvary Mission,	"	11 12
Monroe circuit, at Helm's Chapel,	"	16 18
Pleasant Grove circuit, Wesley Chapel,	"	17 18
Monroe Station,	"	18 19
Lilesville circuit, at Lilesville,	"	24 25
Ansonville Ct at Wightman,	Oct 31,	Nov. 1
Pineville at Pinville	"	7 8
Tryon Street Station,	"	8 9
Matthews circuit at Matthews,	"	14 15
Wadesboro circuit, at Bethel,	"	21 22
Wadesboro Station,	"	22 23

COMMUNICATIONS.

For the Advocate.

Should the N. C. Conference be Divided?

A Reply to the Criticisms of Revs. S. D. Adams and W. S. Chaffin--Action of the General Conference on the Transfer Question--Light Turned on.

BY REV. JAMES E. MANN.

The scene of our investigation is changed, from N. C. to Memphis, the seat of the General Conference in session 1870. The delegates having arrived, the session opened, the committees formed, we find among the committeemen of the committee on Boundaries, Rev. W H. Bobbitt of the N. C. Conference, and W. J. Montgomery of the S. C. Conference. Now let us see what facts we can, which will throw light on the object of the cutting off of the S. C. Conference territory and our relation to it.

10th Fact. Extract from an article of W. J. Montgomery in R. E. Meth., Nov. 9th, '70:

"Knowing prior to the assembling of the Gen. Conf. that I was the only lay delegate from that portion of N. C. belonging to the S. C. Conf., I wrote a letter to every pastor in charge of circuits and stations, within said territory, personally appealing to them to find out and apprise me of the wishes of church members in their respective charges, in order that western N. C. might not actually be misrepresented in the Gen. Conf. Nearly all complied with my request All these communications were laid before the Boundary Committee. I reported to the committee that nearly all of N. C. lying west of Charlotte, were willing, some anxious, to get into a new conference, including that portion of N. C in the Holston Conference, but were opposed to being transferred to the N. C. Conference."

I introduce the above to show that official, or semi-official, communications went up to Gen. Conf. from 'nearly all" the charges of the Shelby and Charlotte Districts in the hands of their delegate, showing that all who were willing to be cut off from the S. C. Conf. *wanted a new conference*, and *all were opposed to being transferred to become, permanently, a part of the N. C. Conf.*, and that their delegate laid all these communications before the committee on Boundaries, and re-affirmed personally to the committee, as the representative of these people, the truths their communications so clearly set forth.—These communications then all said: Give us a *new* conference, *if you will*, but *do not make us a part of the N. C. Conference*.

10th Fact. The Petition from Members of our Church in Charlotte, presented by B. Craven, and referred to Committee on Boundaries. (See Jour., page 177:)

This stray petition from the bounds of the S. C. Conference in the hands of a member of the N. C. Conference, I contend, was either originally intended to be a part of the new conference movement, and was looking to be transferred *in order* to form a new conference, or it was looking to the isolation of the Charlotte Station from the rest of the surrounding church, as has been the case in other memberships. If it looked to mere insulation for the Charlotte Station, as we are left to infer, from its total lack of reference to the territory around it and lines to embrace said territory, it had no reference to the transferring, or not transferring, of the territory around it, and must not, therefore, be taken as an expression in opposition to the new conference. If it meant, after the N. C. Conference idea of forming a new conference, viz.: *Transfer* and *then* form—then I am willing to admit, that out of scores of petitions, from all over that territory, going up to Gen. Conf., here is *one*, and *only* one, which had a *new conference* for its *real* object, and failed to express it, as the rest did. But if it was only seeking church isolation for the Charlotte Station, it had no reference to the new conference movement, or transfer or non-transfer of the surrounding territory, whatever, and is therefore *outside* of this question altogether—and should have been kept so. That it did not mean opposition to the new conference movement, may be seen in the fact that 3 months and 4 days after the adjournment of the Gen. Conf., transferring this whole territory to the N. C. Conf., there was a District Conference held in Charlotte church, and every one of her representative members in the Conf., and every member of the District Conference, voted an "earnest" request to be set off by the N. C. Conf. *from* the N. C. Conf. at its next session, *into a New Conference* (See Resolutions of Dist. Conf. in R. E. Meth. Sep. 1870.) Then let us hear no more of the Charlotte church being *opposed* to a *new conference*.

11th Fact. Extract from an article of Judge W. J. Montgomery, Advocate Aug. 12th, '85:

"When the petitions asking to be transferred from the S. C. to the N. C Conference were laid before the committee, I moved that the parts of S. C., in the Holston, Va. and S. C. Conferences, be added to the N. C. Conference, (thus putting the whole State together) and that the N. C. Conference be then equally divided. This was stoutly resisted by the committeemen of the Holston and Va. Conferences, and *successfully* upon the ground that the church in those bounds had not asked, and did not desire to be transferred.—When the committee became satisfied, that the church in the territory, which was transferred, desired to be transferred--were ripe for the change—the committee reported to the General Conference in favor of the transfer."

The reader will recognize in the Judge, who wrote the recent article, the "only lay delegate" who carried up to Gen. Conf. so many communications from the church members of the Shelby and Charlotte Districts, and laid them before the Boundary Committee. I do not know by the word *petitions*, in the above, whether he refers in this last article to the ones he carried up, or the one that came in from Charlotte church—if the latter he ought to have said *petition*. You will see the Judge here informs us *who* made the motion that cut off the Shelby and Charlotte Districts in the Boundary Committee. He says: "*I* moved." He tells us to what his move looked to as its ultimate *object*: 'That the North Carolina Conference be then equally *divided*"—that is *a new conference*. You will see the Judge had not then been with us long enough to fully imbibe our N. C. Con. idea of the steps to form a new conference, viz: Transfer, *in order*, or *then* divide—he called it "adding the parts together." The Holston and Va. committeemen understood it and called it "transferring"—but he says they resisted his motion "stoutly" and "*successfully*"—that is, we must infer they resisted parliamentarily, by amending the Judge's motion, by calling "adding together" "transfer" and taking their territory out and leaving the Judge's in—just as the report was when it came from the committee you see.

And here, with the very highest respect and tenderest regard for Judge Montgomery, as a christian gentleman, I desire to remind him that during the lapse of more than 15 years, which have passed since the Gen. Conf. at Memphis, there is a circumstance in the matter, which seems to have passed out of his mind, that is, that he was sick during the closing labors of the Boundary Committee, and that Dr. Walker from S. C., was, by consent, acting in his place, when the report referring to the boundary line between the N. C. and S. C. Conferences was finished. This being true I will show hereafter that Dr. Walker renewed Judge Montgomery's motion, as amended, or made the final motion in the committee, to transfer the S. C. Conf. territory in N. C., to the N. C. Conference, with the distinct understanding in his own mind, and as he thought, clear agreement with many of the delegates immediately concerned, that the territory was to be formed with a new conference, either by the house when the report got before it, or by the N. C. Conference *ad interim*.

12th Fact. Report of Boundary Committee—as the conference line now stands—as left by Dr. Walker's motion. (See Jour. p. 290.)

13th Fact. Dr. Shipp moved to recommit the items referring to the Holston, N. C., and S. C. Conferences. (See Jour. p. 294.)

As the above report left the Holston territory intact and the committee had already considered the question, J. M. McTeer of the Holston Conf., and Boundary Committee, moved to lay Dr. Shipp's motion on the table, which was done.

14th Fact. Dr. Shipp's Amendment—proposing a new conference. (See Jour. p. 194.)

This amendment proposed to embrace all of western N. C. down as far as, and *below Greensboro*, in a new conference. This was opposed by our delegates, as may be seen by their speeches. 1. Because the line proposed was distasteful to the Holston delegation who had fought it down in the committee. 2. Because the eastern line was not acceptable to the N. C. Conf. delegates, who had supposed that only the Salisbury District was to go from the N. C. Conf. into the new conference formation. 3. Because they believed the eastern boundary line could be more satisfactorily arranged by *the N. C. Conference having control of the New Conf. formation after the adjournment of Gen. Conference*.

Dr. N. F. Reid made a speech (see Advocate Aug. 5th, 1885) in which he referred to Dr. Shipp's proposed line as a "*remarkable* Eastern Boundary," and objected to being considered committed to Dr. Shipp's plan for a line, and then called on the General Conf. to "adopt the report of the committee" which turned over the S. C. Conf. territory to the N. C. Conference, as "an opportunity of settling the question forever." *How* was the question to be settled forever? I think any one who knew Dr. Reid will admit that he was too intelligent a man to believe that the permanent transfer of 2 large Districts with their 30 preachers and 12,577 members, against their almost unanimous protestations, "would settle the question forever." If that was what he meant we could not believe that he would have tried to have *un*settled the question that very afternoon, by bringing forward, for the adoption of the Gen. Conf., a resolution authorizing the N. C. Conference to form that very territory into a Western N. C. Conference. Then we are forced to see that Dr. Reid meant by insisting on the Gen. Conf. to adopt the report of the committee, as a method of "settling the question forever," that the territory was to be turned over to the N. C. Conf., *to be formed by the N. C. Conference, ad interim, into a new conference*. Dr. W. H. Bobbitt, our representative, who was a Boundary committeeman, then made a speech, which closed with the following sentences and words, (see his speech in R. E. Methodist of June 1870) viz:

"Now the best thing, and the only thing, that can be done, is to transfer this territory (Shelby and Charlotte Districts) to the North Carolina Conference, and we are perfectly willing to set this off into a new conference whenever this can be done. Let S. C. not be alarmed. I cannot and I will not harm her. I married the best wife in the world from the old territory of that Conference, and shall always have a warm affection for that people."

Here is light for any who want to see! Here is the language of proposition and assent in as plain terms as it can be put in a short speech. Here are two of our delegates in General Conference, urging the body in the face of all the facts, to adopt this report, which transfers the S. C. territory to the N. C. Conference. What was the *object?* Was it "expressed?" What did they want this territory for? Let our boundary committeeman and representative on the floor answer—he is standing up there begging the Gen. Conf. to give us the territory by adopting the report at the very crisis of this transfer question—What does he want the territory transferred for? Hear him! "To set this off into a new conference." Cannot something else be done? Can it not be let stay with the mother conference, where it asked to stay, if not formed into a new conference? "This is the only thing that can be done"—let us "set this off into a new conference." Well, when will you "set this off into a new conference" *if* we transfer it to you? "Whenever this can be done." Well, now are you *willing*, as a man of truth and honor and as a representative of your Conference, to solemnly promise for yourself and conference, that if we transfer this territory to your conference, as you ask, you will "*set this territory off into a new conference?*" "We are perfectly willing," he says.

The solemnity of the scene, the momentous interests involved, and the binding obligations just assumed evidently suggested to Bro. Bobbitt, when he turned and looked on the S. C. delegation, the *time that he was married*, down in the old territory, and he took the occasion to refer to the fact, that he was married down there, to doubly assure their motherly minds, that *he would do to rely on*, in this *new solemn trust*, he was assuming *at the hands of of the Gen. Conference*.

This speech decided the matter—for the house at once took decisive action on the new Conference question by tabling Dr. Shipps amendment.

Now, after this let us hear no more twaddle about the North Carolina Conference, not "*asking* any thing of the Gen. Conf. or *promising* anything with regard to the S. C. territory." We could not in reason have *asked* or *promised* more.

15th Fact. Dr. Shipp's amendment to let territory remain in S. C. Conference.

Dr. Shipp either did not think Bro. Bobbitt's plan "the only thing that could be done," or he sought to fix responsibility. Dr. N. F. Reid promptly accepted the responsibility of the N. C. Conf., accepting the territory to be formed into a new conference, as Bro. Bobbitt had promised, in his presence, by tabling Dr. Shipp's motion, to let the territory stay with the S. C. Conference.

16th Fact. Ad interim Resolution. (See Jour. p. 295, 297.)

The morning session of Gen. Conf. May 19th, 1870 closed, as Dr. Shipp's motion was tabled, with Boundary report pending, to meet at 3 1-2 o'clock in the afternoon, at which time it met and after the Journal was read, Bishop Pierce took the chair, and the Boundary question was resumed, and the report of the committee, with regard to the line between the N. C. and S. C. Conferences, was adopted, and the Shelby and Charlotte Districts were thus turned over, at the urgent request of our delegates, to be set off into a new conference, according to the solemn promise of Bro. Bobbitt. As an annual conference cannot form a conference, without authority from the General Conference, two of the brethren, as we will see hereafter, was understood between some of the delegates before the report came from the boundary committee, would be done, if the new conference was not formed at that session by the General Conf., set to work the same afternoon session that the territory was transferred, to enable the N. C. Conference to do what Bro. Bobbitt had promised for it should be done, and the following resolution was brought forward and introduced by Dr. F. M. Kennedy of the S. C. Conference, and Dr. N. F. Reid of the N. C. Conference:

"*Resolved*, That the N.C.Conference is hereby authorized to form a Western N. C. Conf. *ad interim*, if in their judgment, the interests of the church requires it in the next four years—the presiding Bishop concurring."

When these two brethren—one from each conference immediately interested—read their resolution, all were so well satisfied that it simply meant authority to do, just what the N. C. Conference had that very day through her representative promised, so clearly, and solemnly to do, that not one word of objection or criticism was offered.

17th Fact. Extract from an Open Letter of Rev. Dr. A. M. Shipp to Rev. Dr. N. F. Reid. (See R. E. Methodist Oct. 1870:)

"This whole question of the new Conference goes back of all General Conference action, and rests upon the basis of solemn stipulation, a part from which no proper understanding of the matter can be had, or any satisfactory decision reached.

Early in the session of the late General Conference, as you will remember, a meeting of the delegations of the Holston, the South Carolina, and the North Carolina delegations, was called by the North Carolina delegation through you as their chairman. At this meeting, convened under your call, you proposed on the part of your delegation (all of them who were present assenting to the same) a new Conference in Western N. C. to consist of the Salisbury District and all of the territory in N. C. held by the Holston and S. C. Conferences, and at the same time, with proper reference to the sore evils that followed the territorial dispute of 1850 as the reasons therefor you did solemnly agree, in behalf of the N. C. delegation, that no steps should be taken in this matter or any other relating to the territory o. the South Carolina Conference that were not in perfect accordance with the wishes of the South Carolina delegation, and in fact agreeable all around. This solemn engagement on the part of the N. C. delegation thus publicly made was accepted by the S. C. delegation as entirely trustworthy, and we reposed upon it with fullest confidence. Accordingly, two decisions made by our delegation in regular meeting on propositions proceeding from the N. C. delegation, and reported back in the confident belief that no active measures beyond were demanded for protection against rusults offensive to us or distasteful to our people. These decisions were as follows, viz: 1. To cede our territory in N. C. to go into the new Conference which was proposed at the aforementioned meeting of the delegations, and when this failed through the dissent of Holston. 2. To cede our territory to go into a new Conference to be formed independant of Holston, either at the General Conference, or ad interim, at the discretion of the N. C. delegation, but to resist a simple transfer because not in accordance with the wishes of our people."

Here is "more light." Here we see why Dr. Walker, a member of the S. C. Conference, moved in the boundary committee to transfer the N. C. territory of his Conference to N. C. Conference, instead of moving to let it remain in the S. C. Conference, where it had always been and was satisfied and even anxious to remain, if it could not go into a new Conference, viz: *It was to comply with a "proposition" which had 'proceeded from the N. C. delegation"* to his delegation and *accepted* by his delegation, "To cede his territory to go into a new Conference to be formed independent of Holston either at the General Conference, or ad interim, at the discretion of N. C. delegation"—the first part of the plan for a new Conference having "failed" in the committee "through the dissent of Holston." Here we see also something of the origin of the *Resolution of authority, ad interim*, which was brought forward as soon as the territory was transferred (same afternoon session) and what Dr. Reid meant when he claimed that the adoption of the report of the committe, transferring the territory, would "settle the question forever," and what Dr. Bobbitt meant when he assured the Gen. Conference that that was the "best and only thing that could be done," and promised so solemnly to "set this off into a new Conference," viz: *It was a proposition which came from the N. C. delegation to the S. C. delegation and was accepted by the S. C. delegation, and reported back to the N. C. delegation by them as accepted that if the first part of the plan to form a new Conference failed through the dissent of Holston that the S. C. Conference territory in N. C. was "to go into o new Conference to be formed independent of Holston, either at the General Conference, or ad interim, at the discretion of the N. C. delegation,"* and the N. C. delegation *preferred ad interim as the time for its formation*.

Now, brethren, I might well close this discussion here—for every right minded person who has followed closely my facts and arguments will more than agree that I have proven the position I took in my speech on the transfer question. I hope when you read the speech of Dr. Bobbitt and the letter of Dr. Shipp, and see their bearing on this question you will forgive me for telling my District Conference the truth about the transfer of the Shelby and Charlotte Districts, and I forgive you the injustice you have done me, as I do not believe you were aware of all the facts I here have shown you. But I promised;

18th Fact. Resolutions of Shelby District Conference held in Charlotte Sept. 1st, 1870. (See R. E. Mthodist of Sept., 1870.

"Whereas the last session of the Gen. Conference transferred the territory of the S. C. Conference within the State of N. C. Conference, with authority to set off a Western N. C. Conference at the next session of that body, if the interests of Methodism or the wishes of our people demand it, and whereas all the agitation among our people before the Gen. Conference, with the exception of one appointment, was in reference to a *new Conference* and *not a transfer*, therefore

Resolved, That this District Conference hereby respectfully, but earnestly requests the N. C. Conference at the next session to set off, with the consent of the presiding Bishop, the Western N. C. Conference with an equitable Eastern boundary, in view of the prospective addition of the territory in N. C. West of the Blue Ridge. *Resolved*, That our Holston brethren within the State of N. C. are hereby cordially invited to unite with us as early as practicable in the complete formation of said Western N. C. Conference."

Bro. P. L. Hermon, and others, who were present at this District Conference write me that Drs Reid, Craven and Shipp were present and that the above resolutions passed unanimously.

I introduce the above resolutions to show that the preachers and people of the territory understood the object of the transfer to be a *new Conference* and that they "*demanded*," by this expression of their "wishes," that it be set off at the next Conference.

I have an artlcle from Dr. A. A. Scroggs, published in the Organ of our Conference, Oct. 19th, 1870, which says the other District Conference of the S. C. Conference territory, held at Marion, N. C., passed a resolution also demanding to be set off into a new Conference at the next session of the N. C. Conference.

17th Fact. A declaration of Dr. Shipp on floor of Greensboro Conference among remarks at his introduction to the Conference in 1870:

"I could but regard a failure of the N. C. Conference to set off a Western N. C. Conference a breach of faith."

I present this fact to show those who remember so well and pleasantly Dr. Shipp's *burlesque "poetry"* at the close of the Conference, that his true view of the matter was to be found in his solemn asseveration at the beginning of the session—which many of us remember with equal distinctness.

20th Fact. Statement of Bishop G. F. Pierce at Greensboro Conference in 1870.

Bishop Pierce stated to Dr. J. W. North, and others after he reached Greensboro to hold our first Conference, after the S. C. Conference territory was transferred to us:

"In view of the action of the last General Conference I came to Greensboro with the full expectation of setting off a Western Conference at this session and I am surprised that the N. C. Conference is not ready for it."

We must bear in mind that Bishop Pierce was not as well informed, as to to the affairs, and as deeply interested in all the movements of our whole Church, as any one in it, but that he was the very Bishop who was in the chair in General Conference when the territory was transferred and and the resolution of authority to form a new Conference given to the N. C. Conference. No wonder then he "viewed the action" of Gen. Conference, "come with full expectation" and was "surprised to find the N. C. Conference not ready for it."

I here close my presentations of historical facts for the present, believing that I have given sufficient evidence to satisfy any reasonable mind that the object of the transfer of the Shelby and Charlotte Districts was the formation of a new Conference, but if my brethren of the opposition still doubt and the Editor of the ADVOCATE will find room, I have many more facts of the same sort, a long the same line, showing the same thing and I think I will be able to satisfy any one who will be convinced of a thing that he does not prefer.

If you agree with me in the above, then you must agree with me in my conclusion that we as a Conference are in truth and honor bound to carry out that trust committed to us by the Gen. Conf. The authority given us by the Gen. Conference to set off a new Conference expired at the end of four years by *our neglect*. That was not the fault of any one, but the N. C. Conference. We had *all* the time we asked the Gen. Conference to give us to carry out our promise. If our note went out of date by our neglect, we are not going to plead our neglect as the reason we should be released from the obligation of carrying out the trust we have assumed. Certainly not. You can not compromise a moral obligation—you can just as well say you can do right in doing wrong. A matter in which there is or is not any moral obligation involved "compromised," and the compromise "rescinded," leaves the matter just where it was before the compromise was made. This new Conference formation can never be properly compromised.

1. Because there is moral obligation involved. 2. Because our relation to the trust is a fiduciary one established by a Conference session which has expired forever. Therefore we stand as a Conference just as we did the moment the territory was transferred to us, soon after Bro. Bobbitt, our representative, had agreed for us to set the territory off into a new Conference if the Gen Conference would transfer it to us and before the resolution authorizing the N. C. Conference to set it off, viz; With all our obligation upon us, and promise remaining to set it off, yet without authority to set it off. Now, I am in favor of asking the Gen. Conference to help us carry out our solemn trust to divide the N. C. Conference and set off this territory into a new Conference. I do not claim to be better than many of my brethren, yet I do contend, as individuals, and as a Church in N. C., we cannot afford to bury this solemn trust out of sight—just to suit the convenience of a few. We cannot go before the Gen. Conference in our representatives and say in order to have desirable territory transferred to us, we are perfectly willing to do a thing, and then after that Conference is adjourned, hold on to it for 15 years and then oppose the doing of what we ought to have done long ago. Let us now do what our representive said we were "perfectly willing" to do.

The rest of my reply will be brief, as my reviewers said but little to meet the other arguments in my speech.

Goldsbbro, N. C., Sept. 17th, 1885.

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To Preachers and Their Parishioners.

The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond *Christian Advocate*. Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The *Advocate* of that city will have special interest to distant readers.
Aug 5-4t.

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MISSIONARY COLUMN.

Success Proportioned to Missionary Effort

When we consider the relation which Christ designs the church to sustain to the world, as the light of the world, and that this light must be diffusive, penetrating and dispelling the gloom of moral ignorance and error, until a knowledge of his will shall be spread througout the earth, we can not fail to be impressed with the truth, that the success of any church will be in proportion to its missionary spirit and effort. This is the only conclusion to which we can arrive, unless we suppose that Christ will prosper a church that disregards His authority, and fails to carry out His purpose, to the same extent he does those that faithfully labor in all things to do His will. The spirit of missions is essentially the spirit of the gospel—the love of Christ constraining me to seek to glorify God in the salvation of their fellow-men. In proportion as this spirit is possessed and practically exemplified, will any church succeed. If it is but limited and partial in its extent, so will be the success that attends it.

Facts establish this position beyond a rational doubt. Those denominations, which have been the most successful, have always manifested the greatest missionary zeal, and have been the most diligent in extending the cause of Christ. Not satisfied with what they have accomplished, they have endeavred to widen the sphere of their usefulness, spread out on every hand, and enlarge as much as possible the field of their labors. The success of Methodism is owing in a great degree to the missionary spirit of its founders. In the early days of Methodism, its preachers went forth like burning luminaries where Christ had not been named, or only named to be dishonored, and with holy zeal proclaimed the Word of life. Every convert became a missionary, and began at once to exhort his friends and neighbors and acquaintances to forsake their sins and give their hearts to God. The consequence was, their numbers rapidly increased, their influence extended, and soon their converts were found in every land, and in almost every island of the sea, and now they are numbered by millions. It is also a fact that those branches of the Methodist Church which possess in the greatest degree the missionary spirit, are unquestionably the most successful. We may talk as we please about forms of government and excellence of church polity, but this itself will never build up a church and render it prosperous and successful. This merely forms a basis on which to operate - a foundation on which to build. The importance of a correct basis—of a good foundation must be admitted; but of what value is this, if no suitable superstructure is reared upon it? A superior system may partially fail because it is not properly administered, while a much inferior system may be largely successful because its inherent defects are to a great extent overcome by the zeal and practical ability of its supporters. The success of any branch of Methodism is to be traced to the purity of its doctrines and its missionary zeal and efforts, rather than to any other cause. When men feel that they are sinners, exposed to the wrath of God, and the offer of salvation is made to them in the name of Christ, and they are led to receive Him as their Savior, they are not, as a general thing, disposed to stop and ask many questions about church polity. The church which by its Christian zeal and efforts has been intrumental in bringing them to Christ, is regarded with affection, and looked upon as their ecclesiastical home. Hence it is that those branches of the Methodist Church that are most zealous in missionary labors both at home and abroad, are the most successful in increasing their numbers and enlarging their borders. They perform the work of a church, and their success is in proportion to their zeal and usefulness.

The Baptist Church—we speak of the aggregate—was among the first to engage in the great work of modern missions, and next to the Methodist Church it is the largest and most successful. In the home field, it is one of the most zealous and indefatigable, no opportunity to extend its influence and increase its numbers is neglected; while in the foreign field it has made a noble history. The Congregational Churches of this country, with their large missionary and church extension funds, are doing a great work, and their success is correspondingly great. They are planting churches all over our western country, and are becoming numerous and powerful. While thus extending their influence at home, they are operating largely through the American Board to extend the cause of Christ abroad. So also with the Presbyterian Church. It is developed and strengthened through its missionary labors.

If we look at individual churches and congregations, we will find the same truth holds good. Just in proportion to their efforts to extend the cause of Christ has been their success. We could name churches which are to-day not as strong as they were thirty years ago, and simply because they have lived for themselves; their own existence and support has engrossed their whole attention. The world has progressed, other churches around them have progressed and increased in numbers and influence, while they have remained stationary, and done comparattvely nothing to Christianize and save the masses who have grown up around them. How can churches of this kind prosper? Such selfishness is opposed to the spirit of the gospel. It is not the spirit of the gospel which the church should possess. And without possessing the proper spirit and performing its proper work, how can any church succeed? In proportion as a church is imbued with the love of souls, and faithfully labors to enlighten and save them at home and abroad, and everywhere within the reach of its influence, in the same proportion will it grow and prosper, blessing and being blest.—*Methodist Recorder.*

Was it a Christian Vote?

In painful reverie just now over a number of incidents which impressed me with the Church's care for her at home rather than her far-away children, this thought flashed over me: A mother has a child far away and a number at home, all alike dependent on her; for which does she provide first? No parent needs to have the reply written. The reverse is true of the world's dependents—those near at hand crowd out the creditors at a distance Has our beloved church more the likeness of the world's than of the mother's heart? Are Koger, or Parker, or Carter, MacDonnell, or Shapard, or Needham, less my mother's children because far away among a strange people?

One of the facts which brought forth this sad vision was the reported vote of a board of Stewards that they would pay all other claims in full, and any surplus they might have could go to foreign missions!!!—*K. in Advocate of Missions*

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. Observe This Rule Please. And do not put in any original poetry.

GUDGER—Edney Earl, infant daughter of A. W. and A. E. Gudger, died July 27th 1885, aged 11 months and 20 days. The little bud nipped by the cold hand of death, is now a beautiful flower in the garden of Paradise. Millions of such help to compose the family above, and it's to be hoped that the fond parents will meet their sweet babe bye and bye.

P. F. W. Stamey.

DUKE—Francis Duke, near Pantego, departed this life in peace Sept. the 16th 1885, aged 63 years. He was a patient sufferer under the hand of affliction for many years, but is now free from all sufferings below.

He was a faithful member, and strong pillar in the Methodist E. Church, South. He leaves behind many dear friends with his family to mourn their loss. His family and friends have our tenderest sympathies. May the Lord bless and comfort them.

N. H. G.

CONGLETON—Jane Congleton, near Washington, N. C., died at her home, 18th of Sep. 1885, aged about sixty years. She was a member of the Methodist Episcopal Church, South, for many years, and remained so until the day of her death. She leaves behind her many friends to weep with her children, but they weep not as those who have no hope. May she blessings of God rest upon them, and may they meet her in heaven.

N. H. Gutton.

DEANS—Died in Wilson, N. C., on the morning of the 20th September, 1885, Alphonso Avery, son of Allison B. and Mrs. Mary E. Deans, aged one year and seventeen days. These deeply afflicted parents have the sympathy of the community in the loss of their bright and only boy. Let them remember that the good Shepherd, in His wisdom and goodness, has taken this precious little lamb to the heavenly fold to await their coming. Also that He will give them grace to sustain them here and to prepare them for meeting their little one above.

J. R. B.

SMITH—David Smith, son of Bryan & Luclnda Smith, was born in Johnston Co., N. C., Nov. 6th, 1823, and died triumphantly in the faith of Jesus, July the 5th, 1885.

He was twice married. In 1846 to Miss Keren Sanders with whom he lived in great peace and prosperity for about eleven years, during which time several children were born to them, all of whom were taken to heaven in their tender years except two, a son and daughter. The daughter who was a devoted Christian, and zealous worker for many years in the church, died nearly two years ago in the full triumphs of faith, and was, no doubt among the first of the shining hosts to greet him on the other shore. The son still survives. May God bless him, and prepare him to meet his dear ones who have gone before!

In 1860 brother Smith was again most happily married to Miss Celestia Green, who is now left in widowhood with eight children, five sons and three daughters, to mourn their loss in his death. May the good Lord verify all his precious promises to them.

David Smith was certainly one of the excellent of earth, gentle in his manners, and amiable in his disposition. In early life he gave his heart to God, and connected himself with the M. E. Church, South, at Smithfield. For many years he served as steward, and in this relation was a faithful and efficient worker in the church. Being very liberal himself, he was well adapted to that work, for by his own liberal contributions, he taught others their duty in that respect.

He was once one of the most wealthy men of Johnston county, but the devastations of the late war and other misfortunes reduced him to humbler circumstances. But this change in his financial condition did not affect his religious character, he was always the same devoted child of God. Neither the loss of his property, or even the loss of his health could abate his zeal in the service of his Master. As long as his strength would permit, he was always in his place in the sanctuary, and to the last, cheerfully and liberally contributed of his means to the support of all the institutions of the church. Like Job of old, he trusted and obeyed God under all circumstances.

In his death, his family, Elizabeth church, to which he was transferred in 1882, and the community in which he lived, have sustained a great loss, but their loss has been his infinite gain. While we cannot but grieve that he is gone, we nevertheless know that he needs not our lamentations. He wears a crown of glory now, and a robe of light. Yes, his happy spirit is now basking in the effulgent splendors of heaven, and with all the white-robed choristers, is now singing the new song of unmingled joy.

Dry up your tears then, bereaved ones, and look up, and may God, in His infinite goodness and mercy, sustain you through life, and ultimately, may the mother and all the dear children meet him on the shining banks of sweet deliverance.

A. E. Wiley.

Position Wanted.

A young lady graduate from one of our best Southern Colleges, desires a position as teacher of the English branches and French under a principal, or in a private school; cannot teach Music. Testimonials stating her ability will be sent on application. For address, apply to the editor of this paper. July 15th-8t.

For all Brain-Workers.

Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is the specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

july 22-4t

For Organs and Pianos don't fail to write to J. L. Stone, Raleigh, N. C., for catalogues and price lists.

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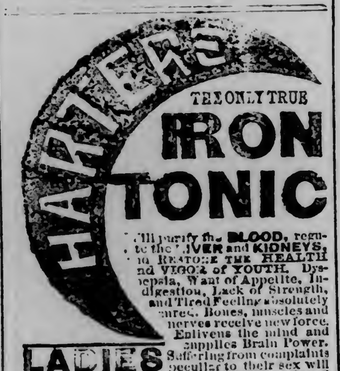

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my 15-4t e o w.

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sept 17-7 w o w

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sept 9 2m.

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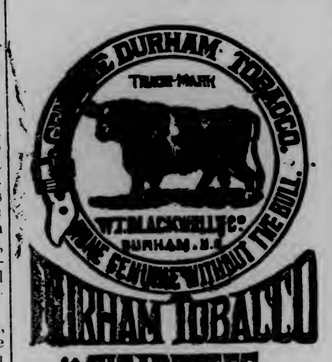

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.33 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and Southwest.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville	11.19 p m...	10.50 a m
Arrive Salem.....	11.57 p m...	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem..	7.09 p m...	7 20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8 50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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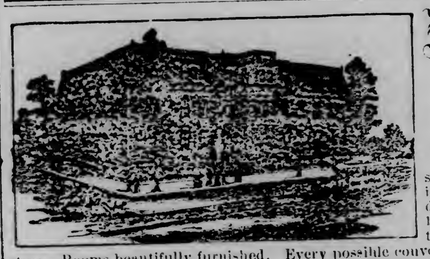

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Holds such an enmity with blood of man,
That, swift as quicksilver, it course through
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apr 22–1y.

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

MY DEAR CHILDREN.—I hope this week to hear from each Band of Bright Jewels concerning the Delegates to our Annual Meeting. If it is impossible for you to send a Delegate, be sure to send to me *by the 20th of October* a written report—number of members—amount of money paid since last Annual Meeting—number of Missionary papers taken. The different Rail Roads will sell tickets to delegates at reduced rates, and we hope our Bright Jewls will be well represented at the opening service Oct. 22nd. You will find the Programme and notice of special rates on Rail Road in another Column of the ADVOCATE.

Faithfully yours,

AUNT MARY.

HADLEY'S MILLS, N. C., Aug. 31st, —*Dear Aunt Mary:* Enclosed please find fifty cents that I send for Sankey and myself, we hope it will do the poor little heathen some good. With much love to Aunt Mary and the "Bright Jewels" I'll close. Lizzie and Sankey Henderson.

How precious this free-will offering from dear little Lizzie and Sankey. Blessings upon each.

TARBORO, N. C., Sept. 18th, 1885. —*Dear Aunt Mary:* I reckon you think I have forgotten you, but I certainly have not. Please find enclosed 30 cents. from my little sister Annie, my little nephew, Andrew Oates and myself for the little heathen. I'm a little girl ten years old. Annie is eight, and Andrew six; although we are all *very small*. We earned the money we send you, ourselves. I fill up the lamps for my Mama, Annie helps her attend to the poultry, and Andrew sweeps the yards, then she pays us for our work. We go to school at home. Miss Lulie Speed is our teacher. I wrote this with my own little hands; will do better next time. I remain, Your "Bright Jewel," Mary Cotten

What a dear little letter this is, my Jewel, and how nicely those little fingers did write it! It is a good plan to *earn* your money yourselves. Happy little Workers for Jesus—blessings upon each one.

SHELBY, N. C., Sept. 21st, 1885 — *Dear Aunt Mary:* This is the first attempt I have made of writing to you. I have at last worked out an Enigma which I send to you. I was sorry to hear of your sickness last week, and hope you are improving fast. I am a member of the Shelby "Bright Jewels," we have a good number of members, but they all do not attend each meeiing regularly. We are going to try and send a delegate to the Annual Meeting at Raleigh if the Woman's Missionary Society sends one. I send my love to you and all the "Bright Jewels." Lovingly yours, Maggie G. Wood.

We are always glad to hear from our Shelby Jewels—dear Maggie. Will publish your Enigma soon. We sincerely hope that your Band of Jewels and the Shelby Auxiliary, will both be represented at our Annual Meeting. But if impossible for the Woman's Missionary Society to send a delegate, we hope to have a Bright Jewel any way. We will take good care of you. Let us know as soon as possible who your delegate will be. Reduced fare has been secured on the various Railroads.

NORWOOD, N. C., Sept. 21st, 1885. —*Dear Aunt Mary:* Our Fork Academy Jewel Society met Sept. 6th, 1885, and elected the following officers:

President, N. J. Shankle; Vice President, I. H. Lentz; Vice President, Lizzie Shankle; Recording Sec., P. L. Shankle; Assistant Sec., C. E. Colson; Corresponding Sec., L. H. Smith; Treasurer, E. R. Lentz; Manager, L. A. Lentz; Committees, J. A. Randall, J. H. Lentz, C. M. Clark. Dear Aunt Mary pray for our success. Yours truly, N. J. Shankle.

Greetings to the newly elected Officers of our Norwood Jewels—don't forget our Annual Meeting, Oct. 22nd. May we then learn of your continued success and prosperity.

SAVANNAH, N. C., Sept. 21st, 1885. —*Dear Aunt Mary:* We are very sorry that we have not been able to pay our dues. We all have been sick. Chalmers, our baby brother, has gone to Heaven to be God's Bright Jewel since we wrote last. It makes us all feel so sad, especially Mama, as her band of boys were five in number, and now it is broken and the one we loved most dearly taken. But we hope to meet our little brother in Heaven and there will be no parting there. Aunt Mary, we were sorry to hear of your illness, hope by this time you are able to attend to your column. Mama appreciates it more than ever as she has been tired out on seeing pieces headed—Division of the Conference. Please find enclosed $1.00. We want Marvin numbered with us as a Bright Jewel from this month, September, and we will pay for him. With much love we are your little friends, Walter, William and Kelly Sessoms.

Dear little Jewels, Aunt Mary grieves with you that your happy family circle has been broken, and one so dearly loved has been taken from you. Little Chalmers is not lost to you, my dear boys—he has only "gone before," and his tiny hands will beckon you onward and upward. May God bless you each one and make you a great comfort to your good Mamma. We rejoice to welcome little Marvin to our number—how kind in Walter, William and Kelly to pay for him until he is larger. Thanks for money and kind words.

LITTLETON, N. C., Sept. 28th, 1885.—*Dear Aunt Mary:* Will you give me a place in your interesting corner for the enclosed Enigma?

Ma takes the ADVOCATE, and I enjoy reading it very much, especially the "Children's Column." I read it to my younger Bro. and Sisters and they also take an interest in it.

With much love, and wishing yon and the cousins much success, I am your loving little friend, Olenza E Jackson.

We are glad to know that you enjoy the "Children's Column," dear Olenza—will publish your Enigma at an early day.

RANDLEMAN, N. C., Sept. 26th, 1885.—*Dear Aunt Mary:* It has been quite a while since I wrote you, but our home has been so changed. Dear Papa died and left us so lonely, our home will never be again what it once was. We had started to the mountains, he was taken sick and died in Greensboro on the 5th of Aug. That has kept me from writing and sending our pictures. Hope you will receive them all right, I have but ten cents for myselfand ten cents for Worth, but hope to get all my dues by close of the year. I want to help all I can and be a good boy for Mamma tells me Papa is in Heaven and unless I am a good boy I can not meet him. Pray for us dear Aunt Mary that God may specially bless us and Mamma in our sad breavement.

Dear little Worth is so cunning—tries to repeat almost everything he hears. Love to you all. Your devoted friend, George Floyd Ross.

How sad I am to learn of your dear Papa's death, my darling boy. I know your home is lonely without him. What a happy thought that if you are good you will meet him again, and never have to say "good-bye." Oh! there is a very tender place in my heart for the fatherless and motherless little ones of earth, and I pray God's special care to be over these two dear little boys, that they may be a blessing and comfort to their Mamma, in this dark hour of bereavement, and may they meet an unbroken family in our Father's home on high. Many thanks for the pictures—they are as sweet as can be. I will remember my promise.

MOCKSVILLE, N. C., Sept. 29th, 1885.—*Dear Aunt Maxy:* Enclosed please find 2 postal note amounting to six dollars, dues for Mocksville Bright Jewels, 3rd quarter. S. M Call, Treas.

Well done, Mocksville Jewels—we hope to welcome a member of your faithful Band to our Annual Meeting; please don't disappoint us.

Precious Promise.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa. 2 : 8.

Enigma.

BY CATIE F. WRENN.

1. Who denied the Savior thrice?
2. Who was sold into Egypt?
3. Who was the first murderer?
4. Who was commanded to sacrifice his son?
5. Who gleaned in the fields of Boaz?
6. Who was Jacob's wife?
7. Who set up a golden Calf in the camp of Isreal?
8. What did Solomon receive of God in abundance?
9. Which of King David sons rebelled against him?
10. Who are exhorted to be soberminded?

The initials of the answers to above questions form the name of a devout man and an efficient Presiding Elder in the N. C. Conference.

Receipts for Sept.

Mollie V. Forbes,	$ 25
Mary B., Tom and Willie Blackwell,	50
Walter, Willie, Kelly and Marvin Sessoms,	1 00
Lizzie and Sankey Henderson,	50
Annie Cotten,	10
Mary Cotten,	10
Andrew Oates,	10
George Floyd Ross,	10
Worth Ross,	10
Golden Reapers of Front St. Wilmington,	2 10
Bright Jewels of Hatteras,	2 50
" " " Carthage,	7 60
" " " Chapel Hill,	1 84
" " " Rodantha,	4 00
" " " Weldon,	2 17
" " " Norwood,	2 20
Total,	$25 16

For Girls Training School in China.

Previously reported,	$1 10
Golden Reapers of Wilmgton,	10 00
Mary Blanche Blackwell,	25
Eugene Bailey,	25
Total,	$11 50

A Daily Defalcation.

The Hon. John Kelly, the head and front of Tammany Hall, a man of strict integrity, an indefatigable worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily trained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physical resources. He was ever drawing upon this bank without ever depositing a collateral. The account overdrawn, the bank suspends and both are now in the hands of medical receivers.

It is not work that kills men. It is irregularity of habits and mental worry. No man in good health frets at his work. Bye and bye when the bank of vigor suspends, these men will wonder how it all happened, and they will keep wondering until their dying day unless, perchance, some candid physician or interested friend will point out to them how by irregularity, by excessive mental effort, by constant worry and fret, by plunging in deeper than they had a right to go, they have produced that loss of nervous energy which almost invariably expresses itself in a deranged condition of the kidneys and liver, for it is a well-known fact that the poison which the kidneys and liver should remove from the blood, if left therein, soon knocks the life out of the strongest and most vigorous man or woman. Daily building up of these vital organs by so wonderful and highly reputed a specific as Warner's safe cure, is the only guarantee that our business men can have that their strength will be equal to the labors daily put upon them.

Mr. Kelly has nervous dsyepepsia, we learn, indicating, as we have said, a break-down of nerve force. His case should be a warning to others who, pursuing a like course, will certainly reach a like result.—*The Sunday Herald.*

WANTED.—All persons who want TEACHERS to write for our Register of unemployed Teachers. SENT FREE Address Teachers' Exchange. Box 129, Richmond, Va. Sept. 19 2t.

The Furnace.

The success of the Rev. Jno. H. Nichols, as a writer of Theological Pamphlets, is somewhat phenominal. Just at this time, while the straightforward saxon of a peerless Methodist divine is bringing about a reaction among critics in favor of plain gospel clothed in plain English, it to be noticed that these straightforward analyses of Gospel Truth, making no display of high-sounding terms, nor trumpeting the erudition of the Author, have far outstripped more pretentious treatises in the race for popular favor. The last work of the series of doctrinal pamphlets—The Furnace—has just come from the press and is one of the very best that has been written. Price 10 cents.

"Sermons and Sayings."

BY REV. SAM. JONES OF GEORGIA.

By general consent, Sam. Jones, the great Georgia Evangelist, is one of the most famous preachers now in the American pulpit. He draws more people to hear him, holds them longer, interests them more, and moves them deeper than any other man in this country. Next to hearing hin preach is to read his "Sermons and Sayings," and those who hear him are the most anxious to read him. His pithy, piquant sayings, containing so much wit and wisdom, with extracts from his wonderful sermons, have been extensively copied, quoted, published, and republished in the newspapers, and read by everybody, until he was compelled to yield to the demand for his sermons in full, and allow a volume to be prepared and published. The handsome volume, of nearly 300 pages, before us, issued by the Southern Methodist Publishing House, Nashville, Tenn., containing twenty Sermons and more than one hundred well-arranged "Sayings," was not made up of the newspaper reports, but were taken down by competent stenographers, written out, and carefully revised and edited before they went into the hands of the printer. A fine steel engraving of the evangelist, and a carefully-prepared biographical sketch add much value to this truly sensational volume of Sermons. Any one of his aphorisms or of his allagories will be worth many times the price of the book to the preacher and the earnest Christian. Besides, this is the only authorized edition of his sermons, appears from the following note from the evangelist himself:

To the Public.—The publication o my "Sermons and Sayings" by a House in Chattanooga, Tenn., and another in Richmond, Ga, was unauthorized by me These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave out the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued. The volume of "Sermons and Sayings" issued by the Southern Methodist Publishing House is the only publication authorized by me.

12mo, pamphlet, wood-cut portrait on cover, 50 cents; 12mo, muslin, with steel engraving of author, $1.

Around the World.

A wonderfully interesting book of 600 pages, by Dr. Hendrix, of Missouri, has lately been reduced in price. Through the liberality of this eminent Christian Author it has been placed among our list of dollar books. It is profusely illustrated, and is one of the most entertaning and instructive books of travel ever published. It has had a large sale, and we confidently predict for it, at the exceedingly low price for which it is no offered, a much more rapid sale than before. It is one the best books of the age.

Peep of Day Library.

A new and valuable addition has just been made to our list of Sunday-school books by reprinting the Famous Peep Day Library. This little library consists of four volumes: "Peep of Day," "Line Upon Line," "Precept Upon Precept," "XXXXXX" "Here a Little There a Little." These books are designed for the religious instruction and entertainments of children of the earliest years, upon whom impressions that are just beginning to be made. There are a large number of subjects treated. The subjects are generally taken from the Bible, and are for their reproductions of Bible stories adapted to infant minds. Among books of this class these are unequaled, price 40 cents each, $1.60 per set. with usual discounts to preachers and Sunday-school.

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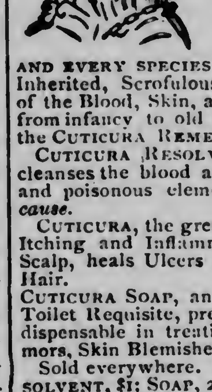

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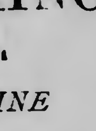

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Oct 22 1y

$65 A MONTH AND BOARD TO AGENTS for a NEW and Complete LIFE OF GRANT

The World's greatest soldier, and the Nation's most honored citizen. Low price. Rapid Sales. P. W. ZIEGLER & CO. 915 Arch St. Philada. aug 19 4t e.w

DYSPEPSIA! After 53 years' practice I have found a *Positive and Permanent* Cure for this fearful disease, and all derangements of the digestive organs. Send for testimonials. Half-pint bottles, $1; 6 for $5. july 30-tf.] J. M. SHELLY, Charlotte, N C

OPIUM and Whiskey Habits cured at home without pain.—Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga. [mar 25-1y.

$4,000 to $8,000 Wanted.

A good interest will be paid and this loan secured by mortgage on property worth four times the amount, now yielding a handsome income—titles perfect. Further particulars by inquiring at this office. [sep 23-tf.

AGRICULTURAL.

There is much difference of opinion as to whether or not manure should be sheltered from the weather. The "Germantown Telegraph," talking on this subject, says sun, and rain certainly damage the exposed manure heaps. The writer is sure that unlimited exposure to the weather will prove highly injurious to the quality of manure. A leading farmer said some time ago that he regarded the complete exposure of the manure heap through the winter and until it can be used in the Springto damage it fifty per cent. In other words one load of well-protected manure is worth two of the exposed. This seems almost incredible, but it may not be far from the truth.

Rural Brevities.

BY RURALIST.

Don't neglect your local fair.

Timely work always tells best.

Repair good tools in bad weather.

The wool market is improving.

Maine has a fair apple crop.

Always "on time"—weeds and insects.

Harvest crops promptly at maturity.

America has no corn competitor.

Is your farm journal kept up ?

Increasing interest is taken in forestry.

Fight insects till they succumb,

Destroy those thistles now, not next week.

Your Turkeys thrive on thick milk.

Well-planned work is half done.

Fight potato beetles and Canada thistles.

See to the paying pigs and poultry.

Great oat crop this year generally.

Arbitrate,and avoid costly lawsuits.

Ignore sagging gates and crooked bars.

Paris abattoirs cover nearly fifty acres.

To escape Hessian fly, sow wheat late.

Bagging prapes has many advocates among the best fruit growers.

Fall work and fairs first; politics and fashion at leisure.

Gather and save fruit carefully; for it is valuable this year.

Milking three times a day is the best remedy for a cow that loses her milk.

The self-binder is quite as helpful in harvesting barley as wheat.

One bushel of corn will grow as many pounds of live poultry as it will of pork.

Bloody milk in cows is due to a disorganized condition of the liver and gall.

Summer pork-packing this year is about 500,000 hogs ahead of last season.

Louisiana expects the largest rice crop this year ever raised in that state.

England's milk product is estimated at $15,000,000 per annum.

Use disinfectants freely in the stable until cool weather sets in.

Much injury is done to horses by overheating in hot, sultry weather.

It is said that potato beetles will destroy egg plants.

Let the boys go to the fair, and also a-fishing, occasionaly. "All work," etc.

If your jelly does not harden, place it, uncovered, in the sun for a few days.

This year's oat crop is unprecedentedly large, and prices are low.

Liquid manure benefits heavy feeders, such as grape-vines, tomatoes, and cabbages.

Improved machinery has rendered farming much less laborious than formerly.

Wet clay or mud is a good remedy for bee or wasp stings.

Silos that are filled the slowest are said to be the cheapest and best.

There is always some danger that stacked grain will become musty.

Texas stockman are spaying cows and heifers, so as to fatten them readily.

Extensive arrangements are being made for an American Exhibition in London next year.

It is not too late to stir the soil, and kill weeds in gardens.

Most time for meetings of farmers' clubs, institutes, etc.

See that good and impartial judges are chosen at the fair.

Boys, don't allow the squirrels, gophers, and coons to take too much corn.

Without sheep England could not maintain the fertility of her land.

Strong brine, made of common salt, is recommended for string-halt.

Every farmer should be a model in manners and morals, as well as industry.

Public gardens are common and popular in all rural towns of France.

Use the old salt fish as manure for the asparagus bed in Autumn

Neatness in marketing fruits and vegetables pays good dividends.

Last year 891,630 sheep were handled in the Chicago stock-yards swelling the grand total for nineteen years to 7,340,469.

Do not be in a hurry to sow Fall wheat in regions where the Hessian fly worked this year. Late sowing is the remedy.

It is said that shavings, sprinkled with diluted carbolic acid, will make a hen's nest entirely free from vermin.

Now mulch apple trees with manure, and it will encourage the formation of fruit-buds for next season.

Cotton-seed meal is likely to prove a very valuable substitute for Indian corn as a fattening material for stock.

Great Britain's apple crop will, it is believed, be greater than that of last year, but less than in 1883.

Go to J. L. Stone's for furniture—chamber sets, parlor sets, and chairs of every description. All kinds of musical merchandise, harps from 5 cents up. A full line of guitar, violin, and banjo strings. Sewing machines, oil and needles for all machines.

Wanted.

A few more good reliable men (none others need apply) who can play on Piano or Organ, good salaries paid, address at once J. L. Stone, Raleigh, N. C.

BROWN'S IRON BITTERS — THE BEST TONIC.

Trade Mark. QUALITY P PURITY NOT QUANTITY. On Every Bottle.

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

This medicine, combining Iron with pure vegetable tonics, quickly and completely Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.

It is an unfailing remedy for Diseases of the Kidneys and Liver.

It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

It does not injure the teeth, cause headache,or produce constipation—other Iron medicines do.

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

The genuine has above trade mark and crossed red lines on wrapper. Take no other. Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

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july 29-1m.

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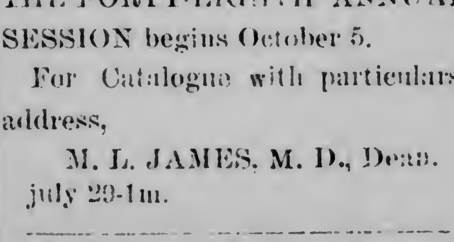

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feb 18-1y

CAPE FEAR & YADKIN VALLEY R. R.

CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4 30 p. m.
Liberty,	5 25 p. m.	5 30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12 00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville.	3.50 p. m.	4 00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p. m.
Bennettsville,	8. 15 p. m.	

Dinner at Sanford.

W. M. S. DUNN, Gen'l Sup't.
JNO. M. ROSE, Gen'l Passenger Agent.

MISCELLANEOUS.

Some Recent Publications OF THE

Southern Methodist Publishing House,

NASHVILLE, TENN.

HISTORY OF METHODISM.

BY BISHOP M'TYEIRE.

A Large Octavo Volume of 688 Pages.

This great work is printed either with or without illustrations,and is the cheapest work of its class now before the public. This History will find an abiding place in the literature of Methodism.

"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

The prices of the book are as follows:

Cloth, plain,	$2 00
" " with engravings,	2 50
Half morocco, " "	3 00
Full " gilt " "	4 00

Prospectus for canvassing agen cents.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p. m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	....
Leave Tarboro,	11 50 p m.	....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	....
Leave Burgaw,	7 00 p m.	....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington	9 27 a m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	....
Leave Tarboro,	11 50 a m.	....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE, General Sup't.
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ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

		P. M.		A. M.
Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Sup't., Tarboro, N. C.

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june 17-13t

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aug 12-4t

MISCELLANEOUS.

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Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

oct 15-6m.

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Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,

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250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

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125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.

Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

Patapsco and Orange Grove Flour at lowest prices.

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june 17-1y]

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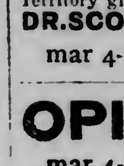
mar 26-1y



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Smokers and Cutters are Out on a Limb.

In fact if your Tobacco has color you will go home happy. It is important to have your Wrappers in keeping order. Most of all grades of Tobacco sold in Durham are manufactured here except the Wrappers, and

The Strongest Wrapper Buyers in the Two States are on the Durham Market.

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For your Tobacco than the living man and I intend to do it.

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Want Millions of Pounds of all Grades.

Have it in keeping order if possible, but wet or dry can pay as much as anybody or any market.

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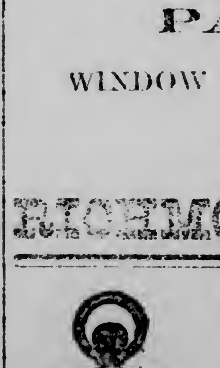

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Solid Silver Thimbles 20 cents, extra heavy 40 cents. The "Clipper" Thimble is solid silver, extra heavy,and has a Thread Cutter attached, and is a great protection to ladies' teeth. Price 60 cents. Refer to Editor of this paper. Address

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Raleigh & Gaston RAIL-ROAD.

Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

SMITH, Superintendent

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dec 3-tf

AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few GREAT religious works of the world. Greater success never known by agents. Terms free. STINSON & Co., Publishers, Portland, Maine.

april 1-26t.

RALEIGH CHRISTIAN ADVOCATE

VOL. LIX.—NO 39 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. [illegible] L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, OCT. 14, 1885.

$2.00 PER ANNUM Payable in Advance

Methodist Centennial 1866

Comment on Current Events.

Among the topics to be discussed at the approaching Church Congress at New Haven is "The Ethics of the Tariff Question." We hope they will find some good Ethics in the Tariff Question.

THREE men and one woman, thought to be connected with the recent fearful murders in Chatham Co., were recently taken from the county jail and murdered. The lynching was unjustifiable and receives the condemnation of all good people. We regret exceedingly that it occurred.

PRINCETON College has again been disgraced by a set of rowdy sophomores, who have committed shameful outrages upon some freshmen. The chief culprits are three New York boys of wealthy families, whom the college authorities were reluctant to deal with as they deserved. The latest report, however, is that the three boys have been expelled.

THE "Blair Bill" will no doubt be up before Congress again. Senator Blair says he will reintroduce the bill in the Senate early in the next session, and thinks Mr. Willis and other friends of the bill will introduce it in the House in time to secure action on it before the end of the session. He believes that all the Republican members of the House and nearly one-half of the Southern Democrats will support the measure.

THE Madagascar government has passed laws prohibiting the manufacture or sale of rum. The penalty for each offence is the payment of £2 and ten oxen. Any one found drunk with rum will be fined 28s. and seven oxen. The penalty for introducing rum is a fine of £1 and five oxen. A few Madagascar legislators, imported into the United States as temperance missionaries, would find needy and useful fields of labor.

IT is said that in Dakota there are only four unmarried girls in a population of 12,000, and a matrimonial agent of the Territory advertises that he will accommodate 10,000 young ladies with husbands on ninety days' notice. If he can find ten respectable girls geese enough to accept such a proposition, we shall be greatly surprised.

THERE is a serious revolt in Roumelia against Turkey. It is feared that Macedonia will do the same thing, as there are so many turbulent Bulgarains in that country. The Italian government has informed the Powers that it favors the maintenance of the *status quo* in Roumelia, and is ready to co-operate with a view of terminating the crisis. The Turks are making active preparation for war, in event of the Sultan being compelled to adopt extreme measures to settle the Roumelian difficulty.

"BISHOP" John Sharp, a Mormon Bishop, the Utah Director of the Union Pacific Railroad, appeared in court at Salt Lake City recently and pleaded guilty on the charge of "unlawful cohabitation." He said the "plural marriage" in question "was entered into before there was any statnte against it, in good faith, according to his religion, but he recognized the supremacy of his adopted country's laws, and would live within them henceforth." He was find $300, and was discharged upon payment of that sum.

For the Advocate.

Change of Church-Name.

BY REV. E. A. YATES, D. D.

MR. EDITOR: The Division question has occupied so much of the attention of our ministers and laymen, that many have forgotten, it may be, that we vote at our next Conference upon the question "shall our Church-name be changed" from "Methodist Episcopal Church, South," to "Methodist Episcopal Church in America."

I voted in the General Conference against submitting any such question to the Annual Conferences, for the plain reason that I believed two things: 1st, That the proposition was only an adroit way of retaining the word "South" to the name of the Church; and 2nd, That no one had the least idea that the Annual Conferences would vote for the name, "Methodist Episcopal Church in America," such a name would be a solecism in nomenclature, and make us the laughing stock of the world.

Ever since I heard Bishop Doggett's advocacy of the name "Episcopal Methodist Church," and upon which name he started the newspaper, "Episcopal Methodist" in Richmond, I have favorved *that name*. Let us memorialize the General Conference to make the name, "Episcopal Methodist Church."

A writer in the New Orleans Christian *Advocate* very properly says:

"If it was changed to Methodist Episcopal Church, East, or West, no doubt the vote would be against the prefix; then why should we chain our beloved Zion to "South" for all coming time? The Gulf States are not good standpoints to view this question in its true light, anywhere else is better. Here in the interior of the great State of Missouri, the incubus of our name is seen and felt, and the conviction is forced on us that if "South" is retained, we have seen our most prosperous days."

For the Advocate.

Reply to "Irenicon"--His "Cross Examination,"

As Contained in the Advocate of Sept., 23.

Somebody under the *nom de plume* of "Irenicon," puts me on the "stand," and with the astuteness of a newly fledged pettifogger, in the management of his first case, puts me through a "cross axamination," that would be surprising, but for the fact that the interrogator represents a class of persons who seem to think that it is as wise to ask a question, as it is to show a reason. If "Irenicon" had not said he was a "South Carolinan" I never should have suspected as much. The South Carolinans, that I have had the good fortune to meet, have been more courteous in address, and less imperious in tone than this "Irenicon," and withal have displayed a better acquaintance with the subject on which he interrogates me, than "Irenicon" discloses in his "cross examination." For the present I can do no more than give some short answers to the questions addressed to me; and this I do not because I deem "it due to the cause of truth," but because my interrogator seems to need enlightenment. I may be allowed to ask some questions. What does "Irenicon" mean by a "crusade against this modern effort to evangelize our beloved Methodism?" I did'nt know it needed *evangelizing*. No body thinks so except those who are incapable of looking all around a subject, and who go to seed on one idea. What is meant by "enforcing" what was said in the article criticized, "with chapter and verse?" If he means to intimate that my positions are without support, other than my own assertion, "chapter and verse" would not meet the demands of the case. It would require a *volume* to enlighten one who is so poorly informed on the subject. To the first question, in numerical order, I have but to say that, if Holiness Associations have no other aim than that proposed by the *Church*, (and the question implies as much,) then their organization is cumbersome and superfluous, and nothing can be said in defence of them, except by those who are fond of novelties for their own sake. There is no end to be accomplished by *them* that cannot as well be effeccted by the *Church*, on the question's own admission.

The second question betrays such a want, of either candor or information, that I scarcely know what to say in response. Every body, except "Irenicon," knows that Holiness Associations do propose a short cut process in the attainment of holiness. For this purpose holiness meetings, so called, are held, and preachers and people are urged to come forward and seek it, by this process. I refer the inquirer, who is a "South Carolinian," to the "Holiness Association" meeting held at Columbia, S. C., last May, for proof of what I say, and I call on the Rev. A. Coke Smith, and the venerable Rev. William Martin as corroborating witnesses.

To the third question I reply, that the very *profession* of holiness in itself, is the declaration of a species of Phariseeism; and if proof were needed it is found in the fourth question, which is in the words following: "In those cases where Holiness Meetings have been held without the endorsement and encouragement of the pastor, is it the Association that injures the influence of the preacher, or, is it the teaching of Methodist doctrine, and the testimony of *good* people, out of a heart experience to its truth?" "Did any one ever know of a case of this kind where the pastor's influence was injured unless there was reliable testimony to an attainment of grace by faith which the pastor could not say had attained?" Here is the spirit of Phariseeism. It is not worth while to italicize any portion of this question to invite attention to its significance.

The closing question is simply absurd. Are there no holy people except those who *profess* it? The annals of Methodism could produce numberless cases; but the subjects were too holy—too full of tha. Christian charity that is "not puffed up"—too meek and and humble, and Christ-like to *profess* it. They did that which is infinitely better; they *lived* it. Others "took knowledge of them that they had been with Jesus." Such were Wesley, himself, and Bishop Andrew, and scores of others that all of us have known and honored as sanctified, consecrated, Scripturally holy men. Can any one think of anything more absurd than the statement and question in these words: "Many have professed it from Bishops down; and, if it could be *kept* without *telling of it repeatedly*, surely Methodism has had time to produce one example." If none are Scripturally holy Christians except the few that *profess* it, the Lord pity us. His Church is a failure. For one, I don't believe anything of the sort. I feel that I have occupied more time and space in responding to my interrogator than his "motly mixture" of questions merited.

If my interrogater will read Rev. Geo. G. Smith's article in the paper that contained his "cross exaimination," he will find a full and complete answer to all his questions, Bro. Smith can see all around a subject. The Holiness Association in South Carolina, did get a little "nip in the bud," but the heat of fanaticism will make it *bud* again, without any prospect, however, of any fruit worth gathering, if my interrogator is a speciman of the oncoming crop.

JOHN E. EDWARDS.

Danville Va., Oct., 18t, 1885.

P. S. Hereafter I will not notice any criticisms of articles unless made by a writer who gives his name.

J. E. E.

For the Advocate.

Rev. J. E. Mann on Division Again.

Personal Matters Aside—The Real Issue—Individual Opinion and District Conference Action—Pertinent Inquiries.

BY REV. S. D. ADAMS.

Bro. Mann, in his rejoinder to my review of his speech made before his District Conference, enters a caveat against some things which he thinks it contains.

1. *He objects to the way I used his name:* His speech was delivered before his District Conference, and at the request of that Conference was published and placed before the Church. His name by his own action, I suppose, certainly with his knowledge and consent, was given to the public in connection with that speech. I saw proper to review it, and in doing so used his name, as the author of the speech, but I used it *respectfully everywhere*. This I claim I had a right to do, and he ought not to complain. I have no apology to make.

2. *He objects that I referred to his speech before his District Conference, as a circumstance giving it prominence and calling for a reply*, when another P. E. (I will not call his name,) who was opposed to division, had made a speech before his District Conference, and I made no allusion to it, and gives as a reason, that he, Bro. Mann, was in favor of division, while the other P. E. was against it—*was on my side.*

I can give a much better reason for referring to the one and not to the other. It is this: *At the time I wrote, that other P. E had made no such speech*, his District Conference had not been held. I knew nothing of what was coming: I could not anticipate. Bro. Mann's allusion to the fable of the "Judge and the Farmer" is therefore wholly gratuitous.

But as he has made the allusion, I now say: It is not quite certain that the *cases* are *analogous*. Bro. Mann's speech, as I read it, was prepared before hand, made ready for that, or some other occasion. His figures and statements show he had been among the "records," counting, comparing, arranging his figures, and setting his arguments in order, so as to present them to the greatest advantage. *And yet he calls it "an incidental speech.'* In what way incidental, I know not, it must have been in delivery, for it bears evident marks of previous preparation. No other P. E. has done this, so far as I know, the present year, nor at any time, except Dr. Closs before the Salisbury District Conference in 1869, when he was advocating the formation of a Western N. C. Conference.

3. *He objects to the Spirit in which I wrote* After referring to what he calls a "*combined assault*" on him "*by name*" and a "*wholesale villification*" of the profound convictions he had entertained for years, he alludes to himself as my "old, true personal friend," *an expression which I do most cordially reciprocate*, and says: my reply is "an effusion whose rancor of spirit is a suprise to many who had thought him, (me) a different man," and then accounts for that "rancor," (he has Webster on hand) on the ground of "ignorance," or "depravity." *I beg pardon; if that is the role, I can not follow.* Mine is a different work.

But side issues and personal allusions are worth but little in arguing a great Conference question, and in arriving at an intelligent conclusion as to what is best for the Church of God. Bro. Mann and myself are very small factors in the great aggregation; it is the interest of Christ's kingdom, as represented by the Methodist Church in the N. C. Conference, that is to be considered. And, with that interest before my mind and kind feelings in my heart I come to the question involved.

WHAT THEN IS THE REAL ISSUE?

Bro. Mann states it thus:

"I am in favor of the division of the North Carolina Conference." 1. "Because the forming of a Western N. C. Conference would be in accordance with the real and expressed object of the cutting off of the Charlotte and Shelby Districts from the S. C. Conference in 1870."

He has a right to construe his own language and tell us what he means. Here is what he says, explanatory of his main position:

"The formation of the new Conference, with any discretion as to time allowed, was committed to the N. C. Conference because the new Conference was to be in N. C., and the N. C. Conference was so [illegible] and openly committed to the formation of the new Conference."

The sum of all this is: When the Shelby and Charlotte Districts were transferred to our Conference we were in some way brought under obligation to divide our Conference into two Conferences.

This so called obligation of the Conference to divide is now called the "unanswerable argument," "enforced by moral obligation," and Bro. Mann steps forward and gives the name his own endorsement, and yet he finds it necessary to write about five columns in trying to take care of his untenable positions, and defective arguments. How he succeeds in his effort, we shall see. *He says*: "*The N. C. Conference*," at the time of the transfer, "*was clearly and openly committed to the formation of the new Conference.*"

I have called for authority to show that the N. C. Conference was thus committed. The statement may do as an opinion, but an opinion, in a great issue like this, is not satisfactory.

As no power can bind the Annual Conference, but the action of the Conference itself, I have called on Bro. Mann, *but called in vain*, to show where the Conference *had said something, or had done something to bind it* to such a course of action. *I have called for authority from the "record," it has not come, nor can it come, for it is not there.* Bro. Mann has done all that he could do to meet the emergency in which he finds himself placed by his Morehead speech, but his best efforts cannot relieve the difficulty.

He says: "I never referred *once* to the "*official*" or *any other "record,"* whatever, except to the files of the papers of that period. *True, and for the reason there was no "record" to refer to as supporting his position,* not one line having the authority of the Annual Conference could be found. He may or may not have searched, I know not, but had he done so, the search would have been in vain.

But the "unanswerable argument" assumes that the Annual Conference was in some way "committed," and something must be found somewhere, which may be *construed* to support that position. *What is it, and where is it found?* It is the *opinions* and *actions* of individual men, extracts from editorials in the Conference Organ, and the official actions of Quarterly and District Conferences.

These are abundant; quotations are extensive. Bro. Mann gives us columns, arranges and numbers his "facts," and they are all "*facts*," I doubt not, but they are "facts" which have about as much to do with "committing" the N. C. Annual Conference, as facts taken from the minutes of a Board of County Commissioners would have in committing the State Legislature.

How was the N. C. Conference committed at the time of transfer to the formation of a Western N. C. Conference? As presented by Bro. Mann, it occurred this way:

Dr. Closs was P. E. of the Salisbury District, the Dr. went before his District Conference at Jonesville and made a set speech in favor of a Western N. C. Conference, he repeated it in the Shelby District, and in that way the N. C. Conference was committed to the new Conference. *Dr. Closs did it; that is the argument.* But the Salisbury District Conference declared unanimously in favor of it, and that binds the Conference. And the Editor of the Conference Organ, a paper endorsed by the Conference, wrote in favor of it, and that binds the Conference. But it would seem all that did not satisfy Bro. Mann's mind that his argument was conclusive, so he leaves the N. C. Conference and goes over into the S. C. Conference to get more "facts" there *to bind us.* He quotes from the Quarterly Conference Records of *Marion Station and Lenoir Circuits, both then in the S. C. Conference*, and as Bro. Mann argues, not desiring to be transferred to us, to prove that the N. C. Conference was committed to the formation of the new Conference. I may be "*ignorant*," but would not risk a position of so much importance on such arguments.

Look at it: An individual, or a District Conference binding an Annual Conference to a certain course of action. Take events of the present year to illustrate:

Bro. Mann made a speech before his District Conference in favor of division and the Conference almost unanimously declared in favor of division, *therefore, the N. C. Annual Conference is bound to divide.*

Another P. E. made a speech before his District Conference against division and it declared very largely against division, *therefore, the N. C Conference is bound not to divide.* That reasoning is not sound, the Annual Conference must bind itself, for no District Conference, nor Conference Organ ever did, or ever can bind it. Bro. Mann rather twits me for calling for "facts," gets his Webster and defines, and says he will "furnish facts all along the transfer movement."

Yes, he has furnished facts, but they are very remote, far, very far from the point at issue. It would have been much better for his cause if he could have found his "facts" in the proceedings of the Annual Conference instead of "the files of the papers of that period."

At this point he should move cautiously, for when he attempts to commit the Annual Conference by individual or District Conference action, he is treading on perilous ground and may uplift flood gates and turn on a stream which shall wash underneath the very foundations of Conference action and authority. I respect individual opinion, and official Organs, but they cannot act for the N. C. Conference. The intelligence of the Conference will not allow that. *But Bro. Mann's reasoning is defective at another point.*

He lays down one position, and so far as he proves anything, proves a different one. The position taken in his "speech" is found in the following sentences:

"I am in favor of a division of the N. C. Conference"—"an equal division of *our territory* in the present Conference into two Conferences."

"*Our territory*" *he says.* And again:

"Then let us run the line where God's finger points for it to be placed."

These expressions indicate his present sentiments. But *every quotation he has made*, and *every authority he has given*, that names territory at all, is in favor of the formation of a Western N. C. Conference *to be composed of the Holston territory in N. C., the Shelby and Charlotte Districts from the S. C. Conference and the Salisbury District from the N. C. Conference.* That was what Dr. Closs worked for; what the Salisbury District Conference asked for; what Marion Station and Lenoir Circuit wanted; what the Organ of the N. C. Conference favored. Bro. Mann produces all these *authorities* and others to prove that we are committed to the formation of a new Conference, but when he comes to the *plan*, he repudiates them all, and proclaims that he is in favor of dividing "*our territory*," without including the Holston, into two Conferences. I would ask: *Are the "facts" produced by Bro. Mann authoritative? If they are and prove to his mind the obligation to make a new Conference, do they not prove the line and the territory to be embraced in the new Conference as well?* How then can he repudiate his own evidence and declare in favor of an equal division of "*our territory*" into two Conferences? I know that the question is rather knotty, and the position is somewhat embarrassing, but it is just where he has placed himself, and surely he cannot complain, that I, in mild terms and in a kind spirit, should call attention to it.

I might again ask, for the question is very pertinent, Is Bro. Mann in favor of forming a Western N. C. Conference with the Holston territory, or is he in favor of a division of "our territory" into two Conferences? Is he in favor of what he says, the N. C. Conference is "committed" to, or is he for repudiating what he calls a "solemn obligation" and for striking out for a new line altogether? Does he stand by the authorities he has quoted, or does he stand by his Morehead speech?

Since writing the above I have seen the ADVOCATE of the 7th inst., containing Bro. Mann's second, in reference to the Gen. Conference action of 1870, which I hope to meet as successfully as I think I, have the one now under review.

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

The past two weeks have witnessed the return of the greater part of the roaming, pleasure-seeking population of Washington. They have come back from sea-side and mountain resort, from Europe, as well as from the back rooms of their elegant homes on Connecticut Avenue and K. streets, where, it is said, many of them have passed the summer.

Bohemean Washington has also to a great extent returned to its winter haunts, and the familiar faces of many well known correspondents may be seen about the Departments, and in the lobbies of the up-town hotels. A frequenter of Pennsylvania Avenue, and especially one who has the entree of the Committee rooms at the Capitol, is aware that a large number of the Congressmen are already in the city. They may return to their homes before the beginning of the session, for it does not cost the average thrifty member of Congress much to travel, but the session is near at hand when Washington will become par excellance the centre of political activity, and when the legislative, judicial and executive branches of the goverament will be brought into close juxtaposition.

The season, as it is called, in Washington is increasing in length, year by year, it begins earlier in the Fall and lasts later in the Summer. The reason for this is that the city is yearly growing more attractive, healthy, and home-like to those who reside here permanently, as well as to those who are sent here to make or to execute laws. Many representatives and senators have elegant homes here. Instances are not wanting in which the purchase of a home in Washington has proved to be the tomb of political ambition, and retired statesmen like Blaine, Windom of Wisconsin, Robeson of New Jersey, and Pendleton of Ohio are pointed as warnings to such statesmen as presume to expatriate themselves from their native states and build castles in Washington. But even these deposed statesmen have the consolation that their castles have been a good speculation in real estate. A Chicago millionaire rents the palace that Mr. Blaine built, while Mr. Blaine rents the house of Ex Senator Windom. Any of the residences owned by retired statesmen can be sold to day at a handsome advance on the purchase or cost price.

There are very few statesmen of wealth, acting or retired, who do not own property in Washington and a glance at the books in the Recorder's office will show corner lots and eligible building sites held by men whose names are or have been house hold words.

The appearance of the Capitol and other public buildings have been greatly improved during the summer. The marble fronts and columns have been carefully cleaned and "holystoned" and are now as pure and white as when first put in place.

The streets, especially those about the City Hall, the Pension Building and city Post Office, have been much improved. The down-town hotels have had many thousands of dollars put into them and outside them in furniture paint and decoration. It is evident that hotel keepers and boarding-house keepers have faith in the coming season. Rumors reach me from many directions indicating that the winter will be one of un usual interest, though probably not of unusual gayety. The change of regime has created a revolution in the old social order of things. The trained leaders who have held social sway, have been supplanted by those to whom social life in Washington is new. At the receptions of the coming winter many familiar faces will be conspicuous by their absence.

The President has passed another comparatively uneventful week. There has not been as much annoyance from office seekers as usual. Mrs. Hoyt, his sister, has been visiting him and is his companion in evening drives instead of Colonel Lamont; Mrs. Hoyt will remain until the first of November, when it is expected her sister, Miss Rose Cleveland, will resume her arduous duties as Mistress of the White House.

Washington, D. C., Oct., 2nd, '85.

Raleigh Christian Advocate

RALEIGH, N. C., - - - OCT. 14, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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To the Preachers in Charge.

We have sent to every preacher in charge, where we had a list of his post offices, a list of all the subscribers in his charge. If any one does not get a list he may rest assured that we have not a list of the post offices in his charge, and if he will send us, on a postal card, a list of the post offices in his charge, we will send him a list of subscribers at each office. We have arranged these lists so that it is an easy matter to tell which subscriptions are cut and ought to be renewed between now and Conference.

As to whether those due will renew, or be cut off after Conference, will depend largely upon the preacher. If he fails to remind the subscriber whose renewal is due and fails to ask him for his renewal before starting to Conference, in many cases we shall have to cut off the subscriber. A great many let the paper be cut off when, if the preacher would urge them to renew, they would do so. If the paper is a blessing to those who read it, ought not every effort be made to keep it in the families who are already taking it and to get it into as many new families as possible? Our preachers can do much in this way for the paper and the people too.

Please announce to the people that you have these lists, and ask them to hand you their renewals, and see as many of them privately as possible and get them to renew. The editor will appreciate such a service more highly than he can express, and it will help greatly all around. Please do not *let a single one in your charge be cut off* if you can help it. Bring all the renewals due up to Conference.

The editor is greatly gratified at the letters he is receiving by every mail, from many of our best and most successful preachers, assuring him that they will make a special effort between this and Conference to get all the renewals due and as many new subscribers as possible. These assurances cheer his heart and help him greatly in his difficult work. We intend to make the paper better next year than it has ever been, and its circulation next year will depend very largely upon what the preachers do for it between this and Conference. The most of our renewals fall due between now and then. If we have to cut them off, it will hinder us that much more in our work.

The Work of Our Women.

On Thursday of next week, Oct. 22nd, the Woman's Missionary Society of the North Carolina Conference will convene in this city.—Mrs. N. H. D. Wilson is President of it and will preside. Mrs. Juliana Hayes, of Baltimore, President of the Woman's Missionary Society of the M. E. Church, South, will be present and participate in the proceedings. We trust that this annual meeting will be well attended and the results will be greatly promotive of the interests involved.

In North Carolina there are 64 auxiliary societies, numbering in them all 1,470 members and seven life members. They have six scholarships in mission fields and 300 copies of the Woman's *Missionary Advocate* are taken in this State. These 64 auxiliaries raised the past year $895.18. In addition to the above there are 25 juvenile societies in this State with 2,219 members, and they raised $597.00. There were raised for special donations in North Carolina $437.36. The total membership in the auxiliaries and in the juvenile societies combined is 3,689, and the total amount of money raised the past year was $1,332.54. This is a very good showing for North Carolina, though not as good as it ought to be. The Alabama, Baltimore, Holston, Kentucky, Louisville, Missouri, North Georgia, South Georgia, South Carolina, South-west Missouri, St. Louis, Tennessee, and Virginia Conferences are all ahead of us in the amount of money raised North Georgia is at the head and raised $5,869.08; Baltimore is next with $3,820.83, and so on down. We cannot afford for North Carolina to be 14th on the list in this respect. It ought to be at least third or fourth.

In the whole Church, South, there are 1,385 auxiliary societies with 29,469 members, 667 life members, 20 honorary members, and 5 honorary life patrons. They have 90 scholarships in mission fields. The auxiliaries raised $24,895.09; the juvenile societies raised $4,556.87; the total amount for special donations was $22,497.17. All told they raised during the past year $52,145.73. This is a fine showing.

In addition to the above they have raised a memorial fund of $2,692.83 to found an orphanage in China. They have published 1,680,737 pages of leaflets and 33,500 copies of various reports, besides constitutions, blanks, slips, &c. On the Woman's *Missionary Advocate*, with a circulation at present of 7,995, they have cleared an average of $300 a year for five years, thus throwing $1500 into the treasury.

One dollar a year, or 10 cents a month for adults, and 5 cents a month for juveniles, constitutes a member for twelve months; $20 constitutes a life-member; $40 supports a scholarship for one year in China; $100 constitutes an honorary life-member, and $300 constitutes an honorary life-patron.

They have 15 missionaries employed in the foreign work, 2 wives of missionaries, 3 assistants, 3 Bible women and one medical missionary. They have 6 boarding schools and 10 day schools, with 276 boarding pupils in them and 241 day pupils, making 517 in all.

The following are its receipts since organization:

Amount received 1878–79,	$4,014 27
" " 1879–80,	13,775 97
" " 1880–81,	19,362 10
" " 1881–82,	25,609 44
" " 1882–83,	29,647 31
" " 1883–84,	48,873 52
" " 1884–85,	52,652 12
Total,	$183,934 73

In China, the Woman's Missionary Society has three centers of work—viz., Shanghai, Nantziang, and Suchow. *Shanghai*, situated in Kiang Su Province, has been called "the Liverpool of China." The population of the city, with its suburbs, is 500,000, nearly 4,000 of these being foreigners. This is the oldest center of the work of the Woman's Board of Missions. Miss Haygood is located here in charge of the Trinity schools, within the Trinity premises. Miss Muse is giving valuable assistance in the Anglo-Chinese University. Misses Hamilton and Atkinson are studying the language and preparing for work.—Plans are being laid to reach a much larger number in this city than has been heretofore possible.

Nantziang is sixteen miles distant from Shanghai, and is reached either by canal-boat, or wheelbarrow. This town, with the contiguous villages, is estimated to contain 20,000 inhabitants. A peculiar interest attaches to this place in the mind of the Woman's Missionary Society, it being the home of its pioneer missionaries, Misses Lochie and Dora Rankin. The former has established here a model boarding-school of fifty pupils; the latter has charge of day-schools, including boys and girls. Bible-woman's work is also reported.

Suchow, this great inland city of half a million souls, is the capital of Kiang Su Province. It is destined to become a great religious, educational, and medical center. Mrs. A. P. Parker (wife of missionary) is conducting there for the Woman's Board a fine boarding-school, also a number of day-schools. The work there has been strengthened by the addition of Miss M. M. Phillips, M. D., and Miss L. Philips (sisters).

In the Mexican Border, on the east bank of the Rio Grande, is situated Laredo Seminary, a boarding and day school for girls—Miss N. E. Holding, Principal; Miss Rebecca Toland and Miss Delia Holding, Assistants. This work was enterprised in 1881. Additions have been made to the building, making room for one hundred pupils.

In Brazil, at Piracicaba, Province Sao Paulo, is located a college for girls—Miss M. H. Watts, Directress; Miss Mary W. Bruce and Mlle. Rennotte, Assistants. This work was projected in 1881. The Superintendent says of the college: "Beginning in a rented house, and having only *one* pupil the first term, it now has sixty-nine, and is settled in its own neat and elegant building."

A college for girls at Rio de Janeiro was selected as the "Centenary Monument" of the Woman's Missionary Society Methodist Episcopal Church, South.

In the Indian Territory, at Sasak-wa, is situated the Seminole Academy. This school is the property of the Seminole Nation, which built the house, supplied the fixtures, and appropriates $2,000 annually for the current expenses of the school. For several years the Woman's Board of Missions has supported teachers in the Academy. Miss Jennie C. Wolfe and Mrs. S. J. Bryan are in charge.

They own the following real estate: In China (including building hospital), $34,000; in Mexican Border, $18,000; in Brazil, $18,900; in Central Mexico, $8,000. Total, $78,900.

The above, gleaned from their last annual report, will give our readers some idea of what the Woman's Missionary Society of the M. E. Church, South, which has been in existence for only seven years, has done and is doing. We shall look forward to their meeting in Raleigh with great interest, and a full report of their proceedings will appear in these columns.

Paragraphic Personals.

— Mr. James C. Birdsong, one of the printers in this city, and a very clever gentleman, has been elected State Librarian to fill the vacancy occasioned by the death of the late Capt. Shotwell.

— The friends of Rev. J. B. Bailey will learn with sorrow that his daughter, Mrs. Alice M. Robeson, died in Lumberton, N. C., Oct. 1st. A suitable obituary from the pen of Rev. Dr. M. L. Wood will appear in our next issue.

— We had a pleasant visit in our office last Thursday from Bishop Mallalieu, of the Methodist Episcopal Church (North.) He was visiting the Colored M. E. Church in this city. He is a very pleasant gentleman.

— From our obituaries this week it will be seen that the wife of Rev. W. H. Puckett is dead. It was with great sorrow that we received the news. Sister Puckett was a most estimable woman, devoted to the church, and we deeply sympathize with our dear brother in his sore affliction.

— A note from Rev. B. R. Hall informs us that Rev. Dr. H. T. Hudson and his excellent wife are now in great affliction. Their only daughter, aged 8 years and 3 months, died on the 3d inst. Of course their sorrow is unspeakable. Our heart goes out in the tenderest sympathy to them in this hour of peculiar trial and sorrow.

— Rev. J. W. Jenkins, of Lenoir ct., has been in feeble health recently, we are sorry to learn. He and his wife have been spending several weeks at an alum spring near Lenoir, and we are glad to learn that Bro. Jenkins has been much improved. There are but few better or more valuable men than Bro. Jenkins. We hope he will soon entirely recover.

— The President has appointed Dr J. L. M. Curry, of Virginia, envoy extraordinary and minister plenipotentiary to Spain, vice Foster, resigned. Dr. Curry served in Congress from Alabama, but is now a resident of Richmond, Va., and is president of the board of foreign missions of the Southern Baptist Convention. He is also secretary of the committee in charge of the Peabody trust fund.

— Mr. Josephus Daniels, late editor of the *Wilson Advance*, has secured a controlling interest in the *State Chronicle* of this city, and has become its editor, and is to be assisted by Mr. Arendell, who has been in the office for some time.—Mr. Daniels is a most excellent young man and is a splendid editor. He made the *Wilson Advance* a capital paper, as he no doubt will the *Chronicle*. We cordially welcome him to Raleigh and wish him great success.

— Rev. D. R. Bruton and Rev. J. A. Cunninggim have been dealing the circus some heavy blows from the Methodist pulpit at Reidsville, N. C. Bro. Cunninggim dealt the newspapers a deserved blow for advertising such corrupting concerns that bleed us financially and damage us morally. If all our preachers would open fire on the papers that advertise circuses and grog-shops and lotteries, and our people would give them to understand that such advertisements cannot go into the hands of their children, we might have a reformation.

— Sometime ago Mr. Willie T. Gray, youngest son of the late Robt. Gray, of Winston, N. C., applied to the President of the C. F. & Y. V. R. R. for a position. On being informed that there was no position open, save that of fireman, young Gray promptly responded that he would take that. It was given him and he is now at his post rendering faithful service. This young man is made of the right kind of metal, and we'll venture the prediction that he'll go right to the front.—When our young men all over the land follow his example and learn the great lesson that it is more honorable to be a good fireman, than it is to lounge idly around the streets and in saloons, a new era will dawn on us. We wish the land was full of young men with such pluck as Willie Gray evinces. A man of means has already offered to set him up in business, because he knows such pluck will succeed, and he wants to encourage it.

For the Advocate.

A Correction of Rev. J. E. Mann.

WHAT WAS SAID AND DONE AT MEMPHIS IN 1870—BRO. MANN'S UNFAIR CONCLUSIONS—WHAT I DID SAY—BETTER NOT DIVIDE NOW.

BY REV. W. H. BOBBITT, D. D.

DEAR BRO. REID: I have hitherto written nothing upon the division question, and intended not to do so, but have expected to express my views of the subject on the Conference floor at our next session. Since the appearance of Bro. Mann's article, in the ADVOCATE of the 7th inst., I deem it due myself, and my Conference, to present the following facts:

The formation of a Western N. C. Conference had been discussed in the N. C. Conference organ, and in some of the district conferences, prior to the meeting of the General Conference of 1870. The advocates of the Western Conference urged its formation upon the condition that the N. C. territory, within the bounds of the Holston Conference, be ceded to the N. C. Conference. At the General Conference of 1870, I was appointed on the boundary committee by my delegation, and instructed to do nothing that would in any wise effect the S. Carolina or Holston Conferences, which instructions I conscientiously observed.—Early in the session of the General Conference, a meeting of the Holston, the South Carolina, and the North Carolina delegation was convened under the call of our delegation. In that meeting we proposed through our chairman, Dr. N. F. Reid, the formation of a new conference in Western North Carolina, to consist of the Salisbury District, and all the territory in North Carolina then held by the South Carolina and Holston Conferences. In the committee, our first effort was to form this Western Conference, but finding it could not be done agreeably to the Holston Conference, and "being unwilling to harm Holston in a rude manner," we ceased to press the ceding of that territory to our Conference.

A memorial from Charlotte, and various other sources of information, made it manifest that some change in their conference relation was necessary. Accordingly, we asked the committee to give us that portion of North Carolina *lying between the Pee Dee and Catawba rivers*, so as to include Charlotte, *leaving the whole, or very nearly the whole, of the Shelby District unchanged.* This line the committee readily, and as I understood it, most heartily recommended. At the next meeting of the committee, Dr. Walker, of South Carolina, acting for W. J. Montgomery, lay delegate from the South Carolina Conference, moved that *all the North Carolina territory, within the South Carolina Conference*, be transferred to the North Carolina Conference. This also was recommended by the committee, *without any pledges, or promises, from us.*

When the report of the committee came before the General Conference, to our very great surprise, Dr. A. M. Shipp and Dr. H. A. C. Walker offered an amendment, which was sustained by the movers, and Dr. W. Smith; and opposed by J. M. McTeer, N. F. Reid and W. H. Bobbitt, and on motion of A. H. Mitchell was laid on the table. It is as follows:

Resolved, That a new conference be established to be called Western Carolina Conference, embracing the territory within North Carolina now held by Holston Conference; the territory within North Carolina now held by South Carolina Conference, and bounded on the east by the Pee Dee or Yadkin River, beginning south at the South Carolina line, running thence north with said river to the county line of Davidson county; thence east with said county to the North Carolina Railroad; thence with said Railroad to Greensboro, N. C., leaving said place, and all other places on the railroad, in the new conference; thence with the Piedmont Railroad to the Virginia line, leaving all towns on said road in the West Carolina Conference." *See Records of General Conference 1870, Page 294 and 295.*

As Bro. Mann has presented extracts from the speech I delivered on that occasion, while this amendment was pending, and so earnestly and so "solemnly" attempted to draw unfair conclusions from it, I desire that the entire speech, as reported in the daily papers of Memphis, and also in the *R. E. Methodist* of 1870, be published. I said:

"In this whole matter we have acted with the utmost candor to all parties, and with special kindness to South Carolina. We have not agitated the question at all; we did prefer the formation of a Western North Carolina Conference; we thought it best for Methodism in that section; but while desiring this, we were unwilling to harm Holston in a rude manner, and had by far too much love for S. Carolina to permit us to act unkindly towards them in any way.

The memorial from Charlotte, and various other sources of information, made it manifest that some change was necessary. To provide for this we have had several conferences with the delegates from Holston and South Carolina, and in the whole call, from beginning to end, we have done nothing to which South Carolina did not agree. For some reason they have more than once receded from arrangements to which they had agreed. They know and admit that something must be done, and I think the Conference will see that this necessity has not come from any plans of ours, but from a determination of the people to form another connection. The changes of opinion, and the motion made by Dr. Shipp to form a new conference with stronger lines than were ever heard before, show a resistance by South Carolina not easily understood by the committee on Boundaries, and strangely at variance with that frankness to be expected. They know a change is inevitable—then why fight it so strongly? We wish to do the best thing for the church; we are not selfish; we seek no advantage for our Conference. We do not wish to harm our sister conferences, but we rise above all conference considerations and seek the greatest good for all that country now in dispute.

We will agree to anything that will make our people happy and contented.

Now the best thing—and the only thing—that can be done is to transfer this territory to the North Carolina Conference; and we are perfectly willing to set this off into a new conference whenever this can be done. Let South Carolina not be alarmed. I cannot and would not harm her.

I married the best wife in the world from the old territory of that Conference, and shall always have a warm affection for that people."

It will be seen that "I begged" for no territory, as stated by Bro. Mann. No, indeed, I argued that in view of the manifest desire of Charlotte and other points, to be connected with N. Carolina in conference relation, that "the best thing and only thing" *to be done was to transfer the territory to the North Carolina Conference as recommended by the committee.*

The members of that committee were in possession of the facts in connection with the transfer question, and with myself were agreed, that it was "the best thing and the only thing that could be done." It was most gratifying to me at the time, and has been so since, that so many members of that large committee expressed to me, personally, their hearty approval of the fairness with which I acted in the whole matter.

I stated: "We are perfectly willing to set this off into a new conference whenever this can be done." Bro. Mann, in his review of this statement, inquires of me as follows: "Are you willing as a man of truth and honor, and as a representative of your Conference, to solemnly promise for yourself and Conference, that if we transfer this territory to your Conference, as you ask, you will set this territory off in a new Conference?" And he makes me answer: "We are perfectly willing."

It must be remembered that my speech was made in opposition to the amendment offered by Dr. Shipp. It had already been ascertained that the Holston territory could not be transferred to us without great trouble. I further stated that the time might come when that territory would be ready to join us in the formation of a Western Carolina Conference. And I said in substance, when that time arrives "we will be perfectly willing to set this territory off," together with our Salisbury District, to form the Western Carolina Conference sought in this amendment. We cannot do it now without producing dissatisfaction in the Holston territory. We are unwilling to create disturbance, but whenever this territory is ready to join us, "we are perfectly willing" to form the new conference. It must be apparent to all unprejudiced minds, that in speaking to the question before us, that my solemn pledges, with which Bro. Mann, in his flights of rhetoric charges me, *looked to the acquisition of the Holston territory.*

I have been uniformly consistent in this matter. At the Greensboro Conference in 1870, I was a member of the committee appointed to consider the question of dividing the North Carolina Conference into two conferences. In that committee I advocated the resolutions then adopted, looking to the "setting off" of this territory into a new conference, if the Holston territory should be transferred to us. At the Goldsboro Conference of 1873, the petitions of the Salisbury, Charlotte, and She by Districts were presented, which read as follows:

"The clerical members and lay delegates from the Salisbury, Shelby and Charlotte Districts, respectfully petition the Conference now in session to rescind the resolutions known as the Greensboro compromise."

And on motion of Dr. J. W. North the Greensboro resolutions were rescinded.

The subject was again brought before us at Salisbury in 1874. I voted for the memorial asking for the transfer of the Holston territory and the "setting off" of a Western Carolina Conference. I will endeavor to maintain my consistency in this and all other matters, without further nervous exhortation from Bro. Mann.

Now, I trust, in the foregoing, I have satisfied Bro. Mann and all others what my action was in the General Conference in 1870, and the motives which influenced me.

Having been drawn reluctantly into this newspaper controversy, I desire to state, that in my opinion, *this is not the time to divide our present North Carolina Conference.* There are several reasons that might be given in support of this view. I will now, however, mention only one. I refer to our educational interests; and, particularly, to our Trinity College—an institution so important to our future. It is well known to the Methodists of North Carolina that for years and years we have struggled to sustain and build up our only male college. At Wilmington, when we were almost without hope as to its future success, three generous laymen came to our rescue. Having confidence in our loyalty and fidelity, they assumed the responsibility of running Trinity College for two years, and to aid us in securing an endowment fund. It must be apparent to all, who calmly consider this matter, that to divide the North Carolina Conference would be ruinous to Trinity College. Such action on our part would be ungrateful to the confiding men who so timely came to our rescue. Let us remain together and aid them in placing Trinity upon a firm foundation.—The college is moving up. Let us do nothing to pull it down. The time may very soon come when all our Conference interests may be promoted by dividing, but that time is not now.

A SELLING BOOK.—More than five thousand copies of Bishop McTyeire's history of Methodism were sold within twelve months after its publication.

GOOD MEETING AT GOLD HILL.—A good meeting at Gold Hill, with 53 conversions and 41 accessions to the church. This makes more than 100 conversions on this circuit.

Yours &c.

G. A. OGLESBY.

A LINE FROM LINCOLNTON.—BRO. REID:—I have just closed another meeting at Lahatey which resulted in ten conversions and 8 accessions to the church, also we have had several other accessions to the church. The circuit is in a very hopeful condition. To God be all the praise for His saving grace.

J. B. BAILEY.

FROM FRANKLINSVILLE CT.—BRO. REID:—Our protracted meeting held at this place resulted in a gracious revival of religion among a number of the members; one backslider reclaimed and nine accessions to the church. We had one service especially for reception and the Lord's Supper. It was good to be there. Oh, that they may be faithful to the end and obtain a crown of life. Pray for us, brethren.

Very Truly,

W. T. CUTCHIN.

GLORIOUS REVIVAL IN STATESVILLE.—We are in the midst of a glorious revival, thirty-five conversions up to date; commenced meeting last Sabbath, the altar is crowded nightly. Bros. Rowe, Bagby, and our beloved Presiding Elder have been with us this week. Bro. Stamey is to assist us next week. Pray for us Our church here is wide awake.

J. H. CORDON.

From Plymouth Station.

BRO. REID:—Last Sunday night we closed a series of meetings which resulted in three conversions and three accessions to the church. There have been 22 accessions to the church up to date this year. The revival reports from all parts of the Conference are indeed soul cheering. May the Lord continue to bless us while laboring in His vineyard.

W. R. WARE.

Special Notice to the Ladies.

Delegates to the meeting of the Woman's M. Society in this city next week will report to Edenton Street parsonage, immediately on their arrival, where they will be assigned to their homes. Omnibuses and carriages will convey them and their baggage to the parsonage and thence to their homes for 25 cents. This announcement is made because the delegates who will attend have not sent in their names so that a directory could be printed.

A Correction.

BRO. REID:—Please insert in your issue of next week this, to me, important erratum in my remarks under 20th Fact in my article in this week's issue, viz: We must bear in mind, that Bishop Pierce *was* as well informed as to the affairs, and as deeply interested in all the movements of our whole church, as any one in it, and that he was the very Bishop who was in the chair, in General Conference, when the territory was transferred, and the resolution of authority to form a new Conference, given to the N. C. Conference.

J. E. MANN.

Guilford Circuit

BRO. REID:—Since my last report we have held three meetings, first at Jamestown, 4th Quarterly Conference. Bro. Cunninggim, our Presiding Elder, was with me all the time, and did some strong and successful preaching, good meeting, church revived and souls converted. Second, at Lee's Chapel, meeting lasted more than a week, church revived and many souls converted. Third, at Gethsemane, lasted longer than a week, church was greatly revived and souls converted. At the last meeting we had the help of Bros. W. J. Hunt, Kirkman and Kiestler. At Lee's we had Kirkman, Kiestler and one sermon from Bowles. In all there was 37 converts and 33 joined the church. I am now sick with chills and fever, have been a week, some better now.

T. H. PEGRAM.

Bladen Circuit.

BRO. REID:—Since my last we have held several protracted meetings on the Bladen circuit. At Winsor we had a powerful meeting, eleven accessions and many back-liders wonderfully reclaimed, and the church greatly blessed. We held a protracted meeting for several days at Center in which we had an extraordinary time, a pretty general wakening up on the part of the church, 12 accessions and quite a number of those already in the church were convinced that they were without vital religion, sought it over again, and were powerfully converted to God. We have held two other meetings where we had good times, and at one place two conversions and accessions.

T. B. REEKS.

Goldsboro Circuit.

Our 4th Quarterly Meeting was held at Daniel's Chapel, the 26th and 27th of September. Bro. Mann was present, promptly attending to the duties of his office. We had a full attendance of the official Board, and the largest congregation that has ever attended at that place.

On Sunday night, the 27th, we began a series of meetings at Pine Forest Academy. In June 1884 we commenced preaching there monthly with a Sabbath evening appointment, the following October we organized a society with seven members, and one year from that time we were enjoying a gracious outpouring of God's Spirit, and a good revival of religion, and the seed thus planted one year ago has begun to grow, and we now have a membership of 26. The Principal and Trustees kindly suspended school for the meeting, which was an indication of the interest felt, and all entered heart and soul into the work. We were assisted by Revs. J. E. Mann, Presiding Elder, J. T. Harris, of Goldsboro Station, G. B. Perry, of Smithfield circuit and Rev. M. T. Best, a local minister, of Wayne circuit, We had a good meeting, and the outlook is very encouraging. We expect soon to have a nice church building with a good membership at that place.

J. F. WASHBURN.

That Old Man.

BRO. REID:—Some time ago I wrote a little article in which I stated that there had lived a man in Bladen that was said to have been 123 years old, I made a mistake of one year, he is said by some to have been 124 years old when he died. The editor of the Wilmington *Star* thought that if the statement was correct that he was probably the oldest man that had lived in the last five hundred years and wanted me to get up the details about his age. Now for the information of the editor I will refer him to Wheelers's history of North Carolina, page 35, chapter 7th, and for further information to Dr. E. L. Perkins' article in reference to the ages of those who have lived, and died, within the last 500 years.

T. B. REEKS.

For the Advocate.
Clinton Circuit.

DEAR BROTHER:—Our meeting closed at Johnson's Chapel—a complete triumph over Universalism and other isms, the people say it was the best since the church was constituted. Among the conversions and accessions were some of the leading men of the county. I was aided by Bro. Curtis, a local preacher on the circuit, who did faithful work. I am now through, after eight weeks of constant labor, and am profoundly grateful to God for the large number of accessions to our church, the number being 376, with others to follow. When I came to the circuit there were only four appointments, but duty to my church prompted me to go out and establish our beloved Methodism. We now have ten appointments, and if we only had time, several more could be profitably occupied by our church. "Times are hard," but our people are struggling to meet all demands, and we think they will.

Missionary Society at Reidsville

On last Sunday, Rev. D. R. Bruton invited the ladies of his congregation to meet at the church on Monday afternoon to consider the question of organizing a Society under the above title. About twenty-five ladies came. Rev. J. A. Cunninggim and wife were present. Bro. Bruton opened the meeting with prayer and invited Mrs. Cunninggim to the chair. Mrs. C. made a beautiful talk, read the constitution and was followed by Bro. C.

Twenty-one names were given in for membership, and the following were elected officers: Mrs. V. V. Bruton, President; Mrs. Frauk Penn, V. President; Mrs. George Ellington, Recording Secretary; Mrs. Bettie S. Williamson, Corresponding Secretary; Miss Kate Hazell, Treasurer.

On Tuesday night Bro. Cunninggim preached on the subject, after which 25 others joined, making 46 members in all. With such a membership and with such officers this society may be regarded as a fixed institution in the Reidsville church.—*Reidsville Weekly.*

For the Advocate.
Wilson Mission.

We have had another protracted meeting on this charge, which was held at Mt. Zion Church; this church for some time has been in a cold, declining condition; but the Lord has once more visited Zion with the outpouring of the Holy Spirit, and the church has been wonderfully revived, many backsliders were reclaimed and a number of souls happily converted to God. But it is impossible for me to tell the exact number of professors of faith, I kept the account up to 18 or 19, and were nearly as many more penitents irregular in their attendance with whom we were not personally acquainted, and I know not how many of them professed, thirteen joined our church and others will yet join. We had to our assistance the able services of our beloved brother, Rev. John Sandford, D. D., of the Edgecombe circuit, who made a lasting impression for good upon the community by his strong, impressive preaching. More anon.

B. B. HOLDER.

For the Advocate.
Roanoke Circuit

There are five appointments on this work, with five comfortable churches some of which are quite handsome and elegant, which I take to be a sure mark of cultivated heads and religious hearts. Protracted meetings have been conducted at four points with varying success in regard to accessions, but as regards the membership, upon it, at each place, the Lord has poured out His Spirit.

At the first meeting, at Littleton, the Rev. John R. Brooks did incalculable good, he is indeed a giant in his work. I had never heard him before, but have heard him spoken of as a dry reasoner, a tedious, manuscript preacher. A reasoner he is, but his reasoning is the product of a mind renewed by the Holy Spirit, and his words burn with divine fire. I have not heard any one preach with more Holy Ghost power. I say this much because I was so agreeably disappointed. At the other appointments, our Presiding Elder assisted. He always preaches in demonstration of the Spirit. One of the happiest flights of eloquence I ever heard came from him at one of the meetings where he was assisting me. One man, not a member, said to his wife, "I enjoyed that talk your P. E. made," and who did not, for he was in the spirit, and the Spirit fell on all who heard it. He is very much beloved on this circuit.

Fortunate and happy is the man who shall be sent here, a more intelligent, cultivated and religous people would be hard to find. I have served them but a short time, but have learned to love them.

T. P. BONNER, P. C.

For the Advocate.
More About Murfreesboro.

Wherever I see a chance to put in a word for the Murfreesboro District I do it. Please pardon my weakness. The brother from Murfreesboro seems to be anxious to be transferred to the N. C. Conference; and says he is "impressed with the belief that a large majority of the people are heartily in sympathy with the idea of coming home." There is a way they can return. Let a petition to that effect be circulated and signed by a number of their members; and let it be sent up to the next General Conference. While I think our Conference would most gladly receive them, there will be no action taken in the matter until they make the first positive move.

Was it not a bargain between the N. C. and Va. Conferences that when the Danville district was ceded to the Va. Conference, that the Murfreesboro district should be ceded to us? We gave up that district, but Virginia holds on to the Murfreesboro. Who has the best right to it? If the brethren over there are anxious to be identified with our Conference, let them start their petition now. I hope that when the appointments for 1887 are read out next year, the Murfreesboro District will be supplied with our preachers.

Yours in hope,

C. C. BROTHERS.

For the Advocate.
Swift Creek Mission.

BRO. REID:—On Saturday before the 4th Sunday in September, Bro. Jones, the acceptable pastor of Kinston Station, and myself commenced a meeting in Vanceboro, we continued preaching about five days, results: twelve conversions, all added to the church, and seven children baptized. The pastor is satisfied that this meeting has accomplished much good and will be greatly promotive of the spiritual development of the church at this point. The meeting was well attended, especially were the congregations good at the night services, the people were deeply impressed with the plain, practical but forcible manner of Bro. Jones' presentation of Scriptural truths, and conviction was carried to many a heart that refused to bow to the Master. I am under obligations to Bro. Jones for his kindness in helping me, in the earnest effort I am making for the salvation of this people. I have now been nearly two years on this work, have more than once asked the help of my brethren, but Bro. Jones is the first, and only preacher in the itinerancy who has ever rendered me the much needed aid.

It would be well, if the brethren in the itinerancy; near these missions, would spend a little of their time and give some attention to the undeveloped fields, in helping, aiding and counseling these brethren, who are engaged in the hard and laborious work of building up these waste places.

I am persuaded that if a policy of this kind were adopted, that in a very short time our mission fields in the North Carolina Conference would be worked up into prosperous and self-sustaining circuits.

Thus far, I have added to the church this year 73 souls and baptized twelve children, other meetings are yet to be held. May God's blessings attend them, and many souls yet be saved before the year's work is done.

Truly,

ROBT. B. GILLIAM.

For the Advocate.
A Reclaimed Sinner Speaks.

MR. EDITOR:—I want to tell you and the readers of the Advocate about my conversion and my religious experience. Up to one year ago I was a hard hearted sinner, I scarcely ever went to church with my wife, who was a member of the M. E. Church, and as good a christian as I ever saw if I am to judge by an upright walk and a godly conversation. Often I would spend the Sabbath in drinking and other like wickedness, while my heart-broken wife would take the little ones to Sabbath-school and to church. It seemed as if nothing could move my heart in a religious direction, in fact, I was so mean that I was no satisfaction to my family, and a curse to religious society. The first Saturday in last August I made known to my wife that I should start to Newbern, 26 miles from where I live, that evening, and I did not expect to return until I got my satisfaction of a spree. The tears came in the saints eyes, when she remarked I will neither eat nor drink but spend the time you are gone in prayer to God that something may happen to send you back a Christian. I made light of her religion, and like a brute off I went, about one hour by sun I drove in a lot, put up my horse and started to a drinking saloon, at that moment I caught sight of a man that was with me in company A 67th N. C. State troops, whom I knew to be a good soldier and a good Christian, and during the war was respected by all who knew him, I had not seen him since I saw him surrender to a federal force at Pine Level, below Raleigh, in Apr. 1865. I made myself known, and after a short talk, he said to me, "old fellow I hope you are a better man than you used to be," No said I, if anything I am worse, but I suppose you hold to your feeble ideas yet. No said he, my ideas are not feeble but I know I have a Savior, and now I want to tell you about God and how you stand before Him. Well, said I let me go and get a quart of whiskey and I will come back and hear you. Well said he, "before you go, let me read you a story of Johnny Lee, the lost child, it is a true statement of your condition, for respect to my old friend that I had not seen so long I agreed, the text in that story (thou God seeest me) was the first thing that made an impression on me, my heart it seemed as if an arrow went through it, and every word of that story seemed to fit my case as if it had been my own history, the good man soon bid me good bye, and said he, "old friend, try to live a better life, we may never meet again on earth, but we have got to meet around God's throne." I for the first time was so convinced of my guilt and danger that I could not speak, I began to think of my past life, how I was leading my children and (thou God seest me) then I thought of my wife with love and pity and of those loving words, "I will neither eat nor drink, but spend the time you are gone in prayer that you may return a Christian." These thoughts caused me to forget all worldly business and pleasure, and with the thought (thou God seest me) I was but a few minutes in hitching my horse, and I never stopped until I got to my wife at 3 o'clock that night, knelt by my wife while she was giving God the praise. My sins were pardoned, I have lived a strict Christian ever since, and there has been joy and peace in my family and ever shall be while I live. I have obtained a copy of the life of Johnnie Lee, the lost child, it was written for a Sabbath-school address by the gentleman alluded to in this article. I want to send a copy to the Advocate, but he will not agree for me to do is, there is nothing in the life of the Christian or sinner but what that story points out. My wife says her Bible first, the Story of Johnnie Lee, the lost child, next, above all histories. I know that I am a Christian, for the things I once loved I now hate, and the things I once hated I love with all my heart. This one year in the service of God has been more real joy than all my past life in sin. If this feeble article finds room in your valuable paper, I will in the near future, when my health is better, so I can write plainer, I will write on the difference there is in the pleasure of righteousness and wickedness.

A SUBSCRIBER.

✓ Trinity College Items.

— There are 111 boys at Trinity College.

— Thirteen medals will be given this year.

— Public speaking began October 5th and ended October 13th.

— Prof Gannaway had a good horse to die a few days ago.

Mrs. Chapin presented the College Library with one of her books, "The Rebel Boy of South Carolina."

— Prof. Williams delivered a temperance lecture at Bush Hill on Sunday, Sept. 6th. He was invited by the Womans' Christian Temperance Union.

— W. J. Exum, Class of '85 has established a "Declaimers Medal" in the Columbian Literary Society.

— A friend who wishes his name witheld has presented the Columbian Society with a "Medal" to be given to the Senior or Junior who delivers the best original oration during the term.

— The "N. C. Educational Journal" is edited by Prof. J. F. Heitman. It devotes a page to local matters at Trinity College, from which we gleaned the above items.

✓ Greensboro College Items.

(*From the College Message.*)

— The Senior Class numbers twenty-one members.

— Miss Mary Arnold teaches music in the College.

—Never before has there been so large a junior class matriculated at Greensboro. It numbers at the present writing 56.

—Miss Mamie Caldwell has charge of the primary department at the College, and has about twenty lively urchins under her wing.

— Miss Lillian Arnold and Miss Pattie Mann, of '84 go next month to N. Y. city for art study. They will become members of the Art League Society.

— One hundred and sixty-one members have matriculated this session, and there are now one hundred and three boarders at the College.

— Miss M. Beardsley, art teacher at the College for the past five years, has a studio in Scranton, Pa.

— Miss Anna Maloney, of the College faculty last year, has returned to the New England Conservatory of Music.

— Pupils of last year will regret to learn of the death of Cordelia Pool, who was taken home sick in the spring

— Miss Ellen Andrews, of Delaware, Ohio, takes a position as teacher of art in the College this year. Miss Andrews is a pupil of the Cincinnati Art Schools, which are acknowledged to be surpassed by none in this country.

—Miss Catherine Hotchkiss of Waterbury, Conn., is the new elocution teacher at the College. Miss Hotchkiss is a lady of rare talent, a graduate of Wellesley, and of the Boston School of Oratory, and her first public appearance is eagerly awaited.

— Miss DeLette Alderman of '81, who was so seriously troubled with her eyes last commencement, has found complete relief since consulting Dr. Chisholm, of Baltimore, and is engaged in teaching at the College.

— The Irving Society held its first meeting last Friday night. The officers for the first quarter are as follows: Miss Mary Arnold, Pres.; Misses Jo Page and Adele Smith, Vice-Presidents; Miss Mattie Fitzgerald, Secretary; Miss Mary Page, Treas.; Misses. Sallie Bright and Loulie Wimberly have the honor of being janitresses.

—We noticed several improvements about the College on our return; the front verandas and doors have been neatly painted and grained, the walks gravelled, two lamps placed in front of the College, which are to burn constantly at night, and a number of other minor changes have been made.

For the Advocate.
Attention Ladies!

A word to the Delegates of the W. F. M. S., of the North Carolina Conference:

Mrs. N. H. D. Wilson, President of the W. F. M. S., of the North Carolina Conference, desires to hold a preliminary meeting at Edenton Street Sunday-school Room, on Wednesday afternoon, October 21st, at 3½ o'clock. Let the delegates reach Raleigh in time to be present at this meeting. It is expected that Mrs. Hayes, of Baltimore, the President of the W. F. M. S. of the M. E. Church, South, will be present.

We trust that each Delegate will come, earnestly petitioning "Our Father" to meet with and bless His hand-maidens at our Annual Meeting.

PROGRAMME OF EXERCISES.

Programme of seventh Annual Meeting of the W. F. M. Society of the N. C. Conference to be held in Raleigh commencing Oct. 22nd, Thursday morning, 10 a. m.

Voluntary.
Reading of the Scriptures.
Prayer.
Hymn 759.
Roll call.
Address of welcome—Miss N. Hutchings.
Response—Mrs. John R. Brooks.
Appointing of committees.

AFTERNOON SESSION, 3 P. M.

Devotional Exercises.
Business Session.

FRIDAY MORNING, A. M.

Reading of the Scriptures, singing and prayer.
Reports from President and Corresponding Secretary.
Transaction of business.

AFTERNOON, 3 P. M.

Devotional Exercises.
Business session.
7½ o'clock Missionary Love Feast.

SATUDAY.

Bright Jewel Day.
Morning, 10 a. m., Devotional Exercises.
Address of Welcome—Miss Mary P. Mills.
Response, Miss Lula Garrell.
Address by Rev. F. A. Bishop.
Reports of Bright Jewel Bands.

AFTERNOON 3 o'clock.

Devotional Exercises.
Reports of Bright Jewel Bands.
Transaction of unfinished Business.

SUNDAY.

11 a. m., Annual Sermon, by Rev. J. A. Cunninggim. 3 p. m., Recitations by Bright Jewels, 7.30. p. m., Missionary Mass-meeting.

Address—Woman's Work in Connection with Missions, by Miss Carter, of Durham, short addresses by others.

RAILROAD FARE.

Important Notice to Delegates of the W. M. S. of the N. C. Conference:

The following rates have been secured for delegates to the Annual Meeting.

Raleigh & Gaston, Raleigh & Augusta, and Carolina Central Railroads, Round trip tickets at three cents per mile each way.

Richmond & Danville, Virginia Midland, Charlotte, Columbia and Augusta, Columbia and Greenville, & Western North Carolina Railroads, round trip tickets of six cents per mile. Tickets on these roads will be placed on sale Oct. the 20th, 21st, 22nd and 23rd, good to return until Oct. 27th, inclusive.

Cape Fear and Yadkin Valley R. R. round trip ticket for one fare, tickets good from Oct. 18th to the 28th.

The W. & W. R. R. will pass delegates to the W. M. S. at the following rates. Round trip tickets three cents per mile each way. Tickets will be for sale at all stations Oct. the 21st, 22nd, 23rd and 24th, good to return until Oct. 28th inclusive.

The Atlantic and N. C. R. R. will sell round trip tickets at 2½ cents per mile each way, for the same length of time.

TO AUXILIARIES, IMPORTANT NOTICE

Please send the names of Delegates representing the Woman's Missionary Society, and Bands of Bright Jewels, at the Annual Meeting, Oct. 22nd, to Mrs. W. S. Black as soon as possible.

Ministers of the North Carolina Conference feeling an interest in the Woman's Missionary Society, and having leisure, are invited to attend the Annual Meeting. Please inform Mrs. W. S. Black, Chairman of committee on entertainment.

Delegates elect, not able to attend, will send their reports at once to Miss Blanche Fentress, Conference Recording Secretary, Raleigh, N. C. Bright Jewel delegates who can not attend will send their reports at once to "Aunt Mary," Baleigh, N. C.

MARRIAGES.

—In Guilford county, N. C., on the 1st day of October, 1885 at the residence of the officiating minister, Rev. C. W. King, Mr. Rufus C. Coltrane, to Miss Partha Gray, of Randolph county, N. C.

—On Oct. 7th 1885, at the residence of the bride's mother in Winnsboro, S. C., by Rev. D. E. Jordan, Mr. R B. Miller, of Shelby, N. C, and Miss Laura G. McCants.

— Near Raleigh, N. C., at the residence of Mr. W. H. Rand, by Rev. Frank L. Reid, Dr. H. C. Williams, of Johnston county, and Miss Linda L. Rand, of Wake county.

New Advertisements.

—Miss Maggie Reese inserts a new advertisement in this issue. She has a nice stock, is an excellent lady, perfectly reliable and trustworthy. See her advertisement and write to her, or call on her for anything in the millinery line.

— Write to Messrs. Goodwin and Hiss, Raleigh, N. C., for cuts and prices of tomb-stones, if you want any thing of that kind. They will give you a good job at low rates. See their advertisement in this paper.

Receipts by Mail.

(From Sept. 26th to Oct. 13th)

M. Foy for W E Patterson 2, Mrs. J B Rowland 2, A D Betts for Mrs. M L Montford 2, and Mrs. B Brock 1, Annie Carlisle 1, T J Gill 2, Mrs. F. Kornegay 2, A. N. Yarborough 2. J A Russel 1, Mrs. W H Mitchell 2, A B Deans 2, Carraway for H W Brown 3, Dr. J W North for H W Hall 2, W A Mock 2, and Rev. W P Williams 1. W H Brummell 1, Mrs. M. H. Jeffries 2, R Roberts 2, W M Turner 2, V. B Swann 2.

Appointments.

Warrenton District—4th Round

J. S. NELSON, P. E., Littleton, N. C.

Edgecombe circuit, at Battleboro,	Oct	3 4
Halifax at Weldon,	"	10 11
Warren circuit at Providence	"	17 18
Ridgeway at Ridgeway,	"	24 25
Scotland Neck, at Scotland Neck	Oct 31	Nov. 1
Wilson Mission,	Nov	7 8
Halifax circuit	"	14 15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Franklinton,	Oct.	3 4
Oxford, at Shady Grove,	"	10 11
Edenton Street,	"	17 18
Person Street,	"	17 18
Brooklyn Mission,	"	21
Smithfield, at Selma,	"	24 25
Roleaville at Sydney,	"	28
Buckhorn at Buckhorn,	Oct 31	Nov. 1
Youngville, at Leahe,	"	4
Earpsboro, at Zion,	"	7 8
Newton Grove Mission, Black's Chapel	"	14 15
Clayton at Elizabeth,	"	16
Cary, at Beulah,	"	21 22

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Lillington,	Oct.	3 4
Cape Fear, Cool Spring,	"	10 11
Jonesboro at Jonesboro	"	17 18
Laurinburg at Caledonia,	"	24 25
Lumberton, at Barker's,	"	23 29
Robeson, at Corinth,	Oct. 31	Nov 1
Carthage, at Carthage,	"	7 8
St. John's Station,	"	14 15
Ashpole Mission, Shady Grove,	"	16
Manly Mission, at Manly,	"	21 22

Trinity College Dis 4th. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uwharrie Ct. Poplar Spring	Oct.	4 5
Pekin circuit at Sardis'	"	10 11
Montgomery circuit at Bethlehem	"	17 18
Uwharrie circuit, at Siloam,	"	24 25
Mt. Gilead circuit, at Zion,	Oct 31	Nov. 1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H, P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington Dist— 4th Round.

P. J. CARRAWAY, P. E., Wilmington, N. C.

Smithville Station,	Oct	3 4
Magnolia Ct. at Providence	"	10 11
Clinton Ct. at Goshen	"	17 18
Duplin circuit, Wesley Chapel,	"	24 25
Onslow Ct., Queens Creek,	Oct. 31	Nov. 1
Topsail circuit, Rocky Point,	"	7 8
Brunswick circuit, Shallotte Camp,	"	14 15
Wilmington, Front Street,	"	21 22

Salisbury District— 4th Round

W. H BOBBITT, P. E., Salisbury, N. C.

Albemarle circuit, at Stony Hill,	Oct.	3 4
Concord circuit, at St. Mathews,	"	10 11
Concord station,	"	11 12
Mocksville Ct., at Salem,	"	17 18
Rowan circuit at Bethel,	"	24 25
Farmington circuit, at Wes. Chap.	" 31	Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District— 4th Round.

R. A. WILLIS, P. E., Statesville, N. C.

Yadkinville circuit,	Oct.	3 4
Rock Spring Ct, at Hills Chapel,	"	10 11
Newton circuit, at Hopewell	"	13 14
Iredell circuit, Snow Creek (C. M.)	"	17 18
Alexander circuit at Mt. Pisgah, (C.M.)	"	24 25
Caldwell circuit,	"	29 30
Lenoir circuit,	" 31	Nov 1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	11 12
Statesville station	"	14 15
Statesville circuit,	"	21 22

Newbern District—4th Q. M's.

J. E. MANN, P. E., Goldsboro, N. C.

Newbern station,	Oct.	3 4
Pamlico circuit,	"	6 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton,	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe,	Oct 31	Nov. 1
Nense Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District, 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Kernersville,	Oct.	3 4
East Guilford, Holts Chapel,	"	10 11
Snow Creek Mission,	"	14
Madison at Leaksville	"	17 18
Ruffin, at Pelham,	"	24 25
Winston station,	" 31	Nov. 1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	" 1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro, at Providence	Oct	3 4
Granville at Moore's,	"	10 11
Leasburg, Leasburg,	"	17 18
Durham circuit, at Mt. Bethel,	Oct 31	Nov 1
Person, at Oak Grove,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15
Alamance, at Bethel,	"	21 22

Charlotte District—4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C

Clear Creek, Zion (C M)	Oct.	3 4
Charlotte circuit, at Trinity,	"	10 11
Calvary Mission,	"	11 12
Monroe circuit, at Helm's Chapel,	"	16 18
Pleasant Grove circuit, Wesley Chapel,	"	17 18
Monroe Station,	"	18 19
Lilesville circuit, at Lilesville,	"	24 25
Ansonville Ct at Wightman,	Oct 31,	Nov. 1
Pineville at Pinville	"	7 8
Tryon Street Station,	"	8 9
Matthews circuit at Matthews,	"	14 15
Wadesboro circuit, at Bethel,	"	21 22
Wadesboro Station,	"	22 23

Shelby District— 4th Round.

M. L. WOOD, P. E., Shelby, N. C.

South Fork, at Zion,	Oct.	1 2
Lincolnton circuit, at Lincolton,	"	3 4
Cherry Mt. circuit at Rock Spring,	"	10 11
Rutherfordton circuit at Rutherfordton,	"	13 14
Gaston Ct., at River Bend,	"	17 18
Mt. Island,	"	18 19
Double Shoals, at Elliott,	"	22 23
Shelby Station,	"	24 25
Columbus Mission at Sa'ude,	"	28 29
Dallas circuit, at Lander,	" 31	Nov 1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit	"	21 22

COMMUNICATIONS.

For the Advocate.

The Evil of Evil Speaking.

One of the most fruitful and terribly successful agents the Destroyer of souls employs for the ruin of mankind, is evil speaking. Its work is so universal, confined to no class or kind of people—men and women, sinners and christians, good and bad, help to spread the plague, one way and another, till the world is full of it. It is so rare as to be remarkable if an hour is spent in company with others and no word of harm is heard. And we try to think we are doing right! We get full of what we like to call "righteous indignation," and consider that a sufficient excuse, for all we want to say, or hear about some one who is absent. Surely it is long since we read, "The tongue of the just is of choice silver." Ah! we let ours get wofully cankered and tarnished sometimes, and I fear our silver is not very choice. Laying aside the fact that we are christians, remembering only that we are ladies and gentlemen, the habit is mean, low and impolite, unworthy the gentleness of one and the strength of the other. As human beings, creatures intended to live together and to contribute to each others happiness, it is unnatural and worse than beastly, for there is nothing like it in the lower animals, they snarl and snap *at* each other, but not *about* each other. As brothers and sisters, sons and daughters of the first pair, it is disloyal and ungenerous, but as christians whose hearts have been renewed and filled with love to God and his children, christians who profess to follow the meek and loving Jesus, it is wicked beyond all power of language to express; and yet we do it. The preacher and the people, friends we shook hands with yesterday, those we shall visit to-morrow, are dragged up, before some one we care almost nothing for, some one who is ready to help us. This one is blamed, that one criticised, another doubted, and finally one condemned outright, while all are treated with a general suspicion. And the excuse is "judge the tree by its fruit." (Lots of folks quote that glibly enough, who know scarcely another sentence in the Bible.) "I have a right to pass my opinion," and "should not I warn my friends of a bad man?" and "ought not the world know?' Yes; just as soon as you are quite ready to confess to the world your own besetting sins, and your own wicked thoughts, you have a right to tell it of your brother, never before. There is a vast difference between the man who tries to overcome his faults and the one who indulges them. The first deserves our love and assistance, the other we can at least pity and try to help. If we know a man to be mean and if we would tell him so, then when it is necessary we may tell others, only, when it is necessary tho' for we are to "speak evil of no man—showing all meekness." When a man is trying to overcome his faults it is unfair to keep every one, or any one, against him. Besides, most of this evil speaking is about people who are good, in the main—who are generally supposed to be "all right," but whom, unfortunately, we do not admire, or else some one we believe to have injured us in some way.

The idea of disliking people just because we do not admire them or their way of doing. Before we talk about them, we should decide whether we want those who do not like us to bring out every thing bad in us—you know there is bad. And did you ever injure any one? And then if you never have, is it following the golden rule, or in fact any Christ-given rule, to avenge yourself? I wish every christian on earth to-day would adopt this rule—I will try, by the help of God, never to speak evil of any one, unless I am positively sure they are worse than I am—unless I can repeat to them just what I have said in their absence—wouldn't there be a mighty change in society?—Wouldn't good spread faster? Ah! the world would be happy indeed if this serpent of evil speaking was strangled, and its slime washed away by the tears of sympathy and love. If you think it is your business to help reform the world, and it ought to be, don't think it can be accomplished in any mean or underhand way. If your brother sins go to *him*, not to other people. It is far better to suffer a great wrong than to do even a small one. There is such a thing as justice and such a thing as vengeance, but God will see to all that. Our business is to love our enemies and pray for those who treat us badly, and by the way, I have often thought when I have heard one person talking about another, bringing out all his sins in bold array, how well he could pray for that man, he'd know exactly what to ask God for. I dare say I would be utterly astonished, if I knew how wicked other people think I am, as many, many faults as I have, I imagine the opinion of some one who does not like me would open my eyes to many more real, or fancied ones. We consider ourselves far too polite to quarrel, yet that would be really civilized and positively elegant, compared to back biting. And then it is easier, pleasanter and often more truthful to speak well. Let us try to break off this bad habit. I know cases where it is indeed second nature, but when we find how hard it is to leave off evil habits, we will have more charity for others when they fall short. Remember who is to abide in His tabernacle, and who is to dwell in His holy Hill; it is 'He that backbiteth not with his tongue."

"MARY WILSON."

The Work of Teachers.

O teachers! do you feel the immense weight of responsibility resting upon you? Do you recognize the fact that the prosperity of the State, the happiness of parents, and the future usefulness of the children, all depend to a great extent on your efforts, and the faithfulness with which you perform your work?—Doubtless most of you do, and you have entered upon your work with many inward fears and misgivings. The drudgery of the school-room, the perplexity of classifying and governing a mixed multitude of children of various ages, grades of society and intellectual capacities, the scantiness of school appliances, the meagreness of the compensation, and the exacting demands of parents and school authorities, many of them ignorant of what is best; all these things stand up like an inseparable wall of difficulties to deter you, and make you ready to say that if you could you would turn from the school-room and seek employment elsewhere.

But yield not to such feelings. Difficulties lie along the path in every walk of life. Look above and beyond the difficulties and perplexities of your work, and consider what you are called to do, and the glorious results of your faithfulness in the doing.

The State loudly demands a host of intelligent, educated men and women in her producing classes to develop her material resources, to till her fields, to run her mills and manufactories, to extract her mineral wealth, to construct her railroads and canals and build her ships, and to rightly direct her commerce. This host of intelligent producers should come from the swarms of native-born children of the land, for those of this class who are imported, remain for awhile, gather up the fruits of their labors, and then hie away to enrich other States and countries with the products of our land. The teachers are to be relied upon mainly to furnish or replenish this much needed class of citizens of the State.

The parents of the children expect great and good results from your efforts. They delegate to you their own right of training their children, and their happiness now and in old age depends upon your faithfulness in discharging this delegated trust. If you send their children back to them trained mentally, morally and physically for usefulness and honor, their gray hairs will go down with gladness to the grave, and their benedictions will rest upon you throughout time and eternity. But oh! how bitter will be their regrets and curses if you return them warped and dwarfed in intellect, vicious in habits, and with the seeds of disease and death sown in their bodies. Think of the parents while you instruct the children, and consider the blessedness of your work in making glad the fond hearts of parents who live their lives over again in their children.

But the chief glory of your work is in giving the children themselves, right knowledge and proper training. It is a noble engagement to give the State useful citizens, society, shining members, and parents, honorable children; but the grandest and holiest feature of your work is the training, moulding of the *immotal mind*, and giving the properties and faculties of that mind such a bias as will shape it for a place in the Eternal Father's house of happiness and glory. No, you greatly underestimate the greatness of teaching if you think the main object is to obtain so many dollars for yourselves, and give general satisfaction to parents and State authorities. The child is to have a reckoning with you some day, and if it should confront you and change you with the wreck of its happiness here and the ruin of its eternal hopes and aspirations, no mountain of excuses and substerfuges will be large enough to hide your confusion at the awful consequences of your perfidious mangling of the noblest work in which mortal man was ever called to engage.

Then, my beloved fellow-teachers, as you enter upon your work, resolve that whether you feast or starve, weep or rejoice, receive praise or censure, you will do your work well and faithfully, and the consciousness of having rightly discharged your duty in the noblest of callings will be your abundant reward.—*N. C. Educational Journal.*

For the Advocate.

Handsomely Said.

Some excellent writing is being done in the two Methodist papers of the State upon the question of the division of the North Carolina Conference. The discussion has taken a wide range and many of the leading ministers and laymen have been drawn into it. Their discussion proclaims a large degree of writing ability in the Methodist clergy and laity in North Carolina, and moreover, the good temper which is maintained, where the interest is so deep and widespread, evidences a degree of breadth, and toleration of opposing views, which is altogether creditable to the denomination. Persons who feel no particular interest in the question at issue can but be entertained by the discussion of it and commend the spirit in which it is conducted.—*Editorial in Statesville Landmark of Sept. 18th.*

Such expressions as the above from the secular press are worthy of note. It is certainly gratifying that this division discussion has not got down to the level of an ordinary political discussion, and it is pleasant to see comments like the above concerning the same. Even men of the world love to see christian men demean themselves as christians. Our friends on both sides of this question thus far have held themselves well in hand. From every direction they have moved out upon a high christian plane. But can we maintain our present equilibrium for four years longer? Will not a prolonged agitation generate too much heat? Do we not risk a good deal in not pressing for a division now all along the line? While great good humor everywhere prevails, let us divide, and not wait till comments from the secular press just the opposite of the above greet our eyes.

J. A. STIKELEATHER.

Olin, N. C.

For the Advocate.

The Transfer Question.

BY REV. J. C. HARTSELL.

MR. EDITOR:—The transfer of the Charlotte and Shelby Districts in 1870 from the S. C. Conference to the N. C. Conference, was evidently with a view to set off a Western N. C. Conference. But some of our good brethren who oppose division say there was no such understanding, and fly to the record of the General Conference for proof. (I mean of 1870.) I have that before me, and if there was no understanding about a new conference, the S. C. delegation acted strangely, at the General Conference of 1870, when the Committee on Boundaries made their report. Read that part pertaining to N. C. and S. C. Conferences, and see what followed, and after the S. C. delegation was overpowered by having their motions and resolutions tabled, still the spirit of a new conference was not subdued, but like a whipped child, was only pacified by the promise of a new conference, in the resolution of Drs. Reid and Kennedy, found on 297th page of General Conference Minutes, 1870. Bro. Adams says "the transfer was absolute and unconditional."—Dr. Shipp thinks differently. Hear what he says to me in a communication dated July 30th, 1885: "My dear Bro.: It was understood in 1870 that a new conference was to be formed: our delegates on that condition consented to the transfer." Bishop Pierce said to Dr. North at Greensboro in 1870 "that he came to that conference with the expectation to set off a Western N. C. Conference, and he was surprised that the N. C. Conference was not ready for it." Now, where did the Bishop get his idea of a new conference? At the General Conference of course? As to the transfer one single memorial from one church in the bounds of two large districts did the work, as I have been informed, (to transfer), and yet we are told in the face of all this that it "was an expressed wish and desire throughout the districts to be formally and officially connected with N. C. Methodism." We are told the time has not come. When will it come? We answer never—never, till personal consideration, ease and position is left out of the question, and all look to the glory of God and the good of the church, and act with the impression, "thou God seest me."

That Sums it Up.

We could use all sorts of extravagent words about the effects of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff, dryness, restores original color, is a delicious dressing and perfectly pure and clean. It will satisfy you. The only standard 50c. dressing.

October.

Situation or Partner Wanted.

A layman of our Church who has had considerable business experience in Eastern Carolina would like a situation or partnership in middle or Western Carolina. His motives for a change of residence is principally on account of health and that he may be more useful in the Church, as he is in the habit of conducting prayer meeting, etc. Satisfactory reference given.

Addres, P. W.

Care Raleigh CRISTIAN ADVOCATE office, Raleigh, N. C.

By no means fail to write to J. L. Stone, Raleigh, N. C., for catalogue and price list of Pianos and Organs, any make you may want. Catalogue free.

MISCELLANEOUS.

PEMBERTON'S

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The wonderful Invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The Ideal Nerve Tonic and Intellectual Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, $1.00 per bottle.

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

july 29 1 teow.

TRINITY COLLEGE,

The Fall Term will begin will begin Aug. 19th and close Dec. 22nd, 1885.

TERMS.

Tuition in college classes, per month, $5.00
Tuition in preparatory department " $2.50 to $3.00
Tuition in business course " $3.50
Board, including furnished room, per month, $9.00 to $12.00

For Catalogue and particulars address

PROF. J. F. HEITMAN,
Trinity College, Randolph county, N. C.
July 15th tf

Jno. Bowers,

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JNO. BOWERS.

sept 9-2m

CAPE FEAR & YADKIN VALLEY R. R.

CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville.	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

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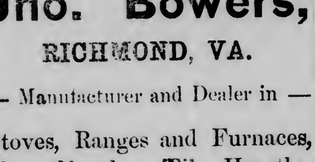

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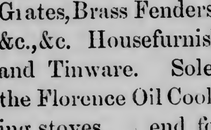

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An English clergyman, speaking of his work in the wilds of North America, says: "We never got letters but three times a year, and large parcels, such as newspapers or goods of any sort, could be received only once a year. Fancy sending for a paper of pins, for needles, for clothes, for a frock for the baby, and having to wait two years for them—that is, if no delay occurred. If you missed a boat you might have to wait four years for the desired object, as I had to wait for a coat once. I was in such straits for it that at last I said to my wife: "Have you any thing in the house that could possibly be made into a coat? And she, dear woman, took a black shawl she had, with some bright blue or red or yellow border, and cut off the border, and made the shawl into a coat for me, and I wore it all the years till the boat came. When we got to England I bought her the very best dress I could afford, to pay her for that shawl."

Missionary Workers of the World.

The "Christian World" says that the missionary work of the world now includes 100 societies—50 American and 50 European—which report an income of $9,723,850, of which $4,422,613 come from America, $5,203,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,162 ordained native preachers, 10,963 other native helpers, and 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 249 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,320 other native helpers, and 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 1,162 women, 2,243 ordained native helpers, and 644,784 communicants in churches. These totals show a gain over the preceding year of $556,350 in income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 3,657 native helpers, and 26,137 communicants.

Work Among the Chinese.

Chinese Missions almost seem to have been transferred from China to this country. The Chinese residents in New York, as in other cities, are apparently very earnest in laying hold of the instruction, religious and secular, which is offered them by the Church, and we believe, by all religious bodies. The rector of the most fashionable church in New York, on Sunday last, made an appeal to his congregation for assistance in the instruction of 19 Chinamen who have placed themselves under his care.

As it is the purpose of all the Chinese to return, dead or alive, to their own country, those who go back alive must necessarily bear with them the impressions that are wrought upon them in the midst of the Christianity of this land. It is true that some communities are doing their best to send the Chinese back in their coffins. It is to be hoped, however, that the culture of the cities and the Christian fellowship of parishes may still have a large influence for good in the Chinese Empire, by means of those Chinese who escape the murderous attacks of Western laborers.—*Churchman.*

Russian Missions in Siberia.

According to the report of the ober procurator of the Holy Synod, the Russian missions in Siberia had a prosperous course in 1882. Eighteen priests and seventeen psalm-singers, assisted by three baptized Lamas, labored under the direction of an Archmaddrite on eighteen stations. In the Bilkshirsky mission, a temple was built by the converts, in which 120 men were baptized. At another station a merchant defrayed the expense of erecting a mission-house. The conversion of 1,724 heathen was reported in the Irkutsk mission. In the Transbaikal, two abbots, seven hieromonks, nineteen priests, and a number of baptized Burjats, including a woman teacher, are laboring under the direction of the Episcopal Vicar. Notwithstanding the opposition of the Lamaists, more than 300 heathen and Mohammedans were baptized. In the government of Tomsk, over 400 Kirghese, mostly Mohammedans, came over to Christianity.

Missions in Western India.

The annual meeting of the Christians of the American Board Mission in Ahmednuggar, in October, is an important event every year in the religious history of Western India. At the last meeting the following subjects were discussed: "What are some of the temptations to which we Christians are exposed?" "Life in Christ"; "Why do not more Hindus and Mussulmans become Christians now?" A special session was held for women and children. At the closing session, the subjects were discussed of "The importance of Christians who feel offended with others following Christ's injunction in Matt. xviii. 15--16"; "How to make public worship most profitable'; and "How can our Christians become accustomed to make giving an act of glad worship?" The most capable and spiritually minded of the Christians converts, and the missionaries made the leading addresses. Ten new converts were baptized, and two persons who had formally been in the church and were under discipline. The annual convocation of the American Board's Mission at Jaffna, Ceylon, was also an interesting occasion, and was attended by more than 600 persons, while a children's meeting was held in another room. More than 300 communicants were present at the celebration of the Lord's Supper.

Physicians in China.

Rev. W. W. Royal in a letter to the "Woman's Missionary Advocate" telis of a successful surgical operation—ovariotomy performed by Dr. Elizabeth Reifsnyder, of the Woman's Union Mission, at Shanghai, and in proof of the great impression which such medical skill, especially in a woman, has on the Chinese mind, gives from the "Illustrated Chinese Weekly," Shanghai, the following translation of the report of the matter:

"Nowadays, when a man has read the "Tong Deu Koo," he considers himself a regular physician. Having made a prescriptton at hap-hazzard, he mowes down men like grass. If any die they are considered to have been foreordained to this death, and there is penalty for this species of manslaughter. Should any luckily recover, such is human nature that they will give the credit to the physician, and he, nothing doubting enjoys his fame, and thinks, "But for me you could not have recovered." If you ask the patient the name of the medicine and the nature of the disease, he replies in a silly fashion, his ideas of sevens and sixes, ere you can stop your ears the thing is over.

"Of late there has been in Shanghai a lady doctor, Reifsnyder, whose specialty is female diseases, but who cures general complaints as well. There came to her a woman from Hwei-Chow (An-Hwei Province) who had an enormous tumor, and who was cured at the Doong-Cheng E-Kwan, Hong-Kew (St. Luke's Hospital) The lady doctor felt her patient's body, and said, "This is curable." Taking a very sharp knife, she proceeded to cut out the tumor and dress the wound; and in one month the patient was well. When weighed, the tumor was found to be equal to one-fourth the weight of the whole body, only think of it! Had she not met this doctor, of course recovery would have been hopeless. Had the doctor not met this case, who could have guessed her wonderful (literally godlike) abilities? These two persons were surely brought together by the decree of heaven (or fate). Native physicians hearing of t is can only thrust out their tongues in amazement; and having nothing to say, can only hang their heads."

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HINSHAW.—Rebecca Hinshaw, the daughter of Jacob and Jennie Cox, and wife of Jessie Hinshaw, departed this life September the 15th 1885, aged 51 years.

She has been a member of the Methodist E. Church, South, twenty-two years. She was married Dec. 1860, and was the mother of seven children, six of whom have preceded her to the glory land. She was present at our last Quarterly Meeting, just ten days before her death, and enjoyed the occasion. In conversation with me she expressed herself as being clear in her religious experience. She walked into the cemetery with her husband, said she would be the next to be laid there and pointed to the spot where she wished to be buried.

One week before her death she was stricken down with pneumonia, she said she would never get well, on the morning before her death she realized her end was near, she called her son and her adopted son, gave them good advice, told them to meet her in heaven, and bade them good-by. She said that she was willing and ready to die, and that there was nothing in her way. Her husband asked her whether she had rather live or die. She replied, she did not care which.

Thus has passed away a good woman who was greatly beloved by those who knew her.

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POWELL—Died at Moncure, Chatham county, on the 7th of August 1885, Capt B. F. Powell, aged 64 years. Capt. Powell was born in Warren county, May the 19th 1821, but had been resident of Chatham for many years, where he married Mrs Ann Farrar Apr 26th, 1871. They were blessed with but two children, one a little boy, had preceded him to glory.

He, all his life was a moral, honest and upright gentleman, but did not accept salvation through our blessed Savior until after his marriage to a pious lady, whose gentle influence, day by day, led him to feel that his morality was not a sufficient basis on which to build his hopes for an endless eternity. He was converted under the ministry of Rev. W H. Moore, baptized and received into the M. E. Church, and fully adorned his profession by an upright life, and was truly a meek, submissive Christian. Although often afflicted, never murmured, but would often say "all is for the best" His last illness was short but severe, and though in much pain never complained, but said to his wife, "All is right with me." Every thing that could be done by a skillful physician and watchful friends was of no avail, for the angel of death loosed the silver cord and broke the golden bowl and the spirit fled to the God who gave it, leaving a disconsolate widow, an only daughter and a host of friends to mourn over the empty casket.

P. M.

PUCKETT—Mariah H. Bennett, daughter of the late Rev. David B. Bennett, was born Nov. 10th 1855, married Rev. W. H. Puckett, Mar. 24th, 1881, died at her home in Trenton, N. C., Sept. 20th, 1885. Hers had been a useful, beautiful life She joined the M. E. Church, South, under the ministry of Rev. J. B. Bobbitt, at Beaufort. She received the witness of God's Spirit under the ministry of Rev. James Mahoney, at Morehead City, about ten years ago. Her death was peaceful, joyous, triumphant, she left a son a few hours old. She calmly took leave of her husband, her mother and the friends around her. She sent messages to the two sisters and brother at Morehead, and asked all to meet her in heaven.

"Let me die the death of the righteous, and let my last end be like hers."

A. D. BETTS.

ETHERIDGE—Died at Whitakars, N. C., Sept 5th, 1885, Mrs. Celia Etheridge. She was a long, but patient sufferer. Her end was peace. Heaven's blessings upon the bereaved family.

JAS. WILSON.

SPRUILL—Sept. 16th 1885, God removed from our midst Bro. Erastus Spruill. He was born June 0th 1852 He was a converted Christian, read his Bible daily and prayed regularly twice a day. He said in view of death, "The Lord's will be done, I have nothing to say in it." A good man is gone, the community will miss him, the church will miss him. May God comfort the stricken wife and family. Heaven gets more and more like home.

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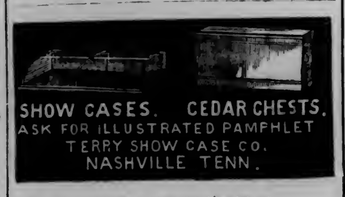

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That they are the Finest and PUREST goods upon the market;

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N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.38 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and Southwest.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily.	No. 52, Daily.
Leave Greensboro.....	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem.....	11.57 p m	11.25 a m
Going North-	**No. 51, Daily,**	**No. 53, Daily,**
Leave Salem.	7.00 p m	7.20 a m
Arrive Kernersville.....	7.35 p m	7.50 a m
Arrive Greensboro.....	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1. Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10 25 a m	5 00 p m
Arrive University,	11 25 a m	6.05 p m
Going South	**No. 4, Daily. ex. Sun.**	**No. 2, Daily, ex. Sun**
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill.	7.31 p m	12.54 p m

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On Trains 50 and 51, between New York and Atlanta, and between Goldsboro and Warm Springs.

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june 13-1y.]

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Rough Plaster, New Smooth Sand Finish, a Soiled Hard Finish, Painted Walls, Wood Ceilings, Wall Paper, Brick, Rough Boards, Canvas, Etc., Etc.

SUPERIOR TO KALSOMINE.

Ready For Use by Adding Hot Water.

CAN BE MIXED BY ANY ONE.

ANY HOUSEKEEPER CAN APPLY IT WITHOUT THE AID of Skilled Labor.

Alabastine is a Valuable Discovery.

It constitutes a permanent finish for Walls, assimilating with the plaster, and will not rub off. It does not deteriorate by age; in this respect it is unlike all other preparations of a similar character. Alabastine is a disinfectant, and renders apartments healthful.—racks in the Walls can be filled by mixing the Alabastine thick, which cannot be done with Kalsomine.

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OVER 300,000 IN ACTUAL USE And all giving perfect satisfaction.

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A Silent or Special Partner wanted to invest

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with a larger sum already invested by myself, in an established paying business, which needs more capital to make more profitable.

Being well acquainted with the business in all its details, I would propose to manage it to the mutual interest of all concerned.

In lieu of a partner I would take the cash as a loan and give a mortgage on active real estate which cost recently and is now worth double either of above named amounts, and *guarantee it to pay 10 per cent per annum*—payable monthly or quarterly, as preferred.

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June 17-tf

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BY M. L. McPHAIL.

The aim of the author has been to provide music for choirs of every degree of proficiency, and for all the various uses of the church service, and to this end, beautiful and original compositions have been interspersed with choice selections and arrangements from the works of Mozart, Concone, Bellini, Tours, Barnby, Smart, Costa, Barri, Lindsay, etc., etc.

The type throughout the book is large, clear, and legible; the printing is well done; the binding is strong and durable; and taken all in all, this new work is by far

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RALEIGH, : : : N. C.

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jan 21-tf.

FAMILY READING.

Knowing Ourselves.

The more perfect a man is the more sensible will he be of his imperfections. Darkness conceals defects, but a strong light brings them to view. Men often entertain a high opinion of themselves, because they are ignorant of their own weakness, and as their knowledge increases they perceive by degrees how little they know, how imperfect they are, and change their opinion of themselves. Pride is always the result of ignorance, or an improper estimate of one's self. The more perfectly man knows himself, the more truly humble he will be. Exalted opinions of one's self instead of being an evidence of superior piety and worth, is generally an evidence of a lack of these, Paul, notwithstanding his eminent attainments, and the divine visions vouchsafed to him, still esteemed himself "less than the least of all saints," and in point of unworthiness, "the chief of sinners." If we would act wisely we will think humbly of ourselves, and exalt the mercy and grace of him who has made us even what we are.—*Methodist Recorder.*

Grace as Needed.

Said a pastor: "There was once a man in my church, one of its officers, who was characterized by the most childlike piety of any one I ever knew. He came to me more than once, saying, 'You must take my name from the roll of the church, for I am not a Christian. If I were I would not have this fear of death that so oppresses me." It was with great difficulty that he could be persuaded against a step so obviously unnecessary. Time went on, and finally I was summoned to his house in one of his attacks, and he was at the point of death. 'I am going to die,' he said, 'as I entered his room, but I have no fear. I know whom I have believed.' In answer to questions from the family, I said as I was about to leave, 'I think this is his last attack. There have been times when the disease seemed more violent, but he has not had dying grace till now." He did die in a very few moments."

The incident strongly emphasizes a great truth. God gives his children grace sufficient for the day. But it is grace for the day, and not for the future. Dying grace is not needed till the dying hour comes. Christians should not estimate their character by the state of their feelings in regard to an event in the future. The true test is—'Do I heartily trust in my God and Savior, and is my daily life testifying to my faith?" It is a question of the present and not of the future. At the same time we should deal very tenderly with those who through fear of death are all their lifetime subject to bondage.—*Christian Weekly.*

"When my Children Were About me."

It is with tender emotions that many a parent recalls such a time. In the loneliness of his old age his thoughts often revert to the years that are past and gone. Bright scenes rise to his view. Then his family was an unbroken and an undiminished house hold. The wife of his youth was then with him, and all his childen, a young, happy group. Together, day by day, gathered around the common board, day by day they bowed at the same family altar, and day by day they mingled in pleasant intercourse, dwelling together in unity. Little then did they realize how soon those "happy, golden days" would speed their flight, no more to return. But so has it been. Death has invaded the loved circle and claimed one and another of their number. Others, one after another, as they have grown up, have gone forth forth from under the parental roof into the wide world, and the home of their childhood shall no more be their abiding home. Some of them are far away.

Occasionally one and another of them revisits the old homestead, but it is for only a brief tarry. Soon again farewell words are spoken, and those who are bound to each other by the dearest earthly ties part. The parents, now old and gray-headed, follow the departing ones with their kindest benedictions and prayers, realizing from time to time more and more sensibly the uncertainties of earth, and the doubtfulness of renewed meetings. With tearful eyes at the remembrance of "months that are past," and of the "days when their children were about them," they hopefully anticipate the more blessed time, when all, parents and children, gone the way whence they shall not return, shall meet and greet each other in the heavenly home, where partings shall be forever unknown, and where, in the presence of the great and good Father, and of their elder Brother, they shall forever abide.—*New York Observer.*

Does Alcohol Warm?

A patient was arguing with his doctor the necessity of his taking a stimulant. He urged that he was weak and needed it. Said he:

"But, doctor, I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. See here, this stick is cold, taking up a stick of wood from the box beside the hearth and tossing it into the fire, "now it is warm; but is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke and then burst into a flame, and replied: "Of course not; it is burning itself!"

"And so are you burning yourself when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."

Oh! yes, alcohol will warm you up, but who finds the fuel? When you take food, that is fuel, and as it burns out you keep warm. But when you take alcohol to warm you, you are like a man who sets his house on fire and warms his fingers by it as it burns.—*Golden Censer.*

His Spot of Sunshine.

They tell in Europe the story of a poor man who was confined for many years in a cold, dark dungeon. There was but one aperture in the wall, and through that the sunbeams came but for a few minutes daily, making a bright spot on the opposite side of the cell. Often and often the lonely man looked upon that little patch of sunshine, and at length a purpose to improve it grew within his soul. Gropon the floor of his cell, he found a nail and a stone, and with these rude implements he set to work on the wall for a few minutes of every day during which it was illuminated, until at length he succeeded in bringing out upon it a rude sculpture of Christ upon the cross. Let me imitate the prisoner. Circumscribed may be our lot, yet if we love the Lord, and pray to Him, and look for His direction, we shall soon discover some tiny chink through which the sunshine of His guiding providence shall come. On the spot where its directing light shall fall, let us, with such means as we can command, hew out, not in cold stone, but in living love, the likeness of the sacrific of Christ. So shall we find our special sphere, and fill it to the commendation of the Master.—*Christian Standard.*

Temper at Home.

I have peeped into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright, into "rooms" where the chairs are neat and the floors carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness. nor town, nor country, nor station, as tone and temper that render homes happy or wretched. And I see, too, that, in town or country, good sense and God's grace make life what no teachers or accomplishments or means or society can make it—the opening state of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away. *Lr. John Hall.*

There He Goes.

There he goes. He is a member of the Church, on his way to his dinner —he always goes. He is true to his dinner, and walks a mile and a half to get it. He may stay away from his prayer-meeting: he forgets his Church-meeting; he is slow in his pew rent; he is neglectful of the Sunday-school; bad weather keeps him back from many things; but in all his ficlkhleness and failings he is true to his dinner. He may slight his soul, but he is true to his stomach. Every man has his god, and serves him faithfully. But then not every man has the same god.—*Religious Herald.*

Situation or Partner Wanted.

A layman of our Church who has had considerable business experience in Eastern Carolina would like a situation or partnership in middle or Western Carolina. His motives for a change of residence is principally on account of health and that he may be more useful in the Church, as he is in the habit of conducting prayer meeting, etc. Satisfactory reference given.

Addres, P. W.

Care Raleigh CRISTIAN ADVOCATE office, Raleigh, N. C.

Helpless Upon a Friendless Sea!

Who, in taking passage in a great trans-Atlantic steamer, does not feel a thrill of exultation over her magnificent power. Against her the Storm King may hurl his elemental forces, nor pierce her armor, nor stop her onward course.

But let me describe a scene when, one morning in mid-ocean, there came an alarm from the pilot house followed by a cry: "The ship's rudder is lost!" From the confident expression, consternation came to every face. The wheelman being helpless to direct her course, the vessel was at the mercy of wind and wave.

The captain had been negligent—the hangings of the rudder were allowed to wear weak, and suddenly it had dropped deep into the sea!

Strong in intellect, in physical vigor, in energy and in ambition, man confronts, undaunted, gigantic tasks and commands applause for his magnificent achievenments. But, all unexpectedly, an alarm comes—the rudder of his constitution is gone. He has been careless of its preservation; mental strain, nervous excitements, irregular habits, over-work, have destroyed the action of his kidneys and liver. This would not occur were Warner's safe cure used to maintain vigor. And even now it may restore vitality to those organs and give back to the man that which will lead him to the haven of his ambition.—*The Traveller.*

It Astonished the public

to hear of the resignation of Dr. Pierce as a Congressman to devote himself solely to his labors as a physician. It was because his true constituents were the sick and afflicted everywhere. They will find Dr. Pierce's "Golden Medical Discovery" a beneficent use of his scientific knowledge in their behalf. Consumption, bronchitis, cough, heart disease, fever and ague, intermittent fever, dropsy, neauralgia, goitre or thick neck, and all diseases of the blood, are cured by this world-renowned medicine. Its properties are wonderful, its action magical. By druggists.

"Say, why is everything
Either at sixes or at sevens?"

Probably, my dear nervous sister, because you are suffering from some of the diseases peculiar to your sex. You have a "dragging-down" feeling, the back-ache, you are debilitated, you have pains of various kinds. Take Dr. R. V. Pierce's "Favorite Prescription" and be cured. Price reduced to one dollar. By druggists.

Pierce's "Pleasant Purgative Pellets" are perfect preventives of constipation. Inclosed in glass bottles, always fresh. By all druggists.

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We could use all sorts of extravagent words about the effects of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff, dryness, restores original color, is a delicious dressing and perfectly pure and clean. It will satisfy you. The only standard 50c. dressing.

October.

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oct 14·

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TOBACCO FLUES

in any style and of the

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AT THE VERY

LOWEST MARKET PRICE

All our FLUES are TURNED and GROOVED, and then RIVETED, making them the best on the market.

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"STAR BRAND"

GUANO. | PURE (Animal) BONE FLOUR, " " BONE MEAL, Dissolved PURE (Animal) BONE.

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Insures Against Loss by Fire.

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aug 12-5t mly

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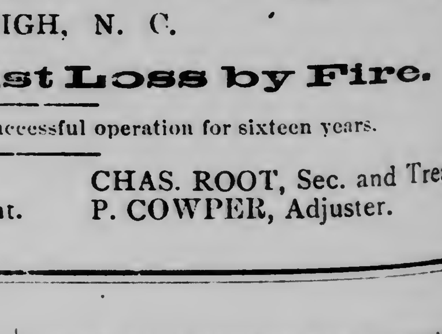

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Seneca Falls, N. Y., U. S. A.

sept30-2t m'ly]

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

The Children's Mite.

Little hands, be free in giving;
Little hearts be glad to serve;
Each unselfish act of giving
God fails never to observe.

Give not only gold and treasure,
Give your sympathy and care;
Love that knew not saint nor measure
Jesus scattered everywhere

All the good your hands can carry,
When you go to God on high,
Are your blessings to the weary,
To the sick and poor who sigh.

Angels garner up in heaven
Every gentle word and deed,
All the joy your lives have given
To God's little ones in need.

Sing your praises to the Maker,
Love and serve your kind the while,
Of each gift you are partaker,
God rewards you with His smile.
—*Christian Register.*

MY DEAR CHILDREN.—I hope to be kept very busy with the reports of your Bands this week—and that it will be our pleasure to greet many delegates at our Annual Meeting. Let every Society at once send up their Reports that I may be able to make out my Annual Report. Those of our Jewels who cannot meet with us will I am sure not forget to pray God's blessing upon us, as we gather in His name, and may much good result from our communing together.

Lovingly,
AUNT MARY.

OCT. 3rd, 1885.—*Dear Aunt Mary:* I send twenty-five cents. I have been going to school all the Summer. I wrote to you some weeks ago, but got so much interested in the dime party, that I failed to send the letter I must tell you what a success the dime party was—it was gotten up by some of my little Cousins and myself, to help finish Sidney Church. We made fifty dollars.

How glad we would have been to have had you and Uncle Black with us. Give Uncle Black our love and thank him for his kind contribution to the dime party, we appreciated it very much: I have a great desire to attend the Annual Meeting in Raleigh, and will do so if not providentially prevented. Was so sorry to hear of your sickness, and am very glad you are able to correspond with us again through the ADVOCATE—we missed your good and kind words so much. I send answers to some Enigmas. Much love to Aunt Mary and all the little Cousins. Your affectionate niece, Mamie L. Green.

Very glad indeed are we, to hear from you again, dear Mamie, and to know that you were so successful with your dime party. Your little cousins and self deserve much credit for your interest and zeal in the good work. We are delighted with the prospect of meeting you at our Annual Meeting, the programme of which appeared in last week's ADVOCATE. Mrs. Hayes of Baltimore, the President of the Woman's Foreign Missionary Society of the M. E. Church, South, will be with us, and I am sure you will not forget that "Uncle Frank" will be present with words of cheer.

SEPT. 30th, 1885.—*Dear Aunt Mary:* I send ten cents for the heathen, Sister Mary gave me for being a good girl, and keeping Mama company while she is at school. A kiss for Aunt Mary and all the little Cousins. Your wee Jewel, Leila Oneta Green.

Loving greetings this wee Jewel and thanks for money. Surely Mamma enjoyed the company of her little darling.

FRANKLINTON, Franltin county, N. C., Oct. 6th, 1885.—*Dear Aunt Mary:* It has been some time since we have written to you, but I hope you have not thought that we had forgotten you and the "Bright Jewels." We think of you every day, and love the paper more and more all the time. As soon as we get the paper each week we want Mamma to sit down and read the pieces to us, especially all the little letters. But now we are getting so we can read ourselves, since we are at school, and we enjoy going too, very much—and it makes it more enjoyable, because our teacher boards with us, and we love her so much. The distance we have to go is one half mile, and we take our dinner and are there all day. Papa told us if we would be good and smart there, he would give us some money. This morning he gave us twenty cents, which we enclose to you. We also send answer to Enigma by Mollie V. Forbes. With much love to you and all our little cousins, we remain your devoted little friends, Esie and Doctor Bynum.

You were most generous little Jewels, to send *all* the money your kind Papa gave you—we are delighted to know that you love your teacher and are getting on nicely at school. What nice walks and talks you must have with your teacher—the memories of which will cheer the coming years. Thanks for kind words.

LAKE LANDING, Hyde county, N. C., Oct. 3rd, 1885.—*Dear Aunt Mary:* We have recently organized four bands of Bright Jewels—one at every Church on this (Mattamuskeet) Circuit.

Please send me four copies of the Constitution and by-laws for the Bright Jewels of Amity, Englehard, Nebraska, and Mt. Pleasant.

You will soon hear from their Corresponding Secretaries, also from their Treasurers. Hope you are well ere this. Yours truly, Mrs. J. D. Carpenter.

With grateful thanks to this co-laborer, the desired copies of Constitution were immediately forwarded and we will rejoice to welcome the four mentioned Bands of Jewels to our number.

Precious Promise.

All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. Psalm 22 : 27.

Enigma.

BY EUGENE BAILY.

1. Who was the beloved disciple?
2. What is the twenty-eightth book of the OldTestament?
3. What did Solomon say was a mocker?
4. Who did Abradam send away?
5. Who was the first woman created?
6. Who raised the widow's son?
7. What killed the prophet from Judah?
8. Who was the oldest son of Isaac?
9. Who did Isaac marry?

The initials of the answers to the above questions spell the name of our beloved pastor who has served us the past four year.

Answers.

The answer to Enigma by Ruby P. Trogdon is—Rev. J. A. Cunniggim—answered by Henry Withers.

The answer to Enigma by H. L. Mansfield is—Dr. W. S. Black—answered by Sydney Haynes.

The answer to Enigma by Rona Johnson is—Dr. Braxton Craven—answered by Mamie L. Green.

The answer to Enigma by Hennie G. Slade is—O. Hightower—answered by Carrie Wainwright.

The answer to Enigma by Mollie V. Forbes is—Rev J. R. Griffith—answered by Esie and Doctor Bynum, Cullen G. Battle, Mamie L. Green.

The answer to Enigma by Mamie F. Thomas is—Dr. W. H. Bobbitt—answered by Mamie L. Green.

A Hard Battle.

"A box! a box! for Reeve and Marcia," exclaimed papa, as he opened the mail from the North. "And all the way from Chicago, too, and from Aunt Emma, I do believe."

When the box was opened, there in a nest of soft white cotton lay two large eggs, ornamented in beautiful colors. And wonderful to tell, these eggs had covers which, when lifted up, showed them to be full of sugar-plums. But these lovely boxes were very frail, and in their long, rough journey one of the covers was badly crushed.

"Sister can have that; I'll have the goed one," said the little boy at once.

He was looked at with surprise, for he had always seemed a generous little fellow.

"My dear," asked mamma, "would you do so selfish, so unmanly a thing as that? Go away and think about it."

"I don't wish to think about it. I don't wish to think about it," he replied, excitedly. "I want the good one."

After that no more was said. He began to walk about the room; his face was flushed and he looked very unhappy. If he chanced to come near papa, papa did not seem to see him, he was so busy reading his newspaper.

After walking a while he went to the other side of the room, where mamma was bathing and dressing his little sister. He was very fond of his mamma. When she was sometimes obliged to punish him, as soon as it was over he would say:

"Wipe my tears! kiss me!"

So now, when his dear mamma did not seem to see that she had a little boy any more, he was cut to the heart.

At last he went into grandma's room. Now, he and grandma were great friends. Many happy hours did he spend in her lap hearing stories, and she called him her "blessed boy." But now, alas! she was so busy with her knitting, that she took no notice of him whatever. This was dreadful!

He climbed up into a chair and sat down. An evil spirit seemed to whisper, "Don't give up;" and so he began again his miserable walk. For nearly one hour did this little boy fight his terrible battle with selfishness, until at last he could stand it no longer. He came to mamma and said in a pleasant voice:

"I will take the broken one; sister can have the perfect one."

Then when papa and mamma had kissed him, and he had rushed into grandma's loving arms what a load of unhappiness was lifted from his heart.
—*Little Men and Women.*

Bessie Taylor and the Rose.

Bessie Taylor was a very discontented girl. She was never pleased with anything—always looking out for what was disagreeable, and not for what was pleasant in anything. She was going away from home, and her grandmother asked her if she would have a rose to stick in the bosom of her dress. So, being fond of flowers, she told her that she would like one. Away went her grandmother, with her cane in her hand, into her little garden, and gathered the finest rose that grew there. There were two buds growing on the same stem with the rose, and the leaves were as fresh and green as the leaves of a rosebud could be. You may suppose that Bessie was not a little surprised when her grandmother snipped off the rose, the two buds and the green leaves with her scissors, and offered Bessie Taylor the stem alone, all covered with thorns.

"O grandmother, this is not a rose! Do you think that I will stick that ugly stem in my dress without a single flower or leaf upon it? No; that I never will! You do not deserve to have roses growing in your garden if you spoil them in this way."

"Perhaps not," mildly replied her grandmother, "but there are other people in the world besides me who spoil their roses."

"Then," said Bessie, "they must be very silly people."

"I think so, too," replied her grhndmother. "And now I will tell you the name of one of them. It is, Bessie Taylor."

Bessie reddened to her very ears, while her grandmother said:

"It has pleased God, Bessie, to mark your life with many blessings, mingled with a few cares, and you are continually neglecting your blessings and remembering your cares. If, then, you thus willfully despise your comforts and repine overyour troubles, what is it but throwing away the flowers and green leaves of your life and sticking the thorns in your bosom!"

Who is like Bessie Taylor?

The Furnace.

The success of the Rev. Jno. H. Nichols, as a writer of Theological Pamphlets, is somewhat phenominal. Just at this time, while the straightforward saxon of a peerless Methodist divine is bringing about a reaction among critics in favor of plain gospel clothed in plain English, it to be noticed that these straightforward analyses of Gospel Truth, making no display of high-sounding terms, nor trumpeting the erudition of the Author, have far outstripped more pretentious treatises in the race for popular favor. The last work of the series of doctrinal pamphlets—The Furnace—has just come from the press and is one of the very best that has been written. Price 10 cents.

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BY REV. SAM. JONES, OF GEORGIA.

By general consent, Sam. Jones, the great Georgia Evangelist, is one of the most famous preachers now in the American pulpit. He draws more people to hear him, holds them longer, interests them more, and moves them deeper than any other man in this country. Next to hearing hin preach is to read his "Sermons and Sayings," and those who hear him are the most anxious to read him. His pithy, piquant sayings, containing so much wit and wisdom, with extracts from his wonderful sermons, have been extensively copied, quoted, published, and republished in the newspapers, and read by everybody, until he was compelled to yield to the demand for his sermons in full, and allow a volume to be prepared and published. The handsome volume, of nearly 300 pages, before us, issued by the Southern Methodist Publishing House, Nashville, Tenn., containing twenty Sermons and more than one hundred well-arranged "Sayings," was not made up of the newspaper reports, but were taken down by competent stenographers, written out, and carefully revised and edited before they went into the hands of the printer. A fine steel engraving of the evangelist, and a carefully-prepared biographical sketch add much value to this truly sensational volume of Sermons. Any one of his aphorisms or of his allagories will be worth many times the price of the book to the preacher and the earnest Christian. Besides, this is the only authorized edition of his sermons, appears from the following note from the evangelist himself:

To the Public.—The publication of my "Sermons and Sayings" by a House in Chattanooga, Tenn., and another in Richmond, Ga., was unauthorized by me. These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave out the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued. The volume of "Sermons and Sayings" issued by the Southern Methodist Publishing House is the only publication authorized by me.

12mo, pamphlet, wood-cut portrait on cover, 50 cents; 12mo, muslin, with steel engraving of author, $1.

Around the World.

A wonderfully interesting book of 600 pages, by Dr. Hendrix, of Missouri, has lately been reduced in price. Through the liberality of this eminent Christian Author it has been placed among our list of dollar books. It is profusely illustrated, and is one of the most entertaning and instructive books of travel ever published. It has had a large sale, and we confidently predict for it, at the exceedingly low price for which it is no offered, a much more rapid sale than before. It is one the best books of the age.

Peep of Day Library.

A new and valuable addition has just been made to our list of Sunday-school books by reprinting the Famous Peep Day Library. This little library consists of four volumes: "Peep of Day," "Line Upon Line." "Precept Upon Precept," "XXXXXX" "Here a Little There a Little." These books are designed for the religious instruction and entertainments of children of the earliest years, upon whom impressions that are just beginning to be made. There are a large number of subjects treated. The subjects are generally taken from the Bible, and are for their reproductions of Bible stories adapted to infant minds. Among books of this class these are unequaled, price 40 cents each, $1.60 per set. with usual discounts to preachers and Sunday-school.

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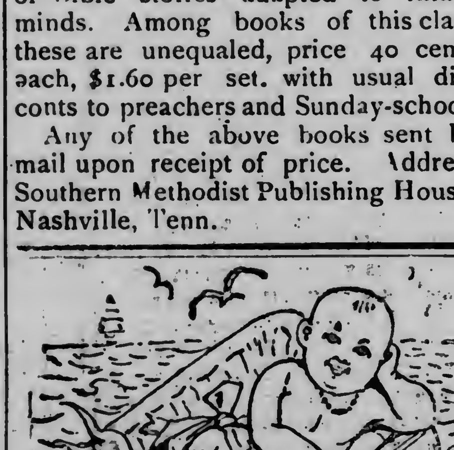

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AGRICULTURAL.

Among the Farmers.

— The crops in the Yadkin valley, from its source on the Blue Ridge to the State's border, are always good—this year immense—and there is no means of transportation save the wagon. The North Carolina division of the R. & D. is the only railroad which cross-es the Yadkin.—*Salisbury Watchman.*

— We learn from a gentleman who has been traveling in the section around Rocky Mount that the tobacco crop is not only most promising, but is much larger than is supposed. He found very large fields in Nash—some of them sixty acres in extent—in which was growing the finest gold leaf. He thinks much of it equal to the general run of Granville brights, with the exception of the famous section south of Oxford.—*Wilmington Star.*

— From the best information we have been able to obtain by inquiries in several quarters, the rice crop on the Cape Fear will be very good this year, and it is being harvested in first-rate order and prime condition. It now commands from $1 to $1.15 per bushel. The crop in Eastern North Carolina will be small as compared with that of last year, and will bring from 75 cents to 90 cents per pushel. This low price as compared with the Cape Fear rice is from the fact that the former is cultivated outside of tide water.—*Wilmington Review.*

Preparing for Wheat.

Now that the farmers are making preparation for the wheat crop, it should not be overlooked that the most important object that should be sought is that of rendering the seed bed as fine as possible. The location for wheat should be thoroughly pulverized and harrowed until it is like a garden in condition. The seed should be sound, plump and uniform, while extra care should be exercised in freeing it from the seeds of weeds. By steeping the wheat seed about fifteen minutes in a solution of sulphate of copper the spores of rust and smut may be destroyed, and this should not be neglected.

Some farmers prefer to broadcast the seed, while others are more partial to drilling. The richer the soil the smaller the quantity of seed required, and the quality of the fertilizer necessary depends not only upon the condition of the soil but also upon the kind of crop previously grown. If clover formerly occupied the ground intended for wheat there will be but little nitrogen required, but phosphate is an important material on nearly all farms for this crop. Potash will not be necessary where barnyard manure has been applied, but if nitrogen is required it should be broadcast over the wheat, in the spring in the shape of nitrate soda.

There have been many experiments connected in seeding wheat for the best results, and it has been demonstrated that where the seed has been carefully assorted and plenty of room allowed each plant for growth that the yield is thereby increased, while the plant thrives better. Where there is an excess of straw it is usually an indication that the land is well supplied with potash and nitrogen, and in such cases the phoshates show a marked influence on the grains. The practice of drilling in the phosphates at the time of drilling in the seed, although labor is saved, is not the proper method, as the entire bed is not evenly dressed. The fertilizer should be broadcasted, so as to have every portion equally fertilized, which enables the plants to feed more easily and conduces to the better spreading of the roots.

Cultivating a crop of wheat with a hoe is a method which is not practiced in this country, through often done in Europe with marked success. Our farmers are aware of the fact that good harrowing given the growing wheat in the spring sometimes increases the yield several bushels per acre; and it is strong evidence that wheat is susceptible of improvement by cultivation. Cases are known in which harrowing, assisted by hoeing, has doubled the yield, but many of the benefits may be traced back to the excellent preparation of the seedbed in the beginning.

Wheat, when put in too early, becomes subject to the attacks of the Hessian fly, and when seeded late is liable to be dislodged by the frost, consequently the proper time for seeding depends upon the climate. In the Southern States the seeding is often delayed as late as December. What we wish to impress upon farmers, however, is the importance of thoroughly preparing the soil now. A good plowing, followed by the use of a pulverizer, with frequent harrowing, is the proper method for preparing the ground. The harrow cannot be used too frequently, and the land should be thoroughly drained. About one inch is the proper depth for the seed, and should barnyard manure in any form be used, it should be thoroughly worked up with the soil before seeding the wheat.

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Leave Weldon,	2 15 p m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 34 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington	9 25 a m.	8 35 p m
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

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Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

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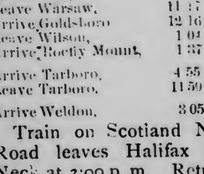

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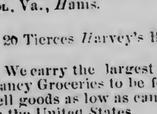

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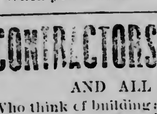

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A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 56	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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Raleigh Christian Advocate

Vol. XXX. No 40 THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. ESTABLISHED 1855.

[illegible] REID, Editor and Publisher. RALEIGH, N. C., WEDNESDAY, OCT. 21, 1885. $2.00 PER ANNUM Payable in Advance.

Comment on Current Events.

The University of North Carolina [illegible] a Post-Graduate Course [illegible] step in the right direction.

Rev. Sam Jones has been invited to [illegible] address at Asheville, N. [illegible] fair and it is thought he [illegible] We hope he will give his [illegible] "horse racing" at Fairs.

Bishop Stevens (Protestant Episcopal) has decided that the ladies elected to the vestry of St. Luke's Episcopal Church, at Chadd's Ford, Va., are eligible under the law. This is the first decision in favor of women holding office in the Protestant Episcopal Church.

[illegible] is cheered at the re[illegible] Conferences so far [illegible] his call for $15,000 for [illegible]. The Missouri, Ken[illegible] and St. Louis Con[illegible] responded to the full [illegible] to them. These [illegible] Conferences to which the [illegible] made.

[illegible] of suicides last year [illegible] and profession was re[illegible] journalism. Not a [illegible] paper man was enough [illegible] life to end it. Until [illegible] present year the same [illegible] preserved; but only [illegible] ago an Illinois reporter [illegible] life. He wrote out a full [illegible] event and left it for his [illegible] reporters. If all suicides [illegible] the same, it would save [illegible] and much sensational [illegible].

Bismarck is reported as having assented to the selection of Pope Leo XIII. as arbitrator between Protestant Germany and Catholic Spain in the matter of the Caroline Islands—a testimony extraordinary to both the integrity and intelligence of his Holiness. It is cheering to see the principle of arbitration coming more and more into the settlement of international disputes.

In Massachusetts, while there have been 66 per cent. more people capable of getting married during the last ten years than there were between 1850 and 1860, less than 28 per cent. more have actually done so. Population has increased two-thirds, and marriages less than one-third. To put it in another way, out of every thousand people in the State twenty-one used to be married each year, while now the number reaches only seventeen. The result is about the same in Connecticut and Rhode Island. In Ohio, while the number of inhabitants increased about 37 per cent. the number of marriages increased only 26 per cent.

What is the matter with the Baptists in Missouri, that so many should attain unto larger conceptions of the truth at once? Three Baptist preachers presented themselves at the St. Louis Conference—two for admission and the other for the recognition of his orders as a local preacher. And yet another, the Rev. B. Freeman, was up for ordination at the South-West Missouri Conference on Saturday last. The mode of administering an ordinance is a very narrow plank on which to establish a church. —So says the *New Orleans Advocate.*

Bishop Isaac Lane, one of the Bishops of the Colored Methodist Episcopal Church, visited the Missouri Conference at its recent session, and was most cordially received. The Conference gave him $100 for the Lane Institute, Jackson, Tenn., for which he is canvassing. The Bishop writes as follows about the Lane Institute to the St. Louis *Advocate*: We opened the third term of the school with better hope than ever before. If you will help us put the school on a firmer basis, it will prove a blessing to white and colored, in two ways; first, it will provide a place to teach the Gospel, and, then, we will be able to support the teachers ourselves.

The *Blue Ridge Enterprise*, of Webster, N. C., givies an account of the opening religious services of quite a new town on the Western North Carolina Railroad. It is founded by Mr. Clark Whittier, of California, who has purchased 60,000 acres of land and commenced to lay out a village. It is to bear his own name—Whittier. Provision is made in all the deeds to prevent the manufacture or sale of spirituous and malt liquors in the town, or within a radius of ten miles in every direction. At the laying of the corner stone of the new town prayer was offered, and a short sermon preached by Rev. W. H. Cooper. This was certainly a hopeful beginning, and every lover of his race will wish the greatest success to the rising township.

For the Advocate.

Judge Montgomery Speaks Again.

Reply to Bro. Mann—The Transfer Question—No Pledges Given—A Vindication of The Delegation.

Bro. Reid: Though heavily pressed with my duties, I rejoin to the remarkable reply of Bro. Mann to my communication of last August, which I have just seen. I am away from home—have no papers or records, and have to write as I did before, from my recollection. Though *more than* 15 *years* have elapsed, I find upon examination of the records and other investigations, I committed but one or two mistakes in my other communication, and they were immaterial—I stated that I was present, I thought, at every meeting of the Boundary Committee at Memphis—I find that I was not present at the last meeting, and my letter of Nov. 9th, 1870 so states, and Bro. Walker acted as my substitute. The object of my communication of August last, was to show that Bro. Mann was mistaken, in the first assertion or proposition of his "Speech," viz: That the territory transferred from the S. C. to the N. C. Conference, by the General Conference of 1870, was transferred for the express purpose of forming a new Conference—was so understood by the General Conference, and that the N. C. Conference was pledged to division at Memphis. I give the substance, not the exact language of Bro. Mann's statement, and I stated that the transfer was without any condition, understanding, tacit or expressed—and without any pledge, direct or indirect, on the part of the N. C. Delegation. Now, to refute this Bro. Mann quotes from a communication of mine published Nov. 9th, 1870. I kept no copy of that communication, and could not, until now, get one. Bro. Mann, it seems, has a copy. I ask him if the following does not appear in that communication:

> "It has been frequently said that the North Carolina delegation were pledged to division, such is not my understanding."

And then after giving a history of the Kennedy and Reid resolution, very nearly similar to the one I gave in my communication of last August, I say:

> "There was no pledge about it. There was very little said about the resolution in any way—whilst the N. C. Delegation favored a Western N. C. Conference, if the *Holston* portion of N. C. could be obtained, they were distinctly understood as being opposed to a division of their territory as it existed previous to the late transfer, further than to cede the Salisbury District to the new Conference, if the Holston part could be obtained. The transfer of the S. C. Conference territory was made by the General Conference unconnected and unencumbered with any resolution whatever, and without any understanding or knowledge, that the resolution of Bros. Kennedy and Reid would be offered."

Now, this letter was written in a few months after the session of Gen. Conference—when everything was fresh—*when* 15 *years had not elapsed*, when it could have been so easily contradicted if untrue. Bro. Mann, do you think when Wm. Barringer, N. F. Reid, and Braxton Craven saw and read that communication, if it had not spoken the truth, they would have permitted it to pass unnoticed and uncorrected? When I pnblished in the Organ of the Methodist Church in N. C. *in* 1870 *"that the North Carolina Delegation were not pledged to division. That there was no pledge about it, and that the territory was transferred unconnected and unencumbered,"* was it not the duty of every N. C. delegate to correct me if in error—and did not every one of them by his silence say it was true? If Bro. Mann had given the substance of my letter of 1870, it would have been seen to be substantially correct—different in some immaterial, side issues, from my letter of 1885, but upon the great question of *the object of the transfer* and *the pledge of the N. C. Conference*, the two communications coincide exactly. Bro. Mann reminds me forcibly of what I see and hear almost every day. It is mighty hard to defend an untenable position, and he who attempts it always resorts to special pleading, specious arguments, catches at every straw, and magnifies little discrepancies. I stated in my letter of 1870 *that "all West* of Charlotte were willing Some anxious to be placed in a new Conference, *if the Holston part could be obtained,"* but what about *all East of Charlotte?* Bro. Mann forgets that there was a large territory East of Charlotte, and that Charlotte was on the extreme West line of the District, and yet Bro. Mann creates the impression that all the Charlotte District, except Charlotte, wanted a new Conference.

As to the Charlotte petition, I know the author of that. He is a gentleman of prominence and influence. I conversed with him the other day. He had no idea of any new Conference, when he drafted the petition and got it so numerously signed. He was opposed to any new Conference then, and *is now.* He wanted to belong to the N. C. Conference. Bro. Mann tenderly, or threateningly, (I don't know which) reminds me that more than 15 years have elapsed, and that he has something in reserve, etc. That during the closing labors of the Boundary Committee at Memphis I was sick and Dr. Walker acted in my stead, that he renewed my motion as amended, or made the final motion to transfer the S. C. territory Now, I have to say —*that my motion was never amended—it was killed out and out*; and at the last meeting of the Committee, seeing that the Committee intended to report in favor of transferring all *the country between Pee Dee and Catawba Rivers* to the N. C. Conference, and leave only a narrow, long strip between the Catawba and the Blue Ridge, and much of that not very strong in Methodism, Bro. Walker moved *that the whole be transferred.*

It is very strange to me that Dr. Bobbitt should make one statement in the Committee, when I was present, and then make a different one when I was absent. I stated Dr. Bobbitt's language and acts in my other communication when I was present, what he did or said in my absence of course I can not state.

I don't know what *secret* understanding Dr. Walker or any one else had in his own mind, or *what private* understanding, or pledges, the N. C. Delegates had made. I only know what they told me and what they said openly, I conversed with them frequently and freely. I know they made no pledge nor any statement in my presence by which any pledge could be inferred and *did nothing and said nothing by which the N. C. Conference was committed to Division, and that there was no such understanding on the part of the General Conference.*

Just look at the situation for a momoment: Was the N. C. Conference as it then stood in favor of division? Was it willing to divide its then territory? Was it too large, without the added territory? Does anybody think that Dr. Craven, with poor struggling Trinity, was willing to give up any of the then N. C. Territory? Was Dr. Jones willing? Were any of the N. C. Delegates in favor of giving up any of the then N. C. Territory? If the Conference and the delegates didn't desire to part with any of their territory, why should they make any agreement, or have any understanding, that they would divide if the S. C. territory was transferred?

Bro. Mann says that I, "had not then been with us, (The N. C. Conference) long enough to imbibe our N. C. Conference idea of the steps to form a new Conference."

It is true I had not been long in the N C. Conference. I may not have known the difference between "adding up and transferring," etc. But I had imbibed the idea that Reid, Craven and Barringer, *now* dead, and Jones, Bobbitt, Moran and others, yet living, *meant what they said.* These men composed the N C. Delegation. If the position of Bro. Mann be true, then these men, to say the least, acted disingenuously, I hope I will be with the N. C. Conference a long time before I *"will imbibe the idea"* that disingenuousness is one of the steps to form a new Conference, or do any other Church work. The whole in a nut shell, if we take Bro. Mann's statements, amounts to this: There was no *express* understanding or agreement, but the N. C. Delegation at Memphis composed of Dr. Reid, Dr. Craven, Wm. Barringer, Dr. W. H. Bobbitt, Dr. Jones, Dr. Moran and others (I have forgotten their names,) induced the General Conference, or the delegates thereof, to transfer the S. C. territory to the N. C. Conference by promises, pledges or an understanding, which they did not intend to fulfill when they made them, and which they violated when they came back to their own Conference. I was there and *know that such was not the case, if I didn't know the difference between adding up and transferring;* and if I had not been there, I could not be made to believe that those beloved men ever resorted to indirection and false pretences to achieve anything.

I have confind myself to the matters in issue between Bro. Mann and myself, which are: *what was done in Memphis, how was it done,* and *why was it done.* If I mistake not, Bro. Mann said it was *"the express"* understanding. Now where is the proof of any *express* understanding—"express," means "not implied, or left to inference." "Given in direct terms—not left to be proved by argument." Give us the proof, Bro. Mann. of the *express part.* In conclusion, permit me to say, that more and more I become convinced of the inexpediency and unwisdom of division. I have recently conversed on the subject with prominent laymen of our Church in Iredell, Rowan, Davidson and Randolph, and I have not found a single one in those conties in favor of division I have conversed with but one, who favored it, and he was from Catawba. Is Methodism despotism? Will she *force* us, of the West, into a new Conference when we do not want it? I hope not.

Yours truly,

W. J. Montgomery.

For the Advocate.

Something About Giving.

BY REV. A. R. RAVEN.

We were almost afraid to write the above title at the head of this article, lest the reader might "skip over it," for it is by no means an attractive theme to many; yet it is a most important one to all, and therefore claims serious thoughts from every reader of the Advocate who desires to know and do his duty.

Giving, as it is generally understood, is regarded as a purely voluntary matter—something that we may or may not do, just as we feel disposed. But that is a serious mistake. It is a duty. God has enjoined it: "Give, and it shall be given unto you," "Freely ye have received, *freely give.*" Not only must we give, but "give *freely*," liberally, cheerfully; "God loveth a cheerful giver." The liberal soul shall be made fat;" and that implies that the *stingy soul is lean!* And is it not always so? Who knows a single exception? A spiritually healthy, happy, and yet STINGY soul would at least be a monstrosity. But the liberal soul *is* strong, vigorous, cheerful, hopeful, happy—looking forward to that glad day when Christ on the Great White Throne shall say unto him, "Well done—enter thou into the joy of thy Lord; for I was hungry and ye fed me . . . Inasmuch as ye did it unto one of the least of these, ye did it unto me." (Matt. 25.) The necessities of Christ's cause, in whatever department of its interests, *Christ's necessities!* Who would not gladly minister unto Him? Then give to His cause.

Don't measure your gifts to him by your like or dislke for the agent whom He sends to collect for him. It is the merits of his cause, and *not* the agent, you must consider. If your favorite D. D., or a Bishop could collect more from you than you pastor can, then it is to please and honor men, and not God, that you give.

Don't measure your gifts to Christ's cause by your old conceptions of duty, unless you are sure they are Scriptural. "Let every man *give as God has prospered him,*" is the Divine rule. "If ye know these things, happy are ye if ye do them."

Don't throw Christ the scraps—that is, such as you would give an undeserving wandering begger, or a worthless dog. Many a man spends more on his dog than he does on his Redeemer! Reader, do you?

Don't wait to see whether the amount God's cause is needing can be "made up without your help." Perhaps it can; and as to that the world can move on without you, as it did before you came. But this good work can be done easier, quicker with your help. You are unspeakably indebted to and dependent upon God's cause for all your spiritual consolations and for most of your temporal comforts, and you should not wish that cause to be utterly independent of you. You should not be willing to leave this world at last feeling that it does not miss or lament you, because it has lost nothing but a lump of once animated, but stingy and worthless humanity!

Don't take as your rule of giving, "What I can *spare*," which generally means, after you have indulged yourself in all you want, you will give God what is left, if any! Christ says, "Deny yourself," and Perter said, "Lord, we have left all and followed thee."

We always cheerfully share our good things with those we love—indeed, that does not satisfy us, we give them the best. Will we pretend to love Christ and yet only give Him "what we can spare," or, more correctly speaking, *the scraps?*

The pittiful, farcical style of giving with which most of us are satisfying our consciences, is an insult to Him who *"gave himself* for us," and it will mock us, chill us, drive us to despair "when the Son of Man shall come in His glory," and that fearfully pregnant, desting-burdened sentence, "Inasmuch," shall fall from His lips!

Give till you feel it. There is certainly no self-denial until we do, and therefore no discipleship.

O Jesus! of what have we denied ourselves for Thee?

> "I gave my life for thee,
> My precious blood I shed,
> That thou might'st ransomed be,
> And quickened from the dead,
> I gave my life for thee—
> What hast *thou* given for *Me?*"

Tarboro, N. C.

For the Advocate.

The Itinerant Preacher's Wife.

BY THE LATE REV. J. N. ANDREWS.

Did you see her? Yes I saw her: Twas in the days of other years, when life to us was but a bright May morning. I remember well when first I beheld her, at the school—a little fairy of less than a dozen years. With dark chestnut locks, and eyes of hazel, but with a brightness that declared the artless happy spirit within. Ah! how those days of childhood creep up and whisper in our ears, until we are almost ready to off coat and shoes and dash out with a hurrah! But the wrinkles of this brow admonish us that those days are gone forever; and the stern realities of man and womanhood are upon us. Yes! I remember. And the little jealousies and school boy battles, on her account. We thought she was a bright spirit from another land. So lovely and mild, and yet so laughingly cheerful

I saw her again. She had just returned from the boarding school—her happy life just opening before her. Around the hearth-stone at her home shone a light as if some strange brightness and warmth had come over the old homestead: It was the light of her bright happy face. We gazed upon her, as she moved, listened to her voice, so full of music, was enraptured with her smiles. *She was an angel.* Again I met her. Time had made some changes, but still the eye was bright, the cheek rosy, the smile cheerful, but all were mellowed down by contact with the world. She was a wife, a minister's wife, a mother, a Christian mother. Loveed ones called her ma. How matronly! with what dignity did she deport herself. But stop! I see her as the crowd presses down the isle of the spacious Church, a cloud gathers for a moment on the brow, and again like Spring clouds—it radiates. Her husband is absent upon his Circuit, she has but recently arrived at the parsonage—finds but little comfort, and a cool reception, greeted her. Now the second Sabbath she has gone to Church to hear a passing brother preach, few seem to know her—a cold bow—or a formal "good morning" is all that greets her. She feels lonely and memory runs back to other days; and home—father and mother, brothers and sisters are before her. She sees their smiles, and hears their sweet words. The comforts of girlhood—and luxuries of those blessed days come up and mock her, as she thinks of the cheerless home to which she is returning. The sermon, with all its faith inspiring lesson is forgotten, and she weeps bitter, burning tears, for she is but a woman.

Once more I looked upon that face. 'Twas twilight, and she stands draped in mourning weeds, for a little boy, whom God loved and took. It was by the bedside of her sick husband, the husband of her youth, for whom she had left all, and with whom, in following Jesus, she had spent the happiest day's of life, despite, its clouds and sorrow's. But those happy days are past, no more to return, and that loved husband has seen the sun go down for the last time. Before the morrows sun she will be a widow, and her children fatherless. But there is a calmness in that eye, which so frequently glances upward, and confidence amid all those evidences of sorrow, which would put the sternest philosophy and infidelity to the blush. An old book which has been the companion of her life, has taught her a lesson of *faith* in God. "Leave thy fatherless children, I will preserve them alive—and let thy widows trust in me."

Once again I saw her with all her worldly hopes about to be *blasted*, and soon to be without a human arm to defend, and support her declining years. Not a murmur escapes those lips, without a home, friendless and poor, calm resignation dwells with her.

There is a world up yonder, and a home. Why should the Christian repine? She'll soon be there. "All things work together for good, to them that—love God." She loves him, and is therefore CALM in sorrow. Our Church papers every year testify the same, of our good Christian sisters. If they *are* preacher's wives, in parsonages—most of them have been reared in ease, and plenty, many in circumstances of affluence. Have there been then no struggles between a stern imperative sense of duty, and the pleasant drawings of inclination to ease and worldly comfort, and have there been no sacrifices—no glorious triumphs of faith. And when they die, as most of them do in youth, among strangers and far from father, mother, home and friends, are they not martyrs to the cause of Christ? Among the glorious army of murtyrs above, I imagine many a minister's wife will be found—shall be honored by the Father, while those have despised her, or looked upon her with coldness, because she is only a preaeher's wife, shall find *their* hopes forever blasted. Who knows but God, and the minister, what an influence for good, she is exerting? Often when disappointed in his labors, has he poured his fears and griefs into the attentive ear of a wife, and has received sweet words of comfort and encouragement from her lips. When the world turns coldly from him—he *knows* where a "warm heart" waits to receive him. You may not know it, sir, but I venture the assertion that many of our most useful ministers would long since have forsaken the itinerant field, but for the kind and holy encouragements of their wives. Your correspondent two years ago, heard one of our preachers say that he had often been tempted to locate, but Mary said the Lord would not bless me if I did. That Mary is now gone to the skies, and doubtless is a guardian spirit around her husband's pathway. What married preachers do not *know* that some of his best attempts in the pulpit have been from the suggestions of a pious wife. How many of our Sunday-school children are indebted to the preacher's wives for instructions which will make them happy in eternity. If a faithful cross-bearing and sacrificing spirit; and a holy and humble life, make up a lovely and beautiful Christian character, and if happy dying demonstrates it, then our preacher's wives are lovely Christian women. Knowing more sorrow and fears, inconveniences and disappointments than other women, and should be more respected and honored, loved and cherished by the world—as they will be by the Eternal Judge. What was once said by one of the venerable Bishops of our preachers, will apply to their wives: "They live hard and work hard, but always die well.'

> "She lives in vain, *you say?*"
> If then to live in vain, is day by day
> To go among the lowly and the poor,
> A ray of sunshine to each darkened door,
> To soothe with gentle words, and gentle touch
> Wretches who have sinned, and sinned to suffer much,
> To be the like, that joins a weary life
> To God, to be the comforter of strife,
> To be the soothing balm for every pain—
> Then that grand woman truly lives in vain.'

Written on Roanok Ct., 1856.

We Make an Experiment.

Gentlemen, let us make an experiment. Here is a boy, ten years old, who has never used tobacco.

"Charles, will you help us make an experiment?"

"I will, sir."

"Here is a piece of plug tobacco as large as a pea. Put it in your mouth, chew it. Don't let one drop go down your throat, but spit every drop of the juices into that spittoon. Keep on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it without swollawing a drop, he will lie here on the platform in a cold, deathlike perspiration. Put your fingers upon his wrist. There is no pulse. He will seem for two or three hours to be dying.

Aagain, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, but if not very careful you will kill the calf too. These experiments show that tobacco in its ordinary state is an exceedingly powerful poison.

Gentlemen, go to your drug stores; begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very rare one) which, taken into the mouth of that ten-year-old boy and not swallowed, will produce such deadly effects.—*Dio Lewis's Nuggets.*

To flatter ourselves with the notion of gospel liberty while we have not the principle of holiness within to free us from the power of sin, is nothing else but to gild over our bonds and fetters, and fancy ourselves in a golden cage.—*Pittsburgh Christian Advocate.*

Raleigh Christian Advocate

RALEIGH, N. C., - - - OCT. 21, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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A Proposition to Parents.

There are at the various schools in North Carolina a large number of the children of Methodist parents. They are cut off from the home influence and in some instances from religious influences. They would be greatly benefitted by reading the ADVOCATE, and they would read it if sent to them. They have time to do it and would enjoy it. Then it would cultivate a taste for good religious reading, keep them posted in reference to our church and learn them to love it. There are a hundred girls at Greensboro and a hundred boys at Trinity, who never see the ADVOCATE, who ought to be reading it every week. There are a great many Methodist boys at Chapel Hill, and only one or two of them take the ADVOCATE. And the same is true in reference to the other schools. This ought not to be. If sent to their address they would read, and enjoy, and be benefitted by it.

Now, we have a proposition to make to the parents of these girls and boys who are off at school. It is this: For $1.00 we will send the ADVOCATE to the address of any boy or girl, off at a boarding school, from now until the 1st day of June 1886, when the schools generally close. For the small sum of $1.00, then, you can supply your son or daughter with their church paper. Will you do it? If so, send on the name and post office and the $1.00, or if you prefer send on the address and then send the dollar by your pastor to Conference in Charlotte.

Paragraphic Personals.

— We had very pleasant calls the past week from Rev. Dr. Burton, Rev. G. B. Perry, Rev. B. C. Allred, among the ministry, and Brethren John Robinson, J. S. Martin and J. A. Leach of the laity.—Bro. Martin complimented us by bringing along with him his excellent wife.

— The tomb of Gen. Grant is strictly guarded. After nightfall no one can approach within a hundred feet of the spot without being challenged And so greatness rests uneasy even in the tomb. For filthy here his grave would be desecrated and bones stolen.

— Rev. Dr. N. H. D. Wilson and wife are in the city. Dr. Wilson preached two excellent sermons in the city last Sabbath in connection with his quarterly meetings at Edenton and Person St. Churches. His health seems to be permanently and perfectly restored.

— Mr. John McLaurin, Editor of the *N. C. Presbyterian*, was in Raleigh last week and gave us a very pleasant share of his company. The interchange of editorial experience was interesting and profitable to us. We find that as clever as Bro. McLaurin is and as quiet as our Presbyterian brethren generally are, they sometimes force their editor to reject their articles; and they, too, get out of humor with him. The fact is, Presbyterian human nature is about like Methodist and other human nature.

— The New York *Independent*, of August 13, contains an elaborate two column review of Bishop McTyeire's History of Methodism, which is, in the main, appreciative of its merits. The reviewer styles it "A South-Side History," and, of course, takes a latitudinal view of the work himself. He concludes: "It is but fair to add to what has been said above, that while the author is nowhere at pains to suppress his *animus*, he has not allowed that *animus* to rob him of his candor nor of his courtesy in the statement of facts."

"Help Those Women."

We have a letter from a good sister asking for help. She says, in substance, that the preacher in charge of the church does not encourage the women in any of their work, that he is opposed to their speaking in love-feast, and praying at the prayer-meeting.

We do not know who he is, but we sincerely hope that there is no one else like him in Georgia or Florida, and that the good sisters there will send up a strong petition for his return next year. Such a minister ought not to move oftener than the law requires Such leaven ought to be confined to as small a lump as possible, until its leavening power is spent. That will not require any great length of time.—Bear with him, sister, but do not cease your efforts to do good. Do not let the views of your pastor sour your own spirit, and cause you sullenly to say that you wont do anything because you can't do some things without running counter to your pastor's counsels. Doubtless there are a few ministers still in this country who honestly are opposed to woman's taking any open part in the meetings of the church, under an erroneous view of what St. Paul meant in his advice to the Corinthian Church; and it is certainly best for those women who happen to be for the time under their pastoral care not to openly or defiantly oppose them.

They may be good pastors in every other respect, and the women of the church cannot afford to lose the benefit of their preaching and counsels.

But to such ministers we would respectfully suggest the prayerful reading of other parts of St. Paul's writings, especially that part where he entreats his brethren to help those women who labored with him in the Gospel. "Labored with me in the Gospel." That is hard to be interpreted intelligently without supposing that the women took something more than a silent part in helping him.

The above is a clipping from the *Wesleyan Christian Advocate*. The troubled sister, who wrote to the Editor of that paper for help, is not alone. There are some in North Carolina who feel very keenly the need of sympathy and help from their pastors. Some of whom, we fear, are opposed to their work, while others are indifferent and give no help to the women of their charges as they strive to carry forward the missionary work among the women and children of the church. They, like the sister who wrote to Dr. Potter, feel like calling upon some one for help. Considering all the difficulties under which they have labored, their success has been wonderful. Let no pastor stand in the way of these noble women. They have a commission from their Master and we cannot afford to discourage or hinder them in their glorious work. Let us respond to the exhortation of the Apostle Paul and "help them." Dr. Potter's head is level on this subject.

B.

For the Advocate.

Rev. J. E. Mann on Division Again.

What was Done at Memphis in 1870--The Delegates Speak--Dr. Reid's Letter.

BY REV. S. D. ADAMS.

Bro. Mann having failed, as I have shown most conclusively, to fasten the "moral obligation" to divide on the North Carolina Conference by any action of its own, or by any other competent authority, transfers the investigation from North Carolina to Memphis, the seat of the General Conference for 1870.

The following delegates from the North Carolina Conference were in attendance at that Conference:

Clerical.—Dr. N. F. Reid, Dr. B. Craven, Dr. R. S. Moran, Dr. W. H. Bobbitt and Wm. Barringer—five. *Lay;* Dr. T. M. Jones, Col. J. W. Leak, Col. J. C. Pinnix and J. C. Slocum—four.

I shall refer to these delegates only so far as may be necessary for the maintenance of truth and a vindication of the course pursued by the North Carolina Conference. That General Conference transferred the Charlotte and Shelby districts from the South Carolina Conference to the North Carolina Conference; but in the transfer there were no provisions which placed a "moral obligation" on the North Carolina Conference to divide its territory into two conferences. If there were any such provisions they must be found in connection with the transfer, and bear the seal of General Conference authority. Can any such provisions be found there? And if so, are they invested with such authority? I say not, and to sustain this position it will be necessary to refer again in a concise way to what was done by the General Conference bearing on that subject.

WHAT WAS DONE?

The first thing done was the presentation of a petition, by Dr. Craven, from the church in Charlotte, praying to be transferred to the N. C. Conference. This Bro. Mann calls a "stray petition," though it came from the largest city transferred, and from the very heart of the transferred territory, and was backed by a sentiment which exerted a controlling influence on the Committee on Boundaries.

THAT COMMITTEE REPORTED

in favor of transferring all the territory in North Carolina held by the South Carolina Conference. Not a word was said about a new conference, either directly or remotely. It was simply a transfer of the territory held by the South Carolina Conference in North Carolina to the N. C. Conference. *That was all.*

WHAT DR. SHIPP DID.

Dr. Shipp saw that the recommendation was unconditional, and moved to recommit. *This motion failed.* He then moved the formation of a Western N. C. Conference. *That motion failed.* His last motion was that the boundary between the S. C. Conference and the N. C. Conference remain unchanged. *That motion failed, also.* Then the report as presented by the Committee on Boundaries was adopted. The territory in North Carolina held by the South Carolina Conference was then *absolutely* and *unconditionally* transferred to the N. C. Conference.

Bro. Mann calls the transferred districts "*our wards and pupils.*" They did not come to us as "*wards.*" They needed no guardianship at our hands. They were not "*pupils*" placed under our tuition until they were prepared to take care of themselves; they needed no such tutilage; but they came to us as brethren, and as co laborers in the Master's vineyard. Bro. Mann does not say there was anything done by the General Conference that places the "moral obligation" to divide upon us; but he labors with a great deal of zeal and earnestness to place it there in a different way. As I understand him, his position is this:

While the General Conference did not demand that the N. C. Conference should form a new conference in the next four years, there was an understanding between the delegates of the S. C. Conference and the delegates of the N. C. Conference that it should be done, and that understanding has fastened the "moral obligation" to divide on the N. C. Conference.

It would require an immense amount of writing and reasoning to convince the N. C. Conference that such men as composed our delegation to the General Conference of 1870, with their intelligence and "high christian character," ever entertained such an idea.

But it is not within the reach of human effort to convince the Methodists of North Carolina that such men, with their unyielding integrity and unsullied honor, would thus commit themselves and their Conference, and when they returned home keep that understanding pent up in their own bosoms, and make no disclosure of their commitment to their Conference. But when they return, and affirm to the contrary, and say *most positively that there was no such understanding*, as did Dr. Reid, of the North Carolina, and Judge Montgomery, of the South Carolina delegation, at the time, and as others of our delegation have since done, it places the matter beyond all question, and *where it should quietly rest forever:* This of it elf, as I think, is sufficient to convince any intelligent mind that Bro. Mann's theory of an understanding between our delegates and the delegates of the S. C. Conference, that we should divide, is entirely untenable.

DR. SHIPP OPPOSES THE TRANSFER.

If there was such an understanding between the delegates of the two conferences, why did Dr. Shipp resist the transfer to the last, and never yield until the General Conference had voted down every opposing motion made by him, and transferred the territory held by the S. C. Conference to us?

DR. WALKER'S MOTION.

Bro. Mann argues that the understanding between the delegates of the two conferences induced Dr. Walker, a delegate of the S. C. Conference, who at the time was acting on the Committee on Boundaries, in the place of Judge Montgomery, who was sick, to move in the committee to transfer the North Carolina territory of his Conference to the N. C. Conference. *Mistaken, I think.* There is a different and much more satisfactory solution at hand. It is given by Judge Montgomery, and is conclusive on that point. Here is an extract from a letter by him to the *R. E. Methodist* of November 9, 1870, the same year of the transfer. He says:

"Those who are at all familiar with the proceedings of the General Conference will remember the Boundary Committee first agreed to report in favor of transferring that portion of North Carolina in the South Carolina Conference, lying between the Pee Dee and Catawba Rivers, to the North Carolina Conference, so as to include Charlotte, (from which place a strong petition, with many names, had been sent to General Conference, *asking to be transferred to the North Carolina Conference,*) in the transferred territory and to leave the remaining portion of North Carolina in the South Carolina Conference, unchanged.

When the Boundary Committee met again, previous to making their final report to the Conference, I was sick, and the Chairman of the S. C. Delegation appointed Bro. H. A. C. Walker, of the South Carolina Conference, to act in my stead on the Boundary Committee, *who, in the committee room, made the motion himself*, to transfer the whole territory to the North Carolina Conference, which motion prevailed. In behalf of the North Carolina Delegation, let me here state that they are clear of the charge of asking for a people who did not desire to be transferred. * * *

It has been frequently said that the North Carolina Delegation were pledged to a division. Such is not my understanding. My recollection of the matter is this: The Boundary Committee reported to the General Conference in the morning. A substitute was offered by Dr. Shipp, and advocated with vehemence by him, but was rejected, and the report of the Committee simply transferring the territory, *under the motion of Bro. Walker*, was adopted.

In the evening following, a resolution was offered by Bro. Kennedy, of the South Carolina Conference, and Dr. Reid, of the North Carolina Conference, giving to the North Carolina Conference power, with the approbation of the Bishop, to divide if in its judgment the interest of the church demanded a division before the next session of the General Conference. There was no pledge about it There was very little said about the resolution in any way.

Whilst the North Carolina delegation favored a Western N. C. Conference, if the Holston portion of North Carolina could be obtained, they were distinctly understood as being opposed to a division of their territory as it existed previous to the late transfer, further than to cede the Salisbury District to the new conference, if the Holston part could be obtained. The transfer of the South Carolina Conference territory was made by the General Conference unconnected and unencumbered with any resolution whatever, and without any understanding or knowledge that the resolution of Bros. Kennedy and Reid would be offered."

In this extract the Judge gives the true reason for the transfer. He knew what he was writing about, and what he said is forceful and to the point. There was a state of things in that territory which demanded that something should be done, and the Committee on Boundaries, taking all the facts into consideration, believed that the best thing that could be done was to transfer the whole territory to the N. C. Conference.

And the Judge vindicates the N. C. delegation from the charge of asking for a people who did not desire to be transferred.

THE AD INTERIM RESOLUTION.

Bro. Mann bases another argument on the following resolution: "Resolved, That the N. C. Conf. is hereby authorized to form a Western N. C. Conference, *ad interim*, if in their judgment the interest of the church requires it in the next four years—the presiding Bishop concurring." Signed by F. M. Kennedy and N. F. Reid.

That resolution is one of privilege, not of obligation. Any man who is disposed to put a fair construction on language can see it granted the privilege to divide if, *in the judgment of the Conference*, the interests of the church required it, but it did not place any *obligation* on the Conference to divide. That was left to the discretion of the Conference.

JUDGE MONTGOMERY.

So Judge Montgomery understood it. He says in his letter:

"It has been frequently said that the North Carolina delegation were pledged to a division, such is not my understanding"

And referring to this *ad interim* resolution he says most positively: "*There was no pledge about it.*" He says:

"The transfer of the S. C. Conference territory was made by the General Conference unconnected and unencumbered with any resolution whatever, and without any understanding or knowledge, that the resolution of Bros. Kennedy and Reid would be offered."

Let me ask Bro. Mann, *Is that satisfactory?*

DR. W. H. BOBBITT.

Bro Mann quotes from a speech made by Dr. Bobbitt, who was on the Committee on Boundaries, and by a construction of the language used, which was never intended by its author, makes him stand pledged to the formation of a new conference. But Dr. Bobbitt has now spoken, and not only disavows Bro. Mann's construction of his language, but tells exactly what he did mean. He "begged for no territory" as stated by Bro. Mann, but did express a readiness to aid in the formation of a Western N. C. Conference "*when the Holston territory could be secured for that purpose.*" And he further states, that Dr. Walker of the S. C. Conference, who was acting on the committee on boundaries, moved that all the N. C. Territory within the S. C. Conference be transferred to the N. C. Conference. "This also," he says, 'was recommended by the committee *without any pledges or promises from us.*"

REV. DR. T. M. JONES.

As stated above, Rev. Dr. T M. Jones was a delegate from the North Carolina Conference in the General Conference of 1870. He was present at Memphis when the transfer was made. If he, or his delegation, made any pledge, either directly or indirectly, privately or publicly, he surely would have known it; and here is what Dr. Jones says:

"I heard the discussion on the report relative to the transfer of that portion of the N. Carolina territory, then embraced in the South Carolina Conference, at the General Conference held in Memphis in 1870. If any pledge was made by the delegation from the North Carolina Conference, binding the North Carolina Conference, either directly or remotely, or by implication, to form a Western North Carolina Conference, as a condition of transfer, I do not recollect it.

So far as I can call to mind the facts in the case, efforts were made in that direction by certain parties, but these efforts were not successful. The impression made upon my mind at the time was, that the transfer was unconditional."

COL. J. C. PINNIX

was a lay delegate to the Gen. Conference of 1870. He says:

"I am confident in saying it was a plain, simple, unconditioual transfer of a part of the S. C. Conference, to the N. C. Conference, to be a part of the same, and it was so understood by the General Conference when the transfer was made. I did not understand, nor do I believe, that the N. C. delegation, or any member of it, made any promise or pledge either directly or indirectly, by word or implication in any way, to divide the N. C. Conference as a condition of the transfer, or to cut off any part of the N. C. Conference to form a new one."

DR. SHIPP'S OPEN LETTER TO DR. REID.

Bro. Mann argues the correctness of his position by an extract from an open letter of Rev. Dr. A. M. Shipp to Rev. Dr. N. F. Reid. (See *Christian Advocate* of Nov. 23, 1870.) As the extract is in Bro. Mann's communication of Oct. 7, it is not necessary that I should reproduce it here.

That extract, with the comment he makes on it, shows the importance he attaches to it. He seems to regard it as the strong point in his argument, and as he approaches the close of his comment, with the indications of a feeling of triumph, he says:

"Now brethren, I might well close this discussion here—for every right minded person who has followed closely my facts and arguments, will more than agree that I have proven the position I took in my speech on the transfer question."

But Bro. Mann sounded the note of victory rather too soon. Let us look a little deeper into this matter and see if the "facts and arguments" are so conclusive and irresistable, as he seems to think they are, even to "right minded persons."

DR. REID'S REPLY TO DR. SHIPP.

In that same *Christian Advocate*, of Nov. 23d, 1870, containing Dr. Shipp's letter, and immediately following it, is seen a reply written by Dr. N. F. Reid, in which he, in most positive and emphatic terms, says our delegates were in no way either directly, or by implication, committed to the formation of the new conference, unless in their judgment the interest of the church demanded it. Here is what Dr. Reid says:

"Now, I think I have shown conclusively that we are not committed by any pledges or assurances, either directly or indirectly, to form the new conference at our next session, nor at any subsequent session, unless the interest of the church in our judgment requires it."

Bro. Mann, I suppose, when he took the extract from Dr. Shipp's letter, had the ADVOCATE containing it before him. Dr. Reid's reply *follows immediately*, containing the extract I have given, and vindicating the fidelity and integrity of the N. C. Delegation. Although that reply was so near at hand, *Brother Mann overlooks it*, and uses all the force of argument that he can draw from Dr. Shipp's letter to show that our delegation had failed to keep faith with the S. C. Delegation, and with the brethren of the transferred territory. But as Bro. Mann has brought out Dr. Shipp's letter, it will be necessary for me to reproduce so much of Dr. Reid's reply as is necessary to a vindication of the course pursued by our delegation. *And a more triumphant vindication could not be desired.*

Let Bro. Mann read this letter, and instead of saying to his brethren who have held opinions different from his, "I forgive you for the injustice you have done me, as I do not believe you were aware of all the facts I have here shown you," he will have just cause for thinking that he has injudiciously and unwisely placed the delegates of the N. C. Conference and his brethren of the Conference in an improper light before the church. And he surely will no longer hold that Dr. Reid committed himself to the formation of a new conference when he joined with Dr. Kennedy in asking the General Conference to pass a resolution investing the N. C. Conference with the authority to divide.

HERE IS DR. REID'S REPLY.

Rev. Dr. A. M. Shipp,

MY DEAR BROTHER:—Your recent letter addressed to me through the press, on the subject of a Western N. C. Conference, requires, in my judgement, a reply from me through the same medium.

If I do not misapprehend you, your aim, (though you do not directly say so, nor does your argument from your own statement of the facts prove it,) is to show that good faith on the part of the North Carolina Delegates to the last General Conference requires that they should support the proposition to form a Western North Carolina Conference at our next session. If your design was to show, as you have done only, that we are committed to favor the formation of this Conference, *ad interim*, if the interest of the church requires it, you needed only to have copied the resolution adopted by the General Conference, on the motion of Mr. Kennedy and myself, to which you refer. As you did not do this, I therefore conclude that this was not your aim.

You seem to emphasize pledges and promises and assurances, alleged to have been given by us. I undertake to show that all the pledges, promises and assurances given by us, outside of the resolution just adverted to, were given in reference to the formation of a Western N. C. Conference, *embracing the Holston territory in North Carolina.* You labor with striking ingenuity to make them refer to a Conference to be formed as now proposed. If I can show the contrary, then you will allow that we are left free to vote on the subject in the exercise of our judgment.

To get the matter now properly before us, I will just here make an extract from your letter, you say:

"Early in the session of the late Gen. Conference, as you will remember, a meeting of the delegations of the Holston, South Carolina and North Carolina Conferences was called by the N. C. delegation through you as their Chairman. At this meeting you proposed on the part of your delegation (all of them who were present assenting to the same) a new Conference in Western Carolina, to consist of the Salisbury District and all the territory in North Carolina held by the Holston and South Carolina Conferences.

In this meeting the Holston delegation refused positively and emphatically to give up their territory. We separated from this meeting, with the understanding all round that we would just let the subject of forming a Western North Carolina Conference drop, as it was the common understanding that nothing of the sort should be done unless Holston would yield.

In a short time after it was represented, I think by your committeeman on the boundary committee, that something must be done or there would be trouble, as Charlotte had sent up a strong petition to be transferred to the N. C. Conference, which we were compelled to present, or leave Charlotte improperly. When this was stated to the committee on boundaries, they 'agreed to report in favor of transfering that portion of N. Carolina lying between the Pee Dee and Catawba Rivers to the North Carolina Conference, so as to include Charlotte.'

After this action of the committee a consultation was held between you

(Continued on next page.)

(Continued from 2d page.)

delegation and the N. C. delegation, in which it was agreed that you and myself should accompany Rev. Mr. Bobbitt, our representative on the Boundary Committee, in a call again on the Holston delegates, with the further agreement on the part of your delegation that, if the Holston delegates still refused to yield their territory for the formation of this Western N. C. Conference, then you would consent to transfer all your N. C. territory to us instead of having a part transferred as was then proposed by the committee. When you expressed an unwillingness to make a simple transfer, we told you to let the territory come along with us, if Holston should still refuse—that a Western N. C. Conference embracing the whole of the Western part of the State, would ultimately be formed—that the thing was inevitable. We saw the Holston delegates. They refused peremptorily. That night Rev. Mr. Walker, representing Maj. Montgomery in the Committee on Boundaries, moved himself to transfer your N. C. territory to our Conference.—Why did he not then propose that that territory, with the Salisbury District, should be formed into a conference at our next session by us, or *ad interim*, if that was our understanding or agreement in our interview? Why did you not propose it, when your first proposition to form a Western N. C. Conference, embracing Holston territory, and running down into ours as far as Greensboro, was voted down in General Conference? If that had been our agreement, you would certainly have reminded us of it, and proposed it. But instead of that, your second proposition was to change the report of the committee, and put the territory back into S. C. Conference. I suppose at that stage of the proceedings no one thought of forming a Western N. C. Conference that did not embrace the Holston territory. I here offer the statement of Major Montgomery, your own delegate, who represented your Conference in the Committee on Boundaries, taken from a recent communication of his in the *Raleigh* [illegible], He says:

[illegible] frequently said that the North Carolina delegations were pledged to a division. Such [illegible] misunderstanding. My recollection of the [illegible] The Boundary Committee reported [illegible] Conference in the morning. A substitute [illegible] offered by Dr. Shipp, and advocated [illegible] him, but was rejected, and the [illegible] committee simply transferring the [illegible] the motion of Bro. Walker was [illegible]

* * * * *

[illegible] North Carolina delegation favored [illegible] North Carolina Conference, if the Holston [illegible] North Carolina could be obtained, [illegible] clearly understood as being opposed [illegible] territory [illegible] further than to cede the [illegible] to the new Conference if the [illegible] could be obtained. The transfer of [illegible] Conference [illegible] Conference was [illegible] by any resolution whatever, and [illegible] understanding or knowledge that the [illegible] Kennedy and Reid would be of-[illegible]

Notwithstanding all this you say in your letter, 'temporary belief that faith had been broken, when the report of the committee on Boundaries was brought in, recommending a simple transfer, with no mention at all of the new Conference,' &c. How could that be, as I understand it, your own delegate made the motion in the Conference, with no mention of the new conference—now proposed? And too, whereas on the floor of the General Conference made no mention of it yourself? We had ourselves a 'temporary belief that faith had been broken about the time you proposed to junc[illegible] the report of the committee by forming a Western N. C. Conference embracing the Holston territory and running the Eastern line down as far as Greensboro, after agreeing that if Holston refused in our last appeal you would consent to a transfer. On four subsequent explanation, however, it vanished.'

We opposed your motion in General Conference to form this Western N. C. Conference, embracing the Holston territory, because we had pledged ourselves to Holston that we would not try to wrench their territory from them if they would not consent to give it up. We were striving to keep the peace all round, and tried to keep faith with Holston as well as South Carolina. The General Conference settled the question for us, by adopting the report of the committee, which transferred the territory to us *unconditionally*. After the question was thus unconditionally decided, lest the people in that territory should think we were opposed to a Western Conference, we agreed upon the resolution offered by Rev Mr Kennedy and myself, and adopted by the General Conference, as follows:

Resolved, That the N. C. Conference is hereby [illegible] to form a Western N. C. Conference [illegible] if in their judgment the interests of the [illegible] require it in the next four years, the presi[illegible] Bishop concurring.

F. M. KENNEDY.
N. F. REID.

This resolution was intended as a declaration on our part that if 'the interest of the church required it in the next four years,' we would favor the formation of the new conference with[illegible] Holston territory. You say, I quote from your letter.

"[illegible] caused by your resolution to bring [illegible] delegation into harmony with [illegible] delegation or you did [illegible] as our delegation most [illegible] then you are fully con[illegible] conference."

[illegible]ly, but not to be formed at our [illegible]on, nor until the interest of [illegible] church, in our judgment, requires [illegible] logic proves *that*—no more. [illegible]clusion at the end of your [illegible] is not deducible from your [illegible] premises. If you had put the [illegible] extract I have just made from your letter, with the slight addition I have [illegible] this, then you would have a legiti[illegible]mate conclusion.

There is not a particle of evidence that we are committed beyond our resolution. We would have been silly to have committed ourselves further when there was no necessity for it. Major Montgomery fully sustains me on this point, in his statement, taken from the same communication:

In the evening following, a resolution was offered by Bro. Kennedy, of the S. C. Conference, and Dr. Reid, of the N. C. Conference, giving to the N. C. Conference power, with the approbation of the Bishop, to divide, if in his judgement the interest of the church demanded a division before the next session of the General Conference. There was no pledge about it. There was very little said about the resolution in any way."

Your understanding that Bro. Bobbitt and myself would meet you at Marion and Charlotte, 'and unite in carrying out in good faith the measure of the new conference,' by which I suppose you mean prepare the people for it, is simply a misunderstanding. No one, I think, will suppose that we would go to the trouble of preparing the way for forming a new Conference by visiting Marion and Charlotte when we could have had the Conference formed in Memphis, if that was what we were going to work for. According to your own showing the people did not need much preparing for it. They needed preparing against it—needed to be quieted down into acquiescence in the action of the General Conference. That is the thing that Bro. Bobbitt and myself were going for, and to get the people to acquiesce we were going to assure them that we would carry out our resolution in good faith, at the proper time. I did meet you at Charlotte, and do that thing, but tried to show them the proper time had not arrived.

You took occasion, of your own accord, to say to me before that Conference, that I had acted throughout in a way to retain your entire confidence.

Now, I think that I have shown conclusively that we are not committed by any pledges, or assurances, either directly or indirectly, to form the new Conference at our next session, nor at any subsequent session, unless the interest of the church in our judgment requires it. This, then, really is the only question to be discussed now. Does the interest of the church require that we form that Conference at our next session? The General Conference did not think that the interest of the church required it in May last, or it would have been formed at Memphis. Are there any developments since that show that it should be formed? The developments are adverse to it. 1st. The people in the territory are divided in sentiment about it, a large number desiring it, quite a number opposing it; and as one minister in that territory writes me, 'nine-tenths of the people don't care a fig about it, so they are supplied with Methodist preaching,' 2nd. The Salisbury District, I learn, expressed in District Conference an unwillingness to go into the new Conference without the Holston territory. That is adverse to it. For we will certainly not thrust them off from us into new Conference relations contrary to their wishes, one we suppose would think [illegible] freed of the charge required [illegible] transferred territory alone [illegible] formed into a Conference.

Now, I submit this as the proper course [illegible] the territory remain [illegible] is for the present, and let us all work together until we get in sympathy and harmony as N. C. Methodists. Let us gather up, as far as possible, the whole strength of a united Methodism in our State, and bring it to bear upon North Carolina, and by this means put Methodism in the position as a denomination to which she is entitled, and from which she has been kept back in great part by being divided out in her territory to other States, to build up the 'resources' of other Conferences; and when she has moved as a united Methodism on the situation, never before so inviting to her, then divide into two Conferences, that shall be in a measure equal, and shall be in affection twin sisters. Instead of setting up a small Conference as now proposed, we would then have two large Conferences as in Georgia, and Alabama, and Mississippi. The steps to this might be taken just before the next General Conference. Set up a little Conference, (it is easy to make a big flourishing Conference on paper, as you have done,) in the midst of dissension, and entail on them a quadrennial fight for territory, and the inevitable consequence will be hurt to the interest of the church. * * *

Yours in Christ, affectionately,
N. F. REID.

I have now shown by facts and arguments, and beyond a reasonable doubt, that *Bro. Mann is mistaken, honestly no doubt, but nevertheless mistaken*, in his construction of what occurred at Memphis, and especially in his effort to show that in the transfer there was a "moral obligation" placed on the N. C. Conference to divide.

I have argued that our delegates could not have made a pledge to the South Carolina delegates and then have repudiated that pledge. I have shown that Dr. Reid, chairman of the delegation, said *there was no pledge;* Dr. W. H. Bobbitt, of the Committee on Boundaries from the N. C. Conference; Judge Montgomery, of the Committee on Boundaries from the South Carolina Conference; Rev. Dr. T. M. Jones, and Col J. C. Pinnix, all testify *to the same fact.* They were present and could not reasonably be mistaken; they knew what occurred. Furthermore, Dr. Reid's letter and Judge Montgomery's letter were both published in the *Christian Advocate*, in the Fall of 1870, when the whole matter was fresh in their memory and under discussion. Dr. Craven, Dr. Moran, Rev. Wm. Barringer, T. W. Slocum and J. W. Leak were all then living and doubtless read these letters.—Had the position taken in them not been true these men could not have remained silent. *Bro. Mann was not at the General Conference of 1870; he has been misled; is mistaken; that is all.*

I regret having to occupy so much of your space, but a vindication of truth, and of the good faith and fair dealings of our delegates to the General Conference of 1870, and of the N. C. Conference since, demand it. *Let the truth live.*

Notice for Robeson Circuit.

The Quarterly Meeting for Robeson circuit will begin on Friday Oct. 30th. Quarterly Conference will be held on Friday. Let all the official members be present promptly.

S. D. ADAMS, P. E.

A Correction.

MY DEAR BRO.—Mrs. Robeson, Rev. J. B. Bailey's daughter died at Lincolnton, not Lumberton. She died at her father's, and he lives at Lincolnton, as you know. All well, success to you.

Yours truly,
M. L. WOOD.

From Tarboro.

We have had a profitable meeting in Tarboro, five accessions, 4 on profession of faith, one by certificate; the membership revived. Father Wheeler and Bro. Brooks have our thanks for faithful services. Total number of conversions on this charge for the year is 77, accessions 81; 67 of these by profession and 14 by certificate.

A. R. RAVEN.

An Explanation.

Please say to the brethren of Washington District Conference by way of apology for non-compliance with their request, that thus far I have been so busy at other work as not to find time to prepare the desired articles for the Advocate, but will do so in the near future. Our school is on rising ground.

Yours,
OSCAR HIGHTOWER.

Another Note From Statesville.

I have only time to drop you a few lines. Protracted services began in the church here on the first Sabbath in this month, and from the beginning great interest was manifest. Up to the present about forty have professed faith in Christ, and the interest is unabated. The entire town seems to be awakened. Bros. Willis, Rowe and Bagby were with me last week. I look for Bro. Stamey to-night. Pray for us.

Yours,
J. H. CORDON.

[illegible] Circuit.

DEAR [illegible]—I have just closed a meeting at [illegible] circuit, and [illegible] accessions to [illegible] that nearly [illegible] members of some [illegible] respects, [illegible] have attended [illegible] time, every body seemed [illegible] many backsliders were reclaimed I don't think I ever saw better attention given to the preached word.

J. M. LUMLEY.

A Good Sign.

When we started this Journal nearly five years ago, we would search the political and religious newspapers of the State for educational items and information about schools and teachers, but only now and then could we find the object of search. Now the columns of all the papers of the State abound with items, editorials, and communications about schools and education. This indicates progress which is gratifying.—*N. C. Educational Journal.*

A Good Move.

The Cabarrus county Board of Education has enlarged the work and duties of the Superintendent. Rev. T. W. Smith will visit all the public schools in the county and give his personal attention to the qualifications of the teachers, and the character and work of the schools. While visiting these schools he will get to see a good many of the parents and the school committeemen, and together with the teacher and scholars will talk to them on our educational interests and needs. The Board of Education and the Superintendent of Instruction are working, intelligent men and have made arrangements for a four months' school.—*Concord Times.*

How They Commenced.

Col. L. C. Jones and Maj. Winder spent yesterday in Shelby and superintended the commencement of work upon the extension of the Carolina Central. They put fifty hands to work, and without any speech making, wine drinking and whiskey swilling, went directly to business. They do not seem to believe that the best way to build a railroad is to get up a big meeting and waste time in speeches, reserving all that sort of business until their road is completed. Their plan is to build first and let the people celebrate afterwards. There is no bond speculation about the Carolina Central extension.—*Exchange.*

A Momentous Question.

Why does Zion languish? The answer comes up in thunder tones from the 4th verse of the 2nd chapter of Revelation. "Nevertheless I have [illegible] against thee, because thou hast left thy first love." We, as Methodists—as ministers and members of a once holy, powerful church, have left our "first love." We have met the world half way and made an inglorious and disastrous compromise, and to-day the world has the ascendency in the church, and we are shorn of our strength, like Samson in the hands of Delilah. Let us awake and put on our strength. O, thou God of Elijah that answereth by fire, awaken us out of our spiritual slumber; unite the church in love, in sympathy, in brotherly kindness, in charitable deeds, and in works of mercy!

A BROTHER IN ZION.

From Bath Circuit.

DEAR BRO. REID:—We have so far held two protracted meetings on this charge. Our first was held at Asbury, which resulted in a good revival among the church members, with 4 accessions to the church. Our second meeting was held at Bethany, the Lord was with us there, and blessed our efforts. The meeting closed after seven days duration in a revival spirit with penitents at the altar. Here we had nine accessions to the church. In all, the present year up to date, we have had 16 accessions on Bath circuit. At present we are engaged in a meeting at Pantego, we hope our labors here will be abundantly blessed. After closing here, we have one more meeting to hold, which will be held at Bath. We are praying that God may be with us, to bless and revive His work. So far as we have protracted on this work, the spiritual interest of the church is tolerably good. We are praying and laboring energetically, that the spiritual interest may continue to grow, watered by God's Spirit, until this entire charge is developed in spiritual growth and love to God. Unto whom be all the glory.

Yours truly,
N. H. GUYTON.

For the Advocate.

From Halifax.

MR. EDITOR:—Our protracted meeting at Halifax church, on Weldon and Halifax station, after continuing two weeks was concluded on the 12th inst. Rev. J. E. Bristowe will please accept our thanks for the very able and valuable sermons which he preached for us during the first week of the meeting. They accomplished much good and made a fine impression on the minds of his hearers.

The Lord blessed us abundantly, the church generally was revived, backsliders were reclaimed, seven persons were baptized, nine joined the church and eleven were converted.

Some time before this revival at Halifax two persons were converted, and one of them was baptized and received into the church.

At Bradley's school house, 2 miles from Halifax, where we have a Sabbath-school, we held a three days meeting a few weeks ago, and the Lord converted three souls, one of whom was baptized and received into the church; in all we have had eleven accessions and sixteen conversions at Halifax since our last writing, and also several more accessions at Weldon.

Our esteemed friend, Mr. J. R. Tillery, of Tillery, N. C., recently in a very kind letter, presented this writer with a lot at Tillery, N. C., and sufficient lumber to erect a church edifice. We are very grateful for this expression of kindness and take great pleasure in returning our sincere thanks. May the rich blessings of God descend upon the giver. We value the gift a no less than two hundred and fifty or three hundred dollars. Thank the good Lord for what he has done for us. Bro. Geo. T. Simmons and the other faithful workers in the church at Halifax, will also please accept our thanks for their efficient assistance during the revival.

The third Quarterly Meeting for this circuit was held on the 11th and 12th inst. at Weldon, Rev. J. S. Nelson, our P. E., was present and delivered some very excellent sermons, Rev. T. P. Bonner, now P. C. of Roanoke circuit, was granted a recommendation to the Annual Conference for admission on trial, by the Quarterly Conference.

Very truly,
WM. B. NORTH,

For the Advocate.

Let us Divide.

My esteemed friend, Maj. Robbins, in his last article is quite imposing with his array of figures, but it must be remembered that there are ways and ways and still other ways of getting information on this division question or any other question. Democrats go to their partisan friends for information in regard to the success of any pet measure, Republicans seek information from their friends, and both are alike hopeful of future victory before the people. A Catholic setting out to write up Catholicism, or to write down Protestantism, as a rule, gets his information from Catholic sources, while a Protestant starting out to do exactly the reverse, generally gets his information from Protestant sources. Now, information, facts or figures thus obtained always have to be taken with a good many grains of allowance. Josh Billings says when we seek advice, we are apt to go to those whom we think will advise us as our inclination would lead us. The same rule applies when we are after information in regard to questions like the above. I suppose the Major and his friends, when they cast about and found two-thirds of the preachers and three-fourths of the lay delegates opposed to division, must have presumed somewhat upon the Rip-Vanwinkle instincts of North Carolina Methodism; while we divisionists in stating what public sentiment is on this question, to some extent at least, presume upon the common sense, wide awake and progressive spirit of our people. We recognize the fact that the world moves and we are disposed to move with it. Our friend may have been ri[illegible] some time ago in his estimate of those who were opposed to division, (though even then he was just as likely to have been wrong,) but the division sentiment is growing every day, the agitation of the question helps it, and a correct canvass now among those interested would tell a different tale. So much for the facts and figures in our friends article; and when his figures are disposed of my task is nearly finished.

The term revolution still provokes a smile, (though it is a term more often used to scare than to amuse,) when used in connection with the division of a Methodist Conference. The want of space forbids further elaboration on this point, I will presume somewhat right here upon the intelligence of the general reader to supply what is left out.

With some of our friends on the other side, Trinity College is the great bugbear that scares them off from a favorable consideration of this division question. There are many tried and true friends of the College who favor division, and sincerely believe the College would suffer no hurt from an equitable division of the Conference. And they furthermore take the view that Methodism as a whole, in North Carolina, is of much more importance than any one, two or three other interests that are merely incidental to Methodism in this State. A little care at this point might keep a good many from being switched off by side issues from the main question.

If our Baptist friends have conventions six hundred strong, then I am sorry for them, and I hope our Methodist friends will not follow their example in that particular.

Another thought or two and I close. In everything we should avoid extremes. It is not best to be attracted too much by anything new because of its novelty simply, nor should we oppose a new thing because it is new. Let anything new or old stand upon its merits pure and simple.

I am glad Major Robbins has written on this question, the spirit of what he says is good throughout, and if he says but little to win others over to his way of looking at division,

It need occasion no surprise,
Not his weakness, but the weakness of his cause,
Is where the trouble lies.

J. A. STIKELEATHER.

Our Washington Letter.

From our Regular Correspondent.

Political matters were never quieter in Washington than at this time, but it is the quiet that precedes the storm, for, in one short month, the city will be crowded with the throng that gathers here every winter attracted by politics, by society, and by the thousand and one magnetic forces of the only American Capitol.

The coming social season promises to be one of considerable activity and interest. The changes in official circles will be marked, and many of the old rallying points will be, have been obliterated, but the renewal of business prosperity in the country, and the growing popularity of Washington as a social center, as well as a center for conventions of a religious, scientific, literary or commercial character will continue to make this arena of every "ism" conspicuous in the eyes of the Western world.

With regard to social matters which will depend upon the example of the White House and the Cabinet. The bachelor President is anything but a society man. He has none of the *savoir in modo*, the grace, the ease, the *savoir faire* that makes a man effective in mixed society. On inauguration day the uncouthness of his appearance and manners were all the more conspicuous from the fact that he was in such sharp contrast with the most elegant of presidents who stood beside him. He is perhaps less awkward and a little more at ease now than he was on the 4th of March, but Mr. Cleveland will never attain the distinction of bearing and that ease of address which was the religion of Chesterfield. He is, however, fond of society in a mild form. He does not like to be in a crowd, and he considers one office seeker a crowd. His preference is for the society of well known friends with whom he can talk without fear that his words will be distorted and published.

The crowd at the President's reception yesterday was not as large as usual. There were not more than two hundred men, women and children present when the big form of the President appeared in the East room. A careful calculator has estimated that the President can dispatch just forty persons per minute when he has a large crowd on hand. A *coup d'oeil* showed that the crowd was not large and there being no occasion for haste, Mr. Cleveland took it leisurely and was nine minutes and fifteen seconds in getting through. About the center of the battalion of visitors was a stout, loudly dressed woman who held a little girl baby by the hand. She had brought it to be kissed by the President of the U. S. As she grasped the President's hand she remarked, "This is my baby." "And a very pretty child it is madam," replied the head of the nation. "And it is only two years old, won't you kiss it?" said the mother. The President looked at the crowd, looked at the baby, and the smile faded from his face. He whispered something to the mother and she gave place to the next in line.

About half the crowd had shaken hands when a pretty girl came into the East room at the entrance of which she saw Mr. Atchison, the doorkeeper, who is always on hand at these receptions and who is a much handsomer man than the President, at least the young lady thought so, for she seized him by the hand and shook it heartily. The doorkeeper looked happy but confused as he explained to the young lady that he was not President and pointed out Mr. Cleveland. Mr. Atchison says similar mistakes often occur, and that one day an old lady kissed his hand and declared that he was the first President she had seen in twenty years.

Mr. Bayard is the only member of the Cabinet who has been a long resident of Washington. He and his family are thoroughly acquainted with its social life.

Mr. Lamar's residence here dates from before the war, but there was an interruption of about four years during which time he lived in the Confederate States of America. He is, however, a widower, and will take little part in social affairs. The Secretary has quite as much society as he can handle in the mob that calls on him each day at his office in the Interior Department. Speaking of the crowds that hang around his door one of the attendants remarked, "I see the same faces that I used to see about here last spring. They seem to have come back with new energy. I suppose they staid around here as long as they could stand their winter clothes and now that the weather is cold they wear them back again.

Washington, D. C., Oct. 9th, 1885.

MARRIAGES.

— Near Goshen Chapel, in Granville county, N. C., by Wm. Daniel, Esq., on the 7th of October 1885, W. B. Hobgood and Miss Sallie N. Eavans, daughter of A. Eavans.

— In the Baptist chureh, in Smithville, N. C., by Rev. C. M. Gentry, Oct. 15th, 1885, 8 o'clock, P. M. Mr. Franklin J. Andrews, of Bladen county, and Mrs. Mary C. Carr, of Smithville, N. C.

Appointments.

Warrenton District—4th Round

J. S. NELSON, P. E., Littleton, N. C.

Edgecombe circuit, at Battleboro,	Oct	3	4
Halifax at Weldon,	"	10	11
Warren circuit at Providence	"	17	18
Ridgeway at Ridgeway,	"	24	25
Scotland Neck, at Scotland Neck	Oct 31	Nov.	1
Wilson Mission,	Nov	"	8
Halifax circuit	"	14	15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Franklinton,	Oct.	3	4
Oxford, at Shady Grove,	"	10	11
Edenton Street,	"	17	18
Person Street,	"	17	18
Brooklyn Mission,	"		21
Smithfield, at Selma,	"	24	25
Rolesville at Sydney,	"		28
Buckhorn at Buckhorn,	Oct 31	Nov.	1
Youngsville, at Leahs,	"	"	4
Earpsboro, at Zion,	"	7	8
Newton Grove Mission, Black's Chapel	"	14	15
Clayton at Elizabeth,	"		16
Cary, at Beulah,	"	21	22

Fayetteville District—4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Lillington,	Oct.	3	4
Cape Fear, Cool Spring,	"	10	11
Jonesboro, at Jonesboro	"	17	18
Laurinburg at Caledonia,	"	24	25
Lumberton, at Barker's,	"	23	29
Robeson, at Corinth,	Oct. 31	Nov	1
Carthage, at Carthage,	"		7 8
St. John's Station,	"	14	15
Ashpole Mission, Shady Grove,	"		16
Manly Mission, at Manly,	"	21	22

Trinity College District—4th Round.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uwharrie Ct. Poplar Spring	Oct.	4	5
Pekin circuit at Sardis'	"		11
Montgomery circuit at Bethlehem	"	17	18
Uwharrie circuit, at Siloam,	"	24	25
Mt. Gilead circuit, at Zion,	Oct 31	Nov.	1
Randolph circuit at Mt. Shepherd	Nov	7	8
Thomasville & High Point, at H. P.,	"	14	15
Trinity College Station,	"	15	16
Deep River circuit, at Fair Promise,	"	21	22

Wilmington District—4th Round.

P. J. CARRAWAY, P. E., Wilmington, N. C.

Smithville Station,	Oct	3	4
Magnolia Ct. at Providence	"		10 11
Clinton Ct. at Goshen	"	17	18
Dublin circuit, Wesley Chapel,	"	24	25
Onslow Ct., Queens Creek,	Oct. 31	Nov.	1
Topsail circuit, Rocky Point,	"		7 8
Brunswick circuit, Shallotte Camp,	"		14 15
Wilmington, Front Street,	"	21	22

Salisbury District—4th Round.

W. H. ROBBITT, P. E., Salisbury, N. C.

Albemarle circuit, at Stony Hill,	Oct.	3	4
Concord circuit, at St. Matthews,	"	10	11
Concord station,	"	17	18
Mocksville Ct., at Salem,	"	17	18
Rowan circuit at Bethel,	"	24	25
Farmington circuit, at Wm. Chap.	"	31	Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.		7 8
Big Lick Mission,	"		11
Stanly circuit at Bethesda,	"	14	15
Salisbury station,	"	21	22

Statesville District—4th Round.

R. A. WILLIS, P. E., Statesville, N. C.

Yadkinville circuit,	Oct.	3	4
Rock Spring Ct, at Mills Chapel,	"	10	11
Newton circuit, at Hopewell	"	13	14
Iredell circuit, Snow Creek (C. M.)	"	17	18
Alexander circuit at Mt. Pisgah, (C.M.)	"	24	25
Caldwell circuit,	"	29	30
Lenoir circuit,	"	31	Nov 1
Roaring River Mission,	Nov		4 5
Wilkes circuit,	"		7 8
Mooresville circuit, at Mooresville,	"	11	12
Statesville station	"	14	15
Statesville circuit,	"		21 22

Newbern District—4th Q[illegible]

J. E. MANN, P. E., Goldsboro, N. C.

Newbern station,	Oct.	3	4
Pamlico circuit,	"		6 7
Craven circuit, Asbury,	"	10	11
Snow Hill circuit, at Hookerton,	"	17	18
Jones circuit, at Trenton,	"	24	25
Carteret circuit, at Harlowe,	Oct 31	Nov.	1
Nense Mission, Adams' Creek	"		2 3
Straits and Core Sound, Tabernacle	"		5 6
Beaufort station,	"		7 8
Morehead station,	"	10	11
Mt. Olive circuit, at Mt. Olive,	"	14	15
Goldsboro Station,	"		1 22

Greensboro District, [illegible]

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Kernersville,	Oct.	3	4
East Guilford, Holts Chapel,	"	10	11
Snow Creek Mission,	"		14
Madison at Leaksville	"	17	18
Ruffin, at Pelham,	"	24	25
Winston station,	" 31	Nov.	1
Forsyth, Lewisville	Nov.	7	8
Stokes,	"	14	15
Reidsville, Reidsville,	"	21	22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

Plymouth,	"	26	27
Columbia,	Oct.	3	4
Mattamuskeet,	"	10	11
Fairfield,	"	17	18
Hatteras,	"		20
Ocracoke,	"		21
Washington,	"	24	25
Aurora,	Oct 31	Nov	1
Swift Creek,	" 31	"	1
Bath,	"		7 8
Pitt Mission,	"		11
Tarboro and Bethel	"	14	15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro, at Providence	Oct	3	4
Granville at Moore's,	"	10	11
Longsburg, Longsburg,	"	17	18
Durham circuit, at Mt. Bethel,	Oct 31	Nov	1
Person, at Oak Grove,	"		7 8
Hillsboro, at Cedar Grove,	"	14	15
Almance, at Bethel,	"	21	22

Charlotte District—4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Clear Creek, Zion (C M)	Oct.	3	4
Charlotte circuit, at Trinity,	"	10	11
Calvary Mission,	"		1 12
Monroe circuit, at Helm's Chapel,	"	16	18
Pleasant Grove circuit, Wesley Chapel,	"	17	18
Monroe Station,	"	19	20
Lincolnville circuit, at Lincolnville,	"		25
Anson circuit, at Wadesboro,	Oct 31	Nov.	1
Pine[illegible] at Pineville	"		7 8
Tryon Street Station,	"		11
Matthews circuit at Matthews,	"	14	15
Waxhaw circuit, at Bethel,	"	21	22
Wadesboro Station,	"	22	23

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

South Fork, at Zion,	Oct.	1	2
Lincolnton circuit, at Lincolnton,	"		3 4
Cherry Mt. circuit at Rock Spring,	"	10	11
Rutherfordton circuit at Rutherfordton,	"	13	14
Gaston Ct., at River Bend,	"	17	18
Mt. Island,	"	18	19
Double Shoals, at Elliott,	"	21	22
Shelby Station,	"	24	25
Columbus Mission at Saluda,	"	28	29
Dallas circuit, at Lander,	" 31	Nov	1
McDowell circuit,	Nov	7	8
Burke circuit,	"	14	15
Shelby circuit	"	21	22

COMMUNICATIONS

For the Advocate.

A North Carolinian in Connecticut.

DEAR BRO. REID:—Far away from the smoke of battle, as it were, I have been reading articles in the ADVOCATE for and against division of our grand old Conference. To my mind there has nothing been said to justify division. I have read carefully and closely the articles by Hon. Walter L. Steele of the East, and Hon. W. M. Robbins of the West. Those who know these men know that they carefully weigh whatever they have to say on any subject, and that their conclusions are not without thought, that they write not simply to *write*, but from a sense of what they deem to be right, and in this case for the interest of our church. Perhaps in all our church no two men could be selected to write with cooler judgment and with more certainty of arriving at a just conclusion. Their influence and judgment is worth much to the church and perhaps it would be well for some of our *boys* who have been carried forward as by a whirlwind instead of the calm steady breeze which brings a prosperous voyage, to reflect and keep cool; and I would say to some of your writers: Keep cool boys, keep cool older men. Look at the question calmly and get you down to the substantial ground where you will say, "Thy will be done." Away up here I have, I think, been able to discover a little more *spirit* than calmness on the part of some. This is a question of good for the church that we are supposed to advocate each side should be (and we have no reason to doubt it) equally honest in their opinion, therefore as honest men in our convictions we should reason from convictions as facts come up before us rather than in a spirit of rivalry.

Your readers are aware that I am opposed to division, but I have no condemnation for those who honestly are upon the other side. It seems to me I have a case in point right here that will illustrate the division of Conference. Not far from where I now am I know of a farm where the owner prospered, had a good home, made a good living. He died without a will. The law divided that farm all up amongst the children, so that neither could get a living upon it. United as one farm, prosperity attended—divided, its value was little to either of the heirs. Had the sons been able all to hold on and work the same farm, prosperity would have attended them and they would have reached out and expanded, but divided, others will in the end gather up the parcels and add to their already growing interests. Is there not danger that if we give up our strength which we certainly have now and divide, that our *littleness* will make us still *weaker* and we be *shorn* of that influence we now exert in our good State and amongst the other Conferences of our M. E. Church, South.

Brethren, be not too hasty. We feel that we are getting our colleges in a living way—do not leave them to dwindle and die—but place them upon a firm, safe footing, at least, ere we sever this body, large and influential. May the God of our fathers lead us in the way which is best—and with this I leave the division question.

You are aware that my health was very bad all of last winter and spring. On the 15th of July I started North to visit the home of my childhood in Connecticut, with the view of regaining my health. I am happy to say that I am very much improved and today feel the old strength coming back to me. I need not tell you that it has been pleasant to visit these old familiar hills, to look upon these granite hills and drink in this pure autumnal air, and yet with the pleasant comes the sad. There are the vacant chairs where father and mother [illegible], but they have gone over the river to their blest reward. My mother [illegible] died since I was last here. O, what a princess in Israel was she!—The world was benefitted by her, and her example is still felt here amongst her people. As a gentleman said to me the other day. "Your mother was one of the salt of the earth," I feel that her prayers have followed me all along the paths of life, and that by them I have been shielded from many temptations. Blessed parents, cherished is your memory. At the old church where I attended Sabbath-school when a boy how few faces do I recognize! In the silent thought I ask where are they? From the cemetery close by the church there comes back to me, borne by the sighing breezes—*here am I!* But what else could I expect, for lo these years I have been a North Carolinian, till that to me alone is home, and with the years (more than 30) changes must come, death must do its work. The pastor now here came to this church in 1849, and has been here since. It is a Congregational Church and thus were my parents of it, and thus was I raised till 16, when I left home and soon became a Methodist. Well, the preacher as you will see, has been here 36 years. He is a learned man and good, but my impression is that he has outlived his usefulness here. Congregations comparatively small, many do not go to church at all. My brother (who belongs to no church, but has two brothers-in-law that are Methodist preachers) said the other day in my presence to one of the churches: "I tell you what you need here—you need to turn this whole thing over to the Methodists and let them send a new preacher here once in 2 or 3 years and they will bring this church out." It pleased *me* the Congregationalist was silent. He said to me afterwards "that the itinerancy was one of the best features of the Methodist church.'

The scenery here at this time is grand beyond description. A few days ago I rode to the top of a high hill where I could look down through a valley below. Silently I drank in the view. Below the green meadows through which meandered a beautiful stream, the afternoon's sun at times holding the waters before us as a mirror for the gentle receding hills, whose sides were dotted with the maple, the birch, the chestnut, the hickory, all dressed in their richest autumnal suit with golden leaf and crimson with yellow tint mingling with the full green with purple and the delicate pink, yea, with all the hues which autumn gives to the maple, the ash, the oak, the hickory, the chestnut. I stood and looked at a chestnut forest, its leaves just fading, and all over it looked like the last rays of the setting sun just falling upon it reflecting a soft golden light and wreathing it as it were with a halo of glory. Then there were far on a hill-side cattle feeding to a fatness which gives their fine stock such beauty of color and form. The white farm houses nestling 'neath shady maples—hemlocks, speaking so candidly of contentment. Corn fields ripened to harvest—lots of regular form and fenced, many of them, by stonewalls—the traveler moving along the public way with his well kept horse—the factory at the base of the hill sending up its smoke. Then, too, church spires from Pleasant Valley, Grassy Hill, Hamburg and three or four from Essey, far across the Connecticut river, all pointing heavenward and in view, saying as it were we still worship the God of our fathers. And the hills far away at our back covered with all this beautiful plumage—how grand—how beautiful; only as one's eye falls upon this scene can it be known and appreciated. And yet amidst it all there comes before me my dear old adopted home, North Carolina, with all its varied scenery from mountain to seaboard—all the true hospitality of its people, all the tender ties there which I have formed—the dear old church of my choice, and I am led to say *that* people is my people and with them will I live, and there at last may this body be laid away. Pardon this long letter and you will have my gratitude. Truly,

W. M. PARKER.

Hamburg, Conn., Oct. 6, 1885.

Religious Papers Should be Non-Political.

On the 14th of May, 1880, the writer was elected Editor of *The Christian Advocate*. Being invested with this responsibility, he took nearly three weeks to consider the principles upon which he should act. Having formulated those principles in setting forth the ideal of a church paper he said, in the first editorial: "As it circulates among men of all parties, it should not discuss mere partisan issues, nor obtrude the political prejudices and prepossessions of its Editor upon the people, nor descend to the details of party organization and action."

The first test of adherence to this principle came in less than two months. Letters arrived, and personal appeals were made to put *The Christian Advocate* squarely on the Republican side, on the well-known grounds alleged by a certain minister, whose zeal, greater than his discretion, allowed them to slip out of his mouth in the last campaign. Also, we were called upon to attack the reputation of Mr. Garfield, and the alleged corruption of the party, and to show that the interests of the country required a change.

We did neither.

In the late campaign the pressure was very severe. Letters followed the Editor across the sea—also cablegrams—letters from all sides appealing to us to take *The Christian Advocate* into the dirty pools of domestic, personal, and financial scandal, which were more numerous and foul than usual; and many came urging us to denounce both parties, and recommend the third party and it candidates as clean, and urge the duty of all Christians to support it and them. Most of these letters were respectful in tone, a few contained threats, and one intimated that the Editor had left the country to get rid of responsibility. The fact is that he directed the whole course of *The Christian Advocate* on this subject by previous instruction, by correspondence, and by the use of the Atlantic cable, and before he left New York had taken his return passage so as to reach home in the heat of the campaign and to deposit his personal vote.

These three sorts of letters we have on file, and *The Christian Advocate* did none of the things which they urged.

Just now there is great excitement in many parts of the country on Prohibition, and we receive many letters. The following may serve as specimens:

My Dear Brother: You are in a position of power, responsible to God and the Church. How can you be silent and see the cause of temperance, in which you and I have worked side by side, made the means of overthrowing the only party that has ever done anything for the cause? The men that are doing this work mean well, but are surely led astray. Why not point out their error? Have you any right to be silent? I have read *The Christian Advocate* closely for the five years that you have managed it, and I can't tell from its pages whether you are in favor of the third party or not. Come out, and show the people that the only way to ever get Prohibition is as Maine, Kansas, and Iowa got it. Singed, ———,

The above urges us to attack the third, or Prohibition party.

We shall not do it.

Editor Christian Advocate—Dear Brother: Many of us are wondering why *The Christian Advocate* has nothing to say on the greatest question of the age. The people of God are hearing the cry as of old, "Come out of her, my people." The old parties are corrupt; they are in league with rum; bound hand and foot; they are in the hands of Delilah. You know how it was in the time of the anti-slavery movement—the Church papers were on the wrong side. The editor of the very paper of which you have charge, abused the Abolitionists, and got left. You have not abused us, but your editorial pages are as silent as if there were no party pledged to destroy the liquor traffic. I do not want to threaten you, but I tell you the Prohibition party is in the air, and if the *Advocate* doesn't unfurl its flag pretty soon on that side the *Advocate* will get left, and its Editor too. Signed, ———.

The above urges us to attack the other parties, and advocate the third party, and says the paper and its Editor will "get left" if we do not.

We shall not do it.

Every reader has the right to vote the ticket of any party that expresses his convictions. The Methodist Episcopal Church is not a political party, nor organically attached to one. If either were true the writer would not stay in it any longer than it would take to write a letter of withdrawal.

It is not because the Editor has no sentiments that *The Christian Advocate* maintains this position. The issues now conspicuous were not so when he assumed it. If it be not superfluous it must be useless to say that it is not from lack of courage. Nor is it from prudence as respects the subscription list, but for the following among other reasons:

1. The Church of Christ in its organic form should be kept out of the sphere of party politics. This paper is owned, edited, and published by the church as such.

2. If the church were identified with or could be counted on by any political party, it would justify all honest members of other parties in withdrawing from and opposing it.

3. The thorough discussion of parties and party questions would be impossible without crowding out the primary objects for which a church paper is needed and maintained. A superficial discussion of them would please none, displease many, and weaken the influence of *The Christian Advocate* upon all subjects.

4. A church paper approving one party and denouncing others would be a firebrand in all the families that did not agree with it, and parents would see their children reading denunciations of themselves and their principles in their own church paper. Who would or should (if honest) endure it?

5. They who would prod us into political discussion must know not or care not that we could in a fortnight send "firebrands, arrows, and death" into every congregation, alienating pastor from people, dividing the churches into hostile and contending factions, and making religious growth and revivals impossible.

Hence we concluded to stand or fall by the non-partisan character of *The Christian Advocate*. Thus far we have stood by it, and if we ever have to fall by it we shall do so with much more self-respect than we should have if we stood by yielding to pressure against conviction from any quarter. Meanwhile *The Christian Advocate* editorially stands, in the order of their estimated importance, for—

1. Prohibition by amendment to the National and State Constitutions submitted to the people as other amendments are.

2. The securing of prohibitory statutes, and their enforcement wherever they exist.

3. Voting "no license" where local option laws exist, and getting them enacted wherever neither Nos. 1 nor 2 can be obtained.

4. Where none of these can be gained, it advocates the most restrictive laws that can be enacted, and the impartial enforcement of existing statutes.

As to personal temperance, it advocates total abstinence from all intoxicating liquors as a beverage, on the ground of safety to the individual and of influence over others.

In support of these views it will continue publishing editorials and notes similar to more than twenty which have been published as tracts and quoted in most temperance and many church papers on both sides of the Atlantic.

But if any man expects a new or either of the old parties to be advocated or denounced in the editorial columns of *The Christian Advocate*, or otherwise treated than by principles anywhere in the paper, he will be disappointed.—From *The N. Y. Christian Advocate* of Oct. 1.

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CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6.25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

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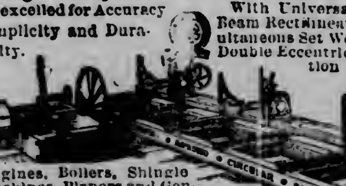

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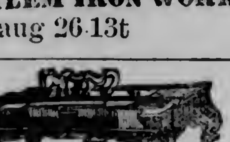

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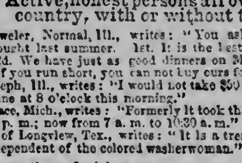

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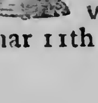

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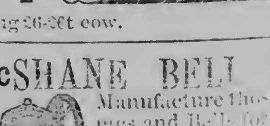

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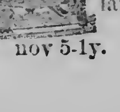

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MISSIONARY COLUMN.

"Go Forward!"—150 Missionaries.

What we are about to write has been known to us for months, but from various considerations has not been mentioned, chiefly because we wished the facts to be first made known to the church through the Secretary of the Board of Missions, to whom they were officially made known. But as he has up to this time kept silence, doubtless for reasons which seemed good to himself, and into which we do not inquire, we can keep silence no longer. Our Conference year on the Atlantic slope is rapidly passing away; the money season, as it is called, will soon be upon us. For many reasons, providential and otherwise, most of the preachers have postponed the collections, or taken them up but in part. All the facts, therefore, that properly belong to a right judgment and sincere purpose to give liberally to the furtherance of the Gospel ought to be made known to the people before they are asked to give.

THE FACTS ARE FOR THE PEOPLE.

But God's works are not overt acts. He works first of all—perhaps chiefly—in the hearts of his chosen servants. To them His providential will is first disclosed and by them His will is made known to us.

150 MISSIONARIES—THE CALL.

We propose this week merely to set forth the call which is made upon us as a church in behalf of the only pagan nation for whose redemption we of the Southern Methodist Church are laboring. Dr. Allen, Superintendent of our missions in China, most if not all his associates in that field concurring, call for 150 men and women to be sent to that mission during the next five years, beginning in 1886—one hundred by the Parent Board and one hundred by the Woman's Board. These missionaries are wanted for the interior portions of the province in which our missions are located, to fill up the skeleton districts already formed very much after the plan of filling the stations and circuits one of our borders at home. For this purpose single men and women for the work are wanted—persons of good health and robust conscience and persons of cheerful disposition, tough, tenacious purpose, social qualities and educational attainments not of the highest order, but as much as necessary in the hospitable circle, but such as belong to good women of good strong common sense, and understanding of the English language—China is ready to go to learn English—men in whom the love of God is a healthy ruling principle, as well as a consuming fire.

NOT A HASTY CALL.

This call is not made upon the Church in haste and without long and careful thought. For over two years Dr. Allen says he has been pondering the matter taking the bearings of missionary work in China, and trying to interpret the Providential indications concerning it, and he has come to his decision slowly and perfected his plans with the utmost deliberation. He is now solid in his judgment and his faith rests upon God in the movement as upon a rock.

ALL THINGS ARE READY.

The headquarters of these districts are now well established in Shanghai, Soochow, and Nantsiang. The Anglo-Chinese University at Suchow, and the school and hospital at Suchow, superadded to the long residence and labor of Rev. J. W. Lambuth and Dr. Allen, besides having fixed the status of our mission there among thoughtful Chinese, are prepared to conserve the fruit of the labors of the missionaries by a Christian education of the youth and by training up a native ministry which will be able to build up a permanent native church. These institutions, A. C. U. and the hospital being now established and requiring no more aid for the present, except $4,000 to complete the re-organization of the academic school at Suchow, so as to relate it to the University, the next movement seems naturally to be the one Dr. Allen proposes.

THE EXPENSE

of the movement is not so great as it would be to maintain the same number of missionaries in the larger cities. Their mode of life would be different from that of missionaries resident in Shanghai or Suchow.

But this expense is more than the Board can now undertake. For this very reason, dear readers, we give you these facts. We must put the Board in a condition to begin to send out these reinforcements next year. The command is to go forward, and the Church will die in the wilderness if she sits still and waits for the promised land to come to her, or takes flight at mountains and giants.

We nail our motto to the mast-head, and do not intend to lower it. "Go Forward!"—*Wesleyan Christian Advocate.*

Protestants in France.

We are accustomed to look upon the French as a nation of Catholics or free thinkers, but recent statistics show a remarkable and encouraging increase in the Protestant population. The official census places the number at 550,000, but the more recent and careful computation of M. Puaux makes would raise it to 650,000. These last figures, it is true, are not large, out of a total population of 36,000,000, but it is to be remembered that it is the growth almost entirely of the last eighty years. At the time of the revolution there was hardly a handful of Protestants in the whole of France. The revocation, a century before, of the Edict of Nantes—a decree which had secured freedom of worship—was a death blow to the Huguenots, and the ensuing persecution almost stifled the spirit of the Reformation.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

EAGLE—Died in Concord on the 18th of September 1885, Robt. T. Eagle, son of Thomas Eagle, aged 13 years.

Robbie was a good boy, he was faithful in his attendance upon Sunday-school, and his face will be sadly missed from its accustomed place. He was obedient to his parents, and no young heart ever went out with more sympathy and love for an invalid mother than his. And when we buried her from his sight it seemed as if the child's heart would break, but after a few days of patient suffering from typhoid fever his spirit was released and fled away to rejoin that sainted mother, who had been waiting and watching at the beautiful gate, with the other loved ones gone before, to welcome him home. The neighbors speak well of him and dropped many tears when we laid him away. There are only two of the family left, father and son. Oh, may the severe afflictions through which they have passed be sanctified to the good of their souls. God help them to so live that they may make an unbroken family in heaven.

W. S. CREASY.

CHERRY—Mrs. Mary F. Cherry, the daughter of Richard and Mary Elliott, was born February 26th 1859, was married to F. F. Cherry in Oct. 1877, departed this life Sept 17th 1885. She was a strict member of the Methodist Church at Stonewall, she was at the time of her death a teacher in our Sabbath-school. She leaves a husband and two children and a large circle of friends.

She enjoyed the respect and confidence of all who knew her. We extend to the bereaved family our sympathies.

O. R.

Resolutions of Respect.

WHEREAS, It has pleased God in His all-wise providence to take from Mt. Vernon Sunday-school our beloved teacher, Mrs. Mary F. Cherry,

Resolved 1st, That in the death of Mrs. Cherry, our Sunday-school has lost one of its most useful and beloved teachers, and we bow humbly feel and mourn our loss, and meekly submit to the will of Him who doeth all things well.

2nd, That we extend to the bereaved family our sympathies in this their hour of bereavement.

3rd. That a copy of these resolutions be sent to the bereaved family, and also one to the Raleigh CHRISTIAN ADVOCATE for publication.

J. C. Cowell,
Florence N. Hambling,
Lizzie V. Baxter,
} Com.

STOUT—Died in Durham, N. C., Sept. 1st, 1885, Lena Fred, infant child of J. A. and Mary Stout, aged one year and 8 months. This great Shepherd has taken another lamb to the fold of heaven.

May God comfort the sorrowing parents and bring them in the sweet bye and bye to meet their little one on the other shore.

W. S. DAVIS.

LIVINGSTON—Angus M. Livingston was born Dec. 25th 1821, and died Sept. the 3rd 1885. He was a very worthy member of the Methodist E. Church, South, for about forty years. He served the Church several years as steward, and was filling that important office acceptably when the summons came. He was very punctual in attending quarterly and district Conferences. When he was first taken sick he told his family that he was going to die, and exhorted them to meet him in heaven. May God sustain and comfort them.

G. W. HARDISON.

Resolutions of Respect.

The following resolutions were adopted by the Shelby Methodist Sunday-school Oct. 11th, 1885:

Death has entered into our midst and led from the fold on earth into the heavenly fold one of our lambs, therefore be it

Resolved 1st, That in the death of Vernia Lee Hudson, this school has lost from its membership one who was endowed with an intellect of high order, and which gave promise of great usefulness in the service of Christ.

2nd, That she will ever be held in loving remembrance by the members of this school.

3rd, That we tender to her family our sincere sympathy, and assure them of our prayers in their behalf, that consolation may abound.

4th, That these resolutions be spread upon the Record and that a copy be sent to her parents, our town paper and R. C. Advocate.

B. R. Hall,
C. P. Roberts,
J. K. Wells.
} Com.

DIXON—Mrs. Mary Ann Dixon, widow of Thomas Dixon, and mother of Rev. Dr. B. F. Dixon, Superintendent of Oxford Orphan Asylum, died at King's Mountain, N. C., Sept. 7th, 1885, aged 73 years. Sister Dixon had been a member of the Methodist Church about fifty years. She and her husband were among the first who joined the church at El Bethel (now in the Kings Mt. circuit) about the year 1835. She was a faithful and sincere Christian—remarkable, it is said, for her serene and uniform disposition, kindness, and hospitality. Her husband preceded her to the Spirit world about thirty years, consequently the responsibility of training their children devolved solley upon her, which she discharged faithfully and well. She trained them up in the nurture and admonition of the Lord, and had the satisfaction of seeing them honored and useful members of the church of God, and highly respected citizens of the commonwealth.

In her last sickness she was patient and resigned, said she was ready for her change, and waiting the Master's will. Her son, Dr. B. F. Dixon, and her daughter, Mrs. Parker Allison, were with her, and lovingly ministered to her wants in her last days of suffering, while her life ebbed slowly and peacefully away. Another daughter, Mrs. Collins, living in Florida, was not present. May they all meet in the bright beyond where parting is no more.

Sister Dixon's remains were conveyed to El-Bethel, where her funeral sermon was preached by the writer from 1st John 2:17. The very large audience of sympathizing friends attested the high esteem in which she was held. At her request the remains of her husband were removed from the old family burial ground, and interred in the grave by her side. Separated for many long years, they at last rest together in death, and we may fondly hope that their blood-washed spirits reunited, now dwell in the presence of God, "where there is fullness of joy and pleasures for evermore."

H. F. WILEY.

ROBESON—Departed this life in great peace, in Lincolnton, N. C., Oct. 1st 1885, Mrs. Alice M. Robeson, wife of Cad Robeson, and daughter of Rev. J. B. Bailey, of the N. C. Annual Conference. She was born in Gates county, N. C., June 20th, 1850, married Mar. 5th 1872. She leaves a husband, father, and mother, two brothers, three children, one daughter and two sons, and a large number of friends to mourn their loss. One of her children, a little boy, had preceded her to the better and brighter world above. Mrs. Robeson was a most excellent Christian lady, possessing many amiable qualities of mind and heart. Her mental endowments were of a superior order, and were highly cultured. She was educated at Goldsboro Female College, when Rev. S. Milton Frost was its President. She was a devoted Christian, cheerful and buoyant. Her disposition was lively and pleasant; her friendship was ardent and abiding. There was no selfishness in her nature. She lived for others, she was an affectionate daughter, a kind sister, a loving wife, a devoted and considerate mother, a generous neighbor, and a true friend. Her departure from this life is not only a great loss to loved ones of her family, but also to the church and to the world. Mrs. Robeson had been a great sufferer for four years, but she bore her sufferings with Christian fortitude, never uttering a word of complaint, and without a murmur. Early in May she went to Lincolnton with the hope that a change of air and of water would be of advantage to her in regaining her health. And for a time she did seem to improve, but when the excessively warm weather of the past summer came she began to decline with it, and continued gradually to sink till relieved by the inexorable messenger. All that medical skill, loving attention, kind watching could do was done to restore her and save her, to her children and friends. Her mother had been in Lincolnton long enough to take many warm friends, and they did all they could for the afflicted daughter, but all to no avail.

[illegible] the pain of life is past,
All her warfare now is over;
Death and heaven hemmed [illegible]
Glorious suffering ne'er [illegible]

Her words were, "I die trusting in Jesus, I am ready to die," and with a smile she soon passed into the [illegible].

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Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.56 a m	8.59 p m
Arrive Greensboro,	9.40 a m	9.28 p m
Leave Greensboro,	9.45 a m	
Arrive Hillsboro,	11.38 a m	
" Durham,	12.14 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 51—Daily except Sunday.

Leave Greensboro	5.37 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No 51—Connects at Greensboro with R & D R R. for all points North, Eastand West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily. Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50. Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.52 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

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Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m
Going North.	**No. 51, Daily,**	**No. 53, Daily.**
Leave Salem.	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily. ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m
Going South	**No. 4, Daily, ex. Sun.**	**No. 2, Daily, ex. Sun.**
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Arrive Chapel Hill.	7.31 p m	12.54 p m

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RALEIGH, : : : N. C.
Office and Residence: No. 116 Fayetteville St. P. O. Box 423.
jan 21-tf.

FAMILY READING.

Feeling Hurried.

Probably nothing tires one so much as feeling hurring. When, in the early morning, the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished—when any interruption is received impatiently, and the clock is watched in distress as its moments flit past—then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we can keep cool and calm, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail us, the letter we expect may not arrive; but if we can preserve our tranquility of soul and demeanor, we shall get through everything creditably.

A Clever Rebuke.

A good story is told of a prominent member of society who has a habit of tying a knot in her pocket handkerchief when she wishes to fix anything in her mind which must be attended to. She was engaged in a desperate flirtation on a certain occasion, and in her abstration dropped her handkerchief on the floor. This was noticed by her hostess, who endeavored to break up the flirtation by inviting her guest into another part of the house. As the latter rose from her chair she stopped and picked up her handkerchief, noticing, as she did so, the knot tied in one corner. "What have I forgotten to-day!" she asked. "That you have a husband," replied the hostess. The story was repeated, and the lady, who is a well known member of the diplomatic circle, always keeps her handkerchief free from knots now.

"Look Up."

A little boy came to the foot of a ladder and looked up. He heard the hammers of the workmen, far up above [illegible] the roof, and he wanted to c[illegible] and see what they were doing. [illegible] pulled himself slowly up, round [illegible] round, until he had reached a considerable height. He became [illegible] then and began to tremble. His head became so dizzy. A m[illegible] came along and exclaimed, "That boy is going to fall!" These words frightened him still more. He thought [illegible] that the ladder was reeling to and fro! He thought the house and steet were rocking like ships in the sea. But suddenly he heard another voice, "Boy, look up!" He did look up. "All right now, come on!" The boy was no longer dizzy. He climbed a little higher, and the hand of a carpenter grasped his little hand. The cheery word had saved him! That boy became a man of genius, known all over America, and to the day of his death he believed that all he had done in life was to be attributed to those words, "Look up, come on!"—*Pansy.*

A Star in Her Crown.

A young lady was preparing for a dancing party, and stood before a large mirror arranging silver stars upon her head. While so engaged a little fair-haired sister climbed into a chair, and put her tiny fingers to examine the beantiful head-dress, and was accosted thus:

"Sister, what are you doing? You should not touch that crown!"

Said the little one, "I was *looking* at that and *thinking* of something else."

"Tell me what you are thinking of, *you* a little child."

"I was remembering that my Sabbath-school teacher said that if we save sinners by our influence we should win stars for our crown in heaven; and when I saw those stars in your crown, I wished to save some soul."

The eldest sister went to the dance, but in a solemn meditation; the words of the innocent child found a lodgment in her heart, and she could not enjoy the association of her friends in the dance.

At a seasonable hour, she left the hall and returned to her home; and going to the chamber where her dear little sister was sleeping, imprinted a kiss upon her cheek, and said, "Precious sister, you have won one star for your crown," and kneeling at the bedside, offered a fervent and effectual prayer for mercy.—*Christian Observer.*

Tennyson's "May Queen."

Who knows but if the beautiful girl who died so young, had been blessed with Dr. Pierce's "Favorite Prescription" she might have reigned on many another bright May-day. The "Favorite Prescription" is a certain cure for all those disorders to which females are liable.

If Should be Generally Known

that the multitude of diseases of a scrofulous nature generally proceed from a torpid condition of the liver. The blood becomes impure because the liver does not act properly and work off the poison from the system, and the certain results are blotches, pimples, eruptions, swellings, tumors, ulcers, and kindred affections, or settling upon the lungs and poisoning their delicate tissues, until ulceration, breaking down, and consumption is established. Dr. Pierce's "Golden Medical Discovery" will, by acting upon the liver and purifying the blood, cure all these diseases.

The Furnace.

The success of the Rev. Jno. H. Nichols, as a writer of Theological Pamphlets, is somewhat phenominal. Just at this time, while the straightforward saxon of a peerless Methodist divine is bringing about a reaction among critics in favor of plain gospel clothed in plain English, it to be noticed that these straightforward analyses of Gospel Truth, making no display of high-sounding terms, nor trumpeting the erudition of the Author, have far outstripped more pretentious treatises in the race for popular favor. The last work of the series of doctrinal pamphlets—The Furnace—has just come from the press and is one of the very best that has been written. Price 10 cents.

"Sermons and Sayings."

BY REV. SAM. JONES, OF GEORGIA.

By general consent, Sam. Jones, the great Georgia Evangelist, is one of the most famous preachers now in the American pulpit. He draws more people to hear him, holds them longer, interests them more, and moves them deeper than any other man in this country. Next to hearing him preach is to read his "Sermons and Sayings," and those who hear him are the most anxious to read him. His pithy, piquant sayings, containing so much wit and wisdom, with extracts from his wonderful sermons, have been extensively copied, quoted, published, and republished in the newspapers, and read by everybody, until he was compelled to yield to the demand for his sermons in full, and allow a volume to be prepared and published. The handsome volume, of nearly 300 pages, before us, issued by the Southern Methodist Publishing House, Nashville, Tenn., containing twenty Sermons and more than one hundred well-arranged "Sayings," was not made up of the newspaper reports, but were taken down by competent stenographers, written out, and carefully revised and edited before they went into the hands of the printer. A fine steel engraving of the evangelist, and a carefully-prepared biographical sketch add much value to this truly sensational volume of Sermons. Any one of his aphorisms or of his allagories will be worth many times the price of the book to the preacher and the earnest Christian. Besides, this is the only authorized edition of his sermons, appears from the following note from the evangelist himself:

To the Public.—The publication o my "Sermons and Sayings" by a House in Chattanooga, Tenn., and another in Richmond, Ga, was unauthorized by me These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave out the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued. The volume of "Sermons and Sayings" issued by the Southern Methodist Publishing House is the only publication authorized by me.

12mo, pamphlet, wood-cut portrait on cover, 50 cents; 12mo, muslin, with steel engraving of author, $1.

Around the World.

A wonderfully interesting book of 600 pages, by Dr. Hendrix, of Missouri, has lately been reduced in price. Through the liberality of this eminent Christian Author it has been placed among our list of dollar books. It is profusely illustrated, and is one of the most entertaning and instructive books of travel ever published. It has had a large sale, and we confidently predict for it, at the exceedingly low price for which it is no offered, a much more rapid sale than before. It is one the best books of the age.

Peep of Day Library.

A new and valuable addition has just been made to our list of Sunday-school books by reprinting the Famous Peep Day Library. This little library consists of four volumes: "Peep of Day," "Line Upon Line," "Precept Upon Precept," "XXXXXX" "Here a Little There a Little." These books are designed for the religious instruction and entertainments of children of the earliest years, upon whom impressions that are just beginning to be made. There are a large number of subjects treated. The subjects are generally taken from the Bible, and are for heir reproductions of Bible Stories adapted to infant minds. Among books of this class these are unequaled, price 40 cents each, $1.60 per set. with usual discounts to preachers and Sunday-school.

Any of the above books sent by mail upon receipt of price. Address Southern Methodist Publishing House, Nashville, Tenn.

Special inducements in Organs and Pianos for the next 60 days at J. L. Stones, Raleigh, N. C. Don't fail to write for special price list and catalougue.

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oct 1[illegible]

Town Property FOR SALE!

I will sell at public outcry, for cash, in the town of Olin, N. C., TUESDAY, NOVEMBER 24, 1885, the

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The above will certainly be sold as stated unless disposed of privately beforehand.

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For further particulars come and see or write to the undersigned, at Olin, N. C.

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oct 21-26t eow

DO YOU WANT A DICTIONARY? We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. THE WEEKLY TIMES, 230 Walnut Street, Cincinnati.

oct 21-3t

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1885 FALL 1885

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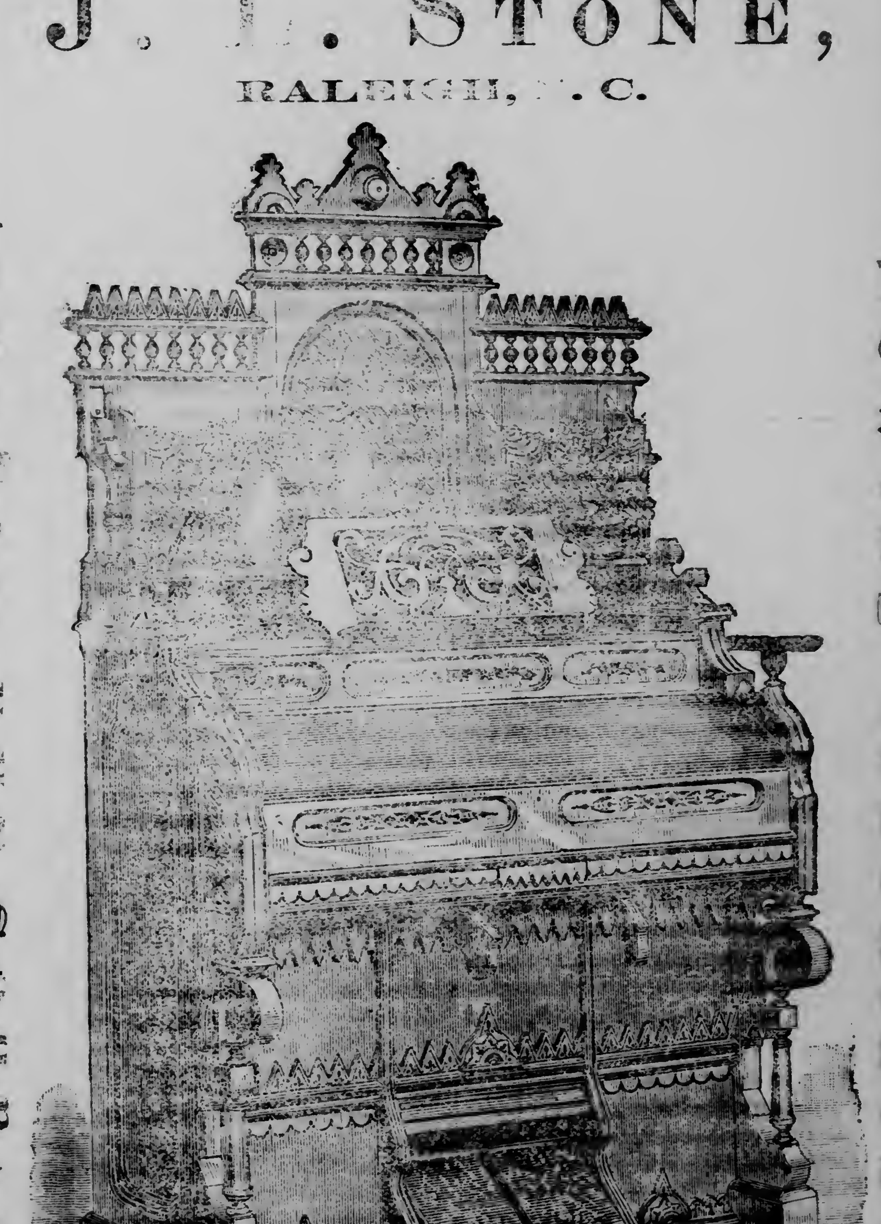

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sept 9—[illegible] e o w.

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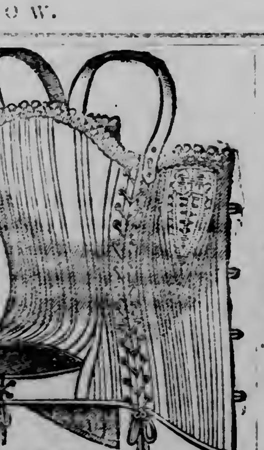

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oct 21-6t e o w

SAFETY LAMP [illegible] Circulars sent free. [illegible]

oct 21-2t eow

WOMAN OR MAN WANTED TO MAKE $125 Per Cent PROFIT taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. $2.25 Outfit Free. The agent realizes $66 profit per week on [illegible] orders per day. Reilly Bros. & Co., 444 Broome St., N.Y.

oct 21 4t eow

DYSPEPSIA! After 53 years' practice I have found a *Positive and Permanent* Cure for this fearful disease, and all derangements of the digestive organs. Send for testimonials Half-pint bottles, $1; 6 for $5.

july 30-tf.] J. M. SHELLY, Charlotte, N C

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column," address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands

FOR NOVEMBER, 1885.

Song: "We praise thee, O God."

Roll Call—(Members answering to their names by repeating a text or stanza of a hymn on thanksgiving.)

Prayer.

Reading of Minutes by Recording Secretary.

Report of Corresponding Secretary and Treasurer.

Payment of dues.

Song.—(Selected by Music Committee.)

Essay.—"Our Indians: what shall we do for them?"

Question Drawer.—Subject, "The Indians."

1. How many Indians are there in our States and Territories?
2. What is the U. S. Government doing to educate them?
3. Where are the largest Government training-schools for Indians?
4. Give an account of the school at Carlisle, Pa.
5. What do Indians believe about God and heaven?
6. Why should missionaries be sent to the Indians?

These questions should be given out to children before the meeting, with a request that answers be prepared and written out. The Lady Manager may conduct the Question Drawer, and after each question is read, the answer should be given.]

Hymn.—"(Selected by Music Committee.)

Mizpah.

Adjournment.

SHELBY, N. C., Oct. 9th, 1885—*Dear Aunt Mary:* It is sad for us to write you one of our little sister Jewels—Vernia Hudson, died Oct. 2nd. But while we know she is lost to earth she is safe in the arms of Jesus.

Inclosed find some resolutions—please publish as soon as you can possibly do so. We thought we would send a delegate to Raleigh, but we find it expensive and will have the expense of a delegate placed to our credit. We will send our report and some money now very soon.

I do enjoy reading all your letters to the Bright Jewels, so much, and I trust our kind Heavenly Father will spare Aunt Mary many, many years to the Bright Jewels. Marshall Clower, Cor. Sec.

Aunt Mary's heart aches over the sad news of the loss of our dear little Jewel, Vernia Hudson. God alone can comfort her parents in their inexpressible grief—but many kind friends weep with them over their shattered hopes. We have another Jewel in Heaven—dear children, let us not fail to meeet her there—

"When tender blossoms droop and die
Beneath the Autumn frost,
We know that they shall bloom again
Their rootlets are not lost.

And so when sinless children fade,
And earthly life is o'er,
We know that they shall live again,
On heaven's unclouded shore.

On! blest the promiseGod hath given,
Of endless life above,
To those whose hearts are free from sin,
And full of Jesus' love."

NEAR RALEIGH, N. C., Oct. 8th, 1885.—*Dear Aunt Mary:* Our little hearts filled with sad regrets when it was told us that you had been very sick. We are delighted to learn of your improvement, and hope you will very soon feel well and strong. We are sure you wish all dues sent in before "Bright Jewel day"—so we enclose our little earnings, 40 cents for each of us. Our love for Aunt Mary and the "Bright Jewels" all. Lizzie, Mary and Kimbro' Jones.

What a sweet letter this is! Why it almost pays me for being sick, to receive such loving words from my Jewels. And then too, what thonghtful Jewels are Lizzie, Mary and Kimbro', to enclose their dues, before Bright Jewels day. We hope to see their bright, sunshiny faces on that occasion. A loving kiss to each one, and to the little cousins too.

LINCOLNTON, N. C., Oct. 12th, 1885.—*Dear Aunt Mary:* Please find enclosed fifty cents for the Bright Jewel fund. I wrote to you, my poor sister has been with us all the Summer very sick, and the first day of this month she died. She was my only sister. I hope to meet her in heaven when I die. Affectionately, Henry B. Bailey.

Thanks, dear Henry, for remittance—I know your heart is sad—may Our Father help you to live so that you may meet your dear sister, in the Home of the blest, and never know sorrow or pain.

MOCKSVILLE, N. C., Oct. 12th, 1885.—*Dear Aunt Mary:* I have never written to you before. I send the answer to the Enigma by Mollie Forbes, it is Rev. J. R. Griffith. Your unknown friend, Bertha Marvin Lee.

We are glad to hear from you, my dear little friend—write again. Your answer is correct.

SHELBY, N. C., Oct. 13th, 1885.—*Dear Aunt Mary:* This is the first time I have written to you. I send you an Enigma. I am a member of the Shelby "Bright Jewels." We have about forty members, but they all do not attend each meeting regularly, but generally pay their dues. Papa takes the ADVOCATE, I enjoy reading it very much, and especially the "Children's Column." I close with much love to you and all the "Bright Jewels." Lovingly, Daisy Gidney.

We are delighted to know that you enjoy the "Children's Column," Daisy dear—I think our Shelby Jewels are doing real well, even if *all* do not attend the meetings regularly. I fear that is the case with the most of our Missionary Bands, and let me tell you—I know some persons, I am ashamed to say *grown* folks too, who call themselves *members* and who not only never attend a meeting, but *never pay up their* dues. I hope none such are numbered among our Bright Jewels. We would have been so glad to have welcomed a delegate from your Band to our Annual Meeting.

CARTHAGE Oct. 14th, 1885.—*Dear Aunt Mary:* Enclosed please find Postal Note for $3.75 for the Carthage Bright Jewels. We have appointed Mr. R. B. Shields as a delegate and hope he will attend. Our Society is small, but we hope to do some good desire to have your prayers for our success. With much love, fondly yours, Nannie Mase, Cor. Sec. Carthage Bright Jewels.

Our Carthage Bright Jewels are a most faithful little band, and surely the loving Master will smile upon their offering of love. We will most gladly welcome the delegate to our Annual Meeting.

TOISNOT, N. C., Oct. 14th, 1885.—*Dear Aunt Mary:* We regret so much not having a report to send to the Annual Meeting of our Society here, but our once called "Earnest Worker's" have ceased to work. I spent the Summer in Statesville with my Uncle, Mr. Cordon. The Lady Manager also was absent most of the time, therefore when we returned we found the Society gone down. It seems almost impossible to renew the interest. I am doing all I can to revive it, for I feel very zealous for the cause of Missions. Please pray for us. I wish so much I could be with you all during the meeting of the Society in Raleigh, especially on Saturday, but it is almost impossible for me to attend. I enjoyed so much the one in Wilmington last Conference and suppose this will be still more enjoyable as there will be more time devoted to the Missionary cause. One of the most delightful things connected with my stay in Wilmington was seeing the long thought of and talked of "Aunt Mary"

Mrs. Hayes presence will add so much to the interest of the meeting How I would enjoy hearing her talks on Missions. I pray the Lord to be with you all, and may much good be accomplished. With much love, Your's truly, Nannie E. Price.

We are sorry to learn that our "Earnest Workers" have become wearied in well-doing," but shall surely hope to hear better things from them before long. I am sure with such a zealous, Missionary spirit among them, they cannot fail to be aroused and once more become *earnest* workers in the Master's Vineyard. We wish indeed that you could be with us, dear Nannie, at our Annual Meeting—very sweet to me are the memories of our intercourse at Wilmington. I am sure you would enjoy Mrs. Hayes presence with us. May God direct in all things connected with our Annual Meeting, and may such measures be devised as will greatly increase the interest of North Carolina in the cause of Missions.

GIBSON STATION, Oct. 7th, 1885.—*Dear Aunt Mary:* Enclosed find $5.00 for Hattie, Maggie and Anna Gibson we send you for Missionry money to send the gospel to the heathen; and we hope these few lines will reach you and find you and Uncle Black enjoying good health. Yours truly, Hattie, Maggie and Anna Gibson.

Many, many thanks, bright little trio, for your generous contribution. When God shall gather up His Jewels, and around His throne you stand, perhaps near you may be some little heathen child, who through your contribution first heard of Jesus, and learned to love and trust Him. May many be saved by our Jewel Band!

Precious Promise.

God shall bless us, and all the ends of the earth shall fear him. Psalms 2:7.

In Memoriam.

Since it was our Heavenly Father's will to remove from our midst one of our sweet little sister Jewels—Vernia Hudson, we bow in humble submission to His will.

Resolved 1st, That we, the Bright Jewels of Shelby, shall sadly miss her as a faithful attendant and her absence will cause a void in our hearts, and a vacency in our little Missionary band that cannot be filled.

Resolved and, That each of us tender our deepest sympathy and love to her dear parents who are so sorely tried and commend them to Him who "doeth all things well."

Resolved 3rd, That we set aside a page in our minute book to her memory and a copy of these resolutions be sent to her sorrowing family and also to the Shelby *Aurora*, *New Era* and Raleigh *Christian Advocate*.

Maggie Wood,
Daisy Gidney,
Marshall Clower, } Com.

The Indians.

Whan Columbus discovered America, he found here a race of people whom he called Indians, believing that they had originally come from India. They were unlike the white people, having a dark, reddish brown complexion, high cheek bones, and very long, coarse black hair, often so long as to touch the ground, and was often decorated with eagle's feather or, if a distinguished warrior, the head dress was made of a thin, paper-like substance, made from the buffalo horns. These Inians lived in rude huts called wigwams, led a wandering life and subsisted mainly by hunting and fishing. The dress of the men consisted of leggins, moccasins, a shoe made of buckskin and sometimes highly ornamented, and a cloth wrapped around the loins. The women, in addition to moccasins and leggins, wore a shirt made of deer skins. These Indians were divided into different tribes, who spoke different languages and were hardly ever on friendly terms with each other. Their weapons of war consisted of clubs, tomahawks, and bows and arrows. The *tomahawk* was used for scalping those taken in battle. The *war-hoop* was a loud, almost unearthly yell, sounded before going in to battle. A warrior was brave according to the number of scalps he could show. A treaty of peace was made by each taking a smoke from the *calumet*, pipe made of red stone, ornamented with porcupine quills, horse hair and bits of cloth, all dyed in different colors. They were generally of a revengeful disposition, never forgeting or forgiving an injury. Their sick were treated by a Medicine man, who tried to expel the evil spirit from the sick room by yelling and shaking rattles, and by burning cedar and different plants to cleanse the room of his patient. With their dead they put all the wearing apparel and weapons owned while living, and if the owner of a horse, it is shot for the spirit of the dead person to ride in the next world.

These people owned all the lands we now claim, but they have been driven from one place to another until their homes are mostly in the far West.

We have now in our States and Territories 265,000 Indians. 140,000 of these compose the civilized tribes.

The U. S. Government has established 160 day schools in the Western States and Territories, and not only teach the pupils to read and write, but to farm, build houses and do all kinds of work.

The largest training schools are at Carlisle, Penn., Hampton, Va., Lawrence, Kansas, and Genoa, Nebraska. To the school in Carlisle, Penn., in 1879, came 84 boys and girls, right from their Indian homes, with their blankets, long hair, moccasins and *dirt*. The first thing done was to give plenty of water, soap, scissors and decent clothes. This year the school numbers about five hundred, one-third of them girls. They have ten teachers and ten head mechanies. Half the time is spent in study, and half in work. About one hundred are learning trades, making shoes, harness, tinware, wagons and clothing, besides doing all kinds of farm work. The girls learn to cook, sew, wash and iron. Both girls and boys are said to be quick to learn, industrious and well behaved. All attend Sunday-school. The girls in the chapel, and the boys at the different churches in town. The Indians believe in one great Supreme Being, with many smaller gods, but are not given to the worship of idols. They sometimes pray to the sun or moon, thinking that those bodies hold communion with the Great Spirit. Their Heaven is a place where men who have taken plenty of scapls, and stolen abandunce of horses, revel in a never failing supply of buffalo. They may revisit the earth during the night, but must return before break of day. —*S. A. L W. in S. C. A.*

[For several years the United States Government kept about twenty Iudian lads at Trinity College. During the present session only two have returned to continue their studies. By reading the above clipping carefully, the answers can be found to the questions asked in programme for November. May each Band have a pleasant and profitable time.]

Enigma.

BY HENRY L. MANSFIELD.

What did Moses cause to flow from a rock by striking it with his rod?
Who was Moses Father-in-law?
In what place did the Israelites wander for 40 years?
Who was David's Grandfather?
Who was the Father of Samson?
Who was Solomon's Mother?
For what sin was Ananias and Sapphira struck dead?
Who was Jacob's Brother?

The initials of the answers to these questions form the name of a worthy layman of Pittsboro Circuit.

A Campaign Secret Given Away.

In the campaign of 1884 the two candidates for governor in a "pivotal" Western State arranged for a series of joint discussions. Both men were popular, both of fine appearance and were so well matched in mental force and as orators that the contest between them promised to be a magnificant one. For several weeks the scales balanced evenly.

But one day the brilliant Republicandidate came up ailing. He seemed overcome and spoke laboredly. The next day he was even less effective. Later he was compelled to ask his opponent for a postponement of certain appointments, which was granted. Before the campaign ended he had abandoned the field altogether.

Meantime the Democratic candidate continued his canvass, seeming to grow stronger, cheerier and more effective with each, succeeding. In December while entertaining several gentlemen he said:

"I will tell you a campaign secret—which gave me the election. With the opening of my campaign I began caring for my liver. I knew that a disordered or torpid liver meant dulness and possible sickness. I took something every day. When my opponent began failing I knew his trouble to be his liver and felt like prescribing for him, but feared if I did so he might beat me! I grew stronger as the campaign progressed, often making two speeches a day. Even my voice, to my surprise, did not fail me once. All because Warner's safe cure kept me in A 1 traim." Ex-Governor Jacob of Kentucky, also made a campaign tour under precisely similar circumstances and says he kept up under the exhausting strain by use of the same means.—*Rochester Union.*

Don't hawk, and blow, and spit, but use Dr. Sage's Catarrh Remedy.

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CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

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Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent $1.00. POTTER DRUG & CHEMICAL CO., BOSTON.

MISCELLANEOUS ADVERTISEMENTS.

SPECIAL ANNOUNCEMENT
To the Ladies.

Miss Maggie Reese, at 209 Fayetteville St., has an elegant line of Fa and Winter Millinery now ready for the trade. All the Novelties in

SHAPES, FLOWERS, FEATHERS, RIBBONS, &c., &c.

Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c.
We buy our goods as cheap as they can be bought; can therefore sell as low as any one
Orders from a distance solicited; prompt attention given to same. Address,
Miss MAGGIE REESE, Raleigh, N. C.

oct 14-2m

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The stories, novelets, etc., in "Petrson," are admitted to be the best published. All the most popular female writere contribute to it. Every month, a Full-Size Dress-Pattern is given, which is alone worth the price of the number. Every month, also, there appears a

MAMMOTH COLORED FASHION PLATE!

engraved on steel, twice the size of others, and superbly colored. Also, Household, Cookery, and other receipts; articles on Art Embroidery, Flower Culture, House Decorations—in short, everything interesting to ladies.

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6 " " 9.00 } person getting up the Club.
5 Copies for $8.00 } With both an extra copy of the Magazine for 1886, and the large steel-
7 " " 10.50 } engraving, or the "Forget-Me-Not," to the person getting up the Club.

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Catalogues and **specimens** of the **Advocate** and **Sunday School Papers** sent free to any address, post-paid.

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MISCELLANEOUS.

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Elkin Valley Woolen Mills,

ELKIN, N. C.

After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us. we will pay the freight one way and make it into exactly the goods you desire, at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. Holloweil is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

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Desirable Grain and Tobacco Farms in Granville county.
Also some Dwellings, Store-houses and Vacant Lots in Oxford, N. C.

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Classical Teacher Wanted!

The undersigned committee solicit immediate correspondence with a first-class male teacher (graduate preferred) with a view to securing his services as principal of Bethel Academy, located 10 miles south of the city of Greenville, S. C., on the line of the G. & L. R. R. The scholastic term will begin so soon as the engagement can be perfected. Address the chairman, stating salary, experience, and also references.

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B. P. HOLLAND,
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oct 21-2t] J. A. BRAMLETT.

OPIUM and Whiskey Habits cured at home without pain.—Book and particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga. [mar 25-1y.

AGRICULTURAL.

Planting Fruit Trees in the Fall.

The successful planting of fruit trees in the Fall depends very much upon the method pursued. If the work is well done, the growth of new roots will go on all the Winter, so long as the ground is not not frozen, and a year's time is saved by it. The holes are dug 30 feet apart—making 50 trees per acre, the top soil is thrown out on one side, and the bottom soil on the other to a depth of 18 inches and 3 feet wide. Six inches of top soil dug from near by is then put in the bottom and raised in the centre to a mound upon which the centre of the root is placed. The tree is then placed the mound and the roots evenly spread, the top soil is lightly scattered over the roots which are carefully placed among the soil so as to be as nearly as possible in a natural position. More soil is then filled in, and finally the bottom soil is thrown in and the whole well trampled. The top is cut back to bring the tree into a good shape.

Hollow Horn.

The disease commonly known as "hollow horn," has no immediate connection with the horns, as animals without horns manifest the same symptoms. The disease in question is the result of inflammation, extending from the mucus membrane lining the nostrils into the sinews lining the skull and horns, there being a direct communication between these parts. Debility and improper food, exposure and all other causes that tend to weaken the system, may give rise to this condition. The treatment must then be such as to counteract this deficiency, and should consist mainly of good nursing. Keep the animal in dry well ventilated quarters; pay particular attention to carding and brushing; give nourishing food and a little physic if necessary. Boring the horns is useless and barbarous, and is to be placed in the same category as cutting off the tail as a remedy for the "wolf," as still practiced by the ignorant.

Charcoal and Lime.

Among the many who keep poultry for one purpose or another, there is a class who seldom if ever give their fowls charcoal and lime. We have often suggested these two articles to the consideration of poultrymen as they play an important part in the judicious management of the poultry yard.

Charcoal is invaluable, and in many ways it is if fed liberally in a pulverized form with soft food, one of the best articles we know of for indigestion, diarrhea or soreness of the crop and stomach and irregularities. While no one thing used about fowls is more conducive to their health than this. Fowls naturally desire charcoal, particularly during laying and molting. They will industriously search all through the scattered ashes in hope to find some if not already provided with it. It is most convenient if broken in small pieces and placed where the fowls can have easy access to it.

Lime is an article that has much to do in the management and care of poultry. Lime is necessary in some form for making egg shells. In the absence of shell, old mortar or calcareous matter, a large quantity is consumed by the laying fowls. In the hen house and chicken coops it is useful and valuable for scattering upon the floor to remove upleasant odors, and in whitewashing as a cleanser and purifyer, and is very effective in dislodging vermin, and in keeping the fowls healthy when liberally used.
—*Poultry Monthly.*

How and When to Ship Produce.

The perishable produce which comes to great markets, is as a rule carefully handled by the railroad agents and their employees. If properly packed, it generally arrives without special harm from transportation. In nine cases out of ten, if damaged, it is on account of imperfect handling before it leaves the farm and orchard. Roots should be packed solidly in headed barrels, well ventilated, either by augur holes in the sides, or by openings cut with a hatchet, between the staves, to prevent heating. Sweet potatoes of marketable size only, should be shipped, great care being taken not to bruise or break them. They must be free from dirt, dry, and should have undergone the first heating in heaps, and be well cooled off before packing. Irish portatoes, to bring good prices, must be fair, of uniform size, clean, and should likewise have had the preliminary sweat and drying, before barreling. Turnips of all kinds need less careful treatment, but cleanliness, and uniformity of size and appearance, are essential to their meeting quick sales at fair prices. Fruits are, however, more liable to danger than other produce, and must be more carefully handled by the shipper in every way. It is not enough that they be carefully packed. They must be put up in packages to suit the particular market to which they are sent, and picked before they are fully ripe. The commission merchants to whom they are to be consigned, should be consulted as to how and when he wants them, and his directions should be implicitly followed, even if he writes to keep them at home.—*American Agriculturist,*

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me * * * * but this remedy has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
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Oct.

Opposed to Strong Drink,

"Parker's Tonic is delicious to the palate; it invigorates, but does not promote a love for strong drink; it cures coughs and colds; it purifies the blood, thus curing kidney, liver and lung troubles and rheumatism. It should be kept in every home." G. H. Sherman, photographer, Elgin, Ill. Place it in yours. Oct.

By no means fail to write to J. L. Stone, Raleigh, N. C., for catalogue and price list of Pianos and Organs, any make you may want. Catalogue free.

MISCELLANEOUS.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassua Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.
BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more of it.

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Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.
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MISCELLANEOUS.

Some Recent Publications
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HISTORY OF METHODISM.
BY BISHOP M'TYEIRE.
A Large Octavo Volume of 688 Pages.

This great work is printed either with or without illustrations, and is the cheapest work of its class now before the public. This History will find an abiding place in the literature of Methodism.

"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

The prices of the book are as follows:

Cloth, plain, - - - - - -	$2 00
" " with engravings, -	2 50
Half morocco, " " -	3 00
Full " gilt " " -	4 00

Prospectus for canvassing agents sent.

WILMINGTON AND WELDON R. R. Co.

Condensed Schedule.

SRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington	9 27 a m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE,
General Sup't.
T. M. EMERSON, Gen'l Passenger Agt.

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro, (Leaves)	6 00	(Arrives)	10 35
Harrell's "	6 15	"	10 20
Warren's "	6 25	"	10 10
Bethel "	6 50	"	9 45
Robersonville "	7 15	"	9 20
Everett's "	7 35	"	9 00
Williamston (Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

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Tarboro, N. C.

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of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $35 to $50. References exchanged. GAY BROS., 14 Barclay St., N. Y.
may 21-1y

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mar 4-1y.

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BALTIMORE, MD.
Thorough instruction. Terms low. Special discount to missionaries. Good board. Low prices. Term begins Oct. 1, 1885. Address Dean, 157 Park Ave., Baltimore, Md.
aug 19-11t eow

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jan 28-26t eow.

MISCELLANEOUS.

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oct 15-6m.

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GROCERS
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Schedule to take effect Sunday, Nov. 18th 1883.

NORTH. No. 1. MAIL TRAIN. Arrive	Leave.	STATIONS.	SOUTH. No. 2. MAIL TRAIN. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

SMITH, Superintendent.

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Raleigh Christian Advocate

VOL. XXX—NO 41

THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

ESTABLISHED 1855.

REV. FRANK L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, OCT. 28, 1885.

$2.00 PER ANNUM Payable in Advance

Comment on Current Events.

Josh Billings, the great humorist, whose fun was often richest in his bad spelling, is dead. His real name was H. W. Shaw.

The police are making an earnest effort to close the saloons in New York on Sunday. For several Sundays the average of arrests for violation of the law has been from forty to sixty. Good.

Non-partisan effort for local option is the cry from all quarters of the country. The cause is gaining gound steadily all the time and the politicians are becoming more and more afraid of the question.

Cardinal McCloskey was buried Oct. 15th. in New York City, with solemn and imposing ceremonies from the splendid Cathedral which he was instrumental in building. Immense crowds attended his funeral.

One hundred thousand colored children in North Carolina attended school in ... thousand and ninety schools ... last year. The average cost of school building was less than ... The educational sentiment of North Carolina is rapidly improving.

The President, having appointed William A. Vincent, of Illinois, Chief Justice of Supreme Court of New Mexico, and having discovered facts showing that the appointment ought not to have been made, has promptly suspended the same. Only dead men make no mistakes. When a wise man finds he has made a mistake his best course is to correct it.

Objection is made in some of our Catholic exchanges to the appointment of the Hon. J. L. M. Curry as Minister to Spain, because Spain is a Catholic country, and Dr. Curry is a Baptist minister, and, presumably, opposed to Catholicism. If Dr. Curry were going to represent Spain this objection might be valid, but as he is to represent America the objection falls to the ground.

The opposition of the French Canadian population of Montreal to vaccination broke out recently in rioting and much disorder. The attempt of the health officers to deal intelligently with the epidemic excited the ignorant and misguided masses who most needed such help, to a fury of antagonism; and large number of men paraded the streets crying out, "Vive la France!" "Vive la Commune!" "Bravo Riel!" "Down with the Engilsh and vaccination!" Public buildings were stoned, policemen and other officers were roughly hand ed, the placards on the houses infected with small-pox were torn down, and threats of further violence were freely made.

Rev. Newman Hall, of London, is a thoroughly astonished man. And possibly the Queen shares his amazement. In addressing a Liberal audience and referring in laudatory terms to her Majesty's family, he was greeted by a storm of derision that lasted fully five minutes. The Duke of Edinburgh, especially, has had a miserable quarrel with the hopgatherers on his estates, refusing to pay usual and reasonable charges till after a commotion that raised a public scandal. If her children do not embitter the Queen's later days we shall be thankful.

The last few weeks have seen good work done in Utah in the line of conviction and imprisonment of Mormons convicted of polygamy. Since Messrs. Argell and Sears pleaded guilty, and promised unreservedly to obey the law, and were let off with a light sentence, a number of others, including Bishop Clawson, have taken the bolder course of pleading not guilty, and then confessing that they practiced and would continue to practice polygamy. They have been convicted, and are in prison. Out of ten tried recently four pleaded guilty and promised to live within the law, and paid their fines. There is clear evidence of considerable weakening before Judge Zane's fearless administration of the law. It has never been so vigorously executed before.

Mr. Gladstone and Lord Rosebery have each written a letter for publication, stating that the question of the disestablishment of the Scotch church is purely a matter for Scotchmen to deal with, and ought not to be made a test question in the coming Parliamentary election. At the last session of Parliament there were 1261 petitions, with 690,022 signatures, against the Church of Scotland Disestablishment bill, and only 108 petitions, with 2779 signatures, in favor of the bill. They say that Church disestablishment is not to be made an issue in the fall campaign in England; but if, as stated, 462 out of 581 Liberal candidates favor separation of Church and State, the election of these candidates can hardly fail to be regarded as having a distinct bearing upon the question.

For the Advocate.

Revivals of Religion.

"Wherefore by their fruits shall ye know them. Matt. 20th, 7th Chap.

BY THEO H. HILL.

While it is true that God can bestow uo greater blessing upon a community than a revival of religion, it is equally true that there are seasons of religious excitement, styled "revivals," which are productive of little if any permanent good. They may be aptly designated as "revivals made to order," the times for which are set in advance with due regard to the convenience of pastor and people.

There is a use, more or less perfunctory, during these "protracted meetings," of the recognized means of grace. There is daily or nightly preaching of law or gospel. Special seasons are appointed for prayer, and Church members are exhorted to arouse from their wanted lethargy and lukewarmness, and to evince, by their lives and conversation, sincere desire for their own personal salvation, and the conversion of sinners who are perishing around them. Not unfrequently, these special services terminate abruptly at the point where they should commence, if there is to be any real reformation in the Church, and any ingathering of those who are without. There are some inveterate evils springing from, and attendant upon these spasmodic efforts for the salvation of sinners. One of these arises from a *partial* presentation of Christ and his gospel. "A son of thunder," it may be, conducts the services, and the terrors of the law and the horrors of hell are so fearfully portrayed, that a soul-deadening effect is produced and the hearts of sinners are hardened. On the other hand, some "son of consolation"—a professional evangelist engaged for the occasion, proclaims "the year of Jubilee"—liberty to the captives and "the opening of the prison to them that are bound." He so magnifies the mercy of God in Christ, that saints and sinners alike are in no little danger of being wafted to the skies—

"On flowery beds of ease."

The wounds of conscience are but slightly mollified; self-deceivers are confirmed in their delusions, and there are many spurious, skin-deep conversions of stony-ground hearers. Such are some of the baleful results of the one-sided preaching which fails to present the whole counsel of God. To awaken the deep and genuine repentance which is essential to true conversion, "the word of life should be rightly divided." The gospel should be plainly and earnestly preached in its relation to the law, which Christ came "not to destroy, but to fulfill." Christ should be clearly presented in His triune character, as Prophet, Priest and King; for He must be sincerely, humbly, penitently received as each and all of these, before there can be remission of sins, and a new birth of the soul. Why are there so many "professions of religion" at hese meetings, that end in speedy apostasies, bringing reproach upon the cause of Christ, and hardening of heart to those that make them? Why is the Church, after one of these seeming revivals, fitty symbolized by the fig-tree "casting her untimely figs?" Is it not because these meetings are conducted on erroneous principles, and penitents at the altars of God are imperfectly and injudiciously instructed?

Christ proclaimed as a merciful High Priest, making atonement for sin and intercession for sinners, is not without attraction, even to the ungodly. The young and tender of heart, and those of mature age, who by temperament are emotional, are melted into tears, "when the Son of Man is lifted up," and the tragedy of the Cross, with all the passion of its pathos, is presented to their view. Many are ready to accept Christ at once as "the Lamb of God, which taketh away the sin of the world." They are full-eager to receive Him as their all-atoning sacrifice—their Mediator, Intercessor and Redeemer; and yet, with all this stirring of the emotions, their impressions are shallow and evanescent; their grief is without depth, and their supervening joy partakes of its shallowness. These persons have had no adequate conception of the heinousness of sin, and of the desperate depravity of their own hearts. They welcome the Great Physician, who heals with a word, but they are not aware that theirs is a deep seated, lifelong leprosy, of which the cure—*as to their own conscious experience*, must be very gradual, if they are cured at all. They glorify Christ as their pardoning Priest, and joyously confess Him, as such But "is Christ divided?" Can there be such division, and any salvation ensue?

Faith and obedience in the gospel are indissolubly wedded, and while Christ is our only righteousness, and we are justified by faith in Him alone, the genuineness of our faith must be justified and attested by obedience to Him in whom we profess to believe. The Master asks, "can two walk together unless they be agreed?" He says, "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you." "If any man will come after me, let him deny himself, and take up his Cross and follow me." Not long after such professions of religion have been made, the faith of the new converts is tested. The Master asserts his claim as their Prophet, to teach them, and as their King to rule over them in all things. Loyalty to Christ demands self-denial, but the old nature clamors for self-gratification. They, who have received Christ only as a Priest, heed not the voice of the Prophet, and rebel against the command of the King. Conscience at once accuses and condemns,—the pleasing emotions, with which Christ has been hitherto regarded, vanish like the mist of the morning, or the music of a dream, and these newly enlisted soldiers of the Cross stand forth self-convicted of false profession, or treachery to the Lord who bought them.

Thus briefly have we sketched the hapless religious experience of myriads of stony-ground hearers, in every age of the Church. Much of this spurious conversion, and consequent defection and miscarriage could be prevented by faithfulness on the part of preachers of the gospel and other religious teachers in times of revival. There is too great a disposition to minister speedy comfort to the penitent, and "to heal slightly the wounds of the daughter of His people," among those whose age and experience should make them more careful. We have known brethren in Christ, who have grievously erred in over-persuading people that they were *converted*, when the witness of the Spirit was wanting, that they had "passed from death unto life." What wonder that such man-made converts as these should speedily fall away, when, in so many instances, the comfort they had received was only a delusion and a snare.

"Master," said one of old, "I will follow Thee whither-soever Thou goest," and the Master replied: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Whether this impulsive volunteer persisted in his resolution to follow Christ, the gospel does not inform us. Its silence is suggestive rather of failure than persistence. The incident clearly teaches that Christ would have those who enlist in His service to count the cost, and to be fully informed as to the nature and extent of its requirements. He would have none, who name His name, to forget that He was called Jesus, because He should "save his people *from* their sins"—not *in* their sins;—that if He wash us not, "we have no part with Him."

For the Advocate.

The Division Discussion.

A Timely Exhortation.

BY REV. DR. E. A. YATES.

Mr. Editor: One of the secrets of a happy life, in the midst of the toils and sorrows incident to probation in a world like this, is found in that golden statement of Jesus: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Good men may contend for what they think will be for the glory of God, but such contention must be with a meek and gentle spirit, and be "void of offence." God would not be glorified by the accomplishment of a *good thing* when brought about by *evil means*; for then it would lose the essence of goodness Only God can produce a chain of causation that brings good out of evil; but *it hurts the evil*. Poor human nature is canstantly disposed to lose sight of everything but the accomplishment of the object, and in pursuance of this to thrust needlessly sharp words into a fellow-worker. Unspoken thoughts of unnecessary severity may die where they are born, with harm only to their parent; but words are *things*. They strike and move on in ever-widening circles, and if they unnecessarily wound, the wounds here and there may be borne with meekness, but in the aggregate they never heal. Only God can *cover sin*. How many men and women, necessarily beyond the reach of human mercy, mourn over words uttered under excitement and enthusiasm, and that, too, when they thought they were contending for right. A "kingdom of heaven" set up in any heart must have as the subject of its laws a "poor spirit." It must be a gentle, teachable, meek and loving Spirit. Mountain-tops are not the best places to grow fruits and flowers. The elements are at perpetual war with them, and they with the elements. Their height invites the hostile squadrons of the sky, and while we may admire their boldness as the clash goes on between the lightning and riven rock, we know at the same time that such is not the better place for a home and the growth of fruits and flowers The vale—humble vale—the quiet vale—where the showers gently fall, and the sunshine sleeps upon the bosom of earth—this is the place of life and beauty. A large crop of "kingdom of heaven" grows only in the valley where lives the poor in spirit. And anything undertaken for the King will go for naught, unless it be pushed with motives, words and actions strictly in accordance with the laws of his "kingdom."

But what has all this to do with division of the Conference? Much every way. I am glad to say that all the brethren who have written have exhibited such ability in argument as to command the respect of every reader capable of judging. I leave myself out, for I have written but little, and that little mainly in the way of pleasantry. But while there has been much ability shown, I am fearful of a growing crimination and recrimination—of a spirit other than that of the gospel.

Sad will it be in after years if these sharp words come home to plague us! I do not mean to say that there has been much of it; but where "will the growing numbers end?" One good brother says "divide and stop it." But another good brother says "not divide and stop it." All of which only shows that neither division availeth anything nor non-division, but a meek and sweet spirit

There ought to be perfect submission to what the Conference may determine upon this question. It has been fully and ably discussed, pro and con; and we exhort you brethren, "be kindly affectioned one to another with brotherly love; in honor preferring one another."

Southern Methodism in Denver and Montana Conferences.

BY BISHOP R. K. HARGROVE.

Both these Conferences show in the past year an encouraging growth in membership; Denver an increase of 17 1-2 per cent. and Montana an increase of 18 1-2 per cent. Both are likewise in excess of their assessments on all the general collections. They give a sound, clear key-note on the opening round of Annual Conferences.

Should all the older Conferences follow the worthy example set by these two younger sisters, there would be this year in Southern Methodism an increase in the aggregate membership of 170,000, and the treasuries of the Mission and Church Extension Boards would be full, making the Church to rejoice with an exceeding joy.

Let those prophets of evil, who can see little hope in our Western work, weigh these significant facts.

According to the general minutes for lastyear, Mississippi, NorthCarolina, Little Rock, Virginia, North Georgia and Tennessee Conferences paid, respectively, per member for missions, 18, 19, 21, 27, 32 and 36 cents, while this year Denver Conference paid 62 cents per member, and Montana 85 cents. Last year the increase in membership in North Georgia Conference was four per cent., in North Carolina and Little Rock less than four per cent., in Mississippi a little over three per cent., in Virginia less than two per cent.. and in Tennessee a little over one per cent; while this year in Denver it was seventeen and a half per cent., and in Montana eighteen and a half per cent. Notwithstanding this disparity in results, I hear nothing in Denver and Montana ab ut abandoning the struggle for Southern Methodism in Georgia and North Carolina, and Arkansas, and Mississippi, and Virginia, and Tennessee, fields so long and so diligently cultivated. Who will dare say they are not right in the charitable spirit they exhibit?

Although the M. E. Church, North, has about four times as many preachers employed, and this year ten times as much missionary money appropriated, in Montana, as we, their membership exceeds ours less than three hundred. After all the intimations about the uncongeniality of this soil for Southern Methodism, estimating men and means employed, it is doubtful if any other Church has attained equal success in Montana. True, the centres to be occupied are not numerous for us as for others, but if we use the means others are expending, none can excel us.

To show the pluck of our people in Montana, let me recite a single fact. In Helena, except for a few months, we have had no pastor since Dr. Morton left there, nearly eight years ago, and it is left to be supplied again this year. Yet they are now building a brick parsonage of six rooms, and assure me it will be completed and paid for before winter opens. Is not this irrepressible Southern Methodism? This little Conference, at its recent session, raised about $400 for different Church purposes.

It is an enterprising body. Years before the General Conference adopted the idea it had its Church Extension organization. And at the recent session its godly women organized a Woman's Parsonage Extension Society, the first organization ever known to Methodism for aiding in the building of preachers' homes on weak charges. They raised on the spot $120 to inaugurate the movement.

If we mistake not, there is magnitude in this movement.

To the future historian of Methodism it will appear unaccountable that our itinerant system could exist a hundred years and no organized plan be adopted for supp'ying itinerants with homes.

True, we have parsonages, but they have been built by the charges which had the means to do so, and found it the cheapest way to take care of their pastors. Also, missionaries to foreign fields, have, among the first provisions, a house to live in; but the missionaries to any charge in the United States and Territories, and the preachers on feeble circuits, have no such thoughtful consideration.

When the real heroes of Methodism shall be marshalled, these homeless ones will no longer be overlooked.

Thanks to the good women of Montana for a key-note that ought to thrill all Methodism, and be suggestive to the coming General Conference. The potency of woman's work has been demonstrated in the success achieved by the Woman's Board of Missions. Theirs is a noble work, but expends itself wholly in benefits to foreign lands. This looks to another and neglected field, and strictly within woman's sphere.

Home is her realm. To provide for the domestic comfort of the wives and children of itinerants, unprovided for by others, is the work they have undertaken. Who so peculiarly fitted for this peculiar work? Providence, it may be, has left this for woman's special enterprise, the crowning touch of itinerancy, the elected appliance of Methodism.

Some features of this plan deserve notice. They elected for their Conference limits a President, Vice President, Recording Secretary, Corresponding Secretary, and Treasurer, all ladies, who, as in the Woman's Board of Missions, are agents for raising funds for their special object. The power to perpetuate these officers from year to year they have asked the Conference Board of Church Extension to exercise, and propose to place the funds they raise in the hands of the same Board for distribution within the limits of the Conference. By this relation to the Board of Church Extension, already organized, and fully acquainted with the wants of the charges in the limits of its jurisdiction, and every way interested in the ends they seek, it is hoped to secure the most efficient and harmonious action with the least possible mul iplication of machinery.

God speed their good work! May the day soon come when the women of every Conference shall have a similar society, and then the day will not be far distant when every itinerant's family will have a comfortable home. This done, our ecclesiastical system wi'l have put on its full, unfettered power.

Before closing this communication, allow me to ask the good women of Southern Methodism to aid two or three points in the hardest part of our Western field.

At Vinita, Indian Territory, $500 will secure a district and also a circuit parsonage, both sadly needed there for years.

At Las Vegas, New Mexico, $1,000 would procure a home for the pastor, and $800 one in Phœnix, Arizona, for the Presiding Elder. I can think of individual women in different charges throughout Southern Methodism who can raise by a small effort, $10, $50, $100, $200 each for these objects. Twenty-five such women in the Church can in one month do this greatly needed and long neglected work. Who will undertake it for Christ's sake as a free will offering?

Let a hundred such raise what they can, and send the same to Dr. David Morton, Secretary of the Board of Church Extension, at Louisville. Kentucky, and he will see that the money reaches its objects.

Will not my good friend, Miss Lucinda Helm, of Kentucky, who is ready to enter every open door to usefulness, help by her graceful and gifted pen?

Let these homes shield against the blasts of the coming winter.—*In Wesleyan Advocate.*

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

As the touch of frost clothes the streets and parks of Washington in Autumnal hues, the city begins to assume a livelier and gayer appearance. Stylish equipages, with their liveried coachmen and footmen, a sight not often seen during the Summer months, now pass frequently up and down the avenues. The store windows are bright with the display of Fall goods, and the crowd on the pavements of Pennsylvania avenue daily increases. The hotel and boarding house keepers, and resteraunters, as well as those who have reception costumes and swallow tail suits to hire, are making elaborate preparations for the season; and Members of Congress throughout the country with their female *entourage* begin to pack their grip sacks and Saratoga trunks for their winter's sojourn at the Capital.

Few people realize what a worthless specimen of the *genus homo* the average Congressman is. Not every member of Congress is as truly good a man as that paragon of eloquence and benevolence who represents the reader's district. The other kind is one who, having, by dint of flattering speeches, delusive promises, and readily spent money, been elected to fill a place in the Legislature, his slippery and accommodating memory easily forgets all the promises on which he has climbed to his post, honorable in itself, but dishonored while in his possession. Narcissus-like, he is lost in admiration of his own image, and perhaps forgets the purpose for which he was elected, which may have been to vote against an increased tariff on wool, or to urge an appropriation for improving the North Fork of Little Muddy Run. So, during the winter session, he spends the greater part of his time in the parlors and dining saloons of hotels and at various places of amusement and interest. During the few hours daily that he is expected to be in the House or the Senate, he lounges in an easy chair or on a sofa, smoking, reading the newspapers, gossipping with female lobbyists in the waiting rooms, and flirting with gallery goddesses. He pays little attention to the debates that are about matters outside the area of his narrow district, and can always be relied upon to vote for an adjournment.

When two years have almost elapsed, and he realizes that his term of offices is about to expire, he rouses himself from his lethergy, and distliking to relinquish his role in the great drama of history, he gets one of the many "literary fellows" who are always hanging around to write him a speech, which he reads to empty chairs in Congress, and sends several hundred copies of the Congressional Record in which it is printed to his constituents. And when the end of his term comes, his exit from public life reminds one not of a falling star, but rather resembles a dropping stick.

This is not an exaggerated type of statesmanship in Washington. There are so many like him that he is not conspicuous for indolence or stupidity. The idea that the mission of leadership is past is a mistake. There are a few prominent men on both sides who direct legislation, and the rest are but followers. Although the vote of the dullest member counts as much as that of a Daniel Webster, he gets his cues from his chief and is able to vote without disgrace to himself or disaster to his country.

But it is not strange that legislation lags and that bills are sent forth half made up, when so many of the people's agents are unqualified by mind, education, or aspiration for the work of legislation.

Much has been said and written recently about the reform of the Civil Service. A radical reform in the Legislative service is most urgent. If Mr. Leatherlungs, and Mr. Set-Em-Up were compelled to pass a competitive examination they would never attain their places in the Senate or House.

Washington, D. C., Oct. 16th, 1885.

Raleigh Christian Advocate.

RALEIGH, N. C. - - - OCT. 21, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(The editorials furnished by Dr. Black are B. editorials appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Fair Warning.

Remember that if your time is out and you do not send your renewal by your pastor to Conference the last week in November, or by mail by that time, you will be cut off immediately after Conference. The date opposite your name on the paper is the time to which your subscription is paid.

GREENSBORO Female College has 175 pupils, and Trinity College has 117.

ONLY four weeks until Conference meets. Will you be ready for it? Have you paid all your assessment? Have you paid all you can on the collections? Have you renewed for this ADVOCATE?

UNDER Michigan laws no one but a total abstainer is allowed to be employed as engineer, train dispatcher, fireman, brakeman, or other railroad servant. Any railroad violating this law is liable to a fine of $500 for each offence.

WE have been ordered to send the ADVOCATE to Wm. Jones, Lucian, N. C.; C. D. Russell, Luco, N. C.; B. F. Egerton, Ayer, N. C.; and we are told that there are no such post offices in the State. Those who know anything about these brethren will please drop us a card and tell us where to send their papers.

THE politicians of this country are fond of referring to and quoting from Thoma Jefferson. We suggest, among other things, that they quote frequently the following expression of Mr. Jefferson:

"The habit of intemperance by men in office has occasioned more injury to the public and more trouble to me, than all other causes; and were I to commence my administration again, the first question I would ask respecting a candidate for office would be: Does he use ardent spirits?"

DURING the Summer a gentleman in Eastern North Carolina subscribed for 25 copies of this ADVOCATE for the poor people in his community. Not long after that there was a gracious revival in that community and there were 60 or 70 conversions. Put the two facts together. The revival might have been without the ADVOCATES, and the ADVOCATES might have gone without the revival following; but the 25 copies and the 60 or 70 conversions were in the same charge.

THE Indian Mission Conference was held at Oak Lodge, in the Indian Territory, sixteen miles from Fort Smith, Ark, Bishop Granbery presiding. Most of the preachers, but few lay delegates were present. Dr. Young was on hand, and telegraphed home the payment in full of the missionary assessment. Six young men were admitted on trial and five were received by transfer. The Conference voted unanimously against the change of name. Rev. T. F. Brewer was elected clerical delegate to the General Conference, and Rev. E. R. Shapard alternate. G. B. Hester was elected lay delegate, and Rev. W. F. Fulsom alternate. The following is the statistical summary: Local preachers, 112; white members, 2,434; Indian members, 4,850; colored members, 23; Sunday-schools, 87; teachers, 393; scholars, 3,354.

THE Tennessee Conference was held at Columbia, Tenn., Bishop Wilson presiding, assisted by Bishop McTyeire, who was enabled to be present part of the time. The Nashville *Advocate* says: "He (Bishop Wilson,) though not fully restored, is still slowly gaining strength—and if he will avoid overwork we may hope for his complete recovery." The subject of change of name caused a lively debate, after which it was negatived by a large majority.

The clerical delegates are: J. B. McFerrin, R. A. Young, D. C. Kelley, R. K. Brown, J. W. Hill and T. J. Duncan. Lay delegates: B.W. McRae, T. H. Holt, B. J. Tarver, E. W. Cole, E. H. Dance, T. D. Fite.—Clerical alternates: J. B. West, J.A. Orman, J. D. Barbee. Lay alternates: W. H. Morgan, W. H. Ogilvie and Wm. H. Morrow.

Bishop Lane, of the Colored Methodist Episcopal Church in America, addressed the Conference in the interest of the colored institution at Jackson, and received in cash $68. One thousand dollars were raised for Paine Institute after an earnest appeal and two Methodist chorusses by Commissioner Dunlap. Dr. Kelley delivered an able missionary address brimful of thrilling facts and figures. We have 175 mission stations, the total value of which amounts to $457,965. In response to his appeal the preachers pledged to raise $4,000 of their missionary assessments by January 1, 1886. The collection for this cause the present year amounted to $16,000 against $14,000 the past year.

Annual Meeting of the N. C. Woman's Missionary Society.

The Woman's Missionary Society of the North Carolina Conference, M. E. Church, South, was held at Edenton St. Church in this city, beginning last Thursday morning, Oct. 22nd, and closing with a mass-meeting on Sunday night. Mrs. N. H. D. Wilson, the President, was present and presided. Mrs. F. M. Bumpass, the Corresponding Secretary, and Miss Blanche Fentress, the Recording Secretary, were present at their posts of duty. The following Vice Presidents were present: Mrs. J. A. Cunninggim, Mrs. W. S. Black, Mrs. H. F. Grainger and Miss Alice Wallace.

An address of Welcome was delivered by Miss Narcissa Hutchings and responded to by Mrs. H. F. Grainger. Appropriate committees were appointed and the Society entered upon its regular work.—A greater part of the work of the first day was the reception of reports from auxiliaries, which reports will hereafter be published in detail in this paper. From these reports we learn that $1439.62 have been raised by the auxiliaries in North Carolina the past year, and that five new auxiliaries have been formed. Friday morning Mrs. Juliana B. Hayes, President of the Woman's Missionary Society of the M. E. Church, South, appeared and was warmly welcomed and cordially greeted.

On Friday evening the officers for the next year were elected as follows:

President, MRS. N. H. D. WILSON.

VICE PRESIDENTS:

Raleigh District, Mrs. W. S. Black.
Durham District, Mrs. T. G. Cozart.
Greensboro District, Mrs. J. A. Cunninggim.
Salisbury District, Mrs. Sarah B. Lee.
Statesville District, Mrs. W. M. Robbins.
Shelby District, Mrs. H. T. Hudson.
Charlotte District, Mrs. F. D. Swindell.
Fayetteville District, Mrs. S. D. Adams.
Wilmington District, Mrs. W. M. Hankins.
Newbern District, Mrs. H. F. Grainger.
Washington District, Mrs. W. H. Call.
Warrenton District, Mrs. Jno. R. Brooks.
Trinity College, Mrs. V. A. Sharpe.

Corresponding Secretary, Mrs. F. M. Bumpass.

Recording Secretary, Miss Blanche Fentress.

Treasurer, Miss Alice Wallace.

Auditor, S. D Wallace.

Saturday morning was devoted to the "Bright Jewels"—the juvenile department, which is in charge of Mrs. W. S. Black, who is generally known as "Aunt Mary." The address of the occasion was delivered by Rev. F. A. Bishop, of the North Carolina Conference. His presence and address added much to the interest of the occasion, and the following resolution was adopted which is, no doubt, gratifying to him:

Resolved, That we, the Bright Jewels of the North Carolina Conference, assure "Uncle Frank" that we highly appreciate his interest in us, and his presence with us, and thank him for his kind words. He will ever find a warm welcome from our little band.

Rosa Nash.
Mary Blanche Blackwell.
Lula Garrell.

Reports were received from the various juvenile societies in the State which, summed up, make the following exhibit for 1885:

New Bands organized,	14
Increase of members,	525
Total No. of members,	2,611
Amount of dues,	$479.39
For Mission School at Rio,	9.56
For Girl's Training School in China,	33.10
For Pauline Brooks' scholarship,	5.50
Total,	$527.55

$50 pledged for Girl's training school in China.

This is a splendid showing for the children, and we congratulate all concerned on the results accomplished. The following resolution in reference to Rev. J. B. Laurens, of Virginia, was also adopted:

Resolved, That we sincerely regret the inability of "UncleLarry" to be with us in this our annual meeting; that we heartily thank him for his kind words of encouragement, and hope that he may yet meet with us sometime in the near future.

Resolved, That we learn with the deepest regret of the sudden bereavement which has come upon our dear "Uncle Larry," and that we deeply sympathise with him in the loss of his dear son.

Gertie Royster.
Rosa Nash.
Lula Garrell.

Other resolutions of a personal character were passed, all of which will be published with the full minute proceedings of the Society.

On the Sabbath at 11 a. m., Rev. J. A. Cunninggim, Presiding Elder of the Greensboro District, preached the Annual Sermon before the Society to a large audience. It was as appropriate, well-timed and impressive as anything of the kind we ever heard. His theme, his manner of treating it, his delivery and spirit, were all in beautiful accord with the occasion, and all who heard him will long remember the sermon. It was first class in every particular.

In the afternoon the Bright Jewels, under the supervision of Mrs. W. S. Black, gave a very pleasant and enjoyable entertainment to a large and appreciative audience. After which Mrs. Hayes made an excellent address to the children.

At night a mass meeting was held at which Miss Bettie Carter, of Durham, N. C., read a carefully and well prepared address on "Woman's Work in Connection with Missions." Like everything that Miss Carter does, this was well done. It was a fine paper, and we hope to see it in print. After the address, Mrs. Hayes, the President of the Woman's Missionary Society of the M. E. Church, South, presented the claims of Miss Laura Haygood's training school in China, and twenty shares of $10 each were taken in it by the congregation present, $100 of which were subscribed to make Mrs. F. M. Bumpass an honorary life member of the Woman's Missionary Society, and the other $100 were subscribed to make Mrs. W. C. Norman a life member of the same. Prior to this meeting eighteen shares had been taken; so that during the week thirty-eight shares in this school, amounting to $380, were taken by the members and friends of the society. Mrs. F. M. Bumpass also made a talk which made a fine impression.

The occasion was, as a whole, very enjoyable and very profitable. Mrs. Wilson presided over the meetings in an easy, dignified, creditable manner. Her part of the work was quietly and well done. The other officers did their work faithfully, and none more so than Miss Blanche Fentress, the most estimable and accomplished Recording Secretary, to whom we are under obligations for many courtesies.

The presence of Mrs. Hayes added much interest to the occasion. Her talks were all good. She is full of enthusiasm and is a wise worker. She was one of the original movers of the work to organize these societies, was the first President and still fills the chair. She is building for herself a magnificent monument, and she will live in the world by her work long after her body is laid to rest. Resolutions expressive of the sense of the society in reference to her visit were adopted and will hereafter be published.

In the absence of Mrs. E. J. Parrish, the Treasurer, who was detained by the sickness of her husband to the regret of all, Mrs. W. L. Cunninggim acted as Treasurer and did her work well.

The presence and counsels of Mrs. F. M. Bumpass were greatly enjoyed. Her saintly face is enough to soothe any audience, and her holy life adds to what she says an almost irresistable influence.

In addition to the resident Methodist ministers of the city, Rev. Dr. Wilson, Rev. J. A. Cunninggim, Rev. M. B. Smith, Rev. F. A. Bishop and Rev. W. H. Cunninggim attended the meeting.

The coming and meeting of the women has been very pleasant to us all, and our prayers shall mingle with theirs that God may bless their efforts with still greater success until woman's work for women shall reach and save the last woman in heathen darkness. The next annual meeting of the Society is to be held in Goldsboro, N. C.

Editorial Tribulations.

"Misery loves company," and editorial misery is not an exception to the rule. Editor Buckley, of the New York *Advocate*, attempted to get a holiday. He prepared much matter in advance, secured an able editorial writer, and then retreated away from railroads and telegraphs. We let the Doctor tell it:

"But what happened? Certain controversies for the truth, in which the *Christian Advocate* was engaged, "would not down;" the able editorial writer aforesaid was taken sick and could not write a line; General Grant and Dr. Prime died, and must be editorially spoken of; the affairs of the Methodist Episcopal Hospital required treatment, and the mails were crowded with the most important matter that "had to be" forwarded. So that more work was done by the editor of this paper in July than would ordinarily be required if he were at home.

"There is no rest"—for an editor.

Yet are we pursuing that vacation! One resource still remains. We have a friend who owns a copper mine 1,275 feet in perpendicular depth. Perhaps he will accommodate us with lodgings at the bottom."

Dr. Fitzgerald, of the *Nashville Advocate*, has so much manuscript on the "Change of Name," and so many resolutions of compliment to outgoing presiding elders, and so many nominations for the office of Bishop, that he gives the brethren some good advice which seems to come from a vexed and troubled heart.

Bro. Godbey, of the *Southwestern Methodist*, is almost exasperated.—Hear him as he speaks:

"Ye editor is expected to be a purchasing agent for his thousands of subscribers. Church furniture, carpets, pews, chairs, window-frames, chandeliers, lamps, communion-seats, bells—ye editor must buy them all; yea, must he first run over all the city to all the houses that sell these things, and learn where they can be bought cheapest, and report; then go again and buy when ordered to buy. Yea, in all probability, is asked if he cannot step round and see a few rich members of the church in the city and raise the money wherewith to pay the bill.

Ye editor is the man to introduce every aspiring scribbler to the public, and they come by scores, led on by "the howling dervishes of song." They bring essays, abstract and abstruse. They tell us just what man was in his creation, though what he is now they do not know. They know exactly the moral state of infants, but have little knowledge of their own moral state.

Ye editor is a church extension society. Destitute places are reported to him, where pious souls must have help; and flourishing towns where "the prospect for our church is bright if you can help us a little." "Go to some of your rich Methodists in the city"—all Methodists in the city are rich—"and get us a few hundred dollars."

But the Harpers, of New York, have received the severest blow of all, an account of which the N. Y. *Advocate* gives as follows:

"Editors enjoy companions in misery as much as other people.—We feel a mild sense of satisfaction in the way Harper & Brothers caught it recently from an irate correspondent His manuscript having been returned to him, with the customary polite regret that it could not be used, his reply was as follows: "You are a mean set. I did think of naming my baby "Harper,' and should have done so if my story had been accepted, but now no baby of mine will ever bear the name of Harper. You are all a mean set." We sympathize with our neighbors in the great loss sustained by them on this melancholy occasion. Many disappointed correspondents wonder at the invincible stupidity of editors, but only a few breathe their indignation in such a distressing and heart rending manner as this."

An Hour With Other Editors.

— The Statesville *American* has been revived.

— The *Southern Woman* is the name of a new paper published at Henderson, N. C.

— Mr. Walter W. Vandiver has become connected as local editor of the Asheville *Tribune*.

— The Morganton *Blade* has sold out to the Morganton *Star*, and the latter will adopt the home-print.

— The *Madison Herald* is the name of a new paper started at Marshall, Madison county, N. C.

— Mr. C. C. Daniels, of the Kinston *Free Press*, will take charge of the Wilson *Advance*; Mr. Ezzell is to edit the Kinston *Free Press*.

— Mr. J. S. Tomlinson has commenced at Asheville, N. C., the publication of a monthly agricultural journal called *Country Homes*.

— Mr. C. F. Crutchfield, late of the High Point (N. C.) *Enterprise*, has accepted a situation on the Charlotte *Observer*. E. D. Steele, Esq., is now sole proprietor of the *Enterprise*.

— Mr. Z. W. Whitehead has connected himself with the Greensboro *Patriot*. Messrs. Hussey, Hembey and Whitehead make a strong editorial staff.

— Col. L. L. Polk will issue the first number of a new paper to be called *The Progressive Farmer* Dec. 1st, 1884. It wil be published in Raleigh, N C.

— The Charlotte *Democrat* says: "The females are the ones to blame in the matter. Young men would not raise the girls under the arm pits if the girls objected. Men generally take all the privileges allowed them."

— "Recently a Baptist minister baptized a young man by sprinkling, who was too feeble to be immersed, right in the pastoral charge of the editor of this paper."—So writes our good Brother Meek, of the *Central Methodist*.

— The Richmond *Christian Advocate* says: "It cannot be denied that for variety, freshness and point the minister is without a peer among public speakers. Let lawyer or statesman address the same audience twice or thrice a week on the civil code or political economy, and how soon his hearers will yawn or vanish!"

— "Do not be a news-carrier, or tale-bearer; they are the pests of society, and among the most odious of all characters. Shun them as you would shun a pestilence. Remember the adage, "The receiver is as bad as the thief."—*Saint Louis Advocate*.

— Two sorts of Methodists who make mistakes: Those who fail to hunt up and show proper Christian courtesy to strangers; and those who wait to be hunted up, coaxed, and petted before they will hand in their church-letters when they change their residence.—*Nashville Advocate*.

— The Chicago *Standard*, a strong Baptist exchange, advertises "Baptismal pants with boots and other rubber goods." Just think "of following the Lord" by donning gum breeches and going down into a furnace-heated pool with side screens and necessary dressing rooms near at hand. And yet our aqueous brethren make this a test of loyalty to the truth.—*New Orleans Advocate*.

—The *Congregationalist* states "on good authority" that so far as can be remembered, no young man born and bred in the Congregational churches in Hartford, Conn., within the last fourteen years has become a minister. And the *Religious Herald*, of Hartford, confirms the report. This seems strange in view of the fact that there are nine Congregational churches in Hartford, only one of them less than fourteen years old, with an aggregate membership of over three thousand.

An Important Question Answered.

Question 1834. Has a Bishop the right to adjourn a Conference without giving every effective member of that Conference an appointment?

Answer. He has not. Every effective man is entitled to an appointment at the hands of the Bishop holding the Conference. One of the principal compensations that our ministers have for submitting to the arbitrary system of appointment by Bishops is found in this fact. A remarkable instance of the application of this law occurred under the administration of the late Bishop Wiley. It is not necessary to name the Conference. The facts we know as stated. A certain brother, who was far advanced in years, was superannuated against his consent. However, he made such a pathetic appeal to the Conference, and exhibited so much eloquence in setting forth his ability to preach as well as ever he could, and to do any work required of the pastor, that the Conference, in that gush of enthusiasm which sometimes takes possession of sympathetic bodies of men, made him effective. But there was absolutely no appointment in the Conference for him. No church in the Conference could accept him, for he was unable to do the work, and the number of really effective men was just sufficient to supply every possible appointment. Bishop Wiley was compelled to inform the Conference that they had placed him in a position in which it was impossible to adjourn the Conference unless they could create a new church: that he was required to give every effective man an appointment, and that the number of effective men was one greater than the number of possible appointments. The Conference saw the point, repented at leisure of what they had done in haste, and superannuated the brother, who though capable of such [illegible] in a single appeal, was incapable of doing the work of an effective minister.—*N. Y. Advocate*.

For the Advocate.

Foreign Missions---An Appeal.

DEAR BRETHREN OF THE N. C. CONFERENCE:—I appeal to you—each one of you—to make an *immediate* and *persistent* appeal to your people to pay, at once, the *full* assessment on your several charges for Foreign Missions. It is *absolutely* necessary, for the relief of the "Board of Missions," for the honor of the church—and to keep our missionaries in the field, that the assessments be paid. These assessments must be paid—or some of our missionaries *now* in the field must be *called home!* Shall such a *disgrace* come upon our church? Will the North Carolina Conference be the to fasten such a shame on the church? This *must not be*. As a member of the "Board of Missions" I beg each pastor to rally *at once* to the relief of the Board in *this crisis*. Bring up to Conference every dollar assessed for Foreign Missions. May God give all success.

L. S. BURKHEAD.

The above needs no comment from us. It is too late now to ensure the Board, if we are disposed to do it. They are our representatives. They are in debt. Our honor is at stake. We cannot do too much for missions. Let us do our best. ED.

Lilesville Circuit.

We have just closed a very profitable meeting at Shady Grove; six conversions and the church very much revived.

G. W. HARDISON.

PRESBYTERIAN STATISTICS.—The statistics of the Presbyterian Church in the United States of America for the year 1885 are as follows: Synods, 25; presbyteries, 196; candidates, 839; licentiates, 322; ministers, 5,474; licensures, 161; ordinations, 130; elders, 20, 272; deacons, 6,472; churches 6,093; added on examination, 42,972; on certificate, 27,510; communicants, 643,737; Sunday-school members, 719,723; contributions, $10,298,186.

More Receipts.

DEAR BRO.—Please say through the ADVOCATE the following have given us help on our new church: Mrs Emeline Lucas, $1; W. P. Wood, one keg of nails; C. O. Durant, $2; Miss Annie Nelson another $1. Many thanks to the good people who help us, please let us have some more, brethren, our church is closed in ready for seats and ceiling. With the cost of $15.00 now we want to ceil and seat it. Please help us brethren.

Yours,

F. E. ASBURY.

Cokesbury Circuit.

BRO. REID:—I have just closed another meeting on this work at Hall's Chapel, which resulted in the conversion of more than twenty souls and 17 accessions to the church. This runs up the number of accessions to 75 to date. Bros. Culbreth and Spell, our local preachers, rendered good service. Our Sunday-school Conference, which was held at Bethany the first of October, was a success. The Sunday-school interest on this circuit, as well as the spiritual outlook is quite hopeful. Finances are behind.

A. M. LOWE.

From Fairfield.

There have been 35 accessions on Fairfield circuit during the year, several conversions of members besides, some of meetings were of great power. We are indebted to our Presiding Elder, Rev. W. H. Moore, Rev. J. D. Carpenter and wife and Rev. William Lowe for valuable aid, all worked earnestly and faithfully. Bro. Moore fills his place as Presiding Elder very acceptably, and preaches with great power.

F. A. BISHOP.

What a Scrap of Paper did.

Some years ago we knew well a German, a steward in our church. His English halted badly, but not so his heart and life. He was was zealous, spiritual, liberal, conscientious, exemplary. He loved to tell how the Lord has blessed him. He was formerly engaged in the business of keeping a saloon, when a piece of the St. Louis 'Advocate,' from the house of a neighbor, blew into his yard. He picked it up and read—I know not what. But conviction of sin took hold on him, and through the instrumentality of that scrap of paper he was brought to Christ—*Rev. B. C. Godbey, in the St Louis Advocate.*

Scotland Neck Mission.

BRO. REID:—The Lord continues to bless us on this work, our meeting at Hobgood Fork (our new church) was a great blessing to that community, eighteen conversions and ten accessions. The meeting at Palmyra is still in progress (this the third week) seven conversions and seven accessions to date, and the church revived. We are greatly indebted to Bro. Raven of the Conference, and Bros. Cook, Hamell, Hearn, Ebron and Davenport, of the local ranks, these brethren labored truly in the Spirit of the Master. The blessings are ours, but the glory belongeth to the Lord.

Yours truly,

W. W. ROSE.

For the Advocate.

The Rev. R. S. Webb.

I am now on a circuit that has been served by Rev. R. S. Webb. When he left this charge, he told the writer that he regarded his work on it as a failure. This charge has been served by some of the most active and efficient men in the North Carolina Conference.

I want to say to Bro. Webb that his tracks are as deep and permanent through this county as those of any of his illustrious predecessors, and that his name is a household word, held in precious memory by all our people. If his ministry in other places has the seal that God gave it here, then he is indeed "a vessel of honor" unto the glory of God and the best interest of Christianity.

ITINERANT.

For the Advocate.

Answered Prayers

Men should pray, God promises to answer. But sometimes people do not speak wisely of answered prayers. A sister was telling an audience rather pompously of her prayer experiences. She once had charge of some orphans in the [illegible] of the Superintendent, his order [illegible] not to go in debt for anything, but was running low, she did not have enough for twenty-four hours, what could she do? She took it to the Lord in prayer; that was right. That evening a fifty dollar gift came from a distance. Bless her simple soul, she did not have logic enough in her head. That timely letter was on the way to the orphans when she prayed. God sent it, but not in answer to that prayer.

A young brother told us he was at church in N.,—they sang: "Oh! where is my wondering boy to-night." A lady bowed her head and wept, and asked all to pray for her wandering son; the steamer brought in her son the next day. My young brother called that an answer to prayer. It was right to pray for the wandering boy. He was on the steamer coming toward N. when the prayer was offered. His coming may have been in answer to other prayers.

A. D. BETTS.

How They Tell Things.

The latest attempt of the secular press to give Methodist news is from a "daily" in Pennsylvania: "Rev. Jno. F. Hurst the new Methodist Bishop for Western New York, yesterday preached his first sermon since his appointment as Bishop to a large congregation in Buffalo. To-morrow all the Methodistst churches there will unite in a reception to their new Bishop." Some years ago the false report of a man's death was published in a Cincinnati paper. He wrote as follows; "Allow me to correct a few errors, I did not die in Logansport—I have never been there; nor of smallpox—I have never had the disease. Please correct these errors and oblige." So Bishop Hurst is not a 'new Methodist Bishop." For five years he has filled the office, and has just returned from an official tour of such interest that most of the secular papers have spoken of it, while his letters have been read by thousands in and out of our Church. He is not the "Methodist Bishop for Western New York" any more than for Germany. He did not "preach his first sermon since his appointment as Bishop, Sep. 20th 1885. With these errors corrected the notice may stand.

Will our readers show the foregoing note to the brother who relies on the daily papers for his church news?—*N. Y. Christian Advocate.*

Latest From Statesville.

There had been over sixty conversions at Statesville the last of last week. The following items are clipped from the "Statesville Landmark:"

The revival meeting at the Methodist Church continues with deep interest. Last Sunday night the doors of the church were opened and twenty-four converts were received into the membership. Services continue twice a day, this week. Rev. P. F. W. Stamey has been preaching and of course with power and effect. He is a markedly successful revivalist. There are penitents at the altar at each meeting and the interest cannot be said to have abated. There have thus far been about 65 professions of religion, and the whole community has felt the good influence of the meeting.

The congregation of the Methodist Church of this place have presented their pastor, Rev. J. H. Cordon, with a handsome suit of clothes. There are few things in this world more goodly to look upon (the women always excepted) than a good looking man in a good looking suit, and in this case man and clothes each well becomes the other. Mr. Cordon is well beloved by his congregation and well deserves to be, for he is not only a fine preacher but a faithful pastor and a charming gentleman. He asks us to express to his flock his deep sensibility of this evidence of their appreciation and affection, and while doing this we take occasion to commend them for having done an eminently proper and becoming thing.

For the Advocate.

Jonesboro Circuit.

BRO. REID:—I am very thankful to the good Lord that He has been pleased to remember us, while He is so mercifully pouring out His Spirit upon others. What now appears to be a very deep and wide work of grace is being enjoyed in our new church at Jonesboro.

We have had from twenty to thirty penitents for several nights past. We have had, I think, already, eight or ten conversions. As far as I am able to judge, it is a real work of the Holy Spirit. Men, who were thought to be very indifferent, have come forward for prayer. The daughter of a good sister was converted and she gave us the first "happy shout" in the new church, she could not help it, and I was glad she couldn't.

There has been some serious heart-searching among the members, and we hope much good done. We are praying that the meeting may go on in greater power.

Bro. Hightower is rendering very efficient service.

Truly,

J. D. ARNOLD.

For the Advocate.

An Hundred Year-Old Convert.

On Saturday last, near Bethel, Pitt county, N. C., by request, I preached for, baptized and received into the church on profession of faith, Mrs. Elizabeth Coburn, who is said to be an hundred years old! Some of my most aged members claim that she is even older than that. Her mind was remarkably clear, for her age. She seemed to have an intelligent comprehension of the solemn situation, and cautiously examined every step she took in assuming her baptismal vows.

Thanks be unto God for his unspeakable mercy to this aged and afflicted pilgrim. Hers is indeed a remarkable case, without a parallel in our ministry of twenty-five years, and perhaps not one minister in an hundred has had such another. While it magnifies beyond expression the goodness and mercy of God in "saving to the uttermost," how this solitary conversion in extreme old age emphasises the promise and admonition, "They that seek Me early shall find Me," "Behold! *now* is the accepted time; behold *now* is the day of salvation." One eminent minister testifies that in a ministry of twenty years, he never knew of more than two or three persons to embrace Christ after their 40th year.

I need scarcely add, that I did *not* baptize this aged sister by immersion, for she could not even sit up in bed, her back being broken, but I did baptize her by the (as I believe) Apostolic mode, and as Ezekiel prophesied it should be done, by "sprinkling clean water upon" her. (Ezek. 36:25,) and as Isaiah prophesied of Christ. "So shall he sprinkle many nations." Isa. 52:15. Immersion in the above case being an impossible thing, *what then?* Let the reader draw his own conclusion.

A. R. RAVEN.

For the Advocate.

Fifth St.—Wilmington

A layman under date of October the 19th writes us from the above place as follows:

"As you have invited short correspondence in regard to the work in the bounds of our Conference, I would inform the lovers of Zion that God has wonderfully blessed this charge the present year. There has been about 337 conversions and 273 accessions. So far as known there has been only 8 or 10 of the converts who, as we term it, have backslided. The congregations are large and attentive, and the young pastor in the love and favor of his flock. The Sunday afternoon class, or rather experience meetings are largely attended and the presence of the Holy Spirit is often felt. At yesterday's experience meeting 5 nationalities were represented in an attendance of at least two hundred persons and it was truly a season of refreshing from the presence of God. The church has not been neglected but has been considerably enlarged and improved, and now presents an inviting appearance. Eighteen feet have been added to its length now making a seating capacity of about five hundred and forty. Gothic windows, with paper imitations of stained glass have been made to take the place of the old square ones. Two chandeliers, with twenty-one gas burners each now furnish light for the worshippers. The pulpit has been changed, new seats with pine oil finish added while the side galleries have been made to give away to a front gallery, and the building nicely painted which together with some parsonage improvements, cost about fourteen hundred dollars which the young and popular pastor seemed to raise without much difficulty. Many of the seats will be memorial seats upon which there will be placed suitable plates, bearing the names of persons for whom they are named. Among those which I understand have been named are memorial seats for Revs. John N. Andrews, Joseph C. Thomas, T. Page Ricaud and D. H. Tuttle. Above all other attractions of this church is its reputation for its piety.

Like many others of your lay readers I have become tired of the division discussion in your columns, when it is ended I hope some of the brethren, who seem now to have so much time to spare, will improve the same by writing articles for your columns which will have a tendency to lead sinners to Christ and Christians to a closer walk with God.

Rev. J. Cook Jones, of London, Eng., who was induced to take a sea voyage for his health, and preached with such acceptability from the text "The King of the Jews," to the congregation at the Front Street Church in this city on Sabbath morning the 11th inst. died in Philadelphia on the 16th of Oct., showing us the importance of not only being ready to meet the grim monster death, but of redeeming and improving the time as we do not know what a day may bring forth.

Ecclesiastical Wire-Pulling.

Our first quotation is from Dr. D.R. McAnally, of the St. Louis "Advocate," the oldest of the editorial fraternity of the Southern Methodist Church:

"Wire-pulling cannot be too strongly condemned; the Church is dishonored by it—Christ crucified anew with deeper piercing than the thorns, and keener torture than the nails. The whole machinery of the church is debauched—the dirt of the machine politician soiling the robes of Christ. Good men may desire places as the best fields for them to glorify God, but this is generally delusive, and has much of self in the mixture, but a good man would not dare move to secure that end only in the most open and honorable way, scorning everything low and selfish. We are to elect members to the General Conference, let us see to it that we make no combinations; do no electioneering; have no candidacy: vote prayerfully. Send the men who have the least of self and the most of God with them—men of small gifts and much grace rather than men of great gifts and little grace. We need much wisdom in our next General Conference, but it should be the wisdom which comes by prayer from God. We need strong men but it should be strength which is strong in the Lord. If we are led by men of rare gifts, strong native force, but of feeble faith and little prayer, we will be led wrong and fatally so. No man is fit to lead us who is not himself wholly and completely led by God.

We follow these words with some judicious observations from our neighbor of the "Wesleyan Christian Advocate," his views being suggested by the quotation above:

We have heard it said that at the last General Conference of the M. E. Church a strong speech against wire-puling, log-rolling and the like and the effect was to keep conscientious, high-toned delegates from doing or saying anything to shape the elections in that body, and that the less conscientious and less high-toned carried things their own way We do not know how far that speech controlled results or whether the results were for the better or for the worse. But we mention the circumstance to give point to what we are about to say. If we are to have silence, and every man to vote at the Annual Conference and the General Conference just as he himself thinks, without suggestion or enquiry, then let all be silent. That would possibly be the better—the ideal way; but if the ideal cannot be reached, and men must seek information one of another, then let enquiry be made and the information be given in the fear of God and the spirit of supreme love to Him and the cause of Christ. In interchanging views as to men for the offices and work of the church there is not necessarily or corrupt mind, but in such interchange of knowledge the intentional over-coloring of a friend's virtues, or repression of qualities which unfit him for the place or an inuendo as to the unfitness of an opponent, is utterly unworthy of a place among us. Electioneering, as commonly understood, should not be tolerated in the Conferences.

And we close with the following from the New Orleans *Advocate*, which is more to our way of thinking:

Some of our exchanges have indulged in elaborate editorial opinion and condemnation of "wire pulling" and other arts of the demagogue in Conferences. We have some knowledge of Methodist preachers and Conference elections, both in the Annual and General Conference, and have never seen this great evil. The offenses against perfect propriety in these matters have been so few and insignificant, we dare say, as to be unworthy of such sweeping animadversion. Readers are tempted to suppose the practice is common, whereas it scarcely has a name to live. We are not ready by unprovoked homilies to condone reflections upon preachers. The suspicions of some diseased imagination or sour stomach do not warrant an assault upon the ministry at large. There may be interchange of opinion as to the history and character of men in connection with official position, but only to assist the mind in forming a godly judgment. This is the rule and ruling spirit among Methodist preachers. The exceptions are few and insignificant.

For the Advocate.

Sunday-School Conference.

The preacher in charge and delegates from the different S. Schools on the Bladen circuit met at Center church, Oct. 7th 1885, for the purpose of organizing the first Sunday-school Conference for the said circuit. After prayer by the pastor, the preacher in charge, Rev. T. B. Reeks, was then chosen as President who in some appropriate remarks set forth the object of the meeting, after which A. B. Johnson was chosen was as Secretary, and R.W. Tatom asist. Sec. A number of schools made their reports as to their condition and prospects: some of them being very encouraging. We then proceded to elect delegates to the next District Sunday-school Conference. We then had singing by the different schools, led by Mr. O. J. Gardner, and the singing was extra good. Some practical remarks were then made by John E. Edge, after which the school was addressed by the President, in his usually practical and imposing style, setting forth many points of interest connected with the great cause of Sunday-schools. The place was fixed upon for holding the next meeting after which we were entertained by the singing department in several most excellent pieces. The congregation was highly entertained and much delighted. The meeting then adjourned with the benediction by the President, and at leaving the house we found a table of great length loaded with the good things of this life, and after partaking of a sumptuous dinner another messenger arrived and passed through the crowd with a large vessel of the finest scuppernong grapes, and all to the joy and comfort of their appetite, were permitted to help themselves. Announcement was then made that we would all return to the church and be interested with sacred music, which was fine and upon the whole we considered our first Sunday-school Conference for the Bladen circuit quite a success.

Very truly yours,

A. B. JOHNSON.

Greensboro College Items.

(*From the College Message.*)

—Rev. Mr. Arnold was a College guest not long since. His Bible readings at prayers are always particularly enjoyable.

—Rev. Mr. Cunninggim preached a fearless and powerful temperance sermon at the last Quarterly Meeting, which occurred on the Centennial of temperance work in this country. The young ladies of to-day must do the temperance work of the future, and few realize how much may depend on the influence they unconsciously exert.

—The first meeting of the Marvin Missionary Society for the year was held in the College Chapel on Sunday Sept. 27th. Officers were elected for the ensuing year as follows: President Miss Dora Jones; V. Presidents, Mrs. Pell, Misses Dewey, Bruton, Spears, Andrews and Ellsworth; Cor. Secretary, Miss Mary Arnold; Recording Secretary, Miss Mary L. Smith, Treas; Miss Mattie Fitzgerald. Misses Hotchkiss, Masch and S. Jones were made honorary members. Miss Jones made some very interesting remarks, urging greater interest in the work of Missions. Misses Hester, Arnold Watson and Ingram sang 'Who's on the Lord's side," and "Work for All." Miss Jo Page read "Broidery work." Miss Lula Pell recited 'Rock of Ages,' and Miss M. Arnold "The Two Angels." The meeting was more than usually interesting.

MARRIAGES.

— At the residence of L. F. Paschal, at Columbus, Oct. 14th, 1885, Mr. Thos M. Bynum, of Chatham county, N. C., to Miss Mattie M. Foust, of Randolph county, N. C., Rev. P. Greening officiating.

— By the same, Oct. 15th, 1885, Mr. Geo. W. Brooks to Miss Fannie May Morning, all of Chatham county, N. Carolina.

Connectional Matters.

— The Rev. D. W. Carter, P. E. of the Puebla District, in Central Mexico, baptized 60 persons during the last quarter.

— The "Pacific Methodist" reports the arrival of Bishop Hargrove and wife in San Francisco. "Mrs. Hargrove has perceptibly improved in health, and the Bishop looks bronzed, ruddy and vigorous."

— The debt of the Nashville Publishing House has been reduced from $456,000 to about $120,000. The indebtedness is in four per cent. bonds, payable in 1920, and includes the entire indebtedness of the House.

— The New Orleans "Advocate" says our churches in that city are united for aggressive work. Protracted services are now in progress at Carondelet, Louisiana Avenue, Crape Street, and Algiers.

—The educational interests of the Missouri Conference are in a prosperous state. Central College, under the presidency of Dr. Hendrix, takes its rank among the foremost. With its endowment of $110,000 and its reputation, its permanency and success are assured.

—In response to frequent demands for a tune-boook, containing all the hymns of our Standard Church Hymn book, the Southern Methodist Publishing House has reproduced and is now prepared to furnish the old "Wesleyan Hymn and Tune Book."

—Dr. D. C. Kelly has this note in the last Nashville "Advocate"—"Just back from Illinois and Southwest Missouri Conferences. The Illinois Conference asked to pledge for Missions advance on next year's assessment $150—pledged and paid, $215; and South-west Missouri cheerfully pledged $2,000, the sum asked for. Both Conferences have healthful growth in numbers and the grace of giving."

— Rev. Sam. Black, of the West Virgina Conference, is writing on the subject of the change of name of the Church, has this to say in the Nashville "Advocate": "If the name must be changed, I move that we call it the Methodist Episcopal Church of the World. Would not that be something grand? I am opposed to organic union, but I would much prefer 'organic union' to a change of name."

— Rev. La Fayette Meek, son of Rev. Dr. Meek, editor of the "Central Methodist," died at his father's residence, Catlettsburg, Ky., a few days ago. The Nashville "Advocate" says: "The tribute to his memory read at the memorial service of the Tennessee Conference gave strong testimony to his worth—his varied knowledge, his fidelity to his convictions, his courage, his honor, and his piety. He was an undergraduate of the Tennessee Conference. The bereaved young wife and sorrowing parents will have the heart-felt sympathies of the church."

— Bishop A. W. Wilson preached at McKendree Church, Nashville, on Sunday last, says the Nashville "Advocate" of Oct. 10th. The house was crowded. The sermon was characteristically broad and deep. The subject: "Growth in Grace the Only Security against Apostasy," was presented in a way to leave indellible impressions upon thoughtful hearers. It had about it the aroma that lingers about a minister who in pain and weariness has called upon God out of the depths and gotten the answer.

—In a letter to the Texas "Christian Advocate" Dr. W. H. Anderson gives the following incident that occurred at the recent session of the Kentucky Conference at Versailles: "A world's wonder occurred—never happened before in our Kentucky church history. The Rector of the Episcopal Church personally tendered the use of his new, pretty church edifice to the Conference, and the pulpit was occupied by two Methodist preachers at the usual hours of service. Don't that look like a streak of millennial light?"

— We read with great sorrow the following from last week's Richmond "Christian Advocate:" "With deep sorrow we announce the bereavement of our dear Uucle Larry. His son Geo. lately injured on the railroad in Kentucky, died at Ashland, Va., on the 16th of October, at 10:30 p. m. He was twenty years old the 16th of Aug. last—the day after he was hurt. His young life has been cut off in its bloom, and we mingle our tears with those of his parents and friends. May God mercifully sustain them, and may the turf rest lightly on the young heart stilled forever!"

—Some of the official members of the M. E. Church, South, at Denver, Col, have been tried in the courts for an alleged violation of the Colorado civil rights bill in turning away, as was claimed, a colored child from the Sunday-school. It appears that a sister insisted upon mixing white and colored children in one class and settling them upon the front pew.—This proved to be annoying, and she was requested to occupy other seats in the rear of the church. This she refused to do, and, with the growing trouble over the affair, a colored child was sent or allowed to go home one morning from the church door. For this offense the sister aforesaid entered suit against three of the officers, and she was expelled as a disturber of the peace.

Receipts by Mail.

(From Oct. 7th to Oct. 27th)

E O Masten 1, W S Martin 2, M A Trogden 1, F Sanford 50, R F Bumpass for Dr. W A Woolen 2, J A Ferree 2, R P Dicks 2, E J Poe 1, J E Walker 2, J E Hayworth 1 50, J J Benn for Mrs. S F. Hicks 2, and Miss Emma Satterwhite 2, S H Helsebeck for John M Long 2, Miss L Doub 2, and A J Waldraven 2, A R Raven for T H Gatlin 2, L H Pender 2, G R Carson 1, J L Davenport 1, M D Whitehurst 2, J D Bryon 2, Jos. H. Bryon 2, M G Whitehurst 2, and T G Carson 1, L M Chaffin 2, Rev. G B Wetmore 1, C H Smith 2, E G Barnes 2.

New Advertisements.

— Messrs. R. B. Andrews & Co., insert a nice advertisement in this issue. They have a full handsome stock of almost everything that a gentleman needs in the way of clothing. They make a special discount to ministers. Read their advertisement carefully and write them for anything you want in their line. They are reliable and trustworthy.

— Rev. Dr. M. L. Wood advertises some valuable property for sale at Trinity College. See his notice elsewhere.

—Capt. J. A. Stikeleather advertises some property for sale at Olin, N. C. See his advertisement.

—Messrs. J. C. Brewster & Co., insert a new advertisement. The gunning season is just opening and Brewster's is a good place to get what you want in that line. See advertisement in another column.

Appointments.

Warrenton District—4th Round

J. S. NELSON, P. E., Littleton, N. C.

Edgecombe circuit, at Battleboro,	Oct	3 4
Halifax at Weldon,	"	10 11
Warren circuit at Providence	"	17 18
Ridgeway at Ridgeway,	"	24 25
Scotland Neck, at Scotland Neck	Oct 31	Nov 1
Wilson Mission,	Nov	7 8
Halifax circuit	"	14 15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Tar River, at Franklinton,	Oct.	3 4
Oxford, at Shady Grove,	"	10 11
Edenton Street,	"	17 18
Person Street,	"	17 18
Brooklyn Mission,	"	21
Smithfield, at Selma,	"	24 25
Rolesville at Sydney,	"	28
Buckhorn at Buckhorn,	Oct 31	Nov. 1
Youngville, at Zeahs,	"	4
Earpsboro, at Zion,	"	7 8
Newton Grove Mission, Black's Chapel	"	14 15
Clayton at Elizabeth,	"	16
Cary, at Benlah,	"	21 22

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Lillington,	Oct.	3 4
Cape Fear, Cool Spring,	"	10 11
Jonesboro at Jonesboro	"	17 18
Laurinburg at Caledonia,	"	24 25
Lumberton, at Barker's,	"	23 29
Robeson, at Corinth,	Oct. 31	Nov 1
Carthage, at Carthage,	"	7 8
St. Johns Station,	"	14 15
Ashpole Mission, Shady Grove,	"	16
Manly Mission, at Manly,	"	21 22

Trinity College Dis 4th. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

West Uwharrie Ct. Poplar Spring	Oct.	4 5
Pekin circuit at Sardis	"	10 11
Montgomery circuit at Bethlehem	"	17 18
Uwharrie circuit, at Siloam,	"	24 25
Mt. Gilead circuit,, at Zion,	Oct 31	Nov. 1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H, P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington Dist— 4th Round.

P. J. CARRAWAY, P. E., Wilmington, N. C.

Smithville Station,	Oct	3 4
Magnolia Ct. at Providence	"	10 11
Clinton Ct. at Goshen	"	17 18
Duplin circuit, Wesley Chapel,	"	24 25
Onslow Ct., Queens Creek,	Oct. 31	Nov. 1
Topsail circuit, Rocky Point,	"	7 8
Brunswick circuit, Shallotte Camp,	"	14 15
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H BOBBITT, P. E., Salisbury, N. C.

Albemarle circuit, at Stony Hill,	Oct.	3 4
Concord circuit, at St. Mathews,	"	10 11
Concord station,	"	11 12
Mocksville Ct., at Salem,	"	17 18
Rowan circuit at Bethel,	"	24 25
Farmington circuit, at Wes. Chap.	"	31 Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District—4th Round.

R. A. WILLIS, P. E., Statesville, N. C.

Yadkinville circuit,	Oct.	3 4
Rock Spring Ct, at Hills Chapel,	"	10 11
Newton circuit, at Hopewell	"	13 14
Iredell circuit, Snow Creek (C. M.)	"	17 18
Alexander circuit at Mt. Pisgah, (C.M.)	"	24 25
Caldwell circuit,	"	28 29
Lenoir circuit,	" 31	Nov 1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	11 12
Statesville station	"	14 15
Statesville circuit,	"	21 22

Newbern District—4th Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Newbern station,	Oct.	3 4
Pamlico circuit,	"	6 7
Craven circuit, Asbury,	"	10 11
Snow Hill circuit, at Hookerton,	"	17 18
Jones circuit, at Trenton,	"	24 25
Carteret circuit, at Harlowe,	Oct 31	Nov. 1
Neuse Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District, 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Kernersville,	Oct.	3 4
East Guilford, Holts Chapel,	"	10 11
Snow Creek Mission,	"	14
Madison at Leaksville	"	17 18
Ruffin, at Pelham,	"	24 25
Winston station,	" 31	Nov. 1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

Plymouth,	"	26 27
Columbia,	Oct.	3 4
Mattamuskeet,	"	10 11
Fairfield,	"	17 18
Hatteras,	"	20
Ocracoke,	"	21
Washington,	"	24 25
Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	" 1
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Pittsboro, at Providence	Oct	3 4
Granville at Moore's,	"	10 11
Loasburg, Loasburg	"	17 18
Durham circuit, at Mt. Bethel,	Oct 31	Nov 1
Person, at Oak Grove,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15
Alamance, at Bethel,	"	21 22

Charlotte District—4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C

Clear Creek, Zion (C M)	Oct.	3 4
Charlotte circuit, at Trinity,	"	10 11
Calvary Mission,	"	11 12
Monroe circuit, at Helm's Chapel,	"	16 18
Pleasant Grove circuit, Wesley Chapel,	"	17 18
Monroe Station,	"	18 19
Lilesville circuit, at Lilesville,	"	24 25
Anson ville Ct at Wightman,	Oct 31,	Nov. 1
Pineville at Pineville	"	7 8
Trout Street Station,	"	8 9
Matthews circuit at Matthews,	"	14 15
Wadesboro circuit, at Bethel,	"	21 22
Wadesboro Station,	"	22 23

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

South Fork, at Zion,	Oct.	1 2
Lincolnton circuit, at Lincolnton,	"	3 4
Cherry Mt. circuit at Rock Spring,	"	10 11
Rutherfordton circuit at Rutherfordton,	"	13 14
Gaston Ct., at River Bend,	"	17 18
Mt. Island,	"	18 19
Double Shoals, at Elliott,	"	22 23
Shelby Station,	"	24 25
Columbus Mission at Sandy,	"	28 29
Dallas circuit, at Lander,	" 31	Nov 1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit	"	21 22

COMMUNICATIONS.

For the Advocate.

Something About "Flirting."

A WORD TO YOUNG MEN.

This shameful and hurtful practice is generally classed among the sins of young women, but it seems to me it is less theirs, or at least that they have a better excuse for it than the young men.

The world has decided that it is a shame for a woman to give her heart unasked. We are all shocked when one of our sex allows it to be known that she loves some one who has never given her permission to do so. She has a heart, impulsive, loving, uncontrollable, just as the masculine heart is, yet she must govern it, she must send it exactly where it ought to go, and keep it away from places it ought not be. Now, nature has declared this cannot be done; and yet to be what the world calls modest, a girl must hide her love. And I do not say but this is all well, but is it any wonder that to hide her real love for one man a girl should pretend to return the affections of another? Instinct teaches her that; what else could she be expected to do, thrown as she is with men all the time; meeting the one she cares for, knowing he must never suspect her—and girls are not thoughtful, women either, and remember they, at seventeen and eighteen years, after being kept at home, with no knowledge of the world, are obliged to cope with men years older, who are well versed in the world and its ways. So I say while in any case it is wrong, there is immeasurably more excuse for girls than for men, because he is strong, she weak, and it seems as if he has undue advantage. A man can do exactly as he pleases—if he loves a woman it is his privilege to tell her so: and then, by the way, he is never shocked or surprised to know she "cared for" him all the time; but if he had found it out by accident, nine chances in ten, he would be disgusted.

I say he has a right to acknowledge his affection; if it is refused no one considers him less manly, so where is his excuse for the mean trifling with woman's heart? Alas! he has none, and he must hold close communion with the evil one who can find amusement in a fellow-being's pain. Talk about the coarse, brutal natures of the Spaniard who delights in witnessing the torture of a brute, and the danger and daring of a man, what is that to the fiendish delight some christian gentlemen (?) take in watching the torture of a weak and it may be, silly girl? To use the words and actions, to employ the tones and glances that are intended to convey the tenderest sentiments, for the purpose of calling forth the best, sweetest, most valuable part of woman's nature, and then when the treasure is lying at his feet, to turn from it, scorning it the while, leaving it there condemned to a life of pain—for love is immortal—must require a fiend indeed; and yet such men come and go among us, their names on our church books, they are spoken of with pride and respect among men—good men too—fair ladies are glad to know them, the world smiles upon them in spite of their sin. But women, if they have no strong weapon of defense, if there is no way to escape the cruel pain—have a covet in which they may hide it. Woman's Pride it is; either given her by her Maker, or acquired and fostered by the necessity of the case. Any way, she has it, and until she loses that she is safe at least from scorn, if even she must suffer, and to a proud, sensitive woman, no pain is so great as that of having others know she suffers; so she wraps her pride about her and the world is none the wiser, except in cases where the poor mind gives way, and we have only to visit our asylums to find these poor, crazed, ruined minds, that God had meant to be a light in the world. Oh! the sin these gay, trifling men must answer for. God only knows the extent of the wrong, but he is the God of the weak. Do you think a heart can suffer and He not know? Do you think that years or good deeds can cover your guilt while in the world is a heart quivering with the pain you caused? No, the time is coming when the weak, suffering women will be avenged. And then you will not be proud to count over the hearts you have won as the Indian does the scalps of his victims. You will not smile at the remembrance of some young girl who blushed at your approach, and trembled at your touch, and wondor carelessly if she has gotten over the old folly. Ah! no; glad would you be to undo it all, for then as surely as you live you will be accounted as one of those who "loveth and maketh a lie."

Oh, this trifling! If young people would only see how despiscable and mean it is, how it leads to misery and pain, surely no one would deliberately set about to work such a ruin. No lady should taint her sweet womanhood so. No man should stoop from the lofty height where God has placed him to a thing so cowardly and mean. Much sin is committed without the intention of harm, but we are rational, responsible beings, and we usually know if we will stop to think, whether we are doing right or wrong. A man surely knows whether he loves a woman or not, and if he does not, he ought not in justice to himself and in charity to her act as if he did.

There's much that is wrong in this changeable old world of ours, but sometime it will all come right; sometime those who have sinned must suffer,—now, it is those who are sinned against.

"MARY WILSON."

For the Advocate.

A Prayer Written Four Years Ago.

BY THE LATE REV. JOHN N. ANDREWS.

Conscious of many short-comings, backslidings and sins, which I have committed during the past year, I desire to get low down in the valley of humility, and acknowledge the Lord's mercy and goodness in bringing me safely through it; and with tears of sorrow, and I trust hearty repentance, for my past sins, I ask thy kind and holy Spirit to help me to faithfullly do my duty the present year, or so much of it as my Heavenly Father may see fit to spare my life to do.

Oh, Father, help me for Jesus sake, to be a calm, patient, gentle husband and father a kind and just master; and above all, a faithful christian minister. I know it is not by might, nor by power, but by thy Spirit, and I ask thy Spirit to help me at all times and in all places.

I pray God my Father, for Jesus sake, to give me a heart washed in His blood, and that loves Him above all objects. A heart that shall love my fellow beings as myself. And oh, Father, kind Father, help me faithfully to love and cherish my *dear* wife and our dear children, as Christ loved the church.

Let me never be angry with them, but oh, Lord, help me to bear with their follies, and correct their vices in the love and fear of the Lord.

And oh, Lord, help me to deny myself, that I may glorify thyself. *Oh may my lips* be sealed to all foolish talking, and angry and vain language, and may I preach Jesus more to a dying world

If the good Lord will help me in these things, and preserve the lives of my dear family, and keep them in health, and bless their hearts and heads, and will bless me in my substance—my servants, my cattle, my fields, and all my temporal concerns, then I promise in the fear of God and with an humble dependence upon, His providence and grace, to be more dutiful, faithful and industrious than I ever have been—giving myself to thy work and the service of the church.—That I will pray more by thy help, and fast at least once a week, so far as health and other duties permit. That I will read thy Holy Word more earnestly and constantly, and will give to the Lord's cause one-tenth of all my substance—I will give to the Lord with an honest prayer that thou wouldst help me. Amen.

The University and the Colleges.

As a North Carolinian we feel a just pride in our State University—that we have a University, that we have had one so long, that its record is so honorable, that its present work and standing are so creditable, and that there is a manifest disposition on the part of the people and legislators of the State to sustain this time-honored institution, and make it a source of increasing pride to the State. The discussions with reference to the University have been noted by us with a great deal of interest, and while others give their views it may not be considered out of order for us to drop a thought or two in this connection. Two points we wish to refer to especially—the *course of study* and *free tuition*. We think a course of study should be arranged which would cover five years, and which would lead to the degree of Master of Arts. The course for the first four years should correspond substantially with courses of study in colleges laid down for the degrees of Bachelor of Arts, Bachelor of Philosophy and Bachelor of Science. When the four years' course is completed by a student in the University give him his A. B., Ph. B., or B. S. diploma, and leave it optional with him as to whether or not he will take the fifth year. The Bachelor degrees having substantially the same courses as in the colleges, their graduates might go to the University and take up the fifth year alongside of the Bachelors of the University, and obtain, too, the degree of Master of Arts on a satisfactory completion of the fifth year's course. Let *all* who take the fifth year's course and obtain the A. M. degree, receive their instruction for this (fifth) year *free of tuition*; but require *all* who attend the University to pay tuition during the first four years. This arrangement would remove what is now considered the unfair rivalry of the University with the colleges, enable the State to extend its bounty (as it ought to) to worthy young men, stimulate them to higher attainments and give all an equal chance to attain *at home* the highest culture necessary.

We submit these suggestions for what they are worth. "In the multitude of councillors there is safety." If so, the University of North Carolina is certainly safe. In the above we do not aspire to the position of councillor, but aim only to throw out our thoughts on the subject, thinking that as they enter the great stream of human cogitations, some one in position might seize one, and utilize it to the benefit of our educational interests. In any event, we say, Long live the University of North Carolina and all her colleges and schools in their efforts to enlighten the people, and make happier, more virtuous, and useful each successive generation!—*N. C. Educational Journal.*

For Young Preachers.

Dr. Lovick Pierce, who as a preacher was in his palmy days scarce, if at all, inferior to any minister in the United States, began his ministry early in life with very limited educational advantages, but from the beginning to the end of his ministry he sought to develop and improve *as a preacher*—and it was as a preacher he read, as a preacher he observed, heard, thought and studied. Agreeably to his own record the first great opening of his mind in the vast field of Christian morals was made by an attentive reading and close study of "Paley's Moral Philosophy." This he did at the suggestion of Rev. Geo. Dougherty, his Presiding Elder. To him the book was a mind-opener—and thence that mind ever characterized by a wondertul fecundity—went out into the illimitable realms of thought, gathering vast treasures, from sources previously hidden, then with great pains and labor analyzing, classifying, arranging—and conning them over till they became incorporated in the mind so thoroughly as to seem to become part of the mind itself. His preaching was not that commonly called textual. He studied systematic theology—and studied systematically, and when he selected a text he looked at its connections as to what went before and what followed, when, where, and why it had been written, what particular branch of theology it touched, and then went off in a discussion of the particular line of thought indicated or suggested by the text. In all the sermons the present writer had the privilege of hearing him deliver, this seemed to have been his plan and course.

Very early in his ministerial life he met with another book, which had much to do in the work of his mental development; not that he read it closely, but that he did not read it. It was "Simeon's Skeleton Sermons" which had then been but recently published. Of that book and its effects on him, he said:

"In my early times as an itinerant, there was little to inspire a young beginner in the way of literary taste and attainments. * * * And as might have been expected "Simeon's Skeleton Sermons" were all the go for awhile. Accordingly I made haste to get a copy and it was well I did. The contempt felt for the book and for myself, when I waked up to the littleness of employing another man's mind to do my thinking and planning for me, was another upward step in my mental pathway."

Against Skeleton Sermons, ancient or modern, and against what he sometimes called "musty manuscripts," Dr. Pierce entered a most solemn and earnest protest; and the whole church might be challenged to point to an instance where a man ever succeeded well and wore well as a preacher who made a free use of either.

The young preachers of to-day have literary advantages very far superior to those enjoyed by Methodist preachers at the beginning of this century. Theological works are abundant; works on moral and mental philosophy are numerous—and easy of access. There is no excuse for ignorance on these subjects. yet it is in this line where hearers listen to almost innumerable mistakes, some of which grossly pervert the meaning of the Sacred Word. Text books, that might be named, are recommended only as suggestions and aids to thought—and close, hard study. There is no book, but the Bible, on which the Christian minister should rely for his inspiration and range of thought. Dr. Pierce never wore out as a preacher, because his heart was always in his work and his mind ever active—ever reaching out in the regions of intellection for new and rich truths; nor will others wear out in mind or heart if they keep the latter near to God, and the former profitably engaged. Any young man of ordinary mental capacity called of God to the work and office of the ministry may rise high, if he will. But to do so, he must make the ministry his one work, and make his reading, his hearing, his observing, and his studies subservient to that work. It should be in his mind first and last—employ all his time and engage all the energies of head and heart. He must throw his whole soul in it and keep it there. It is a sin for a minister of Christ to be idle or to perform his work in a mere perfunctory manner. —*St. Louis Christian Advocate.*

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To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p.m.
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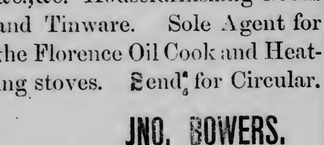

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nov 5-1y.

MISSIONARY COLUMN.

There is said to be some stir in Calcutta over the conversion of a learned Mohammedan doctor who is a fine orator, and noted for his attacks upon Christianity. Last year a tract fell into his hands which led him to examine Bible truths. As a result he has made a renunciation of Mohammedanism in the place where he used to preach it. A special service was held for his baptism, in which Dr. Bauman, of the Church Missionary Society, and our Methodist Dr. Thoburn participated.

A Pertinent Inquiry.

"Do the rich have the gospel preached to them?' is the question Dr. Haygood asks in the Texas "Advocate." One of his reasons for asking the question a sufficient one, too—was that he saw a man worth $100,000 subscribe ten dollars to the Missionary Society. Tee question naturally arises whether the man had ever heard the gospel. If so, the preaching seems to have been to little purpose. "How St. Paul," he says, "would preach the gospel to the rich of our times! With what warnings, and rebukes, and entreaties, and encouragements—that they might save their own souls and glorify the Lord that redeemed them."

Comparison of Missions.

In the case of some of the denominations the figures refer to the northern wings only. In each it is those who support the particular missionary societies only who are enumerated. The Presbyterians number 600,000, and gave to foreign missions last year $648,000 equal to $1.07 each. They received 2,172 additions to their mission churches. The Congregationalists, numbering 387,000, gave $595,000, an average of $1.53 each. They had 391 additions. The Methodists, numbering 1,800,000, gave $394,000, equal 21 cents each They received 2,- additions. The Episcopalians, numbering 364,000, gave $159,000, or 43 cents each. They had 338 additions. The Baptists, numbering 662, gave 327,000, or 49 cents each. They received 7,392 additions. There are 30 American missionary societies, with 245,000 members in the native churches. Of these two-fifths, or 102,- are Baptists, under the charge of the Baptists, Missionary Union. The gain of our mission churches last year was eight per cent.; nearly double the ratio of growth at home. And while we have but 200 missionaries all told against the 5,000 pastors at work here. Some of the societies do not employ salaried agents or secretaries, while most of those which do so pay larger salaries to the secretaries than to the missionaries. The Presbyterians are the most partial in this respect, paying an average of $5,000 a year to their secretaries, and only $1,250 to their missionaries. Why this difference we do not know. It cannot be at all accounted for by the difference in the cost of living. The Methodists pay $4,500 to their home officers and $1,800 to their missionaries. Next comes the Congregationalists, $3,500 to the home and $1,050 to the foreign workers. The Baptists rate as fourth in order of this discrimination, viz: $3,000 to $,200. The Episcopalians come nearer to equality—$3,000 to $2,666. The Disciples observe the conditions, paying their home officials $500, and their missionaries $2,000. The United Presbyterian, Canadian Presbyterian, Free Will Baptists, and Seventh Day Baptist denominations also pay their missionaries more than they do their agents. The following have secretaries who serve without salary: Reformed Presbyterian, Associate Reformed Synod, Evangelical Lutheran, Lutheran General Council, Canadian Baptist, Quakers.

The Methodists paid the largest amount for home expenses, viz: $50,-, or 14 per cent. of the whole. The Congregationalists paid $42 300, or 11 per cent.; the Baptists, $35,000, or 17 per cent.; the Presbyterians, $31,000, or 7 per cent. Five denominations, including the Reformed Presbyterians and Free Methodists, report no home expenses, but send all their money directly to the work. The Quakers raised and disbursed $64,-, and the United Presbyterians, $23,000 at a cost of 2 1-2 per cent.; and the Disciples $36,000, at a cost of only 1 3-4 per cent. The largest expense is 22 per cent. by the Southern Baptists.

The smallest proportion of giving is by the colored Methodists—1 cent each; the largest is by the Moravians —$5.19 each! If we all did the same, our Missionary Union would receive annually 3 1-2 millions of dollars, and the missionary societies of this country would would contribute annually six millions. The Moravians required but $9,500 to raise and distribute $250,000. The various branches of the Baptist faith contributed a total of $339,000 of the Congregationalist order, $640,000; Methodists $760,-000; Presbyterian, $950,000. Total amount contributed in this country for foreign missions last year, so far as reported, $3,120,613.

The American Boaad Congregational was organized in 1810, and the Baptists were second in the field, 1814. Adoniram Judson and his associates were the originators of both of these movements—*Rev. E. W. Hicks, in Sandwich Church Visitor.*

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. Observe This Rule Please. And do not put in any original poetry.

RUSH—Noah Rush was born Aug. 13th 1820, and died at his home in Randolph county, April 10th 1885. In early life he made a profession of religion and joined the Methodist E. Church, South, of which he lived a consistent member. After a brief but very severe illness, he informed his wife and children that he must die, and when asked if there was anything in the way of his future happiness, he replied, "There is nothing." A good husband and father, a good neighbor, and one of the best of citizens, has thus passed away. His wife, four children, and several grand children, mourn their loss, but they have hope that they shall meet him again.

V. A. SHARPE.

Edgar Witson, infant son of David E. and Cammie Pemberton, was called to heaven on the 11th of Oct. 1885. Edgar was a sweet little boy. He obeyed the voice of the angel before he knew or felt any of the world's sin and sorrow With a life of only a few months, and with an experience of only a few hours' suffering, his sweet little spirit flew to the arms of Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May a comforting Providence bind up the broken cords of the father's heart and may the angel of peace wipe away the tears from the mother's brow. Weep not fond mother, "it is well with the child." Your sweet little flower was plucked by a Father's hand only to be transplanted in the garden of Paradise where it will bloom with perpetual beauty and never fading glory.

B G. MARSH.

DREW—Dr. Christopher Columbus Drew, son of Wm. H. and Amanda A. C. Drew, was born Jan. 6th 1855, and died Sept. 25th 1885. He was married at about 21, to Miss Roena Gallaway, who died in a year or so, leaving one little boy who is still living. Bro. Drew, after the loss of his wife, determined to prepare himself for the practice of medicine, which he did by attending school to increase his general knowledge, then by reading medicine and attending the Medical University of Maryland. He had been a member of the M. E. Church, South, about 13 years, he also took great interest and pleasure in the Sunday-school. He was a licensed exhorter about three years. Thus, a life of usefulness was before him, and he was just getting well initiated when death took him from labor to reward. We are sorry when a good man dies, but are glad that victory rests upon his brow. We thus "sorrow not as others who have no hope." He had been suffering some time with what was supposed to be throat disease, but resulted in quick consumption, and hurried him to the grave. He continued to practice and attend to other duties at Pireway, Columbus county, until about two weeks before his death, at which time he completely broke down, came to Smithville, and was well nursed till he died at the home of his brother, J. A. Drew. May the grace of God comfort all the family.

C M. GENTRY.

"Biblical Recorder" and "Methodist Advance" please copy.

Rev. Charles H. Phillips.

Charles H. Phillips was born in Moore county, N. C., Dec. 27th 1814, converted and joined the M. E. Church, South, under the ministry of Rev. Jackey M. Bradley in 1841, and died at his home in Randolph county, May the 19th, 1885. He was admitted on trial into the traveling connection, in the North Carolina Conference, at its session in Warrenton in the fall of 1850. In 1852, at the Conference held in Louisburg he was ordained Deacon, and Elder by Bishop Pierce in Pittsboro in '54

In 1853, he was married to Miss Lizzie Skeen, of Randolph county, who still lives with two sons, "sorrowing" indeed, but not as those who have no hope."

His first appointment was to the Fayetteville circuit in 1851. He served the Guilford circuit in 1852 and '53, and the Montgomery circuit in 1854. In 1855 -'56 he was on the Patrick circuit, Va., in 1857 -'58 Henry circuit, in the same State, 1859- '60 Alamance circuit; 1861-'62 Guilford circuit; 1863-'64 Ashboro circuit; '865, 66, and 67, Fradklinville circuit; 1868, '69, South Guilford circuit; 1870, '71, '72, and 73, Guilford circuit, with Dr. N. H. D. Wilson as his colleague, in 1874, '75 '76 '77 he was on the Davidson circuit; 1878, '79, '80 and '81 Randolph circuit; 1882, '83 '84 Franklinsville circuit, and in 1885 Uwharrie circuit, where he "ceased at once,'—almost "to work and live."

For two or three years it had been apparent to those associated with Bro. Phillips, that he was on the decline, but he was ever hopeful, and persisted in the effort to work, often against the earnest remonstrances of his family and friends. To "work for Jesus," was his greatest desire, and of few men could be more truthfully said, "The zeal of thy house hath eaten me up." By every token, humanly speaking, he should have been superannuated at our last Conference, but he was among the last men to ask or desire such a relation. Though worn down with disease and former labors, he entered upon the duties of this, his last year upon earth, with a full determination to "make full proof of his ministry." It very soon became apparent, however, to all except himself, that his useful life was nearing its close, and that he was stooping to the shore, where departure is made for the "rest," remaining "to the people of God," Up to his second quarterly meeting, he was at or in reach of every appointment, when the day came, so that weather too inclement for congregations to assemble only kept him from the house of God.

At the earnest solicitation of the writer, he was now, April 1st induced to abandon all idea of work, until his health should be better. But O, how he clung to his work, and to his people! He had them in his heart.

Leisurely, and in "feebleness extreme," he made his way to his home, never to leave it again, until "devout men carried him to his burial, and made great lamentation over him."

Disease was doing its work rapidly, and May 19th his spirit "left its encumbering clay.

He was hopeful to the last, that he might recover, but as might have been expected, he was tranquil, ready and satisfied to live or die. That God whom he had served so faithfully was with him, and among his last words he said, "If I die I am going to heaven"

His piety undoubted, his sympathies readily aroused, his services were much sought after by those who were bereaved and afflicted. His sermons, prayers and songs were full of comfort and encouragement, to such as sighed for the "touch of a vanished hand, or for the sound of a voice that was still."

He was a good preacher, a man that wore well, and was useful in every field of labor he ever served. It is believed that the four years he spent in Patrick and Henry counties in Virginia, were the most successful of his life; and that he so regarded them.

His preaching looked to the foundations in doctrine and experience, and was spiritual in a high degree, tending not only to the conversion of sinners, but to the establishment of the people of God.

A few days before his death, he called his wife to his bedside, and told her that every congregation he had ever served was vividly pictured before his mind, and impressed upon his heart. Thus it would seem his people were not forgotten.

In his family he was kind, but firm—giving no countenance to idleness, or that which was improper. His influence for good as a citizen, where he has lived for the past seven or eight years is incalculable. But he rests from his labors, and his works do follow him."

V. A. SHARPE.

EDWARDS—Died at his home, at Rutherford College, Sept. the 21st 1885, Mr. H. H. Edwards in his 86th year. He expressed himself anxious to go and be with Jesus.

FENTRESS—Died Monday evening, Sept 21st 1885, Asenath I Fentress, the daughter of J. W. and Elizabeth A. Fentress, after a long and painful illness

The deceased was 25 years, 8 months and 21 days of age, and was a member of the M. E. Church, South. She was a patient sufferer and her only regret was that she had not been more faithful to her church and God. She was deeply interested in her parents and brothers and sisters, and seemed anxious for them, asking each one by name to meet her in heaven Just before she died, she sang the hymn, "Jesus lover of my soul &c.," then fell quietly and peacefully on sleep. Blessed be her memory.

A FRIEND.

BRAME—Mrs. Sarah E. Brame, daughter of Rev Wm Holmes, late of the N. C. Conference, died of paralysis, at her home near Henderson, N C., October the 12th, 1885. She was born Aug. 30th 1854, was married to Wm. L. Brame Feb. 22nd '53. She joined the M. E Church, South, in early life, and died in the faith Her husband and eight children had died before her, two children survive her. She had her share of sorrow and affliction. She bore all with Christian fortitude and now rests in peace.

J. J. R.

TAYLOR—Miss Mary J. Taylor, eldest daughter of Col. W. L. and Mrs. Sallie M. Taylor, of Granville county, N. C., was born April the 9th, 1858, and died October the 2nd 1885. She was educated at Greensboro Female College, was converted under the ministry of Rev. A. A. Bashamer, and joined the M. E Church, South, at Marrows in 1876. Intelligent, cultured and useful; gentle, pure and faithful, she adorned the doctrines of our holy religion in her life She died in the peace of God and in full assurance of faith.

J. L. RENN.

KIRKMAN—Sister Mary Kirkman, maiden name Piver, was born in 1810 and died Sept 26th 1885 She joined the church several years ago, within a very short time, she lost all her earthly stay, her husband who was a pilot was drowned, her house and all she had destroyed by fire, but she bravely provided for her children. Having taken cold she died of consumption. When told that she must die, she expressed herself perfectly willing as to her religious state, her only desire to stay longer was to see her youngest child nearer grown. All said she was a good woman. We all miss Sister Kirkman.

C. M GENTRY.

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.38 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro,	12.00 m	
Arrive Raleigh,	2.30 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.55 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte,	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville	11.19 p m...	10.50 a m
Arrive Salem.....	11.57 p m...	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m...	7.20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1. Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill.	10 25 a m	5 00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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FAMILY READING.

The Bible and an Infidel Book.

"The word of God is quick and powerful." (Heb. iv: 12.)

Mr. Robert Aitken, a bookseller in Philadelphia, was the first person who printed the Bible in that city. He was a Scotch Seceder, and an eminently pious man. While he kept a book store, a person called, and inquired if he had Paine's "Age of Reason" for sale. He told him he had not, but having entered into conversation with him, and found he was an infidel, he told him that he had a better book than Paine's "Age of Reason," which he usually sold for a dollar, but would lend it to him, if he promised to read it; and if, after he had actually read it, he did not think it worth a dollar, he would take it again. The man consented, and Mr. Aitken put Bible into his hands. He smiled when he found what book he had engaged to read, but he said he would perform his engagement. He did so; and when he had finished the perusal, he came back to Mr. Aitken and expressed the deepest gratitude for his recommendation of the book, saying it had made him what he was not before—a happy man; for he had found in it a Savior and the way of salvation. Mr. Aitken rejoiced in the event, and had the satisfaction of knowing that this reader of the Bible, from that day to the end of his life, supported the character of a consistent Christian, and died with a hope full of immortality.

Nearest Way to Heaven.

When Mr. Whitfield was preaching in New England, a lady became the subject of divine grace, and her spirit was particularly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the little child, and give her the hope of salvation. In a transport of joy she then exclaimed: "Oh, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some one of the neighbors, and tell them that they may be happy and love the Savior." "Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one in many miles who would not laugh at you and say it was all a delusion." "Oh, mother," replied the little girl, "I must go over to the shoemaker's and tell him; he will believe me." She ran over and found him at work in the shop. She began telling him he must die, that he was a sinner, and she was a sinner, but that her Savior had her mother's prayer and forgiven all her sins, and that now she was so happy she did not know how to tell it. The shoemaker was struck with suprise, and his tears flowed like rain He threw aside his work, and by prayer and supplication sought mercy and life. The neighborhood was awakened, and within a few months more than fifty persons were brought to the knowledge of Jesus and rejoiced in his power and grace.—*New York Observer.*

Practical Men.

The world needs practical men, not, men of theories and abstract speculations, but men who can comprehend the needs of society, wisely plan for the supply of those needs, and then successfully execute their plans. How many men are living an aimless, dreary life, cultivating an idea, but doing little or nothing to better the condition of those around them! What we need in the Church, and everywhere else, is workers, heroic, persistent workers, men who are not afraid of toil, but who are willing to do and dare for the right. Nothing great was ever accomplished without hard work. Ordinarily, work is the measure of success The command of Christ to everyone of us is, "Go work to-day in my vineyard." There must be no loitering there. Man may stand idle in the market place, but when they enter the vineyard of Christ they must work. Neither the Church nor the world has any use for men who do nothing but theorize.

Take Your Children to Church.

We deplore the disposition of parents to neglect the religious culture of their children. They are sent to Sunday-school, but are often allowed choice as to attendance on the regular Church services, so that while the parents are worshipping they are either at home, or running the streets of our villages and cities, and often engaging in pursuits which do more to damage them than the profit they receive in the Sunday-school. The Sunday-school, although of the utmost value in the training of our children, cannot take the place of the services of the sanctuary, for there men called of God deliver personal messages to the hearers with such authority and earnestness as becomes "the oracles of God." Children should not be allowed to exercise choice in this matter, since they are quite unprepared to determine questions of duty and privilege, and we insist that whenever possible one or both parents should attend the regular services of the Church and see to it that their children are seated in the same pew with themselves, or immediately under their eye.

It ought to be a fixed law in every family that every person in it should attend Church at least once a day; and the common excuses that so lightly are offered should not be received, and the children will soon learn that only ill-health or weather stormy enough to keep them from school is considered sufficient to excuse them from attending on the house of God. It has ever been recognized that the children are a part of the congregation. All through the Old Dispensation it was usual, and the early recognition of the children in the Christian Church only perpetuated the custom of ages, and we should see to it that we keep up the habit, and thus obey the Divine command.—*Episcopal Methodist.*

Mr. Spurgeon says:—"I called on one of our members and she was whitening the front steps. She got up all in confusion, and said, 'Oh dear sir, I did not know you were coming to-day, or I would have been ready.' I replied, Dear friend, you could not be in better trim than you are, you are doing your duty like a good housewife, and may God bless you,' She had no money to spare for a servant, and she was doing her duty by keeping the home tidy; I thought she looked more beautiful with her pail beside her than if she had been dressed according to the latest fashion. I said to her, 'When the Lord Jesus Christ comes suddenly, I hope he will fined me doing as you were doing, namely, fulfilling the duty of the hour.' I want you all to get to your pails without being ashamed of them. Serve the Lord in some way or other; serve him always; serve him intensely; serve him more and more."

Tears That Make Rainbows.

Blessed are they that mourn, for he who never mourns never mends. Compunction of godly sort, dissatisfaction with all past attainments and sorest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting belief we have no apologies for. But there ought to be more tears of penitence over neglects of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and we would have more gracious burst of sunshine from Christ's countenance. Rainbows are never painted remember, except upon raindrops They sow in tears of contrition reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to higher Christian life starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus, and a new lift by His loving hand.—*Dr. Cuyler.*

A Clever Rebuke.

A good story is told of a prominent member of society who has a habit of tying a knot in her pocket handkerchief when she wishes to fix anything in her mind which must be attended to. She was engaged in a desperate flirtation on a certain occasion, and in her abstration dropped her handkerchief on the floor. This was noticed by her hostess, who endeavored to break up the flirtation by inviting her guest into another part of the house. As the latter rose from her chair she stopped and picked up her handkerchief, noticing, as she did so, the knot tied in one corner. "What have I forgotten to-day!" she asked. "That you have a husband," replied the hostess. The story was repeated, and the lady, who is a well known member of the diplomatic circle, always keeps her handkerchief free from knots now.

"Sermons and Sayings."

BY REV. SAM. JONES, OF GEORGIA.

By general consent, Sam. Jones, the great Georgia Evangelist, is one of the most famous preachers now in the American pulpit. He draws more people to hear him, holds them longer, interests them more, and moves them deeper than any other man in this country. Next to hearing him preach is to read his "Sermons and Sayings," and those who hear him are the most anxious to read him. His pithy, piquant sayings, containing so much wit and wisdom, with extracts from his wonderful sermons, have been extensively copied, quoted, published, and republished in the newspapers, and read by everybody, until he was compelled to yield to the demand for his sermons in full, and allow a volume to be prepared and published. The handsome volume, of nearly 300 pages, before us, issued by the Southern Methodist Publishing House, Nashville, Tenn., containing twenty Sermons and more than one hundred well-arranged "Sayings," was not made up of the newspaper reports, but were taken down by competent stenographers, written out, and carefully revised and edited before they went into the hands of the printer. A fine steel engraving of the evangelist, and a carefully-prepared biographical sketch add much value to this truly sensational volume of Sermons. Any one of his aphorisms or of his allagories will be worth many times the price of the book to the preacher and the earnest Christian. Besides, this is the only authorized edition of his sermons, appears from the following note from the evangelist himself:

To the Public.—The publication o my "Sermons and Sayings" by a House in Chattanooga, Tenn., and another in Richmond, Ga, was unauthorized by me These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave out the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued. The volume of "Sermons and Sayings" issued by the Southern Methodist Publishing House is the only publication authorized by me.

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Around the World.

A wonderfully interesting book of 600 pages, by Dr. Hendrix, of Missouri, has lately been reduced in price. Through the liberality of this eminent Christian Author it has been placed among our list of dollar books. It is profusely illustrated, and is one of the most entertaning and instructive books of travel ever published. It has had a large sale, and we confidently predict for it, at the exceedingly low price for which it is no offered, a much more rapid sale than before. It is one the best books of the age.

Peep of Day Library.

A new and valuable addition has just been made to our list of Sunday-school books by reprinting the Famous Peep Day Library. This little library consists of four volumes: "Peep of Day," "Line Upon Line," "Precept Upon Precept," "XXXXXX" "Here a Little There a Little." These books are designed for the religious instruction and entertainments of children of the earliest years, upon whom impressions that are just beginning to be made. There are a large number of subjects treated. The subjects are generally taken from the Bible, and are for their reproductions of Bible stories adapted to infant minds. Among books of this class these are unequaled, price 40 cents each, $1.60 per set. with usual discounts to preachers and Sunday-school.

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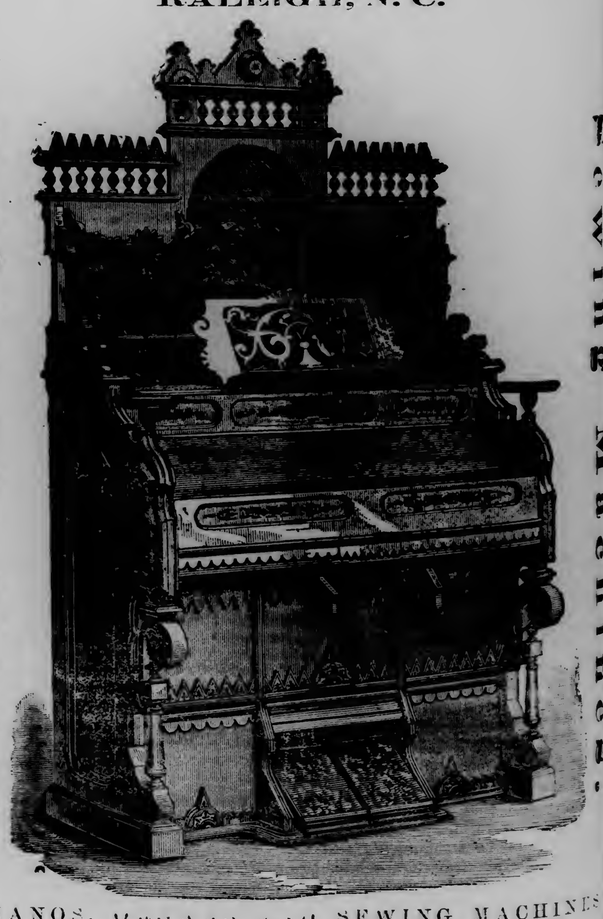
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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

The Boys of Archdale School.

BY SUSAN TEALL PERRY.

When Mr. Stratford, the new principal of the Archdale school for boys came into the school-room one morning, he looked exceedingly troubled. After the opening exercises were over, he took a note out of his pocket, and while he was unfolding it, he said:

"Boys, I received this note a few moments ago. I trust if any of you have been guilty of the misdemeanors alluded to in it, that you will be manly enough to make the necessary apology and what reparation is in your power." Then Mr. Stratford opened the paper and read as follows:

"*Mr. Stratford:* If your boys don't stop bothering me by coming on my premises and hooting in front of my house, I'll go to the extreme of the law with them. I have to keep my dog and cat in the house every minute, for fear they will be poisoned or killed. I always said a boys' school was the worst thing that could come into a town—a great deal worse than the circus, because they don't stay long. Now if you don't put a stop to your boys carrying on so outrageously, I'll enter a complaint against you as well as them.

FUNICE HAWKS."

"I must there will be no occasion for the writer of this note to put her threats into execution," Mr. Stratford continued. "I am sure my boys will be too manly to disturb the peace of any one in the future."

The recitation bell rang just then, and the boys went into the recitation rooms, but as they passed each other in the hall, one said, "Rich, isn't it?" Another said, "Mr. Stratford hasn't been honored with an introduction to Miss Eunice. Yet after he's been made acquainted with her, perhaps he won't be so particular." "That woman's life is made up of 'entering complaints'—that's what she lives on; but she can't scare us," a third boy remarked as he went into the recitation room.

"Miss Eunice Hawks" lived at the farther end of the village. She was one of those persons who always seem to remain in the same state—at least, one of the oldest residents said she hadn't changed any since he knew her. Everybody called her "queer." She never went to see any of her neighbors unless she had a complaint to make of them, or their children, or their hens. All sorts of mysterious stories were told about her. Her house was spoken of as being haunted, and people wondered how she could stay in it all alone, as she did year after year. Odd ways are nearly always selfish ways, and "Miss Eunice," as everybody called her, was indeed very odd. She thought everybody in town was trying to annoy her, when a great many persons would have been glad to make a friend of her and do her a kindness. But she repelled them all by her formal, disagreeable, unsocial manner. Several of her neighbors went to call on her, but she didn't open the door when they knocked. "Miss Funice" did not know that "kindness begets kindness, and love begets love."

At recess the boys crowded together and discussed "Miss Eunice." A proposition was made to go that very night and give her a serenade with tin horns and tin pans.

"I've got two chicken legs that will make the boss drum-sticks," Ned Bunker said.

"Come, Capt. Reynolds, you lead the troops!" shouted the crowd, as a tall, muscular boy came out of the school-house door, and ran towards them.

"We're going to steal a march on sweet Miss Eunice Hawks this evening by moonlight, and we're going to make music for her, Captain." Jim Conger spoke up in a loud, excited tone of voice.

"I'll have nothing to do with any such project," replied Clarence Reynolds, "nothing whatever. Why can't you let the old woman alone? If we steer clear of her, she won't trouble us. She's half crazy, anyhow. I pity her. Come on, let's have a game of ball before the bell rings."

"You shan't spoil all our fun, Captain. If you won't accept the position tendered you, we'll appoint some one else in your place. Perhaps you will reconsider our offer." Ned Bunker replied.

"Not a bit of it, boys. My resignation is made unreservedly. Take my advice and let the whole thing alone You'll get yourself into trouble. Besides, it is very unmanly to treat a woman in such a way. I should think you'd have more honor about you."

"She hates boys, Miss Eunice Hawks does. It s a libel against the whole of us. We'll get even with her," a voice shouted.

"If you'll join me in my way of getting even, I'll Captain you," and Clarence Reynolds laughed heartily.

"Let's hear what plan you have to vanquish the enemy," Jim Conger asked.

"Let us take off our caps to her every time we meet her, and be as polite as we can," said the first speaker.

"That won't be often," the boys said sneeringly.

"She goes to the store and the post-office every day; generally before school begins. We can arrange to meet her on the way," Clarence continued.

"And offer to carry her basket, and her bandbox, and big bundles, and her little bundles. Miss Eunice Hawks' cavaliers. That will sound big—cavaliers," Tom Hastings remarked.

"We're such horrid things! horried things!" said Will Scribner. "That's what she told my mother"

"I try my way for once, and see how it will work," Clarence Reynolds said just as the bell rang for the close of recess.

The more the Archdale school-boys thought of it, the more Capt. Reynolds' plan seemed to be a good one; it was certainly a novel one. The next morning as "Miss Eunice" took her walk to the store and the post-office, one boy after another took off his cap to her as she passed along. "Miss Eunice" didn't return any salutations. She looked at the boys, and this is what she thought: "Well, they've got a teacher now that will train them. He's begun at the bottom by teaching them manners. I'm glad I entered my complaint, I am. It will benefit the whole town. He has straightened them out, the new teacher has."

It was quite a distance from the post-office to "Miss Eunice's" house, and the pavement was very icy. As she walked, thinking what a mercy the new teacher would be to the town of Archdale, she slipped and fell. She tried to get up, but she couldn't; she knew she had sprained her ankle, and badly too. There was no one around except two of the school boys, Clarence Reynolds and Ned Bunker. It was only a few rods from her home. They both ran to the spot where 'Miss Eunice" was lying.

"Can't we assist you?" asked Clarence in a sympathizing voice.

"I guess I can get up myself," but "Miss Eunice" couldn't get up. She had to lean upon the boys and let them help her home. The school-bell rang, but the boys stayed until they had seen "Miss Eunice" comfortably established in her rocking chair, and one of the neighbors had come in to do up the sprained ankle. The opening exercises were just closing when the two boys, with flushed faces, walked into the schoolroom.

"Please report at the desk, boys, said the principal, "before you take your seats."

Clarence Reynolds stood in front of the desk, and in a manly tone said, "Mr. Stratford, as we were coming to school 'Miss Eunice Hawks' slipped upon the ice, and we helped her home, sir."

"All right, young men," said Mr. Stratford, "You are excused for tardiness."

But such looks as came into the Archdale school-boys as they heard Clarence's announcement! When recess came, they crowded around the two heroes to get the full particulars of the great sensation.

"To-morrow, you know, is Saturday, boys. At one o'clock sharp meet me at the nothwest corner of Miss Eunice's place. I'll tell you what we will do. I'll give you marching orders," and Clarence Reynolds waved his hat in the air.

The boys met as appointed, and Clarence unfolded his plan. There was a pile of wood to be sawed and split right by "Miss Eunice's" back door. There was a quantity of snow to be shovelled. And the Captain rallied his forces and they went to work. Three of the boys who lived nearest went home and brought their saws and axes. By noon the wood was all cut up, the snow was shovelled, and a large pile of kindlings was brought into the woodshed. Clarence knocked at the door. "Miss Eunice" called out "Come in." She was lying on the lounge in the front room, with her ankle done up in bandages.

"Will you let us fill your wood-box with wood and kindlings, Miss Eunice?" he said in a manly tone of voice, with his cap in his hand.

"I s'pose you might," replied Miss Eunice.

The wood-box was filled and the boys went home.

"She's thawing out," said Ned Bunker. "I wonder if she hates boys now?"

"There is one thing more," Clarence said. "Let us all chip in and send her a basket of nice things, such as an invalid will relish."

"All rignt," the boys shouted in one voice.

The basket was packed with oranges, lemons, and white grapes, while on top a card was placed with these words: "Miss Eunice Hawks. With the respect and sympathy of the Archdale school-boys."

The night when Clarence Reynolds told the story to his mother, his little sister said as she climbed into his lap, "Brother, that is just like the verse on my birthday card: "Blessed are the peacemakers, for they shall be called the children of God.'"

"Miss Eunice" has recovered in a measure from her accident, but she goes on crutches still. She doesn't enter complaints any more. She smiles on the boys when they pass the window. She even told Ned Bunker's mother that the new teacher had worked a marvellous change in the Archdale boys, or else she had always been mistaken in her estimate of a boy's nature."—*N. Y. Evangelist.*

The Epidemic of Crime.

Whence comes this epidemic of suicides and murders? Recent discussions have named several causes. Hon. C. H Reeve, of Indiana, charges it to infidel teachings—holding that hopelessness of a future state cripples fortitude for bearing life's ills. Another declares suffering from the universal business depression the cause. A third writer attributes it to increasing insanty, a physician thinks much of the tendency is inherited, while temperance advocates lay the responsibility upon strong drink.

Free-thinkers have committed suicide, but so have orthodox churchmen. Financial straits have beset many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suicides and family murders.

One feature common to almost every such crime challenges attention. Well nigh every report of suicide and family murder mentions the perpetrator as having "for some time been subject to melancholy." Whence comes this? All recognized medical authorities tell us that the fire which consumes the brain is always kindled by derangements of digestion; that good digestion impossible without pure blood, and pure blood is never known when the liver and kineys are out of order. Under such circumstances, a preventive should be sought, and for this Warner's safe cure is sovereign—a fact conceded by the best authorities in the land, and it is especially commended by the celebrated Dr. Dio Lewis.—*Rochester Democrat.*

Led Astray.

"Fernandina, Nassua Co., Fla., March 29, 1880."

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were was than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co,'s signature on Wrapper). The fictitious stuff sold will injure some one badly. "Your Ob't Serv't,

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Oct 28

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Interesting Newspaper Statistics.

Of the statistics of all the departments of the Census Bureau none is more valuable and interesting than that which collects the data of the press of our country.

There is no better way to judge of the success and prosperity of any section of country than to examine the the newspaper published in that section—as they are successful and prosperous, so is the country and neighborhood in which they circulate.

As the reports of the Census Bureau are issued but once in ten years, it can be readily seen that if we were obliged to depend on them alone, we would lose much valuable information and time, and would only receive our information after it had been rendered almost useless by its age. Thanks to private enterprise and capital, however, we are able to keep ourselves posted from year to year on the data of the press throughout the country. Of these private enterprises none is more relied upon or more valued than that of Edwin Alden & Bro's *American Newspaper Catalogue* which is published each year by that pushing firm of Advertising Agents.

According to this catalogue just published there are in the United States and the British Provinces a total of 16,105 newspapers and periodicals, of which 15,368 are published in the United States and 737 in the British Provinces. They are divided as follows:

Dailies, 1,411; Semi-Weeklies, 188, Tri-Weeklies, 64; Weeklies, 11,567; Sundays, 426; Semi-Monthlies, 356; Monthlies, 2,010; Bi-Monthlies, 40; Quarterlies, 141.

This is a very handsomely bound book of some 1000 pages. Sent prepaid on receipt of $1.50. Address Edwin Alden & Bro., New York and Cincinnati, O.

Frank Leslie's Sunday Magazine

For November begins with the second installment of Miss Methews's 'Dilettante Days,' in which she takes the reader through Warwickshire and Oxford, and lands him in London. Seven illustrations accompany this installment, including a curious old portrait of Shakespeare on a bellows. The twentieth of the series of Christ's Parables is 'The Friend at Midnight,' and the twenty-first, 'The Unjust Judge,' both illustrated. Four more short biographies of the sacred Musicians appear—Ferdinand Ries, the two brothers Schnelder, and F. E. Fesca. 'The Jews in Exile' are treated in the series of Bible History with five illustrations. A specially noteworthy contribution is 'The Ministers on Wheels,' by the Rev. S. G. Barnes, Ph D., of Iowa College, with several beautiful illustrations. This describes the recent tour of the clerical wheelmen in Canada, and is written by one of them. Some of the illustrations are from photographs taken on the route The subject of Dr. Talmage's sermon is 'The Abolition of Sunday.' It is one of his best. In this number are porstraits of the lateSir Moses Montefiore (and his tomb), Pierre de Beranger (and his monument, recently erected, the Rev. R. A. Pierce, the first deaf-mute clergyman in the Church of England, and Archdeacon F. W. Farrar, now on a visit to this country. The element of fiction consists of the two serials, 'Loves Harvest,' by Farjeon; and 'What She Made of Her Life,' by Mrs. Farmer; and a short story 'Almost a Spinster,' by Mrs. A. E. Alexander; and there are several fine poems, together with a large and varied assortment of long and short articles suited to almost every taste. Published by Mrs. Frank Leslie, 53, 55 and 57 Park Place, New York City, at 25 cents a number, or $2.50 a year, postpaid.

"I Feel So Well."

"I want to thank you for telling me of Dr. Pierce's "Favorite Prescription," writes a lady to her friend. "For a long time I was unfit to attend to the work of my household. I kept about, but I felt thoroughly miserable. I had terrible backaches, and bearing down sensations across me and was quite weak and discouraged. I sent and got some of the medicine after receiving your letter, and it has cured me. I feel so well."

All "Placed Out."

"Don't know what ails me lately Can't eat well,—can't sleep well Can't work, and don't work, and don't enjoy doing anything. Ain't really sick, and I really ain't well. Feel all kind of played out, someway." That is what scores of men say every day. If they would take Dr. Pierce's "Golden Medical Discovery" they would soon have no occasion to say it. It purifies the blood, tones up the system and fortifies it against disease. It is a great anti-bilions remedy as well.

That Sums it Up.

We could use all sorts of extravagent words aboutthe effects of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff, dryness, restores original color, is a delicious dressing and perfectly pure and clean. It will satisfy you. The only standard 50c. dressing.

October.

(CUT THIS OUT).

ANOTHER BIG DRIVE.

AT

Wittkowsky & Baruch,

CHARLOTTE, N. C.,

Our store is filled with eager Purchasers, many who are waiting patiently to be served. The Bargains offered below astonish our competitors and are the talk of this whole community. We owe it to our out of Town Patrons to secure such Bargains for them and have therefore reserved a limited quantity to fill their orders.

Just Think of It.

600 yards of Black gr. gr. Silk, rare value, worth 80c per yard, now 62½c.

900 yards of Black gr. gr. Silk, choice goods, worth $1 20 per yard, now 97½c.

2200 yards of Black gr. gr. Silk, "sublime," worth $2 25 per yard, now $1371/2.

46 pieces of colored all Wool French Cashmeres, 38 inches wide, in cardinal, navy blue, seal brown, myrtle green, garnet, worth 75c per yard, now 57½c.

50 pieces of 54 inch wide all Wool Heavy Dress Flannels in every imagineable street shade, worth $1 10 per yard, now 75c.

60 doz. Bleached Damask Towels, the best yet for 25c each, send for some, if they don't suit return them.

12½c, 15c, 20c and 25c will buy some of the loveliest Ladies' Handkerchiefs you ever saw, send for one or more.

15 pieces Bleached Table Damask worth 60c per yard for 45c.

5 doz. Embroidered 6-4 Wool Table Covers only $1 40 each.

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This goods at these prices until they are exhausted.

All orders, "small or large," promptly attend to.

WITTKOSKY & BARUCH.

Charlotte, N. C.

Mention this paper when you write.

The Furnace.

The success of the Rev. Jno. H. Nichols, as a writer of Theological Pamphlets, is somewhat phenominal. Just at this time, while the straightforward saxon of a peerless Methodist divine is bringing about a reaction among critics in favor of plain gospel clothed in plain English, it to be noticed that these straightforward analyses of Gospel Truth, making no display of high-sounding terms, nor trumpeting the erudition of the Author, have far outstripped more pretentious treatises in the race for popular favor. The last work of the series of doctrinal pamphlets—The Furnace—has just come from the press and is one of the very best that has been written. Price 10 cents.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

Oct. 28 7-t

Don't disgust everybody by hawking, blowing and spitting, but use Dr. Sage's Catarrh Remedy and be cured.

MISCELLANEOUS.

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The largest stock of English and American

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july 22-tf.

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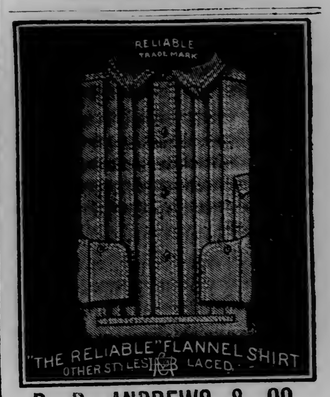

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oct 28—26t eow

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A large Boarding House, at Trinity College, N. C., containing 17 rooms, well furnished, with suitable out-buildings, also a good well of water and an excellent spring on the lot.—There are about 4 acres in the lot, with a new plank fence around it.

It is the best location, and most desirable property in the village, situated near the College, and exceedingly convenient to students. For further particulars address,

M. L. WOOD,
oct 28 tf Shelby, N. C.

BOOK OF THE WISE AND BEAUTIFUL, WONDERFUL—Poetry, Prose, Music, Art, Science, History. Famous Works of God, also of Man. Introduction by THOMAS CHASE, LL. D., LL. D., (Mem. Com. on Revision N. Testament); richly illustrated. 600 SUBJECTS. $3.00. NEW AND NOTHING LIKE IT. **AGENTS average $75.00 per month.** One sold 104 copies in 15 days in town of 500, another 10 a day for 31 days; inexperienced boy made $35.00 first week, another $70.00 in a week. ELEGANT PRESENT. Send for circular, or $1.50 for agent's outfit. JOHN C. WINSTON & CO., Philadelphia, Pa.

oct 8 4t

AGENTS WANTED For Enlarged Edition of "Life and Labors of C. H. Spurgeon," London, one of the most wonderful preachers of this century. By Geo. C. Needham, Evangelist. Introduction by A. J. Gordon, D. D. This Grandest and most rapid selling work, endorsed by all Denominations, and "Sunbeams for the Home," endorsed by Rev. John Hall, D. D., as Gift Books have no superiors. Will outsell most other works. Special terms. D. L. GUERNSEY, ADDRESS Boston, Mass.

oct 28-13t

Woolen Manufacturing!

CUSTOM WORK A SPECIALTY

Elkin Valley Woolen Mills,

ELKIN, N. C.

After a thorough refitting of our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Blankets, Factory Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your wool to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us. We will pay the freight one way and make it into exactly the goods you desire, at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. Hollowell is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

GWYN & CHATHAM.

Classical Teacher Wanted!

The undersigned committee solicit immediate correspondence with a first-class male teacher (graduate preferred) with a view to securing his services as principal of Bethel Academy, located 10 miles south of the city of Greenville, S. C., on the line of the G. & L. R. R. The scholastic term will begin so soon as the engagement can be perfected. Address the chairman, stating salary, experience, and also references.

WM. H. AUSTIN. Ch'm.

P. O., Greenville, S. C.

B. P. HOLLAND,
WM. VERDIN,
M. T. HUDSON,
oct 21-2t] J. A. BRAMLETT.

OPIUM and Whiskey Habits cured at home without pain.—Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga. [mar 25-1y.

AGRICULTURAL.

Too True.

In the farmer's home a taste for reading should be early cultivated in the younger minds by books and periodicals suited to their tastes. They will grow to love them, and become so interested in their readings and studies that no cheap amusement can draw them away from the family circle; the street and the corner grocery will have few attractions for their hungry minds if their homes abound in books and intellectual culture. Games and amusements, to interest them at proper times, are helps to interest them in their homes. The boy who has been reading a good book will have something to think of while he is hoeing the long rows of corn, other than planning how soon he can leave the farm for the city. Economists have been warning the country people against the cities twenty years; but in spite of their exhortations the cities are constantly growing at the expense of the country districts. In several of our most prosperous cities, during the last winter, one-tenth of the population received charitable aid; and a considerable proportion of those who were thus started on the road to pauperism were formerly living in comfort in country places. It would be an endless task to recite all the pleasures and attractions of life on the farm, but we will only quote the following from the "Country Gentleman:" "Each year advances farming in the scale of noble pleasures. The more people are properly educated, the more they appreciate the joys possible to rural life, and the more farmers know of their calling, its needs and mysteries, and the principles on which pleasure and profit depend, the more they will love it, and the more they will pity those who, in their ignorance, or want of appreciation, rail at it as wanting in the opportunities of real enjoyment."

Kicking Cows—Cure Them.

Cows will kick—some of them; and heifers with their first calves, are expert at it. And unhandled "ungentled" cow takes as naturally to kicking, as Leghorn hens do to scratching. The calf should be placed on the cow's left side, and encouraged to suck, but whether it does so or not, let the milker at once begin to milk. Saving the milk is of no importance, so, if the heifer is nervous, keep the pail away, and milk on the ground. If she kicks, soothe her, and begin. Do not let her think her kicking has any effect. A rail may be placed so that kicking may be a disagreeable performance, and sometimes a cow may be placed close to a rail fence, which defends the milker from the blows of a really vicious kicker, and the malking still go on. The cow will ordinarily yield to circumstances, and stand still after a while; at least, the pressure of milk in the udder, which may cause inflammation, can thus be relieved. If the cow continues nervous and will not be pacified, the thing to do is to tie or strap her legs. This may be done with a light rope or a bed cord. It is passed once around the left leg below the hock, tied by a "half-hitch" (half knot), then twisted a few times, and another hitch turned in it, and finally passed around the right leg, and tied in a bow-knot, so that it can be quickly untied. A cow so tied can not kick, but she is almost sure to take short steps backward, and when she gets to the end of her tie-straps, or back as far as she can go in the stanchions, her hind legs may be strained far back, and as her position is a very unsteady one, she may fall down. To prevent this, a rope may be passed twice around the tie-rope, carried forward and fastened to the manager. This will prevent the backing, and the cow will soon give up, and stand quietly.—*American Agriculturist.*

Buttermilk as a Summer Drink.

In warm Summer weather many persons feel an irresistible craving for something sour, and often gratify this desire by a free indulgence in pickles, of vegetables made acid with vinegar. This demand for acids indicates a deficiency in the acid secretions of the stomach, and the demand for an artificial supply is a natural one; but vinegar is not the best substance.

Lactic acid is one of the chief agents that give acidity to the gastric juice of the stomach in health. This is the acid of sour milk, and therefore one of the best Summer diet drinks that we can use is buttermilk. It satisfies the craving for acids by giving to the stomach a natural supply, at the same time furnishing in its cheesy matter a good supply of wholesome nutrition. A man will endure fatigue in hot weather on buttermilk better than on any diet drink he can use.—*Boston Budget.*

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me * * * * but this remedy has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c. **German Corn Remover** kills Corns, Bunions, 25c. **Hill's Hair and Whisker Dye**—Black & Brown, 50c. **Pike's Toothache Drops** cure in 1 Minute, 25c.

Oct.

Opposed to Strong Drink,

"Parker's Tonic is delicious to the palate; it invigorates, but does not promote a love for strong drink; it cures coughs and colds; it purifies the blood, thus curing kidney, liver and lung troubles and rheumatism. It should be kept in every home." G. H. Sherman, photographer, Elgin, Ill. Place it in yours. Oct.

SWEET GUM & MULLEIN

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein,** the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. **WALTER A. TAYLOE, Atlanta, Ga**

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

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oct 14-13t eow

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A.B.C. Wheat, A.B.C. Barley, A.B.C. Maize,

Hulled, Steam-Cooked Desiccated.

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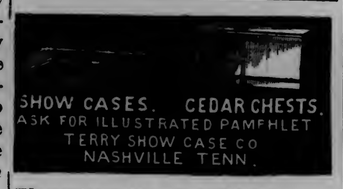
oct 14-4t eow



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jan 21-tf.

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feb 18-1y

MISCELLANEOUS.

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BY BISHOP M'TYEIRE.

A Large Octavo Volume of 688 Pages.

This great work is printed either with or without illustrations, and is the cheapest work of its class now before the public. This History will find an abiding place in the literature of Methodism.

"The Centennial of Episcopal Methodism will add very largely to the literature on the subject, and cause much profitable study of the doctrines and economy of Methodism.—Among the books coming under our notice that of Bishop H. N. McTyeire, of the Methodist Episcopal Church, South, is especially prized for its very many excellences, among which is its perfect candor and honest presentation of the views of the best Southern men on the controversy on slavery and its consequences. We think the more of the book on account of a warm personal friendship for the honored and talented author. We expected him to give his own side of historic facts, and we fully recognize the justice of balancing accounts once in awhile. Bishop McTyeire is a thorough Methodist, and greatly honored the American Church at the Ecumenical Conference in London. The book before us is a fine octavo of nearly 700 pages, and is well printed and bound. The frontispiece gives excellent pictures of John and Charles Wesley, George Whitefield, Thomas Coke, and Francis Asbury. The sketches of the rise of Methodism are vivid and graphic. We began to read the book when time was very precious, and found it hard to quit. The incidental historic references are very interesting. The change from Romanism to Protestantism under Elizabeth, the Puritan wars, victories, and defeats, the moral decay of England when Methodism was born, are very forcibly brought out. Bishop McTyeire has an individuality and style of his own, and any one who knows him will see him all through the book. The book is full of inspiration, and gives us stronger hope of still greater triumphs."—*California Christian Advocate.*

The prices of the book are as follows:

Cloth, plain,	- - - - -	$2 00
" "	with engravings,	2 50
Half morocco,	" "	3 00
Full "	gilt " "	4 00

Prospectus for canvassing agents sent.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 52 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43. Daily.
Leave Wilmington	9 27 a m.	8 53 p m
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro.	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

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On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

		P. M.		A. M.
Tarboro,	(Leaves)	6 00	(Arrives)	10 35
Harrell's	"	6 15	"	10 20
Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Sup't, Tarboro, N. C.

CATARRH

(Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.) Which will convince the most Incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON, [Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

oct 22-1y.

WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $55 to $50. References exchanged. GAY BROS., 14 Barclay St., N Y

may 21-1y

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.

mar 4-1y.

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SPICES, TEAS,

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AND

Fancy Articles.

CIGARS, &C.

Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

oct 15-6m.

Low Prices.

W. C. & A. B. STRONACH,

WHOLESALE AND RETAIL

GROCERS

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Coffee Roasters,

Coffee at low prices 40 lbs. choice to prime Rio Coffee as low as can be bought in any market.

10 Lbs.

Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick Coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,

Mocha, O. G. Java, Savanilla, Guatamala, Maracaibo and Laguayra.

600 Bbls.

Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.

250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

200 Bbls. in ½ and ¼ Bbl. sacks, $5.00 to $5.25.

125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.

Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

Patapsco and Orange Grove Flour at lowest prices.

Sugar cheaper than ever.

100 bbls Standard White and Yellow Sugars 6¼ to 8⅛c

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june 17-1y]

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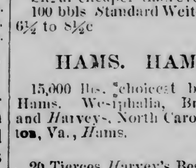

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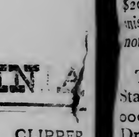

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10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	"	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	"
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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RALEIGH CHRISTIAN ADVOCATE

VOL. XXX.—NO 42 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, NOV. 4, 1885. | $2.00 PER ANNUM Payable in Advance

Comment on Current Events.

YOUR PASTOR will start to Conference a week or two now. If your subscription to this paper has expired, or will expire by Dec. 1st, be sure to send him your renewal before he leaves.

THE MORMONS are active in preventing to defeat any severer legislation that may be aimed at them by the next Congress. It is said much money will be used to secure influence in Congress.

LOCAL OPTION, it seems, has been adopted in Switzerland by a very large majority. It is to operate by cantons. In Scotland, nearly all the Parliamentary candidates are pledged to the system, and it is vindicating itself everywhere, as practicable and effective.

WE HAVE not the slightest idea that the Government of Spain will object to receiving Dr. Curry as minister, even with all the kindly suggestions and that effect which some of our Catholic papers are giving. Secretary Bayard laughs at the idea.

THE WESTERN North Carolina Railroad is collecting samples of the products and resources of Western Carolina to arrange an exhibit in New York to induce emigrants to this section. This is a move in the right direction—and a fine collection will no doubt be made.

UNITED STATES District Attorney Dinger, at Boston, has brought suits against the Hon. George B. Loring, Late United States Commissioner of Agriculture. There are two suits, the first for $10,000, against Dr Loring as principal, and Mr. John A. Loring and Mr. Thomas Saunders as sureties. The second suit is against George B. Loring individually, and is for $30,000. The suits are brought to recover $40,000, which, it is alleged, was misapplied by Dr. Loring to purposes not provided by law.

THE HON. Neal Dow says that the State of Maine has to pay $12,000,000 as her share of the "National Drink Bill, while half a million will cover the cost of all the liquors smuggled into the State and sold in violation of the law. We call it a million." Nobody in Maine disputes this: therefore, Mr. Dow continues: "We save at least twelve millions annually as the result of prohibition, and indirectly as much more, resulting in making Maine one of the most prosperous states in the Union, while in the old time it was the poorest, our people spending in strong drink the value of our property of every kind, in every period of less than twenty years, as the people of the Union are now doing in every period of less than thirty-five years. The Maine law is no 'failure,' but a great success."

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

CLOSE OF THE CONFERENCE YEAR.

As the Conference year verges to its close, we all—especially as preachers—feel that the contracting span increases in intensity of interest with each revolving day. We look backwards and forwards, but neither the retrospection nor the anticipation, it may be, is without some shade of dissatisfaction or discontent. Our work possibly might have been done better, maybe there are secret regrets that our time has not been as diligently employed as it might have been in the cultivation of mind and heart. But, regrets are unavailing. Opportunities lost, are irrecoverable. Happy is the man, who, in reviewing his work for the Conference year, feels no secret upbraidings for the neglect of any known duty; no self reproach for opportunities of usefulness that he failed to turn to good account. It is in no spirit of fault-finding, or of unfriendly criticism that the remark is recorded, inviting an honest review of the year's work now drawing to a close. Possibly, some lesson has been learned that may be turned to good practical account for the future. But, what of the future? Who knows what lies upon the path that is before us? Soon, we, as preachers, will make our reports to the Conference, of our year's labors, and the results of our toil. A few fleeting days will be spent with our brethren in this summary review, and then, if God spares us, we go out upon the uncertain future. The deaths that have occurred during the past year—and in no Conference has the mortality been greater than in the N. C. Conference—the deaths that have occurred, thinning our ranks, ought to admonish us of the uncertainty of life, and lead us to a renewed consecration of our time and talents to the service of that Master who will so soon call us to our final account. How many went to their work from the last session of N. C. Conference with as fair prospects of seeing the close of the year as any who will go out from the session now at hand! The admonition, to the old and young, is, "be ye also ready." God grant that we may be found, whenever, and wherever called, "with our loins girded, and our lights burning."

THE DEMAND OF THE TIMES

If the times more imperatively demand any one thing more than another, it is faithful, fearless, earnest, and *practical* preaching. We live in an age that is eminently practical. Time is poorly spent by the preacher in the pulpit who devotes his hour to the discussion of abstract points of theology, and in making nice, hair-drawn distinction in doctrines and ethics that the popular mind does not understand. Equally out of place is it—not to say out of taste, just now, to expend all of our strength in constructing fine passages, for mere ornamentation, in the preparation of a sermon. Not that we should be indifferent to the style in which we aim to present the truths of the gospel; but, the point to be aimed at is to bring the truth home to the conscience of the hearer. Nor should the preacher deal too tenderly with the sins of Church members. "Cry aloud and spare not. Lift up thy voice like a trumpet, and show my people their sins, and the house of Jacob their transgressions." Jerusalem should "be scorched with candles." The light should be carried into the closets, and into the nooks and corners. The card-playing, and theatre-going, and the German Waltzers, in the Church, should be fearlessly exposed and warned. They are paralyzing the moral influence, and the spiritual power of the Church, in too many places. Liquor sellers, and intemperate drinkers in the Church should not be spared, no matter how much they may contribute to the support of the ministry, and to the institutions of the Church. It is no time to deal with these crying sins with gloved hands. Sinners are not to be cajoled and flattered, but to be warned of their danger, and urged "to flee from the wrath to come." In this plain, direct, pungent preaching we should be careful not to preach the wrath of man, but the wrath of God "against all unrighteousness." Our whole object will be defeated unless it is manifest in our preaching that "we are jealous for the Lord of hosts;" that our hearts yearn over sinners, and melt in tenderness towards the Church members whom we rebuke. I repeat that the times imperatively demand plain, pointed, and practical preaching. But, let no one imagine for a moment that such preaching requires no special study and preparation. It, indeed, imposes the most careful, and prayerful preparation. Even the unique *Sam Jones*, who is pre-eminent in this time, has to study, and toil in his preparation.

NEW BOOKS.

Two new books, from the Methodist press in Nashville, have filled up my leisure moments for reading during the past week, and they have come into my hands in a way that perhaps really demands a notice. In any event I propose to devote a paragraph at least to each of these new books. The first—"*Hand Book of Logic*—a concise body of Logical Doctrines," etc., by Jno, J. Tigert, M. A.—I propose to dispatch in brief space. So far as I am capable of judging of the merits of this book, it seems to be fully abreast with the science of Logic. It is clear and concise, and meets the demand for a comprehensive presentation of the subject in compact, and unencumbered form, as a text book for schools, and for students who cannot avail themselves of the instructions of the lecture room on this subject. It is unquestionably a high distinction to Prof. Tigert to be the author of such a text book, and a recommendation of the department over which he presides as Professor in Vanderbilt University.

"*The Old and the New Man*, or, Sin and Salvation," by Rev. Anson West, D. D. is the title of the other new book, just from the Methodist Publishing House in Nashville, demanding a passing notice. If Dr. Bledsoe were alive he would pitch into this new book with gloves off. Some reviewer will, no doubt, take the author in hand on his doctrinal statements, and probably deal him some hard blows, especially on the use he makes of his proof texts. For myself I really think there are some very good things in the book; not much that is new, to be sure, but a good restatement of some old doctrinal points. The chapter on "The Sacraments of the Church" is first-rate. It would make a capital *tract* for general circulation. The book would be more likely to find intelligent readers if the *first* chapter, on the "Origin of Man," were left out entirely. However pious and good it may be esteemed by some, it is too far behind the Biblical interpretation of the present day to meet with acceptance. The author's chronology, as applied to the date of the world's creation, will not be accepted by scholars, and it will prejudice the reader against the book, at the outset. Its entire elimination would render the author a good service.

It is an unpleasant task to speak one's real sentiments sometimes in relation to new books. Especially is it so, when an author is personally known and respected. But it is nevertheless what is due to the readers of book notices, to give one's honest convictions of the value and merits of a book, in even a newspaper notice of it. I repeat that there is, in my estimate of the book under notice, much that is good—some chapters very good, but candor compels me to say that there is—as it strikes my own mind—a large amount of dogmatism, with great lack of systematic treatment, and very little that amounts to anything more than the restatement of old and familiar doctrines. While the book, as a whole, is not likely to do much good, the hope is indulged that it will do no serious harm. If this, not unfriendly notice, shall lead enough of thoughtful readers to buy the book to save the auther and publishers from loss in its publication, it will be a compensation to the writer for his candor in writing this notice, however mistaken he may be in his estimate of the value of the book. It sustains the doctrine of "*original sin*," with terrible inveteracy.

The *Quarterly Review* for October, edited by Rev. J. W. Hinton, D. D., and published at Macon Ga., for the M. E. Church, South, is unquestionably a first-rate number. It is full to the brim of intensely interesting matter. It is a rare thing to find so many articles, on such a wide range of subjects, of such decided merit, as are the papers that grace the pages of this number of the Quarterly. The Editor is deserving of the highest commendation for his devotion to his work, and ought to have to cordial and liberal patronage and co-operation of the Church, both in its ministry and laity, in sustaining a periodical that has been carried to such a pitch of excellence, by the Editor's untiring labors, under a class of circumstances that would have paralyzed the energies of any one but a hero in literary toil. It is to be hoped that the approaching General Conference will do something to put our Quarterly on a less precarious footing than it has occupied during the last six years of its existence.

RANDOM NOTES

We are just now finishing one of the very finest Churches edifices, in Danville, anywhere to be found in the bounds of the Virginia Conference; and, for the matter of that, in any of our Southern Conferences. In external architectural presentation, and in its internal arrangements and finish, it has but few equals, so to speak, anywhere. The Church is called *Mount Vernon*. It will probably be ready for dedication by the first of December. We have a spiritual membership, and the best attended prayer meeting, every Sunday afternoon, for the number of Church members, that I have ever known anywhere. The prayer meeting was inaugurated last April. It is under the direction of an official lay leader, with an assistant. The leader appoints a member of the Church, from one Sunday to another, to lead the meeting; and a most interesting feature is that no one declines to serve; and thus far, now six months, the same person, in no instance, has led twice. In this way all, young and old, are called into service. Prayer, praise, and the narration of personal religious experience occupies the hour devoted to the meeting. At the Main St. Methodist Church, in the city, a similar meeting is held, Sunday afternoon, and another on Friday night, conducted on the same plan, at which the attendance very frequently exceeds a hundred Church members. The prayer meeting answers all the purposes of the old class-meeting. The young members are trained to speak, and to lead in prayer. In Lynchburg, a few Sundays ago, the Rev. P. A. Peterson, pastor of Court St. Church, said to his congregation that he wanted to raise $1800 for *Foreign Missions*, and in a few minutes he raised $1900. Can that be beaten anywhere? Broad St. Methodist Church, in Richmond, has been undergoing extensive repairs in the way of refitting, refurnishing, and otherwise improving and embellishing this house of worship. It will probably be re-opened on the first Sunday in November. Our Conference opens its session in Petersburg on the 11th of November. Bishop Keener, who captured the whole Conference in Lynchburg last year, will preside. Mr. L. D. Palmer, from Nashville, will represent our Publishing House, in the absence of Dr. McFerrin. My space is full.

Danville, Va., Oct. 20th, 1885.

For the Advocate.

Youth and Characte.

BY REV. A. W. MANGUM, D. D.

Character is what one is, while reputation is what he is by others believed to be. Hence character and reputation may sometimes be very different. But they are, probably, not so apt to be different, or to continue different for any considerable length of time, as some people assume. As a tree is known by its fruit, so character is known by what one says and does. It is known by the company one keeps, by the pleasures he seeks, and by the business he chooses to pursue. Sometimes it is revealed by a single habit or by the result of some temptation.

Young people, being more impulsive than their seniors, are peculiarly liable to act out their real nature and to be known just as they are. They generally show, to the observing eye, what they specially like and dislike. They are better known to older friends and acquaintances than they are apt to suspect. So, to the young of both sexes it may be said without much, if any qualification: You are very thoroughly judged and very fairly estimated by those who have been hearing your words and witnessing your demeanor and actions.

All this being true, it is of prime importance that the young people faithfully appreciate the truth that character has a great deal to do with their enjoyment and their success. Without the consciousness of good character one cannot have self-respect of a genuine type; and without such self-respect there cannot be unmixed and continued pleasure in one's heart, or a quiet and assured expectation of the good opinion and agreeable favor of others. For people to know that those who find them out must think ill of them and be unwilling to trust them, is enough to prevent that sort of mental composure and confident anticipation that is favorable to pleasant feeling. But the question of success in life, as to one's general interests, is to a great degree decided by character. Young men of good character are at a premium. All safe and prosperous men make character the chief consideration, when they select those to whom they most entrust valuable interests of any kind. When one applies for a responsible position it is naturally inquired: "Is he sober? Is he industrious? Is he honest? Is he gentlemanly and polite? Is he truthful? Are his habits good? Does he keep good company? Is he too fond of indulging in popular pleasures of any kind? Does he gamble? Is he extravagant?" If these and like inquiries be answered satisfactorily, the applicant is at once highly esteemed by the reputable employer and is almost certain to be accepted. But if said inquiries be answered unfavorably, there is a poor chance for the applicant to succeed. So true is this that there are, few if any, communities that do not furnish convincing proof. Who are the loungers, the chronic seekers of places, the ever applying, but always rejected condidates for respectable and remunerative employment? Think over your circle of acquaintance and see. They are those that drink, may be; for intelligent men are unwilling to commit the keeping and direction of their interests to men that drink—be they young or old. Those unfortunates have thus or otherwise betrayed their *bad character*—and are therefore wanted by nobody for any good place or work. No wise father wishes his daughter to marry a young man that drinks now, or that is known to have been addicted to drinking heretofore. A stain upon character is hard to erase, and a real wound upon character is a long time in healing.

To young ladies this question of character is one of incalculable importance. The true womanly character is something surpassingly noble and estimable. Hence to attain unto it no one can afford to be less than constantly correct, discreet and true. One thoughtless speech, one moment's precipitancy, one evening's behavior, one hour's association, one unguarded letter, one unbecoming look, or action, may make upon ever watchful acquaintances a damaging impression that will forever afterwards remain as a hurtful constituent of the judgment formed of the unfortunate girl or young woman.

But what can be compared to a young lady whose character is without alloy or imperfection? Verily her price is above rubies, and the world's heart, in its purest and loftiest impulses, honors and cherishes her above all else on earth.

Character, genuine character, pure charcter is a synonym for righteousness, can certainly be attained and enjoyed by giving the heart to God, believing in Jesus as a present Savior, and then faithfully keeping his merciful and blessed commandments.

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

The annual racing and chasing here on the part of Senators and Representatives for winter quarters is going on. It has become the fashion in Washington for public men to keep house. The boarding houses are taken up principally by government employes. The bachelor and grass-widower element in Congress go to the hotels, but a majority of the members having families take houses, especially when the long session is impending.

It seems as if every house in Washington, no matter how handsome or how obviously built for a home, must go into the house agent's hands within five years from its building. Senator Cameron's large house on Scott's circle, which looks like a family hotel, was bought by Mr. Morgan last spring, and is now being overhauled and decorated after the New York style. Mr. Blaine's fine residence was leased to the wealthy Mr. Leither of Chicago, while Mr. Blaine, last winter, occupied the house of ex-Senator Windom. Colonel Jerome Bonaparte characterized Washington exactly, when he called it "the winter Newport." It is, indeed, a place for birds of passage. Colonel Bonaparte himself built a house on K. St., which he has occupied for the Frenchiest style of French architecture. It is large. But it has not a single guest chamber.

As most of the Congressmen who drop daily into the city come merely to arrange for their winter residences, they stay but a short time. They go away without trying to do much in the way of office seeking.

The Senators with whom I have talked express various shades of opinion about the Administration's policy There is certain to be a great deal of friction between all of the Senators and the members of the new Administration. The Democratic Senators are even more caustic in their criticisms than the Republicans, but none of them, as yet, see their way clear for the future. The Republican statesmen who are here, are of course happy over the fact that Democratic Senators have cause for complaint. They say if the President wants to do well, he should follow the advice of Republican Senators. Senator Van Wyck, of Nebraska, is among those who have been hunting a house during the week. He is fond of exciting times, and has been called something of a senationallist. His eyes fairly danced with joy when he spoke of next winter. He thinks it will be the liveliest session since the war. Senator Van Wyck has much faith in Secretary Lamar, and went to the Interior Department on Tuesday in order to congratulate him upon the attack he is making against the Western land thieves.

The President's callers have been very numerous lately, and he remarked at the close of office hours yesterday that the day had been very wearing. Monday was an unusually eventful day at the White House. A public reception, a reception of the Presbyterian synod, and a review of the colored Odd-Fellows procession were fixed or the same hour, and the collision produced some amusing incidents. The dignified clergymen had to wait in the corridor while the public reception went on, and the twenty lodges of Odd-Fellows waited in the grounds and street with bands playing while the Synod was paying its respects. The President then walked out on the portico and stood while the lodges marched by.

Occasionally some fond parent's places the President in an awkward position. A baby, which had just been christened Grover Cleveland, nestled in its mother's arms in the East Room, waiting to be kissed. When the handshaking process began, the mother marched up holding the baby forward. The baby was squalling lustily, thus marring his beauty, much to his fond mother's annoyance. The President had a grim determined look in his eye as he ignored the child and seized the woman's hand in the vain hope of getting off this time. But the mother was equal to the occasion. "Mr. President," said she, "Please notice my baby; he was named for you today." "Nice little fellow" replied Mr. Cleveland, chucking the child under the chin. "Nice little fellow: pass on."

The eminent English prelate, Canon Farrar, who lectured and preached in Washington during the week, was much pleaseed with the President of the United States. He said he did not flatter himself that Mr. Cleveland, treated him more courteonsly than he did any other gentleman who called upon him, but he could not help feeling that the President was very kind to him. After talking with the Archdeacon of Westminster upon a variety of subjects, Mr. Cleveland led him over the White House and explained to him the uses of the various rooms and their contents.

Washington, Oct. 25th 1885.

For the Advocate.

Things at Trinity.

With your permission, Mr. Editor, I have somewhat to say of Trinity. I was pleased to hear a few days since a report from Prof. Heitman: "I went around last night and found only four men out of their rooms—and not one of these had left the house." One hundred and fifteen men and boys in a small village—and not one of them within reach of the poisoned arrows of night-life! A fact worthy the prayerful thanks of the Christian mothers here represented. Aye more! A fact to be considered by those Methodist mothers not represented here.

There is a disposition on the part of some of the students to jump about from course to course in search of something easy. This means that the instructors are faithful to their duties. But I did not intend to praise things. One of the foremost educators of the State remarked to me: If the Methodists would take half so great an interest in Trinity as the Baptist do in Wake Forest, Trinity would have two hundred students.

By invitation, Prof. G. T. Winston lectured to the students and villagers last evening. His theme was the "Domestic Life of the Romans as Revealed in Pompeiei." The audience was flattering—as there was an admission fee. Many of our people, however, were detained—through sickness. The speaker consumed two hours and yet the attention was perfect. Any man who can hold students two hours needs no other eulogy. The thought that created most merriment was the sad fact, to the women, that there had been no bangs or bustles found in Pompiei. Every other implement of warfare known to the present generation appears to have been used by the belles of the ancient city. The words that aroused most admiration were the reveries of the Professor as he sat in the room of Cicero—having wandered from the city to soothe the heaving emotions stirred by the dead. I am quite sure that every person in the house—except one little boy who paid his money and went to sleep—left with a clear conception of the arrangement of a Roman house and the domestic life. The Professor is as clear as a crystal. One lady remarked: "I could *see* what he was describing."

Professor Winston was introduced to the good people assembled in a manner unusual. Prof. Williams stated that he desired to show, in a practical way, his great appreciation of the advantages enjoyed under Prof. Winston's tuition, and, to that end, had requested the Professor's grandson, so to speak, to introduce him.

Mr. Dred Peacock, of Wilson, then introduced him in a German speech. The Prof., equal to any emergency, replied very happily in the same tongue. The combat was short and novel, so we of the audience enjoyed it.

We are glad to state that the students are to have a reading room. The money is now in hand, the students having contributed more than half the amount, and in a few weeks a good variety of the choicest periodical literature will be at their command. Thus, step by step, the good work goes on. Modestly, slowly, surely, Trinity is marching upward. Pure hearts are praying for it stout hands are working. How is it, with you, my dear brother or sister? Is there a boy here through your influence? Have you done you full duty? Your neighbor has the elements of a strong mental and moral manhood. "Love your neighbor as yourself."

TIM.

THE colored people of North Carolina are making strong efforts to have a large and creditable Fair in Raleigh November 9-13.

Raleigh Christian Advocate.

RALEIGH, N. C., - - - NOV. 4, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

Fair Warning.

Remember that if your time is out and you do not send your renewal by your pastor to Conference the last week in November, or by mail by that time, you will be cut off immediately after Conference. The date opposite your name on the paper is the time to which your subscription is paid.

READ THIS.

If your subscription has expired, or will expire between now and Dec. 1st, be sure and hand your renewal to your pastor before he starts to Conference. Hand it to him at once, before you forget it.

ONE of the imitators of Sam Jones said to his congregation:—"Now, if you don't like what I am saying, just rack out." And the congregation did *rack out*. It taught him a lesson.

AN old negro at Weldon, N. C. at a recent lecture, said: "When I see a man going home with a gallon of whisky and half a pound of meat, dat's temperance lecture enough for me, and I sees it ebery day! I know dat ebery ting in his home is on de same scale—a gallon of misery to ebery half pound of comfort."

THE Western Virginia Conference was held at Ashland, Ky.,—Bishop Keener presiding. The increase in membership during the year, and the erection of several houses of worship and parsonages in the territory, show that our cause is spreading. The vote on the change of name stood 10 for and 47 against. Delegates to the General Conference: Clerical—Zephaniah Meek, Samuel Black; reserves—T. S. Wade, Q. A. Wheat. Lay delegates—J. D. Garrett, Judge W. C. Ireland; reserves—Dr. Wm. H. McClung, Jos. M. Ferguson.

WE hope the preachers will look over their lists of subscribers to this ADVOCATE as they go to each appointment this month, make a note of those who have not renewed and gently remind them to hand their renewal in. We will appreciate most highly such help from the preachers. Many of them are doing this we know, for they are writing us that they are. We hope all will do so. Just a word or two from the preacher to a delinquent subscriber will keep many a paper going to bless the wives and children in our Methodist homes, when a failure to speak it may deprive them of it. Please look after them for us. Do not let them be cut off after Conference.

THE Pacific Conference was held at Sacramento, commencing Oct. 7—Bishop Hargrove presiding.—Among those present was Dr. David Morton and Gov. Stoneman, the latter occupying a seat upon the platform during the second day's session. The vote on change of name was 4 ayes to 70 nays. Delegates to the General Conference: Clerical Dr. T. H. B. Anderson and Dr. C. B. Riddick; reserves—Dr. O. P. Fitzgerald and Rev. Geo. Sim. Lay delegates—T. H. Bell and C. C. Clay; reserves—W. B. Brown and G. W. Fentress. The session was harmonious and showed an advance in everything except preachers' salary. The membership increased 10 per cent. during the year.

THIS from the *Central Christian Advocate* is "mighty interesting reading," and is respectfully commended to brethren in a lower latitude:

"Bishop Foss said at the recent session of the Des Moines Conference that in a Norwegian Conference which he once held, although there were only 2,200 members under its pastoral care, the pastors reported 2,400 church papers taken." We know that the German Methodist pastors report nearly the same results. In many charges they obtain a subscriber from each family of the congregation. There is but one way to produce such results—personal solicitation from house to house. The aim of the publishers is not simply to secure so many subscribers, but to furnish the intelligence that helps to produce a faithful, energetic and intelligent membership that will work hand in hand with the pastor.

A pastor said to us a few days ago: "The ADVOCATE readers on my work are my most reliable and almost only contributors to the pastor's salary and other church enterprises." Just so. And every observant preacher will give like testimony. If so, is it not self-interest—to plead no higher motive—to circulate the church paper. *Brethren, help us to help you.—New Orleans Advocate.*

The Discussion of Division Closed.

It is our desire that with the present issue of the ADVOCATE the discussion of a division of the Conference shall close, so far as this paper is concerned. It has been going on a long time, and the Conference at which the matter is to be decided is now at hand. Both sides and all parties have had a full, fair showing. We opened the columns of the paper to the discussion because the Annual Conference, by its action, had brought the matter up for the consideration of the church, and we thought those who felt an interest in the matter ought to be allowed to express their views in the Conference paper. We have certainly given much space and large liberty to the discussion. Many of our readers have written and told us that they were long ago tired of it, but we determined that, if we erred at all, it should be in favor of those who wanted to discuss the question. And, certainly, no one has any right to complain.

We have held hands off ourselves, editorially, because we felt this was our duty under all the circumstances. An effort has been made by some to make the impression that the editor was afraid to express his views on the subject—"wanted to be on the fence." It is pretty well known, however, that the Editor has his views on the subject, and all who wanted to ascertain what these views are, have done so very easily. The ADVOCATE has been neutral, but the Editor has not. The ADVOCATE has taken neither side, as a matter of fairness and justice to all. We regret that any one should fail to appreciate the fact that the editor has kept his own personal views out of the paper simply that he might not use his position, as editor of our Conference organ, to affect either side. Personally, we have our views and have not hesitated to express them, in private, whenever proper to do so; and when the voting time comes will vote according to these views. We concede to everybody else the right to do the same thing, and we have no quarrel with any one who may differ with us.

To sit at the helm and guide our bark over the agitated waters has been a very delicate and embarrassing task. It has required a great deal of grace, patience and prayer. We have tried hard to keep out all offensive personalities. We have been compelled, reluctantly, to decline two or three articles on the subject, some on both sides of the discussion. We have had to cut out a few harsh words and sentences from some communications that have been published on both sides; but, when we consider the vast amount that has been written and the various interests involved, and the positive character of some of the men who have written, there has been remarkably little of this kind of unpleasant work for the editor to do. What he has done has been done in love and from conscientious convictions of duty. He has exercised his best judgment, and if he has erred it has been because he didn't know any better.

Those who have participated in the discussion have been, as a rule, exceedingly kind, and we sincerely thank them for it. We have had but one unkind letter during the whole discussion. Several times men, who are much wiser and better than the Editor, have cheerfully and pleasantly acquiesced in his judgment when it differed from theirs as to what ought to be kept out of the discussion. We have some letters on this line that breathe such a sweet spirit that we were refreshed by them, and shall file them for future refreshment.

And now, in conclusion, we are soon to be brought face to face in our Annual Conference to decide this important question. The whole subject, it seems to us, has been thoroughly discussed, and much good writing has been done on both sides. Let every one of us go up to the Annual Conference at Charlotte fully determined on the following:

1. If the matter is discussed at Charlotte, in public or in private, that no harsh or unkind word shall escape our lips, and no unkind thought or feeling of a brother who may differ with us shall find a place in our hearts.

2. That we will acquiesce cheerfully in whatever a majority of the Annual Conference shall determine in reference to the question. That if the matter does not go as we desire, we will not allow ourselves to get sour and unhappy over it, and that we will not try to injure any one on account of his views on the subject.

If we can determine upon and observe these things, (and as ministers of Christ and official laymen in His Church, we certainly ought to do so) then our own personal peace and piety will be preserved, and the Church will not suffer from any deflection of ours.

A Plea For Our Pastors.

The fashion now-a-days, if anything goes wrong, or does not go right in the Church, is to hold the pastors responsible for it. A temperance lecturer comes along he expects the pastor to go around and drum up an audience for him, then open his church for the lecturer, introduce him to the audience, take a collection for the speaker after he is through, run around to the printing offices and see that a proper puff is put in the papers, get a few extra copies of the paper for him, and then after he leaves, run the order he organizes. If he does not do all this he is not considered sound on temperance. If the Bible agent comes along he must do very much the same thing for him or else he is not sound on the Bible.—The book agent bores him for hours, and if he does not buy his book he is not a literary man and is not willing to encourage a struggling brother. If he does not give to all the poor who call at his door he is not a charitable man.

He is expected to attend all the meetings of the aid society and all the festivals they give, or else he is pounced upon and picked to pieces by the women. He must look up the women and organize and keep up the Woman's Missionary Society; if he does not he is put down in opposition to that. He must go to Sunday-school every Sunday, hear a class, give a lecture, open with prayer, shake hands with all the children, praise the superintendent, and then organize the children into benevolent and missionary societies, or he is put down in opposition to Sunday schools and children.

If there are not as many copies of the church paper taken in his charge as there ought to be, the editors get hold of him and make people think he isn't half doing his duty. If the colleges and schools are not well patronized, the pastor is hauled over the coals for that. If the collections are not paid up in full, even the old stingy members of the church, who give but little to them, say the pastor is to blame for it—that he didn't half work to get up the money. If the preacher's salary is not paid up in full the delinquent members of the church are ready to attribute their failure to pay to some supposed defect in the pastor. If the orphans do not get enough money they cry out against the pastor; if he don't go to see everybody he is abused for not attending to pastoral visiting; if the spiritual state of the church isn't good they blame the pastor; if they don't have a revival they blame the pastor.

Poor pastors! We feel sorry for them. We do not know any one that has so much to do and that gets so much criticism as the pastor—except, perhaps, the editor! We make an appeal on behalf of the pastors—hold up on them a little, and help them more! Don't require them to preach, pray, sing, organize, collect, drum, visit, sell books, circulate papers, run the Sunday-school, temperance, missionary, Bible and aid societies, take care of the poor and make the rich liberal. Let us all go to work and try to lighten the burdens of our pastors. A great deal of the work now done by pastors could and ought to be done by the members of the church. Don't expect the pastor to do every thing and other folks to do nothing. We think it is time to pay them up and let the poor pastors rest a little. But few people know how their hearts are burdened with their work. They are the hardest worked and poorest paid men in the world. To sum it up in a word, they are sacrificing men—the noblest heroes that walk the earth.

We do not mean by the above to excuse any pastor from the faithful performance of his duties. Very much labor is necessary to his station and properly expected of him, but our plea is that he ought not to be expected to do more than his share, and that he ought not to be charged with every failure in the church.

The Presbyterians.

The synod of North Carolina, the highest ecclesiastical court of the Presbyterian Church in the State, met in the Presbyterian Church in Reidsville recently, and was opened with a sermon by the moderator, Rev. P. T. Penick. The sermon was a very strong and able presentation of the system of doctrine maintained by the Presbyterian Church, with no softening of its hard points—a positive and clear proclamation of the Calvinistic creed.

After the sermon the Synod was duly organized by the election of Rev. J. C. Alexander, of Greensboro, as Moderator, and Rev. A. Ramsay, of Rowan, and J. A. Cameron, Esq., of Harnett county, as Temporary Clerks.

The synod comprises five presbyteries, and is composed of the ministers and representatives from the sessions of the church.

Reports from the various presbyteries were presented to the synod on the state of religion, on systematic beneficence, on statistics and on Sunday schools and referred to the appropriate committees.

The report of the Union theological seminary, which is under the joint control of Virginia and North Carolina, was read. From the report it appears that there are five professors, competent, experienced and successful; forty-eight students in preparation for the ministry, a vested property of nearly $25,000, and that an effort is now in progress for endowing another chair, and making this theological institution the peer of any in attractiveness and completeness.

The Rev. Dr. W. W. Moore was present as the representative of the seminary and was invited to a seat as a corresponding member. Dr. Moore is a North Carolinian, a Charlotte boy, and has risen to the highest honor and positions of usefulness in the church.

The following ministers have died during the year: The Rev. T. N. Paxton, of Marion, and the Rev. G. M. Gibbs, of Marion; the Rev. Jas. M. Sprunt, D. D., of Kenansville, and the Rev. Robert Heft Chapman, D. D., of Goldsboro; the Rev. L. R. McAboy, D. D., of Lynn; the Rev. Wm. N. Morrison, of Asheville, and the Rev. J. L. Williams, of Hopewell. Of these all but Mr. Williams were aged and venerable servants of the church and died full of years and honors. Appropriate committees were appointed to prepare memorial minutes, and the synod appointed a special hour for memorial service.

An appeal of the Rev. D. P. Robinson, of the presbytery of Mecklenburg, against the action of that presbytery suspending him from the ministry, was laid before the synod by his counsel, Rev. G. L. Cook. The appeal, with all the papers in the case, was referred to the judical committee, consisting of Rev. H. G. Hill, D. D., of Fayetteville, Rev. L. C. Vass, Newbern, and Judge Avery. A new trial was granted. He was tried for improper treatment of his wife. The next synod is to be held at Concord, N. C.

Some Recent Publications

—"Boy Travelers in Arabia" is a new volume of 277 pages by Rev. Daniel Wise, D. D. This is an interesting book of travel giving an account of a trip from Boston to Bagdad. It gives some good pictures, sketches and anecdotes of the Arabs and is worth 90 cents, the price of the book. It is published by Phillips & Hunt, New York, and by Cranston & Stowe, Cincinnati.

— "Phil Vernon and His School Masters," by Bryan A. Brooks; and "Lodebar," by Mrs. Lucy A. Spottswood, are two handsomely bound volumes of 270 odd pages each, at $1.00 apiece. These two books are published by Phillips & Hunt, of New York, and Cranston & Stowe, of Cincinnati. The former is a very interesting and readable story of American school life; the latter is a nice volume of fiction very good for Sunday-school libraries and family reading.

— Dress as it Has Been, Is, and Will Be," is a new volume just out, edited and published by Isaac Walker, 275 Fifth Avenue, New York. This is something new and on a subject that interests everybody more or less. Whilst many may not agree with the author in all his views, yet most any one would read the book with interest and learn much from it in reference to the subject of Dress as it has been in the past, is now, and will be in the future.

— "The Garnet Series" is composed of four elegant volumes, viz: 1. "Readings From Ruskin." 2. "Readings From Macaulay." 3. "Art and The Formation of Taste," 4. "Life and Works of Michael Angelo." Two of the volumes have 275 pages, each; one has 198 and the other 152. The titles indicate the character of each. They are just splendid as to subject matter, material used, binding, typography, &c. The fact is that the Chautauqua Press is issuing some very valuable books, and the Chautauqua Course is getting to be one of the largest things in this country. "The Garnet Series" and other books of the Chautauqua course may be had of Chautauqua Press, 117 Franklin St. Boston, Mass.

— "The Housewife's Library" is on our table. It is a volume of 775 pages, elegantly illustrated, clearly printed and handsomely bound. It furnishes valuable help in all the departments of a household. It treats, in an entertaining and profitable manner, of household management, domestic cookery, home furnishing and decoration, polite deportment, care of children, games, amusements, &c. It closes with some fine essays on self-supporting employment for Southern ladies. It is one of the best books of the kind we ever saw. The good woman who presides over our household is delighted with it. It may be had of B. F. Johnson & Co., Publishers, Richmond, Va.

— "The Old and the New Man," is a new volume recently issued from the Southern Methodist Publishing House, Nashville, Tenn. It is by Rev. Dr. Anson West, of Alabama. The price is $1.00 post paid—a book of 335 pages. It contains a doctrinal discussion of Calvinism and Pelagianism, and takes in all the heresies of Arianism, Unitarianism, and Socinianism. Now, if any one wants to read of and study these "isms" he ought to have this book. It is well bound and neatly printed. Dr. Edwards gives it a more lengthy notice in his letter in this issue.

— "Hand-Book of Logic" is the name of another book on our table. It is by Prof. Jno. J. Tigert, of Vanderbilt University. It is published by our Publishing House in Nashville, Tenn., and the price is $1. It is sold to teachers for examination at 75 cents. It is designed as a text-book for schools. We haven't had time to examine it closely. It is commended by Bishops Wilson and Granbery and by Rev. Dr. Harrison, the Book Editor. Also by Dr. Edwards in his letter in this issue.

— The Fitch Club," by Jak, is from the presses of Messrs. T. Y. Crowell & Co., No. 13 Astor Place, New York. It is a work of fiction, designed more especially for young people. Those portions of it that we have examined are interesting and teach good lessons. It is a very handsome book, well printed and prettily bound.

Paragraphic Personals.

—Gen. Geo. B. McClellan is dead. He was a Presbyterian Elder.

— Sam Jones begins a meeting in Saint Louis, November 15th or 20th.

— Mr. J. A. Claywell has been appointed postmaster at Morganton.

— Ex-Attorney General Brewster and family are now settled in Paris for a time.

— A daughter of Gen. D. H. Hill, of the Confederate Army, is now a successful art-instructor in a San Francisco school.

— We regret exceedingly to hear of the death of Dr. L. E. Kirkman, of Smithfield, N. C. A suitable obituary will appear.

— Hon. Samuel A. Green, of Boston, has been appointed to succeed Dr. Curry as agent of the Peabody Educational Fund.

— Dr. Buckley has given one thousand dollars to the Seney Hospital in Brooklyn. We are glad that one editor could do that.

— Rev. Peyton H. Hoge, of Richmond, has accepted a call to the First Presbyterian Church, Wilmington, N. C.

— Rev. W. H. Milburn, so well known in this State as the eloquent blind preacher and lecturer, has returned from a very pleasant tour in England, Scotland and France, and is now at his home in New York.

— Rev. G. G. Smith, of Georgia, has been conducting revival services at Epworth Independent Methodist Church, Baltimore. This is why we have not had his usual letter, we suppose.

— Hon. A. S. Merrimon, now of our Supreme Court Bench, was appointed by President Cleveland one of the Commissioners to inspect the extension of the Northern Pacific Railroad. He has declined the place.

— Dr. A. G. Haygood, of Georgia, and Mrs. R. B. Hayes were in Philadelphia recently in attendance on the sessions of the Board of Managers of the Woman's Missionary Society of the M. E. Church. Mrs. Hayes and Dr. Haygood delivered addresses.

— Christine, the six year old daughter of Rev. L. W. Crawford, died of Membraneous Croup, in Greensboro, N. C., recently. Our heart goes out in the warmest and most tender sympathy to Brother and Sister Crawford in this hour of bereavement. May that Father, who alone knows how great is their sorrow, give them grace and comfort sufficient! Obituary next week.

— We learn from the *Charlotte Observer* of a recent date that Dan. May, a 12 year old son of Rev. D. May, of the North Carolina Conference, and Herbert Clark, a 11-year old son of Robert Clark, of Laurinburg, went hunting near that town yesterday. On their return home Clark, in a playful mood, pointed his gun at May and threatened to shoot. The gun went off accidentally and the contents lodged in May's face, inflicting terrible wounds. One eye was shot out and part of the cheek-bone torn off.—Young May is in a critical condition, but may recover. We hope he will. The friends of Bro. May, in our Conference, will read this with great sorrow, and will join us in warm sympathy for him.

Subscribe for this ADVOCATE.—Price, $2.00 per annum, post paid.

Read This.

Do not fail to send your renewal to Conference by your pastor, if it is due. We do not want to cut any off, but will have it to do if they do not send their renewals to Conference. Be sure to attend to it.

Notice.

The Committee and class of the 4th year will meet promptly at their room in the city of Charlotte, on Tuesday, Nov. 24th at 10 o'clock, a. m.

L. W. CRAWFORD, Ch'm.
2t

Notice.

The cash for shares taken in Raleigh at our Annual Meeting in Miss Laura Haygood's Training School in China, will be forwarded to Miss Alice Wallace, Treasurer, Wilmington, N.C.

MISS BLANCHE FENTRESS,
Rec. Sec.

A Line From Louisburg.

BRO. REID:—I write to say that we are in the midst of a very precious revival here. Besides a general and very deep interest in the church and in all the community, eleven of the young people have already been converted, and more than that number at the altar, and the work seems to be extending at every service.

Very Truly Yours,
W. S. ROSE.

For the Advocate.

Deep River Circuit.

BRO. REID:—We have had a profitable meeting at Wesley Chapel, Wesley Chapel is one of the appointments on Deep River circuit; early in the year our pastor, Bro. Greening, dropped the appointment. I have been preaching there once a month for some time; two local preachers commenced a meeting there the second Sunday in September which lasted nine days, thirty souls were converted, ten have joined the Methodist Church, several more will join, others will join the Baptist Church. The Church greatly built up. To God be all the glory!

Your Brother in Christ,
LOUIS PHILLIPS.

Father and Son.

Needham Norris was a farmer, belonged to Holly Spring Missionary Baptist Church in Wake county, N. C. His wife had died, his children had married, except his son Sanders. Father and son spent several years in the old home, with their servants around them. Both died Feb. 15th 1882. A friend told me of a day he spent with them some time before their death. When the son was out, the father spoke of his son's consistant piety and said he wanted to be as pleasing to his son. When the father was alone in the room, the son expressed his gratification for his father's true piety, and this highest aim on earth was to be as good a Christian as his father. Lovely and pleasant in their lives, in their death they were not divided."

In lowliness of mind let each esteem other better than themselves.

A. D. BETTS.

For the Advocate.

Guilford Circuit.

BRO. REID:—We have just closed a series of meetings at Holt's Chapel church of 11 days continuation, which resulted in between 40 and 45 conversions, several backsliders reclaimed, the church thoroughly revived and had 22 accessions, and will have six or eight more at our next appointment at that place. Bros. T. H. Pegram and S. F. Keistler preached once for me, Rev. A. G. Kirkman, a local preacher of North Guilford circuit, was with me most of the time, and did good preaching and a fine work for us. He is one of the best workers in a revival I ever saw, and has endeared himself to our people. I am in great hopes of having a good report for Conference. My examination before the committee for the second year is now the absorbing theme about which I am in "hot water." Pray for us. Success to our beloved Advocate.

Yours Fraternally,
J. A. BOWLES.

For the Advocate.

Straits and Core Sound Mission.

BRO. REID.—We protracted a meeting at White Point, one of our appointments on this work, which resulted in the happy conversion of seven souls, and the accession of nine to the church. The number will not be considered large at first view, but when we remember that it has been, and still is one of the strong holds of the Primitive Baptist, we feel that it is quite a success, and a fine prospect of a large gain. I don't think I ever saw a community more under the influence of the Holy Spirit, every night for ten nights, the house was crowded, and when compelled to close, the people were anxious for us to stay longer. I believe there is a good prospect for the permanent establishment of our beloved Methodism among this people. We established a Sabbath-school at that place this year, and notwithstanding it was opposed, it now numbers seven officers and teachers and fifty-six children; beside the people are talking strongly of building a church there. The membership is small, but I think if the project was started that the people would help.

From what I can see, the mission money spent on this work has paid already, taking the Savior's value of one soul. To my Master be all the glory. Pray for us.

Yours in Christ,
E. D. HOOVER.

For the Advocate.

"Is Methodism Despotism?"

We had always thought not but more recent developments seem to point the other way. That or something very close akin to it, has, it seems to us, prevented what the West has been wanting for years, and what the interest of Methodism there demands. "Will she force *us*, of the West, into a new Conference, when *we* do not want it?" (Italics mine). Did it ever occur to the Judge who wrote that, that it might be the *despotic* element in Methodism that is struggling to stave off division. It looks so. We happen to be a Western man and to know about as much what the West wants as the Judge. We are emphatic in the statement that the "us" and "we" are not so comprehensive as he would have the public believe. It occurs to us, the *despotism*, if there be any, is found not in *resisting* a new Conference, but in *preventing* it. And when we come to look closely at the "us" and "we," it looks still more despotic. This is more than we have said before, but have been provoked to it by the closing sentences quoted from his article. We want division only on fair and honorable grounds. No use raising the cry of "persecution." If it exists at all, it is in the other direction.

JAS. WILLSON.

For the Advocate.

A Popular P. E. and P. C.

The following resolutions were adopted by the 4th Quarterly Conference for Shelby Station:

WHEREAS, Rev. R. B. Hall has endeared himself to this people by his works and labors with us, his zeal in the spiritual and temporal welfare of his charge, and his watchfulness over and perseverance in all the interests of the church during his pastorate here for the last three years, and whereas under the polity of our Church, it is with others whether he shall be returned to us another year, or placed elsewhere, but believing there is other work that he is peculiarly fitted to do; other sheaves that he may gather for the Master, and believing further that it is the wish and desire of the church that he be returned to us another year, therefore be it

Resolved 1st, By this 4th Quarterly Conference, that the Bishop of the Annual Conference be requested to return him to this work.

3nd, That if in the judgment of those in authority he should be sent to another work, we commend him to his new charge as an able, faithful and zealous pastor; one who will ever dare to do what he thinks is right.

Respectfully submitted,
A. C. MILLER.

Resolved That this Quarterly Conference has enjoyed for the past year with great pleasure and profit the able services of Dr. M. L. Wood, P. E. of this District, and we sincerely trust that Bishop Keener will return him to this District thereby serving the best interest of the Church in this section.

B. R. HALL,
J. W. GIDNEY.

North Carolina Sermons.

TO THE PREACHERS.

Dear Brethren:—When I published Vol I of North Carolina Sermons, as a preface I inserted the following

"NOTES"

1st. It is desired to preserve some of the Sermon Literature of the State.

2nd. Very few North Carolina ministers have ever had any sermons printed.

3rd. This volume is published by subscription, in order to sell it at the lowest figures.

4th. The print, being large, is well suited to the aged and also to the young.

5th. These are sermons of *living* men well known among us.

6th. It is designed to publish Vol. II when there is sufficient demand for it.

VOL. II.

I have many evidences that the first volume was appreciated, and that good is still being done by those sermons.

I propose at an early day to issue Vol. II. of North Carolina Sermons. It will contain about 200 pages. I wish it to contain twenty sermons, averaging ten pages each. Ten pages of fools-cap manuscript will make about the length desired. The volume II is designed to retail at fifty cents each, and will be supplied to the subscribers at the usual discount.

I desire to aid our preachers in putting into print a few of their best sermons, that the sermons may go on doing good long after the preachers are dead.

To this end, I invite correspondence with the brethren.

LEVI BRANSON.

For the Advocate.

From Statesville District

BRO. REID—I am glad to be able to report successful revival meetings at many points on the Statesville District. The brethren have been doing faithful work and God has greatly blessed their labors. Many souls have been converted and added to the church. But at Statesville especially, there has been an unusual and remarkable work of grace. Never was this community so deeply moved upon the subject of religion, or the people brought so completely under the influence of divine power. The work extended to all classes of society and to every branch of the Christian church in the city. The meeting was continued for more than three weeks, and to the last the house was crowded with attentive hearers. Between 110 & 115 persons made a profession of religion and eighty connected themselves with our Church, ten or fifteen more are expected to unite with us next Sabbath. Bro. Cordon, who has been assisted by several ministerial brethren, has labored incessantly and with remarkable skill and success, and has greatly endeared himself, not only to our own people, but to the entire community. Our Church in Statesville is in excellent condition and has a most promising future. With a new, beautiful and commodious church building, a large and rapidly growing congregation, and a membership remarkable for intelligence, piety and spirituality, we may well thank God and take courage. A study is now being erected for the pastor, and several improvements about the church are in contemplation. The parsonage belonging to the Statesville circuit is located in this city, and is a new, neat and comfortable house. Bro. Bagby, the pastor, is deservedly popular with both his own people and those of the station, and is doing an excellent work on his circuit. Steps are being taken by the various pastoral charges to refurnish, in good style, the district parsonage. At various points on the District, new churches are being built, and old ones remodeled and improved, and in many ways the pirit of progress and improvements is evinced, for all of which may the Lord be praised.

R. A. WILLIS.

For the Advocate.

Official Minutes of the Woman's Missionary Society.

The seventh annual meeting of the N. C. Conference Woman's Missionary Society convened at 10 o'clock, a. m., October the 22nd, 1885, in the S.S. room of Edenton Street Methodist E. Church South.

Opening anthem, "From the rising of the Sun," was rendered by the choir.

Rev. W. S. Black conducted the devotional exercises by reading the 55th chapter of Isaiah, 759th hymn being sung, a most fervent prayer was offered.

The Secretary called the roll of officers, the following answered to their names: Mrs. N. H. D. Wilson, Pres; Mrs. F. M. Bumpass, Cor. Sec.; Miss Blanch Fentress, Rec. Sec.; Mrs. E.J. Parrish, Treas. and Mrs. C. B. Green, Auditor, were absent.

Vice-Presidents: Mrs. J. A. Cunninggim, Mrs. W. S. Black, Miss Alice Wallace and Mrs. H. F. Grainger, present. The Auxiliaries being called, the delegates answered, namely: Greensboro, Mrs. J. A. Cunninggim; Wilmington Front Street, Mrs. W. M. Hankins; Raleigh, Edenton Street, Mrs. C. D. Upchurch; Cary, Miss Julia Turner; Mt. Pleasant church, Haw River circuit, Miss Mattie Atwater; Person St., Raleigh, Mrs. W. H. Bobbitt; Goldsboro, Mrs. H. F. Grainger.

The address of welcome by Miss Narcissa Hutchings was responded to in behalf of Mrs. Jno. R. Crooks, by Mrs. H. F. Grainger, of Goldsboro.

The business of the Session, after appropriate remarks of the President, formally began by introducing the necessity of the formation of certain committees to expedite the work. 1st, On selection of Vice-Presidents, 2nd, Contingent fund, 3rd, Training School in China, and any other the body thought desirable.

Mrs. E. C. Beckwith moved that a committee be appointed assigning one Vice-President for each Presiding Elder's district, passed; Mrs. J. A. Cunninggim, Mrs. H. F. Grainger and Miss Blanche Fentress were appointed.

Contingent Fund: Mrs. W. S. Black, Miss Alice Wallace, Mrs. Maggie Griffin.

Committee on Miss Laura Haygood's High School, China: Mrs. F. M. Bumpass, Mrs. C. D. Upchurch and Mrs. E. C. Beckwith.

The President announced the afternoon session would open at 3 o'clock, hoping a large number of delegates would be with us.

After prayer by the Rev. J. A. Cunninggim, the benediction was pronounced by Dr. N. H. D. Wilson.

AFTERNOON SESSION.

3 o'clock p. m., Officers of the morning present, Mrs. N. H. D. Wilson, President, in the Chair. Rev. W. L. Cunninggim conducted the devotional exercises. The minutes of the 1st session read by the Secretary, one omission.

Motion of Mrs. W. S. Black, to give to members of Auxiliaries present the right to vote. The correction being made, the President decided that only those prescribed by the Constitution and By-laws, as members of this body, have the right to vote. The president requested the opinion of Rev. J. A. Cunninggim, also Dr. N. H. D. Wilson, who sanctioned the decision.

Mrs. Lockhart, Delegate from Durham, reported that our Conference Treasurer, Mrs. E. J. Parrish sent kind greetings to the Conference Society, regretting her inability to attend, owing to the recent illness of her husband. Mrs. W. L. Cunninggim was then appointed Treasurer pro-tem. The President called for reports from Committees, Mrs. W. S. Black, Chairman of committee on Contingent fund, reported, "Your committee in reference to the establishment of a fund to be known as a 'Contingent Fund.' respectfully submit the following:

Resolved 1st, That each member of each auxiliary of the W. M. Society of the North Carolina Conference be assessed ten cents annually to constitute said fund.

2nd, That said assessment be secured during the first quarter of each year. Mrs. W. S. Black, Miss Alice Wallace, and Mrs. Maggie Griffin, Committee. Carried.

The Secretary called for reports from delegates present; Raleigh, Person St., Mrs. W. H. Bobbitt; Wilmington, Front St., Mrs. W. H. Hankins; Cary, Miss Julia Turner. The Delegate of Mt Pleasant church, Haw River circuit, was present, but requested the Sec'ty to read her report, which was done; also these received by mail, viz: "Randleman." Mrs. R. F. Bumpass; Pittsboro, containing check for $12.35, which was handed over to the Treasurer pro-tem. Kadish Auxiliary, Shelby District, organized in Feb. 1885. Plymouth amt. enclosed, $6.25. Roxboro Auxiliary; Mt. Tabor church, Salisbury circuit, organized in June 1885. Shelby $5.00 enclosed for dues; 50 cts. for Mrs. T. W. Clower's renewal to *Missionary Advocate* The President requested the Secretary to take charge of the subscription, hoping a larger club would be secured before the close of our annual meeting. Statesville, To Conference Treasurer $63.45. In addition to this one share taken in Miss Haygoods' High School, China; Snow Hill, $12.57 money order. Mt. Airy report containing postal note $4.32. The Secretary stated she would forward, if desired, the Treasurer's receipts for all amounts sent to her with annual reports granted. Mrs. W. S. Black requested to submit the following:

Feeling that Missionary Literature is an important factor for good, and realizing the great need of increased zeal and interest upon this subject in our Society, we respectfully request the appointment of the following committee on literature: Mrs. J. A. Cunninggim, Mrs. F. M. Bumpass, Mrs. H. F. Grainger, Mrs. W. H. Hankins, Mrs. C. D. Upchurch, Miss Alice Wallace and Miss Blanche Fentress. It was moved that the name of Mrs. W. S. Black be added to this committee. Passed.

Quite a number of Bright Jewels, both morning and afternoon, filled their places, listening with eager interest to each item of business and swelling our tributes of praise with their young and happy voices.

The hour for daily sessions were duly acted upon and fixed 10 1-2 a. m. close at 1 o'clock, 3 1-2 p. m. close at 5 1-2 p. m. The choir rendered, "Go work in my vineyard," and the benediction was pronounced by Rev. D. Culbreth.

SECOND DAY.

Morning session, 10 1-2 a m.—Opening services by Rev. F. L. Reid, Psalm 103, Hymn, "Over the Ocean Wave." The Secretary being delayed, Mrs. W. S. Black was appointed protem. Mrs. Juliana Hayes President of the W. Miss. Society of the M. E. Church, South, was introduced to the Conference Society, also Rev. F. A. Bishop. Miss Minnie Mangum, of Chapel Hill was added to the roll.

Reports were then read from the following auxiliaries: Goldsboro, Mrs. H. F. Grainger; Chapel Hill, Miss M. Mangum; Edenton St., Raleigh, Mrs. C. D. Upchurch. The Secretary, Miss Fentress, after being introduced to Mrs. Hayes, read the minutes of the afternoon session, approved; also report from Newbern, Norwood, Mocksville; Greensboro Auxiliary read by Mrs. J. A. Cunninggim; Wilson by Mrs. Black, also financial report of the same. After Mrs. Lockhart had read the report of Durham Auxiliary; Mrs. Hayes arose and with earnest manner and glowing words bestowed upon it the well deserved title of "The Banner Auxillary."

Mrs. Hayes made some remarks in reference to scholarships, the present system being changed by the Woman's Board of Missions; the term for a scholarship expiring at the end of five years. Mrs. Hayes spoke beautifully of Miss Lochie Rankin leaving her home at the early age of 22 years; after seven years of absence returns to her native land, still youthful in appearance, notwithstanding the trying vicissitudes through which she has passed, eager and anxious to hasten back to her beloved employ before even the appointed time. Then making an earnest appeal to the young ladies of the church, "All hail the power of Jesus" was sung spontaneously.

Mrs. J. A. Cunninggim paid to the Treasurer $1.00 for Sister Sharpe's dues; also $2.50 dues for a lady of Hillsboro. Mrs. Wilson $1.00 in memory of Christine Crawford, whom the angels of light in the night before had borne to the Savior's bosom.

The Cor. Sec. read from the seventh annual report of the W. Board of Missions in regard to Miss Laura Haygood's High School, China, for which $25.000 is needed. Mrs. Hayes, also Mrs. Bumpass gave a most graphic account of securing shares at the last Board of Missions, Knoxville, Tenn. and the great enthusiasm felt and manifested. The following responded to Mrs. Hayes' call: Mrs. H. F. Grainger for Goldsboro auxiliary one share, Mrs. W. S. Black a second share for Edenton Street auxilary, Newberne one share, Person Street, by Miss Lillian Bransan, one share; Durham auxiliary, one share by Mrs. Lockhart and another by herself, as designated, also another for the Bright Jewels, by Mrs. Carter, of Durham; Chapel Hill auxiliary, Miss Minnie Mangum one share; Miss Alice Wallace, Wilmington Front St., one share; Mt. Pleasant church, Haw River circuit, one share pledged by Miss Atwater, Delegate; Mrs. Hayes expressed herself glad of the prayers and presence of the kind ministers present and they were by no means exempt from a share in this noble enterprise. Rev. J. A. Cunninggim, the Atorney General of the N. C. Conference W. M. S., by virtue of necessity; replied (R. Sec.) Mrs. Hayes earnestly hoped the interest upon this vital question would culminate in an increased number of shares being taken at the Missionary Mass Meeting on Sunday night.

The Love Feast for the evening was emphasized, and brought forcibly to the hearts of each one by our Conference President, Mrs. Wilson. The morning session was closed with the benediction of Rev. D. Culbreth.

(To be continued.)

MARRIAGES.

—At the residence of Mr. Hughes' Oct. 28th, 1885, Mr. R. L. Edwards, to Miss Lydia B. Shields, all of Chatham county, N. C. Rev. P. Greening officiating.

—At the residence of the bride's father, Mr. I. N Vestal, the 20th of Oct. 1885 Mr. Thomas C. Phillips to Miss Mary E. Vestal, Rev. J. M. Ashby officiating.

—Sept. 30th 1885, Miss Bessie R. Easley of South Boston Va. to Dr. A. J. Thompson, of Apex, N. C.

—At the residence of Mrs. Caroline Burwell, near Williamsborough, Oct. 27th 1885, by Rev. J. J. Renn, Mr. John D. Cooper, Mayor of Henderson, N. C., and Miss Fannie S. Burwell.

Connectional Matters.

—We notice in the Nashville *Union* that Vanderbilt Universty is having gratifying prosperity.

—Two laymen in Maryland have given $1,500 each to the endowment fund of Randolph Macon College.

—The members of the Louisville Conference pledged themselves individually for $1,600 on their missionary assessment to be paid Jan. 1st.

—We are glad to note the brightening prospects of the Southern University at Greensboro, Ala. Up to Friday last 121 students had entered, and many others were expected.

—Logan D. Dameron will come to the General Conference as a delegate from the Illinois Conference, in the bounds of which he has lived for some time.

—The *Colorada Methodist* reports the gratifying fact that two gentlemen in Missouri have each given one thousand dollars to the Pueblo Collegiate Institute.

—The Rev. Dr. McFerrin preached the sixtieth anniversay sermon of his entrance upon the ministry, at the late session of the Tennessee Conference.

—The net increase of membership to the Tennessee Conference last year was 4,404. One preacher expressed it thus: "A wave of salvation had rolled over the entire Conference." Let it roll on!

—The Holston Conference has rejected the proposition of change of name by a vote of 119 to 1, and tabled a resolution to recommend to the General Conference the omission of the word "South."

—The brethren of the Florida Conference are moving along hopefully toward the accumulation of a fund to relieve their superannuated preachers and the widows and orphans of such preachers as have died in the work. Only the interest of the fund is to be used, and it is to supplement the collections for Conference claimants. A liberal-hearted layman has already subscribed $1,000.

—Bishop McTyeire writes a letter to the *Woman's Missionary Advocate* heartily endorsing Miss Laura Haygood's plan for developing the work of the Woman's Board in China. The Bishop suggests that Miss Lochie Rankin's face be put on the certificate of stock as vignette, and he subscribes five ten dollar shares. Miss Haygood wants $25,000.

—The vote on change of name at the Indian Mission Conference was interesting. The Bishop put the question in English; Brother Folson (full-blood) put it in Choctaw, and the vote was a unanimous and square No. Then the matter was explained and another vote was taken, with the same result. Put the question in any way, and in any language, and it was a "solid South."

—The Denver Conference memorializes the next General Conference to pass a law authorizing each Annual Conference at its own option to appoint one or more evangelists to operate within or beyond its territorial limits, as the importance of such work may demand. Also, another law organizing a Woman's Aux. Church extension work in connection with the Board of Church Extension, to raise funds to aid in building and furnishing parsonages. The funds to be disbursed by the Board of Church Extension.

The Nashville *Advocate* says by a vote of 160 to 6, the Tennessee Conference "declared against the proposed change in the name of the Church. A resolution memorializing the General Conference in favor of a change to "Episcopal Methodist Church" was also rejected by a large majority. The drift seems to be this way: The Church will keep its name, and go forward with its work.

We notice in the secular papers an interesting account of the St. Louis Conference Woman's Missionary Society's annual meeting in St. John's Church, St. Louis, last week. The Treasurer reported collections amount to $1,031.42. A letter was read from Miss Laura Haygood, now in Shanghair, China, and an address was delivered by Miss Lochie Rankin, who was present *en route* to China. Mrs. Bishop Granbery was elected president for the ensuing year. A missionary mass-meeting was held at night which was addressed by Miss Brankin, Bishop Granberry, Dr. Lewis and others.

Secular Matters.

—The corn crop of Georgia is reported to be the largest in many years.

—Oglethorp county, Ga, has gone for Prohibition by 350 majority. Ga. is moving forward steadily all the time on this line.

—The official count in Ohio will show Foraker's plurality to be 18,158, in a total vote of 730,732. The Prohibition vote is 28,000. The investigation of the election frauds continues.

—Northern capitalist intend building an immense hotels at Blowing Rock. It is one of the most attractive spots in the mountains of Western Carolina

—The President has appointed Fred. B. Winston, of Illinois, to be minister resident and Consul General to Persia; Wm. A. Mahoney to be Collector of Customs for the district of Fernandina, Fla, and Gen. A. Hessen to be Surveyor of Customs for the port of Memphis.

—The following state elections took place on yesterday, Tuesday, Nov. 3rd. New York—Governor and the other state officers, five Justices of the Supreme Court, and both branches of the Legislature. Virginia—Governor, Lieutenant-Governor, and Attorney-General, and Legislature. Massachusetts—Governor and other state officers and Legislature, and vote upon a proposed amendment to the Constitution of the State providing for precinct voting in towns. Pennsylvania—State Treasurer. Iowa—Governor and other state officers and Legislature. Mississipp,—Governor and other state officers and Legislature. Nebraska—Supreme Judge and Regents of the State University. New Jersey—Part of the Senate and Assembly. Connecticut — One half its State Senate for one year only and the members of its House of Representatives. Colorado—Judge of its Supreme Court. Maryland—Comptroller and Clerk of the Court of appeals.

—The Southern papers give gratifying reports of the progress of that part of our common country. Taxable values in the twelve Southern states have increased from $2,184,000,000 in 1880 to $3,076,000,000 in 1885—an increase of $892,000,000. The annual rate of increase $178,000,000 is more than half the value of the cotton. The acreage of land in cultivation in these states is estimated at 59,852,000 acres and the value of the crops at $669,000,000—an increase of $119,000,000 since 1879. A curious fact mentioned in this connection is that while white labor produced only 44 per cent. of the cotton crop in 1880, it will have produced 50 per cent. of it in 1885. In 1880 the value of farm animals was $326,000,000; In 1885 it is $562,000,000—an increase of 70 per cent. The product of pig iron has grown from 210,000 tons in 1880 to 641,000 tons in 1885, and the aggregate manufactures have grown from $315,000,000 to $445,000,000 in the same time. The aggregate increment of farm products and manufactures in the five years has been $ 300,000,000. While this has been going on the educational interests of the people have not been neglected. The reports show that the money devoted to this work is twice as great as it was five years ago, and five times as great as it was fifteen years ago. "The amount appropriated for Southern public schools to day is $10,243,000, and the schools have an attendance of 3,000,000 pupils." Southern cotton mills have increased since 1879 from 161 to 304, and their spindles from 542,000, to 1,161,000.

New Advertisements.

—Piso's Cure.
—Model Press Co.
—Stein's Supporters—L. Stein.
—Magic Lanterns—McAllister.
—Asbestus Insoles—C. C. Co.
—100 choice selections. P. Garrett & Co.
—Banner Warehouse—Durham, N. C. See notice.
—Hendrick's China Hall, Nashville, Tenn. See "Ad"
—See the new advertisement of Messrs. Norris and Carter of this city.
—Remarkable cures by Drs. Tucker and Haile are advertised in this issue. See their advertisement in another column.

Appointments.

Warrenton District—4th Round.

J. S. NELSON, P. E., Littleton, N. C.

Scotland Neck, at Scotland Neck	Oct 31	Nov. 1
Wilson Mission,	Nov	7 8
Halifax circuit	"	14 15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Buckhorn at Buckhorn,	Oct 31	Nov. 1
Youngville, at Leahs,	"	4
Earpsboro, at Zion,	"	7 8
Newton Grove Mission, Black's Chapel	"	14 15
Clayton at Elizabeth,	"	16
Cary, at Beulah,	"	21 22

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Robeson, at Corinth,	Oct. 31	Nov 1
Carthage, at Carthage,	"	7 8
St. John's Station,	"	14 15
Ashpole Mission, Shady Grove,	"	16
Manly Mission, at Manly,	"	21 22

Trinity College Dis 4th. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Mt. Gilead circuit, at Zion,	Oct 31	Nov. 1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H. P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington Dist— 4th Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Onslow Ct., Queens Creek,	Oct. 31	Nov 1
Topsail circuit, Rocky Point,	"	7 8
Brunswick circuit, Shallotte Camp,	"	14 15
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H BOBBITT, P. E., Salisbury, N. C.

Farmington circuit, at Wes. Chap.	Oct 31	Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District—4th Round

R. A. WILLIS, P. E., Statesville, N. C.

Lenoir circuit,	" 31	Nov 1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	14 15
Statesville station	"	14 15
Statesville circuit,	"	21 22

Newbern District—4th Q. Rd.

J. E. MANN, P. E., Goldsboro, N. C.

Carteret circuit, at Harlowe,	Oct 31	Nov. 1
Nense Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	1 2

Greensboro District, 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Winston station,	" 31	Nov. 1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	" 7
Bath,	"	7 8
Pitt Mission,	"	11
Tarboro and Bethel	"	14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh,

Durham circuit, at Mt. Bethel,	Oct 31	Nov. 1
Person, at Oak Grove,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15
Alamance, at Bethel,	"	21 22

Charlotte District—4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Ansonville Ct at Wightman,	Oct 31,	Nov. 1
Pineville at Pineville	"	7 8
Tryon Street Station,	"	7 8
Matthews circuit at Matthews,	"	14 15
Wadesboro circuit, at Bethel,	"	21 22
Wadesboro Station,	"	22 28

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Dallas circuit, at Lander,	" 31	Nov 1
Mcdowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit	"	21 22

COMMUNICATIONS.

READ THIS.

If your subscription has expired, or will expire between now and Dec. 1st, be sure and hand your renewal to your pastor before he starts to Conference. Hand it to him at once, before you forget it.

For the Advocate.

"Irenicon's" Reply.

REPLY TO DR. EDWARDS—HIS FAILURE TO GIVE AUTHORITY FOR HIS STATEMENTS—ONE OF HIS MISTAKES CORRECTED.

I have no desire to disturb the equanimity of any brother who feels called upon to write against Holiness Associations. I did not intend to say anything unkind or discourteous; and if I have been the least disrespectful in any way it was very far from my intention, and I beg the good Dr's pardon most humbly. Irenicon is not worthy of the epithets bestowed upon him and all the want of information and Phariseeism with which he is charged might be ten times true without once answering the questions as to fact which he propounded.—Praising the questioner does not answer his questions. The questions, at least some of them, were about statements made, for which there should be good authority and I simply asked that the authority be quoted. I have no reply to give to any personal references the Dr. makes.

I did not suppose it was as wise to ask a question as to give a reason. What I did suppose was that there was some show of authority for these sweeping assertions. I do not think our beloved Methodism needs evangelizing.

From one judge all. Dr. Edwards said in his article against Holiness Associations that they taught Christian maturity was obtained by a hot house process. On this one point we beg leave to quote from a volume called the "Scriptural Way of Holiness," written by the President of the National Holiness Association, and published by McDonald & Gill, Boston. On page eleven of this book, McDonald says:

"*A second error is that of confounding purity with maturity.*

"There can be no doubt but what the error of confounding purity of heart with a mature Christian life has been the fruitful cause of a long standing and plausible objection to instantaneous and entire sanctification.

"'Is it possible,' it has been asked, 'for a believer to pass from childhood to manhood experience instantly?' 'Can we become full grown in a day?' There can be but one answer to these inquiries, and that a negative one. No such doctrine is taught, no such experience is looked for. Such misapprehension comes of confounding two things which the Scriptures and experience have always kept separate—purity and maturity."

"*Purity is instantaneous: maturity is gradual.*"

"Scriptural Way of Holiness" is a standard book with all the Holiness Associations in America. I have heard Inskip, the first President of the National Holiness Association preach many times. I have heard McDonald, Watson, Evans, Jarrell, and many others preach on Holiness, and not one of them ever taught any hot-house process of obtaining maturity.

IRENICON.

October 20th, 1885.

For the Advocate.

Answer to Arguments For Division.

Much discussion has of late been had at the District Conferences and through the religious press relative to the division of the N. C. Conference. In those discussions some have confined themselves strictly to argument, while others have been content with a bare assertion of sentiment. In the advocacy of a great movement such as the one proposed, nothing short of facts, supported by sound reasoning, should prevail. In seeking for these what do we find? Malaria is potent with some as a reason for division, and the line must be drawn so as much as is possible of the condemned section shall be thrown to itself and given to those whom chance or design shall place within, there to remain. A writer has truthfully said that the finger of God has never yet drawn the malarial line. But admitting all that has been said concerning the metes and bounds of the malarial district to be true, is such an argument worthy of philanthropists or christians? Two conferences, one to embrace all that is deleterious to life, and the other all that promotes and invigorates it. Is this true? If malaria is a reason for division this must be true.

The church is a great organized army enlisted to push its conquests to the uttermost parts of the earth, and he who is not willing to fight at the head of the column because of danger, but seeks safety in the rear, is not of the material from which good soldiers are chosen.

Physicians tell us that a change occasionally promotes health, even tho' it be made from a better to a worse section, in proof of which Nags Head, Beaufort and Smithville are cited, which are yearly thronged with visitors from the central and western parts of this State during a season when eastern N. Carolina is charged with more malaria than at any other time. Taking this into consideration and the fact that North Carolina embraces a great variety of climate, and that the Methodist Church has an itinerant system, forms one of the strongest reasons why the Conference *should not* be divided.

"In unity there is strength." The great Methodist Church of this State, covering nearly all of North Carolina's extensive domain with its educational institutions and powerful press, headed by the able leaders who direct its course, is accomplishing a mighty work. By no means let its power be weakened. Neither Trinity nor Greensboro Colleges are what they will be in the future. Although they glean from east and west they are not what their friends and supporters would have them to be. They have educated our fathers and mothers, and must be kept up to educate the rising generation and those to follow. The necessity of such institutions was felt long before the hope became a reality, and the struggles through which they have passed are well known to Methodists. When the North Carolina Conference divides, if ever, it will virtually destroy these institutions and weaken its press, which is now so potent for good.

Of all the lessons urged in support of "division' by those who advocate it but one of any special force has so far appeared. That is the size of the body. If it can be conclusively shown that the Conference is too large to be wieldy, there is no answer. Division in that case would be a necessity.—Comparison, however, has shown that the North Carolina Conference is no larger than some others that work harmoniously and are satisfied with their condition.

The inconvenience which ministers encounter in getting from one part of the State to another, much complained of by division advocates, is nothing in this day of railroad communication when compared to that experienced by ministers in bygone days, when the back of a horse furnished transportation and saddle bags carried the one shift of linen.

Still another reason is urged in support of "division," in the fact as asserted, that the Conference numbers so many members that their accommodation at their annual sittings has become an imposition on the citizens thereof, and that the number is rapidly increasing. The fact that the Conferenee grows shows that there must be an increase of work to be done, and that the population within the bounds of the Conference is also rapidly growing. The places where the annual deliberations of the Conference are wont to be had are growing at least in population as fast as the body, and statistics will bear out the assertion. Look well before you leap.

R. K. BRYAN, JR.

Scott's Hill, N. C.

For the Advocate.

Division.

MR. EDITOR:—Looking solely to the glory of God through the Methodist branch of His Church, I favor a wise division of our Conference territory so as to form two conferences. My reasons will be briefly stated:—The Annual Conference constitutes the head center of Methodist intelligence and power in N. Carolina. Its deliberations are intended to reach, in a practical way, every interest of the church. Its large experience and ability eminently qualify it to do so Seventy thousand members expect it; the success of the cause of Christ demands it; to this end the Conference directs its energies. If its work measures up to this purpose, then the *chief* cause for any change in its status, is, in my humble opinion, largely obviated. If it does not, then there is weakness and failnre at the vital center, which affects seriously the entire system of church work, and measures looking to an immediate remedy, should be taken. If this can be done without a change of status, let it be done at once; if not, a change is imperatively demanded, which no intelligent and devoted lover of our Zion will be unwilling to grant, however strong his attachment to the present order of things may be. The prime question then is—does the Conference come up to the accomplishment of its purpose in reaching, in a practical way, every leading interest that comes properly under its supervision, and if it does not, can it, without a change in its status, do so? I answer both from observation and experience in the Conference room, *that it does not*; furthermore, that *it cannot, in the time allotted its sessions*, which is as lengthy as can be well granted by the Bishop.

Our educational, literary, and Sunday school interests furnish me all data necessary to establish the truthfulness of my convictions without reference to other and highly important enterprises of the church.

First, then, our educational interest. Trinity College is the only institution of which I am cognizant that belongs to the church. Rutherford College is an individual enterprise school, and Greensboro Female College belongs to a joint stock company. There are other schools under the auspices of the church, but their properties belong to private parties. Now, Trinity College being our only church school proper, why has it not long since been endowed? Why does it still hang so heavily on the hands of the church? The financial inability of the latter a few years after the war, as the why, may be plead. But that reason has long since passed away. The efficiency of the College for good both to the church and the State through its entire history, is admitted to be almost without a parallel. I do not believe the fault has lain in the body of the church. It is as intelligent, as wealthy, as pious, and as devoted to the cause of Christ in its multiplied forms as any church in this land. I do not believe it to have been the fault of the clergy; for their zeal, and labor, and fidelity in 'every good word and work,' are known of all men. I do believe it is because we have not been able to adopt a wise, systematic and persistent policy; and this, for the lack of time, in our annual sessions, to marshal the wisdom of the Conference in deliberate counsel on this great interest. A report and a short talk by the President, or the chairman of the committee on education, and a few paper resolutions, have consumed all the time that could be well spared, and have made up the sum of our hitherto best efforts for this noble Institution. The years gone by attest the truthfulness of this statement, and all that has really been done has been the work of the lamented Craven and a few brethren. The plan of endowment adopted at our last Conference is on trial. and, therefore, of it we venture no opinion; a few weeks will develop results.

But Trinity College is a very small fraction of the great work in education our church is capable of enterprising. We especially need female and male institutes at educational centers all over our territory, and capable of imparting a thoroughly practical education. These would accommodate the masses of our young people, and also prepare, at much cheaper rates than the college can, those wishing to take a more liberal course. They would greatly aid the colleges. What body in our church so competent to aid in counsel and influence as the Conference in a *system* of church schools? What body apart from the Conference can and will? Our children and youth should be provided for, and if it be wise for the church to touch schools at all, why not *where it can do the most good?* But few who go to colleges graduate. Why? Many parents can spare a certain amount of money only for the education of their children, and when that is exhausted, the children come home One or two years, especially in any Female College, takes all that can be given, and the great essentials of a practical education are not reached. Is there no remedy for this condition of our educational interests? If so, where and what? I believe there is, and that it is in a close organization of the head, the heart, and the hand of the entire church. This can be done by special conferences only.

Again. The circulation of our literature in the form of books, periodicals, and doctrinal tracts, if they can be had, is certainly down at the tap root of our success as a church. Of this fact, no well-informed member can have a doubt. To know the doctrines professed, and to be able to give Scriptural reasons for the same, are essential not only to properly developed christian character, but to an intelligent and influential membership. Strength comes from intelligence. *We must read, or we must perish.* The pulpit cannot supply the needed help. It is indispensably necessary, therefore, that our churches and schools be thoroughly indoctrinated, and that to do this our people must be furuished with religious books and papers. The importance of some plan looking to systematic effort on this line, addresses itself with open face to the mind and heart of every member of our Conference, as it is the only body competent to the task. Deliberate and wise action is imperatively necessary. If there is any practical policy already in operation, I know nothing of it. I do know there is mental and spiritual starvation in a 'land flowing with milk and honey.' "Go ye into all the world and preach my gospel to every creature," is a divine command; equally so, "feed my lambs." I do know that other books than ours are systematically circulated among our people and even pressed to the doors of our churches.

Again. The Sunday school cause is second to no other in building up and sustaining the church. Many of the best revivals come as the direct result of good Sabbath school work. Our strongest members have been taught in the Sabbath school. Properly conducted, it is the prayer meeting, the sermon, and the Bible. It is adapted to the wants of the church everywhere, but especially on our large circuits and on missions. Here there is a great multitude to be fed, and there are "but five loaves and two small fishes." Could this multitude be fed, what strength would come to the cause of Christ! It especially inculcates *child piety*, to which the church must largely look for the conversion of the world. The wise men of this generation see this, and the ends of the earth are sitting in council upon it. Can *our* church in its Annual Conferences do less? Are we, as a church, fully up to our capacity in *ways and means* for the accomplishment of all that this powerful institution proposes? My convictions press me to answer an emphatic *no*. Then why do we not *confer* upon it? It is too important to be handed over, soul and body, to subordinate conferences. The highest wisdom is needed and should be concentrated and evoked in special session. Such is not the case.

Now, Mr. Editor, believing that in these and other high interests of the church, there is, on the part of the Conference, a partial failure at least; and believing this failure attributable solely to lack of time on account of heavy work originating in the size of the Conference; and furthermore, believing that they are vital to our success—I, therefore, favor division as the only remedy. I suggest that Trinity College could be made the joint property of both Conferences, and that both could be pledged to aid in its support and endowment, and that it could be made the only college for both Conferences till by common consent a dissolution be effected. I think this arrangement executed in good faith, vastly better for Trinity; in it I see harmony of feeling and concentration of effort for Trinity—out of it, I fear disaffection and indifference on the part of an influential and growing territory. No harm can come to Rutherford College. Its liberality of terms, practical scholarship, and eminent piety lift it out of the possibility of being injured by conference lines, State boundaries, and other colleges. It will live and grow under the shadow of a dozen Woffords, Trinities, and what nots. May God continue to bless Rutherford College and its noble founder. The question relative to "transfer of S. C. Territory, &c.," I humbly regard of no practical value in any event. Division is a living question based upon the living interests of the church *to-day*, and should be decided accordingly. The world moves. "Expense," "health," and even life itself are all subordinate to the great mission of Methodism in N. Carolina, which is Christ.

Yours truly,

I. L. WRIGHT.

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	Arrive.	Leave.
Bennettsville		8.00 a. m.
Shoe Heel	9.30 a. m.	9.50 a. m.
Fayetteville	12.15 p. m.	1.00 p. m.
Sanford	3.00 p. m.	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty	11.00 a. m.	11.05 a. m.
Ore Hill	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel	6.25 p. m.	6.40 p. m.
Bennettsville	8.15 p. m.	

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Mrs. Alice M. Robeson.

MR. EDITOR:—I have just read the obituary of Mrs. Alice M. Robeson, written by Rev. M. L. Wood, D. D., and published in your paper October the 21st 1885. It has deeply affected my heart, and you will please allow me to say a few words in your paper in regard to that estimable lady. Yes, I knew Miss Alice M. Bailey well; she was one of my beloved pupils in Goldsboro Female College. Although nearly twenty years have passed since we parted, yet her bright, intelligent countenance, her pleasant smiles, her eyes sparkling with wit and humor, her sweet and winsome voice, her gentle and cultured manners are all pictured before me to-day, and I see her as she was—a lovely, happy, school girl of twenty years ago. Always among the first in her collegiate class, always attentive and docile in the recitation room, always a favorite among her fellow-pupils, always full of life and merry glee at the hour of recitation, always attentive to every call of religious duty, always manifesting a most amiable disposition, how could she fail to enjoy the love and confidence of all her teachers and young associates? As I call up before my vision, from the cherished memories of other years, the beloved and loving pupils of Goldsboro Female College, I see them coming in happy groups from every county in Eastern North Carolina. Here we are once more assembled in the old College chapel for devotion. They respond to their names at roll-call, they listen attentively to the reading of God's Holy Word; they all bow reverently in prayer, while an earnest petition is offered for God's blessing upon all the dear young ladies, that the heavenly Father would guide them through all the vicissitudes of life and at last bring us all together again at the great reunion of friends and loved ones in that blessed home above, yes, very many such prayers were offered and heard in heaven. And now we are all scattered abroad through the earth; we may never meet again in this world; sorrows, trials, disappointments and griefs unutterable have come upon some of us, while others have been favored with pleasant homes and delightful surroundings. Ever and anon the death angel claims one and another of that college circle as his captive, and we are reminded that we too must soon follow.

But now I behold another vision of entrancing glory emerging from the mists and shadows that enshroud the future: I see those beloved and precious ones coming together again, clad in the beautiful garments of immortality, yonder on the hill of Zion, we again hail each other with greetings of joy ineffable. Here again we are assembled under one of the tall and wide spreading trees of life, whose delicious fruits fill every soul with delight, here from the river of God, clear as crystal, we drink the pure water that imparts fullness of joy to every redeemed spirit, here we listen to the enchanting music of "harpers harping upon their harps," and here we join our voices in songs of praise to our adorable Savior. Oh! I fully expect to meet dear Alice there. I am quite sure that she is now with the blood-washed multitude before the throne. Thank God for the cheering prospect I have to-day of soon joining that blessed company.

"When the golden harps are sounding,
And the angel bands proclaim,
In triumphant strains, the glorious jubilee,
Then to meet and join to sing the song of
Moses and the Lamb.
What a gathering of the faithful that will be!"

And now in conclusion, let me say to the dear ones who are sadly bereaved, cheer up and be hopeful until the end. I deeply sympathize with the bereaved husband, the motherless children and the aged parents. Ah! dear brother Bailey, your precious Alice for whose education, you and your weeping wife made so many sacrifices, has now gone before to bid you welcome as you enter the gates of pearl. She is not dead, but lives forever with the Lord. Thank God, we can say with confidence,

"There is no death, the stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown,
They shine forevermore."

To all of my former and beloved pupils, I would send this word of greeting and encouragement. Since I left the college in February, 1868, I have given all my time and energy to the work of the ministry. I felt it was my solemn duty to give up college life, and do all I could with the help of God to save immortal souls. The Lord has directed me to this land by a very mysterious providence. He has blessed me abundantly in my labors, I am now in the midst of a glorious revival The church is crowded every night and sinners are coming to Jesus. Praise God in the highest. Be assured of my continued affection for every one of my dear old friends of other years. I shall never cease to love you and cherish your memory. May God bless every one of you, amid all the sorrows and joys of life, may you ever look to Jesus and follow His footsteps.

"God be with you till we meet again,
Keep love's banner floating o'er you;
Smite death's threatning wave before you.
God be with you till we meet again."

Affectionately,
S. MILTON FROST.
Shamokin, Pa., Oct. 24th 1885.

Resolutions of Respect.

WHEREAS, It hath pleased our heavenly Father in His wise Providence, to remove from our midst our little friend, J. T. Gates Watson, a member of our Sunday-school at Palmyra, therefore be it

Resolved 1st, That while we bow in humble submission to the will of Him who doeth all things well, yet we desire to express our sincere sorrow for his death.

2nd, That we tender to his parents our sincerest sympathy in their bereavement.

3rd, That a copy of these resolutions be placed upon the record book of our Sunday school, a copy sent to the parents, and copies be sent to the Scotland Neck *Democrat* and Raleigh CHRISTIAN ADVOCATE with request to publish the same.

Respectfully submitted,
Clyde Savage,
Jolly Bowers,
Walter Stampu. } Com.

TOLSON.—Mrs. Fannie Tolson, daughter of Mr. John S. McWilliams, and wife of Mr. Thomas Tolson, was born December the 28th 1860, and died September the 15th 1885.

Sister Tolson was converted to God and joined the church under the ministry of Rev. J. M. Lumley, and led a consistent Christian life till called to join the church triumphant. In her were blended the grace that constitutes true womanhood, filling acceptably her sphere in life as wife, daughter and mother. Being gifted in song she made melody in the sanctuary unto the Lord. Having fully consecrated herself to the Redeemer's service, she was ever ready to assist in advancing the cause of Christ.

L. O. WYCHE.

MORTON.—Sister Rachael Morton departed this life on the 25th day of Aug. 1885, at the residence of her son-in-law, brother D. S. Aman. She was the oldest member on our charge, being over 78 years of age, 30 of which she faithfully devoted to the service of God and his church. During the long course of her earthly pilgrimage she experienced something of nearly all the ills which try the hearts of mankind in this life, all of which she bore with patience and true Christian fortitude. As a Christian she was quiet and gentle, simple and unassuming in her deportment, and adorned the profession of her faith by a holy walk and godly conversation. Her last illness was brief, and her death sudden and unexpected She left no testimony as to her future prospects, but if we may take her life for the criterion of our hope we have sufficient reasons for believing that she is now with the redeemed of the Lord.

D. A. FUTRELL.

CAVINESS—Dr. I. F. Caviness was born September the 3rd 1841, and departed this life July the 20th 1865. He professed religion in his thirteenth year and continued faithful to the end. He was married to Miss Mattie J. Dorsett, of Randolph county, N. C. To them were given 8 children, 3 of them preceded him to the better world, and five with the bereft wife is left to mourn their loss, but their loss is his infinite gain. No better man, perhaps, ever lived than he, his influence was great wherever known, his presence was a reproof to the wicked, and an inspiration to the good, and in all his intercourse with his fellow man was sincere and honest to a fault. His home was the preacher's home, and he the preacher's friend and right hand man. When he performed a generous deed it was purely unselfish. He was a useful man in time of a revival He would go and take his seat by the side of his unconverted friends and talk with them on the subject of religion, and they would yield to his instruction and come to the altar of prayer. His talks to the penitents, and prayers for them will linger long in the memory of some. He was a kind husband, the testimony of his wife is that in all their married life never an unkind word passed between them. And in coming home at all hours of the night, cold or hot, wet or dry, she never knew him to retire without secret prayer A sure mark of a good man He loved his children and was greatly concerned about their spiritual welfare. In looking over some letters he wrote them when absent from home, he urged obedience to their mother, and also the fear of God. As a citizen and physician he was held in high esteem. He represented Randolph county in the last Legislature, and he retained his Christian integrity, he went to the house of God on the Sabbath and sought the companionship of the pious. He returned from Raleigh in good health and spirits, but alas, alas! how unexpectedly he was smitten down and called to give an account of his stewardship, but his house was in order, he had lived to the Lord, so he was ready to die. His funeral was preached by Rev. V. A. Sharpe, P.E., from second Timothy, 4th chapter 6-8 verses, to a large concourse of people. May the blessing of God rest upon the aged parents, wife and children brothers and sisters and may He finally bring them together in heaven.

P. GREENING.

SNUGGS—James Pinkney, son of Mr. Thomas P & Fannie Snuggs died of croup Sept. 6th 1885, aged one year, 3 months and five days. He was a dear, sweet little babe, but he has gone to be with his little sister who went to heaven last year. Their parents have two children with the angels, and 2 are with the parents on earth. May they all meet at last in the better land.

T. J. G.

DEBERRY—Virginia Edmonia, the daughter of Edmund and Virginia Deberry, was born July the 1st 1881, died of diphtheria, September the 8th, 1885. Eddie, as she was called, was a sweet little girl, the youngest of five dear children whose mother went to heaven last Spring, and now she has gone to join mother and the angels, and be with them forever. The bereaved father and sister will meet her again.

T. J. GATTIS.

COUNCIL—At Red Bluff, Montgomery county, Ga., July the 21st, 1885, David Adicus, son of James and Ellen Council, aged two years and eleven months.

After a lingering illness of two months, our dear little Alvie "went to rest in the Savior's arms." He came to bless us, and oh, what a blessing his bright, happy life was to us all. May the fond parents, baby-brother and all who loved him, some day meet him "in the land where he's gone to dwell!"

ROSS.—Dr. George W. Ross was born May 17th 1855. He made a profession of religion when a young man and connected himself with the Methodist Episcopal Church, South, of which church he continued a member until death.

In 1880 he removed to Randleman and entered upon the practice of medicine in that place. Last Summer he started to carry his family to Western North Carolina in search of health and pleasure, but was stricken down with typhoid fever at the Benbow House, in Greensboro, here he lingered for three weeks, receiving every attention which friends and medical attendants could bestow. But it availed not to restore his health. At sunset on Aug. the 5th his spirit took its everlasting flight. During his last hours he said but little that could be understood. From expressions that fell from his lips, his wife and friends cherish hopes of meeting him one day in heaven.

On the 9th of March, 1879 he was maried to Miss Fannie Ervin in the church at Pleasant Garden. After a little more than six years his lifeless remains were brought and laid in the same altar, and the funeral services conducted by his pastor, the Rev. R. F. Bumpass. The text selected on the occasion was Jas. 12--13: "What is your life?" a question naturally suggested by his sudden and unexpected departure. A large concourse of relatives and friends gathered to pay him the last sad tribute of respect, and witness the interment of his lifeless remains.

"There's nothing certain in man's life
but this,
That he must lose it."

Written by a FRIEND.

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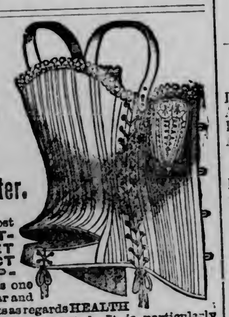

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Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

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N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.38 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem	7.00 p m	7.20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5.00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11.54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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FAMILY READING.

Short Rules for Long Confort at Home.

I hope you have a small blank book in which you will copy them for yourselves :

Put self last.

Be prompt at every meal.

Take little annoyances out of the way.

When any good happens to any one, rejoice.

When any one suffers, drop a word of sympathy.

Tell of your own faults rather than those of others.

Have a place for everything, and everything in its place.

Hidy your own troubles, but watch to help others out of theirs.

Tak hold of the knob, and shut without slamming every door.

If the door squeaks, apply the drop of oil at once.

Never interrupt any conversation, but wait patiently your turn to speak.

Look for beauty in everything, and take a cheerful view of every event.

Carefully clean the mud and snow from your feet before entering the house.

Always speak politely and kindly.

When inclined to give an angry answer, press your lips together and and say the alphabet.

When pained by an unkind word or deed, ask yourself, "Have I never done as ill, and desired forgiveness? —*Christian Observer.*

Parental Honor.

The words, "Honor thy father and thy mother," means four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years old, he determined to leave home and be a midshipman in a colonial navy. After he had sent off his trunk he went to bid his mother good by. She wept so bitterly because he was going away that he said to his negro servant, "Bring back my trunk. I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, is the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said "Honor thy father and mother."—*Youth's Companion.*

Hold Fast.

Steadfastness is a prime virtue. "Be sure you are right, and then hold on though the heavens fall." "Prove all things," and adhere to the "good,"and surrender it only with life. "Hold fast" to *your faith.* It is a lie of the devil that "it matters not what a man believes." As he believes, so is he. Throw away or tamper with your faith in the inspiration and divine authority of the Scriptures, and you are sure to go astray and perish in your unbelief.

"Hold fast" to *your integrity.* To let go one particle of it—to compromise in the least with wrong—endangers your soul, and is sure to forfeit your peace of mind and your Christian standing and influence.

"Hold fast" to *your Profession.* Cleave to the Church which Christ purchased with his blood. Honor and magnify the missiom. Sustain and advance its interests by all the means and influence which God has given you.

"Hold fast" to *Christian effort* in behalf of souls. "Be not weary in well doing. Guard against "an evil heart of unbelief." Do not doubt the "promises," they are all "yea and amen in Christ Jesus." The night of fear and struggle and waiting may be long and dark, but the morning will come to gladden your heart, if, like Jacob, you hold on.

"Hold fast" *to prayer.*

Be sure you get hold of the everlasting arm, and then let not go. Persevere in the face of a thousand obstacles. Let not God go till he bless. Be not denied. Turn rebuke and seeming denial into fresh pleas, as did the Syro Phenician woman. The answer, the blessing, is sure, when God gives the grace of perseverance.

"Hold fast" to *heaven!* Make it the pole-star of life. Never lose sight of it—no, not for an hour. Live daily as "seeing who him is invisible." Look straight on over death and the grave, and all the strife and interests of time up into heaven, and see the mansion and crown and harp awaiting you there. What is this world, what are a few fleeting years, what are momentary sorrows and self-denials and labors, with heaven, and Christ on his throne, and immortal life in immediate prospect?

"Wherefore, "prove all things;" hold fast that which is good.—*The Rev. J M. Sherwood, in "Homiletic Review.*

Preparation.

If we come to any relious duty or privilege without preparation of heart, what ground have we to look for the full measure of blessing? We should remember, however, that the best preparation is not in a few earnest ejaculations of prayer when we are about to engage in some responsible work, or enjoy some gracious opportunity. These may be only the frantic cries of a soul whose moral atmospheren through the previous days has been destitute of divine vitality. A godly temper, habitually maintained, is better than all else. A life of unbroken fellowship with the Father and with his Son, unlike the uncertain jets of sensibility, insures us against any failure in meeting the obligations of this life.

Ready for all thy perfect will,
My acts of faith and love repeat,
Till death thy endless mercies seal,
And make the sacrifice complete.

Grace Sufficient.

I told my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Araham felt when he fell upon his face and laughed I was riding home, very weary with a long week's work when there came to my mind this text: "My grace is sufficient or thee;" but it came with the emphasis laid upon two words: "*My* grace is sufficient for *thee.*" My soul said: "Doubtless it is. Surely the grace of the Infinite God is more than sufficient for such a mere insect as I am," and I laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said: "Alas, I shall drink up the ocean." Then the Father of the waters lifted up his head sublime and smilingly replied: "Little fish, the boundless main is sufficient for thee" The thought made unbelief appear supremely ridculous, as indeed it is.—*C. H. Spurgeon.*

A Word to Parents.

A mother is sometimes heard to say she sends her little child to school to get it out of the way. Dear mother, if you have not patience with your dear little one—patience to attend to him, watch him, govern him, teach him to keep his temper and behave properly—do you expect anyone else to do it? The expectation is unreasonable. Please give attention to your own child. Many otherwise good children are thus started in the road to ruin.

Some stubborn, ungoverned boys and girls are sent off to a boarding school because the parents are unwilling to take the time and exercise the patience requisite to their proper training. The mother often leaves her half-grown-up children for hours in the charge of an ignorant and superstitious nurse to fill their minds with hobgoblin stories

The father, who labors night and day to secure means to educate his children, or to set them up in business, cannot give a half-hour's conversation in a week to the same children to inspire within them a love of virtue, a reverence for parental authority, or an attachment to home. Dear parents, talk to your children, instruct them, pray for and with them. It will be a great grief to you if your child becomes worthless, and is demoralized and lost through your neglect. Be familiar with your children, and show them that you are profoundly interested in their present and eternal welfare.

Mr. Spurgeon says:—"I called on one of our members and she was whitening the front steps. She got up all in confusion, and said, 'Oh dear sir, I did not know you were coming to-day, or I would have been ready.' I replied, Dear friend, you could not be in better trim than you are, you are doing your duty like a good housewife, and may God bless you,' She had no money to spare for a servant, and she was doing her duty by keeping the home tidy; I thought she looked more beautiful with her pail beside her than if she had been dressed according to the latest fashion. I said to her, 'When the Lord Jesus Christ comes suddenly, I hope he will fined me doing as you were doing, namely, fulfilling the duty of the hour.' I want you all to get to your pails without being ashamed of them. Serve the Lord in some way or other; serve him always; serve him intensely; serve him more and more."

What is Faith?

A poor, wild, Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart."

A young Portuguese convert, being asked what she meant by faith, replied, "Me think this: God say to me, 'Maria, I promise you something very, very good.' Me not know what it is; me wait perhaps long, time; but me sure God tell not story. Me quite happy God say he give, and me quite sure God will give; that me think faith. God says, 'Maria, me do it; me quite sure; no want to see. God says, and that's enough for Maria. That's faith, is it not?'

"Without faith it is impossible to please God."

Remarkable Cures.

Levi Ladd, of Harrison, Ark. says: "For some time my case had been considered as incurable. The physicians here have failed to give me relief. I had almost given up to die, as everything failed to relieve me that I had tried. One day, by the merest accident, I chanced to hear of Dr W. J. Tucker, of Atlanta, Ga, and his remarkable success in treating chronic diseases; accordingly I sat down and wrote to Dr. Tucker and asked him if he thought it was impossible for him to do any one in my condition any good. He replied that he thought he could relieve me, and I at once went under his treatment. The results of his efforts in my case have been simply astonishing, not only to myself, but to every one else who knows me. My improvement has been wonderful to behold,and I feel like telling to all the afflicted of Dr. Tucker's great success in my case. My trouble was liver and kidney disease and dropsy."

AN OHIO LADY.

Mrs. R. Wallace, of Gallipolis, Ohio,writes: "Through the advice of my brother, who lives in Virginia, I was induced to try Dr. Tucker, after I had been given up as incurable. The doctor has done for me what eminent physicians have failed to do, and I do not hesitate to recommend him to all the afflicted with chronic and obstinate diseases. I know I owe my present existence to Dr. Tucker's wonderful skill as a physician. I shall do all I can to indnce the afflicted everywhere to give him a trial, believing that they will not be disappointed at the result of his efforts in their behalf."

PERMANENT CURES.

Mrs. J. L. Bryant, of Eula, Jasper Co., Ga., says: "It has now been six years since Dr Tucker cured me of an affliction which had rendered my life a burden and which would sooner or later, I am sure, have carried me to a premature grave. I am now, thanks to Dr. Tucker's great skill, as healthy a woman as there is in the State of Georgia. I know of many whom Dr. Tucker has cured after other physicians had failed, will here allude to two in this county, Mrs. L. E. Pye and Mrs. J. H. Faulkner. Both these ladies were severely afflicted and were to my certain knowledge cured by Dr. Tucker several years ago."

A PHYSICIAN'S TESTIMONY.

Dr. J. F. Patterson, an old practicing physician of Atlanta, Ga., says: "There can be no doubt but Dr. Tucker possesses very superior skill in the treatment of chronic diseases, and as a matter of duty I recommend the afflicted with this class of diseases to give the doctor a trial. Several years ago my own mother was given up to die with dropsy, and was perfectly cured by Dr. Tucker. She is now living at the great age of 85 years, and has never had a return of her former disease. Last year, to my personal knowledge, Mr. Geo. W. Camp, Sup't of the Winship Machine Co., of Atlanta, was given up by his physicians to die, with liver and kidney disease and general prostration. After being told he could not live, Mr. Camp called in Dr. Tucker, and the doctor cured him. Mr. Camp is now attending to business in the enjoyment of good health. The afflicted, and particularly those on whom other physicians have failed, should give Dr. Tucker a trial,and if they will do so, I am sure they will not be disappointed at the result of his treatment."

Owing to the large increase in his practice, Dr. Tucker has been compelled to take a partner in the person of Dr. T. J. Haile, an eminent practitioner of thirty years experience.

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nov 4 4t

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nov 4—4t e o w

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION

nov 4—26t e o w

"PERFECTION"

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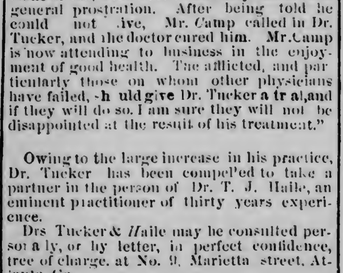
[Pat. Nov. 22, '81.]



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MISCELLANEOUS.

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jan 31-1f.

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FOR SALE!

I will sell at public ontery, for cash, in the town of Olin, N. C., TUESDAY, NOVEMBER 24, 1885, the

COLLEGE PROPERTY
AND
Three Store Houses and Lots,
AND
Three Dwelling Houses and Lots.
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The above will certainly be sold as stated unless disposed of privately beforehand.

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oct 21-3t] J. A. STIKELEATHER.

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oct 28-6t

SPECIAL ANNOUNCEMENT To the Ladies.

Miss Maggie Reese, at 209 Fayetteville St., has an elegant line of Fall and Winter Millinery now ready for the trade. All the Novelties in

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Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c. We buy our goods as cheap as they can be bought; can therefore sell as low as any one. Orders from a distance solicited; prompt attention given to same. Address,

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oct 14-2m

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

MY DEAR CHILDREN.—Bright and beautiful was the morning of the 24th of Oct., and *brighter* and *more beautiful* were the happy faces of our Bright Jewels as they gathered to read and hear the reports of our Jewel Band. We were sorry that so few Bands could send up delegates, but most gladly welcomed those who came. A large number of reports had been received, and the occasion was honored by the presence of our chief Executive, Mrs. Juliana Hayes of Baltimore, Rev. F. A. Bishop, our "Uncle Frank," the officers of the Society and many friends. Our first Jewel, Miss Mary Blanche Blackwell, was present as the representative of our "Scattered Jewels," and Miss Shelley Cooley, of our "Home Jewels." Miss Fannie Van Amringe of the Golden Reapers of Wilmington, Miss Mary Lee Green and cousin Annie, and other Jewels added to the interest of the occasion. The following regularly elected delegates were present:

Miss Rosa Nash, Bright Jewels of Leasburg; Miss Alice Winchester, Bright Jewels of Monroe; Miss Lula Garrell, Golden Reapers of Wilmington; Miss Gertie Royster, Bright Jewels of Edenton St., Raleigh, N. C.

The reports from very many of the different bands were encouraging—a few stated that the interest in the work seemed to be decreasing while several sent up no report at all. But taken as a whole the condition of our department of the Missionary Work is very satisfactory. Miss Mary Palmer Mills of the Edenton Street Jewels, delivered in a most pleasing manner, the following:

ADDRESS OF WELCOME.

Beloved President, Members and Friends of the Bright Jewels of the N. C. Conference: In the name of the Bright Jewels of Edenton Street, I welcome you to our hearts and homes. What a privilege it is to be members of the Woman's Missionary Society—*we*, the favored children of the Old North State! One of the *first* things our precious mothers taught us was, with folded hands and infant voices to say "Our Father who art in heaven"—one of the *first* names we learned from their dear lips was that of Jesus—and one of the first stories we ever heard was of His great love for us—sweet songs of the "old, old Story," have soothed us many times to sleep; and under no circumstances have we ever felt that we were without a Savior. We have *always* had a Heavenly Father to worship and to love—have felt no dread uncertainties about the future, but have ever had before us a bright and beautiful heaven. Many, many children are not so blessed—*they* know *not* of their "Father in Heaven"—a Divine Parent—an eternal God. In ignorance and superstition they are sacrificed to senseless idols, and devoured by hideous monsters. It is in the interest of these unfortunate children that we have met to-day. We are young and inexperienced and look to the older members of the Society for help and guidance. We are but little rills—yet we can swell the waters of the mighty ocean.

We, Carolina's Jewels,
A small, but loving band.
Our grateful offerings bring to-day,
With willing heart and hand,
Each of us, Lord, would place agem
From the dark, pagan mine,
In thy imperial diadem
Forever more to shine.

Dear honored President, chief executive of the Woman's Foreign Missionary Society of the M. E. Church, South, we bid you welcome, thrice welcome, and ask a place in your heart and in your prayers for our Band of Bright Jewels. Kind friend, who will address us words of counsel and of cheer this morning, we extend to you a loving welcome—to every friend of the Missionary cause, welcome, welcome.

Miss Julia Garrell of the Golden Reapers, gracefully responded in the following words:

I am chosen as the representative of the Golden Reapers of Wilmington, to thank you for your sweet welcome. To thank you for the compliment paid our Society, which is about the youngest of all, and yet has been chosen to respond to your address; and I must not only give the thanks of all this little band of Jewels, but must tender my own sincere thanks for the kindness shown me by every one. Although it is not much more than I expected, for I had heard a great deal about the hospitality of the people of Raleigh. It is a sweet sight to see all these little Jewels assembled here in this glorious cause, and to think that by our united efforts some of the little Chinese who have never heard that sweet, sad story of the Cross, may be converted to Christianity. We are here to day to report all that has been done by us during the past year and I trust there is not one among us who has not gone to work in the right spirit. Most of our Societies have done very well during the past year and I hope those who have not done so well will go to work with renewed energy next year, and when we meet again we will have still greater success to report.

Rev. F. A. Bishop, our "Uncle Frank," who proved his devotion to the little folks by enduring a long and fatiguing journey, to serve them, returning immediately to his own pressing duties, delivered a most excellent address, which was much enjoyed not only by the Bright Jewels, but by all who were present. Having to take the train directly after, to return to his own work, the following resolution was presented and heartily adopted:

Resolved, That we, the Bright Jewels of the North Carolina Conference, assure "Uncle Frank" that we highly appreciate his interest in us, and his presence with us, and thank him for his kind words. He will ever find a warm welcome from our little band.

ROSA NASH,
MARY BLANCHE BLACKWELL,
LULA GARRELL.

A card was read from Uncle Larry, of the Virginia Rose-buds, assuring us of his regret at not being able to meet with us, and of his deep interest in, and prayers for the Bright Jewels. The following resolutions were unanimously adopted:

Resolved, That we sincerely regret the inability of "Uncle Larry" to be with us in this our Annual Meeting; that we heartily thank him for his kind words of encouragement, and hope that he may yet meet with us in the near future.

Resolved, That we learn with the deepest regret of the great and sudden bereavement which has come up on our dear "Uncle Larry" and that we deeply sympathize with him in the loss of his dear son.

GERTIE ROYSTER,
ROSA NASH,
LULA GARRELL.

The delegates present then read their reports, and Aunt Mary presented the reports sent in by the various bands of Bright Jewels. The condensed Report of our Bright Jewels for the year 1885 is as follows:

New Bands oganized during the year,	14
Total number of Bands,	40
Increase of members,	5,25
Total number of members,	2,611
Amount of dues,	$479.39
For Mission School at Rio,	9.56
" Girl's Training School in China,	33.10
For Pauline Brook's Scholarship,	5.50
Total,	$527.55

which amount was paid over to the Treasurer of the W. M. S. of the N. C. Conference.

$50.00, five additional shares, were pledged for the Girl's training School in China.

Then a great treat was enjoyed by our Bright Jewels—sweet, loving words were spoken to them by our chief Executive, Mrs. Hayes. How I wish that *every* Jewel could have heard her! A thrill of sadness touched our heart-strings as we thought of our precious Jewels, who had been gathered by the loving Savior, to shine forever in the city of God and many eyes filled with tears, when we heard of me little Jewel, who while lying just at the br ink of the "dark, silent river," sent the following message to the absent, but beloved Lady Manager of the Society to which he belonged "I will soon be a Bright Jewel in heaven." "God be with us till we meet again," was then sung, the benediction was pronounced, and we all felt thankful that God had put it into the hearts of the children to engage in the blessed work of sending the Gospel to the nations that sit in darkness and in the shadow of death. The various reports will appear in our Column.

Faithfully yours,
AUNT MARY.

Bright Jewels of Leasburg.

The Bright Jewels of Leasburg number 31 members. The Officers are as follows:

President, Miss Bessie Thompson.
Vice President, Miss Rosa Nash.
Secretary, Johnnie Pulliam.
Treasurer, George Connally.
Manager, Mr. Ben Stanfield.
Assistan Manager, Rev. Solomon Lea.

We are sorry to report only $5.40 paid in as dues, but have determined to enter more heartily into the work, and to be more deserving of the name of Bright Jewels. Respectfully submitted, Rosa Nash.

Golden Reapers of Wilmington.

Our Society, "The Golden Reapers," was organized June 1st with 61 members, which number has since increased to 74.

We have raised since that date by dues and proceeds of an entertainment $25.13. Of this amount $11.90 has been forwarded to Aunt Mary for dues for June, July, Aug. and Sept. We have also paid to her $10,00 for one share in the Girl's High School in China leaving a balance in our Treasury of $3.23.

Our meetings are well attended, and most of the children *seem* much interested in the work, though among the youngest of the Bright Jewels.

We are encouraged by our success and hope the coming year may increase our membership and interest.

Pray for us, that our hearts may be in this work—and that *God* would give us strength and zeal to work in this part of His vineyard. Our Society all send love and kind greetings to Aunt Mary and all the Bright Jewels here assembled.

Maggie De. Wallace,
Pres. Golden Reapers,
Wilmington, N. C.
By Lula Garrell, Delegate.

Bright Jewels of Monroe.

Number of members belonging to the Monroe Bright Jewels, 68; Amount in the Treasury, $7.55; Number of officers, eight; Delegate to the Annual Meeting of Bright Jewels, Alice Winchester, Alternate, John M. Graham.

The Monroe Bright Jewels were organized March the 30th, 1885, with a roll call of 52 members and eight officers. Has been in a flourishing condition ever since. We hope to be able to report grand things of this Society next Annual Meeting.

Alice Winchester.
Monroe, N. C.

Report of the Scattered Jewels.

Among our Jewel Band are those who are not privileged to enjoy the regular monthly meetings as are other more favored Jewels. Living in thinly settled parts of the country it is impossible for them to form regular, organized bands. Yet, wishing to have some share in the noble work of sending the Gospel to the heathen lands they report regularly to "Aunt Mary" the earnings of their little hands I come before you to-day, as the representive of these "Scattered Jewels," bearing from them, loving greetings to each member of our Jewel Band.

Mary Blanche Blackwell.

The Report of the "Bright Jewels of Wilson."

This Society has been organized for four years, and the members seem very much interested in their work, though some are neglectful in paying their dues.

The officers are the following, viz:

President, Clarence M. Murray.
1st Vice President, Mattie Hadley.
2nd Vice President, Minnie Deans.
Treasurer, William Rountree.
Cor. Secretary, Eugene Brooks.
Rec. Secretary, Bessie Hadley.
Lady Manager, Mrs. Jno. R. Brooks.
No of members, 34.

Amount sent forward now,	$8.50
" Collected from some Recitations given in behalf of Missionary Cause by the Bright Jewels for the Pauline Brooks Scholarship,	$5.50
Total,	$14.00

Bessie Hadley, Rec. Sec.

What Sporting Men Rely On.

When Lewis R. Redmond, the South Caroliua moonshiner, cornered, after for eight years eluding the government officials, was asked to surrender, he exclaimed:

"Never, to men who fire at my back!"

Before he was taken, five bullets had gone clear through him, but strange to relate, he got well, in the hands, of a rude backwoods nurse."

By the way, if Garfield had been in the hands of a backwoods nurse, he might have lived. A heap of volunteer testimony against the infallibilty of the physicians has been accumulating of late, and people are encouraged to do their own doctoring more and more. It is cheaper and quite as certain.

Before Detective Curtin of Buffalo caught Tom Ballard he "covered" him with his revolver. Tom saw the point and tumbled!

Joe Goss was "covered" a few weeks ago and he tumbled, and so did Dan Mace. Death "fetched em" with that dreaded weapon—kidney disease. But they should have been lively and drawn first. They could easily have disarmed the monster had they covered him with that dead shot—Warner's safe cure, which, drawn promptly, always takes the prey. It is doubtless true that sporting men dread this enemy more than any mishap of their profession, and presumably this explains why they as a rule are so partial to that celebrated "dead shot."

Redmond was right. No man should surrender when attacked in the back. He should "draw," face about and proceed to the defence, for such attacks, so common among all classes, will fetch a man every time unless "covered" by that wonderfully successful "dead shot."—*Sprotsman's News.*

"A little fire is quickly trodden out
Which, being suffered, rivers cannot quench."

Procrastination may rob you of time, but by increased dilligence you can make up the loss; but if it rob you of life the loss is irremediable. If your health is delicate, your appetite fickle, your sleep broken, your mind depressed, your whole being out of sorts, depend on it you are seriously diseased. In all such cases Dr. Pierce's "Golden Medical Discovery" will speedily effect a genuine, radical cure—make a new man of you and save you from the tortures of lingering disease.

"Throw Physic to the Dogs"

when it is the old fashioned blue pill sort, and insist on using Dr. Pierce's "Pleasant Purgative Pellets, a modern medical luxury, being small, sugar-coated granules, containing the active principles of certain roots and herbs, and which will be found to contain as much cathartic power as any of the old-fashioned, larger pills, without the latter's violent, drastic effects. The pellets operate thoroughly but harmlessly, establishing a permanently healthy action of the stomach and bowels, and as an antibilious remedy are unequaled.

LOCKHART'S BANNER WAREHOUSE, DURHAM, N. C., BOOMING.—Mr. W. S. Bagwell, near Farmer's Station, N. C., sold on Lockhart's Warehouse floor last Wednesday eight lots of tobacco at the following big prices, 1 lot at $100, 1 do. at $65, 1 do. at $60; 1 do. at $45, 1 do. at $39; 1 do. at $35; 1 do. at $28; 1 do. at $34; averaging $47.50. J. G. Bowers of the same neighborhood sold that day 5 lots of new tobacco at the following prices, 1 lot at $55, 1 do. $44.50, 1 do. $29.00, 1 do. $19, 1 do. $19.75. The Banner is to the breeze and Lockhart is walking the deck making things lively for the farmers.

Nev 4th tf.

* * * * Piles, fistulæ, rupture and stricture radically cured. Book of particulars 10 cents in stamps. World's Dispensary Medical Association, Buffalo, N. Y.

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c. **German Corn Remover** kills Corns, Bunions, 25c **Hill's Hair and Whisker Dye**—Black & Brown, 50c. **Pike's Toothache Drops** cure in 1 Minute, 25c.

Nov.

The best cough medicine is Piso's Cure for Consumption. Sold every-

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

Oct. 28 7-t

HOW PRINTING PAYS

"The Proof of the Pudding," &c. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls persons out of work,—everybody interested. A Press and Outfit complete, from $5.00 to $10.00 and up. Book mailed free. Address. The Model Press Co., Limited, 918 Arch St., Philadelphia, Pa

nov 4-4t e o w

MAGIC LANTERNS

And STEREOPTICONS. All prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with small capital. Also Lanterns for Home Amusement. 132 page Catalogue free. McALLISTER, Optician, 49 Nassau St., N. Y.

nov 4-4t eow

The Furnace.

The success of the Rev. Jno. H. Nichols, as a writer of Theological Pamphlets, is somewhat phenominal. Just at this time, while the straightforward saxon of a peerless Methodist divine is bringing about a reaction among critics in favor of plain gospel clothed in plain English, it to be noticed that these straightforward analyses of Gospel Truth, making no display of high-sounding terms, nor trumpeting the erudition of the Author, have far outstripped more pretentious treatises in the race for popular favor. The last work of the series of doctrinal pamphlets—The Furnace—has just come from the press and is one of the very best that has been written. Price 10 cents.

"Sermons and Sayings."

BY REV. SAM. JONES, OF GEORGIA.

By general consent, Sam. Jones, the great Georgia Evangelist, is one of the most famous preachers now in the American pulpit. He draws more people to hear him, holds them longer, interests them more, and moves them deeper than any other man in this country. Next to hearing hin preach is to read his "Sermons and Sayings," and those who hear him are the most anxious to read him. His pithy, piquant sayings, containing so much wit and wisdom, with extracts from his wonderful sermons, have been extensively copied, quoted, published, and republished in the newspapers, and read by everybody, until he was compelled to yield to the demand for his sermons in full, and allow a volume to be prepared and published. The handsome volume, of nearly 300 pages, before us, issued by the Southern Methodist Publishing House, Nashville, Tenn., containing twenty Sermons and more than one hundred well-arranged "Sayings," was not made up of the newspaper reports, but were taken down by competent stenographers, written out, and carefully revised and edited before they went into the hands of the printer. A fine steel engraving of the evangelist, and a carefully-prepared biographical sketch add much value to this truly sensational volume of Sermons. Any one of his aphorisms or of his allagories will be worth many times the price of the book to the preacher and the earnest Christian. Besides, this is the only authorized edition of his sermons, appears from the following note from the evangelist himself:

To the Public.—The publication o my "Sermons and Sayings" by a House in Chattanooga, Tenn., and another in Richmond, Ga, was unauthorized by me. These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave out the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued. The volume of "Sermons and Sayings" issued by the Southern Methodist Publishing House is the only publication authorized by me.

12mo, pamphlet, wood-cut portrait on cover, 50 cents; 12mo, muslin, with steel engraving of author, $1.

Around the World.

A wonderfully interesting book of 600 pages, by Dr. Hendrix, of Missouri, has lately been reduced in price. Through the liberality of this eminent Christian Author it has been placed among our list of dollar books. It is profusely illustrated, and is one of the most entertaning and instructive books of travel ever published. It has had a large sale, and we confidently predict for it, at the exceedingly low price for which it is no offered, a much more rapid sale than before. It is one the best books of the age.

Peep of Day Library.

A new and valuable addition has just been made to our list of Sunday-school books by reprinting the Famous Peep Day Library. This little library consists of four volumes: "Peep of Day," "Line Upon Line," "Precept Upon Precept," "XXXXXX" "Here a Little There a Little." These books are designed for the religious instruction and entertainments of children of the earliest years, upon whom impressions that are just beginning to be made. There are a large number of subjects treated. The subjects are generally taken from the Bible, and are for their reproductions of Bible stories adapted to infant minds. Among books of this class these are unequaled, price 40 cents each, $1.60 per set. with usual discounts to preachers and Sunday-school.

Any of the above books sent by mail upon receipt of price. Address Southern Methodist Publishing House, Nashville, Tenn.

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nov 4 1t

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We have purchased a job lot of 200 Jerseys which we shall offer at one half their value. One lot

All Wool Jerseys

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One lot all-wool Braided Jerseys at $1.48; real value in any market $2.50.

Black Cashmeres and Black Goods a specialty.

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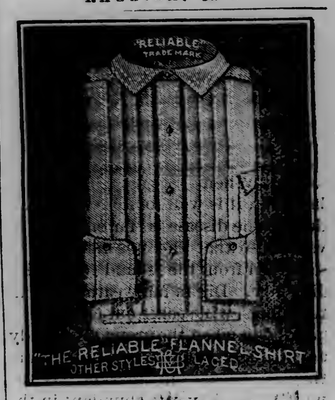

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Special discount to ministers.

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FOR SALE.

A large Boarding House, at Trinity College, N. C., containing 11 rooms, well furnished, with suitable out buildings, also a good well of water and an excellent spring on the lot. There are about 5 acres in the lot, with a new plank fence around it.

It is the best location, and most desirable property in the village. Situated near the College, and exceedingly convenient to students. For further particulars address

M. L. WOOD,
oct 28 tf Shelby, N. C.

BOOK OF THE BEAUTIFUL, WISE AND WONDERFUL—Poetry, Prose, Music, Art, Science, History, Famous Works of God, also of Man. Introduction by THOMAS CHASE, LL. D., LL. D., (Mem. Com. on Revision N. Testament); richly illustrated. 600 SUBJECTS. $3.50. NEW AND NOTHING LIKE IT. **AGENTS average $75.00 per month.** One sold 161 copies in 15 days in town of 500, another 10 a day for 31 days; inexperienced boy made $25.00 first week, another $70.00 in a week. ELEGANT PRESENT. Send for circular, or $1.50 for agent's outfit. JOHN C. WINSTON & CO., Philadelphia, Pa.

oct. 8 4t

AGENTS WANTED For Enlarged Edition of "Life and Labors of C. H. Spurgeon," London, one of the most wonderful preachers of this century. By Geo. C. Needham, Evangelist. Introduction by A. J. Gordon, D. D. Address D. L. GUERNSEY, Boston, Mass. This Grandest and most **rapid selling** work, endorsed by all Denominations, and **"Sunbeams for the Home,"** endorsed by Rev. John Hall, D. D., as **Gift Books** have no superiors. Will **outsell most other works.** Special terms.

oct 28-13t

OPIUM and Whiskey Habit cured at home with all pain.—Book of particulars free. B. M. WOOLLEY, M. D., Atlanta, Ga. mar 25-1y.

AGRICULTURAL.

Nothing should be given a milch cow that so far as quality is concerned, we should not be willing to eat and drink ourselves. Pastures should be free from weeds, brush and rank grasses.

Shade in the Summer in the hen yard is of great benefit. A good bush for this purpose is the currant. It will thrive in any out of the way place; does not require much room and the fowls like to hide under its branches. The fruit is also acceptable and seems to do them good. We mention this now because now is a good time to set out the bushes. Stand a line of laths around each to keep the hens off the freshly handled earth.

Why Hens Do Not Lay.

When a hen is too fat she will not lay, as too much fat is an obstruction to egg production. It induces laziness, and the hens do not take sufficient exercise; and as exercise is absolutely essential to their health, the lack of it interferes with them in reproduction. Another reason why hens do not lay is because they are not fed properly; food is too exclusive, and does not supply the demands of the hen for producing eggs. Then, again, there are hens who do not receive sufficient food for the nourishment of their own bodies, and consequently connot lay for want of food. Lice and filth are other causes, for when fowls are annoyed by lice they worry and fret over the nuisance as much as do humans; and animals when similarly afflicted, and being in an "unhappy state of mind," are in too poor condition to lay.

Handling Potatoes.

Do not leave the potatoes in the ground long after they are ready to harvest. It is cold work handling potatoes after the ground begins to freeze nights. The cold and the dirt often make the hands crack and become very sore. Besides, late digging gives the weeds and grass a chance to grow, and makes the work of digging still harder. Some think the late fall rains injure the quality of the tubers for eating. However this may be, there is nothing gained by leaving sound potatoes long in the ground after they are ripe and ready to dig. When the crop is rotting, however, it is well to leave them undug till the disease is far enough advanced, so that the unsound can be separated from the sound ones with difficulty. Dig in fair weather so that the tubers will come out clean. Potatoes dug when the ground is muddy never look well in the bin nor are they as saleable in market. If the white grub is very abundant in the white soil, it may be necessary to dig to save the crop, even before the vines are dead.

Planting Fruit Trees in the Fall.

The successful planting of fruit trees in the Fall depends very much upon the method pursued. If the work is well done, the growth of new roots will go on all the Winter, so long as the ground is not frozen, and a year's time is saved by it. The holes are dug 30 feet apart—making 50 trees per acre, the top soil is thrown out on one side, and the bottom soil on the other to a depth of 18 inches and 3 feet wide. Six inches of top soil dug from near by is then put in the bottom and raised in the centre to a mound upon which the centre of the root is placed. The tree is then placed on the mound and the roots evenly spread, the top soil is lightly scattered over the roots which are carefully placed among the soil so as to be as nearly as possible in a natural position. More soil is then filled in, and finally the bottom soil is thrown in and the whole well trampled. The top is cut back to bring the tree into a good shape.

The Best Time to Cut Timber.

The great variety of opinion expressed in regard to the best time for cutting timber is largely due to the fact that in many instances and for many purposes no difference is observable in the appearance or quality of timber whether cut in winter or Summer. Much depends upon the treatment timber receives after it is cut, whether placed in a position to season rapidly or left in the woods, where seasoning will go on slowly; furthermore, climate, the prevalence of insects that attack felled trees, the kinds of timber and various other conditions and circumstances has much influence on the durability and quality of wood of the same species of trees. It is certainly true that there is a great difference in the amount of and condition of the moisture in trees at different seasons of the year; and while, as a matter of convenience, it will often be of more importance to the one cutting than any slight variation in quality that may follow, still there is no doubt a choice in time of felling trees for all purposes. In late fall and winter, when trees are in a dormant state, the wood contains less liquids than in the spring and summer, and this is without doubt an advantage, for there is not only less to be driven off in season but less to produce chemical changes which are often more or less injurious to both strength and durability.

In a consideration of the above facts Mr. Fuller, in his recent work on practical forestry, states that from his own experience and all the facts he has been able to gather from lumber men and dealers in timber, he had arrived at the conclusion that the winter is not only preferable, but the most convenient season for cutting timber, whether to be converted into sawed timber to be used for posts, rails, or railroad ties.—*World.*

That Sums it Up,

We could use all sorts of extravagent words about the effects of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff dryness, restores original color, is a delicious dressing and perfectly pure and clean. It will satisfy you. The only standard 50c. dressing.

October.

MISCELLANEOUS.

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This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein**, the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. **WALTER A. TAYLOR, Atlanta, Ga**

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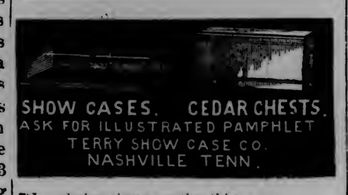

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aug 19-1m

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july 22-tf.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m.	5 38 p m.
Arrive Rocky Mount,	3 37 p m.	
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington	9 25 a m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 01 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

JOHN F. DIVINE, General Sup't.

T. M. EMERSON, Gen'l Passenger Agt.

ALBEMARLE & RALEIGH R. R. CO.

On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE.

	P. M.		A. M.
Tarboro,	(Leaves) 6 00	(Arrives)	10 35
Harrell's	" 6 15	"	10 20
Warren's	" 6 25	"	10 10
Bethel	" 6 50	"	9 45
Robersonville	" 7 15	"	9 20
Everett's	" 7 35	"	9 00
Williamston	(Arrive) 8 05	(Leave)	8 30

The 8.30 a. m. train from Williamston will arrive in Tarboro at 10.35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamston for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Sup't., Tarboro, N. C.

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Active, honest persons all over the country, with or without team.

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Mrs. Hacker, of St. Joseph, Ill., writes: "I would not take $50 for mine. My washing was on the line at 8 o'clock this morning."

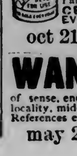
Mr. O. Jaqua, St. Ignace, Mich., writes: "Formerly it took the washerwoman from 7 a. m. to 6 p. m.; now from 7 a. m. to 10.30 a. m."

Mrs. A. W. Morrison, of Longview, Tex., writes: "It is a treasure. It makes the white lady independent of the colored washerwoman."

I will ship a sample to those desiring an agency on a week's trial on liberal terms. To those without capital, who can prove themselves trustworthy, I will furnish machines to fill their orders, my money to be paid after delivery. Write for particulars. J. WORTH, Box 5016, ST. LOUIS, MO.

sept 17-7t e o w.

LE PAGE'S LIQUID GLUE



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oct 21-26t eow

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of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $55 to $50. References exchanged. GAY BROS., 14 Barclay St., N. Y

may 21-1y

MISCELLANEOUS.

Williams and Haywood.

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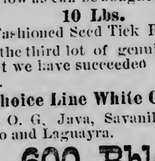

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AND

Fancy Articles.

CIGARS, &C.

Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

oct 15-6m.

Low Prices.

W. C. & A. B. STRONACH,

WHOLESALE AND RETAIL

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10 Lbs.

Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,

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600 Bbls.

Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.

250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

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125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.

Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

Patapsco and Orange Grove Flour at lowest prices.

Sugar cheaper than ever.

100 bbls Standard White and Yellow Sugars 6¼ to 8½c

HAMS. HAMS. HAMS.

15,000 lbs. choicest brands Sugar Cured Hams. Westphalia, Brunswick, Magnolia and Harveys. North Carolina and Southampton, Va., Hams.

20 Tierces Harvey's Best Refined Lard.

We carry the largest stock of Staple and Fancy Groceries to be found in the city and sell goods as low as can be bought anywhere in the United States.

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A good lot of regular sizes of

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Orders by mail receive prompt attention, and Price List sent on application. Address,

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A good interest will be paid and this loan secured by mortgage on property worth four times the amount, now yielding a handsome income—titles perfect. Further particulars by inquiring at this office. [sep 23-tf.

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AGENTS Make over 100 per cent. selling our new Corrugated Reflecting SAFETY LAMP

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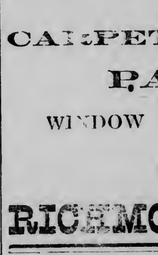

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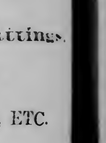

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july 17-1yr

Raleigh & Gaston RAIL-ROAD.

Schedule to take effect Sunday, Nov. 16th 1883.

NORTH. No. 1. Mail Train. Arrive.	Leave.	STATIONS.	SOUTH. No. 2 Mail Train. Arrive.	Leave.
A. M.	9 45	Raleigh,	7 25	P. M.
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 35
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	5 43	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	4 34
12 49	12 50	Macon,	4 23	4 30
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 33	3 35
2 15	P. M.	Weldon,	P. M.	

SMITH, Superintendent

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Raleigh Christian Advocate

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REV. FRANK L. REID, Editor and Publisher.

RALEIGH, N. C., WEDNESDAY, NOV. 11, 1885.

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YOUR PASTOR will start to Conference in a week or two now. If your subscription to this paper has expired, or will expire by Dec. 1st, be sure to hand him your renewal before he leaves.

For the Advocate.

Entire Sactification, Or Christian Perfection.

BY REV. L. L. NASH.

No subject can be more worthy of our best efforts in solution, than that of entire Sanctification, or Christian Perfection: and the diversity of opinion which obtains upon this subject, among the wisest and best men, is *prima facie* evidence that its solution to the satisfaction of the serious Christian is not an easy task. The founders of Methodism found it a subject perplexing in the extreme, and yet of too much importance to be passed over, or ignored. The opinions of John Wesley were never materially changed on this subject. The first statement that he made, in which he gives his opinion on this subject, of which we have any account, is in a reply to a serious clergyman, dated 13th of September 1739. The question was asked Mr. Wesley by this clergyman, in what points Mr. Wesley differed from the Church of England. Mr. Wesley says: "I answered to the best of my knowledge in none. The doctrines we preach are the doctrines of the Church of England; indeed the fundamental doctrines of the Church, clearly laid down, both in her prayers. Articles, and Homilies. He asked, 'In what points, then, do you differ from the other clergy of the Church?' I answered in none from that part of the clergy who adhere to the doctrines of the Church; but from that part of the clergy who dissent from the Church, (although they own it not.) I differ in the following points: First, They speak of justification, either as the same thing with Sanctification, or something consequent upon it. I believe justification to be wholly distinct from Sanctification, and necessarily antecedent to it. "In his sermon on the Scripture way of Salvation," Mr. Wesley says: "And at the same time that we are justified, yea, in that very moment, Sanctification begins. In that instant we are born again, born from above, born of the Spirit: there is a *real* as well as a relative change. We are inwardly renewed by the power of God. We feel 'the love of God shed abroad in our heart, by the Holy Ghost which is given unto us,' producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honor, of monies; together with pride, anger, selfwill, and every other evil temper; in a word, changing 'the earthly, sensual, devilish mind, into the mind which was in Christ Jesus.'

How naturally do those who experience such a change, imagine that all of sin is gone; that it is utterly rooted out of their heart, and has no more any place therein? How easily do they draw that inference, I *feel* no sin; therefore I *have* none, it does not *stir*; therefore it does not *exist*: it has no *motion*; therefore it has no *being*.' But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return and sin revives; showing it was but stunned before, not dead. They now feel two principles in themselves, plainly contrary to each other; 'the flesh lusting against the Spirit;' nature opposing the grace of God. They cannot deny, that, although they feel the power to believe in Christ, and to love God; and although His Spirit [still] witnesses with their spirits, that they are children of God. Yet they feel in themselves sometimes pride, or self-will, sometimes anger or unbelief. They find one or more of these frequently stirring in their breast, though not *conquering*; yea, perhaps, thrusting sore at them that they may fall; but the Lord is their help."

From the above quotations, it will be seen that the acceptance of the fact that, there is sin in justified persons, until they are wholly sanctified, is the ground of the doctrine of entire Sanctification, or Christian perfection, as held by the founder of Methodism. He maintained his position that there is sin in believers against all opponents; and as strenuously contended for its extirpation. In the sermon from which the above quotation is made, he says: "Hence may appear the extreme mischeivousness of that seemingly innocent opinion. That there is no sin in a believer; that all sin is destroyed root and branch, the moment a man is justified. By totally preventing that repentance, it quite blocks up the way to Sanctification: there is no place for repentance in him who believes there is no sin either in his life or heart: Consequently there is no place for his being perfected in love, to which that repentance it indispensably necessary."

It is manifest that the question: Is there any sin in any who have faith in Christ, and are justified? must be first settled, before we can have any well defined, and satisfactory opinion, or faith on the subject of entire Sanctification. We will proceed to investigate this subject, in the light of Scripture and experience: The first question to be settled in this investigation is. What is sin? All are agreed that sin is the transgression of the law. "But is this all; can nothing but an actual transgression of the moral law of God, be called sin?" We hold that sin is both a *thing* and an *act*. We call the thing original sin, for the want of a better name, which no man has been able to furnish us. By original sin, we mean the corruption of our human nature, which we have received as the result of our relation to Adam. When he transgressed the law, he became corrupt, and all of his descendants inherited his corrupt nature. We must all say: "Behold I was shapen in iniquity; and in sin did my mother conceive me." Psalms 51–5. Again we are assured that: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5–12. Again. "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then, I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me." Rom. 7–14, 15, 16, 17. These declarations of Scripture are in harmony with our experience. This strange contradictory propensity led some of the ancient philosophers to imagine, that man has *two souls*, a good and a bad one; and it is on this principle that *Xenophon*, in his life of *Cyrus*, causes *Araspes*, a persian nobleman, to account for some misconduct of his, relative to *Panthea*, a beautiful female captive, whom *Cyrus* had entrusted to his care. "O *Cyrus*, I am convinced that I have *two souls*: if I had but *one soul*, it could not at the same time, pant after *vice* and *virtue*: wish and abhor the same thing. It is certain, therefore, that we have *two souls*: when the *good soul* rules, I undertake noble and virtuous actions: but when the bad soul predominates, I am constrained to do evil. All I can say at present, is, that I find my *good soul*, encouraged by thy presence, has got the better of my *bad* soul."

He that would question the existence of this innate propensity to do what he knows to be wrong, must press the question against consciousness and Scripture. This propensity is what we call sin as a *thing*. Now the question arises: Is this thing found in justified persons? It is agreed by all (except Antinomions) that it does not *reign* in those who are born of God. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God". I John 3–9. Here we have a positive statement from the word of God, that a man cannot be born of God, and an actual transgressor of the law of God, at one and the same time. That he cannot sin, abolutely, we deny; for St. John admits that it is possible for a child of God to sin. He says, "My little children, these things write I unto you that ye sin not." Now if it had been impossible for them to sin he would not have cautioned them against it. We have no controversy with those who hold that justified persons do not commit sin; but having *sin in us*, and *committing sin*, are two things entirely. Sin, as we understand it, is any want of conformity to the law of God, as well as an actual transgression of the law. That there is still in the heart of a justified person, something contrary to the law of God, until he is strong in the grace of God, and and in the power of His might, we think admits of proof, equal to demonstration.

Let us examine this question calmly, in the light of Scripture and experience. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Gal. 5–17. Here we have a positive statement of the conflict in the experience of justified persons

St. Paul evidently intends to describe the experience of believers; even in the regenerate, there are two principles "contrary the one to the other." To the Corinthians he says: "I brethren, could not speak unto you spiritual, but as unto carnal, as unto babes in Christ." I Cor. 3–1. These Corinthians were "babes in Christ," and at the same time they were carnal. To the angel of the Church at Ephesus, our Lord said: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are Apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my sake hast labored, and hast not fainted. Nevertheless I have *somewhat against thee*, because thou hast left thy first love." Rev. 3–2, 4. Was not there something of the nature of sin in the angel of the Church at Ephesus? Is it not indwelling sin that causes so many to leave their first love? No doubt that a departure from the love of Christ, although it may lead to no actual transgression of the decalogue, is sin. But was not the angel of the Church of Ephesus in a justified state? Was not he, and all those of whom the Savior wrote, Christians? The angel of the Church at Pergamos, was exhorted to repent; and whence the necessity of repentance if there is no sin to repent of? The Church at Pergamos was surrounded by the worst enemies of our Lord, and to it the Lord said: "I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee." Rev. 2–13, 14. Was there not sin even in the hearts of the faithful at Pergamos? In the exhortation of the Apostle Paul to the Corinthians: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" (2nd Cor. 7–1) does he not plainly teach that these Christians were not cleansed from all sin?

(TO BE CONTINUED.)

For the Advocate.

Wicked Ways.

MR. EDITOR: I clip the following from an excellent religious paper:

'Some of our exchanges have indulged in elaborate editorial opinion and condemnation of "wire pulling" and other arts of the demagogue in Conferences. We have some knowledge of Methodist preachers and Conference elections, both in the Annual and General Conference, and have never seen this great evil. The offenses against perfect propriety in these matters have been so few and insignificant, we dare say, as to be unworthy of such sweeping animadversion. Readers are tempted to suppose the practice is common whereas it scarcely has a name to live."

And a Presbyterian paper has the following:

"It is somewhat amusing to see how some secular papers express opinions in Church matters about which they know as much as the average Patagonian."

These extracts are sufficient to show that the evil has attracted the attention of first-class men; and that it is an evil no right-minded person can for a moment doubt. Readers of such papers, secular or ostensibly religious, are led astray. They suppose, because they see it in print, that it must be true. And if such unholy suspicion and cunning, artful insinuations, are found in a religious paper, or professing to be religious, it is tenfold worse; for they assuredly know better. The sour stomach of disappointment is a sore evil in the editorial chair. (Not in all, we hope. ED.)

Can the editor of a secular paper have any of the real essence of religion in his heart, who, as often as possible without exciting general disgust, speaks slightingly of this preacher, and throws mud at that one: Strikes at this enterprise of the Church, and writes disparagingly of that, until, if it was not for a deceitful show of religious faith now and then, one would scarcely know where to place him, with religious people or infidels?

I do not hesitate to say that such freedom of the press is similar to the freedom that certain persons have to keep a bawdy-house or bar-room. Free, but freedom used wickedly and maliciously. Some of these flippant writers of things of which they know no more than "an average Patagonian" are led into error by more designing men. Men who, like a superannuated bull-dog, have lost nearly everything, but their bad temper, and seem to live only to use their disappointed brains in trying to belittle preachers, Doctors of Divinity and Church enterprises; and who are ready to cry "wire pulling," "electioneering for high places," etc., whenever a course is pursued contrary to that dictated by their vanity.

If a man has himself sought honors in the Church by dishonest means, and found; "What a tangled web we weave when first we practice to deceive," he is very apt to charge others with the same voice. But after all, it would be about as innocent a way in which the devil could work, were it not that most young people believe all they see in print. After they come to know the real weakness and littleness of some of these men who write about things and abuse men of which and whom they know about "as much as the average Patagonian," they will indulge a wholesome doubt.

SCALPEL.

Dr. Edrwards on the German Waltz.

This low, lascivious dance, which has grown into popular favor, in what are known as society circles, in this country, is an importation from the the public gardens in Europe. It had its origin in the desire for a closer contact of the oposite sexes than was afforded in the square dances. Sam Jones very appropriately demoninates it "hugging set to music." It is offensive to delicacy. A young lady would be ruined in character if found alone, in her father's parlor, with a comparative stranger in the position taken in the German Waltz. There is an element in this dance, which forms its fascination, that is little understood by young ladies when they first engage in it. The delicacy of the subject will not allow me to do more than merely to hint at the mischievous tendency of this bewitching amusement. My own belief, based on the observations of several years, is that the German Waltz is the fruitful source of much of the scandal that crops out in "society circles;" that a great deal of the domestic infelicity that mars the happiness of the domestic circle, in fashionable life, is traceable to this amusement, and that not a few of the divorce cases that are before the courts have their origin in the loss of confidence growing out of the intimacy between the sexes in the German waltz. Any one who will read the "Dance of Death," written by a man of the world in San Francisco, will better understand my meaning. That the evils at which I hint are encoiled in the German waltz, may be tested by a simple process. Dissever the sexes in the dance, and let the men form the pairs on the one hand, and the woman form the pairs on the other, and see how soon the waltz will lose its zest and fascination. It is a shame, and, I will say, a positive discredit for members of the Church to engage in the fashionable German waltz. It soils modesty, undermines virtue, and lays the foundation for jealousies, distrusts, and dometic infelicity; and, not improbably, sooner or later, for divorce, where the laws of the State will grant it. The preachers—pastors, I mean—should make their churches too hot for the patrons of the German waltz—mothers and maidens—to remain in it.

SOMETHING FURTHER.

Our watering places, and other resorts of health and recreation during the summer months, are fast becoming whirlpools of dissipation. Church members are drawn in, and hopelessly wrecked and ruined in the course of one or two seasons. They go away from the restraints that are thrown around them at home—away from their Sunday-schools and prayer-meetings and communions, and are thrown with the giddy, gay, thoughtless, fashionable world, and are carried away by the influence of worldly associates. They come home to neglect religious duty; to defend worldly amusements; to find fault with faithful pastors; to exert a bad influence upon the younger members of the Church, and sometimes to saw the seeds of dissension and discord in the congregations. For much of this indulgent mothers are to blame. All over the land there is the complaint of pastors and faithful laymen that fashionable dissipations, particularly in the way of indulgence in the German waltz, at balls, parties and masquerades, is creeping into the Church, and bringing a blight and a curse with it. It must be stopped, or woe betide the Methodist Church. The Catholics and Episcopalians think it wrong to dance and frolic during Lent; but if it is wrong during Lent, it is wrong at all times. A religion that is restricted to Lent is parenthetical and spasmodic. It is a religion but in name. We must have a religion for three hurdred and sixty-five days in the year. It is no time to the world. It is said, to the honor of the Episcopal Bishop in the Dioces of Virginia, that he refused in one of the parishes to confirm any candidate that would not promise to abstain from round dances at balls, parties, and on other public occasions. The pledge, just now, ought to be taken from every candidate for membership in the Methodist Church, South, to abstain from dancing in ball-rooms and on public occasions where promiscuous dancing is indulged in as amusement.—DR. J. E. EDWARDS, in *Southern Christian Advocate*.

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

The President's dictum to office seekers is the latest important official order. For some time past Mr. Cleveland has been seriously annoyed by callers whose business was trivial in the last degree. Applicants for little post-offices and for subordinate positions in the Departments have gone to the White House on the days when audiences were granted to visitors, and on gaining access to the President, have button-holed him, and poured into his ear their long stories. A friend asked Mr. Cleveland why he allowed his valuable time to be engrossed by such minor matters. "I do not know," he replied, "I do not remember half these people say to me." The nuisance has grown alarmingly in the past few weeks, the crowd of callers growing larger every day. In view of the onerous business he must transact before the meeting of Congress, together with his, as yet, untouched message, which must be ready for Congress, the President has felt compelled to institute a reform.

After the first day of November he will grant no interviews to those seeking office or to their advocates On Mondays, Wednesdays, and Fridays of that month, from 10 to 11 o'clock in the morning, he will receive such other persons as call on strictly public business. On the same days at 1:30 in the afternoon, he will meet those who merely desire to shake hands with him. On all other days and times during the months he will receive only Cabinet officers and Chiefs of Bureaus. The President takes the position that, while those seeking public offices seem very numerous when massed in Washington, they are but a very small portion of the people. He says that the greater part of the people, whose agent he is, are those whose interests in the Government are entirely disconnected from office holding.

The probable complexion of the re-organized Civil-Service Commission is now a subject of speculation. It has been suggested that if Mr. Coon should be appointed as a Republican, Professor Smart, of Indiana, as a Democrat and educator, with a practical turn, and a Southern Democrat and lawyer be the thired man, a fairly satisfactory commision might be evolved. Judge Thoman's resignation, which was accepted without any effusion on the part of the President, is to take effect at once. As Mr. Eaton's place also becomes vacant in a few days, and as Dr. Gregory will also leave the office, the comission has to be re-organized at an early date. It has been said that the President will have dificulty in getting these positions, which are among the most honorable in the public service, filled; but such a statement is probably born of a desire to see the failure of the commission.

The chief point of interest in the Capitol during the winter will be the Senate. It is predicted by Republicans that there will be as much friction between Democratic Senators and the President as between the President and the Republicans. It is true that many of the Democratic Senators do not agree with Mr. Cleveland in matters of policy, but how wide or how narrow their differences may become is a question which only the future can determine. The Republican Senators will be largely guided in their course towards the Administration by the results in the Virginia and New York elections. If both of them go against the Administration, it will naturally make them more aggressive. The Republicans are saying that the fight of the Democratic factions in Congress will relieve them from the necessity of doing anything in the way of amusement. Congressman O'Neill, of St. Louis, is spoken of as the man who is expected to furnish fun for the Forty-ninth Congress. But as he spends but little time on the floor of the House, he will not fill the vacancies left by Cox, who has gone to Turkey, and by Horr of Michigan, and Belford of Colorado, who are politically no more. Tom Corwin, Thaddeus Stevens, and Senator Nesmith were some of the old humorists who have enlivened many a day at the Capitol. But new men are coming to the new Congress, and as each session in the past has been provided with funny men, no fears need be felt but that the future will take care of that need.

On every Sunday morning, large crowds still gather at the so-called President's church, attracted by curiosity to see the Chief Magistrate at his devotions. The last sermon they heard there was a severely practical one, directed against the various forms of agnosticism that stand in the way of Christian progress.

Washington, D. C., Oct. 30th, 1885.

For the Advocate.

Letter From China.

MY DEAR BRO: I had hoped to be able to send you a copy of the series of letters I am now writing on China—entitled, A Survey of the Field with some Account of the Agents at Work, etc., but as I cannot command the time for so much copying, and feeling that you will not be a stickler for original copy in every instance, I write to ask if you will not be kind enough to either publish entirely, or give at least a notice of these letters in your paper, so that the facts which I am now trying to bring before the Church may not fail of their destination and object. The two letters now sent refer to the field as it is in itself alone; the following will refer to the agents at work, and I hope will throw some light on Mission work here that will prove both new and interesting.

The eyes of the world are now directed toward China, and the influences of the West—intellectual, spiritual, commercial and political—are being felt here as never before. This old country under such a pressure, must move, will move, is moving, and it is a matter of great importance to our enterprise that we know in time how to anticipate and prepare to meet the future demands on us. Some one has said that every Missionary should have something of the prophetic as well as the apostolic in his character, and I am sure that in no country and at no time is there greater need for forecast than here and now. And in making our large call upon the Church for help, we feel that it is the facts calling and not an individual, and that it is so, is in part the object of this series of letters to show what is now specially desiderated is leadership at home—leadership at headquarters and leadership in the respective conferences "'I scale one hundred and eighty pounds, but when I'm mad I weigh two tons,' said a Kentuckian with true notions of the moral avoirdupois, and I am sure if our Secretary were once enthused with the true ideas of the moral grandeur of the work in China, he would out weigh many Kentuckians. Before all things it is necessary to know. Help, therefore, my dear brother, to bring this matter before the Church.

Gratefully, affectionteiy,

YOUNG J. ALLEN.

Shanghai, China, Sept. 24th, 1885.

For the Advocate.

A Meditation.

BY "MARY WILSON."

Revelation, the last and most wonderful book in the Bible, always reminds me of the sky over cast with dark clouds with only a break here and there, and a gloriously bright star shining down upon me. Perhaps after I have passed from earth and look down from the other side of the clouds, I shall see the beautiful meaning on that side which I cannot grasp or understand on this.

The Revelation star which shines upon me with the clearest, bravest light is this, "He that *overcometh* shall inherit all things, and I will be his God and he shall be My son." It is hard to overcome an obstacle that our natures love and cling to. It is hard to cut off the right hand and cast it away. It is hard to give up our besetting sin, our soul may hate it, but our weak natures love it. It is hard and God knows just what it will cost us, so He offers us the very best that even He can give. The very best place in a perfect Home, the very dearest love of a great God, whose very nature is love. Is not that enough? The martyrs died for it and we love to talk and sing and think of them, but there are men and women to-day who are fighting such a battle, bearing such a cross that death in comparison would be easy and gladly would they exchange for the martyr's stake. But God knows best, He is helping us to overcome, if it is hard, no matter, think of the reward, think what rest, peace, love, and, thank God, freedom from sin there will be.

Great progresss has been made in the cause of temperance. Fifty years ago the drinking custom prevailed in most respectable homes; now it is banished almost entirely.—*Episcopal Methodist*.

Raleigh Christian Advocate

RALEIGH, N. C., - NOV. 11, 1885.

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

The Rev. J. E. Mann's Pamphlet

A WORD OF EXPLANATION.

In our absence last week a pamphlet, edited and published by the Rev. J. E. Mann, came to our address. This pamphlet contains, among other things, a personal attack upon this paper and upon the Editor; and, perhaps, a few words of explanation are due all concerned.

In the ADVOCATE of July 15th I published Bro. Mann's speech, as requested, giving him nearly seven columns of space. To this speech several replies were made. About the middle of September Bro. Mann sent a part of his rejoinder to these replies. This first article made nearly five columns and was published Sept. 30th. His second article, making a little over five columns, came about a week after his first, and was promptly published Oct. 7th. About a week after his second came, his third article arrived, (I say *about*, because I do not remember the *exact time*.) This third article, as every one who has read it will see, contained matter that is very discourteous and disrespectful to Rev. J. A. Cunninggim, and would furthermore have involved him and a brother, mentioned as an "undergraduate," in a personal matter that *was totally irrelevant to the subject under discussion.* It also involved the motives of Rev. W. S. Chaffin and Rev. S. D. Adams—attributed their being opposed to division to selfish considerations, and brought in private domestic matters, which were no part of the argument, and *entirely irrelevant* to the subject under discussion. In all three cases, the effect, whatever may have been the design, was to weaken the force of what they had written by disparaging them personally. Viewing it in this light, I retained the article a few days for more mature reflection. In the meantime his fourth article arrived. After maturely considering the matter I addressed him the following letter:

RALEIGH, N. C., Oct. 8th, 1885.

DEAR BRO. MANN:

Your third article has been received. I have carefully read and re-read it several times, and have delayed writing you in reference to it that I might have more time to consider it. There is so much in it that is offensively and purely personal, that I think it would be unwise, and in violation of the rule I laid down in opening the columns of the paper to the discussion, to publish it. I am sure its publication would injure you and do the church great harm. Having these convictions, I candidly communicate them to you, and hope, upon a more mature reflection, that you will agree with me that it is better not to publish it in its present form. I want to do what is right by all parties, and I am especially anxious to give you a fair showing. I have had to reject personal thrusts made at you and at others, on both sides of the discussion, and I did not hesitate to do it. I mention this simply to assure you that I work the rule both ways.

With best wishes, I am,
Yours truly,
F. L. REID.

To this he made the following reply:

GOLDSBORO, N. C., Oct. 12th, 1885.

DEAR BRO. REID:

On returning home last night I was surprised to find a letter from you objecting to my 3rd article of reply. Why did you keep it a week so as to break my connection before you wrote me? I had no idea you would adjudge it objectionable, as I did not think it to be more so to you than the two former you had published and supposed very naturally it would appear in to-morrow's paper. I sent you from my work last week my 4th and last article in the reply, and must now suppose you will not like my arguments in it any more than you do those of my 3rd. Does it not occur to you that after what you have admitted into your columns in the way of personal assaults on me and my speech that it would be exceedingly unfair and partisan for you to cut me off in the midst of my reply? Do you suppose the friends of division are going to be gagged in that style? If I could shape my arguments just to suit those opposed to me it would not be necessary to have any discussion. *I demand that you finish publishing my reply.* (Italics his.)

I do not wish you to pursue a course so damaging to yourself, your paper, the peace of the Conference, and least of all myself, as to needlessly close your columns against me at this juncture of the discussion.

Of course I will publish it somewhere, and the necessity for its publication will call for a statement of the reason and circumstances why I had to publish the close of my reply elsewhere, and the articles will show for themselves that there was really *no serious reason* why they might not have been published by you. Of course you can do as you please—it is your paper—and if you are going to run it to suit only the claims of a part of the Conference you have a good opportunity to make it plain—if you will. If you decline to publish my two articles, I wish you to roll them up securely and send the manuscript to me by mail *at once* to this office. I send you 16 cents to pay postage.

Yours truly,
J. E. MANN.

In response to this, I enclosed to him the manuscript of his third article with the following letter:

RALEIGH, N. C., Oct. 15th, 1885.

DEAR BRO. MANN:

Yours of the 13th inst. to hand and contents noted.

I herewith return your 3d article, at your request, as I suppose from your reply to my letter that you do not desire me to revise it and take out what is purely and offensively personal. I have no objection to publishing your 4th and last article, which is now in type, and will appear in the ADVOCATE of next week.

To those portions of your letter which are so offensively personal to me, individually, I make no reply except to express my regret at the existence of the spirit that prompted them, and my hope that when the heat of discussion abates your better judgment will disapprove them.

Yours truly,
F. L. REID.

The letter with the manuscript left Raleigh at 2:28 p. m., Oct. 15th, and I suppose reached Goldsboro about 5 p. m. the same day. That evening about 6½ o'clock I received the following telegram:

GOLDSBORO, N. C., Oct. 15, 1885.

TO REV. F. L. REID:

I forbid your publishing my reply cut in two. Send my manuscript back as I ordered, if you were not willing to publish it as I wrote it.

J. E. MANN.

I, at his order, took his fourth article, making a little over 3½ columns, out of type, substituted it with other matter, and sent him his manuscript. Now, it will be seen from my first letter to him that I was perfectly willing to publish his fourth article, and that I clearly implied to him that I would publish his third article if he would rewrite it and leave out the offensively personal portions, else why did I say: "It is better not to publish it in its present form?" And in my second letter I used this phrase: "I suppose from your reply to my letter that you do not desire me to revise it and take out what is purely and offensively personal." In his first letter he *demands that I finish publishing his reply*, and in his telegram orders me to return his manuscript if I could *not publish it as he wrote it*, and notwithstanding all this he says in his pamphlet: "He did not offer me the privilege of my revising it." The reader will bear in mind that I simply objected to publishing Bro. Mann's article "in its present form," which of course was intended simply to exclude his personalities. He also complains that I did not inform my readers that I had "rejected" his article. Brother Mann ought to know that it is not customary for editors to inform their readers when they reject an article of a correspondent, and that it would be very improper for them to do so.

Including his fourth article, which was in type, I have given Bro. Mann a little over 20 columns of space in the ADVOCATE, *more space than I have given to any one else on either side*, and nearly as much as I have given altogether to Bros. Adams, Chaffin and Cunninggim, the three brethren attacked by him. I could not have done better for brother Mann, had I known that the "chief advocacy" of the cause had been committed to him, which I did not know until his announcement of the fact in his pamphlet. Not knowing this, I had given large space to Bros. Brooks, Jenkins, Willson, Rowe, Stikeleather and other advocates of division, aggregating more space given to the advocates of division than has been given to those opposing it.

WORKING THE RULE BOTH WAYS.

To show the reader that I have tried to work the rule of keeping out offensive personalities both ways, I will here state that Rev. W. S. Chaffin's first article in reply to Bro. Mann had several sentences that were a little personal. I took them out. He wrote a second article which I thought was too personal to Bro. Mann, though not as much, nor as offensively so as Bro. Mann's third article was to Bro. Chaffin. I wrote Bro. Chaffin about, in substance, such a letter as I wrote Bro. Mann in reference to his third article, telling Bro. Chaffin that his article was too personal for publication. *I did this to protect Bro. Mann.* Bro. Chaffin responded to my letter as follows:

DEAR BROTHER REID:

I received your note in regard to the publication of my last *article*. I admire the watchful care that you exercise over the columns of the ADVOCATE, and approve the rejection of any and everything that is of such personal character as to do harm.

In my last I did not intend to touch the merits of the question under consideration, but to notice a few things that Bro. Mann brought in as introductory to what he *calls* his reply, or answer—or review—in which reply he simply fails to touch the question. If I had waited two or three days, I would not have sent the article as it was, and I approve your course. Be assured of my sincere regards and thanks.

W. S. CHAFFIN.

The reader will see from the above that I protected Bro. Mann against personalities, and he will also note the excellent spirit in which Bro. Chaffin replied to my letter.

But Bro. Mann gives a quotation from Hon. W. L. Steele's article to show how I allowed others to "assail" him. If the reader will notice the quotation he gives, he will see that Col. Steele is dealing with Bro. Mann's arguments—he states what he believes to be a fact—says the record was perverted—was falsified, but he goes on in one of the very extracts quoted by Bro. Mann to disclaim impugning Bro. Mann's motives—*he says he did not say it was wilfully perverted.* And besides Col. Steele's article did have some criticisms that appeared to impugn Bro. Mann's motives. I wrote to Col. Steele calling his attention to the fact and telling him I could not publish it. He very promptly responded, telling me to cut out anything from his article that I thought ought not to go in, and to leave it out altogether if I thought better. I cut out what I thought was personal. *I did this to protect Bro. Mann.* I studied carefully the sentences Bro. Mann objects to, and seeing that they simply dealt with Bro. Mann's argument, *were relevant* to the subject under discussion and did not impugn his motives, I did not cut them out.

HOW OTHERS HAVE ACTED.

All those who have participated in this discussion, except Bro. Mann, seem to have appreciated the fact that I had a very delicate and difficult position, and have been exceedingly kind, and I can but note the facts. Capt. J. A. Stikeleather has written several times in favor of division. He wrote one article, which though not personally offensive to any one, brought in some matters that I thought would tend to personalities in the end. I so wrote him and he replied telling me to throw the article into the waste basket, and he sent another article for publication. In personal letters to the Editor he has been pleased to write the following sentences:

"And I must say for you, Bro. Reid, that your discreet course and fairness to all parties concerned, whether agreeing with your views or not, is making for you many lasting friends, whether Conference is divided or not. * * * * Your patience as well as that of most of your readers has been very commendable as regards this division question."

The Rev. Jno. R. Brooks, who wrote largely in favor of division, in closing his articles, wrote me a very pleasant note assuring me that he had had a full, fair hearing and cordially thanking me for it. The Rev. J. W. Jenkins and Rev. James Willson, both of whom wrote several articles in favor of division, thanked me for my editorial courtesy to them. Judge Montgomery, Hon. W. M. Robbins, Rev. S. D. Adams, Rev. Dr. J. T. Bagwell, Rev J. C. Rowe and in fact nearly every one who has participated in the discussion has deferred to my editorial discretion, and many of them, in sending their articles, have left it to me to publish them in whole, or in part, or not at all, as I thought best.

I mention the above facts to show that I have rejected articles on both sides, as I have also revised articles on both sides, and out of all who have participated to any extent in the discussion, so far as I know, the Rev. James E. Mann is the only one who abuses me personally and impugns my motives for exercising my best editorial discretion.

It will be observed in all of the above that I have made no reply to Bro. Mann's personal assault upon me and upon the ADVOCATE. It is not because I am indifferent to it but because I have too much respect for myself as a minister, and too much love for my church, to enter with him the arena of personal abuse. No one regrets more than I do that, in the conscientious discharge of what I believed to be my duty, I have offended him, and no one regrets more than I that he has seen proper to impugn my motives and to assail me and the paper I am trying to edit. I shall try not to cherish any unkind or unchristian spirit toward him on account of it. I still entertain the hope, as expressed in one of my letters to him, that when the heat of discussion abates, and his mind and heart return to their normal state, that he will see how unnecessarily and how unjustly he has assailed me and the ADVOCATE, and that in some better moment his own judgment will disapprove it.

F. L. REID.

Three Days in Rockingham.

In response to very kind invitations and in compliance with a promise of long standing, we spent Sabbath before last in the refined and hospitable town of Rockingham, N. C. Though reaching Rockingham at the unseasonable hour of 3 a. m. on the 31st ult., our esteemed friend, Hon. W. L. Steele, had his clever son, Willie, at the depot with a conveyance to take us up to his elegant home, where he met us at the door and gave us a cordial welcome to a warm fire and a pleasant home, where for three days we enjoyed a hospitality as delightful, refined and liberal as any mortal could ask, or give. The Colonel and his estimable wife, and even all the children, know how to make their guests easy and pleasant, and when one once breaks bread at that hospitable board he will always be ready to go again.

The Sabbath was a beautiful, bright day. A large, intelligent, refined audience filled the church, and by their close attention to the word, helped us greatly to deliver it. The Sabbath-school services in the afternoon were of more than usual interest, the rain interfered with the service at night. The day to us, though a laborious one, was decidedly enjoyable.

Monday was spent in visiting, making the acquaintance of old subscribers, getting their renewals, forming new acquaintances and getting new subscribers. To an editor what could be more pleasant than this, especially when he closes the day with a fine list of renewals and new subscribers?

Rockingham is a manufacturing town. There are several large cotton factories right near the place. The Pee Dee Manufacturing Company, of which the Hon. W. L. Steele is the energetic President, runs one. This mill can hardly keep up with its orders. The "Great Falls Factory" is another, and the "Roberdel" is another—both these are presided over by that most excellent gentleman, Mr. Robert L. Steele; the latter took its name from his given name and second initial: "Robert L." It was our privilege to visit these three factories. They are giving employment to a number of poor people and are making money for those who own them. It is generally the case that those who help the poor are helped themselves, and this is in accordance with Scripture doctrine.

Rev. J. H. Page is the pastor at Rockingham. This is his first year among them. By his excellent preaching, for he is one of our best preachers, and by his fine social manners and general good character he has greatly endeared himself to that people. If Bishop Keener does not return him to Rockingham next year, we would advise the good Bishop to leave Charlotte as soon as possible after the appointments are read out, *and not to go by Rockingham.* The courtesy and kindness of Bro. Page, and the mingling with his excellent family while there, constituted a large part of the pleasure of the trip.

In a social point of view, the visit was perfectly delightful. We were "dined and supped" from house to house and with as pleasant a company of friends at each board as any man could ask. Rockingham is proverbial for its hospitality and for the splendid character of its residents. It is the home of Capt. Everstt, H. C. Wall, J. T. LeGrand, the Leaks, the Steeles, the Ledbetters, the Covingtons, and others we might mention, who would make any place attractive.—It is the home also of Rev. T. W. Guthrie, with whom and his delightful family we closed the visit in an enjoyable tea party. We haven't spent three days so pleasantly in a long time. We shall want to go to Rockingham again, and that very soon.

The Conference Collections.

Two weeks from to-day our Conference will assemble at Charlotte. This is the time in which each preacher and each charge has to get up what is still behind on the collections. The time is short, the necessity is great. The Church has its eye on the North Carolina Conference, watching to see whether we bring up our assessments for Foreign Missions. The Mission Board is in debt and the Secretary from Nashville will be on hand, with glowing accounts of how other Conferences have paid up in full and pledged liberal amounts on the new year. Our work will be closely scrutinized. Bishop Keener has a keen eye to the collections, especially for Missions. Let every preacher press the matter, and let every layman help all he can, and this means much.

Many a poor preacher's widow and orphan is watching and waiting with anxiety to hear from Conference to learn what amount they will get. The year has been a hard one on them. Fifty cents or a dollar will be a small amount to many members of the church, but that much will be a great deal to some of these dependent ones. They are a sacred trust that God has put upon us, let us take care of them, or else he may say to us: "Inasmuch as ye did it not to one of the least of these ye did it not to me."

Then the Domestic Missionary has had but little for his year's work. He has worked hard and fared poorly. They are the most self sacrificing and noblest men among us. God places upon us the responsibility of providing for their support. Every dollar the churches fail to pay of the assessment takes so much off of their salaries, already very low. And this is robbing God. And, brother, will you rob God in tithes and offerings?

And then the men who have taken the burden of Trinity College on their shoulders expect the assessment made for the College, and they have a right to expect it. We ought to pay it. It is a duty we owe them and the Church. We hope every dollar of it will be paid.

In a word, all the collections are important. If every member of the Church would do his and her duty these collections would be paid in full everywhere. In each charge the many leave a few to do all the paying; or, at least, most of it. This ought not so to be. Now, look up your pastor and ask him how much he lacks of having all up, and if he is behind, though you have already paid something, give some more, and give two or three times, if necessary, until he has it all; and then when he gets upon the Conference floor and reads his report with everything paid up in full, he will feel good, and you will feel good, and we will all feel good together.

READ THIS.

If your subscription has expired, or will expire between now and Dec. 1st, be sure and hand your renewal to your pastor before he starts to Conference. Hand it to him at once, before you forget it.

The Holston Conference.

The sixty-second session of this Conference met in Cleveland, Tenn., October 21, with Bishop Keener in the chair. The subject of the Holston *Methodist* was presented, and $2,500 was subscribed in stock to relieve it of its embarrassment, and to help it towards a larger success, and they are trying to raise $1,000 more. When the brethren rally in that way around their paper its success is assured.

The proposition to change the name to the "Methodist Episcopal Church in America," was voted on. Ayes, 1; noes, 119. A motion to memorialize the General Conference to change the name to "Episcopal Methodist Church" was tabled.

The following delegates to the General Conference were elected:—Frank Richardson, E. E. Wiley, R. N. Price, W. G E Cunningham, E. E. Hoss and C. T. Carroll; alternates—W. W. Bays, J. Atkins, Jr., Lay delegates elect—Joseph Straus, J. E. Reeves, C. L. Hardwick, J. W. Paulette, W.W. Stringfield, J. A. Darr; alternates—J. E. Chapman, T. W. Jordan.

The following are the statistics: Local preachers, 308; members, 46,529; Sunday-schools, 587; Sunday-school scholars, 35,116.

Rev. Dr. R. A. Young thus writes the *Nashville Advocate* of the Conference:

Their collections had not been large, but the missionary enterprise had a fair showing at this session. They listened to Reid with his great speech on China—to Atkins with his moving appeal for Domestic Missions—gave a good contribution, and pledged themselves for $2,500 more before Feb. 1.

It took several hours to elect their delegates to General Conference, but the work was well done. If a better delegation could have been selected we do not know the men. They want no change of name for our church—they want no memorial on the subject. With the old name they propose to go forward.

We had more preaching and better preaching than usual; and as to collections, we raised money by the thousand. We raised the stock of the *Holston Methodist* from $3,500 up to $6,000. We added $3,500 to the building fund of the new Centenary College. Foreign Missions were helped, and we left Brother Dunlap to take in the remainder for Paine Institute. Why not? All the money belongs to the Lord, and he requires us to *give*, not simply one-tenth, but according to our prosperity. This New Testament doctrine of *giving* is now pretty well understood, and no genuine Christian can ignore it and maintain his conscience or standing.

We had Bishop Keener. He really *does* believe that the gospel will be preached to all the world, and that the triumph of Christianity is assured. When he is present, there is one member of the congregation that does not need any exhortation when the Missions are up for consideration, O for one million of such members!

Thanksgiving Day.

President Cleveland has designated Thursday, the 26th day of November, as a day of Thanksgiving and Gov. Scales, of this State, has also designated the same day for our Commonwealth. There is great propriety in our Nation and State appointing this day, and we hope the people generally will observe it in a becoming manner.

Fair Warning.

Remember that if your time is out and you do not send your renewal by your pastor to Conference the last week in November, or by mail by that time, you will be cut off immediately after Conference. The date opposite your name on the paper is the time to which your subscription is paid.

Notice.

The class of the 2nd year will please meet the Committee in Charlotte on the morning of Tuesday, the 24th of this month, promptly at 9 1-2 o'clock.

Respectfully,
W. S. RONE, Chm'n.

Notice.

The Committee and class of the 1st year will please meet promptly in Charlotte on Tuesday, Nov. the 24th at 9 a. m.

J. J. RENN, Chm'n.

—The bill of the doctors in attendance upon General Grant foots up $12,000.

Read This.

Do not fail to send your renewal to Conference by your pastor, if it is due. We do not want to cut any off, but will have it to do if they do not send their renewals to Conference. Be sure to attend to it.

Ninety Conversions.

I am finishing my third year's work on the Hillsboro circuit; have had about ninety conversions this year, and we are growing some in other directions.

Yours Truly,
JAS. E. GAY.

Columbus Mission.

Our mision is doing fine this year. Rev. T. H. Edwards, our preacher has done good work. Our people like him. He has finished several churches, and is building others.

Yours in Christ,
D. F. MORROW.

Refreshing

DEAR SIR:—My subscription to the ADVOCATE has expired, enclosed you find two dollars to renew, I can't do without the paper while it remains as it has been. Accept me as a lifetime subscriber, and please never stop my paper until I notify you. I act upon the square, and you shall always have you subscription when I can pay.

S. W.

Mooresville Circuit.

BRO. REID:—Recently we closed a meeting of much interest at Salem. Quite a number of conversions and additions to our Church--all heads of families but one. Some of the brethren say it was the best that has been in that church for a number of years One man was converted who said farewell to two stills and one grocery. He has taken his stand on the Lord's side, and will make a useful and influential member.

Yours truly,
P. F. W. STAMEY.

A Pleasant Memory.

Last week I visited a sick sister in Jesus: as I drove away, I was singing, "Happy People over yonder, where they rest forever more." An old negro stepped forward to open the gate for me and said, "that song reminds me of Mr. Jimmie Cain."

He had heard Rev. James Cain, a local preacher, near Fayetteville, sing that song 28 years ago. The tune and words had gone with him and blessed him through all those years. In so many ways God makes one person a blessing to others.

A. D. BETTS.

Columbus Mission.

One church has been completed this year, (the first Methodist Church ever built in the county except log or pole cabins,) one more to finish this year. We are building a good church at Sabula, will not be finished, but is to be opened for worship the first of next year. We have had some good meetings, conversions and accessions, growing interest on the education of the people, and we are getting tired of the Liquor business, induced mostly by the Federal Courts. Our collections will be full.

T. H. EDWARDS.

For the Advocate.

Davidson Circuit.

BRO. REID:—We have now completed our round of protracted meetings, we have had much rejoicing among professors, and thirth-three persons were converted; this makes 273 on this circuit in three years. The best of all is, that nearly all are holding out well. We have at every church, except one, some visible work or improvement either as a result of this revival or as a means provoking it. God prosper the ADVOCATE.

Yours truly,
D. L. EARNHARDT.

Two Sermons Repeated.

By a special request of some members of his congregation, Rev. W. S. Creasy repeated last Sunday two sermons he preached the first year of his ministry here, on the subjects "Lift Up the Gates," and "The Rainbow Round the Throne." The church was filled at an early hour. The sermons were of rare excellence, and were enjoyed by large congregations. At the close the pastor expressed his wish that to all before him, and all to whom he had preached the past four years, the beautiful gate might be lifted up, to welcome them, and that they may enjoy the beauty of the rainbow round the throne. Acording to the usages of the itinerant system this year is Mr. Creasy's last among us. During his four year's labor here he has accomplished great good, and few men have ever become more endeared to a people. He is a noble Christian gentleman, and a gifted and eloquent minister of the gospel.—*Concord Times.*

Recent State Elections.

Tuesday Nov 3rd elections were held in the States of New York, Virginia, Maryland, Pennsylvania, Connecticut, Massachusetts and Iowa.

The contests that attracted the greatest attention were those in New York and Virginia. Hill, the Democratic candidate for Governor of New York, is elected by a large majority over Davenport, Republican; and Lee, the Democratic candidate for Governor of Virginia, is elected over Wise, the Mahone and Republican candidate. And the Legislature of Virginia is Democratic, which throws Mahone out of the U. S. Senate.

Maryland went Democratic, while Pennsylvania, Connecticut, Massachusetts and Iowa gave Republican majorities. The Legislature of New York is Republican as usual.

Returns from New York gave Governor Hill a plurality of fourteen thousand. Virginia elects General Lee Governor by fifteen thousand majority. Quite a large negro vote is reported for Gen. Lee.

Snow Hill Circuit.

Several years ago the parsonage at Snow Hill was destroyed by fire, so the preacher was compelled to live in his own hired house. At the first Q. C. the pastor was appointed agent to canvas for funds to rebuild on our lot at Snow Hill, and this day the contractors completed the house, will turn it over to the building committee tomorrow, costing $1065.00. The glory of the latter house will exceed that of the former, we have had some good meetings, there will be a sad lack increase, the Spiritual condition of the church improving, much remains yet to be done, many yet will live in sin. Oh Lord! when shall holiness cover the earth as the waters cover the sea?

P. L. HERMON.

For the Advocate.

Mt. Gilead Matters.

DEAR BRO.—With a heart full of gratitude to Almighty God, I wish to say to the lovers of Zion that I am now closing a pleasant and profitable year's work on the Mt. Gilead circuit, our Presiding Elder, Rev. V. A. Sharpe, did us good and faithful work, came in time, and staid as long as he could, looking after the various interests of the church.

We have had fifty accessions and more than that number of conversions; have finished one church, built a neat parsonage, and last but not least endured one of the heaviest poundings consisting of money, clothing and provision, that it is the lot of a preacher to endure, and especially his family, for all this was done in my absence. May God abundantly bless the donors in this life, and at last save them in heaven. We are doing well on the collections, we have more than fifty subscribers to the Raleigh ADVOCATE. To God be all the praise now and forever.

M. W. BOYLES, P. C.

For the Advocate.

On the Change of Name.

We are tired of the "Division Discussion," and very anxious to see it stop. Some of the brethren are beginning to say "such and such brother has lost some very good friends by the position he has taken." God forbid that such should be the case! Variety is the spice of life, so we will change the subject and produce the flavor, hoping if we do not "rejoice the soul and make the heart glad," to see a better feeling.

Very little has been said on the change of name, and very little is necessary to be said. I am glad to see that the Conferences so far held are opposed to the change, and also that the memorial suggested is receiving but little favor. We are just as much the M. E. Church as the North is and when the word "South" becomes repugnant and we are ashamed of it, why let us drop it without any other alteration whatever.

Yours Truly,
W. T. CUTCHEN.

For the Advocate.

Rev. J. T. Lyon.

The fourth Quartely Conference for the Durham circuit passed the following:

WHEREAS, our beloved pastor, Rev. J. T. Lyon, has through many afflictions, so faithfully and earnestly labored among us for the last four years, and must, therefore, according to an inexorable law of our Church, be removed at the ensuing Annual Conference, therefore

Resolved 1st, That while we bow with submission to the law of the Church, it is with unfeigned regard that we part with him, so deeply has he intrenched himself in our hearts by his deep piety and many noble virtues.

2nd, That we will follow him with our prayers and sympathies to whatever field of labor in the providence of God he may be assigned.

3rd That should he ever again be cast among us, we will, with glad hearts and open doors, extend to him our warmest reception, and most cordial hospitality.

4th, That a copy of these resolutions be sent the Raleigh CHRISTIAN ADVOCATE for publication and also be spread upon the minutes of this Conference.

Signed, L. S. MASSEY,
J. R. BREE,
J. D. FLETCHER.

For the Advocate.

Revival at Durham.

The following was mislaid at the time sent, and though now late we publish any way. We regret its delay:

BRO. REID: Our Union Gospel Tent Meeting held by the Baptist, Presbyterian and Methodist Churches jointly began Sept. 24th and closed Oct. the 9th. It was conducted with the greatest harmony, and attended with large and orderly congregations under the preaching of Dr. McDonald, who has charge of a Baptist church in Atlanta, Ga. It continued to grow in interest and was closed thus early to the regret of all, because of the fact that Dr. McDouald was unexpectedly called home. There were about sixty professions of faith, and many were left troubled in heart on account of sin. Great good has been done in strengthening believers, converting sinners, affecting public sentiment, and uniting more closely the Lord's people in the different churches. Sunday morning the doors of the church were opened. The Baptist Church received seventeen for Baptism, and two by letter; the Presbyterian Church received four, and the Methodist Church received 29, (one by letter) of whom 15 were baptized, others it is thought will unite with the church. At the close of the meeting Friday evening it was announced that $1050.00 would be required to pay all expenses incurred for many purposes. This am't. was readily raised, and the tent, now joint property, is stored away till next spring, when you may expect to hear of another similar, but much greater meeting in Durham. God be praised.

W. S. DAVIS.

For the Advocate.

Matters on Madison Circuit.

The 4th Quarterly Meeting for our circuit was held at Leaksville, Oct. 18th and 19th.

This was a meeting long to be remembered; the official attendance was large; many visitors from the different churches were present, the hospitality of the Leaksville people was open hearted and generous. Brother and sister Cunninggim and sister Bumpass stayed with us till Monday evening. Bro. C's preaching was with power and in the demonstration of the Spirit. He won all hearts as a preacher and a Presiding Elder. The presence of sisters Cunninggim and Bumpass added very much to the enjoyment of the occasion.

Their talks in the missionary meeting on Sunday evening were especially appreciated by the people, and they organized an auxiliary society of 18 members. Rev. J. R. Jones arrived on Tuesday and preached earnestly and affectly twice a day during the meeting. The spirit was present, the whole town seemed under its influence, crowds attended, and as the meeting progressed, and sinners were converted at every service, everybody seemed to be happy. I've scarcely ever been in such a meeting; 44 professed faith in Christ, 20 joined the church, some few others will in the future. The influence of the meeting upon Christians of all denominations was glorious as they testified openly at the close.

R. P. TROY.

Bishop Keener.

Bishop Keener spent last Sabbath in Knoxville, by invitation of Bros. Richardson, Carlock and Bays. He preached in Church Street church in the morning and in Broad St. church in the evening.

The visit and preaching of such a man constitutes an epoch in the history of such a town as Knoxville.

Church Street Church was comfortably full. The text was, John 1:51. The sermon was thoughtful, and there was a considerable play of imagination in it. Bishop Keener is a poet by nature—a poet of the order of Coleridge—and could have made a reputation as a novelist, and possibly as a poet. Indeed Post Oak Circuit, of which he is the author, is a fiction of high rank.

He is not an impassioned orator. He is clear, strong, and lofty; but lacks the passion that makes preaching take with the lower classes. His exegesis on this occasion was ingenious and interesting; although we did not fully endorse it.

At night he preached to a packed audience in Broad Street. Many stood up; the ante-room was crammed. The text related to the wise and foolish virgins. The intimate relation of the church and Christ was described in learned and lofty thought; the joy and happiness of the Church was dwelt upon; the largeness of the proportion of those of the Church who shall be lost, and the extreme folly of those who deceive themselves and others, and finally wake up to a knowledge of their folly, when it is too late, constituted the subject of the concluding remarks. For the last fifteen minutes the Bishop was fluent, and at the same time incisive. His imagination warmed up, and his descriptive powers swung loose. The Lord helped him.

The Holy Spirit was in the word. He brought the judgment right before us. The sinner felt himself left out in the cold; and convictions deep and numerous must have fastened themselves on that large audience.

We speak the more freely, because the Bishop is of an order of preachers that are not much flattered in the public prints Reporters go wild over fustian. The sermon reminded us of one of Bishop Paine's, when he swung loose after a half dozen failures. It was an avalanche of intellect, a cyclone of thought, a tempest of of spiritual power. The grandeur of thought, the dignity of language, and the burning earnestness produced by faith in the word and love for the hearer, bore everything before it. There was little weeping, no shouting, but profound thinking and deep conviction in the mass of hearers.—*Holston Methodist.*

For the Advocate.

Earpsboro Mission.

BRO. REID:—We commenced our meetings on this mission the second Sunday in August, held three, and had to stop on the account of sickness. The second Sunday in August we commenced a meeting at Zion, which lasted ten days, the membership as thoroughly revived as ever I saw, 7 converts and 4 accessions. We labored there to uproot a very sad error, that is, what Ralston calls self-conversion, which, allows no direct divine influence, but maintains that the truth acts upon the mind by way of moral suasion, and through it alone the sinner submits to the plan of salvation, and obeys the divine command in the ordinance of baptism; and this is said to constitute regeneration. Under this error we had at one time, 22 to shake hands with us, and according to previous teaching, by other denominations thought they were ready for baptism and regeneration. We tried to get help, but could not, if we had gotten through this error. we had reason to believe we would have had thirty or forty conversions and accessions. On laboring hard far ten days, as above stated, we had seven, we believe soundly converted. Had good congregations all the time. We have a remarkably good Sunday-school there, well attended. With the proper man sent, Methodism will grow in that section. We commenced at Earpsboro the 4th Sunday in August, had a very interesting meeting, one convert. The people that attend church here are nearly all members. The first Sunday in September commenced another meeting, but had a very sick little daughter at home, had to close without any converts. The same week I was taken down severely with bilious fever and have not held any meetings since. I failed to meet some very important appointments while sick. Some of us have been sick nearly all the time since June up to Oct., which has, in our opinion, subtracted from the development of this mission. The people were very kind to us during our sickness, some of them were with us all the time, ready to do any thing for our relief. God bless them. Many thanks to Dr. A. J. Battle, of Earpsboro, for his service; he came to see us two and three times a day, and did very much for us, without charge, and none but those who have enjoyed such service can appreciate it; he has impressed himself indelibly upon our memory. We are filling the last two rounds, and believe we will get all the collections.

J. E. WOOSLEY.

Our New Church in Raleigh.

The *News and Observer* of this city gives the following which will be of interest to many of our readers:

"A visit to Edenton Street Methodist Church now is interesting, as showing the progress of interior construction. The church is very large. Its seating capacity is 1,100; indeed 1,500 people can find room within. The design is very graceful and symmetrical. Entering through a massive archway, the vestibule is found to be well proportoned and through four doorways entrance to the floor of the Church is had, while stairways turning left and right give ingress to the galleries. Not a post or pillar mars the fair proportions of the great room. The galleries are self-supporting. They are ceiled with polished yellow pine, and the vast and lofty ceiling of the church is treated in the same way, panels breaking the monotony of surface. The space for the pulpit is recessed. The windows are large and shapely. There are two entrances to the vestibule, besides the great main entrance, which is the most imposing in the city. The roof is a self-supporting truss, necessary to bear the great weight of timbers and slate. The Church was planned by an architect named West, of Richmond, and the contractors have faithfully carried out his lines and designs. There is no more imposing church structure in the State, and the spire, which lifts itself so gracefully 188 feet in the air, is certainly the best proportioned and most pleasing. It looks as if the church will, when completed, have cost something like twenty-five or thirty thousand dollars. The cost of the spire was some five thousand dollars. The old bell has been placed in the spire on a level with the great windows at the top of the tower, but this is to be replaced by a bell of great size. The congregation of the church "pay as they go" for work done. It is said that one liberal gentleman of this city, who is prominent in the affairs of the church, has first and last, contributed something over two thousand dollars to the building fund. When completed the church will be one of which not only the Methodists of Raleigh, but of the entire State can well be proud. Mr. H. S. Keith has done excellent work as superintendent of the carpenters, &c., and in three years of labor there has not been even the slightest accident."

For the Advocate.

Official Minutes of the Woman's Missionary Society.

3RD. DAY—AFTERNOON SESSION.

Saturday, Oct. 24th at 4 o'clock the Conference Society met to resume the business of the Seventh Annual meeting and to conclude the same.

The President, Mrs. N. H. D. Wilson presiding, Mrs. Hayes and Mrs. Bumpass occupied with the committee on Literature, Miss Fentress excused from said Committee to assume the duties of her office.

Rev. W. S. Black led the devotions; minutes of the previous afternoon were read by the Secretary and approved; also reports from Rockingham auxiliary, Mrs. Rebecca Wilson LeGrand, Cor. Sec., and Gastonia, Miss M. J. Davis, Cor. Sec. The Haywood auxiliary sent a sweet greeting to the Conference Society, giving an itemized account of each remittance to the Conference. Treasurer, and to Aunt Mary, respectively which was read by Mrs. W. S. Black in the morning, with the reports of Bright Jewels. The letter to Mrs. Bumpass giving a most interesting account of the organization of Reidsville auxiliary was truly a source of thanksgiving, that five new societies have been added to our roll.

The Treasurer's report, Mrs. E. J. Parrish, was correct and carefully prepared, being added to from day to day at length the Treasurer, Mrs. W. L. Cunninggim, submitted the whole. The sum total including all moneys of the W. M. Society, and Bright Jewels for the fiscal year closing Oct. 24th in 1885, $1439. 62. The Secretary read the following resolution which was passed unanimously:

Resolved, That we express our appreciation of the efficient services of our worthy Treasurer, Mrs. E. J. Parrish, and our sincere regrets that she was providentially hindered from meeting with us, and that we had not the opportunity to prevail upon her to consent to re-election.

Mrs. H. F. Grainger,
" F. M. Bumpass,
" J. A. Cunninggim,
Miss Blanche Fentress.

The appointment of Mr. S. D. Wallace was re-considered, and Miss M.A. West of Wilmington, elected Auditor. A grateful vote of thanks was tendered Mrs. W. L. Cunninggim, Treas. pro-tem, for her most efficient services during the entire meeting, passed unanimously. A fitting tribute to the memory of our beloved past Treasurer, Mrs. E.J. Lilly, will be written up on our record book; her memory is graven upon the hearts of all who knew her.

The Committee on literature then submitted the result of their deliberate thought and consideration, aided by the judgment of Mrs. Hayes and Mrs. Bumpass:

Your committee on Literature realizing that an intelligent view of our whole work is important to each worker, and recognizing in the W. M. *Advocate* the best source of information on Mission work submit the following:

Resolved 1st, That we most heartily recommend the W. M. *Advocate* to all members of our Church, and pledge ourselves to assiduous efforts to increase its circulation.

2nd, That we believe the work among the children would be greatly helped by an increase of missionary information suited to them, and will do all we can to circulate such literature.

3rd, that we highly appreciate Aunt Mary's work among the children, believing that she is called of God to add bright jewels to the Savior's crown.

Mrs. J. A. Cunninggim,
" F. M. Bumpass,
" H. F. Grainger,
" W. H. Hankins,
" C. D. Upchurch,
Miss Alice Wallace,
" Blanche Fentress,
Mrs. W. S. Black.

Mrs. W. S. Black read the following resolution which was responded to by a rising vote:

That we hail with unfeigned pleasure the presence of our chief Executive, Mrs. Hayes, of Baltimore, most highly appreciating her words of counsel and encouragement. That we earnestly pray that in all her travels she may have the watchful care and abiding presence of the Master, and that all needed strength and guidance may be hers to carry on the work to which she has consecrated her life, and around which so closely entwine her heart's affections. That her presence has been a benediction to us, and we will ever welcome her to our annual meeting, our hearts, and our homes.

Mrs. W. S. Black,
" W. M. Hankins,
" J. S. Lockhart,
" H. F. Grainger,
" J. A. Cunninggim.

The following by Mrs. H. F. Grainger, passed:

Resolved 1st, That we return sincere thanks to the citizens of Raleigh who have entertained us so generously, and to the committee of arrangements who have contributed so much to our enjoyment while here.

2nd, That we express our gratitude to the Railroads which have shown us favor in reducing their rates of travel for us.

Mrs. H. F. Grainger,
" J. A. Cunningim.

The lengthning shadows of a day well spent, and long to be remembered, gave not sufficient time to dwell upon the parting words of a beloved President, a consecrated corresponding Secretary, and the sweet thought of our chief Executive, as her heart moved her to utter the kind appreciation for our love, (so worthily bestowed), and the deep pleasure she felt in being among us. But with prayer, and grateful praise, and a benediction resting upon us, the official meeting of the 7th session of the N. C. Conference W. Missionary Society stood adjourned.

Miss BLANCHE FENTRESS,
Rec. Sec.

BRIGHT JEWEL DAY.

Saturday was Bright Jewel Day, the lusy routine of work belonging to the W. M. Society of the N. C. Conference was happily suspended. Conspicuous among the officers was Mrs. Hayes, her face beaming with love and tenderness as her eyes rested upon the thirty-five or more children before her. Who could lead the devotions of this hour better than Dr. W. S. Black, and bear these little ones to a throne of grace, whose names were household words to him? Aunt Mary was near, with moistened eyes and loving glances she looked in those expectant faces; for Uncle Frank, the children's friend, had come to talk with them. May the good thoughts sown in those plastic minds, spring up and bear much fruit. Many Bright Jewel delegates read their reports with clear, sweet voices, and Aunt Mary for those who were kept at home, from seaboard to mountain side, while now and then a lady manager filled the place; would there were more Mrs. Lockharts of Durham and Miss Carters too, to pledge shares for their Bright Jewel Bands.

Eight shares have they already secured, Golden Reapers of Wilmington; Shelby B. J's., Durham, Fayetteville, Stateville, Fork Academy, each one, Raleigh Bright Jewels, two.

A resolution by Rosa Nash, Mary Blanche Blackwell and Lula Garrell of appreciation for Uncle Frank's presence and address. Gertie Royster; Rosa Nash and Lula Garrell expressed their sympathy for Uucle Larry in his sad bereavement. Alice Winstead, Mary Blanche Blackwell and Gertie Royster, the pleasure of Mrs. Hayes, presence, to which she so charmingly replied.

From the nicely worded, and cordial address of welcome by Mary Palmer Mills, and sweet response by Lula Garrell, of Wilmington, each "Jewel" shone brightly in the part assigned her. Aunt Mary gives in her column round numbers, and striking figures which tells so plainly what these little ones have done. May her labors be blessed even more abundantly.

(Concluded on 5th page.)

MARRIAGES.

— At the residence of the bride's father, Nov. 3rd 1885, Rev. J.A. Green, to Miss Nannie J. Goforth, both of Rutherford county, N. C., Rev. T. J. Dailey offciating.

—Oct. 22nd 1885, Mr. John. T.Moore, of Montgomery county, N. C,, to Miss Ellen Lanier, of Stanly county, N. C., at the residence of the bride's father, Rev. M. W. Boyles officiating.

— In Trinity College Chapel, Oct. 14th 1885, by Rev. W. H. Pegram, Mr. John W. Jones, of Wake county, and Miss Lucy V. Shell, of Trinity.

— At the residence of the bride's father, in Louisburg, North Carolina, Nov. 4th 1885, by Rev. W. S. Rone, assisted by Rev. F. L. Reid, Mr. H. A. Page, of Blue's Crossing, Moore county, N. C., to Miss Eva L. Pleasants, daughter of W. H. Pleasants Esq.

—At the residence of Mrs. S. A. Furgurson, in Lousburg, N. C., Nov. 4th 1885, by Rev. W. S. Rone, Mr. L. P. Hicks to Miss Maggie Furgurson, all of Louisburg, N. C.

—At the residence of Mrs. Rachel Moye, on the 3rd of Nov. 1885, Mrs. Hattie D. Kennedy, of Greene county, to Mr. W. H. Borden, of Goldsboro, N. C., Rev. P. L. Hermon officiating.

—Near Wilkesboro, Wilkes county, at the residence of the bride's father, A. L. Rousseau Esq. on the 27th of Oct. 7 P. M. By the Rev. E. J Eudaily, Mr. Thomas S. Miller, and Miss Clara B. Rousseau.

New Advertisements.

—See advertisement of P. J. Duffin, the Tailor. He is a good tailor, gives a good fit, and guarantees his work.

— Branson's N. C. Almanac is on our table and is advertised in this issue. Prices in the advertisement.

Receipts by Mail.

(From Oct. to Nov. 10th)

Mrs. J C Fuller 2, W H Holderness 2, P L Groom on act. 25, R L Steele 2, Miss H R Schulkin 2, A Anderson 3, Mrs F E Powell 2, R F Bumpass for Mrs. J F Bostick 2, Jesse Hinshaw 1.75, E S Coble 2, W P Brooks 1.90, G Moore 75c, J S Fry 1, and Mrs. A W Vickory 2, W H Moore for B F Peel 3, V L Stowe 2, T J Fulcher 1, M E Whidbee 1, W W Gaskill 1, E L Midyette 1, L B Mydyette 2, L D P Mydyette 1, E M Mydyette 1, K B Pugh 1. J P Mydyette 1, J A Mydyette 1, A Williams 1, and Oliver Gray 1, J W Fitzgerald 2, W W Hodges 2, C J Norman 1, McRoughton 1, R D Jones 1, S Wilkerson 2, W A Linebarger for R A Duckworth 2, J L Keen for Mrs. A V Deans 2, Mrs. P. Slade 2, and on act. 7, Mrs. C J Cark 2.

LOCKHART'S BANNER WAREHOUSE, DURHAM, N. C., BOOMING.—Mr. W. S. Bagwell, near Farmer's Station, N. C., sold on Lockhart's Warehouse floor last Wednesday eight lots of tobacco at the following big prices, 1 lot at $100, 1 do. at $65, 1 do. at $60; 1 do. at $45, 1 do. at $39; 1 do. at $35; 1 do. at $28; 1 do. at $34; averaging $47.50. J. G. Powers of the same neighborhood sold that day 5 lots of new tobacco at the following prices, 1 lot at $55, 1 do. $14.50, 1 do. $29.00, 1 do. $19, 1 do. $19.75. The Banner is to the breeze and Lockhart is walking the deck making things lively for the farmers.

Nev 4th tf.

Appointments.

Warrenton District—4th Round

J. S. NELSON, P. E., Littleton, N. C.

Scotland Neck, at Scotland Neck	Oct 31 Nov.	1
Wilson Mission,	Nov	7 8
Halifax circuit	"	14 15

Raleigh District—4th Round.

N. H. D. WILSON, P. E., Greensboro, N. C.

Buckhorn at Buckhorn,	Oct 31 Nov.	1
Youngsville, at Zebs,	"	4
Earpsboro, at Zion,	"	7 8
Newton Grove Mission, Black's Chapel	"	14 15
Clayton at Elizabeth,	"	16
Cary, at Beulah,	"	21 22

Fayetteville District 4th Round.

S. D. ADAMS, P. E., Carthage, N. C.

Robeson, at Cornith,	Oct. 31 Nov	1
Carthage, at Carthage,	"	7 8
St. John's Station,	"	14 15
Ashpole Mission, Shady Grove,	"	16
Manly Mission, at Manly,	"	21 22

Trinity College Dis 4th. Round.

V. A. SHARPE, P. E., Greensboro, N. C.

Mt. Gilead circuit, at Zion,	Oct 31 Nov.	1
Randolph circuit at Mt. Shepherd	Nov	7 8
Thomasville & High Point, at H. P.,	"	14 15
Trinity College station,	"	15 16
Deep River circuit, at Fair Promise,	"	21 22

Wilmington Dist— 4th Round

P. J. CARRAWAY, P. E., Wilmington, N. C.

Onslow Ct., Queens Creek,	Oct. 31 Nov.	1
Topsail circuit, Rocky Point,	"	7 8
Brunswick circuit, Shallotte Camp,	"	14 15
Wilmington, Front Street,	"	21 22

Salisbury District—4th Round

W. H BOBBITT, P. E., Salisbury, N. C.

Farmington circuit, at Wes. Chap.	" 31	Nov 1
Mt. Pleasant circuit, at St. Pauls	Nov.	7 8
Big Lick Mission,	"	11
Stanly circuit at Bethesda,	"	14 15
Salisbury station,	"	21 22

Statesville District—4th Round.

R. A. WILLIS, P. E., Statesville, N. C.

Lenoir circuit,	" 31	Nov 1
Roaring River Mission,	Nov	4 5
Wilkes circuit,	"	7 8
Mooresville circuit, at Mooresville,	"	11 12
Statesville station	"	14 15
Statesville circuit,	"	21 22

Newbern District—4th Q. Mts.

J. E. MANN, P. E., Goldsboro, N. C.

Carteret circuit, at Harlowe,	Oct 31 Nov.	1
Nense Mission, Adams' Creek	"	2 3
Straits and Core Sound, Tabernacle	"	5 6
Beaufort station,	"	7 8
Morehead station,	"	10 11
Mt. Olive circuit, at Mt. Olive,	"	14 15
Goldsboro Station,	"	21 22

Greensboro District, 4th Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Winston station,	" 31	Nov. 1
Forsyth, Lewisville	Nov.	7 8
Stokes,	"	14 15
Reidsville, Reidsville,	"	21 22

Washington District 4th Round

W. H. MOORE, P. E., Washington, N. C.

Aurora,	Oct 31	Nov 1
Swift Creek,	" 31	" 1
Bath,		" 7 8
Pitt Mission,		" 11
Tarboro and Bethel		" 14 15

Durham District—4th Round.

W. S. BLACK, P. E. Raleigh, N. C.

Durham circuit, at Mt. Bethel,	Oct 31 Nov	1
Person, at Oak Grove,	"	7 8
Hillsboro, at Cedar Grove,	"	14 15
Alamance, at Bethel,	"	21 22

Charlotte District- 4th Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Ansonville Ct at Wightman,	Oct 31, Nov.	1
Pineville at Pinville	"	7 8
Tryon Street Station,	"	8 9
Matthews circuit at Matthews,	"	14 15
Wadesboro circuit, at Bethel,	"	21 22
Wadesboro Station,	"	22 23

Shelby District—4th Round.

M. L. WOOD, P. E., Shelby, N. C.

Dallas circuit, at Lander,	" 31	Nov 1
McDowell circuit,	Nov	7 8
Burke circuit,	"	14 15
Shelby circuit	"	21 22

COMMUNICATIONS

For the Advocate.

Use and Abuse.

REV. W. H. ANDERSON, D. D.

Use is the proper employment of our ability, time and opportunity in accordanee with the will of "Our Father in Heaven," from whom cometh every good and perfect gift. It is obedience to law in our enjoyments, so that, which was designed to furnish material for growth, health and pleasure, shall not minister to improper appetite or injure or impede strength and vigor. Use implies intelligent development and direction of our powers and capacities as determined and required in the unchangeable laws of our being. Use is grateful recognition of our Father's love in affording us so many means of security and safety, and so many sources of varied enjoyment. Use is always a means of benefit to ourselves and to others. It has, therefore, a moral character about which gather the approbation of right reason and the blessing of the giver of life and all things. Use is conservative, prudent, economical, foreseeing and liberal.—It recognizes responsibility in acceptance, appropriation and distribution.

Abuse is literally taking and using anything from its legitimate use, and is of necessity antagonistic to personal responsibility in the right employment of what is bestowed upon us. This is the exhibition of the true nature of sin. There is neglect or perversion of divine direction in our pursuits, occupations, possessions and enjoyments.

Appetite for food is an instinctive necessary want of our being. A proper amount of suitable food and on proper occasions, affords rich pleasure in the gratification of physical necessity. Abuse makes eating and drinking assume a higher rank than was intended. Appetite grows, and may acquire mastership over mind and heart. The order of value is inverted and mind, no longer the master, becomes the slave. Personal degradation is the immediate result of abuse to the entire man. There is perversion of divine purpose, arrangement and bestowment, disappointment of the purest, most reasonable expectations in the mind and heart of God.

Abuse knows no limit in the character of its objects or the extent of its effects. It may travel with the rapidity of light from the simplest and humblest up to the highest and holiest. This is seen in human behavior towards divine revelation. Its sublimest truths become matters of idle discussion,or of foolish criticism. Its offered Christ, invested with the grandest glories of the eternal mind, is made a pretence for continuance in sin; the very blood of the Cross is presented as apology for human guilt. Heaven itself is made to lose its holy character, as the pretended abode of all men, regardless of character and conduct.

There is large contrast between use and abuse. The former is manly and right, just and good. It consults the best interests of self love and the rights and claims of truth and God.—It receives gladly, and enjoys and employs intelligently and with exalted principle all the bestowments of heaven whether of glad sunshine or of cloud and storm. Use is the true piety of life, the consecration of being, the glory of existence. It accepts light from the urn of inspiration and walks by it, humbly, gratefully, trustingly, obediently. It receives, with all the intensity of thought, emotion and will, Christ into the trusting soul and dedicates life to his service. It finds along human pathway the wells of water and the fruit laden palm trees, with which to refresh the body, nourish and gladden the soul. Right reason and educated conscience are in lovely harmony with the directions of heaven. Humanity enriches itself with every possible blessing gathered from a redeemed earth, or from the promised homestead on high. God is honored, thro' man, his last and noblest work, and new glories gather about our blessed Redeemer's throne.

Abuse is selfish and lawless. It ignores divinely furnished standards of character and conduct, and makes apparent, present, personal gratification the rule and the guide. It endeavors to place the feeble torch-light of human reason in place of the sun of righteousness. It forces noble reason to become the minister and slave of debasing and debased passion. The redeemed soul is more degraded than God's blinded giant grinding at the mill and using his huge might for the gratification of his enemies. Being, amid the impress of love, in a world stained by the blood of its divine Christ, is used merely to defeat the benevolent purposes of heaven, and to gather stores of present regret, and of eternal remorse, when the immortality given by God might, through true piety, have been eternally glad and honored near the throne.

Abuse changes the guide-boards, and gives man the wrong direction. He desires happiness, but sees it where it is impossible to find it—searches for it by traveling ever directly away from it. The human intellect is a matter of proud boast, and yet every act is to enfeeble and deprave it. Pleasure is the watchword and yet in every cup there is gall and bitterness. Continued neglect of gracious opportunities ultimately so magnifies wicked doubt that both God and man cease to preserve the reality of being, and death and eternity are but sceptical speculations.

Use and abuse show the huge agency with which God has endowed man and the solemn responsibilities associating with human character and human conduct. Wisdom is but another name for true religion. Folly in its superlative sense is the synonym for sin. Heaven and earth, the past, the present and the future, teach us to use the privileges and bestowments of heaven intelligently, gratefully, willingly and obediently, for the glory of God and human good. The warning comes from the voices of the past, the silent lessons of the dead, and the coming scenes of the judgment—"*shun abuse.* Its touch is plague, its obedience is pollution and ruin."

Carlisle, Ky.

For the Advocate.

A Notable Man.

To-day is a dark, rainy morn, with a strong wind from the east indicative of a freshet; and I am estopped from traveling round and am impressed to write.

It was with pleasing sensations of recollection that I read in the *Biblical Recorder* of 16th ult., a life sketch of "A Notable Woman;" and Mary Williams, deceased, consort of N. L. Williams, was the subject of that sketch. I was most agreeably impressed with that narrative, as I had for many years known that noble woman, having shared the hospitalities of that far famed house often, and felt that every word in that sketch was true. I am only sorry that the caption of that piece had not been "A Notable Pair,' then I would have gladly tried to sketch "A Notable Pair," as a counterpart to those distinguished householders, N. L. Williams and wife, Mary. The subjects that I would then have introduced would have been Richard Gwyn and wife, Elizabeth—both these good women bearing the names of two of the most distinguished women upon sacred record—Elizabeth, the mother of John the Baptist—and Mary, the mother of Jesus. And who can say that these two good women did not very much imitate the virtues of the original in their whole lives? But as the sketch referred to has led off with "A Notable Woman," and taken Mary Williams, very appropriately too, as the subject, I will endeavor to give a counterpart, in the opposite sex, and will take, as the subject, Richard Gwyn. What is pleasingly strange, both the subjects lived and died in the same county (originally) and upon the same river, the Yadkin, about 25 miles apart, and were about the same age, and both died about the same time and, no doubt, made a safe voyage over the cold river, to the majority, in the better land. They often met while sojourning here below, and often shared each others hospitality. They are now, doubtless, sharing the hospitalities of the good Master above in that great feast that is to last forever. Elizabeth Gwyn survived her husband about 2 years and has, a short time since, gone on to join her husband above. N. L. Williams, I suppose, still lives. I stayed all night with him last spring—he was then suffering very much with neuralgia—was totally blind, but notwithstanding was cheerful and pleasant, seemed quite patient—said he hoped he was ready to meet the last summons and go over to be with his Savior, where he believed his Mary was.

I will now try, in my weak way, to say something about Richard Gwyn; and I feel just like I imagine the great author once felt when he was about to sketch the life of a good man—he breathed the prayer, "Some angel guide my pen," while I draw the picture of a good man.

Richard Gwyn was born in Wilkes county upon the Yadkin river about the year 1800. The spot that gave him birth is a very valuable estate about 6 miles west of Elkin, and upon which his youngest brother, James, now resides And here rests the ashes of his father, James Gwyn, and his grand father, Richard Gwyn, who was the grantee of the estate. I only knew him from tradition. He was said to be a good man, and if he had not been a friendly, kind man, the Indians would have taken off his scalp, as he was surrounded by them. I knew James Gwyn, the father of Richard Gwyn, for many years previous to his death. He was noted for his o ainness and simplicity, th ugh very wealthy, and all his poor neighbors spoke well of him. I have noticed that those whom the poor praiseth, the Lord blesseth. He was for many years an accepted member of the Primitive Baptist Church, and died in the same, in perfect peace, at the age of about 90 His wife was a Lenoir, a distinguished family in Western N. Carolina. I was well acquainted with Richard Gwyn for about 55 years—boarded at his house and went to school in my boyhood—went to him for many Summers as Sabbath-school teacher, he having organized the first Sabbath school ever kept in the neighborhood. He walked 3 miles and so did I, Hickory Grove Church being about midway between us, and if I am anything, I thank God for it, and attribute it to the counsel and instruction I received from him.

He married Elizabeth Hunt, daughter of Col. Daniel Hunt, a wealthy, good family, and a better old man than whom I never knew. Richard Gwyn, as I understand, found pardon and peace when first entering upon the duties of active life and attached himself to the M. E. Church, of which he was a worthy ornament and shining light to the hour of his death.

He had his enemies, (who has not?) but they never dared to make a charge against him. He had his faults—(who has not?)—but I would like to hear the name of the person who had fewer. To err is human; and I suppose we are all like the Yadkin river—have our narrows—When we talk about charity, here we will find a model. He was the Joseph of the country and many, many are the poor and destitute that rise up and call him blessed. I remember a very scarce hard time, many years ago, when he had distributed all his surplus provisions, and the pressure still continued. There was a widow woman down the river below him who had a large quantity of corn on hand; but would not sell without the money down. She told the poor and moneyless that she would give them 60 or 90 days time if they would give old Dicky Gwyn for security—they went to him and he endorsed for them, severally, to the amount of about $90. The time soon ran out and the old man told me he took up all the notes when due, and I venture to say some of them are now among his papers. In donations to benevolent institutions he was just. In giving for Foreign Missions he was just. In the support of the preacher he was just. The Book says: "Whosoever giveth to the poor lendeth to the Lord," &c. And that the Lord loves the cheerful giver; and that the liberal soul shall be made fat. He gave more than any in the vicinity and made more.—I must stop for the present, but feel like I had just got under way.

A FRIEND.

Roaring River, Wilkes county, N. C., Oct. 12th, 1885.

"Spending all as We Go"

Nothing is more foolish, nothing not absolutely vicious brings more misery in its train, than spending all as we go. Indeed, where it is not the fruit of vice, it is often the parent of crime. "To lay up something for a rainy day," "to put by" for a time of need, are maxims of common prudence among all peoples, and of religion, too.

"Take no thought for the morrow" does not mean, Do not save any money to provide for your wants in old age, to help good causes, to educate your children, to provide for your support if sick, to protect you against unforeseen accidents or losses or destruction of property. That Christ and his apostles never meant to be understood as inculcating from "hand to mouth," as some interpret their living words, is clear from their precepts and practice. The apostles, while Christ was with them, had a treasurer, who "kept the bag."

The temporary communistic scheme after the Day of Pentecost implied a treasury into which what could not be spent in one day or one month could be placed, and from which the wants of the community were supplied.—Subsequently Paul instructed the disciples to "lay by in store as God had prospered them"—for a certain purpose, it is true, but the principle is the same: a provision against the wants of a future time.

What Christ meant was, seek first righteousness, be governed by its principles, and live without anxiety in the path of industry, honesty, frugality, and obedience; you shall have all things that are necessary added unto you. The man who does this will have just the prosperity best for "him and his." If poor in spite of his efforts, he is "rich in faith," and knows that he is not to blame. If rich, he is humble, thanks God, and as freely as he has received so freely he gives.

Most persons do not need these suggestions. They are much more careful to lay up treasures upon earth than in heaven, and where their treasure is their hearts obviously are also; but there are in every community some who spend all as they go. They are always in debt or always at the mercy of circumstances, paying more for everything they buy because they buy on credit, yet generally buying much that they do not need.

Some of these are Christians, and justify their improvidence by saying that they are commanded "to take no thought for the morrow." Others are theorists, affecting to despise economy, but most are thoughtless, living in what they call innocent pleasures, erring, perhaps, only in quantity,while others are reckless, and gratify vicious impulse.

The late brilliant lawyer, Emory A. Storrs, of Chicago,lived extravagantly, and did not care to save anything. It was not on Christian theories, true or perverted, but from carelessness, vanity, and love of excitement. A correspondent says that some rich men were one day expostulating with him, and trying to show him that with his great income he should save money, and that Mr. Storrs turning upon them, said:

"You rich fellows appear to think that money-making is an intellectual process, and that the wealth acquired by you proves that you are a very superior kind of men. You are very much mistaken. There is nothing intellectual about acquisitiveness. It is merely an animal trait. It is less highly developed in you gentlemen than it is in the chipmunk. The beaver is very much your superior in this regard. Where are the rich men in history? There are two only who live in the legends of literature—Dives, who survives on account of his fortunate connection with a pauper' and Crœsus, because his name has been used by poets merely as a synonym. Gentlemen, where are the stockholders who built the Parthenon? Doubtless in their day they sat around in Athens, and spoke of the fine work that Phidias was doing for them. But, gentlemen, where are the stockholders to-day, and where is Phidias?"

A few weeks ago he died, leaving his wife *penniless.* If Phidias did this it has not come down to our times.—The Gospel says that "if any provide not for his own, and specially for those of his own house," he is worse than an infidel, who does, and hath denied the faith."

To desire to be rich is a dangerous desire; to *determine* to be rich is spiritual suicide. But to live improvidently and carelessly is neither the dictate of Christianity,common-sense, nor humanity.—*N. Y. Advocate.*

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 149 Powers' Block, Rochester, N.Y. aug 26-11t eow.

NOTICE.—Special Bargains in Organs and Pianos for next 30 days at J. L. Stones. Don't fail to write for *special* price list and catalogue. Every Instrument delivered free of freight, and a warrantee with each address. J. L. Stone, Raleigh, N. C.

MISCELLANEOUS.

Woolen Manufacturing!

CUSTOM WORK A SPECIALTY

Elkin Valley Woolen Mills,

ELKIN, N. C.

After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us; we will pay the freight one way and make it into exactly the goods you desire, at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W. T. Holowell is acting as agent for us at Goldsboro, and if you will call on him,or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

GWYN & CHATHAM.

Wire Railing & ornamental WIREWORKS. DURUP & CO No. 39 North Howard Street. Baltimore, Md.

Manufacture Wire Railing for Cemeteries, Balconies, &c.; Sieves, Fenders, Cages; Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, Settees, &c apl 14-1y

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CHEAP GUNS! GOOD GUNS!!

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Write for large Illustrated Catalogue.

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RALEIGH, N. C.

july 22-tf.

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DEALERS IN

DRUGS, MEDICINES Paint Oils, Dye-Stuffs, Garden and

Grass Seeds.

SPICES, TEAS,

FINE TOILET AND *Fancy Articles.*

CIGARS, &C.

Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

oct 15-6m.

Low Prices.

W. C. & A. B. STRONACH,

WHOLESALE AND RETAIL

GROCERS

AND

Coffee Roasters.

Offer at low prices 40 lbs. choice to prime Rio Coffee as low as can be bought in any market.

10 Lbs.

Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,

Mocha, O. G, Java, Savanilla, Guatamala, Maracaibo and Laguayra.

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Virginia, North Carolina, Choice Extra and Family Flour. at mill prices.

250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.

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125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.

Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.

Patapsco and Orange Grove Flour at lowest prices.

Sugar cheaper than ever.

100 bbls Standard Weite and Yellow Sugars 6¼ to 8½c

HAMS. HAMS. HAMS.

15,000 lbs. choicest brands Sugar Cured Hams. Westphalia, Brunswick, Magnolia and Harveys, North Carolina and Southampton, Va., Hams.

20 Tierces Harvey's Best Refined Lard.

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When you order mention this paper.

Hege's Improved Circular Saw Mill. Unexcelled for Accuracy Simplicity and Durability. With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.

Write for Circulars to Price from $200 to $1,000. Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

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OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

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MISCELLANEOUS.

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DRY GOODS

OF EVERY DESCRIPTION.

Ladies Ready-Made Underwear,

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SAMPLES SENT FREE.

Orders amounting to $20 or over sent free of freight charges by express.

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Rules for self-measurement, samples of materials, with estimate of cost, sent upon application.

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RALEIGH, : : : : : N. C,

FALL CLOTHING Just Received,

HAND AND MACHINE Sewed Shoes.

HATS! HATS!

SUITS TO MEASURE A SPECIALTY.

CAPE FEAR & YADKIN VALLEY R. R.

CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m.	1.00 p. m.
Sanford,	3.00 p. m.	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville,	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.

W. M. S. DUNN, Gen'l Supt.

JNO. M. ROSE, Gen'l Passenger Agent.

Partner Wanted

A Silent or Special Partner wanted to invest

$5,000 TO $8,000 CASH,

with a larger sum already invested by myself in an established paying business, which needs more capital to make more profitable.

Being well acquainted with the business in all its details, I would propose to manage it to the mutual interest of all concerned.

In lieu of a partner I would take the cash as a loan and give a mortgage on active real estate which cost recently and is now worth double either of above named amounts, and *guarantee it to pay 10 per cent per annum*—half-able monthly or quarterly, as preferred.

Add,

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june 17-tf

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Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price list and Circulars sent free.

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DYSPEPSIA! After 53 years' practice I have found a *Positive and Permanent* Cure for this fearful disease, and all derangements of the digestive organs. Send for testimonials. Half-pint bottles, $1; 6 for $5.

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BELLS Steel Alloy Church and School Bells.

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WANTED A WOMAN of sense, energy and respectability for each locality, middle-aged preferred. SALARY $25 to $35. References exchanged. GAY BROS., 14 Barclay St. N. Y.

may 21-1y

For the Advocate.

Official Minutes of the Woman's Missionary Society.

[Continued from 3rd page.]

The seventh Annual Meeting of the N. C. Conf. W. M. Society continued Friday 3 1-2 o'clock p. m., Oct. 23rd 1885.

Officers present. Mrs. Hayes presiding. Religious services by Rev. L. Branson Song—"Rescue the perishing." The Secretary read the minutes of the morning session; approved. The Corresponding Secretary, Mrs. Bumpass, in her annual report given in the forenoon made a most earnest appeal for more missionaries from our own State; she also explained at length the plan of Miss Laura Haygood's High School, China, and the security of shares in it; not having time to dwell particularly upon Mexican border, or Indian Missions, she knew Mrs. Hayes would impart much interesting information upon this subject. Mrs. Hayes then gave a glowing description from a highly gifted young minister of Baltimore, describing Laredo Seminary with its godless, and godforsaken surroundings, a bright oasis, peaceful and serene amid a sterile desert of iniquity; and tenderly lingered upon the labors of Miss Toland and Miss Holding.

INDIAN MISSION.

Mrs. Hayes mentioned having in her possession the first book published by the Indians; little progression among them but they learn readily of Jesus. What are the home workers doing for this unfortunate race? China is the key to the East; these Indians are at our door; persevere in working for them, persevere in praying for them, and you may claim your share in gathering up the sheaves," Mrs. Hayes alluded to her letters from Indian children, one from a girl of twelve years of age on Anatomy, describing a skeleton, she writes: "A man with no meat on his bones." Another letter, the little one tells her to eat with her knife instead of her fingers, showing some progress.

CHINA.

The Secretary read a letter from Mrs. A. P. Parker China, to Edenton St. auxiliary about their scholarship, Evelyn Black.

Mrs Lockhart, of Durham spoke of their scholarships, Lucy Cunninggim and Lida Ruth Carr.

The Secretary mentioned some embroidery from Chinese proteges, she hoped would be sent by the next mail.

The following resolution was then read and passed:

Resolved, That the next annual meeting of Woman's F. M. Society of the North Carolina Conference be held as early after the meeting of the Woman's Board of Missions as practicable.

Miss Alice Wallace,
Mrs. W. S. Black,
Mrs. W. M. Hankins.

Place of meeting: Mrs. H. F. Grainger extended an invitation to the Conference Society to meet in Goldsdoro Mrs. J. A. Cunninggim to Greensboro, the society accepted the invitation to hold the next meeting of the N. C. Conf. W. M. Society in Goldsboro.

Before entering upon the election of officers, it was moved that delegates from the Bright Jewels be permitted to vote. Granted.

The Secretary announced fourteen delegates present. Rev. F L. Reid and Rev. J. A. Cunninggim, appointed Tellers, result: Mrs. N. H. D. Wilson was elected President of the Conference Society. The committee on Vice-Presidents submitted their report. It was moved and seconded, that in the Greensboro District, Mrs. Roberson's name be substitued by that of Mrs. Cunninggim. In the Newbern District, Mrs. H. Dewey by that of Mrs. H. F. Grainger's; carried.

Mrs. J. A. Cunninggim read the resignation of Miss H. C. Cole, as one of the Vice-Presidents of the Conference Society. List of Vice-Presidents for the ensuing year:

Raleigh Dis.	Mrs W S Black.
Durham "	Mrs T G Cozart.
Greensboro "	Mrs J A Cunninggim
Salisbury "	Mrs Sarah B Lee.
Statesville "	Mrs W M Robbins.
Shelby "	Mrs H T Hudson.
Charlotte "	Mrs F D Swindell.
Fayetteville "	Mrs S D Adams.
Wilmington "	Mrs W M Hankins.
Newbern "	Mrs H F Grainger.
Washington "	Mrs W H Call.
Warrenton "	Mrs Jno. R Brooks.
Trin. Col. "	Mrs V A Sharpe.

Mrs. F. M. Bumpass was re-elected Cor. Secretary; Miss Blanche Fentress, Rec. Secretary; Miss Alice Wallace, of Wilmington, Treasurer; Miss Mary Ann West, of Wilmington, Auditor.

Mrs. F. M. Bumpass, representative to the Woman's Board of Missions, Mrs. Cunninggim, reserve. The Rev. D. Culbreth pronounced the benediction.

SUNDAY, OCT. 25th.

Mrs. N H D Wilson, our President, was happy in her selection of a minister of the N. C. Conference to deliver the Annual Sermon before the Woman's M. Society. Rev. J. A. Cunninggim at 11 o'clock a. m., Edenton St. S. S. room preached a sermon so replete with lessons of truth and encouragement, that every woman who heard him, can feel in her mission work, she may fearlessly do all her hand findeth, or heart telleth her to do. The editor of th Raleigh ADVOCATE says, "It was as appropriate, well-timed and impressive as anything of the kind we ever heard;', but only a woman's heart can feel, and a woman's pen express the depths of gratitude, or the heigths of posibilities unfolded to her awakened faculties, eternity alone will give the results of such a sermon. May to each of us be said, "She hath done what she could."

The children's exercises was the "Bright Jeweled" link between the morning and evening service, when again we assembled in the same place. The officers present, Mrs. Hayes leading the devotions; our pastor, Rev. W. C. Norman, Dr. W. S. Black, Rev. J. A. Cunninggim, ever aiding woman's efforts, together with a large congregation listened to the reading of an original paper by Miss E. M Carter, of Durham, on "Woman's Work in Connection with Missions." By the earnest request of the Conference Society she consents to give it for publication, and we hope it will be read by every one for their improvement, and advantage.

The Conf. Cor. Sec., Mrs. Bumpass made a most earnest appeal for deeper self consecration; her words striking home to the hearts of listeners, her daily life ever impressing the beauty of our holy religion upon all who know her, she also brought forward Miss Laura Haygood's High School in China, and explained the subject clearly to many who had not the opportunity of understanding it before. Mrs. Hayes enforced the plan, giving much from her varied store of information upon this vital question of such profound possibilities, that in her enthusiasm the large audience soon caught the spirit glowing in her own breast, and the tangible results of the evening were two hundred dollars raised, or 70 shares taken, making Mrs. F. M. Bumpass Cor. Secretary, and our pastor's wife, Mrs. W. C. Narman, Honorary Life Members of the W. M. Society.

Miss BLANCHE FENTRESS,
Conf. Rec. Sec.

TO AUXILIARIES.

We earnestly appeal to every Auxiliary within the bounds of the N. C. Conf., not making a report at the recent annual meeting, to forward their report, or give some statement whereby their existance may be known. If extinct, let former Presidents or Secretaries give information and try to re-organize as soon as possible. May the blessings of our heavenly Father be upon each member, and their desire to labor in His vineyard be greater than ever before.

Mrs. N. H. D. Wilson, Pres.
Mrs. F.M. Bumpass, Cor. Sec.
Miss Blanche Fentress Rec. Sec.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

SATTERWHITE—Mrs. Elizabeth D. Satterwhite, wife of Elijah Satterwhite, of Williamsborough, N. C., departed this life Oct. the 20th 1885, in the 59th year of her age. For some months she suffered with goitre and heart disease, but bore all with Christian fortitude and resignation She was for many years a consistent and useful member of the M. E. Church, South, at Marrows. Gentle in her disposition, kind, charitable, full of faith and good works, she lived without an enemy, and died lamented by all who knew her.

J. J. R.

SMITH—Mrs. Peggy Smith, mother of the Sheriff of Vance county, died in Henderson Oct. 22nd 1885, about 80 years of age. She was converted at Plank Chapel, on the Tar River circuit in 1857, of which church she was the oldest member at the time of her death. She was a pious and useful 'mother in Israel," has left behind the savor of a good name and now rests from labor and sorrow in the full triumph of faith.

J. J. RENN.

PEARSON—The church at Lowes', on the Reidsville circuit, has been bereaved of one of its oldest and most honored members by the death of Bro. Sillivan Pearson which took place at his son's, Isaac Pearson's on the 27th inst. after a long illness from softening of the brain. Brother Pearson was in his 85th year, and had been a member of the church about 46 years. He was an honest man, a good citizen, a true friend and a faithful Christian. Owing to the nature of his disease, his mind began to give away a year ago, and he has had but little or no ability to converse interestingly since; so his pastor and family are deprived of the pleasure and profit of his dying testimony which he might have given us had he been lucid during his last days.

We weep, "but not as those who have no hope." "Servant of God, well done."

PASTOR.

Resolutions of Respect.

At a meeting of the Quarterly Conference of the M. E. Church, South, Haw River circuit assembled at Mt. Pleasant Church Sept. the 26th 1885, having intelligence of the death of Rev. Wilson Atwater, the undersigned committee was appointed for the purpose of giving expression to the sorrow and sense of loss caused by this afflicting providence which sad event occurred at the home of the deceased in Chatham county, July the 31st, 1885

Resolved 1st, That in the position of father and head of a pious family, as neighbor and citizen, and as local preacher in our church, he has been faithful and efficient, discharging each trust with such simplicity and fidelity as to elicit the fullest confidence of all who knew him.

2nd, That in his transparent purity, warm affections and fidelity to friendship were blended elements that cause us to feel that with the sorrow for the loss sustained by the church in his death is mingled a personal grief for a man whose private life was as beautiful as his career as a local preacher was honorable and beautiful.

3rd, That we magnify the grace of God as exhibited in the life of Wilson Atwater and rejoice that his beautiful, long and useful life as a local preacher furnishes such convincing proof of the refining and exalting influence of the Gospel of our Lord Jesus Christ.

4th, That these resolutions be spread upon our minutes, that a copy be sent to the family of the deceased, and that publication of the same be made in the Raleigh CHRISTIAN ADVOCATE and the *Home*.

I. N. MANN
J. J. BALDWIN, } Com.

Resolutions of Respect.

The following preamble and resolutions were submitted and unanimously adopted by the Hesperian Literary Society Friday evening, Oct. 23rd 1885.

WHEREAS, God in the dispensation of His providence, which we would at all times devoutly confess to be wise and good, has removed by death, Sept. 21st, 1885, from the sphere of human action, Geo. R. Callahan, of Hickory, N. C., son of the Rev. G. W. Callahan, minister of the N. C. Conference, therefore be it

Resolved 1st, That we profoundly lament the death of our esteemed brother, a late member of the Hesperian Literary Society of Trinity College.

2nd, That we do in this formal way give expression to the sorrow with which his death has filled our hearts and extend our deepest sympathy to the sorely bereaved parents and relatives.

3rd That a copy of these resolutions be spread upon the minutes of our society, and copies be sent to the parents of the deceased and to the Raleigh CHRISTIAN ADVOCATE and the Hickory *Press* for publication.

S. M. S. ROBINSON,
JAS. W. CLEGG,
C. W. ROBINSON, } Com.

Hickory *Press* will please copy.

CRAWFORD—On the evening of her sixth birthday, Thursday, Oct. 22nd, the gentle spirit of dear little Christine, only daughter of Rev. L. W., & Mrs. Annie P. Crawford, was borne by the angels to the bosom of that loving Savior who, when on earth, so tenderly said, "Suffer little children to come unto me," and who, as our blessed faith teaches us, still delights to carry and shield those precious little ones in His arms.

"Safe in the arms of Jesus,
Safe on His gentle breast."

What sweeter assurance can the fond parents have of the perfect security of their treasure, or what surer pledge that it shall be restored to their embrace by the same loving hands that have taken it to preserve it in purity and innocence, "free from the blight and stain of sin."

This dear child's sickness was brief and painful; after a few days of slight indisposition, she was attacked, on Sunday night preceding her death, with that dread disease, membranous croup. Growing worse in spite of medical skill and loving attention, it became evident on Tuesday morning that so strong was the grasp of the disease upon her tender body that recovery was very doubtful. Three days passed in anxious watching and earnest prayers on the part of devoted parents and loving, sympathizing friends—days during which fond hearts alternated between hope and fear as the precious life seemed trembling in the balance.

On Thursday evening, God in His infinite wisdom, and we cannot doubt, in love also, took back into His own keeping the precious Jewel which he had lent for six bright, brief years to gladden the parents' hearts—thus making the anniversary of her entrance upon this mortal existence also that of her entrance upon the cycles of blessed immortality.

Christine was a bright, gentle, sunny-tempered child, who was not only the light of home and of her fond parents' hearts, but who by her sweet and affectionate nature greatly endeared herself to many hearts outside the family circle. Even in her sickness, her natural sweetness of disposition was manifested by the patience and self-forgetfulness with which her sufferings were borne, and by her ready responsiveness to every effort made to direct her mind from them.

Though of such tender years, she was a regular attendant at Sabbath school, and greatly delighted in singing the songs, and repeating her Bible texts of scripture. How appropriate does it seem that the last which she learned for that purpose was "Blessed are the pure in heart, for they shall see God." How soon was she destined to realize that blesse lness!

What comfort to the mourning hearts of parents and friends to feel that she is one of those of whom the blessed Savior said, "Of such is the kingdom of heaven."

LUCY H. ROBERTSON.

MISCELLANEOUS.

DURHAM TOBACCO AND CIGARETTES.

These Goods are sold under an

Absolute Guarantee

That they are the Finest and PUREST goods upon the market;

They ARE FREE from DRUGS and CHEMICALS of any kind;

They consist of the Finest Tobacco and Purest Rice-Paper made.

OUR SALES EXCEED the products of ALL leading manufactories combined.

None Genuine without the trade-mark of the BULL. Take no other.

W. T. BLACKWELL & CO.
Sole Manufacturers. Durham, N. C.

RICHMOND & DANVILLE R. R.

N. C. DIVISION.

Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.38 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1 35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.50 p m
Leave Raleigh,	1 .00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

GOING SOUTH.	No. 50, Daily,	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville.....	11.19 p m...	10.50 a m
Arrive Salem.....	11.37 p m...	11.25 a m

GOING NORTH.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m...	7 20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8 50 a m

STATE UNIVERSITY R. R.

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FAMILY READING.

Robust girls.

One of the speakers at the meeting of the American Social Science Association expressed her regret at the unsatisfactory physical status of American women. She said it was certainly far below what should be considered even a medium standard. There is no robustness, no free and abounding health in them, she declared.

It strikes us there is considerable evidence the other way on this point. How about the Prince Edward Island girl who drove up to a country store to inquire the price of flour, and was laughingly told by the storekeeper that she might have a barrel which stood near the door if she would put it in her wagon. In less than a minute she had that barrel of flour on board and was driving away with it. It is the general testimony of middle-aged persons that the girls of the present day are stouter, stronger and more energetic and vigorous, as a rule, than were the young women of twenty five years ago. Any number of them can be found at every summer resort who can outwalk their lovers. Every year, as it seems to us, there is less cause to worry about the strength and vigor of American girls.—*Ex.*

Come, let us Reason Together.

If a nation may be made to drift into war by the influence of martial music, why may not the spirit of peace be generated and infused by influence of sacred music and song?

The poet Lowell says: "One of His sweetest charities is music."

In our Poor Houses there are old men and women, sad, hopeless, weary—long strangers to any gentle ministrations. In our Prisons there are dull intellects, and hearts hardened against open religious efforts; in our Hospitals there are suffering ones, so worn with prain, so weak, so near the world for which, alas! they have received no preparation,—to all these might be borne on the wings of song, the words of life from Him who came "to preach the gospel to the poor, to heal the broken hearted, to set at liberty them that are bruised."

A Christian song has this advantage over a sermon—the truth in it touches the heart of the hearer unawares, when he is not on the defensive against the gospel.

Specially successful may the hymn be, if some helpful thought is repeated over and over as in the refrains of the choruses. This will fasten on many a hearer and sing itself in his mind hours and days after it was heard.

Educate the hearts of the people by Sacred Music, and the heart will readily educate the head.—*Elizabeth Thompson.*

A Boy Should Have a Trade.

What about the boy who does not take up with a trade or profession? Look around you, the question is speedily answered. He must cast his hook into any sort of pond, and take such fish as may be easily caught. He is a sort of a tramp. He may work in a brickyard to-day, and in the harvest field to-morrow. He does the drudgery, and gets the pay of the drudgery, and gets the pay of the drudge. His wages are so small that he finds it impossible to lay up a dollar, a fortnight of idleness will see him dead broke.

The other evening I saw a man dragging himself wearily along, and carrying a pick on his shoulder, "Tired John?" "More so than any horse in Detriot." "What do you work at?" "I'm a digger. Sometimes I work for gas companies, but oftener for plumbers." "Get good wages?" "So good that my family never has enough to eat, let alone buying decent clothes. If it wasn't for the wife and children, I'd wish for that street car to run over me." "Why didn't you learn a trade?" "Because nobody had interest enough to argue and reason with me. I might have had a good trade and earned good wages, but here I am, working harder for $8 or $9 a week than many a man does to earn $18."

And now, my boy, if men tell you that the trades are crowded, and that so many carpenters, and blacksmiths, and painters, and shoemakers, and other trades keep wages down, pay no attention to such talk. Compare the wages of common and skilled workmen. Take the trade which you seem fitted for. Begin with a determination to learn it thoroughly, and to become the best workman in the shop. Don't be satisfied to skin along from one week to another without being discharged, but make your services valuable by being such a thorough workman that your employer cannot afford to let you go.

Frankness Better Than Politeness.

The Japanese are justly believed to be the politest people in the world. They will not even tell a lie, not because it is immoral, but because it is impolite. But Japanese politeness is sometimes put to pretty severe tests. A Boston lady has brought back from Washington an illustrative instance. A Japanese gentleman made what was supposed to be merely a ceremonial call on a lady, and lingered till lunch-time. Of course he was asked to stay, and was expected to refuse, but he didn't. And still he stayed, until necessity compelled his invitation to dinner. And yet he lingered, till, at midnight, with elaborate, almost abject apologies for leaving, the Japanese gentleman took his departure. Next day, while the hostess was telling her friends how horribly she had been bored, her visitor was deploring her cruelty in not earlier in the day intimating to him that he might depart, Japanese etiquette requiring such signal of permission before he could go. The story is amusing, but it would seem to suggest to American society borrowing something from Japanese etiquette that would be found wonderfully convenient at times to the visitsd, if not to the visitor.—*From the New York World.*

Above all other earthly ills,
I hate the big, oldrfashioned pills;
By slow degrees they downward wend,
And often pause, or upward tend;
With such discomfort are they fraught,
Their good effects amount to naught,
Now, Dr. Pierce prepares a pill
That just exactly fills the bill—
A pellets, rathers, that is all—
A pleasant Purgative, and *small*;
Just try them as you feel their need,
You'll find that I speak truth, indeed.

The Morning Dress.

It is said that a lady's standing in society can easily be determined by her dress at the breakfast table; an expensive, showy costume indicating that the wearer has not yet learned the proprieties. But no one need be afraid of being called "shoddy" if her loveliness is as apparent by day-light as at the hops. Perfect beauty is never the attendant of disease; above all, of those diseases peculiar to women, and which find a ready cure in Dr. Pierce's "Favorite Prescription." Price reduced to one dollar. By druggists.

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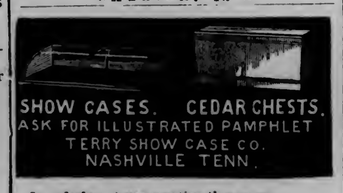

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Report of the "Bright Jewels" of Fayetteville, N. C.

President, Miss Lizzie M. Sedberry.
1st Vice President, James Wood.
2nd " " Bert Cole.
Secretary, Florrie Allen.
Treasurer, Annie H. Green.
Lady Manager, Miss Lizzie Rishton.
No. of members, 38.
Amount collected during the year, $10 84.

Dear Aunt Mary: At our last meeting we found that it was impossible for any of our number to attend the Annual Meeting to be held in Raleigh, much as some of us would have enjoyed being with you. You have not heard from us at all this year. We have held our meetings regularly with the exception of the two months, July and August, when our Lady Manager was absent.

We have a few new members on our roll, several of our old ones have removed from Fayetteville. We are very anxious to have a share in the "Girls' School" in China, and are now busy making a quilt. As soon as it is finished we intend having an entertainment or sociable and selling it at auction. We have not taken any Missionary papers except W. M. *Advocate*, are going to try and get up a club for "The Little Missionary." Hope that you will have a *good meeting* in every sense of the word. Respectfully and lovingly, Annie H. Green, Treas.

This Report was read at our Annual Meeting—we were sorry not to be able to greet a Fayetteville Jewel, but glad to hear of so many faithful and devoted workers. We shall hope to hear from that quilt in time to report a share in the training School by March.

Fork Academy Bright Jewels.

Dear Aunt Mary: Enclosed please find $5.10, the amount of dues collected last quarter.

We regret very much that we can not send a delegate to the Annual Meeting, 22nd inst., but as we live so far from the railroad (20 miles), the majority of our members deem it best to appropriate the amount it would take to pay the expenses of a delegate, to the purchase of a share in the Training School for Girls in China. But if we can not be with you in person, we will in *spirit* on "Bright Jewel Day." Our band, the Fork Academy Bright Jewels, was organized the first Sabbath in August, 1884, with 19 members. We meet the first Sabbath in each month, the President calls the Society to order, and opens the exercises by reading a chapter from the Bible, after which prayer is offered. Next in order comes the singing, in which, led by our efficient Lady Manager, our Society excels, rendering faultlessly the beautiful hymns in 'Prayer and Praise." The Secretary calls the roll, and after a few remarks from our Lady Manager, the essayists appointed at our previous meeting come forward and deliver their productions.

We have sent up since last Annual Meeting the following amounts—in April, $14.00; in July, $5.46; in Oct., $5.16, which makes a total of $24.56. We have at present 56 members. A few members have withdrawn, but we who are left desire to be Bright Jewels indeed, and have formed the resolution that we will never draw back from the duties and pleasures of our noble and holy work, but cleave to it to be instructed, or to instruct others, and guide the *little ones* of our Band into the paths of truth, duty, and holiness, that we may finally attain the heavenly promise: "An inheritance incorruptible and undefiled, and that fadeth not away." We wish you and all the Bright Jewels who may attend, a happy time at the Annual Meeting. With much love, I am yours sincerely, Pearl Colson, Cor. Sec.

"Sincere Helpers" of Mooresville, N. C.

President, Clara L. Fowler.
Vice Pres., Effie White and Web. Johnston.
Treasurer, Ila Stamey.
Rec. Sec., Whitley Connolly.
Cor. Sec., Annie Walker.
Whole number of members, 12.
Members taken in during the year: Jenny Wells Connolly, Mamie Shepherd, and Ila Stamey.

The other members not named, are Mattie Page, Tennessee White, and Blanche Long. Mrs. M. A. Fowler Lady Manager. *Most* of our members attend regularly and pay their dues promptly. Two numbers of the Woman's Missionary *Advocate* are taken in our town. Amount forwarded with this report, $5.00; amount forwarded in March, $1 70. Clara Fowler, Pres.

Bright Jewels of Carmel.

REIDSVILLE, N. C., Oct. 13th, 1885. —*Dear Aunt Mary:* Please find closed $3.90 dues collected during last quarter, making since last Annual Meeting, $8.55 paid by Carmel Bright Jewels. There are 28 members enrolled at the present. We take no Missionary paper at all. Faithfully submitted, Sudie Harrison, Cor Sec.

Bright Jewels of Antioch.

Antioch Bright Jewels did not meet from the November meeting until May, inclement weather and some sickness being the general cause May 16th, we re-organized and have met monthly since. Our collections are small, $3.46 being the amount raised since we re-organized.

We have 25 members, although our number is small the interest seems to be increasing, sorry we could not send a delegate to meet with you. Irene Cromartie, Cor. Sec.

Bright Jewels of Shelby.

Dear Aunt Mary: We can not tell you how sorry we are not to send a delegate up to the Annual Meeting. We did elect one, but as the W. M. S. did not send a delegate, we concluded to send you the money it would have taken for our delegate, and buy a share in the Girl's High School in China. Our Treasurer sends you $15.00, $10 of which is to buy a share in that High School. The remaining $5.00 you can use for us as you think best.

Enclosed find $5.00 dues from the Shelby Bright Jewels to Nov. 1st.

Our Society is an active and working one. Numbers 31 members. Have sent since our organization in April last as, follows: In April, $1.63; in July $4.10. At this time $5.00, making for dues, $10.73—for Training School, $10.00; for School at Rio $5.00. Total, $25.73. Have had two deaths. One baby Jewel and one of our dearest Jewels to the Society, *Vernia Lee Hudson*, has gone to dwell with the angels. Mrs. Clower remains our Lady Manager, and has never failed to be present with us once a month I know the day set apart for the Bright Jewels will be a joyful day for all present. Trusting you all will remember the absent Jewels, I am your fond little one, Marshall Clower, Cor. Sec.

"Bless God for the hands we've folded here,
With a fading rose in their clasp;
Whose touch is strong through each fleeting year,
Our weary souls to grasp.

Bless God for the little hands above,
Whose toil so soon was o'er;
Though now around his throne of love
They serve him evermore."

Bright Jewels of Chapel Hill.

The Bright Jewels of Chapel Hill were organized Nov. 11th, 1882. Commenced with 12 children from the Infant Class. Seven of the first members have moved away. There are now 18 members. The fee is from 1 to 5 cents per month. The meetings are monthly, and a meeting has been held very month, but one, since the beginning. The attendance and interest are praisworthy and encouraging. Sent Aunt Mary in March, $1.82, in June $1.00, Sept. $1.82. I send with this report 50 cents—making in all $5.14.

Mrs. A. W. Mangum,
Lady Manager.

Bright Jewels of Lexington, N. C.

Dear Aunt Mary: In compliance with your request, we send our report for the present year:

Number of members, 50; amount of money paid, $12.15; number of Missionary papers taken, 1. Affectionately, Lena Leonard.

Bright Jewels of Roxboro.

Dear Aunt Mary: I guess you think that I am rather negligent about making my report, but I've been waiting to collect all of the back dues.

Enclosed you will find $3.00 dues for the Roxboro Bright Jewels. We have about 26 members, who pay regularly and several who seldom pay any thing. Amount of dues for the year, $13.00. We are very sorry that we cannot send a delegate to our Annual Meeting, but as it is not convenient we cannot do so. Your loving Jewel, Mamie H. Gregory, Cor. Sec.

Bright Jewels of Trenton.

Dear Aunt Mary: We send you $2.50, part of our dues until the close of the third quarter. I am sorry to say, there is little or no interest shown in the Society. Some of the members have moved away and some have withdrawn. We inclose $1.00 for Bennie, Isaac, and Nellie Brock of Cypress Creek, who wish to become Bright Jewels. Your affectionate friend, Tempie Betts, Cor. and Rec. Sec., and delegate elect to the Annual Meeting.

(Sorry you could not be with us.)

Mt. Pleasant Bright Jewels.

Dear Aunt Mary: As Corresponding Secretary, I now send you the first report of our Mt. Pleasant Bright Jewels. Our Band was organized by Aunt Jennie Carpenter, Sept. 29th, 1885, with 21 Jewels, we now have 25. The officers elected are as follows:

Miss Annie L. Payne, President; John W. Midyett, Vice President; Richard Midyett, Ree. Sec.; Ludie T. White, Cor. Sec.; Miss Bettie Midyett, Treasurer; Mrs. Lue Midyett, Lady Manager.

We held our first regular meeting last night, Aunt Carpenter conducted it for us. We are much pleased with our band, we love to work in this good cause. All our little Jewels, and large ones too, take great delight in making and sending their money to China, to give the gospel to poor little heathen children, who know nothing of the good Lord Jesus Christ our Savior. Our band is doing well, we expect to keep it moving on all the time. We read your letters in the ADVOCATE with great interest. With much love to you and all our little Cousins., I remain yours in Christ, Ludie T. White, Cor. Sec.

Report of Bright Jewels at Plymouth Station, 1885.

Number of members enrolled,	22.
Officers elected quarterly.	
Amount paid in dues up to date.	$10.84
Amount forwarded to "Aunt Mary" by Bruce Latham, Treasurer,	2.71
Amount forwarded to "Aunt Mary" by Jas. P. Davenport, Treasurer,	4.32
Amount forwarded with this Report by Delia Skittletharppe. Treasurer,	3.81
Total to date,	$10.84

Present officers: President, Isoline Latham; Vice President, Gertie Chesson; Secretary, Hope Hunter; Cor. Secretary, Nannie Bratton; Treasurer, Delia Skittletharppe; Lady Manager, Mrs. Carstarphen.

Our band of Bright Jewels was organized in 1882, during the pastorate of Rev. W. H. Watkins. We are now in a tolerably healthy condition. Our pastor, the Rev. W. R Ware, gives his personal attention to the Society. We were visited in July by Bro. Chas. J. Soon, and were much interested by his talk to us. We hope to do more before the Conference year closes

Praying God's blessings to rest upon you all in the Annual Meeting, I am affectionately yours, in behalf of our Bright Jewels, Hope Hunter Norman, Rec. Sec.

Receipts for Oct.

Esie and Doctor Bynum,	$ .20
Lula Oneta Green,	10
Mamie L. Green,	25
Lizzie Jones,	40
Mary Jones,	40
Kimbro Jomes,	40
Henry B. Bailey.	50
Hattie, Maggie and Fannie Gibson,	5 00
Sincere Helpers of Mooresville,	5 00
Bright Jewels of Carthage,	3 75
" " " Durham,	17 05
" " " Leasburg,	1 10
" " " Lexington,	12 15
" " " Roxboro,	3 00
" " " Shelby,	5 00
" " " Trenton,	2 50
" " " Chapel Hill,	50
" " " Rockingham,	75
" " " Carmel,	3 90
" " " Edenton St., Raleigh,	12 75
" " " Statesville,	5 00
Gibbons, John and Kate Westbrook,	75
Lizzie, Virginia, Hettie and Charlie Westbrook,	40
Ada. Mary, Lina Virginia and Willie Underwood,	1 00
Bennie, Isaac and Nellie Brock,	1 00
Mary B. Blackwell,	1 00
Plymouth Bright Jewels,	3 81
Fork Academy Bright Jewels,	5 10
Haywood " "	3 00
Wilson " "	8 50
Amity " "	6 80
Englehard " "	2 10
Mt. Pleasant " "	1 25
Nebraska " "	90
Fayetteville " "	10 84
Monroe " "	7 55
Total,	$137.80

Amount paid to Conference Treasurer at Annual Meeting

For Girls Training School in China.

Golden Reapers of Wilmington,	$10 00
Hennie Slade,	1 10
Mary Blanche Blackwell,	25
Eugene Bailey,	25
Karl Lander Lawing,	1 00
Shelby Bright Jewels,	10 00
Edenton St Bright Jewels,	10 00
Mollie V. Forbes,	25
Catie F. Wrenn,	25
Total,	$33.10

For Mission School in Rio.

Previously reported,	$110.58
Cullen G. Battle,	15
Bright Jewels of Farifield,	46
" " " Shelby,	5 00
Total,	$115.19

"How's Your Liver?"

In ths comic opera of "The Mikado" his imperial highness says:

"To make, to some extent,
Each exil Liver
A running river
Of harmless merriment."

A nobler task than making evil livers, rivers of harmleless merriment no person, king or layman, could take upon himself. The liver among the ancients was considered the source of all a man's evil impulses, and the chances are ten to one to-day that if one's liver is in an ugly condition of discontent, some one's head will be mashed before night!

"How's your liver?" is equivalent to the inquiry: Are you a bear or an angel to-day?

Nine-tenths of the "meanness," the actions for divorce, the curtain lectures, the family rows, not to speak of murders, crimes and other calamities are prompted by the irritating effect of the inactivity of the liver upon the brain. Fothergill, the great specialist, says this and he knows. He also knows that to prevent such catastrophies nothing equals Warner's safe cure renowned throughout the world, as a maker of

"Each evil Liver
A running river
Of harmless merriment."

Remarkable Cures.

Levi Ladd, of Harrison, Ark. says: "For some time my case had been considered as incurable. The physicians here have failed to give me relief. I had almost given up to die, as everything failed to relieve me that I had tried. One day, by the merest accident, I chanced to hear of Dr W. J. Tucker, of Atlanta, Ga, and his remarkable success in treating chronic diseases; accordingly I sat down and wrote to Dr. Tucker and asked him if he thought it was impossible for him to do any one in my condition any good. He replied that he thought he could relieve me, and I at once went under his treatment. The results of his efforts in my case have been simply astonishing, not only to myself, but to every one else who knows me. My improvement has been wonderful to behold, and I feel like telling to all the afflicted of Dr. Tucker's great success in my case. My trouble was liver and kidney disease and dropsy."

AN OHIO LADY.

Mrs. R. Wallace, of Gallipolis, Ohio, writes: "Through the advice of my brother, who lives in Virginia, I was induced to try Dr. Tucker, after I had been given up as incurable. The doctor has done for me what eminent physicians have failed to do, and I do not hesitate to recommend him to all the afflicted with chronic and obstinate diseases. I know I owe my present existence to Dr. Tucker's wonderful skill as a physician. I shall do all I can to induce the afflicted everywhere to give him a trial, believing that they will not be disappointed at the result of his efforts in their behalf."

PERMANENT CURES.

Mrs. J. L. Bryant, of Eula, Jasper Co., Ga says: "It has now been six years since Dr Tucker cured me of an affliction which had rendered my life a burden and which would sooner or later, I am sure, have carried me to a premature grave. I am now, thanks to Dr. Tucker's great skill, as healthy a woman as there is in the State of Georgia. I know of many whom Dr. Tucker has cured after other physicians had failed, will here allude to two in this county, Mrs. L. E. Pye and Mrs. J. H. Faulkner. Both these ladies were severely afflicted and were to my certain knowledge cured by Dr. Tucker several years ago."

A PHYSICIAN'S TESTIMONY.

Dr. J. F. Patterson, an old practicing physician of Atlanta, Ga., says: "There can be no doubt but Dr. Tucker possesses very superior skill in the treatment of chronic diseases, and as a matter of duty I recommend the afflicted with this class of diseases to give the doctor a trial. Several years ago my own mother was given up to die with dropsy, and was perfectly cured by Dr. Tucker. She is now living at the great age of 85 years, and has never had a return of her former disease. Last year, to my personal knowledge, Mr. Geo. W. Camp, Sup't of the Winship Machine Co, of Atlanta, was given up by his physicians to die, with liver and kidney disease and general prostration. After being told he could not live, Mr. Camp called in Dr. Tucker, and the doctor cured him. Mr. Camp is now attending to business in the enjoyment of good health. The afflicted, and particularly those on whom other physicians have failed, should give Dr. Tucker a trial, and if they will do so, I am sure they will not be disappointed at the result of his treatment."

Owing to the large increase in his practice, Dr. Tucker has been compelled to take a partner in the person of Dr. T. J. Haile, an eminent practitioner of thirty years experience. Drs. Tucker & Haile may be consulted personally, or by letter, in perfect confidence, free of charge, at No. 9, Marietta street, Atlanta, Ga.

nov 4 4t

Chills and Fever. Malaria.

"The undersigned has no hesitation in asserting that the judicious use of Simmons Liver Regulator as a preventive and tonic to the system, will secure immunity from the weakening and dangerous effects of malaria and will effect a cure of chills of fever and all malarial disorders. H. H. Jones, Ed. Macon, Ga., 'Telegraph.'"

Beware of imitations gotten up on the popularity of Simmons Liver Regulator.

MISCELLANEOUS ADVERTISEMENTS.

"CURED BY LIGHTNING."

The Sun, of New York, dated August 26, 1885, contained the following press dispatch:

CURED BY LIGHTNING.

CINCINNATI, O., Aug. 25.—Edward Burge, a railroad man, has for a number of years been suffering with a paralyzed arm. When the storm came on Saturday evening he was out in his yard, and was about to pull up a bucket of water when lightning struck his arm. He attempted to move it, and to his great delight he discovered that the stroke of lightning had made his arm alive again.

NOW, WHY IS IT

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Sent postpaid, on trial. Pall Mall Electric Association, LONDON and NEW YORK.

The celebrated DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn, as we substitute our flat steel magne- ... magnetic influence can be tested. If you cannot get them in your town, we will send either kind to any address, postpaid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in post-office money-order, draft, check, or in currency by registered letter. In ordering, kindly state exact size of Corset usually worn; or, where the size is not known, take a measurement of the waist over the linen. This can be done with a piece of common string, which send with your order. Remit to

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AGENTS WANTED in every county. We CAN SHOW PROOF that Agents are making from $75 to $150 per month. Farmers make $200 to $500 during the winter. Ladies have great success selling this Washer. Retail price only $5. Sample to those desiring an agency $2. Also the Celebrated KEYSTONE WRINGERS at manufacturers' lowest price. We invite the strictest investigation. Send your address on a postal card for further particulars.

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TWO OUNCE Silver Hunting Case American Watch, key wind, $9.50; stem wind, $12.00. 3 ounce silver key wind $10.50; stem wind, $13.00—delivered free at any post office in the United States. 7 jewels, expansion balance, quick train and dust band. Written guarantee for 12 months, all breakages excepted Our Illustrated Catalogue sent free on application. Orders promptly filled Medals and badges made to order.—Watches carefully repaired. Plain and fancy engraving executed in highest style of the art.

CLIPPER

THIMBLE.

Solid Silver Thimbles 30 cents, extra heavy 40 cents. The "Clipper" Thimble is solid silver, extra heavy, and has a Thread Cutter attached, and is a great protection to ladies teeth. Price 60 cents. Refer to Editor of this paper. Address

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nov 11 1y

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nov 11-20

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nov 4-4t eow

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A large Boarding House, at Trinity College, N. C., containing 17 rooms, well furnished, with suitable out-buildings, also a good well of water and an excellent spring on the lot.—Also the other 4 acres in the lot, with a new plank fence around it.

It is the best location, and most desirable property in the village, situated near the College, and exceedingly convenient to students. For further particulars address,

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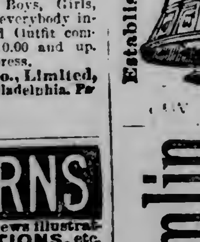

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oct 14-13t eow

AGENTS WANTED For Enlarged Edition of "Life and Labors of C. H. Spurgeon," London, one of the most wonderful preachers of this century. By Geo. C. Needham, Evangelist. Introduction by A. J. Gordon, D. D. This Grandest and most rapid selling work, approved by all Denominations, and will outsell all other books. Also "Sunbeams for the Home," endorsed by Rev. John Hall, D. D., as Gift Books.

oct 28-13t

AGRICULTURAL.

The Turnip Crop.

The turnip crop is one of the most important in our system of farm rotation, but it is one that is more generally neglected than any other. Considering the cost of production, the turnip crop should be a special one on every farm. They keep well during winter, and not only serve an excellent purpose when sliced and fed in the raw state to stock but can also be cooked and mixed with other food. Not only are the roots valuable, but the tops also—there is no part wasted.

The most essential feature connected with the cultivation of turnips is to make the seed bed fine. The seeds are very small, and must not be deeply covered, and no lumps or other obstructions should be tolerated on the location intended for them. In procuring seed get that which has matured this season, and use it liberally, as this plant is often attacked by the turnip fly, which is very destructive. Turnips may be sown broadcast on ground that has been cultivated and kept clean and free from grass and weeds the previous year; but they should never follow corn, experience having demonstrated that such rotation does not result well.

The seed may be sown in drills—the drills to be of such distance apart as serves best for either the hoe or cultivator. When they are high enough to thin out an ordinary hoe will cut away all that are not desired, leaving the most vigorous plants; and hand-dicking is sometimes necessary to thin out the stools that are left. During all stages of growth the crop should be kept free from intrusion of weeds and grass, as turnips are sometimes overtaken by drought, during which time it is absolutely essential not only to keep down weeds but also to keep the soil loose by frequent cultivation.

The best fertilizer for turnips is superphosphate; but the addition of a proportion of guano and potash in some shape will be benifical. Above all, however, there is nothing better for them than a liberal application of good, fine, well-rotted stable manure; especially if it has been broadcasted and well worked in with the harrow before drilling in the seed.—*Philadelphia Record.*

Muck Beds.

It will be hard to find a well regulated farm without a good size muck bed. We will venture to say, however, that there are hundreds of farmers in North Carolina who have no muck beds and do not really know the value of them. In the phraseology of Col. Sellers, "there's millions in it"—in the muck-bed, we mean. The best of it is that there is nothing visionary about this scheme. It is a substanial reality, and must yet be the main-stay of the agriculturist. Now if you have not a good supply of muck go to work at once and prepare for it. This is a good season of the year to make or increase the size of your muck beds. So do not loose any time in this, for it matters not how rich your farm is, you will need all you can make.—*Country Homes.*

Crop Prospects.

Various and conflicting reports have been circulated concerning the present crop of tobacco in this State. If the reader will examine the communications in this issue from the different sections of the State he will have no occasion to feel unusually depressed in spirits. The acreage in the State is at least 35 per cent. larger this than last year, but the drought late in the season will make the average yield per acre less than last year. The eastern tobacco section or golden belt region was more seriously effected by the dry weather. But little complaint comes from the piedmont section while the seasons this side of the Ridge have in the main been satisfactory. Upon the whole the crop in the state at large will be above an average and the quality generally as good, in many sections better.—*Country Homes.*

Dried Fruit.

Dried fruits are becoming year by year greater articles of commerce, and it is surprising that in a magnificent fruit country like this, such a source of income should be so much neglected. Most people probably dry a few apples of peaches and possibly a few handfuls of cherries for their own use, but as an industry with regard to any pecuniary profit it is almost entirely neglected. We heard a country merchant, in one of the Valley counties, say, in speaking of the amount of dried fruit he had bought, he had paid as much as a hundred dollars to a single family for the cherries they had dried in one season. A few years ago people laughed at the idea of drying blackberries, but now they are a large article of commerce.—*Charlottsville Chronicle.*

MISCELLANEOUS.

PEMBERTON'S

The *WORLDS* Great Nerve **TONIC**

FRENCH WINE COCA

The wonderful Invigorator and Exhilarine, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-quanon. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

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july 29-13t e o w.

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A.B.C. Wheat, A.B.C. Barley, A.B.C. Maize,
Hulled, Steam-Cooked Desiccated.

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oct 14-4t eow

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Condensed Schedule.

SRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m.	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	.....
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington	9 27 a m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocfly Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a m., daily.

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

Trains makes close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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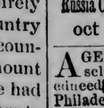

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Warren's	" 6 25	"	10 10
Bethel	" 6 50	"	9 45
Robersonville	" 7 15	"	9 20
Everett's	" 7 35	"	9 00
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A. M.	9 45	Raleigh,	7 25	P. M.
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	"	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	"
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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For the Advocate.

Georgia Correspondence.

BY REV. G. G. SMITH.

CAMP MEETINGS IN GEORGIA

are still an institution. The first held in the United States, was in Kentucky in 1798, and in 1800 one was held in the then village of Washington under the Oaks where the present Academy stands. That was the first in Georgia Then a grove was selected. There was no Tabernacle, nor tents. The people came in wagons, with four days cooked provisions, and camped out. The logs were seats. Baptists, and Methodists, and Presbyterians united. Sometimes the meeting was one of power and sometimes it was not. There came another era: Camp grounds were purchased and were fixed in one place. A board-covered shelter was made and enough tents of sheeting-plank were put up. They became wonderfully popular. Then was the time of large circuits, the protracted meeting was unknown. The circuits were very large and the circuit rider only came once a month. The Elder was a great man and when the clans gathered at the camp ground, especially in the new country, there were immense crowds. The old Monroe camp ground had at one time 150 tents. About 1828, when the great revival tide swept over Georgia, camp meetings were wonderful times. It was at camp meeting that Lovick Pierce, James O. Andrew, Stephen Olin, [illegible] Howard and after them Wm. J. Parks, Jessee Boring, Geo. F. Pierce and Sam Anthoney won their [illegible] victories. "George Pierce," [illegible] love to call him, never preached so [illegible] as at camp meeting. [illegible] was indeed something inspiring in [illegible] session. Let us get a [illegible] of near 50 years ago. The [illegible] ground is in Monroe [illegible] miles from where I am [illegible] the time was 1832. [illegible] a young stripling with [illegible] and as twinkling, as [illegible] glowing with health [illegible] tic, with the springs of [illegible] is to preach to-day at [illegible] the Presiding Elder has [illegible] on the Alcovi Circuit [illegible] ing. The grove is of [illegible] The ground covered with [illegible] which are filled with well-to-do [illegible], and thousands are [illegible] the ground, but now that [illegible] Lovick Pierce is to preach they come from far and near. On [illegible] ox carts, in carriages, on [illegible] they came in groups. At 11 o'clock there a sea of up turned faces. Old [illegible] have liberty that day, if [illegible] imagining, what brilliant picturing, what touching pathos, what a burst of emotion follows. Such was the scene my father might have described, for he was here at that time. But the camp meeting business was over done. There were too many. The young people made them great pic-nics, times grew hard, and now one by one ceased to be held, but some held their own, and at this same camp ground I found myself 26 years ago when I began my ministry, and when I was stationed in Macon. Then the 150 tents had been reduced to 40 and the great crowd of 10,000, to 3,000, but still it was a great time—but the war made some great changes and strange as it may appear there were a number of camp grounds burned down, at least, that the way it was written.

The circuits were reduced in size from 28 appointments to four, protracted meetings were for every Church one week in the year, and the camp meeting seemed a thing of the past, but some of the old guard felt the loss and there were some plots of land still unsold, held for camp meeting purposes, and they have been revived. There are quite a number in Georgia, and during this Summer I have visited several. It may do you good to get an insight to a Georgia camp ground. Take this at

CULVERTON.

Hardy Culver came out from Maryland and settled near here, and a village sprang up, called Culverton. The Rail Road goes through it—not far away from the camp ground is Sunshine, once the home of Bishop Pierce; now owned by John Turner, his son-in-law. The grounds are about 1-2 mile from the railroad in a beautiful grove of small oaks. The tents are very large and comfortable. The Tabernacle, planned by the Bishop himself, is cruciform, there is space for colored people behind the pulpit. The pulpit is projected well under the shelter. The altar is large, but not like those of Maryland, very large. The stand holds only two or three preachers, the rest sit in the altar. There is a public tent and a public stable, but the people are generally entertained by those who tent on the ground. The hospitable tent holders entertain by the hundreds. The people who attend are the best people we have. They are well educated—well dressed and well behaved. The meeting began on Friday night with an experience meeting. On each day for four days there were four services. Dr. Haygood was with us and preached a sermon on Sunday, I never heard surpassed, if I ever heard it equalled. He held the great congregation for two hours. His sermon was an Argument on Retribution, and its certainty as shown by nature in all her laws. It was ponderous and fearful.

The afternoon of Sunday was given to the children, and was a glorious time. They were preached to, exhorted and instructed, and I hope many of them genuinely converted.

CONFERENCES AND DIVISIONS.

My friend, Dr. Potter, is very anxious that the N. C. Conference should not divide, and has so expressed himself. Upon that I have no opinion, you know best, only to say that our remarkable growth since the war has been due not to our division into two Conferences, but to other causes that have obtained elsewhere. One thing to me is evident; that Conferences may be too large for effective work, and again that they be too small for efficiency—but one thing is more than evident, and that is that it is fully absolute for each Conference, however small, to have an Organ and a College. The proper establishment, equipment and patronage of Trinity College in North Carolina, would do more for General Methodism than any other single agency.

I congratulate you upon the way in which you get up the ADVOCATE. I do not think any Conference has a better paper, and all the better because you have made it a religious newspaper—and I hope that, whatever way the tide turns, you will be still supported in your efforts to give the State a good paper.

GEORGIA NEWS.

I am not much on giving Georgia news since I know it can have but little interest for those so far away, but first I wish to say, There is but little division among us, on the question of Holiness. We differ in opinion, but are not divided. None of those evils which some have expected, because they were afar off have come upon us, and we do not anticipate them. If our brethren choose to form an Association to do what we are all bound to do, there is neither law, nor gospel to forbid them. Their aim is a good one, and if they can make men better, let them go on.

Charles Wesley spent his life fuming and fretting over the possibility of the societies forming a Church. Twenty-six years ago some leading Episcopalians drew out of the Y. M. C. A., for fear it would become a Church. If these Associations do good, I say God speed them; I am not sure enough that they are wise; to join them.

Our Missionary collections will, I think, come up, though I am afraid we will not be able to reach the figures of last year. We have had good meetings everywhere, but no great revival anywhere. Emory College is quite prosperous. The number of her students runs up close toward three hundred. All her debts have been paid and she has complete equipments. On a visit to Oxford a week or two ago Dr Hopkins showed me through the Polytechnic Department. The plant, as it is called, cost nearly ten thousand dollars. There is machinery sufficient, when they have the new foundry at work, to make a handsome steam engine entire. An accomplished machineist is in charge of the Department, and twenty boys are in the department. They are among our best boys, and belong to our first families, and I confess it made me glad to see them stirring around the workshops in their long aprons and overalls. The abolition of slavery may have been a providence and many think it was, but it has brought a result not expected by those who clamored for it. We are driving Northern iron and heavy cottons from their own markets, our own boys run our engines and manage our factories and we make our own engines, pumps and presses, no wonder that there is complaint from over the border, that they can make and make, but find no market. Yet it is proof of the best fact that we are one people that one Northern man furnished the plank for our school and another paid it out of debt. Another department we have in Oxford is the Commercial. The boys are taught all they need to know of book-keeping and commercial affairs, I do not think I ever saw a finer body of boys together, than those I met in the Chapel on that Monday morning. They came from 14 States and territories. One of the brightest fellows in school came from North Carolina. If the 70,000 Methodists in North Carolina are going to let Trinity go down, they can send their sons to Emory, but Georgia has little reason to boast since, but for Mr. Seney's hundred thousand, she would be almost in as great straits as Trinity is.

THE WESLEYAN

is on the hill beyond me, just a mile away. I have not been to the College since it opened, but I learn it has quite four hundred pupils and the boarding department is as full as as it can hold. Mr. Oliver Hoyt gave it a new dress when he was here, and it looks now as fair as a young bride.

THE HOLINESS ASSOCIATION

of America, consisting a little group of Northern men devoted to what they call the Wesleyan view of Perfection, held a meeting in Augusta, invited by the Gracewood Camp Meeting Association, held one of their camp meetings in the city. Many good men and good women were there, and I was told that the meeting was very profitable. I could not go. I was in Baltimore at the time.

This letter is too long, you can divide it, if you prefer.

For the Advocate.

Entire Sanctification, Or Christian Perfection.

BY REV. L. L. NASH.

Many other texts of Scripture of a similar character might be quoted to show that there is sin even in many of those who are justified; but we will appeal to experience, and answer the arguments of those who combat this doctrine. What is the general experience of the children of God on this subject? Does it not exactly agree with St. Paul's statement to the Galations? Are we not immediately conscious that "the flesh lusteth against the spirit, and the spirit against the flesh"? Do we not feel it necessary to be cleansed from all filthiness of the flesh and spirit. So that we may be able to perfect holiness in the fear of God? The opponents of this doctrine reject the empirical argument; and assure us that experience is not a safe guide in this matter. But experience is a stubborn opponent. What a man feels, he is not easily convinced, does not exist. A good old woman who probably never heard of the various arguments on this subject, was not far from the truth when she said: "It is original sin that troubles me; God for Christ's sake has forgiven me all my actual sins: but it is so hard to get clear of the corruption of my nature."

In the face of the arguments here presented, that there is sin in justified persons, such Scripture as the following is shown to prove the opposite doctrine: That entire cleansing from all sin is concomitant with pardon. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1–18. When shall the scarlet sins be as white as snow? As soon as the reasoning begins? No, that cannot be. When then, as soon as all past sins are forgiven, shall the soul of the sinner become instantly clean from all the defilement of sin? That may be, but this text does not affirm it. The terms used here argue the contrary. 1. Come to the Lord. 2. Reason with the Lord. 3. Forgiveness of sins like scarlet. 4. Purification from a doubly dyed depravity; all this is unquestionably promised; but just in the order the invitation is made. It is true that what is promised here is not a work of cleansing begun merely, but completed; and it is equally true that the idea of forgiveness of sin, regeneration, and entire Sanctification is embodied in the language used; and in such a way as not to confound one of these with the other. It is asked: "Would not remaining sin, whether talent or active, discolor the snow, and pollute the wool?" Certainly it would; and the soul of a justified sinner is polluted, to the extent that sin remains; and it will be polluted until the crimson is made like wool, in the perfection of that Sanctification, which commences in every justified soul.

This text is also brought forth to show there is no sin in any that are justified: "None of his sins which he hath committed shall be mentioned unto him." Ezekiel 33–17. This text does not touch the point in question; for if the justified person shall continue "to do that which is lawful and right he shall surely live;" and none of his actual transgressions, which he has committed, shall be mentioned unto him. But the question that this text raises is: Will he continue to do that which is lawful and right, unless more than that what is promised in this text is done for him? Here forgiveness of sin is all that is claimed, by those who use this as a proof text against sin in believers. By close examination of this text, we find that the promised forgiveness here is consequent upon the good actions of the person forgiven. "Again when I say unto the wicked, thou shalt surely die; if he turn from his sin, and do that which is lawful and right: If the wicked *restore the pledge, give again that he had robbed, walk in the statues of life, without committing iniquity;* he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him." Ezekiel 33–14, 15, 16. It is clear that the justification here offered, is not the justification extended to "him that worketh not, but believeth on Him that justifieth the ungodly." As we are willing to admit there is no sin in him who is justified at the day of final account. We have no further answer to give, to the use of this text. Ezekiel 36–25, 27 is brought forth to prove that all who are justified, are cleansed from all sin. Here we read: "Then will I sprinkle clear water upon you, and ye shall be clean: from all your filtheness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them." It has been asserted that all that is here promised is enjoyed by all who are justified. That is the privilege of all to enjoy this perfect cleansing from all sin, both inward and outward. I admit—yea it is their duty; but that is not the question. Do all justified persons enjoy this perfect cleansing? We dare not affirm that they do; and we are not convinced that all that is promised in this Scripture is anywhere affirmed of all who are justified, in the word of God. A progressive work in the destruction of sin is clearly implied in this text. First, we have the sprinkling of clean water; emblematical of the beginning of purification in all who believe in Christ. Second, we have the cleansing from all filthiness, and from all idolatry; and then the completely renewed heart—the constant indwelling spirit; and a complete removal of the heart of stone. The text does not affirm that all this is done in every justified person; and with so much Scripture and experience against this interpretation, we cannot accept it. Acts 13–38, 39 is brought forward to prove the position that there is no sin justified persons: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." We admit all that this text proves; that through Christ, a perfect justification is offered to the world. There is nothing to the point here; what we want is a positive statement, that all are entirely cleansed who are justified. Well let us see: "If we confess our sins he is faithful (to his promise) and just (in view of the atonement) to forgive us our sins, and to cleanse us from all unrighteousness." I John 1–9. "Is there not confession, forgiveness, and cleansing, all offered here in the same transaction? Or in other words does not God cleanse all who confess their sins, from all unrighteousness?" He cleanses all who have faith to secure this blessing, from all unrighteousness; but all who are justified do not possess such a measure of faith, as to be cleansed from all indwelling sin. This they know to their sorrow The act of forgiveness, and the act of cleansing are different acts; and it is not so clear that pardon and entire cleansing is the same transaction. Forgiveness is an act that passes in the mind of God, and cleansing is something God does in us. That we may have our sins forgiven, and yet not be entirely cleansed has been largely shown; and and there is nothing in this text contrary to that position. To *forgive sins*, and to *cleanse from all unrighteousness*, are by no means proven to be the same transaction. That all who are justified are born of God, and in a measure cleased, I believe; but to say they are entirely sanctified, or wholly cleansed, I cannot believe. But does not this text settle the question: "If any man be in Christ he is a new creature: Old things are passed away; behold, all things are become new." 2 Cor. 5–7. No, a man may be a new creature, and yet have some of the old nature in him. All things are new, so far as they relate to his relation to God as a justified man: and yet he may be conscious that in this new kingdom into which he has just been translated, he exists with a nature not entirely new. "His old judgment concerning justification, holiness, happiness, indeed concerning the things of God in general, is now passed away: So are his old desires, designs, affections, tempers, and conversation. All these are undeniably become new, greatly changed from what they were. And yet, though they are new, they are not wholly new. Still he feels, to his sorrow and shame, remains of the old man, too manifest taints of his former tempers and affections, though they cannot gain any advantage over him, as long as he watches unto prayer."

"But, does not St. Paul set the matter forever at rest, and decleare there is no sin in justified persons in this text?" "God fobid. How shall we that are dead to sin live any longer therein?" Rom. 6–2. The Apostle means we cannot as Christians obey the behests of sin. His argument here is designed to teach us our great privilege; and not to discourage us, if we find we have wrong passions. Hence he exhorts Christians: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6–12. So far is he from teaching that there was no sin in those to whom he wrote, he teaches the opposite. For sin must be where it *reigns*; it does not follow, however, that it must *reign* wherever it *is*. All the argument for the complete extirpation of sin in justified persons, drawn from the 6th chapter of Romans, falls before the fact, that the Apostle is making an argument to convince the Church, that men are not under any necessity to obey sin, because they are immediately conscious that it exists in them. Hence, he exhorts, "For sin shall not have dominion over you: for ye are not under the law, but under grace"

(TO BE CONTINUED.)

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

Already the Forth-Ninth Congress is gathering together. In less than a month it will convene and organize by electing a Speaker, clerk, Sergeant-at Arms, and Doorkeeper. It will be the first time that a new Congress will find a Democratic President in the White House since James Buchanan retired from the Presidential chair amid the gathering gloom of impending war.

The strangeness and significance of the situation cannot but be felt by all.

The year's elections being over, political astronomers, whose telescopes have been sweeping different States, will now fix their gaze on Washington. Everything points to an unusually interesting winter here, and to times of excitement on Capitol Hill. A Republican Senate and a Democratic House, a Democratic President and a Republican Senate, Democratic free-traders and Democratic protectionists, Republican protectionists and Republican free-traders, administration and anti-administration civil service reformers, and Democratic and Republican silver and anti-siver men, are factors conducive to everything but harmony. The House will talk, debate, and wrangle endlessly over "Tariff for revenue only," civil service reform, silver money, and various other questions. But for a good share of the winter's excitement, you may safely rely upon antagonism between the White House and the Upper House of Congress.

This city is always interested in elections, no matter how unimportant, and those of Tuesday commanded marked attention. The Cabinet officers received telegrams from the various telegraphic companies, and prominent officials remained at their offices at night discussing the returns.

The question of how the Democratic gains would affect the Administration, has been discussed wherever politicians congregate. Some say appointments will be made more rapidly now, the impression being that the President will have to yield, and the party be put in undisputed control. Others express the opinion that nothing could change Mr. Cleveland, that he has been pursuing a course that seemed right to him, and that the result of a mere election in New York could not affect his policy. It is the prevalent opinion that the Presidunt, feeling his Administration endorsed and strengthened, will not relax, but rather become more rigid in his adherence to his financial policy.

Employes of the U. S. Government here may be said to be out of politics. Few of them went home to vote, and lack of interest was inferred from the fact that they remained at work at their desks on election day, instead of visiting the bulletin boards, and exchanging news in the Department corridors.

After much searching the President has found two gentlemen who are willing to accept places on the Civil Service Commission. One is ex-Congressman Edgerton, of Indiana, the other Col. Trenholm, of South Carolina. Mr. Dorman B. Eaton has been temporarily re-appointed, and will remain in office long enough to induct the new members into their duties. As both of the new men are Democrats, the political complexion of the board will accord with the Administration. They will have a hard task before them, and cannot be expected to please everybody. It will be impossible ever to have a Commission capable of avoiding all the snares that lurk in the pathway of a civil service Commissioner. The civil service law now in existence cannot be administered without blasting hopes and aspirations. The law must constantly clash with a large class of worthy people who think that the Government needs their services, and are certain that they need the Government's pay.

During the next few weeks Senators, Members of the House, their families, and the crowd of place hunters that Congress brings will be arriving daily, and the Capital will soon again wear its busy, bustling, crowded, winter aspect.

The new Congress will have no difficulty in effecting an organization promptly. Most of the old officers will be re-elected. Usually at this season an active campaign for the Speakership is opened, but the understanding that Mr. Carlisle is to be given a second term, deprives this year of that interesting feature of an opening Congress.

Washington, D. C., Nov. 6th, 1885.

Use of Tobacco by Boys.

What *The Lancet*, of London, one of the ablest medical journals in the world, has to say about the use of tobacco by boys, does not surprise us. Read it:

"We are not in the least surprised to find it stated that a considerable proportion of the boys medically examined for the United States Navy are rejected on the score of weak action of the heart, and that this should be attributed to the habit of smoking cigarettes. As we pointed out, when first directed attention to the subject the sphygmograph shows peculiar influence to be exerted by the smoking of tobacco, particularly in the form of cigarettes, on the pulse, partly due to the depression of the heart's action and partly to the loss of the vaso-motor tone in the arteries. Those practitioners who do not habitually use the sphygmograph in their daily work, but contain themselves with simply feeling the pulse with the finger, may not be aware of this fact. It is a fact, nevertheless To the sedative action of the tobacco on the heart may possible be due that agreeable sense of quietude and of 'cooling' which is commonly experienced when smoking in the heart of Summer.

"The points of which we are now especially anxious to call consideration are these: (1.) The influence of tobacco is apparently cumulative. A warning sense of excess in the use of tobacco generally comes too late. The pipe, cigar, or cigarette may be laid aside, but the depressing and nauseating effect increases for some time. Neverthless there is no valid reason to suppose tobacco or nicotine does not actually accumulate. (2.) Excitation of the nerve centers, as by oxidation, seems to intensify the effects of tobacco when once taken into the system. On going out into the air, and breathing quickly, the characteristic sensations are nearly always for a time aggravated. (3.) A cigar or cigarette smoked through a fine tube is generally 'stronger' in its influence than the same smoked without a tube. These three results of observation and experiment seem to suggest the conclusion that the action of tobacco is topical as regards the nerves, the afferent radicles being first acted upon, and when these are brought under its influence the centers being affected form the periphery. In short, we incline to think tobacco is not absorbed, or, if it be, its action is not due to absorption; but that it operates as a peripheral sedative, like cocaine, and produces its general effects, as coca stops the sense of hunger, by numbing the nerves of the stomach, the central effects being secondary, and to some extent reflex."

AGRICULTURAL.

The Turnip Crop.

The turnip crop is one of the most important in our system of farm rotation, but it is one that is more generally neglected than any other. Considering the cost of production, the turnip crop should be a special one on every farm. They keep well during winter, and not only serve an excellent purpose when sliced and fed in the raw state to stock but can also be cooked and mixed with other food. Not only are the roots valuable, but the tops also—there is no part wasted.

The most essential feature connected with the cultivation of turnips is to make the seed bed fine. The seeds are very small, and must not be deeply covered, and no lumps or other obstructions should be tolerated on the location intended for them. In procuring seed get that which has matured this season, and use it liberally, as this plant is often attacked by the turnip fly, which is very destructive. Turnips may be sown broadcast on ground that has been cultivated and kept clean and free from grass and weeds the previous year; but they should never follow corn, experience having demonstrated that such rotation does not result well.

The seed may be sown in drills—the drills to be of such distance apart as serves best for either the hoe or cultivator. When they are high enough to thin out an ordinary hoe will cut away all that are not desired, leaving the most vigorous plants; and hand-dicking is sometimes necessary to thin out the stools that are left. During all stages of growth the crop should be kept free from intrusion of weeds and grass, as turnips are sometimes overtaken by drought, during which time it is absolutely essential not only to keep down weeds but also to keep the soil loose by frequent cultivation.

The best fertilizer for turnips is superphosphate; but the addition of a proportion of guano and potash in some shape will be benifical. Above all, however, there is nothing better for them than a liberal application of good, fine, well-rotted stable manure; especially if it has been broadcasted and well worked in with the harrow before drilling in the seed.—*Philadelphia Record.*

Muck Beds.

It will be hard to find a well regulated farm without a good size muck bed. We will venture to say, however, that there are hundreds of farmers in North Carolina who have no muck beds and do not really know the value of them. In the phraseology of Col. Sellers, "there's millions in it"—in the muck-bed, we mean. The best of it is that there is nothing visionary about this scheme. It is a substanial reality, and must yet be the main-stay of the agriculturist. Now if you have not a good supply of muck go to work at once and prepare for it. This is a good season of the year to make or increase the size of your muck beds. So do not loose any time in this, for it matters not how rich your farm is, you will need all you can make.—*Country Homes.*

Crop Prospects.

Various and conflicting reports have been circulated concerning the present crop of tobacco in this State. If the reader will examine the communications in this issue from the different sections of the State he will have no occasion to feel unusually depressed in spirits. The acreage in the State is at least 35 per cent. larger this than last year, but the drought late in the season will make the average yield per acre less than last year. The eastern tobacco section or golden belt region was more seriously effected by the dry weather. But little complaint comes from the piedmont section while the seasons this side of the Ridge have in the main been satisfactory. Upon the whole the crop in the state at large will be above an average and the quality generally as good, in many sections better.—*Country Homes.*

Dried Fruit.

Dried fruits are becoming year by year greater articles of commerce, and it is surprising that in a magnificent fruit country like this, such a source of income should be so much neglected. Most people probably dry a few apples of peaches and possibly a few handfuls of cherries for their own use, but as an industry with regard to any pecuniary profit it is almost entirely neglected. We heard a country merchant, in one of the Valley counties, say, in speaking of the amount of dried fruit he had bought, he had paid as much as a hundred dollars to a single family for the cherries they had dried in one season. A few years ago people laughed at the idea of drying blackberries, but now they are a large article of commerce.—*Charlottsville Chronicle.*

MISCELLANEOUS.

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Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

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Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocfly Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
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Warren's	"	6 25	"	10 10
Bethel	"	6 50	"	9 45
Robersonville	"	7 15	"	9 20
Everett's	"	7 35	"	9 00
Williamston	(Arrive)	8 05	(Leave)	8 30

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A. M.	9 45	Raleigh,	7 25	P. M.
10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	"	"
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	"
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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RALEIGH, N. C., WEDNESDAY, NOV. 18, 1885.

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For the Advocate.

Our Georgia Correspondence.

BY REV. G. G. SMITH.

CAMP MEETINGS IN GEORGIA

are still an institution. The first held in the United States, was in Kentucky in 1798, and in 1800 one was held in the then village of Washington under the Oaks where the present Academy stands. That was the first in Georgia Then a grove was selected. There was no Tabernacle, nor tents. The people came in wagons, with four days cooked provisions, and camped out. The logs were seats. Baptists, and Methodists, and Presbyterians united. Sometimes the meeting was one of power and sometimes it was not. There came another era: Camp grounds were purchased and were fixed in one place. A board-covered shelter was made and enough tents of sheeting plank were put up. They became wonderfully popular. Then was the time of large circuits, the protracted meeting was unknown. The circuits were very large and the circuit rider only came once a month. The Elder was a great man and when the clans gathered at the camp ground, especially in the new country, there were immense crowds. The old Monroe camp ground had at one time 150 tents. About 1828, when the great revival tide swept over Georgia, camp meetings were wonderful times. It was at camp meeting that Lovick Pierce, James O. Andrew, Stephen Olin, [illegible] Howard and after them Wm. [illegible], Jessee Boring, Geo. F. Pierce and Sam Anthoney won their [illegible] victories. "George Pierce," [illegible] love to call him, never preached [illegible] grandly as at camp meeting. There was indeed something inspiring in the occasion. Let us get a view [illegible] near 50 years ago. The [illegible] ground is in Monroe [illegible] miles from where I am now. The time was 1832. [illegible] a young stripling with [illegible] and as twinkling, as [illegible] glowing with health [illegible] with the springs of [illegible] to preach to-day at [illegible] Presiding Elder has ordered [illegible] from the Alcovi Circuit [illegible] meeting. The grove is of beautiful [illegible] The ground covered with tents [illegible] are filled with well-to-do [illegible], and thousands are [illegible] the ground, but now that [illegible] Lovick Pierce is to preach they [illegible] from far and near. On [illegible] in ox-carts, in carriages, on foot, they came in groups. At 11 o'clock [illegible] a sea of up turned faces. Did George have liberty that day, if so what [illegible] imagining, what brilliant picturing, what touching pathos, what a burst of emotion follows. Such was the scene, my father might have described, for he was here at that time. But the camp meeting business was over done. There were too many. The young people made them great pick-nics, times grew hard, and now one by one ceased to be held, but some held their own, and at this same camp ground I found myself 26 years ago when I began my ministry, and when I was stationed in Macon. Then the 150 tents had been reduced to 40 and the great crowd of 10,000, to 3,000, but still it was a great time—but the war made some great changes and strange as it may appear there were a number of camp grounds burned down, at least, that the way it was written.

The circuits were reduced in size from 28 appointments to four, protracted meetings were for every Church one week in the year, and the camp meeting seemed a thing of the past, but some of the old guard felt the loss and there were some plots of land still unsold, held for camp meeting purposes, and they have been revived. There are quite a number in Georgia, and during this Summer I have visited several. It may do you good to get an insight to a Georgia camp ground. Take this at

CULVERTON.

Hardy Culver came out from Maryland and settled near here, and a village sprang up, called Culverton. The Rail Road goes through it—not far away from the camp ground is Sunshine, once the home of Bishop Pierce; now owned by John Turner, his son-in-law. The grounds are about 1-2 mile from the railroad in a beautiful grove of small oaks. The tents are very large and comfortable. The Tabernacle, planned by the Bishop himself, is cruciform, there is space for colored people behind the pulpit. The pulpit is projected well under the shelter. The altar is large, but not like those of Maryland, very large. The stand holds only two or three preachers, the rest sit in the altar. There is a public tent and a public stable, but the people are generally entertained by those who tent on the ground. The hospitable tent holders entertain by the hundreds. The people who attend are the best people we have. They are well educated—well dressed and well behaved. The meeting began on Friday night with an experience meeting. On each day for four days there were four services. Dr. Haygood was with us and preached a sermon on Sunday, I never heard surpassed, if I ever heard it equalled. He held the great congregation for two hours. His sermon was an Argument on Retribution, and its certainty as shown by nature in all her laws. It was ponderous and fearful.

The afternoon of Sunday was given to the children, and was a glorious time. They were preached to, exhorted and instructed, and I hope many of them genuinely converted.

CONFERENCES AND DIVISIONS.

My friend, Dr. Potter, is very anxious that the N. C. Conference should not divide, and has so expressed himself. Upon that I have no opinion, you know best, only to say that our remarkable growth since the war has been due not to our division into two Conferences, but to other causes that have obtained elsewhere. One thing to me is evident; that Conferences may be too large for effective work, and again that they be too small for efficiency—but one thing is more than evident, and that is that it is fully absolute for each Conference, however small, to have an Organ and a College. The proper establishment, equipment and patronage of Trinity College in North Carolina, would do more fo General Methodism than any other single agency.

I congratulate you upon the way in which you get up the ADVOCATE. I do not think any Conference has a better paper, and all the better because you have made it a religious newspaper—and I hope that, whatever way the tide turns, you will be still supported in your efforts to give the State a good paper.

GEORGIA NEWS.

I am not much on giving Georgia news since I know it can have but little interest for those so far away, but first I wish to say, There is but little division among us, on the question of Holiness. We differ in opinion, but are not divided. None of those evils which some have expected, because they were afar off have come upon us, and we do not anticipate them. If our brethren choose to form an Association to do what we are all bound to do, there is neither law, nor gospel to forbid them. Their aim is a good one, and if they can make men better, let them go on.

Charles Wesley spent his life fuming and fretting over the possibility of the societies forming a Church. Twenty-six years ago some leading Episcopalians drew out of the Y. M. C. A., for fear it would become a Church. If these Associations do good, I say God speed them; I am not sure enough that they are wise; to join them.

Our Missionary collections will, I think, come up, though I am afraid we will not be able to reach the figures of last year. We have had good meetings everywhere, but no great revival anywhere. Emory College is quite prosperous. The number of her students runs up close toward throe hundred. All her debts have been paid and she has complete equipments. On a visit to Oxford a week or two ago Dr Hopkins showed me through the Polytechnic Department. The plant, as it is called, cost nearly ten thousand dollars. There is machinery sufficient, when they have the new foundry at work, to make a handsome steam engine entire. An accomplished machineist is in charge of the Department, and twenty boys are in the department. They are among our best boys, and belong to our first families, and I confess it made me glad to see them stirring around the workshops in their long aprons and overalls. The abolition of slavery may have been a providence and many think it was, but it has brought a result not expected by those who clamored for it. We are driving Northern iron and heavy cottons from their own markets, our own boys run our engines and manage our factories and we make our own engines, pumps and presses, no wonder that there is complaint from over the border, that they can make and make, but find no market. Yet it is proof of the best fact that we are one people that one Northern man furnished the plank for our school and another paid it out of debt. Another department we have in Oxford is the Commercial. The boys are taught all they need to know of book-keeping and commercial affairs, I do not think I ever saw a finer body of boys together, than those I met in the Chapel on that Monday morning. They came from 14 States and territories. One of the brightest fellows in school came from North Carolina. If the 70,000 Methodists in North Carolina are going to let Trinity go down, they can send their sons to Emory, but Georgia has little reason to boast since, but for Mr. Seney's hundred thousand, she would be almost in as great straits as Trinity is.

THE WESLEYAN

is on the hill beyond me, just a mile away. I have not been to the College since it opened, but I learn it has quite four hundred pupils and the boarding department is as full as as it can hold. Mr. Oliver Hoyt gave it a new dress when he was here, and it looks now as fair as a young bride.

THE HOLINESS ASSOCIATION

of America, consisting a little group of Northern men devoted to what they call the Wesleyan view of Perfection, held a meeting in Augusta, invited by the Gracewood Camp Meeting Association, held one of their camp meetings in the city. Many good men and good women were there, and I was told that the meeting was very profitable. I could not go. I was in Baltimore at the time.

This letter is too long, you can divide it, if you prefer.

For the Advocate.

Entire Sanctification, Or Christian Perfection.

BY REV. L. L. NASH.

Many other texts of Scripture of a similar character might be quoted to show that there is sin even in many of those who are justified; but we will appeal to experience, and answer the arguments of those who combat this doctrine. What is the general experience of the children of God on this subject? Does it not exactly agree with St. Paul's statement to the Galatians? Are we not immediately conscious that "the flesh lusteth against the spirit, and the spirit against the flesh"? Do we not feel it necessary to be cleansed from all filthiness of the flesh and spirit. So that we may be able to perfect holiness in the fear of God? The apponents of this doctrine reject the empirical argument; and assure us that experience is not a safe guide in this matter. But experience is a stubborn opponent. What a man feels, he is not easily convinced, does not exist. A good old woman who probably never heard of the various arguments on this subject, was not far from the truth when she said: "It is original sin that troubles me; God for Christ's sake has forgiven me all my actual sins: but it is so hard to get clear of the corruption of my nature."

In the face of the arguments here presented, that there is sin in justified persons, such Scripture as the following is shown to prove the opposite doctrine: That entire cleansing from all sin is concomitant with pardon. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1–18. When shall the scarlet sins be as white as snow? As soon as the reasoning begins? No, that cannot be. When then, as soon as all past sins are forgiven, shall the soul of the sinner become instantly clean from all the defilement of sin? That may be, but this text does not affirm it. The terms used here argue the contrary. 1. Come to the Lord. 2. Reason with the Lord. 3. Forgiveness of sins like scarlet. 4. Purification from a doubly dyed depravity; all this is unquestionably promised; but just in the order the invitation is made. It is true that what is promised here is not a work of cleansing begun merely, but completed; and it is equally true that the idea of forgiveness of sin, regeneration, and entire Sanctification is embodied in the language used; and in such a way as not to confound one of these with the other. It is asked: "Would not remaining sin, whether talent or active, discolor the snow, and pollute the wool?" Certainly it would; and the soul of a justified sinner is polluted, to the extent that sin remains; and it will be polluted until the crimson is made like wool, in the perfection of that Sanctification, which commences in every justified soul.

This text is also brought forth to show there is no sin in any that are justified: "None of his sins which he hath committed shall be mentioned unto him." Ezekiel 33–17. This text does not touch the point in question; for if the justified person shall continue "to do that which is lawful ane right he shall surely live;" and none of his actual transgressions, which he has committed, shall be mentioned unto him. But the question that this text raises is: Will he continue to do that which is lawful and right, unless more than that what is promised in this text is done for him? Here forgiveness of sin is all that is claimed, by those who use this as a proof text against sin in believers. By close examination of this text, we find that the promised forgiveness here is consequent upon the good actions of the person forgiven. "Again when I say unto the wicked, thou shalt surely die; if he turn from his sin, and do that which is lawful and right: If the wicked *restore the pledge, give again that he had robbed, walk in the statues of life, without committing iniquity;* he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him." Ezekiel 33–14, 15, 16. It is clear that the justification here offered, is not the justification extended to "him that worketh not, but believeth on Him that justifieth the ungodly." As we are willing to admit there is no sin in him who is justified at the day of final account. We have no further answer to give, to the use of this text. Ezekiel 36–25, 27 is brought forth to prove that all who are justified, are cleansed from all sin. Here we read: "Then will I sprinkle clear water upon you, and ye shall be clean: from all your filtheness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them." It has been asserted that all that is here promised is enjoyed by all who are justified. That it is the privilege of all to enjoy this perfect cleansing from all sin, both inward and outward. I admit—yea it is their duty; but that is not the question. Do all justified persons enjoy this perfect cleansing? We dare not affirm that they do; and we are not convinced that all that is promised in this Scripture is anywhere affirmed of all who are justified, in the word of God. A progressive work in the destruction of sin is clearly implied in this text. First, we have the sprinkling of clean water; emblematical of the beginning of purification in all who believe in Christ. Second, we have the cleansing from all filthiness, and from all idolatry; and then the completely renewed heart—the constant indwelling spirit; and a complete removal of the heart of stone. The text does not affirm that all this is done in every justified person; and with so much Scripture and experience against this interpretation, we cannot accept it. Acts 13–38, 39 is brought forward to prove the position that there is no sin justified persons: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." We admit all that this text proves; that through Christ, a perfect justification is offered to the world. There is nothing to the point here; what we want is a positive statement, that all are entirely cleansed who are justified. Well let us see: "If we confess our sins he is faithful (to his promise) and just (in view of the atonement) to forgive us our sins, and to cleanse us from all unrighteousness." I John 1–9. "Is there not confession, forgiveness, and cleansing, all offered here in the same transacction? Or in other words does not God cleanse all who confess their sins, from all unrighteousness?" He cleanses all who have faith to secure this blessing, from all unrighteousness; but all who are justified do not possess such a measure of faith, as to be cleansed from all indwelling sin. This they know to their sorrow The act of forgiveness, and the act of cleansing are different acts; and it is not so clear that pardon and entire cleansing is the same transaction. Forgiveness is an act that passes in the mind of God, and cleansing is something God does in us. That we may have our sins forgiven, and yet not be entirely cleansed has been largely shown; and and there is nothing in this text contrary to that position. To *forgive sins,* and to *cleanse from all unrighteousness,* are by no means proven to be the same transaction. That all who are justified are born of God, and in a measure cleased, I believe; but to say they are entirely sanctified, or wholly cleansed, I cannot believe. But does not this text settle the question: "If any man be in Christ he is a new creature: Old things are passed away; behold, all things are become new." 2 Cor. 5–7. No, a man may be a new creature, and yet have some of the old nature in him. All things are new, so far as they relate to his relation to God as a justified man: and yet he may be conscious that in this new kingdom into which he has just been translated, he exists with a nature not entirely new. "His old judgment concerning justification, holiness, happiness, indeed concerning the things of God in general, is now passed away: So are his old desires, designs, affections, tempers, and conversation. All these are undeniably become new, greatly changed from what they were. And yet, though they are new, they are not wholly new. Still he feels, to his sorrow and shame, remains of the old man, too manifest taints of his former tempers and affections, though they cannot gain any advantage over him, as long as he watches unto prayer."

"But, does not St. Paul set the matter forever at rest, and decleare there is no sin in justified persons in this text?" "God fobid. How shall we that are dead to sin live any longer therein?" Rom. 6–2. The Apostle means we cannot as Christians obey the behests of sin. His argument here is designed to teach us our great privilege; and not to discourage us, if we find we have wrong passions. Hence he exhorts Christians: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6–12. So far is he from teaching that there was no sin in those to whom he wrote, he teaches the opposite. For sin must be where it *reigns;* it does not follow, however, that it must *reign* whereever *it is.* All the argument for the complete extirpation of sin in justified persons, drawn from the 6th chapter of Romans, falls before the fact, that the Apostle is making an argument to convince the Church, that men are not under any necessity to obey sin, because they are immediately conscious that it exists in them. Hence, he exhorts, "For sin shall not have dominion over you: for ye are not under the law, but under grace'

(TO BE CONTINUED.)

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

Already the Forth-Ninth Congress is gathering together. In less than a month it will convene and organize by electing a Speaker, clerk, Sergeant-at Arms, and Doorkeeper. It will be the first time that a new Congress will find a Democratic President in the White House since James Buchanan retired from the Presidential chair amid the gathering gloom of impending war.

The strangeness and significance of the situation cannot but be felt by all.

The year's elections being over, political astronomers, whose telescopes have been sweeping different States, will now fix their gaze on Washington. Everything points to an unusually interesting winter here, and to times of excitement on Capitol Hill. A Repulican Senate and a Democratic House, a Democratic President and a Republican Senate, Democratic free-traders and Democratic protectionists, Republican protectionists and Republican free-traders, administration and anti-administration civil service reformers, and Democratic and Republican silver and anti-siver men, are factors conducive to everything but harmony. The House will talk, debate, and wrangle endlessly over "Tariff for revenue only," civil service reform, silver money, and various other questions. But for a good share of the winter's excitement, you may safely rely upon antagonism between the White House and the Upper House of Congress.

This city is always interested in elections, no matter how unimportant, and those of Tuesday commanded marked attention. The Cabinet officers received telegrams from the various telegraphic companies, and prominent officials remained at their offices at night discussing the returns.

The question of how the Democratic gains would affect the Administration, has been discussed wherever politicians congregate. Some say appointments will be made more rapidly now, the impression being that the President will have to yield, and the party be put in nndisputed control. Others express the opinion that nothing could change Mr. Cleveland, that he has been pursuing a course that seemed right to him, and that the result of a mere election in New York could not affect his policy. It is the prevalent opinion that the Presidunt, feeling his Administration endorsed and strengthened, will not relax, but rather become more rigid in his adherence to his financial policy.

Employes of the U. S. Government here may be said to be out of politics. Few of them went home to vote, and lack of interest was inferred from the fact that they remained at work at their desks on election day, instead of visiting the bulletin boards, and exchanging news in the Department corridors.

After much searching the President has found two gentlemen who are willing to accept places on the Civil Service Commisslon. One is ex-Congressman Edgerton, of Indiana, the other Col. Trenholm, of South Carolina. Mr. Dorman B. Eaton has been temporarily re-appointed, and will remain in office long enough to induct the new members into their duties. As both of the new men are Democrats, the political complexion of the board will accord with the Administration. They will have a hard task before them, and cannot be expected to please everybody. It will be impossible ever to have a Commission capable of avoiding all the snares that lurk in the pathway of a civil service Commissioner. The civil service law now in existence cannot be administered without blasting hopes and aspirations. The law must constantly clash with a large class of worthy people who think that the Government needs their services, and are certain that they need the Government's pay.

During the next few weeks Senators, Members of the House, their families, and the crowd of place hunters that Congress brings will be arriving daily, and the Capital will soon again wear its busy, bustling, crowded, winter aspect.

The new Congress will have no difficulty in effecting an organization promptly. Most of the old officers will be re-elected. Usually at this season an active campaign for the Speakership is opened, but the understanding that Mr. Carlisle is to be given a second term, deprives this year of that interesting feature of an opening Congress.

Washington, D. C., Nov. 6th, 1885.

Use of Tobacco by Boys.

What *The Lancet*, of London, one of the ablest medical journals in the world, has to say about the use of tobacco by boys, does not surprise us. Read it:

"We are not in the least surprised to find it stated that a considerable proportion of the boys medically examined for the United States Navy are rejected on the score of weakness of the heart, and that this should be attributed to the habit of smoking cigarettes. As we pointed out, when first directed attention to the subject, the sphygmograph shows peculiar influence to be exerted by the smoking of tobacco, particularly in the form of cigarettes, on the pulse, partly due to the depression of the heart's action and partly to the loss of the vasomotor tone in the arteries. Those practitioners who do not habitually use the sphygmograph in their daily work, but contain themselves with simply feeling the pulse with the finger, may not be aware of this fact. It is a fact, nevertheless To the sedative action of the tobacco on the heart may possible be due that agreeable sense of quietude and of 'cooling' which is commonly experienced when smoking in the heart of Summer.

"The points of which we are now especially anxious to call consideration are these: (1.) The influence of tobacco is apparently cumulative. A warning sense of excess in the use of tobacco generally comes too late. The pipe, cigar, or cigarette may be laid aside, but the depressing and nauseating effect increases for some time. Neverthless there is no valid reason to suppose tobacco or nicotine does not actually accumulate. (2.) Excitation of the nerve centers, as by oxidation, seems to intensify the effects of tobacco when once taken into the system. On going out into the air, and breathing quickly, the characteristic sensations are nearly always for a time aggravated. (3.) A cigar or cigarette smoked through a fine tube is generally 'stronger' in its influence than the same smoked without a tube. These three results of observation and experiment seem to suggest the conclusion that the action of tobacco is topical as regards the nerves, the afferent radicles being first acted upon, and when these are brought under its influence the centers being affected form the periphery. In short, we incline to think tobacco is not absorbed, or, if it be, its action is not due to absorption; but that it operates as a peripheral sedative, like cocaine, and produces its general effects, as coca stops the sense of hunger, by numbing the nerves of the stomach, the central effects being secondary, and to some extent reflex."

Raleigh Christian Advocate.

RALEIGH, N. C., NOV. 18, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(The editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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Fair Warning.

Remember that if your time is out and you do not send your renewal by your pastor to Conference at Charlotte next week, or by mail by that time, you will be cut off immediately after Conference. The date opposite your name on the paper is the time to which your subscription is paid.

READ THIS.

If your subscription has expired, or will expire between now and Dec. 1st, be sure and hand your renewal to your pastor before he starts to Conference. Hand it to him at once, before you forget it.

WE present this week, on our 4th page, the excellent address read by Miss Carter at the recent Woman's Missionary Meeting in this city; and a paper from Mrs. F. M. Bumpass, on our 5th page. They are both fine papers and merit a careful perusal.

OUR Conference will be entitled to seven clerical and seven lay delegates in the next General Conference. We had six of each in 1882. The delegates will be elected by ballot: the clerical by the clerical members of Conference, and the lay by the lay delegates. On the first ballot seven persons will be voted for, and those who get a majority of the whole number of votes cast will be elected on first ballot.

THE "Woodrow Evolution Case" still troubles our Presbyterian brethren. It is strange to us that some of them take such "milk and cider" views of the matter. In the Presbyterian synod at Chester, S. C., recently a letter was submitted from Dr. Woodrow, protesting against his removal from the Perkins professorship at the theological seminary as unconstitutional. It was referred to a seminary committee, who late at night submitted a majority and minority report, the former disapproving of the action of the directors in removing Dr. Woodrow. The matter was closed by the adoption of the following resolutions:

"*Resolved*, That the synod disapproves the action of the board of directors, in requesting the resignation of Prof. James Woodrow, as not justified by the action of the controlling synods or by any statement made by Prof. Woodrow previous to their action." Carried by a vote of 82 to 59.

"*Resolved*, That the synod disapproves of the removal of Dr. Woodrow from the professorship as unconstitutional." Carried by a vote of 79 to 62.

And here is another case: In Virginia Rev. T. P. Ramsey has been preaching Evolution, according to Prof. Woodrow's views. In the Virginia Synod recently his case come up from his Presbytery which had dealt with him. The first specification was that the Presbytery had done the complainant a personal wrong in condemning him without a trial, and on this point the vote stood: For sustaining the complaint, 4: for not sustaining it, 116. On the charges that the action of the Presbytery in condemning Ramsey's view that Dr. Woodrow's theory of evolution is not contradictory of the Scriptures was unnecessary and prejudicial to the church, three members voted to sustain the complaint, three to sustain it in part, and one hundred and thirty-seven not to sustain it at all. Thus Ramsey was defeated on all points. Great interest was manifested in the proceedings of the synod by all denominations of Christians, the doctrine of evolution never having been accepted or preached in Virginia before. The whole session was taken up with this trial. Ramsey, after his defeat, arose, and in a voice trembling with emotion, announced that but two courses of procedure seemed open to him; first, to renounce the jurisdiction of the Southern Presbyterian Church, or, second, to appeal to the General Assembly. So that it appears that in South Carolina they are deciding in favor of Woodrow, and in Virginia they are condemning his disciple. Both ought to be "fed out of the same spoon." The Virginia Synod did the right thing, we think.

Bishop Hargrove's Big Persimmon.

We all remember the exceedingly pleasant visit we had from Bishop Hargrove at Statesville two years ago; and, no donot, many remember his "big persimmon story." He said that persimmons in California would beat ours in North Carolina —that some of them would weigh *as much as one half of a pound*. Some may have been a little incredulous, at least the Bishop seems to have feared this; so he has triumphantly vindicated himself and verified his statement by sending to the Editor of this paper, by mail, all the way from California, a persimmon that weighs *nearly two ounces over one half a pound*, with the following note on a postal:

"Compliments of California to N. Carolina, with the accompanying persimmon from

R. K. HARGROVE.

Nov. 11th, 1885."

We want our accomplished and affable Bishop to come again to see us, and tell us more of California and the great West; we do not want him to get so much in love with that section, however, that we cannot attract him occasionally to N. Carolina.

Our Presiding Bishop.

As is already known to most of our readers, Bishop John C. Keener, of New Orleans, is to preside over our Annual Conference which meets in Charlotte next week. Bishop Keener has presided over three of the last five annual sessions of our Conference. The Conference at Charlotte will be four of the last six sessions of our Conference over which he will have presided, a thing never known in our Conference before, so far as we have known. He is, therefore, so well and so favorably known among us that a pen-sketch of him is not necessary. If he does as well for us in the future as he has done in the past, and we do not doubt that he will, our preachers and people will join us in saying let him continue to come. We are always glad to have him.—The more we see of him the better we like him—he wears well.

Bishop Keener was born in Baltimore in 1819 and is, therefore, sixty five years of age. His father, John Christian Keener, for whom the Bishop was named, was a prominent leader in Church and temperance work in Baltimore. Bishop Keener, when nine years of age, was placed under the tuition of Wilbur Fisk at the celebrated Wilbraham Seminary. Here he remained for three years. He went from Wilbraham to the Wesleyan University, of which Dr. Fisk was the first President. He was graduated from Wesleyan University, in its first class, in 1835, when only sixteen years of age. He was a druggist for a few years; but, feeling it his duty to preach, he joined the Alabama Conference in 1843, when twenty-four years of age. In 1848 he was transferred to Louisiana and stationed in the city of New Orleans. Here for twenty years he served either as a Pastor, or as a Presiding Elder. In 1866 he became Editor of the *New Orleans Christian Advocate*, when Bishop McTyeire, who had been its Editor, was elected to the episcopacy. For four years he ably edited this paper, when in 1870 at Memphis, he was elected Bishop, being the only one elected at that General Conference. Since then, for fifteen years, he has been serving the church as a Bishop.

Such, briefly stated, is the career of this distinguished divine. As an executive officer and as a parliamentarian he stands in the front rank. Some of the most impressive sermons we ever heard fell from his lips at the District Conferences which he visited in our State several years ago. In his manners he is plain and unpretending, and everywhere he goes he impresses himself as a man of splendid judgment and wonderful power.

At this writing he is in Petersburg, Va., holding the session of the Virginia Conference. A letter to the Editor of this paper conveys the glad news that he will, in response to our invitation, spend next Sabbath with us and preach in Raleigh. Our people will be delighted to meet and greet and hear him again. We shall welcome him most cordially, and will regard his coming among us not only as a decided pleasure but as a great blessing.

Our Annual Conference.

When this issue of the paper reaches our readers the ministers and lay delegates will be on the eve of starting to the seat of our Annual Conference in Charlotte.—We hope all of them will go. Every minister who is a member of the Conference ought to be there, if he possibly can; and every layman whom the church has called to represent it in our annual session ought to make a sacrifice, if necessary, to attend. It is not only his duty but a great privilege to be at Conference. The minister who misses Conference misses a great deal, and the layman who stays away when elected to go, unless necessarily kept away, regards too lightly an important responsibility laid upon him. One layman absent is one fourth of a district's lay representation not felt in the deliberations of the body. Then let all who can be present.

A Methodist Conference is an important occasion to Methodist ministers and Methodist people. In addition to the work usually done by other religious bodies in the State, we station our preachers at Conference. Thus the work of Conference touches and excites the interest of every church on every charge and of every community almost in the State. Our people everywhere are always anxious to hear from Conference. If one of our subscribers misses the ADVOCATE with the proceedings of Conference and the appointments in it, he writes at once for another copy to be sent him. New subscribers sent up to Conference always want the issue with the appointments in it. So, then, as we gather anxious ones will await the results of our deliberations, and we trust that many hearts will go up in prayer that God's Spirit may direct and control our work.

Our Conference this year will be of more than usual interest. Our Foreign Mission work is under a financial pressure and the Secretary will, no doubt, be on hand, urging us to come to the relief of the Board; Paine Institute is trying to raise a certain amount, and Bro. Dunlap will, no doubt, be there to urge us to provide for our part of the amount desired; Bro. Palmer, of the Publishing House, will, no doubt, be there with a pleasant face to tell us how well the Publishing House is doing and how punctually preachers pay their debts. Then we have our delegates to the General Conference to elect, our vote on the change of the church name, and the question of the division of our Conference to consider and settle. All these, in addition to our usual routine work, will fill a week pretty full of interest and activity.

It is predicted by some, who are apprehensive, that we will have an exciting time in discussing the division question, and some are afraid that harm may be done. For our part, we confidently believe that our preachers and laymen can be trusted to meet and discuss and decide this question like men of God. We believe that, as a rule, they will be on their guard. It would be a little remarkable if we should pass through it all without some little ebullitions of feeling, but the man who loses his temper and self control with it, will lose his influence. The matter ought to be fully and fairly discussed, and then no one can complain whatever may be the result.

Conference is and ought to be a time of happy re-union. After a year of toil and anxiety, God's servants meet again to exchange experiences and talk over the conflicts past and plan for future work. The midnight hour will find many a preacher still talking with some loved comrade, and there will be many a round of laughter as the brethren gronp around and relate some amusing incident of experience, or indulge in innocent anecdotes. Methodist preachers are a happy, hard-worked, self-denying, clever class of men. They seem to forget their trials, and go up to Conference with brighter faces and happier hearts than the men who own their thousands.

But we go up this year with more than usual sadness. Nine of our comrades have fallen on sleep during the year. When the roll is called Lewis and Bibb and Phillips (C. H.) and Gray and Gibbons and Phillips (B. C.) and Floyd and Andrews and Hull will not be there—they have answered to the roll call in heaven. Thank God, they all died well! North Carolina Methodism has a large Conference in heaven. One by one, and rapidly, our members here are going up to join the number there. As we gather at Charlotte and sadly miss these dear brethren, our hearts will go out in sympathy to their bereaved ones, to whom this annual gathering is peculiarly sad; because it revives afresh, and vividly, the fact that a name dear to them is to be stricken from our roll.

Brethren, we have but a short time to mingle together in this world. To some of us this will be the last Conference we shall attend. Let us lay aside petty jealousies and personal piques, if we have any, let us love each other more, and get nearer and nearer together. Let that peace of the gospel, which passeth all understanding, keep all our hearts and minds in the knowledge and love of God and of his Son Jesus Christ.

The Advocate, 1885--1886.

How rapidly time flies! We can hardly realize it, but the calendar certainly says we have been in the ADVOCATE office seven years. The present year has been very much like the other six, with this exception, that the editorial responsibility has been on one man's shoulders instead of upon two. The circulation of the paper has steadily and gradually increased during the year. The preachers and other friends of the paper have stood by it and helped it, as they have done in the years past and as they will do in the years to come, as long as it is properly conducted. To one and all of them we desire to return our sincere and heartfelt thanks.

We shall enter upon the new Conference year with the determination, more than ever fixed, to give to our readers the very best paper we can make. We shall try to keep it pure and peaceable in the future as it has been in the past. We hope to be able to get a nice new outfit for the paper sometime in the early part of the next year, and to improve its already good mechanical appearance. We hope to retain the excellent correspondents we already have, and to add others in this and other States. We shall strive more earnestly to call out more of the writing talent of our ministers and laymen in North Carolina. We shall give special attention to Woman's Work for Woman, and to the children. We shall give full reports from our General Conference, and have some of the best correspondence from it that can be secured.—In a word, we will do everything in our power to make the paper more and more worthy its place as the official organ of North Carolina Methodism. No labor or means, at our command, will be spared, and we invoke the help of all good men and women everywhere.

Subscribe for this ADVOCATE.—Price, $2.00 per annum, post paid.

Paragraphic Personals.

— Rev. Dr. C. B. Riddick is a delegate to our next General Conference from the Pacific Conference. His friends in North Carolina will note this with pleasure.

— Bro. W. J. Parker, of Bladen, well and favorably known to the Methodists of the State, was in Raleigh last week looking as fresh and lively as a young man. He is always true to the best interests of his church.

— Rev. H. H. Gibbons spent several days in Raleigh last week, assisting Rev. J. F. Butt in a revival meeting at Brooklyn Church in the suburbs of the city. His health has greatly improved, and we were glad to find him in such fine condition for effective preaching.

— D. B. Nicholson, Esq., Editor of the *Clinton Caucasian*, was in the city last week and gave us the pleasure of one or two calls. He is a son of the late Rev. D. B. Nicholson, of precious memory in our Conference. We are glad to note that he is a lay delegate to our Annual Conference from the Wilmington District. We wish him and his paper great success.

— Judge A. A. McKoy is dead. He died at his home in Kenansville last week. He was a true, good man, a splendid judge, and leaves behind him the aroma of a good name. His death will require the appointment of a new judge by Governor Scales. If he is as fortunate in this appointment as he has been in all his other appointments, his wisdom will be greatly commended.

— Dr. J. L. Craven, a son of the late Rev. Dr. B. Craven, died suddenly of appoplexy at Trinity College, N. C., one day last week. He has been a practicing physician for eight or ten years, and the many friends of the family will join us in our sorrow at his unexpected and, seemingly, untimely death. Of course a more extended sketch of the deceased will be prepared for these columns.

The Freedom of the Methodist Press.

It has always been our view that in a certain sense the editor of a religious paper is responsible for what appears in his paper; just as a pastor is responsible, to a certain extent, for those whom he invites into his pulpit. The publication of an article by an editor does not make him adopt the views expressed by his correspondent, just as the inviting of a minister into his pulpit does not necessarily mean that the pastor agrees with everything the invited brother may say. But a pastor has no right to allow another minister the use of his pulpit to stir up strife, or to make personal reflections on any of his flock, or to preach infidel doctrines, or to abuse and injure the church. The pastor who does this will soon be arraigned. And just so it is with the editor of a religious paper. His paper is really his pulpit. It is his duty to watch the columns of his paper, to keep out anything tending to injure Christianity, anything that will stir up strife, anything that will bring a reproach upon the Church.

But we did not start out to write an editorial—we want to publish one well written and prepared to our hands, and we want to endorse the sentiment expressed in it. It is the following from an editorial written by Rev. Dr. Fitzgerald, the editor of the Nashville *Christian Advocate*, which is the Organ of our General Conference. We commend the editorial to the careful perusal of our readers:

1. It is clear to us that the editor of a Methodist newspaper ought to be a Methodist—a Methodist in heart and head. He need not be a bigot: the truest Christian fraternity is found with the truest denominationalism within proper limits.—None but a Methodist can properly edit a Methodist newspaper. The affirmation of this truism is not impertinent at this time.

2. The Methodist editor, like the Methodist pastor, is set for the exposition and defense of Methodist doctrine. The one has no more right to open his paper than the other has to open his pulpit to erroneous and strange doctrines. The pastor is responsible for his pulpit: the editor is responsible for what appears in the paper he edits. In following this rule firmness, tact, and Christian charity are needed, that the truth as held by the church may be conserved, and that proper freedom of speech may not be restricted. There is here a considerable margin for the exercise of a wise discretion; but, keeping distinctly in view the fact that the editor of a Methodist newspaper is set for the exposition and defense of Methodist doctrine, in most cases it will not be difficult to discern the line that marks the boundary between allowable difference of statement and actual antagonism to the great fundamental truths which every Methodist has pledged himself to maintain.

3. With regard to Methodist polity the same general rule is applicable: a Methodist editor is expected to defend rather than to subvert the form of government adopted by his church. But greater latitude is permissible in dealing with questions of this sort. The constitution of the church itself assumes that its polity may be modified, and provision is made therefor. This right is limited by certain express reservations, designed to prevent revolutionary action and factiousness. To advocate modifications of our church polity through constitutional methods is one thing; and to "inveigh" against it in such a way as to alienate the respect and affection of our people from the church, disturb its peace, and furnish weapons to its enemies for assailing it, is quite another thing. It ought not to be difficult for editors and others to know the one from the other.

4. The freedom of the Methodist press with regard to the administration of church affairs presents a wide field for the exercise of editorial discretion. It is not always easy to hit the hair-line of equity and sound policy in this matter. Every officer of the Church is amenable to proper authority for his official administration and personal conduct. There is no irresponsible power in our Methodism. The bishops are reviewed by the General Conference; the traveling preachers by the Annual Conference; other officials by the Quarterly Conference. Any officer of the church charged with maladministration may be arraigned, tried, and, if found guilty, punished according to law. You cannot adjudicate a case of alleged maladministration in the church papers. An estimable preacher once sent us an elaborate paper protesting against the appointment assigned him, and felt aggrieved because we declined to publish it. If we were to start on that line, where could we stop? Another brother, no less estimable, complained because we declined to publish a protest against the action taken by his brethren with regard to his Conference relation. We have now on our table a well-written paper by a brother whom we highly esteem, personally, arraigning certain of our bishops for alleged blunders of administration while presiding at the Conference of which the writer is a member.—The publication of this communication would start an unnecessary and unprofitable controversy, or its allegations and implications would be left unanswered. We submit to the writer that he should have spoken out on the floor of his Conference when he saw, or thought he saw, its rights invaded; and that if he has grounds for charging any bishop or bishops with maladministration the General Conference is not far off.

In our judgment the legitimate freedom of the Methodist press does not consist in assailing the doctrines and polity of Methodism: nor in publishing *ex parte* statements assailing the official action of the men chosen by the church to discharge executive functions; nor in captious complaints, often based on imperfect information and erroneous impressions, of the action of its official boards; nor in the carpings of a mind is always looking for to justify itself in withholding its gifts from Connectional objects, and that paralyze the efforts of the men who are standing in the breach; nor in rushing in to print with every personal grievance, real or imaginary; nor in assuming that every man who, by the votes of his brethren, is invested with special official responsibilities, is to be judged by any different standard than that by which every other man in the church is to be judged.

The freedom of the Methodist press is to be highly prized and maintained against all opposers but let it be the genuine article—not the factiousness that calls itself freedom; not the recklessness that would sacrifice the peace of the church for a crotchet; not the malice that would gratify a personal pique under the plea of redressing a public wrong; not the so-called freedom of the Methodist press that parades itself with the swagger of the cheap courage that risks nothing, but the freedom of the Methodist press that keeps within the lines prescribed by ordination vows, and by a conscientious regard for the rights and good name of fellow workers and the interests of the Church of God.

These are our views of this matter, and we propose in the future as in the past, to regulate our editorial conduct by them.

Notice to Applicants.

Applicants for admission on trial in the North Carolina Conference will meet the Committee of Examination in the city of Charlotte, on Tuesday, Nov. 24th, at 10 o'clock a. m.

M. V. SIBERHILL, Ch'n.

A Sweeping Revival.

DEAR BRO: Meeting at Lea's Chapel is still in progress; 50 conversions, forty accessions, and the altar crowded with penitents. The meeting is sweeping everything in the community. Glory to God!

L. L. NASH

Caldwell Circuit.

DEAR ADVOCATE:—Our first year's work on Caldwell circuit is about at an end, the result has been 62 additions and thirty infants baptized, finances will come up better than ever before.

Yours Truly,

JAS. O. GUTHRIE.

Burke Circuit.

BRO. REID:—We have held seven protracted and one camp-meeting on Burke circuit, resulting in 55 conversion and a glorious revival in the membership at some of the churches. There have been 51 accessions by profession and three by certificate. I think the circuit is on rising ground. The Lord has done great things for us whereof we are glad.

C. A. GAULT.

An Eye Restored.

A protracted meeting has been going on at Smithfield for two weeks last night in which have been some striking displays of God's power, one the restoring of an eye of Mrs. J. S. Davis, almost instantaneous, as a prayer of faith was offered for that eye, she was suffering intensly. She has been relieved nearly too weeks.

G. B. PERRY.

The Banner Society.

In the amount of money contributed the past year the Durham Auxiliary of the Woman's Missionary Society stands at the head of the list. Durham people always try to do just a little better than anybody else, and they generally do it. We commend them for such a laudable ambition, and hope their example will incite others to nobler deeds. Let those who can take the banner from Durham the next year, but we will tell them now it will be "no child's play" to do it.

How it Does Good.

BRO. REID:—Will you accept a thousand and one thanks for your kindness in sending me and my dear children your good paper. How much it has helped me to bear my troubles, how much comfort I have found in its perusal, I cannot express. In my trouble and afflictions you bear a larger share of comfort to me than any one else. My health has been very bad ever since my husband died.

MRS. M.

Guilford Circuit.

Since I last wrote you we have held a meeting of one week at Summerfield, glorious meeting, church revived, nineteen souls converted, we have no house but, the Lord willing, we will build in an early day. Bros. Kirkman and Hunt was present, the former all the time, Bro. Hunt three last days. Up to date there has been seventy six converts upon the Guilford Ct. since the last Conference, nearly fifty accessions. I will bring you some money to Conference, the Lord willing.

T. H. PEGRAM.

Railroads and Conference

We suppose the railroads of the State will make the usual reduction to parties attending Conference in Charlotte. We have had no official notice from the committee in Charlotte to that effect, but the Railroad officers in this city tell us that their roads will grant the usual rates. At any rate we would advise all parties, when buying tickets to Conference, to ask for the special rates to those attending Conference. The various railroads of the State generally grant reduced rates to Conference when asked to do so, and we suppose they have been requested to do so this year.

For the Advocate.

Mooresville Circuit.

BRO. REID: -The meeting at Mooresville still continues to increase in interest; our church is crowded every night; the congregations are very serious, and penitents are being converted at every service. Rev. J. H. Cordon was with me this week until Tuesday night, and preached five very impressive sermons, my people all love him. Our P. E., Rev. R A. Willis, is with me now. He has already preached four sermons and is going to stay on with me until to-morrow morning. He is a fine preacher, clear, logical and impressive. He has greatly endeared himself to my people. Bro. Willis makes a fine presiding officer, and has but few equals as a preacher in our Conference.

Yours Truly,

P. F. W. STAMEY.

Topsail Circuit.

Rev. P. J. Carraway held our 4th Q. M. at Rocky Point on Saturday and Sunday the 7th and 8th inst., on Sunday he preached a very able sermon to a large and attentive audience, it was a sermon of great force and power, and calculated to do much good for the cause of Christ and for the upholding and strengthening of the Methodist Church, we need more of such sermons. Although this is Bro. Carraway's first year as our Presiding Elder on this District, he has greatly endeared himself to our people, not only of our own denomination, but to all with whom he has come in contact we but voice the sentiment of the whole district, when we express the hope, that he may be returned to us as our P. E. next year. Bro. Carraway is not only regarded as a forcible preacher in the pulpit, but he is loved and admired for his sterling qualities and pleasant manners in social intercourse around the family circle.

J. R. P.

Revival in Monroe.

The revival at the Methodist Church, which has been in progress for over three weeks, closed with the services for last night. Rev. Mr. Page, pastor of the Methodist Church in Rockingham, preached Tuesday and last night two able and very interesting sermons. While the meeting has not been a great success in bringing those who were without Christ into the fold it has undoubtedly proved a great blessing to the church in reclaiming, strengthening and building up the membership. During the meeting there were seven or eight conversions we understand. Four have connected themselves with the church, and an opportunity will be given any others who may desire to do so on next Sunday morning.

We never have known, during any similar series of servics, more able or earnest preaching. The zeal of the pastor has really been sublime. To human eyes he neglected no opportunity which gave promise of success in bringing sinners to Christ. He has received from the Church the plaudit, "Well done, thou good and faithful servant!"—*Monroe Express.*

Pamlico Circuit.

The Conference year is rapidly coming to a close. The time is near at hand when we must render to the Annual Conference an account of our labor for this Conference year, and what kind of a report are we to make? I am truly glad I can report Pamlico circuit on the advance. $1,250 have been suscribed for building purposes during the year, and I am of the opinion every dollar will be collected by Conference.

We will report a small net increase on this work. I have held protracted services at every church, but one. God was with us during our meetings in His convicting and converting power.

There is one thing I have to regret, and that is so few of my members hold family worship. I pray God to hasten the time when in every household there shall be a family altar erected. But I must not forget the kindness of the people of Pamlico circuit to me and my family during our sickness. May God abundantly reward them. I pray the Lord's blessings on the circuit.

O. RYDER.

New Church at Morven.

The dedication of the new Methodist Church at Morven on Sunday last was attended by a large concourse of people, and was quite an interesting occasion. The ceremonies were conducted by Revs. W. C. Gannon and R. S. Webb, assisted by Rev. J. T. Brasington. Dedicatory sermon was preached by Mr. Gannon, and all who heard it pronounced it an earnest; forcible and eloquent effort. The church building is on the main street of the thriving little town, and will be quite an acquisition to its public edifices.

The people of Morven have always been noted for their hospitality, and those who visited there Sunday came back enthusiastic in their praise of the warm, bountiful and cordial reception they met with. Morven does nothing by halves, and this instance their generous kind-heartedness was in keeping with this whole-souled people. We congratulate our Methodist friends upon the completion of this their edifice of public worship, and the kindly spirit of the other denominations that added so largely to the success of the dedicatory services. Morven now has three churches, Baptist, Methodist and Presbyterian, and with its business enterprises, is making rapid strides in its religious, moral, and commercial progress.—*Anson Times.*

For the Advocate.

Shall we say "Come up and Get Religion?"

EDITOR ADVOCATE:—Not many days ago the writer was present at a revival meeting in a Methodist Church in North Carolina, and heard the minister exhorting the people "to come up and get religion." He repeated the invitation and used the words "get religion" half a dozen times. I do not know how it sounds to other people, but it always sounds out of place for me to hear the mystical union between God and man referred to as if it were a coat, or hat, or other article of merchandise. "Get religion" is an inelegant expression, to say the least of it. It does not convey the idea of contrition for sins and repentance, which are pre-requisites to a knowledge of pardon and peace. Will our ministers think of this and change the words of their invitation? It will not weaken any of the gracious invitations to put them in better and more elegant language, and will have a good influence on many who don't like the barbarious phrase, "get religion."

METHODIST LAYMAN.

For the Advocate.

Closing on Clinton Ct.

BRO. REID:—I have just closed my last series of meetings at Cooper's school house where we succeeded in constituting another church with 20 members. The material is substantial and they intend to erect a church at once, which when completed will be the third one we have built on this circuit this year. We have now had 107 accessions to our church this year, others will yet join us. Oh! how I do thank my heavenly Father for His goodness to me. By the way, I am a subscriber to the *Biblical Recorder*, the organ of our Baptist brethren, I have noticed several communications recently from several Baptist pastors rejoicing over recruits from the Methodist Church, I just want to say to these dear brethren, that I have received thirty-two members from the Baptist church this year, and I would not be surprised it the statistics were taken, that our preachers get about as many as we lose. For my part I am tired of such sectarian bigotry, and hope our brethren will rejoice more over sinners won to Christ than over Methodists who change their church relation. It is Christ that saves, not water.

Sincerely,

J. T. KENDALL.

For the Advocate.

A Preacher Pounded.

On last Friday I came home from an appointment, and on arriving at the parsonage, found our lot full of buggies and, and our house full of people. "My poor little wife" was overpowered, and surrendered the keys of the larder to the leader, who actually had the impudence to take his crowd into our "smoke house" without our solicitation or invitation. What means this unusual commotion, said I to the intruders; "Are you going to violate the law of God by robbing a harmless itinerant and terrifying his timid better-half?" Whereas, the impudence increased, for the crowd joined their captain and and ordered us to leave or they would give us a "pelting." and simply because we dared to assert our rights by remaining; we soon found ourselves captured and the victims of a "pounding." Yes, we have been "pounded," the pounders were representives of Goshen church, and they came with hams, potatoes. flour, sugar, coffee, &c. After the pounding they set a long table loaded with food that an epicure might covet, and invited us to eat with them. I forgot to mention that among the numerous pounds were two cats, some brother had heard that we were "ratful" and "catless." Such acts of appreciation cheer our hearts and nerve us afresh for the duties before us. God bless these dear friends, may heavenly benedictions be theirs.

J. T. KENDALL.

Ruffin Circuit.

I closed Monday night the last of my protracted meetings on Ruffin Ct., for this year. There are four appointments on the circuit, and I have held protracted meetings at each every year for four years. It is very pleasant to remember those meetings, to see again the many faces beaming with joy, to hear the ringing shouts, to think of the good resolutions formed, and especially to note the fact that God was in all these meetings with convicting and converting power gives pleasure of the purest and highest order. About two hundred souls have been converted during the four years, some of them are in glory now, and with few exceptions the others are pressing on. Shall we meet beyond the river; Why not? The grace of God is infinite. Let us not receive His grace in vain. The people of Ruffin circuit have given me a hearty welcome, and it is with a feeling of sadness that I leave them; but I hope to meet them again, surely there are some shining crowns for the elect of this circuit. There has been growth in grace and an increase in all the collections ordered by the Annual Conference from year to year.

There are four churches on the circuit, good buildings, they are lying in a broken line, and it is only seventeen miles from one extreme to the other. The people are expecting a good preacher next year and are able to take care of him.

N. E. COLTRANE.

Our Raleigh Churches.

Edenton Street Church has had a good year of it. The new church work has gone on steadily. It is all finished now except plastering, painting, carpeting, seating &c. Between sixteen and seventeen thousand dollars have already been spent on the building and we do not owe a dollar on it so far. We will finish it the next year. The collections and preacher's salary will be reported as paid in full. There have been 46 additions to the church the present year. Rev. W. C. Norman, the faithful pastor, has done a fine year's work and has, as he richly deserves, the love and confidence of all our people.

Person Street Church closes the year under very favorable circumstances. The pastor, Rev. W. L. Cunninggim, has done a splendid year's work, and is greatly beloved by his people. His church is in a good condition every way; and, in proportion to their membership and ability, they do as well as any church in the State. There have been 37 additions to the church during the year, and they have built a nice Sunday-school room at one side of the church. The year has been one decidedly pleasant and successful to both pastor and people.

At Brookly and Macedonia Mission Rev. Jno. F. Butt has had fine success A number of persons have been converted and added to the church. Brookly church has been removed, enlarged and greatly improved every way. The mission is in fine condition every way and Bro. Butt has a strong hold upon the people. He has accomplished a great deal of good. Taken altogether, Raleigh Methodism is in fine condition and is on the up grade in every particular.

For the Advocate.

Wadesboro Circuit.

BRO. REID.—Our new church at Morven was dedicated on the 1st Sabbath in November; the dedication sermon was preached by Rev. W. C. Gannon, of Wadesboro station, and a most excellent and appropriate sermon it was. The services have been continued since and are still going on with good results, nine conversions up to date and seven accessions on profession.

The church was organized the Tuesday after dedication and now has 61 members. Morven is a new and growing village, nine miles from Wadesboro on the railroad leading from Wadesboro to Cheraw, South Carolina. The building is a good one and reflects credit on the village; a promising S. School was organized in it last Sunday under the superintendency of Bro. James W. Kilgo, who has an excellent school at that place. The outlook here is encouraging.

Since our last communication we have had an excellent meeting at Pleasant Hill, six accessions.

Our fourth Quarterly Meeting is yet to be held, but from the present prospects we will not be able to report in full in our finances, but think that the church on this circuit is getting better organized and we are hopeful for the future. We are endeavoring to sow new seed and to cultivate those sown by those that have gone on before, and are receiving their reward.

Six out of the nine pastors that have served this circuit since the war are dead, but yet they speak. Randolph Pegues, E. W. Thompson, R. M. Brown, O. J. Prent, J. H. Guinn and J B. Alford. These faithful servants of God are held in high esteem by this people.

Yours truly,

R. S. WEBB.

For the Advocate.

From Dan River Mission.

We commenced a protracted meeting at Mt. Carmel, on the Dan River Mission, on the 5th Sabbath in Aug., our beloved Presiding Elder, J. A. Cunninggim, came on Tuesday following, and preached with great ability, as usual. On Wednesday he held his second Q. M. on the mission, everybody was glad to see him and hear him preach. He never fails to awaken and warm up the people with holy zeal, the right man in the right place, taking in all unoccupied ground that comes in his reach, send him back again. It is not saying too much when I say *all are his friends*. The meeting lasted eight days, eighteen conversions of faith, eleven joined the church and others will the first opportunity. Bro. A. G. Kirkman spent three days with me and did good work Bro. M. J. Hunt came on Wednesday and remained until the meeting closed. He is one of the best Preachers and workers in a revival I ever saw. He has fought many hard battles, his work will be done after awhile, and then the weary shall be at rest. May God bless him in all his efforts.

We have two new churches on the mission, the church at Mt. Zion is 26 by 40 feet now complete except painting on the inside, a church which is a credit to any community, and has a membership of thirty-six, twenty conversions at our protracted meeting there in August. Bro. J. C. Lasly, one of the members, who is a young man, has been licensed to exhort, and ere long doubtless will be licensed to preach. The church has an eye on him and is looking forward to the day when he will accomplish much in the vineyard of the Lord. Mt. Carmel is a new church, 18 by 22 feet, and will not begin to accommodate the congregation. The brethren say that they will rebuild soon. Both churches are out of debt.

I have five appointments on the mission, have good congregations at each place. I find them to be a kind and benevolent people. I have no hope of ever serving a better people, they are exceedingly kind to me and give me their sympathy and co-operation in every good word and work, and I am glad to observe signs of great appreciation of my labors on the part of those who are in prayerful sympathy with the work. All things considered we are hopeful as to the mission.

I am sorry to to say that I find but few ADVOCATES are taken on the mission. I am now going to talk more for the ADVOCATE, I am going to urge upon them the great importance of taking the ADVOCATE, no family can afford to be without it.

R. M. STAFFORD.

Complimentary Resolutions

Extracts from the minutes of the fourth Quarterly Conference of Centenary Methodist E. Church, South, Newbern, North Carolina, October the 5th, 1885:

WHEREAS, The legal term of our Presiding Elder, Rev. J. E. Mann, will close with this ecclesiastical year; and

Whereas, We desire to give expression to our high appreciation of his services as Presiding Elder of the Newbern District, N. C. Conference, M.E. Church, South, for the past four years: Therefore,

Resolved 1st, That we regard Rev. J. E. Mann as a good man, a sincere Christian, an excellent minister of the Gospel, and a faithful and efficient Presidlng Elder, and we heartily commend him to the confidence and love of the brethren in the field of labor to which he may be called by the ensuing Annual Conference.

2nd, That we hereby assure Bro. M. of our warm friendship and Christian love, and that we will continue to pray for his success and happiness in all his future life and labors in the Church of God, and that Divine blessings may ever rest upon him and his family.

Whereas, The legal term of our pastor, Rev. L. S. Burkhead, D. D., will expire with this conference year, and whereas, we, the members of the Q.C. of Centenary Church, Newbern District, N. C. Conference, M. E. Church, South, desire to bear our testimony to his Christian character, and faithful and successful labors as pastor of our church during the past four years.

Resolved 1st, That we regard Rev. L. S. Burkhead, D. D., a good man, and an earnest, sincere and faithful Christian; that we duly appreciate his efficient ministry in establishing the spiritual condition of the Church adding material strength to its membership and financial interests, and his ably sustained power in the pulpit for the glory of God and the good of His people; and that we heartily commend him to the confidence and love of brethren in every field of labor to which the Master's work and the ensuing Annual Conference may assign him.

2nd, That we assure our pastor of our warm friendship and Christian love, and we pray that God may continue his eminent usefulness to the Church with many years, and abundantly bless him and his beloved family in all future charges.

[Signed] J. H. BELL, Sec'y.

For the Advocate.

Albemarle Circuit.

BRO. REID:—As I am now closing up my 4th and last year as pastor on this circuit, it may be well for me to let your readers know something about what has been done, and also what is the outlook for the future. Four of our six churches are almost new, two have been built during the last four years at a cost of $3000, $650. have been expended in finishing and furnishing one other, all paid for.

Our Sabbath-schools have probably gained 50 per cent. in numbers, general efficiency and usefulness. We have eight schools, six continue through the winter, and four of these are first class, good as you will find almost anywhere.

Prayer meetings, class meetings and church conferences are held, and well attended. There are sixty men, and several noble women who lead in prayer when called upen. We have four missionary societies doing well; they paid last year $85. to the cause of missions, and will do about the same this year.

The whole amount paid for church purposes during four years is $7750, making the annual average of $2437,-50. We have had 208 additions to the membership, giving us an annual average of 52. 23 have died, 53 have removed by certificate, withdrawn or been expelled, leaving us a net gain of 132 in four years.

Three of our young men have entered the ministry within the last three years, and our prayer and hope is, that others of our talented, and pious young men, will soon hear, and heed the Master's call to this great work.

We have in several respects one of the best official boards I have known, broad minded, intelligent, pious men have the controlling influence in it. Large numbers of our people read our books and periodicals, read and study the Bible; hence they are intelligent Christians, and growing in liberality, and useful piety.

The cause of education has been moving forward all the time; the public schools continue four months in the year. There are five high schools within the bounds of the circuit, where about three hundred boys and girls are being taught in the higher branches of education ten months in the year; five Methodist girls from my charge are now in Greensboro Female College, two of them prepared in this village for the Senior class in that institution. Five of our boys are at Trinity College, and one at the University at Chapel Hill.

There is a bright prospect for usefuluess lying out before the Methodist Church of this circuit and this Co., "already the fields are white unto the harvest," and if true to ourselves, to each other, to the church of our choice and to God, we will thrust in the sickle and reap the harvest for the garner of the skies. This much we do need now (to put it off another year would be a mistake) a wise readjustment of our work—the pastoral charges in the county—and then earnest, hearty co-operation with the men of God who may be sent to lead our Israel on to victory. For all the kindness of these people to me and mine, for the last four years, I am profoundly grateful, and on them I pray that God's richest blessings may forever rest.

T. J. GATTIS.

For the Advocate.

Great Revival in Statesville.

BRO. REID:— The Lord has done great things for us at Statesville station this year, whereof we are glad. Bro. Corden, our beloved and faithful pastor, began a series of services on the 4th of October, the gracious work continued in great power twenty-three days. About 115 souls professed conversion, 90 of the converts connected themselves with our church; among them were aged sinners, who had long been in the service of the wicked one. Husbands and wives were kneeling at the altar together as penitents, were happily converted, and rejoice-together now on their march to the shining shore. A large number of young men and ladies gave their hearts to the Savior and their hands to the church, in them we recognize the hope of the church, for on them will fall the mantles of their fathers. We feel sure that during this day of divine visitation many sheaves have been gathered for the Master, that He will own in the bright beyond as His children. The whole community was brought under revival influence, the business men turned aside from their toils and cares and wended their way to the sanctuary. Men of the world were brought to stand still and with solemnity to look on the glorious work. From the lips of many of them was extorted the cry, "What shall I do to be saved?" Those who never appreciated the altar evinced a solemn concern, and it was evident to all around that the divine afflatus rested on our community. The church is generally revived, many wondering prodigals have returned and are received. New family altars have been erected and the fire rekindled on others where it had died out. Prayer-meetings and class-meetings are no longer cold and formal.

A young men's prayer meeting has been organized and promises great good, in these meetings many young converts are learning to take up the cross and speak for Jesus. Rev. J. C. Rowe, of Iredell circuit, was with us several days, he preached with great power and acceptability to all who heard him, he is in great favor with our people, and has endeared himself to his charge. He was with us in the spirit of the Master, his sermons made a profound impression Bro. Stanley, of Mooresville, and Bro. Bagby, of Statesville circuit assisted Bro. Corden also; they each preached several sermons to the edification of us all, they did excellent work in the pulpit and at the altar. They carry with them the spirit of revival, and from the pulpit give no uncertain sound; these brethren are eminently useful on their pastoral charges and we in Statesville will ever remember them in love and gratitude for their faithful services. Bro Willis, our P. E., preached several times for us, he did not hesitate to declare the whole counsel of God, he was abundant in labors with us. Bro. Willis has won all hearts to him at Statesville by his earnestness in the pulpit, and has shown superior qualifications and fitness as a presiding officer. We feel that our district is in safe hands.

We were glad to see that all denominations here joined with us in the services, we rejoice to know that other churches are gathering fruits from the revival. Dr. Wood, of the Presbyterian Church, filled the pulpit for us once during the meeting, his sermon was full of feeling and thought, he is a fraternal, devoted Christian gentleman. We have had a gracious season, under the breath of heaven the "dry bones have been made to live." It was good to be there during the services.

"God came down, our souls to greet,
And glory crowned the mercy seat."

Bro. Corden is closing out a very successful Conference year, he has to date received by profession and certificate about 103 members.

He has done a noble work here, is very much beloved by all, is a devoted pastor. He has filled his pulpit during the year faithfuily, and with marked ability; he is a zealous worker, a warm hearted, sympathetic pastor; he is eminently fitted for the work here, our people unanimously wish his return next year. Our station is moving forward. We expect to pay salary in full and all the collections ordered by Conference will be paid.

I have watched the discussion of the division of the Conference with a deep interest. I, for one, after carefully considering all that has been written and said on the subject, do not see that we as a church can fill our mission here in the old North State better by a division of the Conference. I think that we for the present can do more for the good of souls by remaining together. Let us with gratitude for past mercies and blessings, husband our resources, rally around our institutions of learning and give them a liberal patronage. Let us endow Trinity and start her out fully equipped. We as a church cannot afford to ignore the fact that our prosperity is very closely linked with our educational interests. With a due regard for the opinions of all, but with decided convictions of my own, I am against division of the Conference.

J. J. CONNELLY.

MARRIAGES.

—At the residence of the bride's father, Wm. Crumpler, Nov. 11th, Mr. Paul Cates, of Chatham county, to Miss Bettie Crumpler, of Wayne Co. Rev. J. F. Washburn officiating.

—In Durham Nov. 11th 1885, Mr. John Word to Miss Mary L. Howard, Rev. J. T. Lyon officiating.

Biblical Recorder please copy.

—By Rev. N. H. D. Wilson, D. D., at the residence of the bride's father, on the 11th of November 1885, Mr. Alonzo T. Mial Jr., and Miss Corinna Lemay Powell, daughter of James D. Powell, all of Wake county.

—Nov. 3rd 1885, at the residence of the bride's father, Mr. James Malone. Mr. W. A. Breetze of Orange county, to Miss Mary Malone, of Durham Co. Rev. J. T. Lyon officiating.

—Nov. 4th, in the M. E. Church, South, at Albemarle, N. C., by Rev. T. J. Gattis, Dr. John W. Littleton to Miss Maggie A Ross, all of Albemarle. Long life to this handsome, happy, Christian couple.

—By Rev. J. S. Dameron on the 10th of Nov. 1885, at the residence of Mr. John A. Ferguson, near Danville, Va. Mr. Joseph D Ferguson and Miss Nannie M. Childress, neice of the late Rev. J. H. Guinn.

—In the Methodist Church at Pittsboro. N. C., Nov. 12th 1885, Mr. C. C. Hatch to Miss Clara B. Palmer, all of Chatham county, N. C., Rev. P. Green ing officiating.

Nov. 11th 1885, at the residence of the bride's step-mother, Mrs. Emma House, Mr. Monroe C. Giddens, of Trenton, N. C., and Miss Katie L. House, eldest daughter of the late Dr. J. T. House of Craven county, N. C. Rev. W. J. Crowson officiating.

New Advertisements.

—Miss Lillian Arnold is now in New York making a specialty of crayon portraits. She is well qualified to do good work, and parties desiring anything in that line will do well to correspond with her. She has recently made two fine portraits of the late Mrs. E. J. Lilly that are said to be spiendid, and she refers by permission to Mr. E. J. Lilly, Fayetteville, N C. See her advertisement.

—See advertisement of the U. B. Mutual Aid Society of Lebanon, Pa. It speaks for itself.

—See also the advertisement of the Methodist Mutual Aid Association of Louisville, Ky.

Piano and Organ for Sale.

A bran new piano, with new stool and cover, for sale at a bargain: and a good organ for sale low down. Apply at once to F. H. C., care of Raleigh CHRISTIAN ADVOCATE, Raleigh, N. Carolina.

COMMUNICATIONS.

For the Advocate.

Woman's Work in Connection With Missions.

An Address by Miss M. E. Carter, Read at the Annual Meeting of the N. . Conference Woman's Missionary Society in Raleigh, N. C., Oct. 25th, 1885.

MRS. PRESIDENT AND SISTERS:—When your call came for me to prepare a paper for this occasion, I thought, surely there are women of leisure whose devoted hearts might do this work better than myself. Then I remembered that it is not women of leisure who do the hard work of the world, but women whose minds are taxed with care, whose hearts are burdened with tender responsibilities, whose hands are ever busy with countless labors of love. It was the mother of nineteen children, the faithful mistress of Epworth, who, in the home training she gave her children, laid the broad foundation of that *ecclesiastical* system known as Methodism, and sent a John Wesley to rekindle the fading fires on cold and formal altars, and gave a Charles Wesley to rival Israel's kingly poet. Remembering this, and considering that somebody else might find just as many difficulties in her way as myself, I have come from the school-room, which is in some sense a mission field, to do your bidding, believing as did our beloved Pierce, that the call of the church is the voice of God.

If we go back to trace woman's relation to the missionary work, we will have to travel over six thousand centuries, to the hour of bitter humiliation, when the promise "thy seed shall bruise his head," was the only light that fell athwart the path of the solitary exiles as they turned from the flaming sword that guarded the tree of life. Dimly shone this light thro' the ages that followed; but in the "fullness of time" the Star of Bethlehem arose in the eastern sky, and soon the dawn of the Sun of Righteousness threw its twilight across the mountains of Palestine, and now the hills and valleys of the whole world rejoice in its glory.

It was the gospel, the blessed gospel of the Virgin's Son, that was to bruise the serpent's head. In the darkness that preceded his advent, and in the nations where he is still unknown, woman knows nothing of social or religious freedom. Midnight gloom rests on her mind and shadows her soul. She knows not even that she has a soul and can hardly believe the glad tidings when the news is first carried to her. A plaything, a drudge, a slave, sometimes even a beast of burden, she has borne her heavy load of degradation and pain, if not uncomplainingly, in many countries, hopelessly, only wishing to die, that she might be born something better than a woman. In Christian homes alone is she deemed equal inheritor in the precious promise of everlasting life. This fact, of itself, challenges her tenderest gratitude and most constant service, but there are other blessings, pertaining to this life, for the possession and enjoyment of which she is indebted solely to the subduing and refining influence of Christ's teachings and example. Home, the sweets of social life, the richer feast of religious joy and worship, and a full participation in all the lofty interests connected with things eternal, come to her from this source, and this alone.—How could the obligation be augmented, or the inducements to work in his vineyard, multiplied? Well may he say to her, 'What more could I do" for you "than I have done!"

While upon earth the Savior did not exclude woman from his friendship, or his merciful ministrations. He partook of her hospitalities, shared her grief, healed her diseases, bade her "go in peace and sin no more;" commended Mary for the better part she had chosen, and commissioned Mary Magdalene and the other Mary to tell of his resurrection. She who was first in transgression, was first to behold the Risen Redeemer and first sent forth to bear the joyful news to his sorrowing disciples. Surely this is honor, this is divine authority!—Last at the Cross, earliest at the grave and first to sing "The Lord is risen indeed!" Why may she not still go forth and teach the nations? Her sympathetic spirit, her ready reception of the truth, her quick intuitions, her unfaltering faith, her steady fortitude and unequalled powers of endurance, all fit her for the work, and God is opening the doors of all nations for her to enter upon it. The call is to her as well as her brother, and the command is: Go, and teach! The hidden mysteries of his providence are veiled alike from all. None can understand his ways, and his thoughts are past finding out, but his love that stooped to find fallen man and lift him to his native glory, wrapped itself in the mortal, human nature of the woman, thereby making his relation to her closer than to any other earthly being, and in consequence, binding her to the Cross with cords stronger than death.

The exclusion of heathen women from all civil, social and religious privileges, makes it impossible for the gospel to reach her, unless it be carried by her christian sisters. Shut up in cheerless houses, harems, and zananas, not allowed even the visit of a physician in sorest need, she lives and dies in darkness and utter ignorance. If her pitiful condition does not stir our compassion, the thought of the hapless children she trains for a similar existence, must move our hearts to go or send relief, and give her a knowledge of a higher and better life.

For many years missionary work was undertaken by man alone, and so meagre were the returns for the outlay, that some began to doubt the possibility of success. For a long whiile it seems not to have occured to the "wisdom of the wise" to get hold of the mothers and children, and when it did, they were beyond his reach.—Secluded from all association with the outside world, forbidden by social customs and law to appear abroad, or receive visitors within, it was impossible for our most devoted missionaries to reach them. Should the field therefore be given up and millions of the benighted left to perish? Nay, verily! This was christian woman's opportunity to prove her loving devotion by faithful and courageous service. If not called to preach the Word, to wear the Bishop's mitre, or to be an Apostle, she has been appointed to softer and gentler ministrations, involving as much responsibility and equal dignity. When God committed his well beloved Son to the care of Mary, he conferred such honor as has never been bestowed upon man, and in sending us to win other mothers, however bound, to repentance, faith and love, towards this Son, and to gather their children into our mission schools and train them in ways of peace, righteousness, and a knowledge of salvation thro' Christ, he has transmitted that honor to us. The work is neither ignoble, nor insignificant.

To man is given the task of going into the streets, the hedges, the highways, the wilderness, and seeking the lost; to woman, to enter the dwelling places of the women and children, Bible in hand, and teach them the way of life. The work is greater than imagination can picture. There are women called to do it, and if we are not of the number, we may give our gold, our pearls, our costly apparel, to send those who are waiting to go; and we can give our prayers, and a little of our time—one hour each month—for the consideration of ways and means by which to reach the vast multitude that cry, "Come over and help us."

From every part of the missionary field comes the call for more christian women. The impulse and vigor that has been given to all the interests of the work by the organization of societies especially designed to help forward the establishment of pure and vital godliness in the lands beyond the sea, by reaching the long neglected and almost forgotten women and children of pagan nations, shows that the blessing of God is with the effort. When it first began, there was fear and trembling among the brethren, lest it might be the small beginning of a great evil, and little sympathy and less encouragement did they give us. We were not allowed to make appeals to the public, nor take collections from the great congregation, lest the "general work should be crippled" How have their fears been rebuked! Now there is "devout thanksgiving to God for the abundance of grace manifested, to our mothers, nieces, and daughters!" I quote from Dr. Kelley in the *Advocate of Missions*. They forget that the corallines of the Pacific are studding the "Unknown Sea" with their reefs and islands—that the great forces of nature work silently and in hidden places, only now and then showing their power by the blazing forth of a Cotopaxi, or the burial of a Herculaneum! Never has so much zeal in this cause been manifested, either in going or sending, as in the last seven years. This period marks the age of our own "Work for Woman." Other organizations had been in encouraging operation for several years, before ours was even in embryo. The amount of money contributed, the number sent out as teachers, Bible readers, doctors; the schools supported, the work accomplished, is surprising when we consider how few of our women are enlisted in the cause. Not one fourth of our church members belong to our societies. Is there no way in which we may interest the indifferent, and increase our numbers? Every woman who sits by her comfortable fireside, and with hand upon the head of her boy or her girl, repeats "Our Father" for the lisping lips to catch—every woman who kneels in the sanctuary and sends up her prayers to God—every young girl who has a Christian mother, or tender father, should be among us.—There is not a blessing that comes to our households that is not the gift of this gospel.

There is another work, nearer our hands, perhaps nearer to many hearts, that is thrown upon us. The children of our own homes must be trained for, and interested in, the mission work. Our juvenile societies are quite as important as our own. They look to the future. From them are to be drawn the missionaries of the next century. They constitute the preparatory schools from which are to go forth well equipped scholars, who will carry forward the cause of Christ with positive assurance of ultimate triumph.

It is not so much the amount of money they contribute to our fund, that is important, as the training they should receive, in steady, systematic, persevering labor, for the spread of the gospel. This is our home work and it should not be neglected.

The reflex influence, upon the church at large, of this movement among our women, has been felt from centre to circumference. All its operations have been enlarged and its fields extended, at home and abroad. It is not by might, nor by power, but by the Holy Spirit that these handmaidens of the Lord have wrought so successfully. The smallest agencies have not been overlooked. The pennies saved or earned, and the influence that induced others to be partakers in the blessings that flow to those who do aught in the name of Christ, are not overlooked by Him who sits over against the treasury; but there is one thing, my sisters, that is surprising and painful. The rich and poor among us meet together; the woman in her silken robes and flashing diamonds, by the side of the woman in her print gown and unjewelled fingers, and when the roll is called each lays down the same amount. There may be some exceptions—I know a few—but this is the rule. Should it be so? Ought not our gifts to be in proportion to our blessings? How can you look upon your sparkling gems, your shining satins, your costly furs, and forget that you are bought with a great price? Or fail to give a *tenth*, at least, of your superfluous luxuries? There are some among us who can more easily spare a dollar per month than others can ten cents. What will the Lord say when He counts up jewels?

Not what he said of her whose alabaster box has filled the world with precious odor, not "she hath done what she could,'—but "you have robbed me"—not of silver and gold, but of immortal souls, purchased with my blood, that would have been mine, had you not kept back part of the price.

'Twas not enough to kneel in prayer,
And pour his very soul away,
In fervid wrestlings, night and day,
For those who owned his shepherd care;
But faith and works went hand in hand
As test of each petition made,
And saints were helped throughout the land,
When St. Chrysostom prayed.

Within the closet where he knelt,
A box of Bethlehem's olive-wood—
"For Christ" engraved upon it—stood;
And ever as he daily felt
The pressure of the church's need,
Therein the gift was laid;
For word had instant proof of deed,
When St. Chrysostom prayed.

Beneath his folded hands he placed
Whatever gold was his; and when
He travailed for the souls of men,
So long by pagan rites debased,
The more he agonized, the more
The burden of his spirit weighed;
And piece by piece went all his store,
When St. Chrysostom prayed.

O, Golden-mouth, let this thine alms
Rouse us to shame, who daily bow
Within our secret places now,
With outstretched, yet with empty palms!
We supplicate indeed; but has
Our faith brought answering works to aid?
Have words by deeds been proven, as
When St. Chrysostom prayed?

The best cough medicine is Piso's Cure for Consumption. Sold everywhere.

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Mr. W. T. Hollowell is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.
Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.
Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,
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Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.
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250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.
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	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m.	1.00 p. m.
Sanford,	3.00 p. m.	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

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An Appeal for Missionaries and a Report.

BY MRS. F. M. BUMPASS.

The women of N. C., are gradually awakening to a knowledge of the fact that woman's work for her Savior did not cease with Mary's fulfillment of the Lord's commission to go and tell the disciples of His resurrection, nor do all the labors of the women who served Paul much in the Gospel, but that in this 19th century, she is called to engage in organized efforts to evangelize the world. Not only is she required to go forth hand in hand with man, to gather sheaves for the kingdom, but singly, unencumbered with family cares, she must gather the children of the land, and polish them for the Master's use.

Many mothers and sisters are thus reaching in this favored land and doing good service for the church, as they instruct and pray, and economize and contribute for advancemant of the word of our Lord Jesus Christ, while some, with stammering tongues, are trying to encourage others to greater exertion, organizing societies, presiding over them collecting dues &c. Nearly 1500 of the women of this State have united in this work and find encouragement in its success. But how easy this home work, compared with the self-sacrifice of missionaries! Think of a Lochie Rankin, going forth single handed, from mother, sister and home, into an unevangelized portion of China and gathering together a few unwashed, uncombed children to elevate. Patiently and prayerfully she labored with these, until others were attracted by the improvement manifest in them. Thus originated the flourishing Pleasant Hope of Nantziang, a boarding school of fifty pupils; some of whom have joyously received our Savior, and meet to mingle their voices in prayer and praise.

Think also of Miss Mattie Watts, the beloved and honord church worker of Louisvill, who when surrounded by a crowd of appreciative friends and a group of loving pupils; left all, and alone, in Brazil, patiently for years taught one pupil. This was the foundation of the flourishing *Colegio Piracicabano* where, in less than four years 69 pupils have been gathered, and some have learned to receive in a Savior's love. Wonderful success! Let us give thanks and take courage. We would also mention Miss Laura Haygood, whose heart had been so imbued with love to Jesus as to lead her to minister to the needy, instruct the ignorant, and so engage in the benevolent enterprises of the city of Atlanta that it seemed she could not be spared: yet she tears herself from all the endearments which encompass her and goes forth to elevate the dying sisters.

Loudly does she unite with Dr. Allen in calling on us for aid, saying, "I would that every member of the W. M. Society in N. C. would engage with me in earnest, persistent prayer that the Lord will send forth more laborers into His harvest, surely, there are scores of women belonging to the Lord that will be ready to come and help us when they know the need. Through the need He will speak to them and they can but obey his voice." Sisters, are we living in that state of consecration which will enable us to heed the call of our Lord and say, "Here am I, send me?" While we linger, blood-bought souls are perishing.

At a successful missionary organization in Leaksville, last Sabbath, a father was present who has six interesting children, whose cheerful voices and merry laughter make music in the home, whose active limbs hasten to meet papa at his coming. This devoted father said, "I am willing to give all my children to the foreign mission work if they should be called." What others are ready, like Hannah of old, to lend their children to the Lord as long as they live? If the children are trained up for this work, families we know not what crosses may overtake them, but if they are given to Him who gave and reserves them, His overshadowing wings will shield them, and, if they be called to pass over the billowing deep, his arms will encircle them, and special Providence will ever surround them. Dr. Allen calls for one hundred men and fifty women for the fields in China alone. We trust there are many in training for the work, and that their parents will yield them up. The loving Father gave up His son to suffering and death, and Jesus offered himself a willing sacrifice; and now that he sits on high "expecting His enemies to be made his footstool,' can we withhold our offerings? Long have we kept him waiting, I believe the whole world would have been converted ere this, if the children of God had lived as they should and performed their duty. Heathen nations are weary of living in strife, and groping in darkness. They have heard of a great light and have thrown open their doors; so eagerly are they receiving the word of life, when carried to them, it is stated that the increase in church membership is thirty times greater than with us, in proportion to the laborers. Then, we may well exclaim, "The whole wide world for Jesus" and labor and pray for the glad Millennial day, when all shall unite in anthems of thanksgiving and praise, and glad hallelujahs shall ascend from every heart to mingle with the songs of the redeemed. Permit me to add a few particulars. The N. C. division of the W. M. Society has had an addition of five new auxiliaries this year, but as some which formerly existed have not reported, we fear they are dead, yet we hope, not beyond resuscitation, as our newly appointed Vice Presidents shall actively labor all along our lines.

Aunt Mary's "Bright Jewels" far out number us, they have had an increase this fiscal year of 509 members, making a total of 2600 members. These have added $504.36 to our treasury during the year The W. M. S., of N. C. raised $935.26; total for the year; $1139.62. The W. F. M. S., of the M. E. Church, South, during the first seven years of its existence raised $183.934.73, banded together 43,000 women, and sent forth 15 missionaries. They have 6 boarding and 10 day schools, and have under instruction 517 pupils. This Society owns $78,900 worth of property in foreign fields. The *W. M. Advocate*, organ of this society, has so prospered as to add $1500 to the treasury, while performing its great work of disseminuating missionary intelligence. The society besides publishing and sending forth its annual reports, blanks &c., gratis, has scattered more than one and a half million of leaflets to advance the work. With these, "what hath God wrough?t"

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

CARLTON—Mrs. Nancy Carlton, consort of Royal Carlton, died at her home in Duplin county Magnolia Township Oct. 30th 1885, aged 64 years, 7 months and one day. Sister Carlton has been a member of the Methodist E. Church, South, for a number of years, she had been sick for a long time. I visited her often and prayed with her. She told me a few days before her death that all was well.

M. M. MCFARLAND.

Resolutions of Respect.

WHEREAS, Whilst we bow with submission to the will of our heavenly Father in taking from our Sunday-school Robert T. Eagle, we greatly deplore his death, and sadly miss his pleasant face, therefore, be it

Resolved 1st, That we will imitate his punctuality at school, his attention to instruction and devotion to duty.

2nd, That we sincerely sympathize with his bereaved father and brother and would console them with the hope that Robert is with his sainted mother.

3rd, That a copy of these resolutions be sent to the Concord papers and State church papers for publication, a copy be sent to his father and also be spread upon the Sunday-school record.

John B. Sherrill,
Lavinia Montgomery, } Com.
Nannie Alexander

BROUGHTON—In the 25th year of her age, Mrs. Bettie M. Broughton departed this life Oct. 27th 1885, daughter of Benjiman E. Farmer and Nancy Farmer, and wife of Dr. Chas. V. Broughton, all of Nash county, N C.

Sister Broughton was attacked with bilious fever five days before her death, but was not thought to be seriously ill until a few hours before her death, fever was very high and she went into convulsions. Dr. Broughton himself not having recovered from an attack of brain fever was unable to arrest the trouble, and before medical aid could be had she died.

She leaves an infant son of 2 months, and husband, father, mother and brethren to mourn their loss as well as a large circle of friends, she professed religion at fifteen years of age and united with the M. E. Church, South, she has ever since been a leading spirit in the church, and her love for the church grew with her age. She was ever an obediant daughter, loving sister and affectionate wife, and most tender mother. To know her was to love her.

B. B. HOLDER, P. C.

CULBRETH—Job Culbreth was born in Sampson county, N. C., Feb. 2nd 1814 and died at his home near Thomasville, in Davidson county, Sept. 21st 1885, aged 71 years, 7months and 19 days. He leaves an aged widow and nine children to mourn their loss, three children had preceded him to the spirit land. He was married to Zada Price, May the 16th 1838, was converted and joined the Methodist E. Church at Windsor Church, in Bladen county in 1842 under the ministry of the late Rev. Henry Gray, of the N. C. Conference. Soon after his conversion he was appointed class leader for his church, an office which he has continued to hold during life. Bro. Culbreth was in the fullest sense a good man; faithful in all the relations of life, he had, as he deserved, the respect and confidence of all who knew him.

His place at preaching, prayer-meeting, church conferences and Stewards meeting was always filled, not only on pleasant days and moon-light nights, but always. But he is gone and we miss him. Oh, how much! His end was peaceful and his salvation assured. May we all imitate his example here and meet him in heaven. "Mark the perfect man, and behold the upright; for the end of that man is peace."

HIS PASTOR

KIRKMAN—Died in Smithfield N. C., Oct. 30th 1885. Dr. L. E. Kirkman The deceased was born in Chatham county, N. C., in 1849. For the past sixteen years he had been a resident of Johnston county, N. C. In 1871 he was married to Miss Isadora Hood, of Smithfield, who made him an excellent Christian wife. At the time of his death, he was a practicing physician and had been for eleven years. He was a member of the M. E. Church, South, for 22 years, he loved his church, and was a true Methodist.

He came of a Methodist family, one of his ancestors emigrated from England, a local preacher. His grandfather came from Maryland to Guilford county, N. C, a consistent member of the Methodist Church. Dr. Kirkman was a good man, a good Sunday-school worker. He was the founder of what is known, as the Johnson county Sunday-school Conference, which has been the means of much good in training the young minds in the way of Truth. He was for a number of years the President of this organization, and until his death an active member. A large congregation attended his funeral with weeping eyes, giving evidence of their appreciation of one who is gone. It was one of the most solemn and impressive ceremonies ever seen in Smithfield. The church has lost a devoted servant, the Sunday-school an earnest laborer, the community a successful physician, the poor a kind friend, the wife an affectionate husband, and the children a loving father. But he died a glorious death. The last enemy has been destroyed, and his name has only been transferred from the church militant, to the church triumphant. May God take care of his bereaved wife and little children.

G. B. PERRY.

GRANT—In Wilmington, N.C., Oct. 30th at 6 p. m., Mrs. Cornelia E. Grant, aged 63 years and 8 days. The deceased had been a patient sufferer under a most painful disease for the past two years. When only 13 years of age she gave her heart to God and connected herself with the Methodist Church, and up to the hour of her death she was a most exemplary member of Front St. Church. Through fifty years of prosperity or adversity she never wavered in her abiding trust in God's grace and endured as seeing Him who is invisible. The most prominent grace of her Christian character were patience, kindness sweetness and evenness of temper and a most generous charity, "which is the bond of perfectness." The writer saw her frequently during her affliction, and the absence of all murmuring and complaining against the goodness of God was marked and most commendable, although lingering with a painful disease and called by a mysterious Providence to pass through a furnace of suffering, she recognized God's goodness in all her surroundings. She was tenderly cared for and ministered to by children and grandchildren, brothers and sisters and surely "he who tempers wind to the shorn lamb," could scarcely have made the dying couch of his saint in a more pleasant place. These loved ones are left to mourn and it is but human to sorrow over such a loss, but let them remember that the path of her pilgrimage is left luminous by her abiding trust in God and her life-long devotion to his service. As one by one the summons comes, so one by one they may be re-united in that home where the inheritants never say "I am sick," and where loved ones never part.

PASTOR.

HUDSON—Vernia Lee, the precious and only daughter of Rev. Dr. H. T. and Mary Lee Hudson, died in Shelby, N. C., Oct 3rd 1885. Just eight summers had bright, beautiful Vernia been lent to gladden the home and hearts of her devoted parents, when He who gave, saw best to shelter her from the coming storms safe in His protecting arms. Little Vernia was a remarkably intelligent child, one of great promise, already a little comforter to her long afflicted father and loving mother. Her three week's sickness attendant with scorching fever, she bore with fortitude, watching with marked interest every rise and fall of her temperature. Just before the reaper came to claim her, when watchful nurses least expected any approaching danger, she said, "Mama, I want to say my morning prayer." After asking a blessing on all the family, calling each name, she added, "Lord bless aunt Roberts, (a kind neighbor she loved,) the doctor and everybody," this she said with great solemnity. Soon the little body was convulsed, the bright mind never before clouded was vailed in unconsciousness, till she passed over the river and awoke brighter beyond.

Her last prayer is said, hushed is her childish glee, no more will loving hands tuck her in her little bed, receive the accustomed kiss and hear the sweet "good night." But fond parents, while you in sadness weep, remember that God knows it all, His will is best

"Sometimes the souls He loves are riven
By tempests wild, and thus are driven
Nearer the better land."

Your little darling was lonely here, but with a company of bright cherubs she now roams through the halls of glory and by the streams of Paradise. As the smaller planets compare the sun, so Vernia stands nearest to God, a beacon to your home above,

"The sin can't blight, or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed
And bade it blossom there.

Oh! not in cruelty, not in wrath
The reaper came that day,
'Twas an angel visited your home
And took the lower away."

A. FRIEND.

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TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.37 p m
" High Point,	8.36 a m	8.59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.38 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.

Leave Greensboro	3.30 p m
Arrive at Raleigh	11.30 p m
Arrive at Goldsboro	11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.30 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.

Leave Goldsboro	6.00 p m
Arrive Raleigh	9.59 p m
Leave Raleigh,	1.00 a m
Arrive Greensboro	9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and Southwest.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily.	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.13 p m	1.55 p m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily.	No. 53, Daily.
Leave Salem.	5.00 p m	7.20 a m
Arrive Kernersville	5.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8.52 a m

STATE UNIVERSITY R. R.

Going North.	No. 1. Daily. ex. Sun.	No. 3. Daily. ex. Sun
Leave Chapel Hill,	10 25 a m	5 09 p m
Arrive University,	11 25 a m	6.00 p m

Going South	No. 4. Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill.	7.31 p m	12.54 p m

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FAMILY READING.

It Pays!

BY L. M. P.

Be hospitable among your little friends. It pays. You will not have to bring them into your homes and feed them to be so. They, probably, have nice homes and plenty to eat, but they may not have the bicycle that you ride with so much pleasure. Offer to let them ride, and notice how pleased they will look. Their parents may not be able to give them money to purchase nuts or fruits; share yours with them, and see how much more you will enjoy your own part for having given your friends a treat. O! you little ones can show hospitality in your play just as much as the big ones in grand houses! And you will be repaid.

A poor woman lived in a hut the in woods, alone and desolate, except for one kind family in the vil large, which had helped her, not so much with money, but with "little deeds of kindness, little words of love," and sympathy. One of the little girls was particularly fond of going to the hut, and would carry what her mother would give her, and often gather flowers to take to the woman. A little beam of sunshine she would seem, running in the door with her sunny hair flying, her cheeks all aglow, to this one whose life seemed mostly shadow.

"What makes those little holes in your face?" little Nell asked the pock-marked woman one day.

"They came from great suffering, little one, but they may be a blessing some time."

A few weeks after that the little thing was stricken down with that terror, small-pox, and they thought she would have to be removed to the hospital for fear of spreading the disease. But when this poor woman heard of it, she hastened to entreat them to let her take her "Sunbeam" home with her, for she had had the disease, and they would be away from every one. So she took her, and in the clean little hut these true friends fought the fearful enemy together, and conquered him; and, as Nellie said? "She didn't even have little holes in her face." O! it pays to be kind. It pays to be like Jesus, every way.

Manny Women.

The trouble is, says a popular humorist, that the "manny" woman always overdoes the thing. In her frenzied endeavors to appear and do and be like a man she usually succeeds in being like four or five men. And somehow or other she selects for her models the very types of men that all other men despise. She exaggerates every attribute of man that she attempts to copy. If she whistles she does not aim to whistles she in melodious bird notes, but she whistles like a stable-boy. If she wears a man's hat and ulster, as often she does, she wears a most offensive hat and a zebra ulster like that of a variety actor. She doesn't chew tobacco; if she did she wouldn't look at silver-leaf fine-cut; she would chew "cowboy plug." And she wouldn't chew it; she would "chaw" it. When she walks down street with your brother she takes longer strides than her mortified escort. She talks loud, as some men, but no gentlemen do. She doesn't try to be a man. She overdoes everything. And nobody likes her very much. O, she sometimes, when she is naturally a very bright woman, makes the circle about her lively and animated. Men cluster about her if she is handsome and laugh with her to her face and at her behind her back. Her name is mentioned lightly and jeeringly at clubs. All men speak of her by her Christian name. Frequently they are a little afraid of her, because the "manny woman," always striving to be a man, never relinquishes certain privileges of her sex, and has a savage way of saying sarcastic things to men and about women, which, were she a man, would bring her many a cuff on the ear. But being a woman she can say them with impunity. But you say men leave the society of quieter, more refined young ladies to go with the "manny" one? O, no, they don't. The "manny" woman has a way, peculiarly her own, of collaring a man and dragging him captive whither she will for a time. But he always escapes as soon as he can. Rarely, indeed, does he go willingly. Her loud talk, her long strides, her whistle, her sarcastic remarks, her cane and her dog, her slang and her politics, her soupret lightsomeness scare the average man, and he runs away the moment a safe line of retreat is open for him.

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Feeding Upon Christ.

"Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you."

And how are we to feed upon a slain Christ? By faith, by meditation, by continual carrying in grateful hearts, in vivid memories, and in obedient wills, the great sacrifice on which our hopes build. The great word of the Master, "He that eateth me, even he shall live by me," contains a very singular and strong expression in the original. The word for "eateth" there is that which is applied to the eating of ruminant animals. That is to say, not a hasty snatch, but a continual and reitereated meditation upon him in his person and work for us is essential to our drawing life from him. If we so eat, meditatively turning over and over, in leisurely heart and in an attentive mind, the great truth that he has died for us, then we shall find that strength and peace and victory and life pour into our souls, and that Christ is, indeed, for us "the bread of God which came down from heaven."—*Alexander Maclaren.*

Hobbles of the Hygienists.

There were several dozen of the hygienists in council, each with his individual hobby. Each thought all the others were wrong. Each was sure that his own hobby was the only correct one. A gentleman present said he had taken Brown's Iron Bitters for debility and dyspepsia, and, though he didn't want to make a fuss about it, he knew the use of this great tonic to be better than all the notions he had heard advanced in the council. One practical cure is worth thousands of guesses and notions. Thousands of happy convalescents speak gratefully of Brown's Iron Bitters.

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Frank Leslie's Sunday Magazine

For December closes the eighteenth volume of this well-known favorite Magazine with a table of contents which is attractive and timely. It is especially rich in portraits, containing the Rev. R. T. Thornton, the English ricketing parson; the late Earl of Shattesbury; Bishop Maclagan, of Lichfield, England, and a view of the Cathedral; Bishop Wordsworth the new Bishop of Salisbury, England; the Rev. Moses A. Hopkins, the newly appointed Colored Minister to Liberia; the late Bishop Henry C. Lay, of Easton, Md., and the late Cardinal McCloskey, of New York, each with a biographical sketch. The twenty-second of the series of Parables is devoted to "The Pharisee and the Publican," and the Sacred Musicians of this number are Ignaz Assmayer, George Perry John Henry Griesbach and Johann Van Bree. The interesting series of Glances at Bible History is concluded in this number, as is also Mrs. Farmer's story, "What She Made of Her Life." Miss Mathew's "Dilettante Days" goes on in the same charming manner, and "Love's Harvest" shows signs of nearing its end. Among the other articles are "Old St. Joseph's," of Philadelphia; "The Home and Grave of Anthony Wayne, Gounod's "Mors et Vita,', and many bright short articles, stories and poems. Published by Mrs. Frank Leslie. 53, 55 and 57 Park Place, New York City, at 25 cents a number, or $2.50 a year, post-paid.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.
Nov 18 6m.

To his large and varied stock of Pianos and Organs. Mr. J. L. Stone has recently added the celebrated Bebr Bros. Piano, which has the newly paluted cylender top, and the late improvement of harmonica Strings which renders its tone most exquisite. It is conceded to be by far the handsomest in workmanship and finish of any he has ever had.

He has also just received, in addition to his previous large stock, two car-loads of furniture. His stock now contains nearly every description of furniture of various qualities and prices. The handsomest parlor and and chamber suits in the city are found at J. L Stone's, Raleigh, N. C.

An Offensive Breath

is most distressing, not only to the person afflicted if he have any pride, but to those with whom he comes in contact. It is a delicate matter to speak of, but it has parted not only friends but lovers. Bad breath and catarrh are inseparable. Dr. Sage's Catarrh Remedy cures the worst cases as thousands can testify.

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Nov.

MISCELLANEOUS

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METHODIST

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THE Methodist Mutual Aid Association was chartered by the Legislature of Kentucky March 24, 1880, and charter amended April 1882. The objects of the Association are: To provide a Beneficiary Fund from which the families of members are paid not exceeding $3,000 at death of the member, on the basis of $1 per member at the time of death; or one-half of the amount in case of total disability; which amount cannot be reached by process of law or claims of creditors, so that the family is sure to receive the benefit. Rates: $6 admission fee, $1 semi-annual dues, and assessments according to age. It is within the reach of poor and rich. The latter may die, or be disabled, when possessed of lands, without ready money. The M. M. A. A. supplies both classes at minimum rates.

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nov 4—26t e o w

MISCELLANEOUS.

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U. M.

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AGE	AS'MT	AGE	AS'MT	AGE	AS'MT	AGE	AS'MT
15	60	28	73	41	92	54	1 70
16	61	29	74	42	94	55	1 80
17	62	30	75	43	96	56	1 92
18	63	31	77	44	98	57	2 04
19	64	32	79	45	1 00	58	2 16
20	65	33	81	46	1 05	59	2 28
21	66	34	83	47	1 12	60	2 40
22	67	35	85	48	1 18	61	2 45
23	68	36	86	49	1 24	62	2 50
24	69	37	87	50	1 30	63	2 55
25	70	38	88	51	1 40	64	2 60
26	71	39	89	52	1 50	65	2 65
27	72	40	90	53	1 60	.....	.....

Will entitle the member to a certificate of One Thousand Dollars, to be paid after death to the legal beneficiaries, whenever such death may occur.

The application fee, annual payments and assessment rates for a membership of Five Hundred Dollar benefits are one-half; for Two Thousand Dollar benefits they are double; for Three Thousand Dollar benefits they are triple, and for Five Thousand Dollars five times the amount of One Thousand, or, Forty Dollars application fee, twenty-five dollars annually for four years, commencing with the second year, and thereafter Ten Dollars during life, with *pro rata* mortality assessments at the death of each member of same benefit.

Division E. admits only male applicants between the ages of 20 and 56 years, inclusive; all such may be placed in Division E. for 1000, 2000, 3000, 4000 or 5000. No person can hold more than one certificate in this Division, but the assessments shall be proportionately collected, as if every member was insured for the same amount as the loss in each case; provided, that no member shall be required to pay more than the amount of his regular assessment at each death. The rate of assessment is never increased during the continuance of a member.

Persons between the ages of 57 and 65 yrs., inclusive, after Jan. 1, 1884, must sign in addition to the application for membership, a "Supplemental Application," with the following stipulations or conditions: That if a person between those ages joins, and dies during his first year's membership, he or she will receive only fifty per cent of the face of the certificate he or she may hold in force, less the unpaid annuals, according to the conditions of the application. If said member dies during the second year of his or her membership, sixty per cent will be paid; if during the third year's membership, seventy per cent will be paid; if he or she dies during either the fourth or fifth year's membership, seventy-five per cent. will be paid. After five years the face of the certificate will be paid, *provided*, the By-Laws are kept inviolate by members.

All members, by keeping their memberships in force for five successive years from January 1st, 1884, may secure a paid up certificate, payable at death, equal to 75 per cent. of all moneys paid to the Society, on mortality assessments, from Jan. 1st, 1884. *Provided*, however, that assessments paid prior to Jan. 1, 1884, will not be included in a paid-up certificate.

Parties joining at any time after Jan. 1st, 1884, may also avail themselves of this provision, by keeping their memberships in force five years from the date of joining.

If, however, a membership is allowed to be forfeited, by reason of non-payment of assessments or annual dues, then the paid-up certificate can only be secured five years from date of re-instatement.

Should a member die before his four annual payments of Five Dollars each per $1,000 are made, the unpaid part will be deducted when claims are adjusted.

A Class is full when it numbers 1,000 members, having an average age, at the time of joining, of 46 years each, or as soon as the average age of the Class is such that the assessment amounts to the same as an assessment on a Class of 1,000 members, whose average age is 46 years, except in Division E.

Males and females, between the ages of 15 and 65 years, may become members of the Society, but only males, between the ages of 20 and 56 years, can become members of Division E.

The simplicity, equity and advantages of this plan challenges the attention of the insuring public, and cannot fail to receive its favor if once understood; for no other plan offers such perfect safe-guards for the protection of the members, and such complete provisions for making the managers the mere agents. Every detail of the management is clearly specified and definitely fixed, so that every member knows exactly for what he pays his money and where every dollar of it goes.

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Misses',	with a belt,	20c "
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THE CHILDREN'S COLUMN.

...iting for "The Children's Col-...ddress "AUNT MARY," care of R. ...ADVOCATE.)

...Answers to questions in this column ...be in this office within three weeks ...the date of the insertion of the ques...in the paper.

...Answers to Puzzles, Enigmas, or Ques...must accompany such in all cases ...cannot be published.

...MARY AND THE LITTLE ONES.

...ght Jewels of Mann's Chapel.

Dear Aunt Mary: We organized a ...ght Jewel Society the first Sunday ...ber, 1884, but owing to sickness ...the neighborhood, we had no meet... until the first Sunday in May. ...the first quarter we collected $4.00. ...on roll 35 members. The at...dance was good.

The second quarter we enrolled ...new members, collected $4.25, ...subscribed for three Missionary ...papers. The Woman's Missionary, ..."The Missionary World" and "The ...Little Missionary."

Amount forwarded to Aunt Mary, ...$8.25. At this time we have $3.44 ...in the Treasury and 40 names on ...the roll. Truly yours,

Berta Snipes, Cor. Sec.

...sionary Society of Haywood, N. C.

Dear Aunt Mary: At our meeting ...ast Sunday, we made arrangements ...to send a delegate to the Annual ...Meeting of the Woman's Missionary ...Society, and appointed one to attend, ...but circumstances, that she knew not ...of when she consented to go, will ...prevent her being with you, it is now ...too late to appoint another, so our ...little Society will not be represented ...this year. We regret, very much, that ...it is so. May the Lord, in His kind...ness and mercy, bless the meeting to ...the good of all, is our prayer. I en...close $6.00 which is to be divided ...equally between you and the Wo...man's Missionary Society. Our So...ciety is composed of both Adults and ...Juveniles, so we generally divide the ...money in that way.

Respectfully,

Mrs. J. L. Taysor, Cor. Sec.

How gladly would we have wel...comed a delegate from the Haywood ...Missionary Society—$3.00 was paid ...over to the Treasurer to be credited ...to the Adult members, and $3.00 ...included in Aunt Mary's report for ...the Juveniles.)

Bright Jewels of Statesville.

Owing to circumstances, it was ...deemed inexpedient to send a delegate ...to the Annual Meeting.

This Society is in its second year. ...At its organization we numbered 34, ...and now 82 answer to the roll call, ...notwithstanding a great many have ...left our town who were members. The ...angel of death has entered our ranks ...but once.

The meetings are largely attended, ...and generally conducted according to ...the programme given. Our much ...loved pastor, Mr. Cordon, is a mem...ber of our band and when he is pres...ent, we hear something good.

Enclosed is the amount $5.00, for ...the past two months. Total for the ...year $33.18. Although the financial ...report is not so favorable, as we would ...have it, yet I think I may safely ...say, that we will be able to send more ...next time, as several others intend ...joining.

We have the amount pledged for ...one share, and part collected. Hope ...to send it soon. Kind greetings to ...each representative of our noble band. ...May God bless you all.

Affectionately,

Emma Coon.

ROCKINGHAM, N. C., Oct. 15th, 1885. —*Dear Aunt Mary:* Enclosed find 75 cents which is the first payment of the "Pearl Street" Jewels, which was organized one week ago with 15 members; we hasten to send it so that it will reach you by the 20th, as requested, though it is a small offering.

Yours truly,

W. M. Nicholson, Cor. Sec.

We rejoice to welcome the "Pearl St. Jewels."

Bright Jewels of Mooresville, N. C.

Dear Aunt Mary: I saw in the last ADVOCATE your request that all societies not being represented at the Annual Meeting, should send in a full report by the 22nd of Oct. As it is impossible for our weak little band to send a delegate,, I immediately held a call meeting on the 19th of Oct. We do not report regularly, I am sorry to say, for we think it is not necessary when we have so little to report. We have reported this year $6.70, but we hope to do better hereafter, for we have a little plan in view by which we hope to replenish our Treasury a good deal. If we succeed, we will let you know about it. With much love to you and all the Jewel Bands, I remain,

Your loving friend,

Clara L. Fowler, Pres.

Bright Jewels of Amity.

Dear Aunt Mary: Our band of Bright Jewels at Amity was organized by "Uncle Frank" the 19th of July, 1885, with the following officers:

President, Ella Jennett.
Vice President, Mike Mydette.
Cor Sec., Lawson L. Carpenter.
Rec. Sec., Thos. Mann.
Treas., Emma Bonner.
Lady Manager, Mrs. J. D. Carpenter.

This is our report for last and this quarter—will not report any more till last of next quarter. Please have our next Annual Meeting with the Annual Conference, so some of us as delegates could go.

We love to work as Bright Jewels to send help to the little heathen. We are hoping to get much more money in the future. The Treasurer sends you $6.80 as our dues. May God bless our Jewel institution.

With much love to you and all the Bright Jewels, I am yours, Lawson L. Carpenter Cor. Sec.

Dear Aunt Mary: I am Treasurer of the Amity Bright Jewels. We did not report last quarter, but now report for two quarters. I send you by "Uncle Frank" $6.80.

May the Lord bless the little heathen children for whom we send our money and prayers. May God bless you and all our Jewels.

Emma Bonner, Treas.

Bright Jewels of Nebraska.

Dear Aunt Mary: Our Band of Nebraska Bright Jewels was organized by Aunt Jennie Carpenter, Aug. 21st, 1885, with the following officers:

President, Eva Gibbs.
Vice President, Nannie Linton.
Cor. Secretary, Lawrance Roper.
Rec. Secretary, Edward A. Gibbs.
Treasurer. Dessie Ballance.
Lady Manager, Mrs. Hannah Boomer.

No. of members, 21.

We like this good work. May God bless the little heathen. The Treas. sends 90 cents. Yours truly, Lawrence Roper, Cor. Sec.

Dear Aunt Mary: I send you all we have collected from our Bright Jewels —90 cents. We are much pleased with our band of Jewels. We love your letters in the ADVOCATE. Your little Jewel, Dessie Ballance, Treas.

Bright Jewels of Englehard.

OCT. 20th, 1885. — *Dear Aunt Mary:* Our band of Bright Jewels was organized July 26th, 1885, by Aunt Jennie Carpenter with the following officers:

President, Sallie Spencer.
Vice President, Willie Clark.
Cor. Sec., Victor Watson.
Rec. Sec., Annie Watson.
Treasurer, Guy Guthrie.
Lady Manager, Mrs. Annie Mann.
No. members, 27.

We are working to educate little heathen girls. Help us all you can. Victor Watson, Cor. Sec.

Dear Aunt Mary: As Treasurer of our Bright Jewels I send you $2.10 for this quarter. We will not report again till last of next quarter. With great delight do we work in this good cause to send the gospel to heathen children. May God bless them and all of us. Your little Jewel, Guy Guthrie, Treas.

Bright Jewels of Mt. Pleasant.

Dear Aunt Mary: The Bright Jewels at Mt. Pleasant have had but one meeting since we organized, and that meeting was held last night conducted by Aunt Jennie Carpenter. our lady manager was sick and could not be with us—hope she will be well soon. Our band is growing, several joined last night. We all like to work and pay our five cents per month to send the gospel to poor little heathen children. I am Treasurer of our Bright Jewels, and I send you $1.25 all collected last night, we are delighted with being Bright Jewels. We love to read your good letters in the ADVOCATE. With much love to you and all our new cousins, I remain yours in Christ

Bettie E. Midyett, Treas.

TROY, N. C., Sept. 28th, 1885.—*Dear Aunt Mary:* I will write you a few lines to let you know that I am well I am very sorry that you are sick. And hope you will be well by next week. I want to be a member of your Bright Jewels. I will send you five cents.

Minnie Smitherman.

Sorry indeed that this letter did not reach Aunt Mary for several weeks. You are a Bright Jewel now, dear Minnie.

TROY, N. C., Sept. 28th, 1885.—*Dear Aunt Mary:* I will write you a few lines to let you know that I am well. I am sorry that you are sick and hope that next week you will be well. I want you to number me as one of your bright Jewels. I send you five cents.

Ina Smitherman.

This letter too, has been delayed —welcome, thrice welcome, little Ina. Aunt Mary is not real well, yet.

UNIVERSITY STATION, N. C., Sept. 16th, 1885.—*Dear Aunt Mary:* Enclosed please find $1.00 for the "Girls School in China" I do hope you will soon be well. Was sorry you were sick. How the little "Jewels" must have missed the letters in the *dear old* ADVOCATE.

Your friend,

Mrs. Addie Lockhart.

This letter too was delayed, and has just reached me. It is a pity that it was not included in the Annual Report, but what a nice heading this *bright gold* dollar from our kind friend, will be for the fund for our Training School for the new year, upon which we have entered.

ALAPAHA, Berrien Co., Ga.—*To Aunt Mary and the Bright Jewels:* A year ago we sent you fifty cents for the little heathen in China, with the promise that we would send you more. Here it comes! Please find enclosed fifty cents to do with as you think best. We send you this little mite with the hope that it will do some poor heathen good. We will send more money sometime.

Yours lovingly,

J. M Tatom,
A. M. Tatom,
C. P. Tatom.

How sorry were we that this letter was not handed to us in time to be reported at the Annual Meeting. Many thanks, bright trio, for your contribution, which shall go to the "Girl's Training School in Chinia." Let us hear from our Georgia Jewels again —direct to Aunt Mary, 621 West Jones Street, Raleigh, N. C., and it will reach me promptly.

"DROPPED."

The Fact that Overcame "Little Mac" and other Governors."

Apropos of the sudden death of Gen. Geo. B. McClellan, we note that the New York *Sun*, points out the singular fact that Governor DeWitt Clinton, Governor Silas Wright, Governor William L. Marcy, Governor and Chief Justice Sandford E. Church, and Governor R. E. Fenton, all of New York State, *dropped dead of heart disease, and under quite identical circumstances—each of them dying while reading a letter except Marcy*, who was perusing Cowper's poems!

Hold your hand against the ribs on your left side, front,—the regular, steady beating of the great "force pump" of the system, run by an unknown and mysterious Engineer, is awful in its impressiveness!

Few persons like to count their own pulse-beats, and fewer persons still enjoy marking the "thub—thub" of their own heart.

"What if it should skip a beat!"

As a matter of fact the heart is the least susceptible to primary disease of any of our vital organs. It is, however, very much injured by certain long-continued congestions of the vital organs, like the kidneys, liver and stomach. Moreover, blood filled with uric acid produces a rheumatic tendency, and is very injurious to healthful heart action,—it often proves fatal, and, of course, the uric acid comes from impaired kidney action.

Roberts, the great English authority, says that heart disease is chiefly secondary to some more fatal malady in the blood or other vital organs. That is, it is not the original source of the fatal malady.

The work of the heart is to force blood into every part of the system. If the organs are sound it is an easy task. If they are at all diseased, it is a very hard task Take as an illustration: The kidneys are very subject to congestion and yet, being deficient in the nerves of sensation, this congested condition is *not indicated by pain*. It may exist for years, unknown even to physicians, and if it does not result in complete destruction of the kidneys, the extra work which is forced upon the heart weakens it every year, and —a "mysterious" sudden death claims another victim!

This is the true history of "heart disease,"—so called, which in reality is chiefly a secondary effect of Bright's disease of the kidneys, and indicates the universal need of that renowned specific Warner's safe cure.

B. F. Larrabee, Esq, of Boston, who was by it so wonderfully cured of Bright's disease, in 1879, says that with its disappearance went the distressing heart disorder, which he then discovered was only secondary to the real trouble.

There is a general impression that the medical profession is not at fault if it frankly admits that heart disease is the cause of death. In other words, a cure of heart disease is not expected of them!

There may be no help for a broken down, worn out, appoplectic heart, but there is a help for the kidney disorder which in most cases is responsibte for the heart trouble, and if its use put money and fame into the treasury of the profession instead of into the hands of an independent investigator, every graduated doctor in the world would exclaim of it, as one, nobler and less prejudiced than his fellows, once exclaimed: "It is a God-send to humanity!"

What therefore must be the public estimate of that bigotry and want of frankness which forbids in such cases (because forsooth it is a proprietary article), the use of the one effective remedial agency of the age?

"Heart disease," indeed! Why not call such things by their right names? Why not?

"Dead without a moment's warning." This likewise is an untruth! Warnings are given by the thousand. Physicans are "not surprised." They "expected it!" They know what the end will be, but the victim?—"oh no, he mustn't be told. you know, it would only frighten him, for there is no help, you know, for it!"

The fate attended "Little Mac" and the five governors is not a royal and exclusive one—it threatens every one who fails to heed the warnings of nature as set forth above.

"Right Peart."

"I was right peart till the rheumatiz sot in," said a suffering old man who lived near the swamp. Fact is, wherever you live you can't be "right peart" if you are a victim of this troublesome disease. Captain C. W. Hotsenpiller, Springfield, O., says, "I found great relief from inflammatory rheumatism by using Brown's Iron Bitters." Thousands of other people have found similar relief.

Remarkable Cures.

Levi Ladd, of Harrison, Ark. says: "For some time my case had been considered as incurable. The physicians here have failed to give me relief. I had almost given up to die, as everything failed to relieve me that I had tried. One day, by the merest accident, I chanced to hear of Dr W. J. Tucker, of Atlanta, Ga., and his remarkable success in treating chronic diseases; accordingly I sat down and wrote to Dr. Tucker and asked him if he thought it was impossible for him to do any one in my condition any good. He replied that he thought he could relieve me, and I at once went under his treatment. The results of his efforts in my case have been simply astonishing, not only to myself, but to every one else who knows me. My improvement has been wonderful to behold, and I feel like telling to all the afflicted of Dr. Tucker's great success in my case. My trouble was liver and kidney disease and dropsy."

AN OHIO LADY.

Mrs. R. Wallace, of Gallipolis, Ohio, writes: "Through the advice of my brother, who lives in Virginia, I was induced to try Dr. Tucker, after I had been given up as incurable. The doctor has done for me what eminent physicians have failed to do, and I do not hesitate to recommend him to all the afflicted with chronic and obstinate diseases. I know I owe my present existence to Dr. Tucker's wonderful skill as a physicium. I shall do all I can to induce the afflicted everywhere to give him a trial, believing that they will not be disappointed at the result of his efforts in their behalf."

PERMANENT CURES.

Mrs. J. L. Bryant, of Enla, Jasper Co., Ga., says: "It has now been six years since Dr. Tucker cured me of an affliction which had rendered my life a burden and which would sooner or later, I am sure, have carried me to a premature grave. I am now, thanks to Dr. Tucker's great skill, as healthy a woman as there is in the State of Georgia. I know of many whom Dr. Tucker has cured after other physicians had failed, will here allude to two in this county, Mrs. L. E. Pye and Mrs. J. H. Faulkner. Both these ladies were severely afflicted and were to my certain knowledge cured by Dr. Tucker several years ago."

A PHYSICIAN'S TESTIMONY.

Dr. J. F. Patterson, an old practicing physician of Atlanta, Ga., says: "There can be no doubt but Dr. Tucker possesses very superior skill in the treatment of chronic diseases, and as a matter of duty I recommend the afflicted with this class of diseases to give the doctor a trial. Several years ago my own mother was given up to die with dropsy, and was perfectly cured by Dr. Tucker. She is now living at the great age of 85 years, and has never had a return of her former disease. Last year, to my personal knowledge, Mr. Geo. W. Camp, Sup't of the Winship Machine Co., of Atlanta, was given up by his physicians to die, with liver and kidney disease and general prostration. After being told he could not live, Mr. Camp called in Dr. Tucker, and the doctor cured him Mr. Camp is now attending to business in the enjoyment of good health. The afflicted, and particularly those on whom other physicians have failed, should give Dr. Tucker a trial and if they will do so, I am sure they will not be disappointed at the result of his treatment."

Owing to the large increase in his practice, Dr. Tucker has been compelled to take a partner in the person of Dr. T. J. Haile, an eminent practitioner of thirty years experience.

Drs. Tucker & Haile may be consulted personally, or by letter, in perfect confidence, free of charge, at No. 9 Marietta street, Atlanta, Ga.

nov 4 4t

Especially to Women.

"Sweet is revenge especially to women," said the gifted, but naughty, Lord Byron. Surely he was in bad humor when he wrote such words. But there are complaints that only women suffer, that are carrying numbers of them down to early graves. There is hope for those who suffer, no matter how sorely, in Dr. R. V. Pierce's "Favorite Prescription." Safe in its action it is a blessing, *especially to women* and to men, too, for when women suffer, the household is askew.

LOCKHART'S BANNER WAREHOUSE, DURHAM, N. C., BOOMING.—Mr. W. S. Bagwell, near Farmer's Station, N. C., sold on Lockhart's Warehouse floor last Wednesday eight lots of tobacco at the following big prices, 1 lot at $100, 1 do. at $65, 1 do. at $60; 1 do. at $45, 1 do. at $39; 1 do. at $35; 1 do. at $28; 1 do. at $34; averaging $47.50. J. G. Powers of the same neighborhood sold that day 5 lots of new tobacco at the following prices, 1 lot at $55, 1 do. $44.50, 1 do. $29.00, 1 do. $19, 1 do. $19.75. The Banner is to the breeze and Lockhart is walking the deck making things lively for the farmers.

Nev 4th tf.

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oct 28-13t

AGRICULTURAL.

Poultry Raising Profitable.

When so many find it difficult to make a mere sufficiency for life's support, it seems unaccountable that the pleasant and profitable business of poultry raising should be seldom or never resorted to for the purpose of gaining a livelihood, and establishing a paying and permanent business, while an eager, struggling crowd are jostling each other in every other avenue of industry, no matter how difficult or how meagre and uncertain the remuneration promised. Poultry raising for profit is a light employment, requiring no particular adaptability, and but a modicum of real work, with, of course, that regular and ceaseless attention which must be given to any business to ensure success, and it is a paying buiness from the day of investment. The one secret of success is thoroughness. The chickens must be well and regularly fed with a variety of good food and fresh water.—*Poultry Nation.*

Farm Notes.

Too much grain is often sown when seeding and too little grass seed.—These are two common errors.

Grass grown on nutritions soil is often as good for horses or cattle as poorer grass fed with grain rations.

Now is the best time to mulch apple-trees with manure, which will encourage the formation of fruit buds for next season.

Sod is apt to be plowed too deep in the spring, bringing soil to the surface that has not been benefited by exposure to the air and frost.

Late advices from Sandwich Islands state that the cranberry crop there-abouts is greater by seven thousand barrels than that of any previous season.

An Ohio farmer has a cornfield of twelve acres, upon which the stalks are said to average twelve feet in height, and will yield not less than twenty-five tons of ensilage per acre.

Red top grass is regarded as a very good grass for pasture, and of some value for hay if cut early, although the yield is not as large as of some other equally good or better grasses.

Select Your Seed.

We cannot expect full and satisfactory crops from unsound, inferior or immature seed. To give the best results, we should make a careful selection of seed from the crops grown on the soil, upon which we expect to reproduce them. A crop grown upon one soil will not, necessarily, reproduce itself upon a different soil, in a different locality. The surest policy will be to select from a perfect stalk a perfect seed; intending to observe the same conditions as to soil and locality in its reproduction.

This would indicate the necessity of selection from the fields. The conditions necessary to success cannot always be met, after the crops have been housed. They may be to some extent, with some crops, but certainly not with cotton. Indeed, with all crops it will be far better to make the selection, as before suggested, from the growing stalk, where the fullest and most satisfactory indications are made.

In Nelson county, Va., we have the reported yield of 160 bushels of corn to the acre, as the result of judicious selection of seed in the field and adaptation to the soil; and yet this corn failed in other localities, and in other soil, to make, even, an approximate yield. This is but one of a number of matters, that the farmer must determine for himself, on his own farm and under his own judgment. As individual farmers, let us give more attention to perfect seed, produced upon our own soil and grown for our own use.

Each farmer will proceed upon his own idea as to the standard of perfection. He will select from such seed as he desires to reproduce. We are not all agreed as to the best results to be sought. One farmer wants the number of cotton bolls increased on the stalk; another selects with a view to reduced number, but increased size. One prefers that the limbs shall be extended and the bolls given distance; another prefers that the limbs shall be short and the fruit compact and close; another selects with an eye to the lint, and so on to the end. Whatever the preference may be, careful and judicious selection will bring us nearer and nearer to the ideal in the first result. The matter deserves and should receive careful attention.

These remarks apply equally to all crops. Too little attention is given to the selection of small grain. Oats sown in the Fall and those sown in the Spring; those sown on red soil and those sown on gray soil are all, usually, gathered into the same garner and sown promiscuously, the next season. The yield is inferior, the farmer is discouraged and the crop is abused. If a little care was exercised in seed selection, results would be better.—*Dixie Farmer.*

MISCELLANEOUS.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Aug. 2, 1885.	No. 48, Daily.	No. 40, Daily.
Leave Weldon,	2 15 p m	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro,	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington	9 25 a. m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 31 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

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Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

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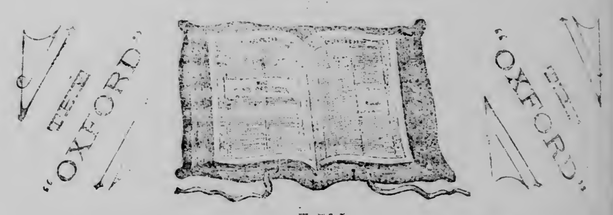

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11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	"	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	"
12 49	12 50	Macon,	4 23	4 24
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For the Advocate.

Entire Sanctification, Or Christian Perfection.

BY REV. L. L. NASH.

We have noticed all the Scripture usually relied upon, by the opponents of the doctrine that there is sin in justified persons, until they are Sanctified wholly: and we are convinced that there is no contradiction between these Scripture texts, and those we have brought forth to prove there is sin in many who are justified: or that a man may be justified, and at the same time be conscious that he is not wholly cleansed from all sin. But another class of objectors demand our attention. An able writer says: "There is a gradual unfolding of the spiritual life from its first pulsations in conviction until its maturity in entire Sanctification. There is a moment when the tender shoot first bursts through the soil into the sunlisht—a moment when the blossom opens and sheds its pollen—a moment when the corn is ripe. So there is an instant of time when the soul first experiences the quickening power of the Holy Ghost—an instant when it emerges from the darkness and sorrow of conscious guilt and penitence into the light and joy of conscious liberty and peace with God—an instant when is absoluteness of consecation and trust it comes into the experience of the fullness of the blessing of the gospel. But as in the process of nature, so in the work of grace; however it may appear to outward observation, there are no sudden abrupt leaps, from a lower to a higher state. The blade cannot at once become the full corn; the babe in Christ cannot at once become the strong man. There is a gradual advancement from one state to another—the soul as certainly passes through every state in its progress as the infant must pass through childhood and youth to reach man hood. While the work of God in the soul is progressive, at every stage of its progress it is perfect. Is a man regenerate? In that moment he is a perfect babe in Christ—and nothing more than a babe, nor do we know of any Scripture doctrine, precept, or promise, that justifies us in expecting him to be anything more at that time. Is that work sufficient for salvation? If he were to die then would he go to heaven? Beyond all question. He is as truly a child of God as he ever will be, and has as sure a title to the inheritance as he ever can have. There may be children of widely different ages, and degrees of intelligence and usefulness in the household; but there is no difference in their claims to a share in the paternal estate. The Heavenly Father will give a crown and Kingdom to the feeblest of His children no less than to the strongest. But must not some additional work be accomplished in the soul? Is it made meet for the inheritance for the saints in light by regeneration only? So we have always believed, and will continue to believe, until we find something to the contrary in God's word. We are not ignorant of human theories on the subject."

There is something really fascinating in the above quotation. As a beautiful peice of composition it stands unrivaled. But is there not an error touching the vitals of religion, set forth in this beautiful article? If what has been largely shown touching sin in regenerate persons is true, and it is also true that a state of perfect sanctity is necessary as an absolute prerequisite for heaven, then this beautiful theory is not only untrue, but dangerous. Let us examine it closely. This whole theory is based upon a false exegesis of the parable of the blade, the ear, and the full corn in the ear. "And he said, so is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4 26 29. The terms "kingdom of God" and "kingdom of heaven," are generally used by our Savior to convey the idea of the Church, as established upon earth. He also uses these terms to designate the work of grace in the heart. To apply a use of these terms to one phase of this kingdom, when he intends to illustraie another phase, is sure to lead into error. When we remember the imperfect ideas intertained by the Apostles of the nature of the visible kingdom our Savior came to establish upon earth, we see the necessity of impressing their minds with the fact, that this kingdom was to have a small beginning; and that it should grow, and develope from the life it had in itself, until its fruit should be ready for a higher sphere. Then harvest should come, when the sickle would be thrust in to reap the ripe fruit. It seems clear that this the sense of this parable. The theory that Sanctification is a gradual work; and that there are no abrupt leaps from a lower to a higher state, based upon the idea that the new born soul is nothing more than a blade in this pregressive work, is liable to the following fatal objections: 1. A blade is totally unfit for the garner. 2. There being no sudden abrupt leaps from a lower to a higher state, if there is any imperfection in the justified soul, there is no hope but in a gradual developement; and death may reach this tender blade, and blast it before it is ripe. For upon this theory the young convert is only a blade. 3. This theory assumes the thing to be proved: That there is nothing necessary to fit us for the kingdom of heaven, but justification, and its concomitant blessings. While we would not undervalue the great blessing of the new birth; we hold that the advocates of this theory claim too much for regeneration. More than can be proven by Scripture and experience. It will not do to admit a man, may go to heaven without perfect sanctity on the one hand, or affirm that none are regenerate who are conscious that they have sin in them, on the other hand. A man tells me "I felt anger to-day, and I am conscious of an evil nature that I must fight constantly; and yet I know I love God, and I am striving to do His will." This theory shuts me up to the necessity of telling him, you are not a child of God: Or you will grow into a state of sanctity by degrees: or you are fit for heaven just as you are. If I tell him he is not a child of God, I may discourage him, and ruin his soul. If I tell him he will grow into a proper fitness for heaven by degrees, and assure him there are no sudden abrupt leaps into a higher state of holiness; he can confuse me by saying: I may not live long enough to grow into a sanctified state. If I tell him he is fit for heaven as he is, and he believes me, I shall make him an antinomian, and thus destroy him. 4. The fourth objection to this theory is. It implies Sanctication is obtained by works. That, "having begun in the Spirit, we are made perfect by the flesh." But the question is asked: What, would you have a child of God believe he is not fit for heaven? Yes, when such is really the case, and a knowledge of the fact is necessary to his salvation. I am not driven to the wall here as you suppose; while I hold entire sanctity, is neeessary to salvation; and admit that this is not inseparably connected with regeneration, my theory, and the theory of Methodism, holds that God will sanctify all who maintain a justified state before Him. That the only way to maintain, our justification is to seek entire Sanctification. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12–14. Holiness is absolutely necessary to salvation; and the following of holiness, is necessary to obtaining it. "But some of the best of men have died, who never professed to be sanctified wholly. What if they did not profess entire Sanctification? If they died in their senses, they died happy; a thing they could not have done if they had not been sanctified. you who oppose this theory undervalue experience, until it suits you to introduce it; and then you offer the *argumentum ad hominem*, and say we have loved ones who died happy in God, who never professed entire Sanctification. The true doctrine is given to us, in the following paragraph: "But does God work this work in the soul gradually or instantaneously? Perhaps it may be gradually wrought in some: I mean in this sense, they do not advert to the particular moment when sin ceased to be. But it is infinitely desirable, where it is the will of God, that it should be done instantaneously; that the Lord should destroy 'sin by the breath of His mouth,' in a moment, in the twinkling of an eye. And so He generally does: a plain fact, of which there is evidence to satisfy any unpredjudiced person. Thou, therefore, look for it every moment, [by faith] in all those good works wherein thou art created anew in Christ Jesus. There is then no danger: you can be no worse, if you are no better for that expectation. For were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope: it will come, and will not tarry. Look for it then every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it now, if now, you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works you want something to be *done first* before you are sanctified. You think I must first be, or do thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is of importance to observe, that there is an inseparable connection between these three points,—expect it by faith; expect it as you are; and, expect it now. To deny one of these is to deny them all. To allow one is to allow all. Do you believe we are Sanctified by faith? Be true then to your principle; and look for this blessing just as you are, neither better nor worse; as a poor sinner that has still nothing to pay, nothing to plead, but Christ died. And if you look for it as you are then expect it now. Stay for nothing: Why should you? Christ is ready; and he is all you want. He is waiting for you: He is at the door! Let your inmost soul cry out.

"Come in, come in, thou heavenly guest!
Nor hence again remove;
But sup with me, and let the feast
Be everlasting love."

(Wesley's sermon on the Scripture way of Salvation)

It has come to pass that the doctrine here presented is called a human theory! Alas for those who thus regard it. The power of God has blessed it, as no other doctrine has ever been blessed to the salvation of souls. It is the central doctrine of that wonderful system known as Methodism; and when it ceases to be believed and and preached by the people called Methodists, may God raise up others to revive it anew! It is sure that none can cross the threshold of the City of God until all sin is eradicated from the soul. God in mercy will leave nothing undone to sanctify all who believe in Christ, and when nothing else will avail, the Savior "shall sit as a refiner and purifier of silver:" and He will purify His people, in the crucible of affliction. There are many at this day who believe in Christ, but their devotion to Him is so imperfect, that the perfect image of Christ will never appear in them, until the dross of woldliness is consumed away in the fires of affliction. As a pastor, I have watched this purifying prccess in more than one life. I have seen the Christian woman, clinging to the world, until affliction had done its work; and absolute consecration, and perfect trust fitted the soul for an inheritance with the saints in light. I would not be understood, as making affliction our Sanctifier: but it is a means God uses, when everything else fails, to bring His wandering children home.

I believe much of the suffering endured by the people of God, is sent upon them for the destruction of the body of sin in them. When property is gone, and poverty pinches; when friends are dead and we are bereaved and sad; when sickness hes robbed us of all earthly hope and joy: then we turn to Him with perfect submission, and, O amazing grace! He receives and fits us for heaven. Why not take the blessing to sweeten a happy life? I claim this is the doctrine of the Methodist Church.

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We are all, preachers and people, interested in the business outlook. *The New York Christian Advocate* thus intelligently speaks of the situation:

Circulating as we do among all classes, and corresponding with pastors and members of the Church in all sections, our opportunities for forming a correct idea of the prospects of the general business of the country are not inferior to those of many who, in the secular papers, speak oracularly. What we may say is not open to the suspicion of having an "object in view." We own no stocks.

Happening to meet leading bankers, grocers, manufacturers, builders, dry goods merchants, and representatives of other classes within a few days, we have asked them separately and privately what they think of business prospects. All but one have agreed that in their lines there is a steady, healthful increase. To use the language of one: "The trout bites as if he meant to take the hook.' The gentleman who did not perceive any special change has the fortune to be in a business which goes steadily on year after year, in all seasons, in hard times as well as easy, dealing in one of the prime necessities of civilization.

Similar reports arrive in the shape of incidental remarks in our correspondence. The pastors report an increase of their *plate* collections in most places. This is a better exponent of the condition of the people than the larger gifts, because the free gifts of the people support religion in this country. They can't give what they haven't got. In all the resurrections from hard times, 1837, 1847, 1873, the increase of "penny" or plate collections has been among the first signs of returning prosperity.

To what are the brightening prospects to be attributed?

We answer, to the natural effects of economy. Certain causes not now inquired into produced caution. Caution stopped purchases, locked up some capital, but led those having great works and much means to go on manufacturing. They produced more in various lines than could be disposed of. The markets were glutted; mills and factories shut down; railroads skipped dividends; stocks fell; the weakest men (financially) in all lines failed; fortunes invested at 6 per cent. yielded only 4, 3, or 2; the man left with $100,000, instead of $6,000 per annum, had but $4,000 or $3,000 to spend. Rumors of hard times diminished immigration. Economy became parsimony.

The writer went into a coat-cleaning shop to get some cleaning and mending done.

"How is business?" said he.

"Rushing," was the reply. "I have been driven day and night for three years."

"What? Every body else is complaining of hard times."

"That's just it. Men that never had clothes "cleaned or dyed before—men that I never saw before—have been coming to me!"

Here is the key of the whole problem:

Economy and parsimony have used up all there is in the country, and the tailor, the hatter, the shoemaker, the dry-goods dealer, are all getting to work. The mills and shops are opening. Not all, but more than heretofore since hard times began.

Is a "boom" to be expected? We think not. We hope not. There are railroads enough (with inconsiderable exceptions) for thirty years to come—infact, too many. Real estate is still very high in most places where well-to-do people want to live or business prospers. Booms on a safe basis are over in this country. Only tinkering the currency can make a boom. And that is the drunkard's boom:

"Kings may be blest,
But TAM was glorious,
O'er all the ills of life victorious."

Let us wish the steady increase, the healthy glow, of returning strength with returning appetite. "Digestion has waited on appetite" lo these three years. Now may health wait on both. Let the people pay their debts and put out their money. Have the little jokes of repairing done about house and store. Buy a new overcoat or cloak. Look cheerful. Do not be extravagant, but stop pinching.

Why do we discuss "business" in a religious paper? Because our churches, missions, Church Extension and Freedmen's Aid Societies, colleges, and last, not least, our Hospital, are all to be, as they have been, supported by the free gifts of the people. At the Board of Trade dinner, Feb. 22 last, the writer, who was an invited guest, was introduced to half a dozen gentlemen who are pillars in our churches, known for their contributions to Missions. There, also, he saw leading men in the Baptist, Presbyterian, Congregational, and Protestant Episcopal and Luthern Churches. Their success in trade enables them to give to God in the Church. "For the daughter of Tyre shall be there with a "gift" when she is "not slothful in business [but] "fervent in spirit, serving the Lord."—*New York Advocate.*

Collections at Conference.

The St. Louis *Advocate* is not in favor of burdening our conference sessions with public collections. It asks:

Is there not a better way? Ought not all this to be done in the different charges before the conferences are held, and would not that be the better plan—better in every sense of the word? The plan now pursued is open to some serious objections, not the least of which is, its oppressive character on the people where the conferences are held. It is enough for them to be at the expense and trouble of entertaining the members, without being called on two, three, or four times to contribute to as many benevolent enterprises, as though the conference expected to be paid for coming there, and being gratuitously entertained. Is this fair? Should not all the charges, even that where the conference is held, adjust all their financial matters, close up everything, and come to the conference with clean papers, and have none of the regular collections made or supplemented at the regular annual sessions.

The Alabama *Advocate* takes up the question, and adds:

There is force in this. But we want to speak of "the party of the other part." We mean the preachers, by the way, who do the most of the contributing on these occasions. The average preacher, on such an occasion, is apt to give more than he is really able to give. It not unfrequently happens that a preacher, after getting through with these collections, has to borrow money to get home. Better give at home and in the regular financial plan of the charge which he represents. But there is a higher consideration than a simply personal one. It is the encouragement by the preacher to systematic giving as a means of grace to his people. Let it be understood that giving comes to us as a duty by the way of Christian principle, and is not a matter of impulse only. This would tend, besides the matter of the Christian culture of our people, to fuller collections during the year, leaving smaller margins of deficiency to be provided for at conference. The ideal way is to take up to conference all the claims assessed on our several charges and to include in them our personal contributions.

"He that giveth," says St. Paul, "let him do it with simplicity," with a single eye, with an intelligent recognition of the obligation to give according to ability. A gift sustains an important relation to the giver, as well as to the object upon which it is bestowed. In all public collections, whether at conferences or elsewhere, care should be taken by those having them in hand not to vitiate the motive of the giver by appeals to other than a high sense of obligation. —*Texas Advocate.*

Conference Anticipations.

This paper is printed before Conference meets.

We hope to have a full report of Conference in the next issue, with personal notes and interesting points.

We all can't preach at Conference.

We all can't go to General Conference.

We all can't be presiding elders.

We all can't be station preachers.

But we can all do good somewhere and somehow.

Don't grumble because your talent is not appreciated.

Don't sour on the Conference.

We are here not to be ministered unto, but to minister.

Where did you get that new hat?

Do you want to go back, or did you get your salary in full?

You found your work very low down, did you? Did you bring it up?

How many class-meetings did you hold this year?

Did you visit your flock and pray with them this year?

If your people don't want you back, do you know why?

Did you leave any dancers in your Church?

You say, you got your salary in full; did the people get pay for it?

What preachers are staying at your house?

Do you ask them to pray in your family; or do you treat them as if they were men of the world, and you were what you are—sinners?

Do the preachers talk morally and religiously in your family, or do they talk politics, and jest and joke?

Have the religious services been a blessing to your soul?

Do you think the Conference will leave a holy savor behind?—*Holston Methodist.*

Comment on Current Events.

A BIRD dog, named "Graphic," was sold for $2,000 the other day at High Point, N. C., to a man from New Jersey named Heath. The dogs are being raced on the hunting fields now the same as horses are on the turf.

THE MOST violent storm known in the history of the country has occurred on the coast of Labrador, destroying a great number of boats and dwellings, with considerable loss of life.

THE RECENT elections developed the fact that prohibition is gradually and steadily growing in this country. New York gave 30,000 prohibition votes, Ohio gave 28,000, Kentucky gave 39,000, and Pensylavania gave 20,000. There were gains every where the issue was raised. In ten State there were as many prohibition votes cast as St. John got in all the United States last year. This looks very much like the prohibitionists are going ground. Like all other moral reformations it moves slowly, but surely.

LOUIS RIEL, the leader in the half-breed insurrection against the Dominion government in the Northwest Territory, was hanged at Regina, N. W. T., Nov. 16th. In his last hours he behaved with a coolness and courage that cammanded the respect and even admiration of his executioners. The charge was high treason against the Queen of Great Brittian. His execution has created considerable excitement, especially among the French in Canada. He displayed an inclination at the last moment to make an address, but Pere Andre reminded him of his promise, and he then rose and walked toward the executioner, repeating his prayers, to the last moment, the final words escaping being: "*Mercie Jesu.*" He died without a struggle. Not exceeding twenty persons were permitted within the confines of the Barracks to witness the execution

THEY HAD a queer scene in a court house out in Arkansas recently. A writer in the *Arkanses Methodist* thus tells it:

We are to have no whisky in Morrilton next year. Our county Judge granted our petition yesterday. It was a hard fight, but the victory is ours. Our best and busiest citizens, men and women, left their private business and went into the field to circulate petitions. The whisky men employed counsel, they tried to employ the counsel that aided us, bnt let it be said to the praise of our lawyers, they preferred to do three hard days of work for nothing to advocating the cause of whisky for a large fee. Our lawyers were Col. Eugene Henry, Dr. W. S. Hanna and W. L. Moose. When the decision was rendered by the Judge a great many of our best ladies were present who immediately rose up and sang the Long Meter Doxology, at the conlusion of which they called on me to pray. By the consent of the court I did so and we had a grand time.

If an Annual Conference is conducted in proper spirit, all who attend will go away realizing it was good to be there, and longing for another opportunity to witness the annual reunion of brethren. But if there are bickerings, sharp, personal retorts, and factional opposition to all measures presented, those who attend will go away with sad hearts, regretting the loss of time, and mourning over the lack of brotherly regard and Christian fellowship. In which spirit should the people who attend be sent away? Let our conduct on the Conference floor be our answer.—*Central Methodist.*

The man who despises and mistreats us is often our best friend. He is an instrument in humbling us, and bringing us closer to God. What he means for evil, God means for God. Much grace flows in through the fissures of the broken heart.—*Holston Methodist.*

Raleigh Christian Advocate.

RALEIGH, N. C., NOV. 25, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(*The editorials furnished by Dr. Black will be appended, and to those by Dr. Hudson will be appended.*)

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Raleigh, N. C.

Notice to Subscribers.

If your renewal is due and you did not send it to Conference, send it to us at once by mail and it will reach us in time to prevent your name from being cut off of our list immediately after Conference. Be sure to attend to this at once.

Bishop Keener in Raleigh.

We have been peculiarly favored the past week in having Bishop Keener with us in Raleigh. He arrived in the city last Thursday night and remained with us until Monday night. He preached in Edenton St. Church on Sabbath morning at 11 o'clock and in Person St. Church at 7½ p. m., at both hours to large and appreciative congregations. Both sermons made indelible impressions upon those who heard them. There was no attempt at display of learning or rhetoric, and yet there were some sentences of vast depth, and some that flashed in beauteous thought and word. His preaching was full of unction and indicated clearly that the preacher's strong point is his spirituality. It was the kind of preaching that lifts the congregation into a higher life, and just such preaching as is needed all over this land.

We shall long remember the Bishop's visit. Our people will remember his sermons for days to come.—The family circle in which he joined and led in prayer and song, the parents and children whom he drew to him by tenderness and kindness, will cherish for many days the pleasure and blessing of his visit. He left Raleigh Monday at 7 p. m. for Charlotte, where he presides over our Conference which convenes to-day.

Our Baptist Brethren.

The N. C. Baptist State Convention met in Reidsville, N. C., recently. Our *confrere*, Rev. Dr. Bailey, of the *Biblical Recorder*, was elected President of the Convention. This Convention embraces all the territory in North Carolina this side of the Blue Ridge. The Baptists are a wide-awake, hard-working people. We are glad to note this fact, first because we rejoice in the success of all Christian people, and secondly, because it stimulates us all to activity.

The following statistics were reported to the Convention: New churches organized this year, 30; whole number of churches, 937; present number of communicants, 91,947; Baptists in Western convention, 18,334; Baptists in Waccamaw Association in North Carolina, 1,143; colored Baptists in North Carolina, 119,699; whole number of missionary Baptists in North Carolina, 222,123; number of missionaries at work under the board last year, 70; number of persons added to the churches of this convention during the past year, 12,090. Total amount expended in State mission work during the past year, $41,949.90. There is now only one county in the State where there is no Baptist church, that of Hyde.

The report on foreign missions showed that $5,335.93 had been raised.

The Sunday-school report shows twenty-four new schools organized; total number of schools, 775; number of attendants, 60 000. Receipts of the board, $5,631.04.

The next Convention is to be held in Wilmington, N. C.

Paragraphic Personals.

— Rev. H. H. Gibbons spent last Sabbath in Raleigh.

— Rev. A. R. Raven spent last Sabbath in Raleigh and preached at 11 a. m., at Person St. Church, very much to the pleasure of the people of that charge.

— The ministers are beginning to pass through Raleigh on their way to Conference. Rev. E. L. Pell, Rev. W. W. Rose and Rev. C. A. Godwin passed through the latter part of last week.

— We regret to learn that Rev. W. M. Bagby of the Statesville Circuit has been sick for several weeks. At last accounts he was improving and we hope will be well enough to be at Conference. Bro. Bagby has lately come among us, but he has been here long enough to impress us as being a most excellent man and a faithful minister.

— Gov. Scales has appointed Col. E. T. Boykin, of Sampson, as a Superior Court Judge to fill the vacancy occasioned by the death of Judge McKoy. In our opinion it would be hard to make a better appointment. Mr. Boykin is well qualified every way for the position. In fact, the Governor seems to be peculiarly wise and fortunate in all his appointments. The lightning seems to strike the right man in every instance. It gives us pleasure to note in connection with this appointment that Mr. Boykin is a graduate of Trinity College, N. C.

The Virginia Conference.

The 103d annual session of the Virginia Conference of the M. E. Church, South, was held at Petersburg, Va., beginning Nov. 11th, 1885. Bishop Keener was present and presided; and, from what we see and hear, he charmed our neighbors wonderfully. The vote on the change of the name of our Church was one for the change and all the others against it. The delegates to the General Conference are: *Clerical*—J. E. Edwards, R. N. Stedd, W. W. Bennett, J. D. Blackwell, P. A. Peterson, Paul Whitehead and J. J. Lafferty.

A. G. Brown, from the Joint Board of Finance, reported collections for foreign missions, $12,087.21; for domestic missions, $6,811.44; for worn-out preachers, and widows and orphans of deceased preachers, $6,883.82; for Bishops' fund, $1,544.94; for education fund, $2,650.73; for Church Extension, $3,058.56.

A. G. Brown reported that the Woman's Missionary Society had contributed for the year $2,160. The total amount for foreign missions for this year aggregates $1978.06.

The session was very pleasant and harmonious. The next session is to be held in Norfolk. The following appointments will be of interest to our people:

DANVILLE DISTRICT—C. E. Watts, P. E.
Main street: William G Starr.
Floyd street: To be supplied.
Mt. Vernon: John E Edwards.
North Danville: T H Campbell, John H Patteson, sup.
Charlotte: Paul Bradley.
Halifax: John W Tucker.
East Halifax: Henry J Brown.
South Boston: J R Waggener.
South of Dan: R B Blankinship.
Chatham: E E Harrell.
Pittsylvania: W R Crowder.
North Pittsylvania: McDaniel Rucker.
Franklin: W P Jordan.
West Franklin Mission: Thomas P Duke.
East Franklin: A J Bradshaw.
Martinsville: Wilbur F Davis.
Henry: J L Pribble.
Patrick: To be supplied.
Patrick Mission: D T Traynham.
Bon Air Institute: President, E A Gibbs.
Professor Vanderbilt University: W F Tillett

MURFREESBORO DISTRICT—I. A. Proctor, P E.
Murfreesboro: Edgar H Rowe.
Garysburg: T J Bayton.
Northampton: J S Wallace.
Meherrin: B S Herrink.
Bertie: J H Kabler.
Harrellsville: Charles R. Taylor.
Hertford: J M Anderson.
Edenton: R A Armistead.
Pasquotank: S J Morris.
Elizabeth City: D P Wills.
Suffolk: James F Twitty.
Gates: T L Williams.
North Gates: E M Jordan.
Newsom's: John O Cross.
Southampton: George E Booker.
Boykins: R B Beadles.
Chuckatuck: C E Hobday.
Camden: J W S Robbins.
Roanoke Island and Dare Mission: To be supplied by J G Lennon.

NORFOLK DISTRICT—W. E. Judkins, P. E.
Cumberland street: A G Brown.
Granby street and Centenary: R N Stedd and James A Duncan.
Queen street: L B Betty.
Chestnut street and Oaklette: B F Lipscomb and one to be supplied.
Monumental, Portsmouth: F M Edwards.
Wright Memorial: W H Atwill.
Norfolk Circuit: J B Dey.
East Norfolk: J D Hank.
South Norfolk: Travis J Taylor.
Princess Anne and Sea Beach: D G C Butts and one to be supplied by S B McKenney.
Currituck: J T Bontten.
Hampton: E P Wilson.
York: J E McSparran.
Smithfield and Benn's: F McN Simpson.
Fox Hill: R O Payne.
Seaman's Chaplain: J B Merritt.
President of the Norfolk College for Young Ladies: R M Saunders.
Asbury: J T Bosman.
McKendree: William McGhee.
Churchland: R M Chandler.
Sunday-school Agent: J A Riddick.

"How Missionaries Grow Rich."

An article has been going the rounds of some of the papers giving an account of one Steinberger, an adventurer, who claims to have established a government in the Samoan Islands, and to have had all necessary arrangements made for the annexation of the islands to the United States, when he was thwarted by a wicked combination of the missionaries with the British authorities. He claims that Secretary Hamilton Fish "encouraged him, and gave him a semi-official indorsement," and that the State Department "officially indorsed him, and sent him out as a secret agent of this Government to gain a footing for us, if possible, in the South Pacific." He was summarily arrested one day by the British authorities and carried on board one of their ships, "without any opportunity to save a dollar of his fortune or a stick of his property." He was landed penniless in Australia, and had to work as a day-laborer to earn money enough to take passage home. Six months afterward he landed in Paris "without a cent," but was fortunate enough to get a passage to New York. Since his arrival, seven years ago, he has been pressing a modest claim against our Government for $750,000 for his services in the Samoan Islands.

Now, this story bears on its face so clearly the marks which ally it in close relationship with the narratives of Baron Munchausen that it would be utterly unworthy of notice were it not for the fact that many people, here and there throughout the country, getting their news mostly from sensational dispatches, have had their minds unfavorably affected toward missionaries by the following paragraph in the story:

"The missionaries sent out by the various Bible societies of the world have built up powerful rings in the Oriental and semi-civilized countries where they are sent. The missionary business has become one of the most profitable pursuits. The industrious missionary who goes out to save the souls of the heathen has splendid opportunities for getting rich. The principal agents for the secret distribution of opium in China are the missionaries. Some of them have made large sums of money in this trade. Peter Barker, one of the richest men in Washington, and who lives in one of the finest houses on Lafayette Square, is an old missionary. He made all of his fortune skirmishing among the heathen."

We have taken the pains to look up this extraordinary story, and have to say that it would scarcely be possible to crowd more mendacity into a paragraph of that size.—The ignorance of the writer is shown in his reference to missionaries sent out by the Bible societies, which do not send out missionaries, but Bibles. Supposing him, however, to mean missionary societies, there is not a word of truth in all that follows. We challenge him to produce a single instance from any missionary field in the world of a "powerful ring" built up by missionaries.—While we readily acknowledge that in almost any of the foreign fields a missionary has "splendid opportunities for getting rich," if he is willing to leave his work and engage in governmental service or mercantile pursuits; and while we know that a third-class clerk in Japan, China, or India often receives more than double the salary paid a missionary, and that most missionaries could step at once into positions in which, from their knowledge of the language and of the people, they could command from three to ten times the salary they receive; we challenge the writer, or any other, to give us the names of the missionaries who have become rich while engaged in missionary work. We know that most of them are barely able to live on their salaries, are unable to educate their children at home except by special assistance, when superannuated are often in great straits for the necessaries of life, and die poor, leaving no legacy to their children but that of a self-denying, devoted, and unblemished life.

In very rare instances missionaries, by purchasing a little land in the early beginning of foreign settlements in Oriental countries, have secured a moderate competence by the natural rise in the value of property; but these instances form but very slight exceptions to our general statement. We are glad of the few that can be found, because we know that a few worthy families are saved from humiliating dependence by such foresight or good fortune.

The most utterly absurd thing in this fallacious paragraph is the charge that missionaries are "the principal agents for the secret distribution of opium in China." Any man who knows anything about the subject knows that from the very beginning of missions in China the missionaries have been the most active and determined foes of the opium traffic; that the East India Company refused the first Protestant missionary, Dr. Morrison, a passage on their vessels, because they were afraid that the introduction of missionaries would interfere with the opium trade, and that he had to come to New York in order to sail to China in an American ship; that the missionaries have repeatedly and unanimously protested against the traffic; have published many thousands of tracts against it and against the use of opium; have established hospitals for the cure of opium-smokers; and have done everything in their power to destroy the iniquitous trade. No missionary who should in any way be connected with the trade could retain his standing for a moment among his brethren. It would be just as near the truth to accuse the Garrisonian Abolitionists of making money by the slave-trade, or to assert that Neal Dow and John B. Gough are wallowing in wealth accumulated in the liquor trade, and that Father Mathew died immensely rich from the same cause. We challenge this writer, or any other, to give the name of a single missionary, from the beginning until now, who ever made one cent out of the opium trade.

The paragraph speaks of "Peter Barker" as an "old missionary," now "one of the richest men in Washington," who "made all of his fortune skirmishing among the heathen."

On this we have a few things to say. We find that there never was a missionary by the name of Peter Barker in China. The mendacious writer probably refers to the Hon. Peter Parker, M. D., who went out in 1834 as a medical missionary of the American Board, and opened a hospital in Singapore, removing the next year to Canton, and opening a hospital there, where he gave his attention mainly to eye diseases and surgical operations. Howqua, the wealthy Chinese merchant, befriended the enterprise, and after the first year gave a building, rent free, for the hospital for twenty years. This led to the establishment of the Medical Missionary Society, which has patrons in England, America, and China, and under whose auspices the work has been carried on until the present time, relieving about 750 000 patients, at an expense of over $125,000. Dr. J. G. Kerr, of the American Presbyterian Mission, is the able and efficient successor of Dr. Parker, who, after a prolonged service, became American Commissioner to China, and had for several years the general charge of the interests of our Government there.—In this position he showed great ability, and was exceedingly useful during a critical period. For many years he has been an honored and beloved resident of Washington—a man of purest personal character, upon whose reputation no blot has ever rested. He had some money when he first went to China, which he used freely in his benevolent work. He is now in good circumstances, whereat we rejoice. We do not know where he made his money, but we can, after investigation, testify assuredly as to where he did not make it: (1) He did not make it in the opium trade. (2) He did not make it as a missionary. (3) He did not make it "skirmishing among the heathen."

Over against the false witness we have reviewed we place the testimony which is among the matter we have found, given by a Chinese literary gentleman, who was cured of cataract by Dr. Parker:

'As starts from visions of the night he who
dreams a fearful dream,
As from the tomb uprushing comes one
restored to day's bright beam,
Thus I, with gladness and surprise, with
joy, with keen delight,
See friends and kindred crowd around; I
hail the blessed light.

"With grateful heart, with heaving breast,
with feelings flowing o'er,
I cried, 'O lead me quick to him who can
the sight restore!'
To kneel I tried, but he forbade; and, forcing me to rise,
'To mortal man bend not the knee;' then,
pointing to the skies: —

"'I'm but,' said he, 'the Workman's tool;
Another's is the hand;
Before His might, and in His sight, men
feeble, helpless, stand;
Go, virtue learn to cultivate, and never
then forget
That for some work of future good thy life
is spared thee yet!'

"The offering, token of my thanks, he refused; nor would he take
Silver or gold—they seemed as dust; 'tis
but for virtue's sake
His works are done. His skill divine I
ever must adore,
Nor lose remembrance of his name till
life's last day is o'er."

Missionaries "grow rich" by serving God and their fellowmen. They lay up treasure in heaven. We have the honor of knowing hundreds of them in our own and other denominations, and very few of them have any balances to their credit here, in dollars and cents, when the year's accounts are closed.—*New York Christian Advocate.*

The Gift of the Holy Ghost.

The formal opening of the Mosaic dispensation was signalized by the giving of the law on Sinai, accompanied with the fearful display of of buring fire and blackness and darkness and tempest which made even Moses exceeding fear and quake. The formal introduction of the Gospel was signalized by the outpouring of the Holy Spirit, accompanied by the tongues of fire and the sound as of a rushing, mighty wind, and the filling of the disciples, both men and women, present with a mighty power and ecstasy of divine energy.

This extraordinary gift of God, in its relation to the Gospel and the divine plan for salvation of men, is not less important than the work of Jesus Christ himself. However, that is greatly overlooked by Christians. The person, office and work of the Holy Spirit are too frequently overlooked or underrated by us all. If the work of Jesus Christ, both in his earthly and heavely offices, is the *meritorious* condition of our salvation, it is none the less true that the work of the Holy Spirit is the *qualifying* condition of it. Unless the Holy Spirit gives efficiency to the Word of God, which declares the work of Christ, and so opens the understanding of men and work upon their hearts, the work of Jesus will not avail. We can partly understand what the apostle said to the Thessalonians when writing to them of the results of his work among them: "For our gospel came not unto you in word only, but also in power and in the *Holy Ghost*, and in much assurance." Until the Spirit came upon the disciples, and joined himself to them, they were forbidden to preach or declare the good tidings of Christ's death and resurrection, and the eternal life consequent thereupon. It was only after the Holy Ghost came upon them that they themselves seemed to understand the significance of the death of Christ. Also, it was only subsequent to the coming of the Holy Spirit that their words had any power over men. Therefore, it is recorded that they were filled again and again with the Spirit.

In fact, it is the Holy Spirit who has taken the place *among* men and *in* them, of both the earlier manifestations of Jehovah's presence among the Israelites and the personal presence and ministry of Jesus among his disciples. It is the Spirit which binds the disciples and witnesses of Jesus to the throne of God and to the living Head of the Church seated in glory there. He has said "Without me ye can do nothing," and unless the Spirit be in all effect Christ and God in our hearts, we are still powerless even in the ministry of the Word. When he said, "I will send you another Comforter," he meant to fulfill that supreme promise: "Lo! I am with you always." He is the Paraclete in Heaven, and the Holy Spirit is the Paraclete on earth.

How strong and confident would we be if we were permitted to do our work in the personal presence and with the personal help of Christ. Well, he meant that we should have our life out and do our work in exactly that companionship and partnership. He has not left us a dead letter to guide our steps and comfort our hearts, nor has he left us with only our unaided powers with which to do our work. He and the Father have come unto us, taken up their divine abode with us and in us, just that we might be confident and mighty in a world that is under the power of the spirit that now worketh in the children of disobedience.

A single glance at the wonderful metamorhosis in the characters of those same timid and ignorant disciples before and after the giving of the Holy Spirit, will reveal all the significance of his presence, even among those who knew and loved our Lord on the earth. A mere breath of his presence sent them up to Jerusalem with joy, and kept them in patient and undiscouraged waiting for ten days: and, when the Spirit came in mighty power, he converted them into masters and heroes, every one of them. Note the effect upon them. They were filled with an heavenly intoxication of ecstatic delight, albeit not a wild and uncontrolled or uncontrollable excitement. For, no sooner was it charged upon them by the sneering unbelievers that they were drunk with new wine, Peter showed them by a masterly address, in which he arrayed the Scriptures against them in solid columns of truth, that they were not only not wild with wine or fanaticism, but were endowed with an extraordinary measure of truth and soberness. In the way when Stephen was similarly filled with the Spirit, he so confounded his persecutors that they could not resist his wisdom. They were also undergirt with a divine confidence to such an extent that they spoke and acted as men who knew by a mighty demonstration that they were not mistaken either in their mission or message. Beside, we note how those disciples, a little while ago, fearful and timid, discouraged and bereft of their hope that Christ was he who should have redeemed Israel, were now filled with a holy enthusiasm that the people could not resist in speech or power. They were lions. Peter, who had, a little while ago, denied the Lord to a servant maid, now confronted the whole authority and power of the Jewish hierarchy. His courage was equal to his boldness: he did not hesitate to declare that we must obey God rather than men. Moreover, after his scourging and imprisonment, he had the courage to stand again in the same place and again proclaim the message he had been forbidden to speak. Besides all this, their love for each other and their consecration was marked as their boldness and courage was in the face of the enemies. But it was not only upon themselves that the presence of the Holy Spirit was manifest; for they had mighty power with the people. Their words were sharp in the heart of the King's enemies, so that they both slew and made alive. We are the heirs of that same gift of the Holy Ghost. If we do not possess that inheritance of power it is because we are either unbelieving or have no desire or no hope for it. Would that we might boldly claim our inheritance of power and go upon a new day of Pentecost.—*N. Y. Independent.*

Revival in Wadesboro.

We have had a good meeting in Wadesboro resulting in 19 professions and 16 accessions to the church. The revival was confined largely to our S. school.

W. C. GANNON.

Duplin Circuit.

I am now closing my first year on Duplin circuit. During the year we have witnessed fifty conversions and received forty-seven members into the church, some of which are the foremost men of the county The finances of the circuit somewhat improved but not what we expected, in consequence of the short crops known for years,

Yours in Christ,

A. G. GANTT.

Mt. Pleasant Circuit.

Since our last meeting we have been blessed with a good meeting on Mt. Pleasant, resulting in eight accessions to the church. Bro. Creasy of Concord was with us most of the time preaching in his inimitable way. He greatly endeared himself to us all. We close this year with about 115 conversions and 185 accessions to the church.

Yours &c.,

G. A. OGLESBY.

Expression of Thanks.

I wish to express my thanks to the people of Burke circuit and others for the present of a purse with which to purchase a nice suit of clothes for Conference. I certainly appreciate such acts of kindness and feel grateful to the donors. May the blessings of God rest upon them and all the people of the charge.

C. A. GAULT.

Franklinsville Circuit.

We have gone round our circuit the last time for this year with the exception of one appointment. Our collections are all up. The preacher's salary is well on the way; there have been 12 conversions on my work and 27 accessions; 12 adults baptized and 9 infants. We feel rejoiced to know that our work has not been in vain. Allow me to express my thanks to a kind brother for his Christian love in the gift of a $10 bill, and several others for smaller gifts. The Lord bless them all. May we meet in heaven.

W. T. CUTCHIN, P. C.

Wilkes Circuit.

BRO. REID:—I am holding my last revival meeting on my work this year three penitents last night and much interest manifested. The Lord has blessed my labors, (though feeble) this year. There have been 65 conversions on my work and 35 accessions up to date, and nearly all the churches have been greatly revived in the Lord. I have labored hard and continuously to get up the collections and secure subscribers to the ADVOCATE. I am encouraged.

Yours in Christ,

B. A. YORK.

Letter From Greensboro.

Our 4th Quarterly Conference was held on Tuesday night. The years' work closes up well, over fifty persons have joined the church on profession of faith and by letter. Our assessments are all up, and they were paid without special pressure. Our new parsonage is one of the best in the Conference, large and substantially built and conveniently arranged.

We have secured an eligible lot in the Southern part of town and now have a good subscription for the erection of a second church. This is a necessity in order to meet the wants of our people in this growing city. The Quarterly Conference unanimously invited the Annual Conference to hold its next session in Greensboro. It will be magnificently entertained if the invitation is accepted. Bro. Cunninggim is a most faithful and efficient Presiding Elder, and is doing a fine work on the District.

L. W. CRAWFORD.

For the Advocate.

Complimentary Resolutions.

WHEREAS, Our beloved pastor, the Rev. L. E. Stacy has been with us for four years and cannot longer remain with us according to the law of our Church, therefore

Resolved 1st, That we heartily express our high appreciation of him as a Christian gentleman, his preaching, his prayers, his pastoral visitation and services, his abundant labors and well regulated zeal which have resulted in our growth in grace, and the building up of the kingdom of Christ among us. We bless the good Providence which sent him among us, and pray the choice benediction of heaven for him and his family wherever they go, and if in the future, he shall be sent to us again we will hail his coming with delight and thank-giving.

2nd, That this proceeding be recorded in the minutes of this Quarterly Conference, and copies be sent to the R. C. ADVOCATE and *Methodist Advance* with a request for publication.

The foregoing was adopted by a rising unanimous vote, the congregation, by permission, voting with the Quarterly Conference, Wightman church, Asheville circuit, October 31st, 1885.

T. W. GUTHRIE, P. E.

J. D. MCATT, Sec.

For the Advocate.

Aurora Circuit.

DEAR BRO. REID:—Please allow a short space in your paper to a local preacher from Aurora circuit.

At the last Annual Conference Rev E. L. Pell was sent to Aurora, and to our surprise the new preacher came right down from Conference to his new field of labor. And he went to work with a zeal and determination that has had an influence for good that will tell on future generations.

The untiring labors of Bro. Pell has caused a marked improvement in the circuit in every respect. And I think he will get all his salary and also that of the Presiding Elder, and the other collections, two hundred per cent. better than last year. And all this with a short crop and the low prices of cotton. May we not say to our beloved pastor, (for he is truly beloved I think all over this pastoral charge) "Servant of God well done." Now Bro. Reid, if I left to our say so we would say return him to us next year.

I have been with Bro. Pell and helped him all I could, and think I have had an opportunity to judge of his work. And he labored among us in an humble spirit and with an intelligence that makes him in my humble opinion a "workman not to be ashamed." As a preacher he has few superiors, as a pastor he has done his whole duty I believe. May God bless him together with with all his servants in the bounds of our Conference is the prayer of

Yours in Christ,

LOCAL PREACHER.

For the Advocate.

Revival at Brooklyn.

We have a very interesting meeting going on here, great many penitents have been to the altar and God has graciously blessed them when they have persevered, there are others still who cling to the altar and seem deeply in earnest, and we think the meeting is growing better; and we have promised to carry on the meeting as long as such earnestness is manifested by seekers, who come forward every night showing their deep distress on account sin and it nearly looks as if the meeting cannot be closed for weeks to come, and we may be kept from Conference to do more good here with the penitents than we could there and leave it with the appointing power to give us work for the next year if they think us worthy of it, to work for Jesus and his souls. We are using our efforts to make a good report in the different collections and expect to make a good report in this respect to the Conference. The work in this mission, this year has been greatly blessed of the Lord every way, between forty and fifty have been converted most of whom have joined the church. Brooklyn church has been moved, greatly enlarged and neatly finished and draws large congregations at the different services. The Macedonia church has enough money subscribed to get the materials to build them a bran new house. Their plan is to put the lumber on the ground and their mechanics will go and do the work. I related to them my experience in building a church on one occasion that had, when finished only seven dollars in cash used on it. The good Lord has blessed myself and family with good health, so I feel ready and willing to give my time and poor ability to help to save the needy to the Lord Jesus Christ.

JNO. F. BUTT.

For the Advocate.

Theatre Classleader.

"Patronize the good dramas and good companies, but let the poor and trashy and false go."

MR. EDITOR: The above was written by a *Methodist class-leader*! Yes sir, a Methodist class-leader! "Patronize the good dramas and good companies, but let the poor and trashy and false go." Ah! But who's to tell the "patrons" which is the "trashy" and which the "good," until they go and find out for themselves? Does not the real trouble lie just at that point: the impossibility of knowing the good (?) from the bad except by patronizing all? So that the only way not to see the "trashy" is not to see any; or, perhaps, this theatre class-leader would have all patrons of the theatre to come to him first and find out which is the "trashy" and which the "good." But how is it, anyhow, that a class-leader in the Methodist Church knows so much about theatres, which are the good and which the bad? Isn't this an advance in class-leader qualifications? What does Dr. Edwards think of this?

Mind you, a poor sinner like me does not pretend to denounce "Richard III," "Virginius," &c., presented by a first-class actor. For some reasons I might do so, or I might not. But the point I am after now is that a Methodist *class-leader* publicly advises his class to go to "good" theatres! How does this modern class-meeting compare with the 'old ways?"

TA---TA.

Fifth Street M. E. Church.

At a joint meeting of the Stewards and Trustees of Fifth Street M. E. Church, South, held on the evening of the 20th inst., the following preamble and resolutions were unanimously adopted:

WHEREAS, The present Conference year approaches its close, and terminates the pastoral term of this station by limitation of appointment; and

WHEREAS, We desire to place on record in this official manner our appreciation of our Pastor and his labors during the past year; therefore,

Resolved, That we recognize in Brother D. H. Tuttle a devoted and zealous Christian, an earnest and fearless expounder of the truth of God, a kind and sympathetic pastor, an energetic and untiring worker for the spiritual and material interests of the Church.

Resolved, That the great work—spiritual and material—which he has accomplished for this Church through the instrumentality of God stands without a parallel in its history, and has greatly endeared him in the affections of our people; and we assure him that our prayers will continue to ascend to the throne of God that he will shower upon him and his family the richest blessings of heaven.

Resolved, That it is the earnest desire of this Board and the Church that Bishop Keener return him to this station for the ensuing year.

And, whereas we desire to express to our Presiding Elder our cordial appreciation of his labors during the year; therefore,

Resolved, That the piety, devotion and zeal which Brother P. J. Carraway has displayed in the prosecution of his arduous work, has won our admiration and love, and we assure him that we shall not cease to pray that God will abundantly bless him and his family in all things that make for their peace.

Resolved, That we will hail with delight his return to this District for the ensuing year.

GIBSON REGISTER.
Recording Steward.
T. T. SEEDERS,
JOHN J. LEGWIN,
J. W. ROWELL,
Committee.

For the Advocate.

The Lesson of a Consecrated Life.

There passed from our midst a few months ago a young lady of whom something more should be known, than can be learned from the brief notice, which soon after her death appeared in the obituary column of the ADVOCATE. and it is the purpose of this sketch to present the salient traits of her religious character as a study for other young Christians, that by her example, they may be led to devote the fervor and vigor of youth to the service of their Master.

In the early part of the year, Miss Mary Abbot left her home in Dorchester, near Boston, and came to live in Salisbury. She brought her certificate of church membership and feeling that wherever she went, the Methodist Church was the home of her heart, and a field for the happiest exercise of her energies, she at once connected herself with the church and offered her services as teacher in the Sunday-school. Being put in charge of a class of boys, she discovered an unusual fitness for this line of Christian labor, she threw her whole soul into the work, and the consecration of "her boys" as she loved to call them, became a leading purpose of her life. Always at her post on the opening of school, there was a smile and a pressure of the hand for each boy as he took his place in the class, and if one was missing, the next day would find her at his home, to inquire into the cause of his absence. All through the week she was devising plans for their happiness, or inviting them to take part in social meetings and innocent games at her home, to please them, and at the same time, win them to her and afford an insight into their characters that might aid her in doing them good. It is not surprising that her class grew steadily larger, and that the attachment of her scholars to her and her influence over them, were subjects of remark and interest to all the school.

Her concern was not restricted to the Sunday-school, any effort for the good of the church enlisted her sympathy and co-operation. She said she could not live if she could not work for Jesus. To place a rose of flowers in church, or to twine a wreath about its altar became in her an act of worship, because like the breaking of Mary's alabaster box, it was prompted by love to her Savior.

She carried her religion everywhere—it seemed so much her "native air" her "her vital breath," that her "heart was like a well tuned lyre, which though not always in use, yet whose strings, when touched, give forth nothing but harmonious sounds."

The Bible designates Christians a peculiar people, yet many who have professedly "renounced the world," would prefer not to be thought too distinct from it, and especially, that part of it which they call "society," whose pleasures and fashions still charm them, and whose maxims hold more than a balance of power in controlling their lives. Miss Abbot was by no means an eccentric She was besides of a sprightly mind, well cultivated and improved by careful reading, combined with a grace of manner that made her at ease in any circle, yet few young Christians recognize, as she did, this separation of the church from the world, and are as satisfied and happy in having it so. In speaking of certain existing opinions and customs, she would say "yes, I know society people think and act so, but members of the church do not." There was nothing she enjoyed more than association with God's people. A few days before she died, learning there was visitors in the house of whom she had heard as earnest Christians, she began to be permitted to see them.

While too genuinely pious and too intelligent for bigotry her preference for the Methodist Church was positive.

Its distinctive doctrines and peculiar means of grace were dear to her, as affording helps to the highest development of Christian character and the richest experience of religious enjoyment. She knew she had passed from death unto life, and loved to tell of the time and place of her conversion. She often regretted that love feasts and class-meetings are not as frequent here as at the North, saying that she missed the encouragement of these social means of grace. A love feast held before the second Q. Conf. of this charge, presented her the first opportunity of attending one among us. Those who were present that night, will not soon forget her testimony. She said she felt it a great privilege to speak for Jesus. She was conscious of having faults, but she knew she loved her Savior, and that it was her greatest happiness to work for Him; he had long been precious to her, but she did know how near and how precious He could be until in her isolation and separation from her old home and friends, He had given her such gracious manifestations of His presence and love. She closed by asking prayer that she might labor more faithfully and successfully for Him. The next Sunday she was missed from Church and Sunday-school, learning that she was sick, we visited her but felt no alarm, as she and her family did not consider her illness at all serious. She lingered thus for several weeks, then suddenly there was a change for the worse, and her startled stricken friends saw her pass quickly and silently into the dark valley without one word of dying testimony. Those who knew her feel that none was needed. Tenderly we laid her away for her long rest. Her Sunday-school scholars, with sorrowing hearts and tearful eyes, covered her grave with flowers. Though young, they realized something of how much they had lost. May each of them early come to the Savior, and all of them prove by devoted, consistent Christian lives, that their teacher's prayers and labors for them, had not been "in vain in the Lord."

B. J.

A Worldly View of it.

The protracted meeting which has been in progress at the Methodist Church of this place for three weeks past, has stirred the whole community most profoundly. The interest has been confined to no one church, but representatives of every denomination in the town have knelt at the altar to be prayed for. There was never seen here before such a demonstration of the power of religion, and the extraordinary character of the meetings, and the extraordinary results produced, suggest to us some reflections.

He is a bad man who looks at such an occasion as this otherwise than as a public blessing. Religion is the great civilizer. No Christian man was ever other than a good citizen. Christianity is the corner-stone of good society. Morality is its cardinal principle, and law and order are its attendants. "There's reason in what thee say'st, Adam," replied Seth Bede to his brother, who was rather depreciating religion. "But thee know'st thyself it's hearing the preachers thee find'st so much fault with as has turned many an idle fellow into an industrious man. It's the preacher as empties th' ale-house; and if a man gets religion he'll do his work none the worse for that."

How true! This was looking at the matter from the standpoint of purely temporal good, and the speaker made out his case. "It empties th' ale-house." It brings back smiles to the faces of wives and children. It keeps money in the poor man's pocket. "Godliness is profitable." It makes men law-abiding; it makes them more kindly; it makes them more considerate of their fellows—in a word it adds to their value as members of society. One need not be spiritually minded in order to see its advantages in a temporal sense, and one who denies them is the enemy of mankind. Therefore may those who are themselves without personal knowledge of the saving power of religion. but whose hearts are right toward the world and who love their fellow-men, be glad with those who are better than themselves when one sinner sets his face toward the heavenly city.

The *Landmark* would not be warranted in discussing this matter in any other light than that it has—that is to say with reference to the future good of men. As the friend of public morality, however, and as the consistent ally of all those agencies which have for their object the elevation of mankind, it offers this lay sermon without apology.—*Statesville Landmark.*

The Thanksgiving Proclamations.

THE PRESIDENT'S.

THE American people have always abundant cause to be thankful to Almighty God, whose watchful care and guiding hand have been manfested in every stage of their national life, guarding and protecting them in time of peril and safety, leading them in the hour of darkness and danger. It is fitting and proper that a nation thus favored, should on one day in every year, for that purpose especially appointed, publicly acknowledge the goodness of God and return thanks to Him for all His gracious gifts.

Therefore I, Grover Cleveland, President of the United States of America, do hereby designate and set apart Thursday, November the 26th, 1885, as a day of public thanksgiving and prayer, and do invoke the observance of the same by all the people of the land. On that day let all secular business be suspended, and let the people assemble in their usual place of worship, and with prayer and songs of praise devoutly testify their gratitude to the giver of every good and perfect gift for all that he has done for us in the year that has past, for our preservation as a united nation and for our deliverence from the shock and danger of political convulsion, for the blessings of peace, and for our safety and quiet while wars and rumors of wars have agitated and afflicted other nations of the earth, for our security against the scourge of pestilence, which in other lands has claimed its dead by thousands and filled the streets with mourners; for plenteous crops which reward the labor of the husbandman and increase our nation's wealth, and for the contentment throughout our borders which follows in the train of prosperity and abundance.

And let there also be on the day thus set apart a re-union of families sanctified and chastened by tender memories and associations, and let the social intercourse of friends with pleasant reminiscence renew the ties of affection and strengthen the bonds of kindly feeling. And let us by no means forget, while we give thanks and enjoy the comforts which have crowned our lives, that truly grateful hearts incline to deeds of charity, and that a kind and thoughtful remembrance of the poor will double the pleasures of our condition and render our praise and thanksgiving more acceptable in the sight of the Lord.

Done at the city of Washington, this second day of November, one thousand, eight hundred, and eighty five, and of the independence of the United States, the one hundred and tenth.

GROVER CLEVELAND.

By the President,
T. F. BAYARD, Sec. of State.

THE GOVERNOR'S.

In obedience to a law of this State and in accord with the proclamation of the President of the United States. I, Alfred M. Scales, Governor of N. C., do set apart and proclaim Thursday, the 26th inst., as a day of solemn and public thanksgiving and praise to Almighty God, for past blessings and of supplication for His continued kindness and care over us as a State and nation.

And to the end that there may be a proper observance of the same, I invoke the people, one and all, to abstain from their ordinary avocations and to assemble themselves in their usual places of worship and around the family altar and devote the day humbly, thankfully and joyously to this sacred purpose, and as we thus assemble, with our families and little ones around us, in the enjoyment of that happiness and comfort which a kind Providence has provided, let us not forget to ask His blessings upon the homeless orphans among us, and to contribute liberally of our substance to that noble charity, the orphans' home, which has been provided under God for their education and welfare.

"Let all the people praise thee, O God; let all the people prise thee; O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon the earth; then shall the earth yield her increase; and God, even our own God shall bless us"

Done at our city of Raleigh, this the 6th day of Nov. in the year of our Lord, one thousand eight hundred and eighty-five and in the one hundred and tenth year of our American Independence.

A. M. SCALES, GOV.

By the Governor,
C. H. Armfield, Private Sec.

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

Since his inauguration the President has issued no order that has occasioned so much talk as the one excluding office seekers and their advocates from the White House. Senators and Members of the House have so long been used to going to the President with great delegations of office seekers, that the sudden change was quite a shock. The office seekers themselves, however, and Senators and Members, are those who most severely criticize the order. Congressmen do not relish being ordered to stay away from the White House when their business is patronage, but a majority of them are not very anxious about their place hunting friends. They find in the order a new excuse for avoiding responsibility in looking after them.

The Sergeant in command of the messengers in the main ante-room of the White House was asked if Senators and Members would be required to say if their business was of a private or public nature before being permitted to go up stairs. 'It is my duty," replied he, "to require them to state whether their business is public or not." "But suppose they refuse?" "Then their cards will not be sent up."

The President's tri-weekly midday public receptions are new features in life at the White House. It has been customary for Presidents, after the official hour for receiving was over, to open the Executive office upstairs, and let the crowd rush through. The President's coming down to the East Room accomodates a much larger number of people in a more comfortable manner than the old way. The callers at these receptions are mainly brides and grooms, foreign and native tourists. They usually enter the main ante-room of the White House tip-toeing with nervous respectfulness, scracely talking above an awe-stricken whisper. In answer to inquiries the attendant solemnly points them to the East Room. They enter this and stand or sit around admiring its beautiful furniture and decorations until Sergeant Dinsmore throws open a pair of folding doors, and the red portieres in front of them. Then President Cleveland, buttoned up in a tightly fitting black frock coat, appears. He comes just inside of the Room, so that he can retire the instant he wishes. A police officer takes a position just back of the sergeant. The crowd then moves up; and the hand shaking begins.

A delegation of philanthropists has been here to interview the President on the question of the nation's treatment of her Indian wards. It would be difficult to conceive how any point or original proposition could be made on a topic to which public attention has been called from every standpoint and from all sources. Mr. Cleveland listened to arguments older than the oldest Indian, and concurren in all that was said. He than added that he was ready to act whenever he was convinced of what was the first and best thing to do. If his callers could point out a good, sound, just, practical starting, he would start there. His vistors had outlined a theoretical program, the execution of which would involve years of effort, but they had not dointed to the first step, and he insisted that the first step was the one he would have to take.

The President, intimated, however, that he hoped to make a beginning in the right pirection, during the remaining years of his Administration. The delegation, consisting of General Fisk, Rev. Lyman Abbott, Hon. Erastus Brooks, and others, then went to the Interior Department and had a long interview with Secretary Lamar. The latter said among other things, he was impressed with the belief that the Christian religion was the instrumentality for the elevation of this race. But the Indian could not stand to be thrown out unprotected into the civilization of the country. He should be improved from one condition to another. The interests of the white people would be conserved by making the Indian a citizen, and giving him the right of suffrage. After swallowing 4,000,000 black slaves and digesting that mass pretty well, we should not strain at this. Still Secretary Lama thought to make the Indian a citizen at present would be a sad service to him, and that there would be little of him left if it were done suddenly. Those who were ready for civilization he would push on, and those who were not he would protect.

Washington, Nov. 14th, 1885.

Educational Notes.

Yesterday a reporter had an interview with Major S. M. Finger, State Superintendent of Public Instruction, and found that gentleman well pleased with the operations of the school law passed at the late session of the legislature. It will be remembered that Maj. Finger, in a quiet way, was an earnest advocate of the system provided for by the law.

He says the new county boards of education are composed of good men, that they give satisfaction and are doing good work as a rule. The provision for such boards was a wise step by the Legislature. Most of the counties had the good judgement to appoint men interested in educational interests to positions as committeemen. A number of counties have levied special taxes so as to continue the schools four months, in compliance with the Constitution. The County Superintendents of Public Instruction are actively at work. In Major Finger's opinion the schools now have far more immediate supervision than ever before, both by county Superintendents and committeemen. This is the one requisite of a good system. The people are recognizing more and more every day the fact that whether education at the expense of the State is the best thing or not, yet it is a necessity, being specially provided for in the Constitution. This idea has a good effect and there is a growing disposition to lend a helping hand to make the money to do the greatest amount of good. The general educational outlook is brightening daily, and it is really pleasant to hear Major Finger speak so cheerfully of matters relative to North Carolina's public school system.—*News and Observer.*

President Bridgers and his Roads.

The report of President Bridgers as to the condition of the Wilmington & Weldon and the Wilmington, Columbia & Augusta railroads is very encouraging. The first named shows a profit of $373,141.06, an increase of $36,942.06; and the last named shows a net increase of $216,388.17, a gain of $18,902.45 over the preceding fiscal year. The management of this road is excellent. It would be difficult to find better railroad men than President Bridgers, General Manager Walters, Superintendent Divine, General Passenger and Freight Agent Emerson, Mr. Thompson, Mr. Kenly, and, indeed, all of the main officers of the road. The roads are in excellent condition, but the prospect for another year for large earnings may not be so good as it was during the fiscal year just closed owing to the bad crops along the line of the roads. There is not a better road for speed in the U.S. than the Wilmington & Weldon, owing to the level character of the country and the general straightness of the road there being many long stretches without a turn. It will be seen that the W. & W. proposes to extend its lines and to that end the Board of Directors are empowered to inquire into the expediency of constructing branch roads, which would be important feeders to the main line, from Goldsboro or Wilson to Granville, in Pitt county, and from Rocky Mount to some point on Tar River, by way of Nashville, the county seat of Nash. It has feeders now in the roads from Rocky Mount to Tarboro and from Halifax to Scotland Neck.—*Star.*

Bishop Keener says: "The hold of our Church in Southern Illinois is far from illusory. From Ashley southward, the Southern Methodists are stronger than any other Church in the State. We move forward this year by an increase of five hundred members. No missionary money has been spent by our Church on Illinois. Let our Northern brethren mark that."

MARRIAGES.

—By Rev. F. L. Townsend, on the 18th day of November 1885, at Beaver Creek parsonage, Mr. John McArthur and Miss Lou Hunnicutt.

— At the M. E. Church in Stonewall, on Monday the 18th inst. at 7 o'clock, p. m., Mr. Rufus H. Baxter to Miss Florence Hamlin, the marriage ceremony was performed by Rev. O. Ryder pastor.

Gents Underwear.

Messrs. H. T. Miller, & Co., advertise Gents Underwear in this issue. We have been wearing their goods for years, and can heartily recommend them as being very fine and first class in every particular. See their advertisement.

Piano and Organ for Sale.

A bran new piano, with new stool and cover, for sale at a bargain: and a good organ for sale low down. Apply at once to F. H. C., care of Raleigh CHRISTIAN ADVOCATE, Raleigh, N. C.

The best cough medicine is Piso's Cure for Consumption. Sold every-

COMMUNICATIONS.

For the Advocate.

The King---The Queen.

THE PREMIER AND THE JEW AT THE GATE.

BY MRS. ALICE HARRIS SMITH.

There has been much controversy as to what Persian king the *Ahasuerus* of Scripture refers.

Prideaux shows that he was Artaxerxes Longimanus, and Josephus considered him the same. Watson says that the extraordinary favor shown the Jews by that king, first in sending Ezra and afterward Nehemiah to relieve and restore that people their ancient prosperity, affords strong presumptive evidence that they had near the king's person and high in his regard such an advocate as Esther. It is a royal Persian or Median name, and in every case where used is a matter of contention. According to Rawlinson it is a transcription of a Persian word which means "venerable king," and if this be so we may suppose the name to be merely an appellative, and its application, especially by foreigners like the Jews, to different royal persons is explained. Recent inquiries are almost universally of the opinion that he was of an earlier dynasty, and differ as to the claims of Darius Hystaspes, or his son Xerxes.

Tyrwhitt, in his "Esther and Ahasuerus," gives his argument in favor of Darius Hystaspes, because he was the first Persian king of whom it could be said, as in Esther, that he "reigned from India even unto Ethiopia over an hundred and seven and twenty provinces," and it was also the distinction of Darius that he "laid a tribute upon the land and upon the isles of the sea."

In support of Xerxes, Kitto and Smith give several reasons, finding a striking similarity of character between the Xerxes of Herodotus and the Ahasuerus of Esther, as well as surprising coincidences in dates and events. In the third year of his reign Ahasuerus gave a grand feast to his nobles lasting one hundred and eighty days and Xerxes in the third year of his reign, assembled his chief officers to deliberate on the invasion of Greece; Ahasuerus married Esther at Shushan in the seventh year of his reign, and in the seventh year of *his* reign, Xerxes returned to Susa (Shushan) with the mortification of his defeat, and sought to forget himself in pleasure; and lastly, the tribute imposed accords with the state of his revenue exhausted by his insane attempt against Greece.

Mordecai was a Benjamite, of the same tribe as Saul, one of the Captivity residing at Shushan. He was the deliverer, under Divine Providence, of the Jews from the destruction plotted against them by Haman, later he instituted the Feast of Purim and was made prime minister of King Ahasuerus.

He sat in the king's gate and there learned of the conspiracy of the two eunuchs to kill the king, which plot he revealed to Esther who showed it to the king and thus saved the royal life.

When Haman, the king's prime minister, passed, Mordecai "bowed not nor did him reverence;" some think from religious scruples, for *bowing* was prostration of the body, while *reverence* was offering to him divine honors as to a deity; others think it arose from a stern unwillingness as a Jew to bow before an Amalekite, as they claim Haman to have been; but in either case the affront put by him upon Mordecai was the cause of the fatal decree issued against the Jews.

Scott says "we may readily suppose that the king himself dispensed with the customary ceremonies out of regard to the conscientious scruples of those few Jews who were admitted into his presence and whom he peculiarly favored, but that Haman, despising Mordecai and hating his people, was not so condescending."

Mordecai's neice or Cousin Esther, the Jewish captive who, by her remarkable accomplishments gained the affections of king Ahasuerus and was by him raised to the Persian throne, was born in Babylon. Her Chaldean name was Hadassah, a *myrtle*, and being an evergreen the Jews say of Esther in their Targum—"the name of Esther is Hadassah or Myrtle, for as the myrtle never withers winter nor summer, so the righteous always flourish." Hadassah being her domestic name, according to custom when she was brought to court, she was given a Persian name, Esther, which some say means a *star* because of her brilliant beauty and because a star is symbolic of a person in eminent station. Others say it means *hidden* because Mordecai tried to conceal her in his house from the eyes of those searching for the beautiful maidens for the king; and still again others declare it means *hidden* because Mordecai advised her to keep her nation hidden until such time as would be to their interest to disclose it.

According to Watson, Clark and others, Haman was supposed to be an Amalekite of the royal line of Agag probably a descendant of that Agag whom Saul spared, but Samuel "hewed in pieces before the Lord in Gilgal," because of the mothers he had made childless.

The Amalekites were a very old nation living in the south of Palestine, descended from Amlak who, tradition says, was a grandson of Shem. Because of their continual harassing and warfare upon the children of Israel coming up out of Egypt, the Lord cursed them and they were one of the nations whom God commanded the Jews to exterminate. The doom pronounced against them by Balaam finds an echo in the words of an Arab poet—"the race of Amlak has disappeared, and there is left of it neither mean man nor mighty." If Haman were descended from that ancient people the venom which filled his heart towards Mordecai and his race is easily understood. The God of the Jews had cursed his race—"Amalek was the first of nations, but his latter end shall be that he perish forever," and again, "I will utterly put out the remembrance of Amalek from under the heavens."

In the Apocryphal Greek and Latin he is called a Macedonian, but from a late source I find that from Assyrian records has been found the name of a country east of Assyria called *Agagi* and from which it is supposed Haman derived his title, the Agagite; but whether from Amlak or Agagi, with an hereditary hate in his veins or an hereditary pride in his heart, he has come down to us a crafty, cruel and inordinately vain man, for whom not all the honors so freely bestowed on the king's favorite, or his own rich home and multitude of children could sweeten that one bitter drop in his overflowing cup of riches and honor. What to him that the sun shone on his glittering vestments, that the people prostrated themselves at his passing since that dark Jew at the king's gate "bowed not, nor did him reverence." So small a thing can darken the brightest sky to a selfish soul.

That a king should not sleep is no unusual thing, nor that he should have his waking hours solaced by the reading of the journal of his reign—the dry details of government transformed into the glowing imagery of Eastern poets, but that in the chronicles the reader should happen upon the story of Mordecai's great service in discovering the plot of the two eunuchs, that was surely a *providential accident*. The Targum makes a miracle of it and declares that when the reader would have turned the leaves they flew back, and as it were forced him to read from that particular place. It is not strange that the king should immediately determine to do Mordecai honor, but it is strange that Haman should come directly from his hideous gallows just erected for Mordecai and declare, in his exhorbitant vanity, ambition, presumption and ostentation, what great things should be "done to the man whom the king delighteth to honor," and ah, the strangeness of retributive justice, that instead of leading Mordecai to that ignominious gallows, he must conduct him through the streets, clothed in all the honor his own foolish heart had set itself upon.

Patrick says that all "this was from the keeper of Israel, who neither slumbers nor sleeps, and was truly marvellous in his people's eyes. For, although miracles in their nature, are more apt to strike the sense, yet such secret contrivances of God's wisdom and providence do more affect the understanding: the one works astonishment, the other admiration."

The Queen in answer to Mordecai's appeal declared that she would go unsummoned to the king, though she well knew there was a law to put him to death who shall come unto the king unless he call him, and Josephus tells us that men with axes stood about his throne to punish any who violated that law, but the king had a golden sceptre which he held out when he had a mind to save any one.

To approach such a king was a trying thing, but doubly so when Esther felt that his love for her had cooled, that to her his heart was chill, for she had not seen him for thirty days, to go to the king's presence then required courage of the highest order supported by a lofty purpose and determination, yet we can imagine with what tremors and great dread she directed her maids as they attired her in her royal robes. Never had she so much need of he wondrous beauty as now, and the maids strove to add everything that would give a grace or lend a charm, for, since her maids joined her in the three days fast we may conclude that they were Jewish women and had as much at stake as their royal mistress.

Vashti was divorced for not attending at the king's command, and what would be the fate of her who now approached without his command?—Josephus says she was accompanied by two maids and "she came to the king, having a blushing redness in her countenance and an agreeableness in her behavior," he also relates that being overcome at sight of the king, who frowned when he saw her, she fell in a swoon, which so touched the king that he ran to lift her up with tender embraces, but it is enough that he promised to grant her request even to the half of her kingdom, little dreaming that his wife was come to plead for her very life.

No doubt she thought Haman was to blame for the king's neglect and coldness, as she knew he was for the terrible edict against her people. To interest and urge the king into all dissipations and pleasures had most likely been his policy that the more easily would the pleasure-loving king give into his cruel hands the power he so much coveted, the "power to kill, to destroy, to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoils of them for a prey."

They were to be put to death in any way or manner, and a premium was put upon every life, since he who slew should have the victim's property. We do not wonder that "the city Shushan was perplexed."

The king could not revoke the barbarous decree against the Jews because the laws of the Medes and Persians, signed by the king, could not be changed; but he issued a new decree that empowered and urged the Jews to fight for their lives and kill their enemies. All the rulers of the provinces helped them, and they gathered together and "did what they would unto those that hated them."

Haman sought by divination to find which of the twelve months would be most favorable for the execution of his cruel designs, and thus his superstition in crediting these lots caused his own ruin and the preservation of the Jews, for God so over-ruled the lots that the massacre was fixed at almost a year's distance, giving time for Esther and Mordecai to defeat his plans—for truly "though the lot be cast in the lap, yet the whole disposing thereof is from the Lord."

Josephus, who thinks Haman was an Amalekite, says: "Nor is it improbable to me that those 75,000 of the Jew's enemies which were destroyed by the Jews, upon permission of the king, were the Amalekites, their old and hereditary enemies, and that thereby was fulfilled Balaam's prophecy—"Amalek was the first of nations, but his latter end shall be that he perish forever."

The name Purim or lots was given to the commemorative feast because Haman cast lots to ascertain what day would be auspicious to carry into effect his bloody design, and during all their dispersions and troubles the Jews have never failed to keep this feast.

Haman's wife, Zeresh, instead of trying to curb his vanity and pride, only added fuel to an already consuming fire by suggesting the lofty gallows whereon to hang the unbending Jew, or rather to impale him, as some think that most horrible torture is the one meant.

Truly the woman was fitly named, Zeresh, or *misery*, for she shortly was bereft of husband, sons and property. Her husband suffered on that same gallows he had erected for Mordecai, and his ten sons were afterward slain, and then hanged or impaled thereon—their property was confiscated and Mordecai was set over the house of Haman. Truly "there can be no juster law than that the artificers of death should perish by their own inventions."

The alleged tomb of Mordecai and Esther stands in the city of Hamadan or Ecbatana. They are covered by a dome on the top of which is a stork's nest, the dome bears the following inscription in Hebrew: "This day, 15th of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers Elias and Samuel, sons of the deceased Ismael of Kashan."—This inscription is still legible, and the two sarcophagi under the dome are of very ancient appearance, richly carved with many inscriptions in Hebrew. A prayer encompasses each sarcophagus, and I can find no more beautiful or fitting words to close this than the prayer which through the long ages has girdled the supposed body of Queen Esther. A prayer as fitting for our lips as for hers so long ago closed in dreamless sleep.

"I praise thee, O God, that thou hast created me! I know that my sins merit punishment, yet I hope for mercy at thy hands; for whenever I call upon thee, thou art with me; thy holy presence secures me from all evil. My heart is at ease, and my fear of thee increases. My life became, through thy goodness at the last, full of peace. O God, do not shut my soul out from thy divine presence! Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life, that I may be filled with the heavenly fruits of paradise."—ESTHER.

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Nov 4th tf.

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Bennettsville,	.....	8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m.	1.00 p. m.
Sanford,	3.00 p. m.	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro	.....	9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

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MISSIONARY COLUMN.

Some Missionary Statistics and What They Teach.

BY A. J. F. BEHRENDS, D. D.

It appears that the sum total of receipts into the treasury of the American Board for the year 1884 and '85, as reported in round numbers to $655,000. This large sum represents many thousands of contributions, from Sunday-schools, churches and individuals. The receipt and disbursment require a vast amount of clerical detail and careful management; nor would it be surprising if the cost of superintendence should be exceptionally large. Besides, the great distances of many stations from the center of supervision and distribution make necessary frequent and careful correspondence, with occasional visitation of the mission centers. Every man knows the difficulty of managing business enterprises at arm's length; the impossibility of preventing, under such circumstances, a great waste of time and money. Yet may the American Board challenge comparison in the financial management of its trust.

Aside from annual gifts, the Board has had the care of large sums of money given for special purposes or permanently invested, amounting at present to nearly nine hundred thousand dollars. Yet, in the care of all these moneys, the total expenses of management last year, including agencies and publications, was only a trifle over $34,000; a little more than five per cent. on the year's regular income. Deducting the $3,000 of deficit in the department of publication, which a small gain in subscriptions to the *Missionary Herald* would remove, and the $8,600 required for agencies of collection, which ought to become needless at an early day, the total cost of management in the departments of correspondence and finances, was not quite $23,000 about three and one-half per cent. of the income, to say nothing of the care of permanent funds. The treasurer's report shows, moreover, that the expenses of his department amounted only to $6,254, less than one per cent. on the money's received and distributed. Instead of being true, therefore, that a dollar must be given to secure the sending of a penny to China or India, ninety-five cents out of every dollar reach their destination, and ninety-nine cts. out of every hundred go into actual missionary work at home and abroad. There are churches that pay five per cent. on their gross annual receipts for the prompt collection and disbursement of their pew rents. Real estate agents receive one per cent. commission on transactions that do not involve five hours of negotiation. We may fairly challenge the production of the ballance sheets of any commercial enterprise whose business is conducted at a lower cost.

One other thing merits attention. The business of the American Board is conducted in open day. There are no secrets in its methods of bookkeeping. The accounts, with their vouchers, are annually submitted to careful and trained inspection; and any skeptic may satisfy himself of their correctness. Great business corporations keep their secrets, refusing to yield them often at the call of the law. The American Board has always courted iniquiry and examination; and through the 75 years of its existence, handling over twenty millions of dollars, it has given strict account of every penny; nor—what is worthy of mention—has any one of its officers grown rich in its service. The road, in our day, to great and sudden wealth lies in intimate and confidential relations with great corporations, where the honest handling of millions can be secured only by placing the agents far above the temptation to theft. But the agents of the American Board have not grown rich in its service. The maximum salary, in the treasury and correspondence departments has been thirty-five hundred dollars—salaries that many a church and business firm would have been glad to increase forty and fifty per cent. These men have had food and raiment, a roof to shield them; they have been able, by thrift and economy, to educate their children; and they have had a decent Christian burial. And that is all. Their hands bear no stain of filthy lucre; they have had no itching palms; and their record, through long years of devoted toil, is beyond reproach. The churches have reason to be proud of them, and to pray for them. There are no more unselfish, self-sacrificing, godly men in our ranks than they who hold the lines of our foreign missionary enterprises.

And what has it all amounted to? Let us see. Ten millions of dollars annually spent for sending the Gospel to Asia and Africa seems a very large sum; and of this amount more than nine million dollars is contributed by the Christians of England and America. And what have we to show for the outlay? Over 3,000 missionaries in the field, more than 27,000 native helpers, and a membership of nearly 700,000 in heathen, Mohammedan, and Papal lands. Twenty-one million dollars have been spent in this work by the American Board, a very large part of the amount in Turkey. This seems a vast outlay for 400 churches and 23,000 communicants; and only when we remember the educational and evangelizing influence of which these churches are the centers, can we rightly estimate the ultimade outcome of all this preparatory work. We have only been drilling into the hard rock of heathenism, storing here and there the dynamite whose explosive energy at no distant day must destroy the citadels of paganism. Twenty-one millions we have spent, in seventy-five years to Christianize the world. In a single year the American people spend thirty or fifty times as much on fermented and distilled liquors! Thirty times as much annually for running men as the gifts of 75 years for saving men! Taking the work of the American Board as a sample, the income of the liquor traffic for a single year would have planted 20,000 churches, gathered a membership of more than a million, with not less than three millions of attendants upon the worship of God. During the three quarters of a century of the American Board's operations, the immense war debts of Christian nations have been contracted. These amounts, at present, to four billion dollars for England, the same account for France, an equal sum for the remainder of Europe, and nearly three billion dollars for the U. S.: a total of fifteen billion dollars. It is a liberal estimate to say that all Continental and American foreign missionary societies have expended three hundred million dollars since the present century opened. During that time, nominally Christian nations have spent fifty times as much in cutting each other's throats as in saving their fellowmen. Had we spent for Bibles what we have spent for powder and lead, we might have planted tens of thousands of churches, gathered thirty-five millions of communicants, and Christianized a hundred million of souls. Such a policy would have made Asia as Christian as is New England. The facts are simply overwhelming. Our cheeks should mantle with shame. We cannot press the work too closely and eagerly; for the missionary policy is the most economical for the peace of the nations. Now will anything but the Gospel of Jesus Christ ever dissipate the standing armies of the world, and seal the sword forever in the scabbard. Here at home, too, the conflict widens and deepens. Class is arrayed against class, labor mutters against capital, the poor grind their teeth against the rich and only as the Son of Man lays his pierced hands on all hearts can the threatening storm pass away, and the heavens become radient with eternal peace and joy.—*N. Y. Independent.*

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

HEARNE.—Departed this life December 30th 1884 at his residence near Greenville, N. C., Orlando Hearne, son of the late John Hearne of Pitt county, N. C., aged nearly 47 years. His home was a refuge for the weary itinerant preacher, and so much appreciated by the late Dr. Closs, that he would decline the kind hospitality of more sumptions homes and drive miles that he might reach and enjoy the quiet of this, his favorite retreat, to rest his weary limbs.

He was a member of the M. E. Church, South, about twenty years, a true believer in Christ, good citizen, faithful friend, and a devoted brother.

Of a family of ten children, only three (one sister and two brothers) survive to lament his depurture, but we mourn not as those who have no hope.

He bade us good bye here, to greet a larger number of loved ones beyond the shades of death.

Reaper death, thy cold embrace,
Hath chilled his flowing blood,
And stilled his throbbing heart;
But ere thy work was done,
And thy icy hand upon him laid
"Bye bye, bye" he said, then fell asleep,
To rest beneath thy shade.

Farewell brother, thou art gone to rest,
On the celestial shore;
Christ gave thee "living water" here,
Now thou shalt thirst no more.

R. M. HEARNE.

FRANKS—On Nov. 6th 1885, Mrs. Virginia Lee Franks, of Richlands, Onslow county, N. C., "passed through the valley of the shadow of fearing no evil, for God was with her." She was happily converted six weeks before her death and her peace was abiding and her faith strong in the Lord to the end. She was married at twenty to Edward L. Franks, and died at 21, leaving an infant and husband to follow her to the home of the good.

A. G. GANTT.

GWYN—Little Walter Hunt, son of N. H. and M. M. Gwyn, of Lenoir, N. C. was born Feb 26th '885, and was taken to the upper fold July 23rd 1885.

Thousands of infant souls compose the family.

"I take these little lambs" said He,
"And lay them in my breast:
Protection they shall find in me,
In me be ever blest."

Weep not fond parents, H is not dead,
only gone before.

J. W. JENKINS.

CHEATHAM—Jessie Cheatham was born Jan. 22nd 1881 and died of diphtheria the 2nd day of Nov. 1885.

Jessie was devoted to her sister Kate, who had preceded her just three weeks to heaven. They loved each other in this world, were not separated by death, and are now singing together in our Father's house in heaven. We pray God's comforting grace to be given to the parents in their sore affliction.

T. A. BOONE

CHEATHAM—Kate Cheatham was born the 14th day of December. 1873 and died at her home in Granville county, Oct 15th 1885 Kate professed conversion in her ninth year, and her manner of life proved the genuineness of her profession. She died of diphtheria. In her last hours she said, "I am trusting in Jesus, He will save me." Thus was closed the short life of a dear sweet little girl on earth to begin life in heaven

T. A. BOONE.

VADEN—At Littleton, N. C., Sept. the 3rd 1885, at Rev. J. W. Heptinstall's her brother, Mrs. D. B. Vanden, aged 75. For several years she was subject to the annoyance of nervousness and rheumatism, the intensity of which, during the last two years, rendered her nearly helpless. Surrounded by the kindest of loved ones, she died as she had lived, trusting in the the "Friend of sufferers." Her message to her surviving sister was to meet her in heaven."

EUGENIE.

GRAY—Thomas Gray was born in Cumberland county, July 14th 1814, A. D., and was brought by his parents to Davie county when two years old, died November 1st 1885, A. D., being 70 years, 3 months and 17 days old. Many years of his youth and early manhood were spent in sin, but glory to God for his saving grace, in his mature age he made a public profession of religion and obtained the favor of God. And from that time he lived a consistent Christian life and died in the best triumph of Faith, and we believe his glorified spirit has gone to the home of the good.

Bro. Gray was a kind father, an affectionate neighbor, peaceable and quiet in all his department with men, possessing a strong, clear and vigorous intellect which he retained to the day of his death.

J. A. H.

BETTS—Died at her home in Apex, N. C., Nov 13th 1885, Mrs. Araminta Betts, wife of Rev. A. N. Betts, her afflictions were long and painful, but for some time before she died, her almost constant expression was, "I am ready, be ye also ready, tell all to be ready." She had long been a member of the Baptist church at Neil's Creek, Harnett county, N. C. By her pastor,

J. M. HOLLEMAN.

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TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.54 p m
" High Point,	8.36 a m	8.50 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.59 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.
Leave Greensboro 3.30 p m
Arrive at Raleigh 11.30 p m
Arrive at Goldsboro 11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily, Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.58 p m	11.10 a m
" Charlotte.	1 35 a m	12.35 p m

No. 16—Daily except Sunday.
Leave Goldsboro 6.00 p m
Arrive Raleigh 9.50 p m
Leave Raleigh, 1 .00 a m
Arrive Greensboro 9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily.	No. 52, Daily.
Leave Greensboro.....	10.15 p m...	9.45 a m
Arrive Kernersville	11.19 p m...	10.50 a m
Arrive Salem.....	11.57 p m...	11.25 a m

Going North-	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m...	7.20 a m
Arrive Kernersville.....	7.35 p m...	7.50 a m
Arrive Greensboro.....	8.40 p m...	8.50 a m

STATE UNIVERSITY R. R.

Going North	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill.	10 25 a m	5 00 p m
Arrive University.	11 25 a m	6.09 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University.	6.30 p m	11 54 a m
Arrive Chapel Hill.	7.31 p m	12.54 p m

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From the reign of Solomon to the reign of the Bourbons the corruption of the cities has been the ruin of the cities must be saved. Give the young men a chance. Open the doors for them, remove the obstacles that are to them insurmountable, awaken their ambition, kindle their hope, inspire their courage, and call forth their powers by kindly words and counsel, and also by judicious substantial assistance at the right time. You should be faithful to the young men; keep drink from throttling them, keep sport from braining them, keep all the depravity of a low life from enervating them, keep the devil off. If you would make a record of which all might well be proud. It is the mission of the association and the Church to bring liberty to all men and to bring out their best powers for good, elevating them to the standard of all those good things that would make them useful and happy and contented.—*Address of the Rev. Frank Bristol before the Chicago Young Men's Christian Association.*

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16	61	29	74	42	94	55	1 80
17	62	30	75	43	96	56	1 92
18	63	31	77	44	98	57	2 04
19	64	32	79	45	1 00	58	2 16
20	65	33	81	46	1 05	59	2 28
21	66	34	83	47	1 12	60	2 40
22	67	35	85	48	1 18	61	2 45
23	68	36	86	49	1 24	62	2 50
24	69	37	87	50	1 30	63	2 55
25	70	38	88	51	1 40	64	2 60
26	71	39	89	52	1 50	65	2 65
27	72	40	90	53	1 60	......	....

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Division E. admits only male applicants between the ages of 20 and 56 years, inclusive; all such may be placed in Division E. for 1000, 2000, 3000, 4000 or 5000. No person can hold more than one certificate in this Division, but the assessments shall be proportionately collected, as if every member was insured for the same amount as the loss in each case; provided, that no member shall be required to pay more than the amount of his regular assessment at each death. The rate of assessment is never increased during the continuance of a member.

Persons between the ages of 57 and 65 yrs., inclusive, after Jan. 1, 1884, must sign in addition to the application for membership, a "Supplemental Application," with the following stipulations or conditions: That if a person between those ages joins, and dies during his first year's membership, he or she will receive only fifty per cent of the face of the certificate he or she may hold in force, less the unpaid annuals, according to the conditions of the application. If said member dies during the second year of his or her membership, sixty per cent will be paid; if during the third year's membership, seventy per cent will be paid; if he or she dies during either the fourth or fifth year's membership, seventy-five per cent. will be paid. After five years the face of the certificate will be paid, *provided*, the By Laws are kept inviolate by members.

All members, by keeping their memberships in force for five successive years from January 1st, 1884, may secure a paid up certificate, payable at death, equal to 75 per cent. of all moneys paid to the Society, on mortality assessments, from Jan. 1st, 1884. *Provided*, however, that assessments paid prior to Jan. 1, 1884, will not be included in a paid-up certificate.

Parties joining at any time after Jan. 1st, 1884, may also avail themselves of this provision, by keeping their memberships in force five years from the date of joining.

If, however, a membership is allowed to be forfeited, by reason of non-payment of assessments or annual dues, then the paid up certificate can only be secured five years from date of re-instatement.

Should a member die before his four annual payments of Five Dollars each per $1,000 are made, the unpaid part will be deducted when claims are adjusted.

A Class is full when it numbers 1,000 members, having an average age, at the time of joining, of 46 years each, or as soon as the average age of the Class is such that the assessment amounts to the same as an assessment on a Class of 1,000 members, whose average age is 46 years, except in Division E.

Males and females, between the ages of 15 and 65 years, may become members of the Society, but only males, between the ages of 20 and 56 years, can become members of Division E.

The simpliciry, equity and advantages of this plan challenges the attention of the insuring public, and cannot fail to receive its favor if once understood; for no other plan offers such perfect safe-guards for the protection of the members, and such complete provisions for making the managers the mere agents. Every detail of the management is clearly specified and definitely fixed, so that every member knows exactly for what he pays his money and where every dollar of it goes.

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Misses' two "	13c	"
Ladies' " "	15c	"
Misses', with a belt,	20c	"
Ladies' " "	25c	"
Stocking, Abdominal, and Catamenial Bandage Supporter combined,	50c	"
HealthSkirtSupporter	25c	"
Brighton Gents' Garter	15c	"

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OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

mar 26-1y.

THE YOUTH'S COMPANION.

ANNOUNCEMENTS FOR 1886.

The aim of the Companion is, to provide the best matter for the instruction and entertainment of its subscribers. In pursuance of this purpose, we announce important accessions to its list of Contributors, that already includes nearly all the distinguished Authors of this country and Great Britain, and some of those of France and Germany. A few selections from the Announcements for the year 1886 are given below.

Illustrated Serial Stories.

A CAPITAL SERIAL FOR BOYS, by J. T. TROWBRIDGE.
IRON TRIALS, a Thrilling Story, by GEO. MANVILLE FENN.
AN ANONYMOUS LETTER, by M. R. HOUSEKEEPER.
QUEER NEIGHBORS, by C. A. STEPHENS.
AWAY DOWN IN POOR VALLEY, by CHARLES EGBERT CRADDOCK.

Adventures.

ARCTIC ADVENTURES, by Lieut. GREELY, U. S. N.
THE SLAVE CATCHERS of Madagascar, Lieut. SHUFELDT.
AMONG THE BREAKERS, by C. F. GORDON CUMMING.
CANADIAN ADVENTURES, by E. W. THOMSON.
ADVENTURES OF STOWAWAYS, by WM. H. RIDEING.
MY ESCAPE from Morro Castle, by a Cuban Patriot, JUAN ROMERO.
A BOY'S ADVENTURES in Montana, by JAMES W. TOWLE.
MY ADVENTURE with Road Agents, FRANK W. CALKINS.
EXPLOITS with Submarine Boats and Torpedoes in Naval Warfare, by T. C. HOYT.

Natural History.

INCIDENTS OF ANIMAL Sagacity, by REV. J. G. WOOD.
NEW STORIES from the Fisheries, by Prof. SPENCER F. BAIRD.
DOGS WHO EARN THEIR LIVING, by JAMES GREENWOOD.
STORIES of Old Trappers and Fur-Buyers, F. W. CALKINS.
AMUSING SKETCHES of Whale-Hunting, A. F. MYERS.
PERILS OF PEARL DIVING, by Col. T. W. KNOX.
THE ROGUE ELEPHANT, by W. T. HORNADAY.
THE KEEPERS OF THE ZOO: or Anecdotes about Animals, gleaned from the Keepers of the Zoological Gardens, London, by ARTHUR RIGBY.

Special Articles.

CHANCES FOR AMERICAN BOYS, by THE MARQUIS OF LORNE.
DRAMATIC EPISODES in English History, by JAMES ANTHONY FROUDE.
GLIMPSES OF ROUMANIA, by THE QUEEN OF ROUMANIA.
A MUSIC LESSON, by the Famous Singer, CHRISTINE NILSSON.
OBSCURE HEROES, by CANON FARRAR.
THE VICTIMS OF CIRCUMSTANCES, by WILKIE COLLINS.
THE SPEED OF METEORS, by RICHARD A. PROCTOR.
OUR FUTURE SHOWN BY THE CENSUS, by FRANCIS A. WALKER.
ADVICE TO YOUNG SINGERS, by CLARA LOUISE KELLOGG.

ADVICE TO A BOY ENTERING COLLEGE, Four Papers, by
President C. W. ELIOT, of Harvard University.
President NOAH PORTER, of Yale College.
President F. A. P. BARNARD, of Columbia College.
Professor MOSES COIT TYLER, of Cornell College.

Useful and Practical.

BOYS WHO CAME FROM THE FARM, H. BUTTERWORTH.
VIOLIN BOWING—Buying a Violin, by ROBT. D BRAIN.
LOCKS AND KEYS; or Wonders of Locksmiths, H. E. WILLIS.
SMALL STOCK-RAISING for Boys, by LEMUEL PAXTON.
SHORT-HAND AS A PROFESSION, HERBERT W. GLEASON.
HOW TO FORM a Young Folks' Shakespeare Club, Prof. W. J. ROLFE.
HOME-SEEKING IN THE WEST—Homesteading—How Land is Pre-empted—Farming and Irrigation—How to Secure Land by Tree Culture, by E. V. SMALLEY.

Entertaining.

PERSONAL ANECDOTES of John Marshall, J. ESTEN COOKE.
DRIFTED IN: A Story of a Storm-Bound Train, OSCAR KNOX.
EXPLOITS OF AMERICAN BICYCLISTS, by BENJ. F. SPENCER.
A RAW RECRUIT, and What Happened to Him, A. D. CHILDS.
STORIES OF LETTER-CARRIERS, by T. W. STARKWEATHER.
THE PERILS OF PRECOCIOUS CHILDREN, Dr. W. A. HAMMOND.
A BOY at the Battle of Fredericksburg, by THOS. S. HOPKINS.
THE "CRITTER BACK" REGIMENT, and Other Tales of Old Campaigns, by AMOS MURRAY.

Illustrated Sketches.

YOUNG MEMBERS OF THE HOUSE OF COMMONS, by H. W. LUCY.
AMONG CANNIBALS, by JOSEPH HATTON.
THE PRINCE AND PRINCESS BISMARCK, by MRS. E. M. AMES.
LORD TENNYSON AMONG HIS FAMILIARS, by BRAM STOKER.
FIGHTING THE ARCTIC COLD, by Lieut. SCHWATKA.
AN EDITOR'S EXPERIENCE IN THE WILD WEST, J. L. HARBOUR.
LIFE IN TURKEY, by the U. S. Minister to Turkey, Hon. S. S. COX.
TRICKS OF MAGIC AND CONJURING EXPLAINED, "PROF. HOFFMAN."
BITS OF TRAVEL IN SOUTHERN CALIFORNIA and Santa Fe, by HELEN HUNT JACKSON.

The EDITORIALS on leading events at home and abroad will be fundamental in character, and marked in their impartial treatment of the subjects discussed. The CHILDREN'S PAGE will be a special feature, as heretofore, and will be filled with stories, jingles, and pictures adapted to the youngest readers.

FREE TO JAN. 1, 1886. To any one who subscribes now, and sends us $1.75, we will send the Companion free from the time the subscription is received to January 1st, 1886, and a full year's subscription from that date. *Remit Money Order, Check, or Registered Letter.*

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SPECIAL ANNOUNCEMENT

To the Ladies.

Miss Maggie Reese, at 209 Fayetteville St., has an elegant line of Fall and Winter Millinery now ready for the trade. All the Novelties in

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Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c.

We buy our goods as cheap as they can be bought; can therefore sell as low as any one. Orders from a distance solicited; prompt attention given to same. Address,

Miss MAGGIE REESE, Raleigh, N. C.

oct 14-2m

OLD DOMINION SHIRT FACTORY.

Drawers and Shirts made to measure a speciality.

Write for blank for self-measurement.

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BOOK OF THE BEAUTIFUL, WISE AND WONDERFUL—Poetry, Prose, Music, Art, Science, History, Famous Works of God, also of Man. Introduction by THOMAS CHASE, Lit. D., LL. D., (Mem. Com. on Revision N. T.); richly illustrated. 660 SUBJECTS. $3.00. New and nothing like it. AGENTS average $75.00 per month. One sold 1?4 copies in 15 days in town of 500, another 10 a day for 31 days; inexperienced boy made $55.00 first week, another $70.00 in a week. ELEGANT PRESENT. Send for circular, or $1.50 for agent's outfit. JOHN C. WINSTON & CO., Philadelphia, Pa.

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GERMAN BANK, Treasurer.
S. C ALLEN, Secretary.

THE Methodist Mutual Aid Association was chartered by the Legislature of Kentucky March 24, 1889, and charter amended April 1882. The objects of the Association are: To provide a Beneficiary Fund from which the families of members are paid not exceeding $3,000 at death of the member, on the basis of $1 per member at the time of death; or one-half of the amount in case of total disability; which amount cannot be reached by process of law or claims of creditors, so that the family is sure to receive the benefit. Rates: $6 admission fee, $1 semi-annual dues, and assessments according to age. It is within the reach of poor and rich. The latter may die, or be disabled, when possessed of lands, without ready money. The M. M. A. A. supplies both classes at minimum rates.

Females and males are received upon precisely the same terms. Send for Charter and By-Laws. Say you saw this in the "Christian Advocate." Agents wanted. Address

S. C. ALLEN, Secretary.

nov 18-1y

TEACHER.

A young man wants a position as teacher. References given. Apply to "L.," care of ADVOCATE.

nov 11-tf

Hardware!! STOVES. NAILS. IRON. STEEL.

KING EGG BEATER Beats Eggs in One Minute.

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We have secured the services of the most experienced Ladies in this department, and guarantee satisfaction in every particular.

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THE CHILDREN'S COLUMN.

(All writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands

FOR DECEMBER, 1885.

Devotional.—"Rejoice and be glad."—*Hymns*, No. 24. Sing first, second and third stanzas.

Roll Call.

Responsive Scripture reading: Psalm [illegible].

Prayer.

Reading of Minutes by Recording Secretary.

Reports of Corresponding Secretary and Treasurer.

Enrollment of Names.—After receiving names, the sixth and seventh stanzas of Hymn No. 24 be sung.

Recitation.—"The Lost Mite-box," a Christmas story.

A brief talk by the Lady Manager, urging the members to collect missionary money in mite-boxes during this year.

Song.—(Selected by Music Committee.)

Music.

Benediction.

CHAPEL HILL, N. C., Nov. 13th, 1885.—*Dear Aunt Mary:* During the Spring Mr. W. J. Newton moved with his family from Chapel Hill to Winston. His daughter, Alice, and his son, Sammie, belonged to the Bright Jewels here and requested to have their membership continued. Their dues were paid for the Society year. Great was our sorrow to hear in October that Sammie was dangerously ill with fever and, next, that his bright and promising life had ended in death. He died on the 18th of October. In his last hours he was perfectly conscious and knew that he was dying. He was beautifully calm and fearless, and said some most affecting and appropriate things to his mother. He sent to the children of Chapel Hill the message: "Tell them good-bye, and tell them to meet me in Heaven." To the Lady Manager of the Chapel Hill Bright Jewels he sent the sweet words: "Tell Mrs. M. I'll be a Bright Jewel in Heaven."

May all the Bright Jewels and other dear children be moved by Sammie's happy triumph to be good as he was good, that they may be victorious as he was, and is victorious *forever!* M.

Already, many of our Jewels have been gathered for the Savior's crown. And though we greive to meet them no more on earth, we rejoice to know that they are forever

"Safe in the arms of Jesus
Safe on his gentle breast."

May we meet them in that land of endless day—meet, never to part again.

Report of the Bright Jewels of Durham.

The Juvenile Missionary Society "Bright Jewels" of Durham was organized at Trinity Methodist Church, March 8th, 1885. Elected the following Officers:

President, Miss Emma Leathers.
Vice President, Miss Etta Halliburton.
Vice President, Mr. Elwood Bryan.
Rec. Sec., Miss Nannie Walker.
Cor. Sec., Mr. Willie Whitaker.
Treasurer, Miss Lida M. Carr.
Lady Manager, Mrs. J. S. Lockhart.

The Society opened with a large number of members and prospects for a bright Missionary work. They met every Sabbath after-noon until the Summer months, and then met every first Sunday. The children seem right much interested in the work, and find the meetings quite entertaining as well as profitable. They have essays, recitations and selections. The members attend very regularly. The number now on the roll is 133 (one hundred and thirty-three) regular members and 6 honorary members. The amount of money received by the Society since March 8th, $33.15.

Respectfully submitted,
Lillie Lockhart, Rec. Sec.,
Eudora Hopkins, President.

Report of the Hatteras Bright Jewels.

No of members, 50.
" " Missionary papers taken——
Amount of money collected since July 1st, $9.00
Amount paid over to Aunt Mary, 6.00
" on hand, 2.75

Respectfully,
Bettie T. Quidley, L. M.
Hatteras, N. C., Oct. 17th, 1885.

Remarks: Our meetings are still held regularly—will make remittance again the last of Nov., it being the close of the second quarter. Would be glad to have you send us some tracks and papers relating to the Missionary work, would like to introduce them in the Society. B T. Q.

This report from the Lady Manager of the Hatteras Jewels gave us much pleasure—the desired leaflets have been sent and we hope that they may lead these faithful workers to even greater success.

COLUMBIA, Oct. 22nd, 1885.—*Dear Aunt Mary:* We are forming a band of Bright Jewels and as we have not much information on the subject, except what I get from the ADVOCATE, will you please write me how many officers are required and what are the duties of each one? Also please send a copy of Constitution and by-laws.

M. P. Hankins.

The desired information has been sent and we hope soon to welcome "The Bright Jewels of Columbia."

FAYETTEVILLE, N. C., Nov. 2nd, 1885.—*Dear Aunt Mary:* It has been sometime since we have written to you, but I hope you have not thought we had forgotten you and the Bright Jewels. We belong to the Camp Ground Bright Jewels. If you please, send us tracts to read in our Society. We send you 10 cents to do as you please with. Yours, Mittie and Tommy Buie.

Thanks, dear little Jewels. I will send you some leaflets in a few days—have been sick again, and am still in bed, though writing to my precious Jewels.

WADESBORO, Nov. 9th, 1885.—*Dear Aunt Mary:* I send you $11.26 dues collected. I hope the reunion of the Bright Jewels at Conference may be a pleasant one, and that the reports from the different societies may be of such a character as to inspire hope and impart redoubled zeal in working during the coming Conference year; am sorry Wadesboro will not be represented.

With love,
Mattie A. Coppedge.

We hope at our next Annual Meeting our Wadesboro Jewels will be represented—they are faithful workers.

BETHANIA, N. C., Oct. 29th, 1885.—*Dear Aunt Mary:* This is the first time I have written to you. My Mama takes the ADVOCATE, I enjoy reading it very much, especialy the Children's Column. I hope my letter will be printed in the ADVOCATE. I close with much love to you and all the Bright Jewels. I remain your little cousin, Sallie Stauble.

Glad to hear from you dear Sallie, and to know that you enjoy our column. Come again.

BIG LICK, N C., Oct. 18th, 1885.—*Dear Aunt Mary:* Enclosed please find one dollar—20 cents apiece for Ada, Mary, Lina, Virginia and myself. Our Big Lick Band of Bright Jewels have become so careless that we can't keep them together, but we want to belong to your Bright Jewels. Much love to you and Uncle B. Your little friend, Willie Underwood.

Thanks for your nice little letter, dear Willie—you must try and get our Big Lick Jewels to work again. Love to each one of your Home Jewels—let us hear from you again.

MANN'S CHAPEL, Nov. 9th, 1885.—*Dear Aunt Mary:* Enclosed please find money order for $6 35, dues collected to date—some of our members are faithful and true—sorry to report others careless and indifferent.

Affectionately,
Berta Snipes, C. S.

Thanks, dear Berta, for your remittance—it is said that every "hive has its drones"—and *almost every* band of Jewels have some that cannot be called "diligent workers." Our Mann's Chapel Jewels are doing finely.

MAPLEVILLE, N. C., Nov. 7th, 1885.—*Dear Aunt Mary:* I have not forgotten you and the dear Bright Jewels if I have not written to you in a long time, I thought that I would wait until I made some money, so I made fifty cents the other day, and will send you forty cents and keep the other for my Sunday-school. I hope you will have greater success in your work this year than ever before. I will do all I can. Love to you and all the Jewels. I remain as ever yours, Saddie P. Pitman.

Glad indeed to hear from you again, dear Saddie—*many* thanks for your generous contribution—the Missionary cause must have a warm place in your heart.

MITALIA, Warren county, N. C., Nov. 13th, 1885.—*Dear Aunt Mary:* Enclosed please find $3.70 which is money we made from our Missionary hens. This is not as much as we sent last year, we hope the hens will do better next year. We are very small boys, but take pleasure in helping all we can. Wish you much success in your noble work. Very truly, your little friends,

Gordon and Johnnie Stewart.

Well done! Gordon and Johnnie, your Missionary hens have done real nicely—I wish we had more such generous littte boys, and more such industrious Missionary hens.

A Christmas Gift for Your Friend.

In this paper will be found the advertisement of something that every invalid ought to have, and Christmas is the time to make your invalid friend a present of it. We refer to the Luburg Combination Chair. It gives over fifty changes of position. It is put up in any style from Canvas to Silk Plush and is as cheap as such a chair can be well made. It is the very thing for a Christmas present. Send to Luburg Manufacturing Co. 145 North 8th St., Philadelphia, Pa., and get a catalogue showing several cuts of the chair in various positions and giving prices and descriptions of these excellent chairs. Every household ought to have one.

"What is Woman's Worth?"

asked a fair damsel of a crusty old bachelor. He did not know, so she said: "W. O. man" (Trouble you, O man). But a woman is worth little if disease has invaded her system and is daily sapping her strength. For all female weaknesses, Dr. R. V. Pierce's "Favorite Prescription" stands unrivaled. It cures the complaint and builds up the system. Send 10 cents in stamps for pamphlet to World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y

Remarkable Cures.

Levi Ladd, of Harrison, Ark. says: "For some time my case had been considered as incurable. The physicians here have failed to give me relief. I had almost given up to die, as everything failed to relieve me that I had tried. One day, by the merest accident, I chanced to hear of Dr W. J. Tucker, of Atlanta, Ga, and his remarkable success in treating chronic diseases; accordingly I sat down and wrote to Dr. Tucker and asked him if he thought it was impossible for him to do any one in my condition any good. He replied that he thought he could relieve me, and I at once went under his treatment. The results of his efforts in my case have been simply astonishing, not only to myself, but to every one else who knows me. My improvement has been wonderful to behold, and I feel like telling to all the afflicted of Dr. Tucker's great success in my case. My trouble was liver and kidney disease and dropsy."

AN OHIO LADY.

Mrs. R. Wallace, of Gallipolis, Ohio, writes: "Through the advice of my brother, who lives in Virginia, I was induced to try Dr. Tucker, after I had been given up as incurable. The Doctor has done for me what eminent physicians have failed to do, and I do not hesitate to recommend him to all the afflicted with chronic and obstinate diseases. I know I owe my present existence to Dr. Tucker's wonderful skill as a physician. I shall do all I can to induce the afflicted everywhere to give him a trial, believing that they will not be disappointed at the result of his efforts in their behalf."

PERMANENT CURES.

Mrs. J. L. Bryant, of Eula, Jasper Co., Ga., says: "It has now been six years since Dr. Tucker cured me of an affliction which had rendered my life a burden and which would sooner or later, I am sure, have carried me to a premature grave. I am now, thanks to Dr. Tucker's great skill, as healthy a woman as there is in the State of Georgia. I know of many whom Dr. Tucker has cured after other physicians had failed, will here allude to two in this county, Mrs. L. E. Pye and Mrs. J. H. Faulkner. Both these ladies were speedily afflicted and were to my certain knowledge cured by Dr. Tucker several years ago."

A PHYSICIAN'S TESTIMONY.

Dr. J. F. Patterson, an old practicing physician of Atlanta, Ga., says: "There can be no doubt but Dr. Tucker possesses very superior skill in the treatment of chronic diseases, and as a matter of duty I recommend the afflicted with this class of diseases to give the Doctor a trial. Several years ago my own mother was given up to die with dropsy, and was perfectly cured by Dr. Tucker. She is now living at the great age of 85 years, and has never had a return of her former disease. Last year, to my personal knowledge, Mr. Geo. W. Camp, Supt of the Winship Machine Co., of Atlanta, was given up by his physicians to die, with liver and kidney disease and general prostration. After being told he would not live, Mr. Camp called in Dr Tucker, and the doctor cured him. Mr. Camp is now attending to business in the enjoyment of good health. The afflicted and particularly those on whom other physicians have failed, should give Dr. Tucker a trial and they will do so, I am sure they will not be disappointed at the result of his treatment."

Owing to the large increase in his practice, Dr. Tucker has been compelled to take a partner in the person of Dr. T. J. Haile, an eminent practitioner of thirty years experience.

Drs. Tucker & Haile may be consulted personally, or by letter, in perfect confidence, free of charge, at No. 9, Marietta street, Atlanta, Ga.

nov 14p

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

Oct. 28 7 t

Special inducements in Organs and Pianos for the next 60 days at J. L. Stones, Raleigh, N. C. Don't fail to write for special price list and catalougne.

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c. **German Corn Remover** kills Corns, Bunions, 25c. **Hill's Hair and Whisker Dye**—Black & Brown, 50c. **Pike's Toothache Drops** cure in 1 Minute, 25c.

Nov.

MISCELLANEOUS.

BABY HUMORS, Skin Blemishes AND BIRTH MARKS are cured by Cuticura

FOR CLEANSING THE SKIN and Scalp of Infantile and Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula, and other inherited skin and blood diseases

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible.

CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50c; Soap, 25c; Resolvent, $1. Prepared by the POTTER DRUG & CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases"

BACK ACHE, Uterine Pains, Soreness and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER. Warranted. 25c

FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S CHEROKEE REMEDY

OF SWEET GUM AND MULLEIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.

WALTER A. TAYLOR, Atlanta, Ga.

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Fine Imported Cloths

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We are now displaying the most magnificent line of these cloths ever shown in this market.

We advertised last week some special bargains in suitings, but today we offer the

GREATEST BARGAINS YET

a full line, all wool, 44 inch

FRENCH SUITINGS

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NOTE.—These are rare bargains Call and examine for yourselves.

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IN

Silks, Velvets

AND PLUSH.

Black Cashmeres and Black Goods a specialty.

R. B. ANDREWS and CARTER,

No. 23 Fayetteville street.

RALEIGH, N. C.

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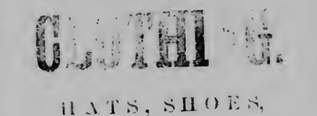

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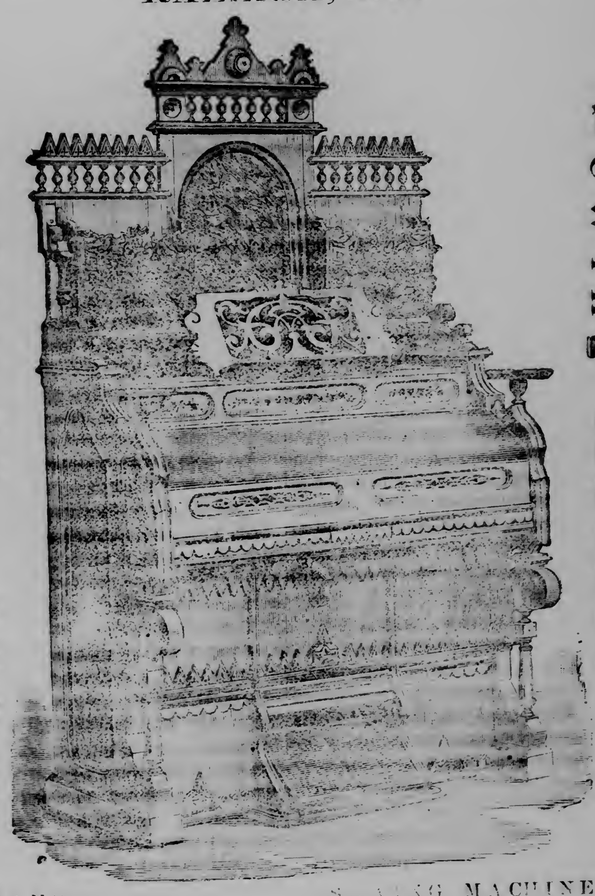

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The editor has a rat-proof crib and has not had a rat or mouse in it for six years. He has seen rats try in vain to climb up the pillars. This crib was not at first rat-proof, but was made so at an expense of $1 for four new pillars and $1.33 for four large tin dise pans, which were inverted and placed on top of the pillars and between the crib and pillars. The pans inverted prevent the rats from climbing into the crib, which must be isolated from any other building and raised at least two feet above, the crib is separated from other houses and the rats cannot gnaw the tin pans or climb over them. The plan is simple, cheap and will keep out rats and mice. Try it.—*Shelby Aurora.*

Small Farms.

We republish this article from the Sacramento (California)- *Record-Union* with a view of trying to impress on people of the South the importance of small farms. A distinguished Virginian once said to us a few years ago he was forcibly reminded by a Pennsylvania volunteer, during the late civil war, of the vast importance of small tracts of land and a dense population. The federal soldier remarked to him: "When I first came down here I thought we would be worsted by the war, but after I had been here a while I made up my mind we would gain the triumph in the long run." The Virginian asked him why he came to that conclusion. His reply was: "Your houses are so far apart." Every-one knows, who is familiar with the Cumberland valley, that the cost of one acre of land in that valley, in Pennsylvania, would but two or three acres of similar soil in the valley of Virginia. The Virginia land is the most desirable, for the reason the climate is not so rigorous. "Oh!" says one, "the farms are in better improved condition in Pennsylvania." Maybe they are; but that does not make the difference which the exchange cost of the land is rating at in the two States. "What does?" do you ask? Dense population.

The valley lands will sell some day, inside of fifty years, for $200 per acre. But not while the large farms are owned by one land miser, who is really too poor to own them and too short-sighted to cut them up.

Whenever a man cannot improve the land to yield its maximum he should sell half of it, and put that half on the residue, which he may hold and improve to advantage. It is no use to own thousands of acres of land, which run the owner in debt every year, and which is finally taken away from him by the sheriff. It is a great deal better to get a hundred bushels of corn off of one acre than from ten acres. It saves a great sight of "labor in vain." Now, everyone knows these plain facts are self-evident truths. And yet it is a lamentable fact that nine-tenths of the Southern farmers own too much land to till to advantage.

And yet, oftentimes you could not induce them to part with a portion of the tract; they will sell it in a body, but will not slice off a piece of it.

We are delighted to know they are gradually getting over this short-sighted prejudice.

It holds good all the way to the gulf, and Northern men would make big fortunes by buying large tracts and selling off small parcels to actual settlers. The only hope of the South is in this policy.

If they are wide-awake they will stimulate it with great diligence. It is the concentrated essence of hope for the people who dwell in the sunny South. If they would hold their lands, maintain their institutions, and keep the dominion of race intact, they will use all diligence to intensify husbandry, and we believe they are doing so, and are alive to the weighty sequences which must culminate with the century yet to come.

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Leave Weldon,	2 15 p m	5 38 p m.
Arrive Rocky Mount,	3 33 p m.	
Arrive Tarboro,	4 55 p m	.....
Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 50 p m.
Arrive Goldsboro	4 54 p m.	7 51 p m.
Leave Warsaw,	5 54 p m.	.....
Leave Burgaw,	7 00 p m.	.....
Arrive Wilmington	7 50 p m.	9 55 p m.

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	No. 47. Daily.	No. 43, Daily.
Leave Wilmington	9 25 a.m.	8 53 p m.
Leave Burgaw,	10 13 a m.	9 50 p m.
Leave Warsaw,	11 17 a m.	11 03 p m.
Arrive Goldsboro	12 16 p m.	12 04 a m.
Leave Wilson,	1 04 p m.	12 53 a m.
Arrive Rocky Mount,	1 37 p m.	1 27 a m.
Arrive Tarboro,	4 55 p m.	.....
Leave Tarboro,	11 50 a m.	.....
Arrive Weldon,	3 05 p m.	2 45 a m.

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10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	"	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	"
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
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REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, DEC. 2, 1885. | $2.00 PER ANNUM Payable in Advanc

Mrs. J. Carswell 1956

Our Denominational Literature.

There is another class of our literature of which I wish I to speak—our church papers and magazines. To my mind these are of great value to Methodists and Methodist homes. Does some one ask: "Wherein lies their value? I never took a church paper, for I have always considered it a waste of money." Does the farmer call his agricultural paper, or the stockman his stock journal, a useless expenditure? No; every one of these who would succeed, has his journal published in interest of his business. Yet you can find Methodists who care more for their stock and crops than they do for the souls of their children, or for the culture of their own religious life. You may talk to them for a half a day, if you will; you may show them the value of their church paper to themselves, in keeping them posted on the affairs and progress of their Church, thus making them both as Christians and Methodists more intelligent and cultured; you may show them the real value of their church paper in the mould ing of the lives of their children, and the benediction to the home found in the weekly visits of their own *Advocate;* and not unfrequently, when you get through they will complain, "The *Advocate* is too dear."

But is this the real barrier? I have known Methodists whom you could not get to take their church paper, who would pay five cents a copy for some Sunday paper filled with godless trash (thinking that by buying on Saturday they escaped all the sin) and take it into their homes, with its obscenity and vice, with its record of crime and articles against the Bible and religion. Which costs the more? There is two dollars and sixty cents a day—sixty cents a year more than the *Advocate*. Then there is moral cost more than can be computed. There is the vice and crime and godlessness which comes into the home, eating as a canker into the hearts of parents and children, laying the foundation for scepticism, debauchery and crime. And then these foolish parents will wonder why the children do not embrace religion and come into the church. How can they, when the father has lost his interest in Christ, and there is no religious counselor in the home? How about the cost, now? When I find a man who is able and won't take his church paper, I come to the conclusion that he is poor material to be used in the structure of a Christian church.

Then, again, I find those who say: "I am taking the *Witness*, or the *Signs of the Times*, and it is all that I can afford." I should think it more than any intelligent Methodist could afford to the exclusion of his own church paper. You say: "But these are good." Suppose we admit it. I have taken them both—not to discard my own for them, however; a dozen such papers, were they ten times as they now are, and though they come into our homes without the outlay of a cent, could not compensate for the loss of an *Advocate* in a thoroughly Methodistic home. What if your *Advocate* does cost two dollars a year? You need say nothing as to quality of paper used, the good clean readable type, the convenience of its form over that of others; but when you remember that you have a man back of it standing as a sentinel to see that nothing unclean, nothing in doctrine which would be dangerous to your family, shall go into its pages; one who edits in godly fear what your child may read—do you still, with all these advantages, call it "dear"? Then your soul is too small for its development. I am not a bigot; I spurn the thought, and honor catholicity of spirit; yet as Methodists we ought to know what doctrinal food our children are being fed on.

"O, but, these outside papers are not doctrinal in their teaching." So much the worse, if that be so. The race has been injured already by goods of non-doctrinal literature. Though I am an Arminian, I would take a Calvinistic paper in preference to one that was trying to be both, and was neither. We owe it to ourselves, to our children, and our Church, to see that our Church papers and our literature go into our homes; for they have intrinsic value for us. No Democrat worthy the name, will take a Republican paper to the exclusion of his own. Yet do you consider your political belief, and that of your children, of more value than doctrinal be lief in Bible truth; or are we better Democrats than Christians or Methodists? I say without hesitancy, a man can not be an intelligent and cultured Methodist without being read up on her literature.

Now, how shall we increase its circulation? I answer by *trying*. Speak of it publicly; tell its advantages; then as we go praying from house to house, urge upon our people its necessity; show its superiority; never concede that it is dear; show its low cost. And you will succeed; especially if you stick to it. Sticking is three fourths of all success; then, stick!—*Extract from a paper read by Rev. H M. Burns before the Jamestown District Conference.*

For the Advocate.

Brief Evening Thoughts.

BY "MARY WILSON."

You meet and pass many people in a day; a gentle "good morning," with an unspoken "God bless you," costs you nothing and is worth a great deal, then too, some of them may be in trouble.

It is astonishing how the faults of other people, will melt away from us when we begin to study our own. Charity indeed begins at home for us, we feel the need of it ourselves, we mete it out to others.

It is hardly possible for us all to be *satisfied*, there has been too many mistakes before us for that. Few lives have not been injured by false steps, taken by themselves, or others. Yet we can at least be contented and patient, knowing that all—*all* of what is lost to us here, will be made up there.

Every mortal must dread death. The Christian realzes the blessing the change will be to him, he is willing to give up home and friends, knowing that he will find a better home—his dearest friend, yet he shrinks from death, as a little child dreads to cross alone, a dark cold room even though it knows light, warmth and mother are just beyond. The sinner fears, because his life is going out in darkness, no home, no friend, only despair forever.

To Aged Christians.

Old age has its privileges, its sorrows, its dangers. Perhaps some will "suffer the word of exhortation" from one who begins to think it possible that he may be spared long enough to become old himself.

Do not turn away into sinful courses. The warning is not wholly unneeded. "Who was the wisest man?" What is the story of his old age? And sometimes bodily infirmity leads to the use of stimulants or narcotics, until one becomes a slave to them, and he who lived long in usefulness and honor spends his last years as a miserable drunkard or a pitiful opium-eater. "Let him that thinketh he standeth, take heed lest he fall." Besides there are sins of the mind, as avarice and censoriousness, to which the old are peculiarly liable.

Do not neglect private devotion. It is possible that one should sincerely and earnestly urge upon the young the formation of devotional habits, and yet gradually become negligent himself. Early acquaintance with Scripture should be diligently kept up and freshened every day. There are some old people who will not despise the suggestion that they would do well to read the Revised English Version of the Bible. This will break up their superficial familiarity with Scripture, and cause fresh inquiry, as to its meaning, so that their Bible reading shall have more vivid intellectual interest.

Do not grow pessimistic, or a mere praiser of the past. The whole world may not have undergone a change as great as the change from our early good digestion to our present dyspepsia. You see clearly the error of those who imagine that everything around has grown brighter and better, because they are prosperous and heartly and happy; is it not at least as great a mistake to suppose that everything has grown darker and worse? Do you not perceive, upon reflection, that the world has become worse in some respects, but greatly better in others?

Cultivate sympathy with the young This will make you a blessing to them. Your experience may cheer the despondent, check the impetuous, the imprudent, if you can only command their sympathetic attention. And this will make them a blessing to you. Their animated enjoyment of the present and hopefulness as to the future may bring you not only solace, but strength, if you regard them with sympathy. Never be vexed by their imagined superiority to your generation, nor jealous of any real superiority. What on earth ought we to desire so keenly as to see the young of to-day far wiser and happier than our own vanished youth?

Exercise yourself unto cheerfulness. Compel yourself to look at the bright side of your recollections and to dwell on the pleasant elements of your current experience. Consider how much there is in your lot to be thankful for. Take great pains to express the gratitude you really feel for kindnesses recieved from young or old. Do not bother young people with your special troubles, which you know they cannot understand nor in any wise remedy. Encourage aged associates to look at the bright side of things. Never imagine it a duty to be dissatisfied with this life and anxious to leave it before the time. Cling to life and make the best of it. Be cheerful; and if you can't be cheerful, be as cheerful as you can.

Try to make your last years your best years as to character and usefulness. Maintain all that is possible of past enargy, fervor and hopefulness, and strive to supply losses by maturer thought and riper experience. Some elements of usefulness are more fully within your reach than ever before. You often look sadly back upon opportunities that were neglected or but partially improved; let that stimulate to the greatest diligence in filling the remnant of your appointed days with earnest efforts to do good.

And now forgive a brother who has of necessity employed phrases of precept and injunction, but whose heart, as he uses them, is full of deep and tender respect.—*J. A. B., in Religious Herald.*

Our Washington Letter.

From our Regular Correspondent.

The members of the Forty-Ninth Congress are arriving in the city daily. They are talking about the Speakership contest, about revising the rules of the Lower House, about the Senate's opposition to Presidential appointments, and about the questions to be presented this winter to the new Congress.

While it is understood that the Democratic majority will re-elect Mr. Carlisle Speaker, the Republicans will give the complimentary nomination to one of their brethren. As the Member thus selected becomes the virtual leader of the minority, a certain interest centres in the coming action of the House Republican caucus.

Several names are mentioned for this honor. They are Messrs. Reed, of Maine, Hiscock of New York, Long of Massachusetts, and McKinley of Ohio. The two former are really the only candidates, and it is thought that Mr. Reed will get the nomination. Being more aggressive and more courageous in the expression of his opinions than Mr. Hiscock, he is the natural leader of the Republican minority.

Mr. Reed is a ready, irrepressible talker, and spends a large part of his time in Congress on his feet, either in speaking or in button-holing his confreres. He knows well how to utilize his own information, and he has a sarcastic style that is heighteneed by an exasperating coolness. Both he and Mr. Hiscock are men of experience, each having served several terms in the House. Mr. Hiscock is slow in his movements and methods. He does not speak otten, and has no gift for shining in the running fire of an acrimonious debate. He is a rich man, and during the winter gives fine dinners.

The Republican leaders are all high-tariff advocates All of the leaders on the Democratic side, with the exception of Mr. Randall, are pronounced revenue reformers. Therefore the battle in the House between protection and reform of the tariff, promises to be fought on strict party lines.

There is so much complaint against the rules of the House of Representatives, that effort will be made early in the sessiou to improve them. Congressman Springer says he has spent months in devising a set of rules that will facilitate legislation. Through the present rules the most positive will of the majority can be defeated by the minority, and the interests of the many subordinated to the schemes of a few. The average day in the House is devoted to the question "What shall we do to-day?" The gentleman from Illinois says his plan of revision opens the way for prompt transaction of business which meets the approval of a majority. He is willing to trust a majority of the representatives of the people.

The extent to which the Republican Senators will oppose the Administration in the matter of appointments will be determined by the caucus to be held in about a week. A Republican Senator remarked: I do not believe in opposing the President because he is a Democrat. There are two things to be considered in an appointee whose name comes before the Senate for confirmation: Is he an able man, and will he honestly and efficiently administer the affairs of his office. He did not think the question of politics should be considered. "Still", continued the Senator, "President Cleveland has introduced a new element in stating that he would remove no one except for offensive partisanship. To remove an offensive Republican and appoint an offensive Democrat in his place, is, to mind, inconsistent, and I shall take that question into consideration when appointments come up for confirmation. I will agree with the Administration when I can, and differ from it when I must."

The President is working hard day and night on his message to Congress, and annual reports are coming in from the various branches of the Government. General Sheridan's report will be read with special interest, especially his treatment of the Indian question. He puts himself in accord with those who have contended for a humane policy. He advocates giving the Indians land in severalty as soon as possible, and takes the ground that the army is not the proper body to entrust permanently with the management of the redmen.

Washington, D. C., Nov. 20th, 1885.

Passing the Plate.

The Church Trustee's Studies of Human Nature, Plugged Coin, and Buttons.

[N. Y. Sun.]

Protestant Episcopal ministers say before the offertory:

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Other ministers say other things, and the formulas vary all the way from Scriptural phrase to the outspoken invitation of the old farmer who runs the meeting house in Fanwood, N. J., and says as he hands over his stove-pipe to be passed around.

"Now, friends, make that there old hat hum, and bust the bottom out of her if you kin."

Taking up a collection brings out the different characteristics of individuals, and that fact seemed to impress a sexton who was asked about collections in general.

"Nothing you'll ever see," he said, "will bring out more human nature than passing around the plate just once. If the prominent church members who do that would speak, they could tell you interesting things. But, of course, their position is a confidential one, something like that of a confessor, or a lawyer, and it would'nt do for them to tell. But, as I was saying it brings out the most curious human nature that a man has got in him. Before I became connected with the church I was a simple member of a down-town congregation; and altho' I don't take any pride in it now, I may say that I was a trustee, and did take up collections. When I tell you there were two hundred persons in the congregation, and that $20 was an unusually large sum to take up at one time, you will understand how little enthusiasm there is about contributing unless on some special occasion. The only way that I can explain it is this: You see, a regular church member looks upon the collection as a lifelong fact that has got to be met every Sunday, and, if he is at all inclined to be economical, he is apt to trim down there, because he feels that he does his duty in payiug for his pew. Then, when outsiders come in, they may give a little, but as a rule, they will finger the five cents or ten cents in their pockets, and then drop it, reflecting that after all, it isn't worth while to help build up a church with which they will have no further connection.

"Does anything depend on the man who carries the plate?"

"Well, a great deal. He needs to have a sharp eye, of course, not to miss anybody, because there is not one chance in a thousand of his being called back. What he needs more than anything else, though, is business tact. There's everything in knowing how to pass a plate to different people. Some are cranky. If you put the plate at them too persistently they feel offended, and take pride in not contributing a cent for six weeks. Then other people have their little weakness and want their light to have a good chance to shine. I knew a man who, if a plate came to him empty, would put on a quarter or a half, and be satisfied with starting it that way; but if there were a lot of quarters and things on already, he'd just as like as not slap down a dollar bill. And he'd get at least a dollar's worth of satisfaction in watching the hesitation of the men next to him, who knew they were as good as he, and yet didn't like to give so much. Why, I've had a plate come sailing by me just loaded with bills, and you'd think the congregation was extravagantly liberal, when the fact was that two or three men started in that way, and the rest would't take a bluff.

"More diplomacy may be exercised by a collector than any one would think. But he can't do nearly as much to help the church as the members themselves can as they sit in their seats. Let a gentleman put silver in the plate, and then follow it with his eye. The chances are that no one within sight will have the courage to put in copper. More than once I've seen a man drop a penny from the palm of his hand in the middle of the plate thinking it would pass unperceived. But some deacon or some one interested in the church would light right onto the cent with a well-directed glance. Then the man would look down, discover with surprise that he had put in a cent, say 'What a rtdiculous mistake,' and put in more. There are lots of old church members who understand this, and no mattet what church you may go to, unless you sit up in the gallery, you will be pretty sure to see some old gentleman or old lady with an eye on you as the plate goes by. More hesitating nickles have been turned in the right direction by this means than any one has any idea of. And it's only right, for no one can supply a church with heat, light and a good minister unless he has money to do it with. And even one who enjoys those comforts ought to help pay for them.

"There is a curious case in this church. It is that of an old, white-haired member, worth a million, who always puts just ten cents in the box. Rain or shine, he's always in his seat at the same hour, and always has his dime in change. I've heard our minister make the most touching sermon on the heathen that you ever heard. Tears would wet the old millionaire's cheeks, but just as sure as that box came around he would wipe his eyes, reach with his right hand in his left waistcoat pocket, and draw out that dime; just enough to take a missionary to Harlem. He probably contracted that habit when he was a poor man, and grew to like it.

"Other men are just the other way, and give liberally—more perhaps than they can afford. Men who get their money most easily are most liberal; brokers and speculators who don't know whether they owe a cent or not will throw in a twenty dollar bill, when a solid real estate owner will give a quarter. And I've seen a regular gambler come into church in all kinds of fancy clothes, and contribute something handsome just for luck.

"About punched quarters and dimes we don't have so much trouble nowadays, because they are getting scarce since they have become hard to pass. But, of course, if a man has got a nickle with a hole in it plugged up with tin foil, he is tempted to contribute it in church. It seems as natural to most men as to put it in the box of a bob-tail car. Foreign missions and bob-tail car companies, I think, divide up the punched coin of this country. Of course we wouldn't appear to notice a punched coin, even if there was nothing but the rim left. We might offend some one who would do the right thing when his punched money ran out

"Buttons we get, too, but rarely from grown-up people. They come nearly always from boys who have been provided with money by their parents, and tear from their trousers a button with which to go through the motions of contributing."

"Foreign coin?"

"Yes, certainly. It would delight the heart of a coin dealer to go through some of the collections that used to be taken up down in my old church. That was near the river, and lots of sailors and foreigners would drop in and give whatever they happened to have. Once, I remember, a big tar came up the aisle, rolling under the combined influences of alcohol and a life at sea. When the plate passed around he took a bright silk handkerchief from his neck and contributed that, after having gone through all his pockets in search of money. I wanted to give it back, but one of the Sunday-school teachers thought it was a pretty idea, and embroidered the handkerchief for the minister.

"Another thing that often happens is to have a man put in more than he meant. But few have courage to ask for it back, though it does happen. I dropped into St. John's Protestant Episcopal Church on Varick street one day, and was rather surprised to see a man next to me drop in a $5 gold piece. He didn't look very flush, and when his eye lighted on the yellow coin I knew he wasn't.

"'Hold on, Deacon,' he says as he grabs the collector by the coat tail, 'that was a mistake. Give me four dollars and ninety-five cents change, please.'

"The man with the plate was about as mad as any one you ever saw. He had kinder bowed in acknowledgment of the man's liberality, and it disgusted him to have all through the plate and make change. He had to do it, though, for the man wouldn't weaken, in spite of every one looking at him. He wasn't the meanest man I ever saw, though. The meanest one used to come to our church, and say, as I got to him, 'I'm a reporter.' That's worse than going out when you see the plate start up the aisle."

After talking with the sexton, the reporter went to other churches. The average contribution of an average congregation is from $30 to $40. One church in this city taxes its members so much a seat, and the collection is only a mechanical proceeding, often not producing as much as $2 among 150 persons. The opposite of this is Dr. Hall's church, on Fifth avenue. The regular ordinary collection there is $2,500, and special occasions produce much larger sums.

Prayer Meeting Resolutions.

I will make it a matter of conscience to attend—"Not forsaking the assembling of yourselves together."

2. I will endeavor to bring others—"Come thou with us, and we will do thee good."

3. As I enter the room I will ask the Savior's presence—"We would see Jesus."

4. I will not choose a back seat—"How pleasant it is for brethren to dwell together in unity."

5. I will not seat myself as to keep others from the same pew—"Be courteous."

6. I will fix my attention upon worship and the Word—"This people draweth nigh unto Me with their mouth, but their heart is far from Me."

7. I will lead in prayer—"Ye also helping together by prayer for us."

8. I will otherwise take part—"Teaching and admonishing one another." "Confess your faults one to another."

9. My prayers and my remarks shall be brief—"For God is in heaven and thou upon earth; therefore, let thy words be few."

10. I will avoid critical thoughts of others who take part—"Judge not."

11. After the meeting I will greet as many as I courteously can—"Salute one another." "Be kindly affectioned."

12. As I return home I will maintain a devout mind—"Continuing instant in prayer."

13. By Christ's grace dwelling in me, I will daily live as I pray—"Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father."—*Ex.*

Who Shall be Stewards?

We quote from one of John Merides' letters to the *Episcopal Methodist:*

Reference to the Discipline will aid preachers in charge in determining what meh are suitable for the stewardship.

They should be men of sense—"of good nature and acquired abilities to transact the temporal business of the church."

They should be good men—"of solid piety."

Men who are informed respecting Methodist teaching and polity and approve them "who both know and love the Methodist doctrine and discipline."

They should be men of divine sympathy, for they must "seek the needy and distressed in order to relieve and comfort them."

Men who are jealous Christ's honor, honor, for they must "inform the preachers of any * * * disorderly persons."

Men who will fear no faces, for they must "tell the preachers what they think wrong in them."

They must make conscience of every duty, one duty being this—"to attend the official meetings and the quarterly meetings."

Always New.

"How many years have I stood in this place?" asked Mr. Spurgeon, "and preached to congregations just like this Sabbath after Sabbath, morning and evening? Now, suppose I had preached on some scientific subject; I should have been spun out a long time ago. If I had any other doctrine to preach than Christ crucified I should have scattered my congregation to the winds of heaven long ago. But the gospel is always new. Jesus Christ is the great attractive magnet, and when he gets hold of any of us he turns us into magnets, and we turn somebody else, and they in like manner turn others, and more and more the kingdom grows. Christ is still the working power, but he works through those who have recived him. If men are in Christ it matters little how or when they are converted."

Raleigh Christian Advocate

RALEIGH, N. C. DEC. 2, 1885.

Rev. P. L. REID, : : : Editor.

Our Annual Conferences.

Another Annual Conference has come and gone. The minute proceedings of the body will be found in another part of this paper, with the appointments, to which the reader is referred for the particulars of our work. We had a very full attendance. Several things conspired to attract a number of influential laymen to our Conference, and their presence added materially to the interest and pleasure of the occasion.

Bishop Keener presided with his usual ability and to the very great satisfaction of all. He entrenches himself more and more in our confidence and esteem. He preached twice and delivered a missionary address during the Conference. His sermon on Thanksgiving Day, and on the Sabbath, his missionary address and his address to the young men who were received into full connection in the Conference, were all masterpieces. His two sermons were splendid, and one seldom hears as much practical wisdom in a twenty minutes talk as he gave to the young men on Friday. We will hail his coming among us at any time with exceeding great pleasure.

We had several very pleasant visitors. Bro. Dunlap represented Paine Institute and made friends among us. Dr. Kelly, the Missionary Treasurer, spent one day with us very much to our pleasure and profit. Bro. L. D. Palmer spent two days with us and made good collections. Rev. Dr. Morton was with us several days and charmed us by his pleasant manners, genial face and good talking. Dr. Lafferty addressed us in a talk, and gave us a very fine sermon on Sunday afternoon. Several brethren from across the border in South Carolina came over and looked in on us, among the number we noted with pleasure the presence of Dr. A. M. Shipp and Rev. J. B. Traywick. Rev. W. F. Tillett was with us and made us a good talk on education and preached us a fine sermon.

We have had a year of prosperity in all respects. Our membership in the Conference has increased 2,463. Our missionary collections were about $1500 larger than they were last year, we received nineteen ministers on trial into the Conference, and all the collections came up better than we expected.

The question that excited more interest than any other was that of a division of the Conference. The question had been discussed at length during the year. A committee of twelve laymen and twelve ministers had been appointed twelve months ago to propose a plan for said division. A majority of that committee reported adversely to division. A minority report in favor of division was brought in. The question was discussed at length and with ability; and after a full, fair discussion, the Conference decided not to ask the General Conference to divide us by a vote of 116 against division and 92 for division. Everybody seemed to be in a good humor, and the discussion, though very earnest, was in good spirit, and those who opposed division, acquiesced in the decision of the majority. The disposition and desire of the great body of our preachers and people, on both sides of this question, now is that the matter shall be dropped for the the present.

The *Charlotte Observer*, in speaking of the matter, says:

"We are not familiar with the arguments for or against division, but it seems to us that the only question which could be legitimately discussed before the Conference, was one of expediency. No question of principle it seems to us, could be involved, and hence there ought to be no bitterness or soreness over the result.

Methodist Conferences have divided heretofore when expediency seemed to suggest it, and we suppose the North Carolina Conference will divide when in the judgment of a majority of its members the body grows to be so large as to be cumbersome."

The vote of the preachers was very close, as will be seen from the ayes and noes which we publish elsewhere. In three instances, of own brothers who are members of the Conference, one voted for and one against division. In another instance a father voted for division and his son voted against it, so that without unkindness of spirit we all voted our sentiments conscientiously; and, so far as we know, good feeling prevails on both sides. Such ought to be the case, and such we think is the case. As brethren we met, discussed the question, voted on it, and then addressed ourselves to the remainder of the work before us.

Personally, the meeting of the brethren, the many warm assurances of friendship for the ADVOCATE, the unusually large number of renewals and new subscribers brought up by the preachers, and the approval of the management of the paper by the Conference, were all exceedingly gratifying to us. We were delightfully entertained, in company with Rev. D. H. Tuttle, at the hospitable home of Mr. and Mrs. W. R. Jones. The Conference was well entertained by the city of Charlotte. We had a number of pressing invitations for the next Conference session. Winston, Greensboro, Reidsville, Raleigh, Oxford and Goldsboro all invited us to hold our next session in their midst, and Reidsville was selected as the place.

Reports of committees, resolutions and other matters of interest connected with our Conference will be published next week.

Jonah's Appointment.

I like Jonah. He was an honest man. He exhibited many traits which are commendable in a preacher, and which I would recommend to some of our preachers to day.

Jonah was appointed to a very important city station. "Go to Nineveh, that great city, and preach." To preach in a great city is a dignity coveted by many. Ah, how many a poor Methodist itinerant, as he rides over mountains and thro' wildernesses, preaching in log school houses and lodging at night with the poor in log-cabins, earnestly desires that the day may come when some Methodist Bishop may say to him, as the Lord said to Jonah, "Go to that great city and preach."—But Jonah was modest. He was not anxious for a city station; indeed, he refused to accept it, and had to be disciplined for not going to his appointment.

But even in his attempt to flee from the presence of the Lord Jonah acted the man in some things. "He went down to Joppa and took ship for Tarshish." But he did not do as some preachers would have done, try to deadhead his passage. It is expressly stated that "he paid the fare" Now a preacher who is engaged in his regular work might be allowed some reduction of fare. He might be allowed a clergyman's pass at two cents a mile; but for a fellow who has no regular work to be passing himself off as the Rev. Mr., and getting free fare on steam boats and railroads, is quite contemptible. Jonah didn't do it; not he; "he paid the fare."

But it was wrong for Jonah to refuse to go to his appointment, and the Lord pursued him in his flight over the Mediterranean and raised such a storm on his track that he felt how fearful his sin was. But we must admire the manliness of Jonah even in the crisis of his danger. He was not willing that other men should suffer for his sin, so he confessed the whole matter, and told the sailors just to throw him overboard; he deserved it; and if they would just pitch him into the sea it would soon be all right with them. So they threw him overboard. Jonah was a man of the manliest type, and lacked nothing but religion to make him a first-class preacher. He did preach with wonderful power when he found he had it to do, just as some of our preachers when the Lord has first made them to know how bitter are the pleasures of this earth and how terrible the wages of sin. These men who have learned in the very "belly of hell" that "salvation is of the Lord" make preachers of the same Jonah type, fearless denouncers of sin, and great revivalists. There is no record of such a revival as Jonah had at Nineveh. There may have been a providence in the whole matter to prepare for Nineveh by this discipline just such a preacher as that great city needed.
—"OBSERVER," *in Southwestern Methodist.*

Conference Proceedings.

PROCEEDINGS OF THE FORTY NINTH SESSION OF THE NORTH CAROLINA ANNUAL CONFERENCE OF THE M. E. CHURCH, SOUTH.

FIRST DAY.

The North Carolina Annual Conference of the M. E. Church, South, convened in its 49th session at Tryon St. Methodist Church in the city of Charlotte, N. C., on Wednesday, Nov. 25th, 1885, at 9½ o'clock, a. m. Bishop John C. Keener presiding. The Conference was opened with religious exercises by the Bishop. Donald W. Bain, Secretary of the last Annual Conference, called the roll and a large number of clerical and lay delegates answered to their names.

Donald W. Bain was, on motion, elected secretary for the present session of Conference.

On motion of Rev. T. W. Guthrie, the hours for the opening and adjournment of the Conference were fixed respectively at 9 o'clock, a. m. and 1 o'clock, p. m.

On motion of J. S. Nelson, the third post of the church was designated the bar of the Conference.

The presiding elders were constituted a committee to nominate the standing committees of the Conference.

It was ordered that a committee on memoirs be appointed, on motion of J. R. Brooks.

On motion of L. S. Burkhead, T. W. Guthrie, W. M. Robey, J. B. Hurley, T. C. Smith and J. L. Hipp were appointed to act as committee on public worship.

On motion of J. J. Renn, L. J. Holden was appointed on the committee of examination of the year, in place of L. H. Gibbons, deceased.

On motion of F. H. Wood, R. T. N. Stephenson was appointed on the committee of examination of the third year, in place of B. C. Phillips, deceased.

The report of the Agent and Book Committee of the Southern Methodist Publishing House, dated April 1st, 1885, was read, and, on motion of J. B. Bobbitt, referred to the committee on Books and Periodicals.

A communication from Rev. David Morton, D. D., secretary of the Church Extension Board of the M E. Church. South, was read and referred to the Board of Church Extension.

A communication from Rev. J. W. Hinton, D. D, editor of the *Quarterly Review*, was read and referred to a special committee, composed of J. B. Bobbitt, E. A. Yates and D. B. Nicholson. W. S. Creasy, in response to the request of the editor, was appointed to receive subscriptions to the *Review*.

A communication from Rev. C. W. Dunlap, commissioner of education in aid of Paine Institute, was read and referred to a special committee composed of L. L. Nash, L. W. Crawford and T. J. Stephens.

J. B. Carpenter was elected statistical secretary and C. W. Byrd financial secretary.

Question 18 was taken up, viz:—"Who are superannuated?"

The following passed the examination of character, and their applications for a superannuated relation were referred to the committee on Conference Relations: George E. Wyche, Willis S. Haltom, Daniel Culbreth, James W. Randall, Miles Foy, William W. Albea, Thomas L. Hoyle, Gaston Farrar, Edward Howland, William H. Watkins, Joseph H. Wheeler and Marcus C. Thomas.

On motion of E. A. Yates, it was ordered that Conference adjourn today at 11 a. m., for Thanksgiving service in the Tryon street Methodist Church, that Bishop Keener be requested to deliver a discourse upon the occasion, and that a collection be taken up for the Oxford Orphan Asylum.

Question 17 was taken up, viz:—"Who are Supernumerary?" The following passed examination: Isaac F. Keerans, Wm. H. Call, Thos. C. Moses and Elisha J. Eudaily.

Revs. Wilbur F. Tillett, of the Virginia Conference, A. M. Shipp, D. D., and J. B. Traywick, of the South Carolina Conference, and W. C. Dunlap, were severally introduced to the Conference. W. F. Tillett addressed the Conference with special reference to the Theological Department of Vanderbilt University.

J. A. Cunninggim, from the committee of presiding elders, reported nominations for committees, which were confirmed, as follows:

On Books and Periodicals—Clerical: J. T. Gibbs, L. L. Nash, J. R. Scroggs, W. S. Creasy, P. F. W. Stamey, B. R. Hall, W. C. Gannon, W. S. Chaffin, E. A. Yates, A. D. Betts, L. J. Holden, J. Sanford and P. Greening. Lay: J. A. Stallings, W. F. Stroud, J. G. Staples, B. C. Clements, J. B. Connelly, L. J. Hoyle, H. B. Adams, K. H. Worthy, Amos J Johnson, J L Jackson, G T Simmons, C Latham, J C Skeen.

On Church Property—Clerical: J B Bobbitt, J C Gay, J C Thomas, J Wheeler, J C Rowe, J F England, J Ed Thompson, W S Hales and J C Crisp, P L Herman, W B North, F A Bishop, C O Durant. Lay: T C Williams, T J Stephens, J C Pinnix, V Manney, P G Moore, A N Wells, D W Reid, J M Lamb, J B Mercer, W H Puckett, W J Gay, R M Hearne, F E Asbury.

On Bible Cause—Clerical: W S Rone, L L Johnson, M J Hunt, W C Wilson, M H Moore, T J Bailey, G W Hardison, J D Arnold, A. M. Lowe, R C Beaman, J E Bristowe, E L Pell, W T Catchin. Lay: D W Bain, A H Merritt, J G Staples, F M Johnston, J A Sherrill, J S Martin, T A Jerome, J T John, D B Nicholson, W L Arendell, S A Williams, A B Noble, J C Skeen.

On Conference Relations—John E. Thompson, A. W. Mangum, R. G. Barrett, Z. Rush, M. V. Sherrill, J. B. Bailey, F. B. McCall, B. B. Culbreth, T. B. Reeks, L. S. Burkhead, J. N. Cole, A. R. Raven, M. W. Boyles.

On Memoirs—T S Campbell, S V Hoyle, R T N Stephenson, H F Wiley, J R Griffith, J D Arnold, J H Southgate, R O Burton, G W Ivey.

On District Conference Records.—G A Oglesby, P L Groome, C W Smith, R F Bumpass, J H Hall.

On Temperance—J D Blue, J T Lyon, S H Helsabeck, T W Smith, J W Puett, O W Davis, T S Ellington, F L Townsend, W M Parker, O Ryder, J R Brooks, J D Carpenter, O W Carr.

On Memorials to the General Conference—W C Norman, J B Martin, T M Jones, W R Odell, J H Cordon, G W Callahan, F D Swindell, F H Wood, J T Kendall, N A Hooker, James Wilson, T P Ricaud, F C Robbins.

Question 10 was taken up, viz: "What local preachers are elected deacons?" George Bascom Perry, Smithfield circuit, Raleigh district; Addison H Perry, Pittsboro circuit, Durham district; Robt M Taylor, Mt Airy circuit, Statesville district; Miles A Abernathy, Newton circuit, Statesville district; F S Starrette, Caldwell circuit, Statesville district; David A Lanier, Caldwell circuit, Statesville district; Franklin J Hoke, Lincolnton circuit, Shelby district; James B Tarlton, Monroe circuit, Charlotte district; Hosea Hale, Monroe circuit, Charlotte district; Henry Powell, Swift Creek Mission, Washington district; William R Ware, Plymouth station, Washington district: Nathan Hall Guyton, Bath circuit, Washington district, and Bonner G. Marsh, Mt. Gilead circuit, Trinity College district. All these having been recommended according to the discipline, were elected to deacon's orders.

Condor P Jerome, who was admitted on trial at the last Conference, and who was a local preacher for three years previous thereto, was elected to deacon's orders.

Question 14 was taken up, viz:—"What local preachers are elected elders?" Ans. O Hightower, local deacon, of Jonesboro circuit, Fayetteville district.

William Byrd, an elder in the Free Will Baptist church, having joined the Methodist church, and having subscribed to its discipline and ordination vows, and having been recommended by the Quarterly Conference of Clayton circuit, as a suitable person to preach the gospel and exercise the functions of an elder, was recognized as an elder.

Question 1 was taken up, viz:—"Who are admitted on trial?" Geo Bascom Perry, Smithfield circuit, and Erskine Pope, Clayton circuit. The call under this question was suspended.

Question 2 was taken up, viz:—"Who remain on trial?" William R Ware, Miles M McFarland, John Jobson Grigg, John Albert Hornaday and Samuel B Belk, passed examination and were continued on trial.

Evan D Cameron was discontinued.

The name of L L Hendren was called when W H Bobbitt, P E., stated that, upon the presentation of serious complaints, during the interval of the Annual Conference, against the moral character of L L Hendren, Presiding Elder of the Statesville District, by three traveling elders, Bishop Wilson had appointed a committee of investigation consisting of six traveling preachers, viz: Joseph Wheeler, J C Rowe, P F W Stamey, M V Sherrill, Zebedee Rush and G W Ivey, over which committee he was appointed to preside with G. W. Ivey as prosecutor; and that after due investigation, the committee had suspended the said L. L. Hendren, and had formulated charges of gross immorality; he now presented to the Annual Conference all the papers in the case before the committee and asked for the proper disciplinary action, whereupon the Bishop appointed a committee of six elders, consisting of Joseph Wheler, J C Rowe, P F W Stamey, M V Sherill, Z. Rush and G W Ivey, to whom the said papers, were referred.

The Conference then adjourned with the benediction by the Bishop.

SECOND DAY.

Conference met at 9 a. m. Bishop Keener in the Chair. The opening religious services were conducted by Rev. P. J. Carraway.

At the roll call, the following members responded in addition to those present at the opening of the Conference: Clerical—R. O. Burton, D. R. Bruton, T. A. Boone, Jno E. Thompson, J. F. Heitman, C. M. Gentry, T. J. Browning, Thomas A. Stone, L. L. Johnson, J. F. Washburn, C. P. Snow, W L. Grissom, J. L. Keen, Oliver Ryder. Lay—James A. Stalling, Raleigh district; W. R. Odell, B. C. Clement, Salisbury district; J. W. Ashby, J. A. Sherill, Statesville district; L. J. Hoyle, Shelby district; W. L. Arendell, Newbern district; T. P. Jerman, Warrenton district; J M Lamb, Fayetteville District.

N. H. D. Wilson, Presiding Elder of the Raleigh district, presented the appeal of A. N. Betts, local elder against the action of the Quarterly Conference of Cary circuit, in deposing him from the ministry, as being so unacceptable or inefficient as to be no longer useful in his work. On motion of R. O. Burton the appeal was entertained, and the Bishop appointed the following committee on the same: J. W. North, J C Thomas, J R Brooks, C B Culbreth, James Wilson, J Sanford, L E Stacy, F A Bishop, D L Earnhardt and J N Cole. J B Bobbitt was designated to represent the quarterly conference of Cary circuit, and F C Robbins and R H Whittaker were named as counsel for the appellant.

W. L. Cunniaggim was elected assistant Secretary to the Conference, and James H. Southgate recording secretary.

Question 2 was called, viz: "Who remain on trial?" William F. Coffin, Duncan A. Futrell, Joseph G Nelson, James R Betts, William W Rose, J. E Woosley and Alpheus E. Wiley passed the examination and were continued on trial. Bascom A. York passed the examination of character, but failing to appear before the committee of examination, was continued in the class of the first year.

Joseph Wheeler, from the committee appointed to investigate the charges against Rev. L. L. Hendren, submitted the following report:

"The committee of investigation appointed by the presiding officer of this conference, Bishop Keener, in the case of Rev. L. L. Heudren, charged with gross immorality, beg to report that they have had under consideration the matter referred to them, and deeming a trial necessary, have ready the bill of charges and have appointed one of their number, Rev. George W Ivy, to prosecute the case.

Respectfully submitted,
Joseph Wheeler,
G. W Ivy,
P. F. W. Stamey
J. C. Rowe,
M. V. Sherrill.

The Bishop appointed the following Com. to try the case: P L Hermon, G F Round, M H Hoyle, W C Gannon R S Webb, J R Griffith, L E Stacy, John E Thompson, J H Page, R T N Stephenson, S V Hoyle, J B Bailey, J T Gibbs and T A Boone, the latter to be chairman. J H Cordon was appointed to assist in the prosecution of the case. J. T. Harris was elected assistant secretary of the Conference for special service to this committee.

Question 12 was taken up, viz: "What traveling preachers are elected?" Joseph Arnold, Daniel A Watkins, Leroy L. Johnston, James F. Washburn, Robt. M Hoyle. William L Grissom, Joseph L Keen, John T. Abernethy and Chas. P. Snow, having been approved by the examining committee, passed the examination of character and were elected to elder's orders.

Daniel A. Watkins passed the examination of character and was continued in the class of the third year.

Under question 7, "Who are ordained deacons of one year?" Thomas J. Browning passed the examination and was continued in the class of deacons one year.

Question 18 was called, viz: "Who are superannuated?" C M Pepper, Thomas S Campbell and John W. Jenkins passed the examination, and their applications for a superannuated relation were referred to the committee on Conference Relations.

Question 17 was again called, viz: "Who are Supernumerary?" Squire M. Davis and Elisha J. Eudaily passed the examination and their application referred.

Changes were made in the boards of the Conference as follows:

R. F. Bumpass in the Sunday-school board in the place of V. A. Sharpe, and O W Carr was added to the board.

J. F. Heitman added to the board of education.

W. R. Odell on the board of missions in place of W C Doub, deceased, and O W Carr, R T N Stephenson and John Robinson added to the board.

L W Crawford was excused from service on the committee in reference to Paine Institute, and D. R. Bruton was appointed in his stead.

G. W. Ivy was excused from service on the committe on the division of the Conference, and M V Sherrill was appointed in his place.

The Conference here adjourned for Thanksgiving service.

The proclamation of the President of the United States and the Governor of North Carolina were caused to be read by Bishop Keener. A discourse was delivered by the Bishop, and a collection was taken up for the Oxford Orphan Asylum, which resulted in the receipt of something over one hundred dollars.

THIRD DAY.

Conference convened for the third day, at 9 o'clock yesterday morning with Bishop Keener in the chair, and was opened with religious services conducted by Rev T [illegible] Pegram.

On motion of F L Reid the calling of the roll was dispensed with for the day and the remainder of the session. The journal of Thursday was read and approved.

Under question 18, "Who are superannuated?" the application of Henry H Gibbons for a superannuated relation was, on motion of N H D Wilson, referred to the Committee on Conference Relations.

On motion of J A Cunninggim, Bishop Keener was requested to draw upon the Treasurer of the Board of Conf. Trustees, for four hundred and one dollars and thirteen cents, in favor of the chairman of the Joint Board of Finance.

L D Palmer, business manager of the Southern Methodist Publishing House, was introduced and addressed the Conference in the interest of the House.

Rev A G McAnaway, pastor of the Missionary Baptist Church of this city was introduced to the Conference.

S. D. Adams, presiding elder of the Fayetteville district, stated that there was a complaint against F H Wood involving a business transaction which had remained unadjusted for twelve years, and asked that a committee be appointed to investigate the matter. The Bishop appointed V A Sharpe, R A Willis and B B Culbreth to act as such committee.

Question 4 was taken up, viz: "Who are admitted into full connection?" Marcus D Giles, Thomas S Ellington, Barzilia C Allred, James A Bowles, Robert P Troy, John E Underwood, James M Ashby, Daniel H Tuttle, Chas. C Brothers, Hugh M Blair, J. E Hurley, Roderick B John, Frank M Shamberger, Marshall A Smith and Thomas J Daily, passed the examination of character, were approved by the examining committee, examined by the Bishop in open Conference, and admitted into full connection.

Question 1 was re-called, viz: "Who are admitted on trial?" Wm. S Davis, Durham station, Durham district; Charles Jones Soon, Durham station, Durham district; Solomon Pool, Winston station, Greensboro district; Jas. Monroe Downum, Salisbury station, Salisbury district; Geo. W Foster, Newton circuit, Salisbury district; D Forkner, Mt. Airy station, Statesville district; Robt. M Taylor, Jr., Airy circuit, Statesville district; Joseph A. Green, Cherry Mountain circuit, Shelby district; Valance G Bollins, Double Shoals circuit, Shelby district; Thomas C Lovin, Rocking circuit, Fayetteville district; William H Townsend, St. John's station, Fayetteville district; William Oscar Hightower, Jonesboro circuit, Fayetteville district; Curtis W. Godwin, Cumberland circuit, Wilmington district; Major Best, Wayne circuit, Newbern district; Theo. P. Bonner, Weldon and Halifax station, Warrenton district; [illegible] Gilliam, Swift Creek Mission, Washington district, and Nathan H Guyton, Bath circuit, Washington district, having been recommended by their respective Quarterly Conferences, and approved by the examining committee, were admitted on trial.

B. B. Culbreth was excused from service on the committee appointed on the appeal of A N Betts, and D. R. Bruton was appointed in his place.

Rev. J. J. Lafferty, D. D., editor of the Richmond *Christian Advocate*, was introduced and addressed the conference.

Question 5 was taken up, viz: "Who are re-admitted?" Ludolphus E. Thompson, who was granted location at his request in 1883, having been recommended by the Quarterly Conference of Alamance circuit, Durham district, according to discipline, was readmitted.

An invitation was received from Mrs. Fox and Mrs. Wilkes, president and secretary of the Board of Managers of St. Peter's Home and Hospital, of this city to the members of Conference to visit that institution when convenient. On motion of R O Burton, the secretary was instructed to make suitable acknowledgment of the courtesy.

T. A. Stone was granted leave of absence from and after yesterday.

D. R. Nicholson, lay delegate from the Wilmington district, was granted leave of absence from and after yesterday, and W. J. Parker, alternate, was announced as present.

The Conference adjourned with the benediction of the Bishop.

FOURTH DAY.

Conference was opened yesterday morning at 9 o'clock, with Bishop Keener in the chair. Religious services were conducted by Rev. M. Hunt. The journal of the previous day was read and approved.

L. W. Crawford presented the report of Oak Ridge Institute and Jonesboro High School, which were received and referred by caption to the Board of Education.

Rev. D. C. Kelly, D.D., Treasurer of the Board of Missions of the Methodist Episcopal Church, South, was introduced to the Conference.

The hour of 12 o'clock was set apart for the consideration of the Board of Foreign Missions.

N. M. Wahab, alternate from Durham District, was announced present in place of James H. Southgate.

F. C. Robbins, W. C. Norman, C. Wall and T. J. Daily, were elected on the Board of Education to supply vacancies.

R. S. Webb and L E Stacy were excused from service on the appeal of N. Betts, and N. A. Hooker and

(Continued on 3rd page.)

[continued from 2nd page.]

...were appointed in their places. Question 10 was taken up, viz: "What local preachers are elected deacons?" Decatur F. Morrow having been recommended according to the Discipline of the Quarterly Conference of Columbus Mission, Shelby district, was elected to deacon's orders.

L. L. Nash, from the committee to whom was referred the papers in reference to Paine Institute, submitted a report which was read. Rev. W. C. Dunlap addressed the conference as to the objects and interests of that Institution, and a collection was taken up in its behalf.

George T. Simmons was elected Recording Secretary in place of Jas. H. Southgate, absent.

On motion of Donald W. Bain, a committee on the publication of the Conference was ordered, and the following were appointed to serve as a committee: N. M. Jurney, W. L. Cunninggim, J. B Carpenter, C. W. Byrd and Geo T. Simmons.

R. A. Willis, from the committee of investigation in the case of F. H. Wood, submitted the following report, which was read and adopted:

"We, the committee appointed in the case of Rev. F. H. Wood, beg leave to report that having carefully investigated the whole matter, we find nothing inconsistent with christian or ministerial character.

R. A. WILLIS,
V. A. SHARPE,
B. B. CULBRETH.

L. S. Burkhead, from the committee appointed at the last Conference, on the division of the Conference submitted a report, representing a majority of the committee, which was read as follows:

MAJORITY REPORT.

Resolved, That the following report be made to Conference:

Your committee, appointed to propose a plan for a division of the N. C. Conference, have after a full and fair discussion and consideration of various propositions, failed to agree upon any plan. We therefore deem it inexpedient to memoralize the General Conference, and ask to be discharged from the further consideration of the subject.

L. S. BURKHEAD, Ch'm.
C. G MONTGOMERY, Sec'y.

Dr. Burkhead also presented a report representing the minority of the committee as follows:

MINORITY REPORT.

Whereas, the majority of the committee have failed to propose any plan for the division of the North Carolina Conference, and whereas, we, the undersigned, honestly believe that the Conference should be divided, we beg leave to submit the following minority report.

It will be remembered that at the session of our Conference held in the city of Raleigh in December 1882 a committee, consisting of Revs. C M Pepper N H D Wilson, H T Hudson, J T Bagwell, and L S Burkhead, clerical; and E J Lilly, T M Jones, E A Thorne, R R Crawford, and J B Conelly, laymen, was appointed to "consider and report upon the subject of the division of the N. C. Conference." This committee did make a report which was adopted by the Conference in Dec. 12th, 1882. The following are the resolutions:

Resolved 1, That we deem it wise and proper to look forward to an arrangement for the division of our Conference at the next General Conference.

2, That, in our judgment, it will be proper for the Annual Conference of 1884 to appoint a committee consisting of one minister and one layman from each Presiding Elder's district, who shall propose a plan for the division of this Conference to be submitted to the Annual Conference of 1885, so that such plan may, when acted upon, be presented to the General Conference of 1886.

As the majority of the committee appointed under this last resolution, refuse to present any plan for division, we, a minority of said committee, believe that the time has come when the glory of God and the interest of our church demand a division of the Conference. And we herewith submit some reasons for this belief:

1st, The Conference has grown too large and burdensome to be easily entertained at our annual sessions, except in a few of our larger cities and towns, while many of our smaller towns, both in the East and West, anxious to extend to us their hospitality, are deprived of the privilege.

2nd, The Territory of our Conference stretches over a country about four hundred miles in length, embracing two totally dissimilar climates which endanger the health of the preachers and their families who do not remain long enough in either to be come acclimated, and furthermore, the length of travel forces upon them bills of heavy expenses, which diminish the small pittance left them after their necessary expenses are paid at home.

3rd, The division of large churches and circuits tends to more rapid development, and we believe that this is equally true of large Conferences.

4th, There are in this Conference 74,- ... church members, and 182 pastoral charges. An equal division would give each Conference 37,444 church members and 91 pastoral charges. This would leave the number to be entertained at the annual session of each of the two Conferences about 175 persons, which would sufficiently tax the hospitality of our towns and cities.

5th, Our Conference is so large that the routine business consumes nearly all the time of our annual sessions, and there is little opportunity to specially emphasize the great interests of the church by *conferring together*, thus creating the proper enthusiasm and harmony in behalf of education, missions, church literature and other great connectional interests of our Church.

6th, We believe the spread of the gospel will be promoted by the measure, and this is the great paramount interest of the Church. Grow and divide is the great law of Methodism.

Finally, division is a foregone conclusion—a mere question of time, and we honestly believe that *now* is the auspicious time to divide our conference. We have no conference property but Trinity College (Davenport having been leased for a term of years) and this *can* and *should* be made the joint property of the two conferences, and its annual commencements the rallying point for brotherly greetings and the unification of our glorious Methodism in North Carolina. It is therefore,

Resolved, That we recommend the North Carolina Conference to memorialize the General Conference of the M. E. Church, South, which is to meet in Richmond, Va, in the month of May, 1886, to divide the N. C. Conference according to the following plan, to wit:

1, To transfer to the North Carolina Conference all the territory of North Carolina now embraced in the Virginia and Holston Conferences, and then divide the State *equitably* into an Eastern and Western North Carolina Conference.

2. Should the General Conference refuse to transfer the Holston territory, then we ask the transfer of that part of our State now embraced in the Va. Conference, and divide *equitably* into an Eastern and Western North Carolina Conference.

3. If either the Virginia or Holston territory can be obtained then to divide *equitably* into an Eastern and Western North Carolina Conference.

4th But if neither of the above territories can be obtained then we request the General Conference to divide our present Conference *equitably* into an Eastern and Western North Carolina Conference.

[Signed]

M V Sherrill,
J C Hartsell
T J Gattis,
C M Gentry,
W E Ardrey,
I L Wright
L S Burkhead,
Chas. Latham,
James S Martin.

L. W. Crawford moved that the majority report be adopted, J E Mann moved that the minority report be adopted. On motion of J. T. Bagwell, the further consideration of this subject was postponed until Monday morning at 10 o'clock, and it was made the special order for that hour. This refers to the division of the conference. The majority report is adverse to the diuision, while the minority report favors it. The discussion upon this subject will therefore begin at 10 o'clock Monday moning.

E. A. Yates, in behalf of Trinity College, presented a report which was read and referred to the Board of Education with the report of the Treasurer of the Board of Trustees.

T. M. Jones, President of Greensboro Female College, submitted a report which was read and referred to the Board of Education.

James Willson presented a resolution passed by the Warrenton District Conference, requesting the appointment of a Sunday-school agent for this Annual Conference as contemplated in answer 2, paragraph 60, of the discipline, which was referred to the Sunday-school Board.

Question 7 was recalled, viz: "Who are the deacons for one year?" Clater W Smith, Chas. O. Durant, Lawrence O Wyche, Barna P Holder, Edward L Pell, Isaac A White, and Alpheus McCullen having been approved by examining committee and having passed the examination of character, were continued deacons of one year. Wm. J Crowson passed the examination of character and was continued in the class of the third year.

The hour of 12 o'clock having arrived, the Bishop introduced the subject of Foreign Missions as the special order.

Dr. D.C. Kelly addressed the conference on this subject and at the conclusion of his remarks, pledges were obtained from the preachers for a collection on their pastoral charge for Foreign Missions payable bythe 1st of next February.

On motion of Rev. F. L. Reid, the time of the day's session was extended beyond 1 o'clock, the usual hour of adjournment.

Rev. David Morton, D. D., secretary of the Board of Church Extension, of the Methodist Episcopal Church, South, was introduced to the Conference.

Under question 18, "Who are superannuated?" the application of Chas. M Anderson, for a superannuated relation was, on motion of W H Moore, referred to the committee on Conference relations.

Rev. J B Carpenter, statistical Secretary of the Conference submitted his statistical report for the past year, as follows:

Number of members 77,351, a gain of 2,463.

Number of Sunday-schools 833, a gain of twelve.

Number of Sunday-school scholars 45,040.

Number of parsonages 102, a gain of4.

Value of parsonages $140,910, a gain of $11045

Number of churches 867 1-2, a gain of 21.

Value of churches $984,290, a gain of $49.998.

Number of infants baptized 2,467.

Number of adults baptized 3,017.

SABBATH APPOINTMENTS.

Services were held at the various churches in the city on the Sabbath as follows: At the Tryon street Methodist, at 11 a. m., by Bishop Keener, with the ordination of deacons. In the afternoon, at 3 o'clock, by Rev. J. J. Lafferty, with ordination of elders. At 7:30 p. m., communion exercises conducted by Rev. Dr. N. H. D. Wilson.

Calvary Mission church, at 11 a. m., Rev. Solomon Pool, D. D., and at 7:30 p. m., Rev. F. D. Swindell.

First Presbyterian, at 11 a. m., Rev. E. A. Yates, D. D.; 7:30 p. m., Rev. L. W. Crawford.

Second Presbyterian Church, at 11 a. m., Rev. D. Morton, of Louisville, Ky.; 7:30 p. m., Rev. J. J. Renn.

Tryon street Baptist Church, at 11 a. m., Rev. C. W. Byrd; at 7 30 p. m., Rev. J. R. Brooks.

St. Mark's Lutheran, at 11 a. m., Rev. J. C. Rowe; 7:30 p. m., Rev. J. H. Cordon.

Associate Reformed Church, 11 a. m., Rev. W. S. Rean; 7:30 p. m., Rev. L. E. Stacey.

Love feast at Tryon Street Methodist Church at 9 o'clock a. m.

FIFTH DAY.

Conference met at 9 a. m. Religious services were conducted by Rev. M. J. Hunt, minutes read and approved, Bishop Keener in the chair.

The arrival of John R. Dunn, alternate from the Charlotte district in place of John Robinson, absent, was announced.

Question 20 was taken up, viz: "Are all the preachers blameless in their life and official administration?"

The following elders passed the examination of character:

Raleigh District—N H D Wilson, W C Norman, W L Cunninggim, J B Bobbitt, J D Buie, Daniel May, J T Gibbs, T A Boone, J J Renn, J E Thompson, I W Avent and F L Reid.

Durham District—W S Black, J E Gray, J T Lyon, L L Nash, J B Martin and A W Mangum.

Greensboro District—L W Crawford, T H Pegram.

The hour of ten o'clock having arrived, the special order, being the reports of the committee on the subject of a division of the Conference was announced. The question recurred on the motion of J E Mann to take up the minority report as a substitute. Pending discussion, the hour of one o'clock arrived, and on motion of J R Brooks the time of the session was extended indefinitely. On motion of V A Sharpe it was ordered that when the Conference adjourns it be to three o'clock p. m. Jas. H. Southgate, lay delegate from the Durham district, was announced as present. At 1:25 o'clock the Conference adjourned with the Bishop's benediction, to 3 p. m.

AFTERNOON SESSION.

On the re-assembling of Conference at 4 p. m., religious services were conducted by Rev. Dr. Black and the discussion of the division question was resumed. Arguments were made in favor of division, or for the minority report, by R O Burton, L S Burkhead, J E Mann and W M Robey, and against the minority report by T P Ricaud, N H D Wilson, L L Nash, and E A Yates.

The vote was called on the adoption of the minority report with the following result:

AYES.

CLERICAL—R O Burton, W S Haltom, J H Wheeler, N A Hooker, T B Reeks, L S Burkhead, J W North, G W Ivey, Daniel May, J E Mann J W Puett, J B Bobbitt, F L Triplett, J W Wheeler, A W Mangum, V A Sharpe, G W Callahan, J R Brooks, B B Culbreth, T H Edwards, R T N Stevenson, F H Wood, J D Carpenter, T J Gattis, W M Robey, J C Hartsell, G F Round, M V Sherrill, J C Crisp, M H Hoyle, J F Heitman, H F Wiley, J F England, A G Gantt J T Harris, James Wilson, C A Gault, M W Boyles, N M Jurney, J F. Craven, J B Carpenter, F. A Bishop, N E Coltrane, J C Rowe, P L Groome, C M Gentry, T J Browning M H Moore J O Guthrie, CG Little, F L Townsend, F B McCall, D A Watkins, J W Jones, R L Warlick, W B North, J T Kendall, W T Cutchin, A M Lowe, J F Washburn, C P Snow, R M Hoyle, J L Keen, J T Abernethy, J E Gay, C W Smith, C O Durant, L O Wyche, I A White, Alpheus McCullen, CW Byrd, J A Lee, MD Giles, J M Ashby, D H Tuttle, J B Hurley, R B John, Oliver Ryder——78.

LAY—P G Moore. J W Ashby, J A Sherrill, L J Hoyle, J S Martin, A N Wells, T A Jerome, J T John, J M Lamb, K H Worthy, W H Puckett, W L Arrendell, J V Williams, Charles Latham.—14.

NOES.

CLERICAL—T S Campbell, Daniel Culbreth, W S Chaffin, T P Ricaud, S H Helsabeck, N H D Wilson, J B Martin, W H Bobbitt, P J Carraway, Z Rush, H H Gibbons, T W Guthrie, S D Adams, I F Keerans, J S Nelson, S D Peeler, W S Black, J A Cunninggim, M J Hunt, J C Thomas, Jos. Wheeler, M L Wood, R G Barrett, A D Betts W C Gannon, S V Hoyle, D R Bruton, R A Willis, P L Hermon, R S Webb, W H Moore, A R Raven E A Yates, T A Boone, W C Willson, J E Thompson, J R Griffith, L W Crawford, Jas. Mahoney, J J Renn, F L Reid, J T Bagwell, F D Swindell, Philip Greening, T W Smith, W C Norman, Jonathan Sanford, L J Holden, L E Stacy, P F W Stamey, J R Scroggs, J M Lumley, W S Rone, J T Gibbs L L Nash, B R Hall, W S Creasy, J T Lyon, G W Hardison, T H Pegram, J H Cordon, AP Tyer, DL Earnhardt, J N Cole, J Ed Thompson W L Cunninggim, W S Hales, J T Finlayson, J D Arnold, J H Page, W L Grissom, E L Pell, G A Oglesby, J H Hall, B B Holder, T S Ellington, B C Allred, J A Bowele, R P. Troy, J E Underwood, C C Brothers, H M Blair, F M Shamberger, M A Smith, T J Daily, WM Bagby, LE Thompson ——87.

LAY—D W Bain, T C Williams, J A. Stallings, T J Stephens, J H Southgate, W F Stroud, A H Perry, T M Jones, J C Pinnix, J G Staples, W R Odell, F M Johnson, Valentine Mauney, B C Clemment, J R Dunn, F B Gibson, F E Asbury F C Robbins, J C Skeen, O W Carr, W M Parker, A J Johnston, J B Mercer, T P Jerman, G T Simmons, W J Gay, N M Lawrence, R M Hearne, W J Parker—29.

Total vote: Ayes, clerical, 78, lay 14; total 92. Nays, clerical, 87, lay 29, total 116.

The afternoon session was wholly taken up with the consideration of this question except partial proceedings under the call of the 20th question, "Are all the preachers blameless in their life and official administration?" when the Rev. J. R. Griffith, of Durham District read his report and his character passed.

The Conference then adjourned with the benediction.

SIXTH DAY.

Conference convened at 9 o'clock with Bishop Keener presiding. Devotional exercises by Rev R O Burton, D. D. The journal of Monday was read and approved.

Question 20 was recalled, viz: "Are all the preachers blameless in their life and official administration?" The following elders passed examination of character:

Greensboro District—J A Cunninggim, John Tillett, C W King, J T Bagwell, S H Helsebeck, S D Peeler, J R Scroggs, N E Coltrane, D R Bruton, R G Barrett, J C Thomas, M J Hunt.

Salisbury District.—W H Bobbitt, Joseph Wheeler, T A Stone, G F Round, W C Willson, T W Smith, Z. Rush, G A Oglesby, T J Gattis, J W North.

Statesville District.—R A Willis Jas, H Cordon, W M Bagby, P F W Stamey, J C Rowe, M V Sherrill, G W Ive., James O Guthrie, J F Craven, M H Moore, J W Puett, T L Triplett.

Shelby District.—B R Hall, H F Wiley, T H Edwards, J F England, C A Gault, G W Callahan, J B Carpenter, J C Hartsell.

Question 7 was recalled viz: "Who are the deacons of one year?" Isaac A White, Jacob A Lee and Chas. W Byrd were continued deacons of one year.

T A Boone, chairman of the committee in the case of Rev. L. L. Hendren, submitted a report finding him guilty of the charges in the bill of indictment, and he was expelled.

The following is the finding of the committee in full: "We the committee on trial of Rev. L L Hendren, charged with gross immorality, have carefully and prayerfully considered all the evidence and circumstances bearing on the case, and beg leave to report that we find the charge and specifications fully sustained, and therefore declare said L L Hendren is expelled from the ministry and membership of the Methodist Episcopal Church, South."

E A Yates presented the report of the committee on books and periodicals which was adopted.

M L Wood delivered a fraternal message to the Conference from Rev. H T Hudson, D. D.

Question 1 was recalled, viz: "Who are admitted on trial?" Amos Gregson was received on trial.

Rev. A W Miller, D D., of the First Presbyterian Church, and Rev. W A Betts, of the South Carolina Conference were introduced to the Conference.

AFTERNOON SESSION.

Conference convened in the afternoon at 3 o'clock, with Bishop Keener presiding. Religious services were conducted by Rev M L Wood, D D. The journal of the morning session was read and approved.

Question 20 was recalled, viz: "Are all the preachers blameless in their life and official administration?" The following elders passed the examination of character:

Shelby District—M L Wood, H F Wiley, B B Bailey, CG Little, J W Wheeler.

Charlotte District—T W Guthrie, W M Robey, S M Davis, J Ed Thompson, M H Hoyle, F D Swindell, F B McCall, W C Gannon, R S Webb. L E Stacey, G W Hardison.

Fayetteville District.—S D Adams, F L Townsend, J T Finlayson, B B Culbreth, A P Tyer, J H Page, W S Hales, W S Chaffin, W C Doub.

Wilmington District—P J Carraway, E A Yates, J C Crisp, A GGantt J T Kendall, A M Lowe, T B Reeks, J M Lumley, C M Gentry, Z T Harrison.

Newbern District—J E Mann, L S Burkhead, J T Harris, R C Beaman, P L Groome, J W Jones P L Herman N A Hooker, A D Betts, N M Jurney, Oliver Ryder.

Warrenton District—J S Nelson, R O Burton, L J Holden, J N Cole, W B North, J E Bristowe, J R Brooks, James Mahoney James Willson, J M Rhodes.

Washington District—W H Moore, A R Raven, J Sanford, T P Ricaud, J D Carpenter, F A Bishop.

Trinity College District—V. A. Sharpe, J F Heitman, R T N Stephenson, S V Hoyle, D L Earnhardt, R F Bumpass, W T Cutchin, Phillip Greening, R L Warlick, M W Boyles.

Question 21, "Where shall the next conference be held?" was called.

D R Bruton nominated Reidsville. T A Boone nominated Oxford.

Other towns were nominated but withdrawn in favor of Reidsville, and Reidsville was selected as the next place of annual meeting.

R G Barrett, from the committee on conference relations, submitted a report recommending that James Willson be granted a supernumerary relation, which was adopted.

The report of the Board of Education was finally considered and adopted.

On motion of J B Martin, the conference adjourned to 7:30 o'clock p.m., and the benediction was pronounced by the Bishop.

Delegates to the General Conference which meets in Richmond Va., next May, were elected as follows:

CLERICAL—L S Burkhead, N H D Wilson, J E Mann, W M Robey, J A Cunninggim, J R Brooks, W S Black.

ALTERNATES—W H Bobbitt and J W North.

LAY—Donald W Bain, T M Jones, T P Jerman, W M Parker, C G Montgomery, F C Robbins, N M Lawrence.

ALTERNATES—O W Carr and L J Hoyle.

The Bishop called attention to the action of the last General Conference in reference to change of name of the church. The roll of the Conference was called and 169 votes were given against the proposed change and 2 votes in favor of it.

The statistical secretary presented his report, and financial secretary presented his report. Conference adjourned.

SEVENTH DAY.

Conference convened at 9 o'clock, Bishop Keener in the chair, and was opened with religious exercises conducted by Rev. D R Bruton.

The journal of last evenings session was read and approved.

Committee on Church Property submitted its report which was read and adopted.

Committee on Quarterly Review submitted its report, which was read and adopted.

Committee on Bible Cause submitted its report, which was read and adopted.

W H Bobbitt moved that the collection to defray the expenses of the delegates to the General Conference be taken not later than the middle of April, and forwarded to the nearest delegate —adopted.

J R Brooks introduced the following resolution, which was read and adopted.

WHEREAS We learn that the Rev. J. B Bobbitt, D. D., who has been an efficient member of our Conference for the past thirty years, proposes to transfer his membership to the Baltimore Conference therefore:

Resolved. That we will ever look with interest to his success, and pray the blessings of heaven on him and his labors in his new home.

Jno. R. Brooks,
L. S. Burkhead,
R. O. Burton,
J. C. Rowe,
J. N. Cole

On motion of E A Yates, the hour of 10 o'clock and 15 minutes was set apart for memorial services. R O Burton introduced a resolution which was read and adopted in reference to endowment of Trinity College.

Question 1 was recalled. "Who are admitted on trial?" William A Forbes, having been recommended according to the discipline by the Quarterly Conference of Person circuit, Durham District, and having been approved by the examining committee was admitted on trial.

F D Swindell, resolution of thanks to the citizens of Charlotte and churches adopted unanimously by a rising vote.

G A Oglesby from the committee on District Conference Records submitted a report which was read and adopted.

The Bishop announced ordination of elders and deacons.

N H D Wilson offered the following resolutions of thanks to Bishop Keener which was adopted unanimously:

Resolved 1st That this Conference has been greatly pleased and edified by the presidency over our body of our beloved Bishop Keener and his able ministry in our pulpits and kindly intercourse with us during the session of our Conference.

2nd, That we pray the Spiritual blessing of God upon him and his family, and cherish a sincere desire that he may be Providentially permitted to return to us to preside over our Conference in the future, and we shall always welcome him most gladly among us.

N. H. D. Wilson,
M. L. Wood,
P. J. Carraway.

N M Jurney offered a resolution of thanks to D W Bain, Secretary of the Conference, which was adopted with enthusiasm.

L L Nash offered a resolution of thanks to the railroads for reduced fare which was adopted.

Question 20 was recalled, "Are all the preachers blameless in their life and official administration?" W S Creasy, elder of Salisbury district, passed examination of character.

On motion of L S Burkhead, the secretary of the Conference was charged with the duty of making arrangements with the railroad companies every year for reduced rates for the Conference.

MEMORIAL SERVICES.

It was announced that the following members of the Conference had died during the Conference year: Jno W Lewis, Robert P Bibb, Henry Gray, John W Floyd, Charles H Phillips, John N Andrews, Baxter C Phillips, Lemuel H Gibbons, Wm I Hull.

The Bishop announced a hymn:

"Why do we mourn departing friends ?"

T S Campbell read the memoir of John W Lewis; R T N Stevenson read the memoir of Robert P Bibb; J R Griffith read the memoir of Henry Gray; T S Campbell read the memoir of John W Floyd; J R Griffith, on behalf of S V Hoyle, read the memoir of Charles H Phillips; James H Southgate read the memoir of Lemuel H. Gibbons; Hugh F Wiley read the memoir of William I Hull, and W L Cunninggim, on behalf of Jas. M Rhodes, read the memoir of John N Andrews.

The memorials were separately adopted.

Junius T Harris, on behalf of the Board of Missions, read the action of the Board in reference to the death of William C Doub, its late Treasurer. John R Brooks introduced a resolution in reference to the death of Bishop Parker, which was adopted.

Bishop Keener delivered remarks in eulogy of Bishop Parker; E A Yates and P F W Stamey spoke as to W I Hull; T W Guthrie spoke as to B C Phillips; N H D Wilson paid tributes to the memory of the several deceased members; W H Bobbitt spoke specially as to John W Lewis; R O Burton and N A Hooker spoke as to Henry Gray and John N Andrews. Bishop Keener closed the services with appropriate remarks.

The journal of the morning was read and approved.

The Bishop addressed the Conference and announced the following appointments, after which the Conference adjourned *sine die*:

APPOINTMENTS.

RALEIGH DISTRICT—N. H. D. Wilson, P E.
Edenton street—W C Norman.
Person street—W L Cunninggim.
Brooklyn and Macedonia Mission—To be supplied by J F Butt.
Cary circuit—J B Martin.
Rolesville circuit—Philip Greening.
Smithfield circuit—Solomon Pool.
Clayton circuit—A E Wiley.
Tar River circuit—J J Renn.
Youngsville circuit—B C Allred.
Louisburg station—Alpheus McCullen.
Oxford station—T A Boone.
Oxford circuit—N E Coltrane.
Henderson station—J D Arnold.
Buckhorn circuit—J E Thompson, I W Avent
Earpsboro Mission—D A Watkins.
Newton Grove Mission—E Pope and one to be supplied.
Raleigh Christian Advocate—F L Reid, Editor.

DURHAM DISTRICT—W. S. Black, P E.
Durham station—W S Creasy.
Durham circuit—W S Davis.
West and East End Mission—Amos Gregson
Hillsboro circuit—L E Thompson.
Chapel Hill—R B John.
Person circuit—J R Griffith.
Leasburg circuit—L L Nash.
Alamance circuit—L L Johnson.
Haw River circuit—B R Hall.
Pittsboro circuit—R T N Stephenson.
Granville circuit—J E Underwood.
University of North Carolina—A W Mangum, Professor.
Missionary to China—Charles Jones Soon.

GREENSBORO DISTRICT—J. A. Cunninggim, P E.
Greensboro station—J E Mann.
Guilford circuit—T H Pegram.
East Guilford—J A Bowles.
Pleasant Garden—John Tillett.
Winston station—J T Bagwell.
Forsyth circuit—M J Hunt.
Stokes circuit—J R Scroggs, S H Helsabeck.
Madison circuit—R P Troy.
Ruffin circuit—R G Barrett.
Reidsville station—D R Bruton.
Yanceyville circuit—J D Buie, Major I Best
Kernersville—J C Thomas.

SALISBURY DISTRICT—W H Bobbitt, P E.
Salisbury station—T W Smith.
Salisbury circuit—T A Stone.
Mocksville circuit—G F Round
Rowan circuit—H M Blair.
Farmington circuit—W C Willson.
Concord station—Joseph Wheeler.
Concord circuit—W L Grissom.
Mount Pleasant circuit—G A Oglesby.
Albemarle circuit—P F W Stamey.
Stanly circuit—Zebedee Rush.
Big Lick Mission—J A Green.
Mt Zion station—J W North.
Enochsville circuit—C W Smith.

STATESVILLE DISTRICT—R A Willis, P E.
Statesville station—James H Cordon, James Willson, sup.
Statesville circuit—W M Bagby.
Mooresville circuit—A P Tyer.
Iredell circuit—George W Ivey.
Rock Spring circuit—M V Sherrill.
Newton circuit—C M Gentry.
Catawba circuit—A M Lowe.
Alexander circuit—J T Abernethy.
Caldwell circuit—Robert M Taylor.
Lenoir circuit—J C Rowe.
Wilkes circuit—G W Fisher, E J Eudaily, sup.
Roaring River Mission—J F Craven.
Elkin and Jonesville—J M Ashby.
Mt Airy station—W H Townsend.
Mt Airy circuit—C P Snow.
Dobson—B A York.
Yadkinville—J W Puett.
Oak Institute—T L Triplett, Principal.

SHELBY DISTRICT—M L Wood, P. E.
Shelby station. —W S Rone,
Shelby circuit,—M D Giles.
Kings Mt circuit—J W Wheeler.
Dallas circuit—J M Lumly.
Gaston circuit—J C Hartsell.
Island Mountain station—J R Betts.
Lincolnton circuit—J B Bailey.
South Fork circuit—R M Hoyle.
Hickory station—J E Bristowe.
Happy Home circuit—J B Carpenter.
Morganton circuit—G W Callahan.
Table Rock circuit—C A Gault.
McDowell circuit—CG Little.
Double Shoals circuit—J F England.
Forest City circuit—J A Lee
Rutherfordton circuit—T J Daily.
Antioch Mission—T H Edwards.

CHARLOTTE DISTRICT—T. W. Guthrie, P. E.
Charlotte, Tryon St.—W M Robey.
Charlotte, Church St —J B Hurley.
Charlotte circuit—W F Coffin.
Matthews circuit—M H Hoyle, S M Davis Sup .
Clear Creek circuit—F B McCall.
Pineville circuit—J Ed Thompson.
Pleasant Grove circuit—Oliver Ryder.
Monroe station—F D Swindell.
Monroe circuit—T S Ellington.
Wadesboro station—W C Gannon,
Wadesboro circuit—R S Webb.
Ansonville circuit M H Moore.
Lilesville circuit—G W Hardison.

FAYETTEVILLE DISTRICT—S. D. Adams, P. E.
Fayetteville—J T Gibbs.
Campbellton Mission—J J Grigg.
Cumberland circuit—W S Hales.
Lumberton circuit—J T Finlayson.
Robeson circuit—Jonathan Sandford.
Ashpole Mission—John A Hornaday.
Laurinburg circuit—J T Lyon.
St. John's Station—L E Stacy.
Rockingham station—J H Page.
Rockingham circuit—F L Townsend.
Manly Mission—M A Smith.
Carthage circuit—W B Doub.
Jonesboro circuit—W Oscar Hightower.
Cape Fear circuit—W S Chaffin.
Lillington circuit—J H Hall.

WILMINGTON DISTRICT—P. J. Carraway, P. E.
Wilmington, Front Street—E A Yates.
Wilmington Fifth Street—D H Tuttle.
Topsail circuit—Isaac A White.
Duplin circuit—A G Gantt.
Magnolia circuit—W A Forbes.
Clinton circuit—J T Kendall, R L Warlick.
Cokesbury circuit—J L Keen.
Bladen circuit—C P Jerome.
Elizabeth circuit—Daniel May
Whiteville circuit—J M Downum.
Carver's Creek—S R Belk.
Waccamaw circuit—C W Godwin.
Smithville station—M M McFarland.
Brunswick circuit—Thomas C Lovin.
Onslow circuit—To be supplied by Z Paris.
Rocky Point High School—J C Crisp, Principal.

NEWBERN DISTRICT—J. T. Harris, P. E.
Newbern station—L W Crawford.
Goldsboro station—L S Burkhead.
Goldsboro circuit—J F Washburn.
Wayne circuit—R C Beaman.
Mt Olive circuit—P L Groome.
Kinston station—N M Jurney.
Snow Hill circuit—P L Herman.
LaGrange circuit—W W Rose.
Lenoir Mission—N A Hooker.
Craven circuit—W J Crowson.
Jones circuit—A D Betts.
Morehead station—C W Byrd.
Beaufort station—J W Jones.
Carteret circuit—To be supplied by W H Puckett.
Neuse Mission—To be supplied by S F Becton.
Pamlico circuit—James Mahoney.
Straits Mission—To be supplied by E D Hoover.
Core Sound Mission—T J Browning.

WARRENTON DISTRICT—J. S. Nelson, P. E.
Warrenton circuit—R O Burton.
Warren circuit—L J Holden.
Ridgeway circuit—Jno N Cole.
Roanoke circuit—T P Bonner.
Weldon and Halifax station—W B North.
Halifax circuit—T B Reeks.
Scotland Neck Mission—J G Nelson.
Wilson Station—J R Brooks.
Wilson Mission—B B Holder.
Nashville circuit—Z T Harrison.
Edgecombe circuit—A R Raven.
Central Institute for Young Ladies—J M Rhodes, Principal.

WASHINGTON DISTRICT—W. H. Moore, P. E.
Washington station—T P Ricaud, H H Call, Sup.
South Edgecombe circuit—B B Culbreth.
Tarboro and Bethel—T J Gattis.
Williamston circuit—J O Guthrie.
Greenville station—F A Bishop.
Pitt Mission—R B Gilliam.
Swift Creek Mission—L O Wyche,
Aurora circuit—To be supplied.
Bath circuit—N H Guyton.
Plymouth station—William R Ware.
Columbia circuit—C C Brothers.
Mattamuskeet circuit—J D Carpenter.
Fairfield station—E L Pell.
Swan Quarter circuit—To be supplied by Wm Lowe.
Hatteras Miss.—J Y Pegram
Portsmouth and Ocracoke—Valance G Rollins.

TRINITY COLLEGE DISTRICT—V. A. Sharpe, P. E.
Randolph circuit—F H Wood, C O Durant.
Thomasville and High Point—S V Hoyle, I F Keerans, sup.
Davidson circuit—D L Earnhardt.
Lexington station—J E Gay.
Abbott's Creek Mission—S D Peeler.
Randleman station—R F Bumpass.
Franklinsville circuit—D A Futrell.
Deep River circuit—W T Cutchin, T C Moses, Sup.
Uwharrie circuit—G B Perry.
Jackson Hill circuit—To be supplied.
Montgomery circuit—J E Woosley.
Pekin circuit—F M Shamberger.
Mount Gilead circuit—M W Boyles.
Trinity College—J F Heitman.

Transferred, J B Bobbitt to Baltimore Conference.

James D Forkner to Virginia Conference, and appointed to Patrick circuit.

Hugh F Wiley to Holston Conference, and appointed to Waynesville Station.

COMMUNICATIONS.

For the Advocate.

Immortality.

BY REV. E. L. PERKINS.

We know that the Bible assures us, in unmistakable terms, that we are immortal; but in these days of materialistic thought there are minds having skeptical notions of the sacred writings, that are constantly looking for evidence of our immortality in the field of nature. It is to this class of minds that we offer a few suggestions, in order to furnish such hints as will lead to logical conclusions in the right direction. As we shall appeal to the laws of instinct, it is important to know what instinct means. Instinct is that intuitive knowledge which enables every animal to provide for its own wants. It is what is known without being taught, consequently it is not an educated idea, but exists in every being without any course of instruction. It is superior to educated thought, as far as it goes. Education often misguides, but instinct is unerring. It leads the honey-bee to construct his cells so as to economize space and build with the greatest possible strength, using the least possible material. It leads the ox to eat such things as he has the capacity to digest. It leads every animal to adapt his habits to his capacities, and to know what his capacities are. Instinct is never bestowed in vain; that is no animal has an instinct that leads him into habits for which he is not capacitated. Educated thought may lead men astray, but instinct always points in the right direction. The same may be said of capacity. It is never bestowed as an unnecessary or superfluous article. Those rodent animals that instinctively crave the kernel of nuts have the capacity for gratifying their appetites by the peculiar construction of their teeth. Every animal has teeth, or no teeth, according with its instincts. These rules are universal in their application.

Now the question arises, why was the capacity bestowed upon man of investigating and contemplating the grandeur and glory of God's dominions? Is it a useless endowment? If so, it is nature's only exception in this direction. In everything else nature makes no such exceptions, therefore it is illogical to infer an exception in this case. Then the desire for perpetual existence is instinct in man.—Among all nations, and kindreds, and tongues there are words which express the desire for immortality. Socrates and Plato, with many of the heathen philosophers, following this line of thought, arrived at the conclusion that the soul of man was immortal. Addison has expressed this feeling in man most admirably in one of his tragedies:

"It must be so Plato, thou reasonest well;
Else, whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror,
Of falling into nought? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points an interest in hereafter,
And intimates eternity to man."

Now, as the desire for immortality is found to be instinctive in the human heart, and as the capacity to learn more and more of creative power and wisdom is bestowed upon man, no conclusion can be more legitimate than that this instinct and these capacities were bestowed in accordance with the general laws of nature.

Capacity is invariably bestowed with the view of its adaptability to the instinct of the being provided for, and instinct is never bestowed without a special object in view. If man is not immortal his instinctive love of immortality is a misplaced qualification, which is a serious charge against nature. If man's capacity to study the wonders of God's universe is an unnecessary qualification, then his nature blundered more seriously in the endowment of her greatest than in her least glorious productions.

The lower animal have no aspirations above the gratification of their appetites—abundant provision has been made for them. Has man's highest aspirations no chance of being gratified? Is he the only sentient being on earth ordained to be deceived? Is he to be filled with desires to view the great temple of God, then only allowed to enter its porch and fall back forever from his most cherished desire?

To conclude that because the soul came into existence with the body that therefore it must go out with the body, is just as lame as to conclude that every effect must cease as soon as its cause shall cease. A very limited cause may have an illimited effect. A match may kindle a fire, and that fire may consume a body, plant or animal, and that body loses its identity forever. We conclude that limited causes have endless effects, and that no capacity or instinct is bestowed without an ultimate object in view, and as man's instincts and capacities point him to that which is immortal, that therefore he is immortal.

150 Missionaries for China.

RECAPITULATION.

That this great country, comprising the fairest portions of Asia, and equal in extent, beauty and wealth of resources to the United States, and incomparably the most populous in the world, is still a heathen land; that all its hundreds of millions of crowded, toiling humanity, whose patience, perseverance, ingenuity, application, frugality and power of endurace are proverbial, and whose capacity of development fits them to be the intellectual compeers of the Anglo Saxon in the West, are still doomed to sit in darkness and in the region and shadow of death; that after the sublimest exhibition of human sympathy, little less than Divine, the search and labors of the profoundest of her philosophers, her greatest of statesmen, their last estate is worse than their first, and fitly described only in terms that seem born of despnir—these are the facts presented in our first communication. But there is still another fact, before we have done with this survey of the field of operations, which deserves our especial mention, to wit:

THE PRIDE OF CHINA.

And in placing this fifth fact at the summit of our series of facts, which culminates in its lofty assumptions, we mean not merely to express our estimation of its relative rank or merits as a fact, but to point it out as the source whence, in the past, have sprung many of the direct evils that have afflicted the country, and from which wrongs still issue, as from a citadel, to oppress the nation and keep it crushed as under the iron heels of a relentless destiny.

To persons at a distance and who have never had contact with, or experience of the Chinese in their native land, it may seem strange to see this element of their character so exalted and emphasized, but to us who know them better, it is the fact of facts, and therefore entitled to the position now assigned it. For undoubtedly it is to this inordinate self esteem, this unreasonable conceit of superiority, this unparalleled assumption of self-sufficiency, which has so long manifested itself in lofty airs, distance, reserve and contempt of others, that we may legitimately ascribe much of the paralysis of the nation, and of which we may confidently expect the most persistent and obstinate resistance in the future.

Considered in its relations to the facts preceding, which are but effects, or merely passive inert facts, it is primal, casual, in large part, and is therefore to be distinguished as an active, positive fact, endowed with all the potency and energy—a malevolent ruling genius. The following facts will illustrate this, and to some extent show wherein and how far it has influenced and affected the welfare of the country:

First. It is to this the nation is indebted for a sovereign claiming not only the "Divine right," but an ancestry also Divine, hence called the Son of Heaven.

Second. To this also is to be attributed the title of an empire which affects to embrace "all under heaven," and other names equally significant of their origin, as the "Middle Kingdom," the centre of all power and authority, and the "Flowery Land," the land of civilization and literature.

Third. To this also the country, as a whole, is indebted for that policy of conservatism which has characterized its government for ages, and made of the Chinese an exclusive nation—a separate people.

Fourth. But not content with exalting the sovereign, glorifying the country, and withdrawing its people from contact with the outer world, it essayed also the conservation of its institutions, and, as if in despair of the future, exalted Confucius into "a teacher of ten thousand ages."

As a tribute to Confucius this act may have been well meant, but in making the "throneless king" perpetual monarch of the minds of men, the nation was confirmed in its self-sufficiency, its conceit of superiority, its contempt of foreigners, its aversion to change and "old custom," exclusive and persistent, established as the inherent law of the land—a *regime* tantamount to ruin. For time, which rusts the unused spade, and innovateth also much in great things, hath "moved so round as to make this froward retention of custom as turbulent a thing as an innovation," and thereby drawn upon the institutions it was thought to preserve unchanged the curse of a spontaneous decay which time has sent to avenge the outrage attempted against that law of nature which demands of every one, whether individual or nation, the fruits of a progressive development, as the price of life.

There is pride and pride—a sense of one's own worth, and abhorrence of what is beneath or unworthy of one, a lofty self-respect, a noble self-esteem—such an elevation of character would have befitted China, and been justified by the greatness and beauty of her country, the superiority of her people, the antiquity of her institutions, her glorious history and brilliant civilization—for, surrounded as she was, on all sides by "a midnight blackness of barbarism," China was indeed as a light to Asia, and could justly feel proud of her position. But in vaunting herself, as above described she has become as one "that plots to be the only figure among ciphers, the decay of a whole age.

The "teacher of ten thousand ages," idealized and patronized alike by sovereign and peasant, is still enthroned in the hearts of the people as the one instructor of the nation. But while schools and colleges abound everywhere in city and country, and literature and literary men are esteemed and honored, learning does not increase, nor knowledge multiply. The curriculum of the schools admits of no change. Books that have been taught for ages are still taught, things that have been said a thousand times are still repeated. While the minds of those who affect learning have "bred in and in till they are cursed with barrenness and degeneracy."—And as they "look for nothing out of themselves, borrow nothing, translate nothing," they have no philosophy, no science, no mathematics, and hence no invention, no discovery, no art, and life continues to be the same old "hand-to-mouth" struggle for existence.

Thus have all the great ideas delivered to the East by Buddha, by Lao-tse, by Confucius, had a common fate. Buddha was deified by "the love and gratitude of Asia," but "the power and sublimity of his original doctrines" which gained for him "this stupendous conquest of humanity" have perished in the keeping of an indolent and ceremonious priesthood. And so with the philosophic Laotse, whose image is everywhere, but whose teachings are nowhere understood or felt as a force, except for delusion and mischief. While Confucius, the idealized philosopher, sage, statesman, and teacher, has been transformed, as we have already seen, into the patron of an exclusive conservatism, and his teachings erected into a barrier of resistance to the future development of the country. Temples without religion, schools without learning, much show, and no progress—such are the monuments erected to the great founders by a grateful, proud people, whose minds have been chained for ages in the immovable forms of a "voluntary and artificial despair."

In conclusion of this survey of the field, one deep and strong conviction compels itself upon our minds to-wit: that China as a country is now ready for the grandest displays of foreign enterprise and achievement, whether intellectual or spiritual, commercial or political. That it is a vacuum into which, when the facts are known, the energetic ideas of the West will precipitate themselves naturally, irresistibly. For, being destitute of religion, and offering the largest capacity in the world for the reception of Christian benevolence, it is impossible that the missionary enterprise impelled by the love and pity which originated it, and drawn by such necessities as are here presented, could stand still; again, being, to all intents and purposes, a newly discovered continent, so vast and so rich are its undeveloped resources, and so conspicuous and important in its bearings on the future progress of Western nations, it is impossible that it should not in the future attract and concentrate upon itself, not only the combined attention of commerce and diplomacy, but all the influences that emanate from our more favored, more aggressive civilization.

YOUNG J. ALLEN.

Shanghai, China, Sept. 19, 1885.

What is Whisky Bringing?

What is whisky bringing? was asked of a dealer in that article, one day.

He meant to ask, how much is it selling for?

A gentleman who heard the remark took it in an entirely different sense from that.

"'What is whisky bringing?' do you ask. I'll tell you; it is bringing men to prison and to the gallows, and it is bringing women and children to poverty and want."

There never was a truer answer than this.

It is estimated that it sends to prison every year one hundred thousand men and women.

Twenty thousand children are sent to the workhouse annually by drink.

Three hundred murders are caused by intemperance every year.

Two hundred thousand children are made orphans every year, by this dreadful evil; and sixty-five thousand are killed by intemperance every year in this country.—*Exchange.*

To his large and varied stock of Pianos and Organs. Mr. J. L. Stone has recently added the celebrated Bebr Bros. Piano, which has the newly paluted cylender top, and the late improvement of harmonica Strings which renders its tone most exquisite. It is conceded to be by far the handsomest in workmanship and finish of any he has ever had.

He has also just received, in addition to his previous large stock, two car-loads of furniture. His stock now contains nearly every description of furniture of various qualities and prices. The handsomest parlor and and chamber suits in the city are found at J. L Stone's, Raleigh, N. C.

LOCKHART'S BANNER WAREHOUSE, DURHAM, N. C., BOOMING.—Mr. W. S. Bagwell, near Farmer's Station, N. C., sold on Lockhart's Warehouse floor last Wednesday eight lots of tobacco at the following big prices, 1 lot at $100, 1 do. at $65, 1 do. at $60; 1 do. at $45, 1 do. at $39; 1 do. at $35; 1 do. at $28; 1 do. at $34; averaging $47.50. J. G. Bowers of the same neighborhood sold that day 5 lots of new tobacco at the following prices, 1 lot at $55, 1 do. $44.50, 1 do. $29.00, 1 do. $19, 1 do. $19.75. The Banner is to the breeze and Lockhart is walking the deck making things lively for the farmers.

Nov 4th tf.

MISCELLANEOUS.

Real China Tea Sets,
44 Pieces, - - $6 00
Decorated Chamber Sets, 10 Pieces, - - 3 00
Decorated Dinner Sets, 100 Pieces, - 10 00

Satisfaction guaranterd in every case. Remittance by P. O. Order at our risk.

Every thing for the Housekeeper at New York Prices.

HENDRICKS' CHINA HALL,
22 N. Cherry Street,
NASHVILLE, TENNESSEE.
nov 4-1y

Woolen Manufacturing!

CUSTOM WORK A SPECIALTY

Elkin Valley Woolen Mills,
ELKIN, N. C.

After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.

We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.

We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us; we will pay the freight one way and make it into exactly the goods you desire, at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.

Mr. W T. Hollowell is acting as agent for us at Goldsboro, and if you will call on him, or write to us, you will be cheerfully furnished with a full line of samples and circulars.

Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.

Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,

GWYN & CHATHAM.

CATARRH
{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}
Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.
oct 22-1y.

WOMAN OR MAN WANTED TO MAKE $125 Per Cent. PROFIT. taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. **$2.25 Outfit Free.** The agent realizes $66 profit per week on only 4 orders per day. Reilly Bros. & Co., 444 Broome St., N. Y.
oct 21 4t eow

Baltimore Church Bells
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.
sept 9-26t eow.

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BALTIMORE, MD.
Thorough instruction. Terms low. Special discount to missionaries. Good board. Low prices. Term begins Oct. 1, 1885. Address Dean, 157 Park Ave., Baltimore, Md.
aug 19-11t eow

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION
nov 4—26t eow

MISCELLANEOUS.

Sportsmen's Headquarters!!

J. C BREWSTER & CO'S.

The largest stock of English and American

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in the State. *Gun Material of all kinds.*

CHEAP GUNS! GOOD GUNS!!

Special Bargains in Guns!!!

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Write for large Illustrated Catalogue.

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Williams and Haywood.

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Paint Oils,
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Grass Seeds.

SPICES, TEAS,
FINE TOILET
AND
Fancy Articles.
CIGARS, &C.

Are now receiving large additions to their Stock for the Fall Trade, to which they invite the attention of Physicians, Country Merchants, and the public generally, assuring pure medicines at moderate prices.

oct 15-6m.

Low Prices.

W. C. & A. B. STRONACH,
WHOLESALE AND RETAIL
GROCERS
AND
Coffee Roasters,

Offer, at low prices 40 lbs. choice to prime Rio Coffee as low as can be bought in any market.

10 Lbs.
Old Fashioned Seed Tick Rio Coffee.

This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.

Choice Line White Coffee,
Mocha, O. G. Java, Savanilla, Guatamala, Maracaibo and Laguayra.

600 Bbls.
Virginia, North Carolina, Choice Extra and Family Flour. at mill prices.
250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.
200 Bbls. in ½ and ¼ Bbl. sacks, $5.00 to $5.25.
125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.
Bbls. ½, ¼, ⅛ and 1-16 bbl. sacks.
Patapsco and Orange Grove Flour at lowest prices.
Sugar cheaper than ever.
100 bbls Standard Weite and Yellow Sugars 6½ to 8½c.

HAMS. HAMS. HAMS.
15,000 lbs. choicest brands Sugar Cured Hams. Wesiphalia, Brunswiek, Magnolia and Harveys, North Carolina and Southampton, Va., Hams.

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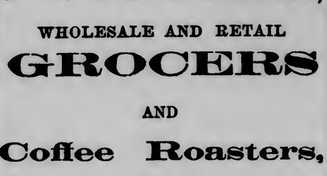
Hege's Improved Circular Saw Mill.
Write for Circulars to
Unexcelled for Accuracy Simplicity and Durability.
With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.



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Ladies Ready-Made Underwear,

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SAMPLES SENT FREE.

Orders amounting to $20 or over sent free of freight charges by express.

Dress Making Department.

Rules for self-measurement, samples of materials, with estimate of cost, sent upon application.

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FALL CLOTHING
Just Received,
HAND AND MACHINE
Sewed Shoes.
HATS! HATS!
SUITS TO MEASURE
A SPECIALTY.

CAPE FEAR & YADKIN VALLEY R. R.

CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m.	1.00 p. m.
Sanford,	3.00 p. m.	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6.40 p. m.
Bennettsville,	8.15 p. m.	

Dinner at Sanford.

W. M. S. DUNN, Gen'l Supt.
JNO. M. ROSE, Gen'l Passenger Agent.

Partner Wanted

A Silent or Special Partner wanted to invest

$5,000 TO $8,000 CASH,

with a larger sum already invested by myself in an established paying business, which needs more capital to make more profitable.

Being well acquainted with the business in all its details, I would propose to manage it to the mutual interest of all concerned.

In lieu of a partner I would take the cash as a loan and give a mortgage on active real estate which cost recently and is now worth double either of above named amounts, and *guarantee it to pay 10 per cent per annum*—payable monthly or quarterly, as preferred.

Add,

MANUFACTURER.
Care Editor ADVOCATE,
Raleigh, N. C.
june 17-tf

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Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price list and Circulars sent free.
HENRY McSHANE & CO.,
nov 5-1y. Baltimore Md.

DYSPEPSIA!
After 53 years' practice I have found a *Positive and Permanent* Cure for this fearful disease, and all derangements of the digestive organs. Send for testimonials. Half-pint bottles, $1; 6 for $5.
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Steel Alloy Church and School Bells.
Address C. S. BELL & CO., HILLSBORO, O.

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of sense, energy and respectability for our business in locality, middle-aged preferred. SALARY $55 to $75. References exchanged. GAY BROS., 14 Barclay St.
may 21-1y

MISSIONARY COLUMN.

Letter From Miss Haygood to Mrs. Bumpass.

Mrs. F. M. Bumpass, Cor. Sec. W. M. S., N. C. Conf.—My Dear Sister: Our mail of July 30th brought reports of the Annual Meeting of the W. B. M. at Knoxville.

There are no words in which I can tell you how grateful I am to God and to the Board for the cordial sympathy with which you received our plan for founding in Shanghai a High School for girls and a mission home for the representatives of our Board in China. I feel that I must give myself the pleasure of thanking each of you personally for the comforts and encouragement the confidence expressed by your endorsement hns given me, your readiness to help has made me strong-er to work and wait. More and more clearly with the passing months, I see how unlimited is the opportunity before us. The fields even now are "white to the harvest." I beg you, and through you I would beg every member of the W M. Society within the bounds of the N. C. Conference, to join us in earnest, persistent prayer that God "will send fourth more laborers into His harvest," and that He will help us to get ready to receive them.

The "Home" which in your hearts, you are already helping us to build will increase unmeasurably the powers of new missionaries to work, by affording them the best opportunities for studying the language and the work and freeing them, during the days of preparation, from the burdens and responsibilities inevitably attendant upon making a home while they are still strangers in a strange land.

I am sure that the women will be ready by the time the Home is ready for them There must be scores of hearts belonging to the Lord that will be ready to come and help us when they know the need. Through the Seed He will speak to them and they can but obey His voice. You are already familiar with the plan by which we propose to raise money for the High School and Home, and you also understand that we do not wish a single dime of the regular dues of the society appropriated in this way.

I shall, by the next mail, if possible, send letters to several of our Church papers in which our plans will be presented to the ladies of the Church. But that we may more surely reach the entire Church, I wish in the autumn to send a circular letter from Shanghai to every Auxiliary of the W. M. S., telling them of our present work in Shanghai and our hopes for the future. For this purpose I beg that you will be so kind as to send me by the return mail a list of your auxiliaries with the address of the Cor. Sec. of each. If you choose to add the names of a hundred other ladies or pastors of your Conference, to whom you think it would be advisable to send such a letter, I shall be very greatly obliged.

I am glad to report an increasing interest in Trinity Day School and Trinity Sunday Schools At the semi-iannual examination of the schools held July 27th by Dr. Allen and Mr. Sung, the Director of the Chinese department of the Anglo Chinese College, there were in attendance one hundred and one pupils from the Day Schools. They gave very marked evidence of improvement during the term. I hope that within a year the number of pupils may be increased to five hundred.

Thanking you in advance for the names you will send me, and asking for myself and for those associated with me in work, an abiding place in your prayers that God "may give us a knowledge of his will in all wisdom and spiritual understanding." I am in the bonds of the Gospel of Christ,

Most Faithfully Yours,
LAURA A. HAYGOOD.
Per J. M. A.

DURHAM AUXILIARY.

MRS. PRESIDENT:—The report of the Durham Auxiliary referring to the work of the year just closing is as follows: Membership 38, amount of dues paid $37 85, scholarship 2, amounting to $80.00, Lida Ruth and Lucie Cunninggim for the first. Mrs. J. L. Carr pays annually $40,00 the other is payed by our auxiliary. These little girls are in the Soochow school in China. Amounts paid to Rio College, $33.00, total amount $150.85 which has been paid to the Conference Treasurer, Mrs. E. J. Parrish. Amount from Juvenile Society, $33.15, which has been forwarded to "Aunt Mary." Subscribers to the *Woman's Missionary Advocate* 21. No letters have been received from foreign Missions. We have a reserved fund for incidental expenses; and I can say we have a reserved zeal for another year. It is with pleasure I state to you the enthusiasm manifested by the members at our last meeting. Though our report is financially ahead of last year, yet we keenly feel that we have not done what we might have done, and now that renewed energy is awakened, hearts filled with love, willing hands, and with an eye of faith, I can tell you of the rift in the cloud, that heralds the dawn of a fairer day for the Durham Auxiliary. I think it well to enter the new year overlooking the past, noting the progress made, the mistakes committed, the plans that have succeeded, those that have failed, while gathering up these scattered links we will be able to make improvements in all. Pressing forward, penetrating the thick darkness of heathenism, it is for this we work. 'Tis touching to hear Charlie Soon, a Chinese boy, educated by the Methodist Sunday-school of Durham, expressing his desire to get back to his native land in time to tell to his aged parents the story of Jesus and the Cross, and to lift their bended knees, when bowed in worship to stocks and stones. Members of our Auxiliary as individuals aided in the four years instruction given this young man, I speak of this as it is foreign work. Having completed his literary course he sails in Nov. next and takes charge of a class in Dr. Young J. Allen's University in Shanghai, China, when he can write us, he has told the story with profit, we will feel "our bread cast upon the waters" have returned tenfold. If this farreaching system of Missionary operation could be so fixed in every heart that the wisest planning of all minds, would be a combined effort, the natural outgrowth would be as breathing from the rich promises of God's word, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." May we be fully aroused to our responsibility, for this work, is God's appointed duty in which if we fail, He will not hold us guiltless, and let us press forward the work that will train the young in the tactics of spiritual warfare against the superstition and false gods, and teach them to buckle on the well tried armor for victory."

Very Respectfully submitted,
MRS. J. S. LOCKHART.

WILMINGTON AUXILIARY.

Another year with its joys and sorrows, its neglected privileges and unimproved opportunities for usefulness in the Master's cause has passed into etemity so rapidly that we can scarcely realize that the time has again arrived for the Annual Meeting of the Woman's Missionary Society. It gives us pleasure to be able to say that the Wilmington Auxiliary is still an organization. We feel deeply sensible of the fact that we have not come up to the full measure of our duty, but pray that what we have done may be owned and blessed of God in the salvation of some precious soul. We have a membership of 44, eight subscribers to the Missionary *Advocate*, some very zealous members, a most worthy President, Mrs. C. G. Kennedy, whose increasing feebleness seems to be hastening to a close a long career of other usefulness—in her inability to act, her place is filled by our most efficient Vice Presidedt, Miss Alice Wallace, who is filled with enthusiasm for the Missionary Cause. We have raised during the past year $44—Our church being heavily assessed on account of its limited ability finds it impossible to respond as it wishes to every call made upon its liberality. We hope that the future may find us able to do more for those benighted souls whose privileges of the Gospel are so much less than our own Blessings attend the Annual Meeting, is the wish of the Wilmington Auxiliary.

MRS. W. W. SHAW,
Rec. Sec.

KADISH AUXILIARY.

DEAR MISS FENTRESS.—At the last meeting of our Society we concluded not to elect a delegate to the Annual Meeting of the Woman's Missionary Society as no one of us could conveniently attend, so I send our report.

Last February an Auxiliary to the Woman's Missionary Society was organized at Kadish Church, South Fork circuit, Shelby District, under the name of Kadish Auxiliary with Mrs. Lem. J. Hoyle, President; Mrs. J. M. Nowlin, Vice President; Miss Mary Stamey, Rec. Sec.; Miss Susie Dickson, Treas.; and Miss Alice Hoyle, Cor. Sec. We commenced with 12 members, and now have 16 on our roll. We have had meetings every month except one, when providentially hindered, and all have seemed to enjoy, and to have been benefited by these meetings. Our average attendance is remarkably good, especially for a country church, where the members live some distance from the church. One of our members, who is always present and up to time, lives four miles away, and we have two members over sixty years old, who attend regularly. For the two quarters since our organization, our dues have amounted to $7.50 for which we have the Treasurers receipt

Our Auxiliary sends loving greeting to you all, and you have our best wishes and prayers for a pleasant and profitable meeting.

Respectfully,
ALICE S. HOYLE,
Cor. Sec. Kadish Auxiliary.

[To be continued next week.]

OBITUARIES.

We will insert an obitnary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

ST. GEORGE—Bro. John St. George, Sr., died recently in Brunswick, Ga. He was a native of New Hanover county, N. C., where he had lived up to within a year or two of his death. For thirty years he was a consistent member of the Methodist Church on the Topsail circuit, and upon removing recently to Georgia he immediately connected himself with the church of his choice and his youth, and though compelled to walk three or four miles on Sabbath, he seldom failed to be present to hear the blessed Gospel which he had loved so well in his native State He was 60 years old at the time of his death, and his end was peace. He said there was no fear in death, he had made his peace with God and all was well. His life was consistent with his profession and an example is left for his children worthy of imitation.

His remaies were brought to his native county for interment, and after the last sad rites were performed by this writer, his body was laid to rest beneath the old homestead oaks to await the resurrection of the just.

E. A. YATES.

Resolutions.

The following resolutions were unanimously adopted by the members of the Hesperian Literary Society of Trinity College, Nov. 20th 1885:

WHEREAS, God in his infinite wisdom has seen fit to remove from us, by sudden death on Nov. the 12th, our beloved and greatly esteemed friend, Dr. James L. Craven, and whereas we desire to give expression to our sad bereavement that we as a society, sustain in the loss of our friend and brother, therefore be it

Resolved 1st, That in the death of Dr. Craven, we lose a friend and a member ever loyal to the cause of our society, the College and the State.

2nd, That we greatly sympathize with the bereaved wife and children, and would console them with the hope that he is enjoying immortality with his sainted father around the eternal throne.

3rd, That we, as a society, and as individuals, will ever be ready to lend the bereaved a helping hand and give a word of cheer.

4th, That our Hall be draped in mourning for thirty days, as a fit emblem of our respect, esteem, and remembraace of the deceased.

5th, That a copy of these resolutions be sent to the Raleigh CHRISTIAN ADVOCATE *Methodist Advance* and the *Educational Journal* for publication, also a copy be sent to the family of the deceased, and a copy spread upon the minutes of our society.

L. P. Skeen,
W. E. Ormans.
P. Holmes, } Com.

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Condensed Schedule.

TRAINS GOING NORTH.

Oct. 12th, 1884.	No. 51, Daily.	No. 53, Daily.
Leave Charlotte	5.30 a m	6.30 p m
" Salisbury,	7.22 a m	7.57 p m
" High Point,	8.36 a m	8 59 p m
Arrive Greensboro,	9.10 a m	9.28 p m
Leave Greensboro,	9.35 a m	
Arrive Hillsboro,	11.39 a m	
" Durham,	12.17 p m	
" Raleigh,	1.30 p m	
Leave Raleigh,	1.40 p m	
Arrive Goldsboro,	4.20 p m	

No. 15—Daily except Sunday.
Leave Greensboro 3.30 p m
Arrive at Raleigh 11.30 p m
Arrive at Goldsboro 11.00 a m

No. 51—Connects at Greensboro with R & D R R. for all points North, East and West of Danville. At Salisbury with W N C R R for all points in Western N. C. At Goldsboro with W & W R R daily. Nos. 51 and 53 connect at Greensboro with R & D R R. and for all points on Salem Branch.

TRAINS GOING SOUTH.

Oct. 12th, 1884	No. 50, Daily.	No. 52, Daily.
Leave Goldsboro.	12.00 m	
Arrive Raleigh,	2.20 p m	
Leave Raleigh,	4.45 p m	
Arrive Durham,	6.02 p m	
" Hillsboro,	6.43 p m	
" Greensboro,	9.00 p m	
Leave Greensboro,	9.55 p m	9.35 a m
Arrive High Point,	10.35 p m	10.05 a m
" Salisbury,	11.53 p m	11.10 a m
" Charlotte.	1.35 a m	12.35 p m

No. 16—Daily except Sunday.
Leave Goldsboro 6.00 p m
Arrive Raleigh 9.50 p m
Leave Raleigh, 1.00 a m
Arrive Greensboro 9.00 a m

No 50—Connects at Salisbury for all points on W N C R R., and at Charlotte with A & C Air-Line for all points in the South and South west.

No. 52 connects at Charlotte with C., C & A R R for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD.

Going South.	No. 50, Daily.	No. 52, Daily.
Leave Greensboro	10.15 p m	9.45 a m
Arrive Kernersville	11.19 p m	10.50 a m
Arrive Salem	11.57 p m	11.25 a m

Going North.	No. 51, Daily,	No. 53, Daily.
Leave Salem.	7.00 p m	7 20 a m
Arrive Kernersville	7.35 p m	7.50 a m
Arrive Greensboro	8.40 p m	8 50 a m

STATE UNIVERSITY R. R.

Going North.	No. 1, Daily. ex. Sun.	No. 3, Daily, ex. Sun
Leave Chapel Hill,	10.25 a m	5 00 p m
Arrive University,	11.25 a m	6.00 p m

Going South	No. 4, Daily, ex. Sun.	No. 2, Daily, ex. Sun.
Leave University,	6.30 p m	11 54 a m
Arrive Chapel Hill,	7.31 p m	12.54 p m

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Under the Gallows!

Frightful Condemnation of a Mother by Her Son—What Does it Mean?

Not long ago a weeping mother called to bid good bye to her only son who was soon to be executed.

"Woman," he exclaimed in a momentary frenzy, "Woman, I would never have "been here had you done your duty by me "when I was young!"

This was a terrible parting! It horrified the spectators, it nearly craized the conscience striken mother.

One can scarcely overestimate the mother's influence in the moulding of the charactur of her offspring. But how often, oh, how often, do mothers seem to ignore this responsibility!

During a recent trip on the rail the writer made the acquaintance of Dr. A. J. Benedict, of Sackett's Harbor, N. Y., a person who has made a study of human development. Referring to the murderous tendency of the times, we asked that eminent man if the outlook was not discouraging?

"It looks so," he said, "but I fancy we have a cause and the remedy for such evils In my professional career I have found by hard study that we have energed from savagery by development of the nervous system and the intellectual life, and we return to savagery as we ignore the fact that without the solid, trustworthy nervous system, we cannot hope to save the race. Boys stuff dime novels, and the pistol is to them the only respectably glorious instrument to secure fame. Women ready trashy literature and straightway try to murder their husbands and friends by poison. Business men yield to the tempter, and forge and steal and default. Ministers, charmed by beauty, forget the behests of conscience. On every side we see the weakness of personal integrity."

"Do you regard it as disease?"

"More especially as the result of disease which, however, may be prevented."

"Please define how."

"I cannot now enter into details. Our people can see their bodies, their blood, their bones. *They never see their nerves and consequently many do not suppose they have any.* The farmer's wife rejoices in a big physical frame, and yet she dies prematurely. The nerve cannot stand the strain of continual work. The minister falls dead in his pulpit, but he never did a day's physical work in his life. The lawyer faints in the presence of the court and is soon a wreck or a corpse. and yet the work is nerve work. The man of affairs is overcome with apoplexy; the politician and publicist, with Bright's disease. The mind of the untutored man is fired by the exploits of crime and he longs for such fame. These persons overwork or over excite the nervous system and this fact kills or demoralizes them."

"If all this be so how would you rectify it then?"

"Let me tell you. A few years ago I had a lady patient who was an utter wreck. She was the mother of several children. She lost her mind and imagined she was cursed of God. She was a farmer's wife, and worked early and late. I never saw a finer specimen of physicel womanhood than she. but she was a nervous wreck! She became bloodless, had the very worst of female disorders and was in the last stages of albuminuria or Bright's disease. This latter disease work particular havoc with the nervous system and produces insanity and despair She was insane and desperate and I fear *tainted the blood of her offspring* with these terrible tendencies. I treated her several years. One by one the standard remedies of the schools failed, but I finally cured her with Warner's safe cure, and she is to day strong and well. Yet thousands of women like her, every year brings ill-formed and criminally inclined children into the world. Is it any wonder that nervous diseases prevail and that the whole moral sense is demoralized? If that remedy were generally used, we would have stronger mothers,stronger children, stronger men and women, and with perfect physical and mental health, crime would decrease and society be more secure."

Such candid opinins are surely worth considering.

Fine Pianos.

[FROM THE BALTIMORE AMERICAN.]

There is one branch of mechanical industry of which Baltimore has good reason to feel proud, and to lay claim to superiority over all similar manufactures in the world, and that is its pianos. Much, if not all of the credit for the rapid strides in this direction, is due to the world-renowned manufacturers, Wm. Knabe & Co. Wherever a taste for music is to be cultivated, there will be found one of Knabe's celebrated pianos. It would be useless to enumerate the many expositions at which they have taken prizes inasmuch as the public has been from time to time informed of the different awards. Since then there have been improvements made on the improvements, which were at the time thought to be perfection; and to-day the Knabe piano stands unsurpassed in tone and quality. Now that the interior work of the instrument has been perfected, the outer covering is receiving due attention. Among the latest styles of cases turned out at their factory are those made of rosewood and mahogany, with beautifully inlaid work, and those of mahogany, with inlaid brass and ebony, with artistic fancy work, are to be had in either square or upright pianos.

"Fools Rush in, Where Angels Fear to Tread."

So impetuous youth is often given to folly and indiscretions; and, as a result, nervous, mental and organic debility follow, memory is impaired, self confidence is lacking; at night bad dreams occur, premature old age seems setting in, ruin is in the track. In confidence, you can, and should write to Dr. R. V. Pierce, of Buffalo, N. Y., the author of a treatise for the benefit of that class of patients, and describe your symptoms and sufferings. He can cure you at your home. and will send you full particulars by mail.

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Is there no physician there?"

Thanks to Dr. Pierce, there is a *balm* in his "Golden Medical Discovery"—a "balm for every wound" to health, from colds, coughs, consumption, bronchitis and all chronic,blood, lung and liver affections. Of druggists.

To Ladies

suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex, Dr. Pierce's treatise, illustrated with wood cuts and colored plates (160 pages), suggests sure means of complete self-cure. Sent for 10 cents in stamps. Address World's Dispensary Medical Association, Buffalo, N. Y.

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Clara Louise Kellogg,

the celebrated singer, is among the many accessions the Youth's Companion announces to its list of contributors. All who are studying or teaching music will be interested in the articles she has written for it on musical education.

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A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES TO SCROFULA.

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Write for blank for self-measurement.

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Only 25 cents per year for 12 numbers of 16 pages each. A bright and sparkling monthly paper devoted to Poultry Raising. Every Farmer and Poultryman should take it. Fanny Field writes for it. The most and best reading matter of any journal in America for 25 cents. $25 in Gold for the largest list of subscribers by May 1st., 1886, $10 for the 2nd., $5 for the 3rd., and the next 20, $1 each. Send 2 cent stamp for sample copy.
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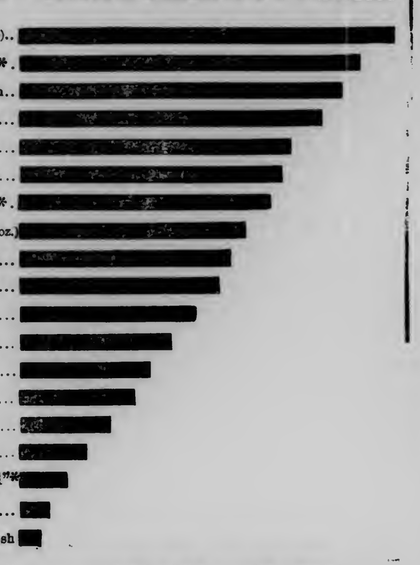
COMPARATIVE WORTH OF BAKING POWDERS.



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"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVE, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. "H. A. MOTT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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THE Methodist Mutual Aid Association was chartered by the Legislature of Kentucky March 21, 1889, and charter amended April 1882. The objects of the Association are: To provide a Beneficiary Fund from which the families of members are paid not exceeding $3,000 at death of the member, on the basis of $1 per member at the time of death; or one-half of the amount in case of total disability; which amount cannot be reached by process of law or claims of creditors, so that the family is sure to receive the benefit. Cost: $6 admission fee, $1 semi-annual dues, and assessments according to age. It is within the reach of poor and rich. The latter may die, or be disabled, when not assessed if unable without ready money. The Mutual Aid supplies both classes at minimum rate.

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AGENTS WANTED For Enlarged Edition of "Life and Labors of C. H. Spurgeon," London, one of the most wonderful preachers of this century. By Geo. C. Needham, Evangelist. Introduction by A. J. Gordon, D. D. This Grandest and cheapest and fastest selling work, endorsed by all Denominations, and "Sunbeams for the Home," endorsed by Rev. John Hall, D. D., as Gift Books have no superiors. Will outsell most other works. Special terms. ADDRESS D. LOTHROP CO., Boston, Mass.
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A young man wants a position as teacher. References given. Apply to "L.," care of ADVOCATE.
nov 11-tf

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TAYLOR'S "CHEROKEE" REMEDY
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The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.
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Thousands of testimonials from every portion of the American Continent attest the popularity of their vehicles, and pronounce them the leading

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In the world of medium priced, handsome, well-made and durable vehicles. The unequaled facilities of their factory enable them in connection with selected material and careful superintendence, to produce carriages at a lower figure than the prices of small makers in country wagon shops.

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CONFECTIONER,
MUSICAL INSTRUMENTS, TOYS, &C.

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CHURCH AND SCHOOL BELLS.

SIZES AND PRICES:

	Diam. of Bell.	Wt. with yoke & frame	Cost of Bell & Hanging
No. 6,	25 inches,	230 pounds,	$ 25 00
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No. 7,	30 inches,	490 pounds,	50 00
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No. 9,	38 inches,	925 pounds,	130 00

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Hardware!! STOVES. **NAILS.** IRON. STEEL.

KING EGG BEATER Beats Eggs in One Minute.

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To the Ladies.

Miss Maggie Reese, at 209 Fayetteville St., has an elegant line of Fall and Winter Millinery now ready for the trade. All the Novelties in

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Many useful as well as fancy notions, such as Gloves, Corsets, Bustles, Fans, &c. We buy our goods as cheap as they can be bought; can therefore sell as low as any one. Orders from a distance solicited; prompt attention given to same. Address,

Miss MAGGIE REESE, Raleigh, N. C.
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We will guarantee the "LOVELL" WASHER to do better work and do it easier and in less time than any other machine in the world. Warranted five years, and if it don't wash the clothes clean without rubbing, we will refund the money.

AGENTS WANTED in every county. We CAN SHOW PROOF that Agents are making from $75 to $150 per month. Farmers make $200 to $500 during the winter. Ladies have great success selling this Washer. Retail price only $5. Sample to those desiring an agency $2. Also the Celebrated KEYSTONE WRINGERS at manufacturers' lowest price. We invite the strictest investigation. Send your address on a postal card for further particulars.

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Agents Wanted EVERYWHERE TO SELL THIS Great Work.
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50 CHANCES, Price, $7
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CARDS 60 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 50 Prize Puzzle, and 8 parlor games, all for 10 cts. Game of Authors 10 cts. IVY CARD CO., Clintonville Conn.

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Finest Grade of Bells.
CHIMES AND PEALS FOR CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.
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THE CHILDREN'S COLUMN.

[illegible] for "The Children's Column," Aunt Mary" care of R. [illegible]

Answers to questions in this column [illegible] this office within three weeks [illegible] of the insertion of the questions.

Answers to Puzzles, Enigmas, or Questions [illegible] in all cases [illegible] be published.

AUNT MARY AND THE LITTLE ONES.

Something Sure.

"What a pity nothing ever
Has a beauty that will stay!"
Said our thoughtful little Nellie,
Stopping briefly in her play.
"All these velvet pansies withered,—
And I picked them just to-day!"

"And there's nothing very certain,"
Answered Bess with face demure;
"When it rains we can't go driving,—
I wish promises were truer!
I could rest, if I were certain
Of a single thing that's sure!"

Grandma smiled from out her corner,
Smoothing back a soft gray tress:
"Sixty seconds make a minute,
Did you know it, little Bess?—
Sixty minutes makes an hour,
Never more, and never less.

For the seconds in a minute,
Whether full of work or fun,
And the minutes in an hour,
Never numbered sixty-one!
Here is one thing that is certain
Ever since the world begun.

Though the rose may lose its crimson,
And the buttercup its gold,
There is something through all changes
You may always surely hold:
Truth can never lose its beauty,
Nor its strength, by growing old."

MRS. JULIA P. BALLARD.

ROXBORO, N. C.,—*Dear Aunt Mary:* I send this letter by Uncle Black. I like to read the nice letters from the Bright Jewels and your sweet replies [illegible]. I send you 10 cents for the [illegible]. I hope it will do some [illegible]. Papa will soon go to Conference, but I do hope the Bishop will send him back to this circuit. We [illegible] live here. The people are so [illegible] to us. Then we have such a nice new parsonage. You just ought to see our new parsonage. With much love to you and all the Bright Jewels.

I am your little niece,
Josie Griffith.

Thanks to your, dear Josie—how much I would like to peep into that nice new parsonage, I am glad that you have such a pleasant home, and love the dear, good people of Roxboro. Now, the good Bishop was in Raleigh last week, and if I had been well, I might have whispered to him to send your Papa back, but I did not get to hear him preach even. I hope you will not be disappointed.

FAISON, N. C., Oct., 17th, 1885.—*Dear Aunt Mary:* I hope you have not forgotten us, although we have not written in some time.

We think of you very often, but we are going to school and have to study very hard.

I hope this will reach you before the Annual Meeting in your city next week.

I would like to be there to see you and the dear Bright Jewels. I am very sorry that you have been sick. We missed your nice letter very much the week that you were too sick to write.

Enclosed please find $1.25 cents, 25 cents each for Gibbons, John and myself, which will pay our dues to the last of this mouth and 10 cents each for Lizzie, Virginia and Hettie and Charlie. Your little niece,
Kate Westbrook.

Thanks, dear Kate, for your nice, cheery letter, which reached me in good time. No, indeed, I had not forgotten you, nor did I think my Jewels had forgotten me. We had such a nice Annual Meeting. And week before last I had the pleasure of seeing your dear Grandpa. The sympathy of the dear children is very sweet to me. I have not got well yet, and sometimes must write to my little folks in bed. I hope you will all pray that I may soon be well and strong again if it is our Father's will. God bless my Jewels.

LINCOLNTON, N. C., Oct. 19th, 1885.—*Dear Aunt Mary:* As the anniversary of the time of my severe sickness approaches, of which I wrote you, I am reminded that I must keep my promise, that is, to send a thank offering every year to some worthy cause. I again send you a dollar to appropriate as you think best. The day of my sickness, from which God spared me, was the last day of the year 1881. Pray for me to be good and useful.

Yours friendly,
Karl Lander Lawing.

This thank-offering was gratefully accepted, with the prayer that the precious life spared by God in His love and mercy may be fully consecrated to His service. Your contribution was placed in the fund for the Training School for Girl's in China.

LOUISBURG, N. C., Oct. 15th, 1885—*Dear Aunt Mary:* I have intended writing to you ever since we re-organized nearly two weeks ago, but I go to school, and I hate so much not to know my lessons, that I study nearly all the time, except when Mamma makes me go to play, so I have but little time to write.

We re-organized the first Sunday in this mouth, elected new officers, etc, we also elected a delegate to the Annual Meeting in Raleigh. I hope you will have a pleasant time, and a large attendance. With much love for "Aunt Mary," I am lovingly,
Lucie K. Foster.

We were much disappointed in not having your delegate with us at our Annual Meeting, dear Lucie. Do hope that our Louisburg Jewels are doing nicely, since their re-organization. Will always be glad to hear from them. Take some time for play and recreation, and let us hear form you again.

LIBERTY, N. C., Oct. 23rd, 1885.—*Dear Aunt Mary:* We have moved from our old home, but we take the ADVOCATE and Mama reads the children's column to us. We send you 50 cents, our yearly contribution Wish we could mingle with you at the Annual Meeting. May "Our Father" meet with and bless us all.
Lewis Owen.

Thanks for your contribution, dear Lewis—glad that the ADVOCATE still finds its way to you "Our Father" *was* with us in our Annual Meeting—may we ever enjoy His abiding presence.

FAYETTEVILLE, N C., Oct. 23rd. 1885.—*Dear Aunt Mary:* Enclosed please find P. O. order for $3.66, the first quarterly payment for the Camp Ground Bright Jewels.

It is a small begining, but we hope to do better next time—think our meetings are growing, and hope to have a good membership soon.

Very truly,
S. Baie. Cor. Sec

This is good news from our Camp Ground Jewels—may their meetings grow more and more interesting and much good result therefrom.

WASHINGTON, N. C., Oct. 22nd, 1885.—*Dear Aunt Mary:* Not seeing any letters from Washington, I thought I would send a short one—with my mite—(only 76 cents in stamps.) Though small, I hope it may be the means of converting and bringing some heathen soul to Christ—that may be (at least) one star in my crown at the last day. Pray that I may live so as to be counted worthy to receive that crown. Much love to you and all the little cousins. Please send this to the heathen in China. I remain a friend to the Heathen.

Thanks to this kind friend. May this offering be the means of showing many the way to Jesus and to heaven.

SHELBY, N. C., Oct. 1885.—*Dear Aunt Mary:* We have been anxious to send some money to you from the Shelby B Jewels for some time, but have not been able to do so until now. We had a little entertainment on 16th and sends the proceeds to you. Find enclosed $15 from our Socity—$10 of which is to buy a share in the Girls High School in China. The remaining $5 you can use as you think best. It would have done you good to see how hard each Jewel worked to make this money to send you. Please send us a constitution, ours has gotten misplaced. We have not changed officers yet. When must we elect new officers? Your little Bright Jewel.
Nellie Holly, Treas.

How much good this letter did us! Our Shelby Jewels are indeed Bright Jewels—many thanks for the money—it was paid over at our Annual Meeting—Aunt Mary will send the desired constitution as soon as she is able. It is best to elect officers annually. Loving greetings to each one of my Jewels.

ROXBORO, Oct. 21st, 1885.—*Dear Aunt Mary:* We hope you will not cast our little missive in the waste basket. We feel a very great interest in the Children's Column of the ADVOCATE, and have learned to love Aunt Mary, though we have never seen her, but we hope to see and know her when we cross the river.

We are in the midst of a revival at this place. We attend regularly, it is conducted by Revs Lambeth and Fontain, Baptist ministers. We hope much good may be done. We send 25 cents each which you can appropriate as you think best for Missionary purposes. With many good wishes and earnest prayers in behalf of Aunt Mary and her work! we are affectionately, Catie F. Wrenn and Mollie V. Forbes.

Glad to hear from you, my dear girls, and to know that you are enjoying so good a meeting—thanks for your contributions which were placed to the Girl's Training School in China.

NEVER SAY DIE
THOUGH YOU COUGH
Till Your Heart Aches

When the "Life Restoring" East India Remedy is at hand. One bottle will satisfy the most skeptical that DR. H. JAMES' Preparation of Indian *Hemp* will positively cure Consumption, Bronchitis, Asthma, Nervous Debility, and Nasal Catarrh. It is an Imported remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were CURED, and now order for their friends:

"I fear cousin is in a decline, and as thy medicines cured my [illegible] of a Hemorrhage of the Lungs about a year ago, I wish [illegible] to take them." Thy true friend,
HANNAH [illegible], Near Woodbury, N. J.

"As your medicine cured me of Consumption, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles. J. V. [illegible], Lawrenceburg Anderson Co, Ky.

"[illegible] has been suffering with Bronchitis nearly twenty years, and tried most all kinds of medicine, [illegible] says the Cannabis Indica is the only thing that gives her relief."
JANE A. ASHBROOK,
[illegible], Bell [illegible] Co, Ky.

"I have taken the Cannabis Indica as directed and am happy to tell you that I am perfectly [illegible] of Nasal Catarrh. You were right, my trouble was not Consumption, but Catarrh."
JAMES A. CALDWELL,
Wabash Avenue, Chicago, Ill

"It [illegible] cured Mrs [illegible] of General Debility of the whole system of over three years' standing, and others are [illegible] it with success."
DE[illegible] & LESLIE,
Simpsons' Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' Cannabis Indica, and if they fail you, send to us direct. $2.50 per bottle or three bottles for $6.50. Pills and Ointment, $1.25 each. CRADDOCK & Co., Proprietors, 1032 Race street, Philadelphia, Pa dec 2-7t

MISCELLANEOUS.

Norris & Carter.

SPECIAL BARGAINS

IN

Fine Imported Cloths

for street and house wear.

We are now displaying the most magnificent line of these cloths ever shown in this market.

We advertised last week some special bargains in suitings, but to-day we offer the

GREATEST BARGAINS YET.

a full line, all wool, 44 inch

FRENCH SUITINGS

at only 53 Cents per yard

NOTE.—These are rare bargains Call and examine for yourselves.

RICH NOVELTIES

IN

Silks, Velvets

AND PLUSH.

Black Cashmeres and Black Goods a specialty.

NORRIS and CARTER,

No 203 Fayetteville street.

RALEIGH, N. C.

R. B. ANDREWS & CO.

HEADQUARTERS FOR

CLOTHING,

HATS, SHOES,

FURNISHING GOODS,

&c., &c.

LATEST STYLES.
LARGEST STOCK,
LOWEST PRICES.

New Goods daily received. Complete Stock of fine dress suits always on hand.

Special discount to ministers.

R. B. ANDREWS & Co.
C. G. WHITING, Trustee.

MISCELLANEOUS.

Chartered by the Legislature, March 11th, 1869.

U. B.

MUTUAL AID SOCIETY,

OF LEBANON, PA

16 Years of Successful Experience.

Cash Assets.	$ 202,052.06
Surplus over Liabilities.	183,452.06
Assets subject to Assessment.	15,000,000.00
Death Losses Paid to Jan. 1, '85,	4,051,311.46

This Society presents the following plan for consideration: The payment of EIGHT DOLLARS on application. FIVE DOLLARS annually for four years, and thereafter TWO DOLLARS annually during life, with *pro rata* mortality assessments at the death of each member of his class, which for $1,000 benefits is as follows:

AGE	AS'MT	AGE	AS'MT	AGE	AS'MT	AGE	AS'MT
15	60	28	73	41	92	54	1 70
16	61	29	74	42	94	55	1 80
17	62	30	75	43	96	56	1 92
18	63	31	77	44	98	57	2 04
19	64	32	79	45	1 00	58	2 16
20	65	33	81	46	1 05	59	2 28
21	66	34	83	47	1 12	60	2 40
22	67	35	85	48	1 18	61	2 45
23	68	36	86	49	1 24	62	2 50
24	69	37	87	50	1 30	63	2 55
25	70	38	88	51	1 40	64	2 60
26	71	39	89	52	1 50	65	2 65
27	72	40	90	53	1 60	......	......

Will entitle the member to a certificate of One Thousand Dollars, to be paid after death to the legal beneficiaries, whenever such death may occur.

The application fee, annual payments and assessment rates for a membership of Five Hundred Dollar benefits are one-half; for Two Thousand Dollar benefits they are double, for Three Thousand Dollar benefits they are triple, and for Five Thousand Dollars five times the amount of One Thousand, or, Forty Dollars application fee, twenty-five dollars annually for four years, commencing with the second year, and thereafter Ten Dollars during life, with *pro rata* mortality assessments at the death of each member of same benefit.

Division E. admits only male applicants between the ages of 20 and 56 years, inclusive; all such may be placed in Division E. for 1000, 2000, 3000, 4000 or 5000. No person can hold more than one certificate in this Division but [illegible] assessments shall be proportionately collected, as if every member was insured for the same amount as the loss in each case; provided, that no member shall be required to pay more than the amount of his regular assessment at each death. The rate of assessment is never increased during the continuance of a member.

Persons between the ages of 57 and 65 yrs., inclusive, after Jan. 1, 1884, must sign in addition to the application for membership, a "Supplemental Application," with the following stipulations or conditions: That if a person between those ages joins, and dies during his first year's membership, he or she will receive only fifty per cent of the face of the certificate he or she may hold in force, less the unpaid annuals, according to the conditions of the application. If said member dies during the second year of his or her membership, sixty per cent will be paid; if during the third year's membership, seventy per cent will be paid; if he or she dies during either the fourth or fifth year's membership, seventy-five per cent. will be paid. After five years the face of the certificate will be paid, *provided*, the By Laws are kept inviolate by members.

All members, by keeping their memberships in force for five successive years from January 1st, 1884, may secure a paid up certificate, payable at death, equal to 75 per cent. of all moneys paid to the Society, on mortality assessments, from Jan. 1st, 1884. *Provided*, however, that assessments paid prior to Jan. 1 1884, will not be included in a paid up certificate.

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AGRICULTURAL.

Farm and Garden Notes.

Potato blight occurs most frequently in warm, moist weather.

The ice-water remedy for cabbage worms has been pronounced a failure.

Remedies for blight in pear trees and yellows in peaches would be great boons.

Prospects are that there will be less than an average crop of onions this season.

Honey should be kept in the dark or it will granulate; the bees work in dark hives.

Most old orchards need manure, and the time to apply it is late in the summer or in the fall.

Some of the best sorts of pears rot at the core if left on the tree until the fruit begins to turn.

Many horses have a habit of sleeping standing; it is not a good one, and horses should be broken of it, if possible.

Trees on the outside of an orchard are usually more prolific, there is more sunlight and air, and the roots have a freer range.

One of the principal advantages of fall transplanting of trees is that it is a season of greater leisure to the farmer than the spring.

Putting fancy cattle into condition for competition at fairs often results in weakened constitutions. It has been carried to excess.

Many English farmers practice shearing their early lambs in midsummer, and claim that a greater growth of carcass is obtained thereby.

Churning sweet cream is not considered a good method by many leading authorities—the better plan being to allow the cream to ripen somewhat.

More attention should be paid to teaching young horses to walk fast than is done. A fast walking horse is a desideratum not often met with.

Potatoes dug in clear weather and thoroughly dried in the sun, will keep in much better condition in the bins than those that have not been sun-dried.

Several years since a gardner discoved that by planting his squash seeds in earth that had a layer of coal ashes above and below it the vines were not molested by cut worms.

It would seem that there is a certain amount of acidity in ensilage which must produce an effect upon the stock fed upon it. If the acidity is in excess, the benefit cannot be beneficial.

Many fruit growers think that alternate rows of pine and fruit trees prevent the moth and other insects destructive to fruit. The strong odor from the pine is obnoxious to insects of certain kinds.

Experiments at the Agricultural school of St. Remy, France, as between cold water and water warmed to 113 degrees Fahrenheit, supplied to milch cows, is recorded to have made a difference of one-third more milk in favor of the warm water. The difference seems excessive, but yet not unwarrantable.

Cleanly cared for milk, an even, rather low temperature for the dairy-room, churning when the cream is ripe (not too sour), light salting (no crystals of salt in the butter), not too much working, and attractive packages will always command the high est price in the market if the cows have been fed on well-flavored food. —*Daily World.*

Feeding Clover Hay.

A farmer who has been troubled by coughing horses says that from observation he has become convinced that the manner of feeding clover hay has been the entire cause. His custom, like that of many others, has been to let the animal draw the hay down through the rack, thus stripping off the fine dust, which was drawn into the lungs in respiration and produced the cough. He believes the remedy for this trouble to be in giving the animal his feed in the natural way, *i. e.*, allowing it to gather the food from the level of its feet. Since changing his racks to mangers he says he has had no further trouble with coughing horses.

How to Fix the Barrel.

It is in print, and floating around, that Mr. George Wurster, heading up an apple barrel and finding the top hoop over snug, took the latter off, opened it and cut it back to the joint so as to make it a quarter of an inch longer, after which it was driven on without trouble, and still sufficiently tight. A neighbor standing by confessed that he had often been bothered in such cases, but "never thought of" this simple expedient.—*N. Y. Christian Advocate.*

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Leave Weldon,	2 15 a. m.	5 38 p. m.
Arrive Rocky Mount,	3 33 p. m.	
Arrive Tarboro,	4 55 p. m.	.....
Leave Tarboro,	11 50 p. m.	.....
Leave Wilson,	4 05 p. m.	6 56 p. m.
Arrive Goldsboro	4 54 p. m.	7 51 p. m.
Leave Warsaw,	5 54 p. m.	.....
Leave Burgaw,	7 00 p. m.	.....
Arrive Wilmington	7 50 p. m.	9 55 p. m.

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43, Daily.
Leave Wilmington	9 27 a. m.	8 53 p. m.
Leave Burgaw,	10 13 a. m.	9 50 p. m.
Leave Warsaw,	11 17 a. m.	11 03 p. m.
Arrive Goldsboro	12 16 p. m.	12 04 a. m.
Leave Wilson,	1 04 p. m.	12 53 a. m.
Arrive Rocky Mount,	1 37 p. m.	1 27 a. m.
Arrive Tarboro,	4 55 p. m.	.....
Leave Tarboro,	11 50 a. m.	.....
Arrive Weldon,	3 05 p. m.	2 45 a. m.

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10 30	10 31	Forestville,	6 39	6 40
10 45	10 36	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,	"	
11 48	11 49	Henderson,	5 23	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
1 17	1 18	Littleton,	3 58	3 59
1 41	1 42	Gaston,	3 35	3 36
2 15	P. M.	Weldon,	P. M.	3 05

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VOL. XXX.—NO 47 | THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. | ESTABLISHED 1855

REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, DEC. 9, 1885. | $2.00 PER ANNUM Payable in Advance

Mrs. J. Cardwell 1886

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

LATE VIRGINIA CONFERENCE.

The attendance, both of preachers and lay members, at the late session of the Va. Conference, held in Petersburg, was unusually large. Then, we had Mr. L. D. Palmer, and Dr. Kelly from Nashville—the former visiting us in the interests of our Publishing House, and the latter representing the Foreign Missionary Board. Besides those we had Rev. Dr. Burton, and the Rev. J. S. Nelson from the N. C. Conference, who paid us a friendly visit. In addition to these we had the presence of Rev. Mr. Duulap of the North Georgia Conference, who came in the interests of the Paine Institute, located at Augusta, Ga.; and then we had a larger number of visitors than usual from all parts of our Conference who came to enjoy the Conference session. The old Washington St. Church was crowded, at every meeting, day and night, from the first day till the close of the session. I should not omit to mention the presence of the Rev. Mr. Reid one of our Missionaries in China, who, by his great address, delivered at the Missionary Meeting on Saturday night, added greatly to the interests of that occasion. The weather was fine. Bishop Keener presided satisfactorily, and conducted the business of the Conference with great dispatch. Without undue haste all our business was brought to a close at an early hour on Tuesday night, and the preachers received their appointments with as much satisfaction, and with as little complaint as we have ever known at any previous session of the Virginia Conference. Nothing occurred to mar the harmony of the body. It was good to be there. Rev. Mr. Dunlap got his $1,000, for the Paine Institute at once, in response to his appeal. Dr. Kelly obtained the promise of one fourth of the collections for Foreign Missions, during the past year, to be forwarded to Nashville, by the 1st Feb. 1886. The Memorial services, on Monday night, barring a little too much speaking, was an impressive occasion. The reports of the year's work were in advance, I think, of any previous year. About $400,000 were raised for all purposes. Four hundred thousand dollars is a great deal of money to raise by one Conference!

REVIEW.

Our Colleges, male and female, so to speak, are all doing well. New houses of worship have been built during the year, and many others handsomely refitted and refurnished. The Woman's Missionary Society has done a good work. But the marvelous thing—the wonder of this age of the Church, is contained in the report made to the Conference by "Uncle Larry," of the work done in the Va Conference by the "Rosebud Societies" This has no parellel. There are now more than 470 Societies with a membership of 30,000 children; and these children, by their mites, have raised during the past year, more than $4,700. Can the history of the Church, in any age, or in any land, furnish a parallel—or, even an approximation to a parallel—to this work! I repeat what I have had occasion to say before, it is the standing marvel of the age in Missionary work. All the funds are judiciously expended in the support of schools—in Church building, and in other Missionary work, in foreign fields. Nor does the work done by *Rosebuds*, in raising money, in any way interfere with other Missionary collections. Why can not other Conferences compete with the Va. Conference in this work done by the children? It is a power for good. It educates the children of the Church in the "grace" of giving. It trains them for wider usefulness in after life. If we only had an "Uncle Larry" for every Conference we could convert the world in a few years by the gifts of the children, in addition to the increased liberality of the older Church members in giving to the cause of Foreign Missions

NOTES.

Our preachers—most of them—are already at their word, or ready to begin by the first Sunday in December. Very few changes, comparatively, were made in the pastorate at our late Conference. Six of the seven clerical delegates to the General Conference were elected on the first ballot. The lay members of the Conference were not so fortunate in their first ballot; but they kept up their work until they completed the full delegation. By some mishap, a long letter of mine to the ADVOCATE, written some three weeks ago, seems not to have reached its destination.

Danville, Va., Nov. 26th, 1885.

Our Washington Letter.

From our Regular Correspondent.

The Administration is in mourning for Vice-President Hendricks. Thanksgiving day was a sad and quiet one at the White House. There were no callers, no business was transacted, and decorators were busy outside putting up the crape and bunting that will shroud the columns of the Executive mansion until the day after Christmas. The Capitol and Government buildings are also draped in black, the same designs being followed that were used in memory of General Grant.

Mr. Hendricks' death gives the Presidency of the Senate to the Republicans, as they are a majority in that body. It is customary at the close of a session of the Senate for the Vice-President to leave the chair for a time and permit the election of a President of the Senate *pro tempore*, on order that there might be a succession to the Presidency in case of the death of both the President and Vice President. Mr. Hendricks attended the sessions of the extra session so closely last spring, that no *pro tempore* officer was elected, Now, if Mr. Cleveland should also die before Congress meets, the country would be without a head, and a difficult problem might be offered for solution.

The country is now in the same condition that it was during the first month of Mr. Arthur's presidency. He also left the Senate without having it name a *pro tempore* presiding officer. The situation naturally gives rise to discussion of proper laws to regulate the Presidential succession, and it is probable that the incoming Congress will be urged to make some enactment to meet such contingencies.

The last Vice-President who died in office was Mr. Wilson of Massachusetts. His death was as sudden as that of Mr. Hendricks, occurring, it will be remembered, while he was presiding over the Senate.

When the death of Mr. Hendricks was announced at the White House, Mr. Cleveland immediately called a special session of the Cabinet. Action was taken in regard to the funeral, for the President and Cabinet to attend.

The Senators and Representatives in the city also held meetings for the purpose of deciding upon committees to attend the burial services.

The people of Washington obeyed the terms of the President's proclamation in celebrating Thanksgiving day. Government business was suspended, Department clerks and school children were set free, there were family reunions and feasting and pleasure making. In the churches, sermons were preached from appropriate texts. Secretary Whitney offered to give every officer and employe of the Navy Department a Thanksgiving turkey. Many of them availed themselves of his courtesy.

Congress will convene in one week from next Monday. There is a bustle of perparation at the Capitol. It is true the work of cleaning up, repairing, and making improvements has been going on there during the entire recess. Still everything is getting another touch in readiness for the event.

The President has nearly finished his message to Congress, and the Cabinet officers have about completed their reports. The majority of them will be published before Congress meets. Only that of the Secretary of the Treasury will be withheld to go to Congress with the President's message.

As to points in the message it may be mentioned that the policy of the Administration will be very clear and direct in advocating increased economy in Governmental expenditures and cutting down tariff taxation in such a way as will not hurt industries which have been built up under existing laws. The policy outlined to Congress will be conservative.

One of the newly appointed Civil Service Commissioners says that any expectations that the reorganized Commission will be governed by partisan considerations will be doomed to disappointment. He further said in all his consultations with the President, he was impressed with the sincere purpose Mr. Cleveland showed to enforce the law strictly and impartially. The majority of the Senators of both parties favor a moderate Civil Service reform. They are pleased to be rid of the annoyance of looking after small places, but they would like to obtain control of appointments to the higher positions.

Washington, D. C., Nov. 27th, 1885.

Melancholy People.

The tendency to melancholy, according to the *Medical Times*, of London, becomes more and more prevalent among cultivated people. Morbid depression of the spirits and utter weariness with life it declares to be frequent among men of the finest abilities and the most conscientious activity.

Here are some typical cases of the disease as presented by this medical writer: "Could we thus pursue the judge who has won our admiration in court by the logical precision and ethical propriety with which he has distinguished the offenses of the criminals brought before him, we should, perhaps, find him pacing the floor of his bed room and wringing his hands under the horrible, if fictitious, conviction that he is himself more guilty and steeped in sin than the wretches he has sent to penal servitude. Could we keep watch over that popular preacher who has stirred us by his fervid words and strengthened the foundations of our faith by his confident dogmatism, we should observe him, perhaps, tossing, sleepless and distressed, throughout the live-long night, haunted by doubts and perplexities and by the innocent whispering of a voice which asks:

Were it not better not to be
Than live so full of misery?

"Could we in disembodiment remain a little with that good physician who has just given us such sound advice and urged us to fight against the despondency for which we have consulted him, we should perceive him, perhaps, as soon as he has dismissed his patients, hurry off to the house of a brother practitioner, and pour forth in his ear with anxiety a description of the hopeless diseases from which he conceives himself to be suffering, and which exist only in his hypochondriac fancy.'

Of course in such cases the sufferers are in a very morbid mental condition, which may be brought on by various causes—by loss of sleep, by the immoderate or injndicious use of stimulants, by working too long and too hard in one rut, or by encouraging the bad habit of self-introspection and self-consciousners. But their disease is not at all a new one, and we question whether it is so much more prevalent than formerly as this medical journal supposes. Read the diaries and confessions of holy men who have left to us accounts of their religious experiences, and you will find its symptoms more or less unmistakable in nearly all of them. Schools of theology have even taught that the state of self-abasement is the only state thoroughly acceptable to God, and nameless men and women without number have gone about burdened with the convrction that they were utterly vile and proper subjects for Divine condemnation.

We find, also, in general literature many instances of the same morbid condition of the mind and prostration of the nerves. But only of recent years has the trouble been regarded as one with which medicine could profitably and legitimately deal. Only lately have sufferers of this sort gone to their physicians to describe their symptoms and ask for scientific advice. Formerly, when they made confession at all, they carried their tales of despair to ghostly counselors, who were likely to treat their depression as a hopeful sign of spiritual improvement rather than as an indication of mental or nervous irritation. Many hypochondriacs were to be encountered, but they were looked upon as eccentric characters merely, and only downright lunatics were rgarded as the victims of serious mental disorder.

Now, that the treatment of diseases of the mind and nerves is a specialty, and there is so much discussion as to the dependence of the mind upon the body, of course the number of people who go to physicians with every variety of mental or nervous trouble has become very great. Doctors hear of no end of such sufferers, and hypochondriacs who had previously kept to themselves imaginary maladies or the dismal results of self introspection are ready to pour into their ears the story of their woes.

Even the pessimism of our day, where it is not assumed as a fashionable pretense, is simply another manifestation of hypochondria, for the men who are unable to look on any except the dark side of life can never be thoroughly healthy in mind and body. But they are no new creation.—*N. Y. Advocate.*

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The Services of a Foe.

Christianity has been greatly helped by the unwitting service of its foes. Its march has been steadily onward, and its gains have come from its enemies as well as from its friends. There is a danger that always grows out of an unquestioning constituency. Had the Gospel gone on from year to year without being contested at every step, it would have lapsed into an inertia and general unproductiveness which would have been a curse that neither years nor genius could remove. Its first real curse was when it was lifted into a State Church by CONSTANTINE, in the first quarter of the fourth century. But its general life has been in the midst of foes. It has found an enemy at every foot-fall, and has won no victories except at great sacrifice. Even before the group of apostles had passed away the opposition was violent and alert, and afterward it was organized and never resting.

To measure the indirect benefit which results from the discipline of opposition, one has only to look at the literature which took shape and character in the first three centuries. It falls into two general departments: the struggle for the settled canon of Scripture, and the apologies against skeptical attacks. REUSS, in his *History of the Theology of the First Three Centuries*, shows that the opposition which Christianity encountered in reaching a conclusion concerning its inspired books aided largely toward an early determination. There was an atmosphere of superstition in many parts of Christendom. Dreams and visions had too much weight. There was a rapid growth of alleged inspired writings which, in many cases, arose from a good intention, but threatened the entire scriptural fabric by asserting their claim of equal authority with the recognized writings. The skeptical writers exposed some of these works, and showed that they were false. Their keen criticism really revealed the weakness, and compelled the Christian scholars to inquire into them, and fairly drove them to renounce them. The Epistle of Barnabas, with the entire class represented by this pseudo-Scripture, had been read in the Churches, and was regarded by many as of equal authority with Isaiah and John. When the foes of Christianity made their attack upon both the false and the true, the leaders of Christian thought gave to all their writings a sifting process, and, by the end of the second century, reached a wise conclusion, which, from that day to this, has undergone no material change. The weakness of the opposition to the Epistle to the Hebrews aided to convince the Church of the divine inspiration of that important book. The skeptics of the period deserve no thanks for this high service. It was a species of counter-irritation which, without any motive of good, did achieve important results for the entire domain of Christianity. It is safe to say that the Church arrived at a safe conclusion concerning its canon at least a century earlier than it could have done, but for the quickening of its thought and the acuteness of its criticism, both of which were enforced by the violence of the infidel.

The same truth is perceptible in the apologies. The apology was not an excuse, but a bold and defiant defense. When George III. was told of Bishop Watson's apology for the Bible, he replied: "I did not know the Bible needed an apology" The old word has undergone a change. It originally meant a speaking back, a justification, a fearless rejoinder, and in this sense the first Christian apologies were written. In method and spirit they were masterpieces. The defenses of Christianity by JUSTIN, TERTULLIAN, IRENÆUS, and the whole generation, were enforced writings. They were severe blows in return for the thrusts of enemies. As we now read them, and weigh them at their full worth, we find that they were not the creations of an occasion, but that they were elaborate arguments in defense of every fundamental Christian doctrine, to which little more has been necessary to add. That apologetical literature of the first centuries, closing with complete triumph at the Council of Nicæa, has been the storehouse of defensive Christianity from that time down to the presenst. All later defenders have gone thither for arms as from a great arsenal. No new arguments against Christianity have been formulated. INGERSOLL, and PAINE, his prototype, were answered when Christianity was only a young giant of two centuries of growth.

Here we have an important lesson for the entire future. The Church that spurns criticism is at the mercy of its own arrogance, and the Church that, on reviewing its history, can find nothing but good to say, is in danger of losing all the lessons that a candid introspection ought to bring. Take our own history for a hundred years into consideration, and we shall find that there are some things to learn. Have we steadily gone out after the masses, in the latest decades as in the first? Where have our heroes come from? Certainly not from our palatial homes, but from among the lowly and overlooked. Our DURBINS and JANES ES and M'CLINTOCKS and SIMPSONS have been given to us from no favored circles, but from among the very plainest groups in our whole constituency. The government of the world to-day, in spiritual life as in civil, is borne upon the shoulders of men that were not born to the purple. As we look a new century squarely in the face, we need to recall our mistakes, all of them, and see how we can improve them.

Just as we write, another stands before us—the multiplication of our schools. Have we not enough, in all our settled territory, for many a year to come? Let us build up what we have into strong proportions. Let us pay the professors better salaries, double the libraries and chemical appliances, enlarge the departments, strengthen the regular curriculum, make the students' rooms lighter and brighter, enlarge the grounds, and so let the existing schools begin the new century with better vitality than they have ever known before.—*New York Advocate.*

Home Honesty.

BY MRS. LUCY RANDOLPH FLEMING.

I have been much interested in the subject of the *every-day honesty* of children.

We are so frequently startled in these days of records of dishonesty in high places of trust and social prestige, ending always in disgrace, and too often in self-murder, that I wonder sadly if the hands which make so free of other's means were ever taught when small and dimpled the lesson, "You *must* not *touch* what belongs to others."

That is a most remarkable and rare child who does not at once wish to lay hands on whatever is new, on in any way attractive to sight or palate, and mothers usually have a skirmish, if not pitched battles, with baby on this very debatable ground. A battle too often renewed again, according to the strength of will in both combatants.

I have known households where tongs and shovels were locked in closets, because "the children *would* ride them about the room;" where matches were hidden in most inconvenient places, because "the children *would* play with them;" where no article of personal or household use was safe, or likely to be found in proper place, because the young home vandals considered everything they could lay hands on as lawful prey. And the license was abetted by weak parents in putting out of reach instead of enforcing the lesson, "You *must not touch.*"

The child who is allowed unrestricted to tumble over bureau drawers, to use without permission mother's or sister's belongings; who rifles the closet of cake and preserves because the dainties are at hand and easier to obtain than the needful permission, is in a fair way to become a very sly and disagreeable member of the household, if not a strictly dishonest one.

"*My* child will never *steal* any thing!" says some indignant mother, even as she unfastens the small, unwilling fingers from some coveted, forbidden article. We hope not. But the valuable lesson, "Keep my hands from picking and stealing," cannot be too early or earnestly impressed on your minds. Picking especially, which in most matters, great or small, almost invariably precedes stealing.

The careless handling, and even destruction, of the property of others is an evil woefully and widely prevalent among the children and youth of our day. Any one who observes in neighboring homes, in public places, or who has communication with hotel or boarding-house keepers, is soon convinced of the fact. "I cannot take families with children to board," said a hotel landlord known to the writer "The damage done my rooms and furniture exceeds the board money."

Apart from the moral laxity which will certainly grow out of imperfect home honesty, it is a serious inconvenience to be unable to leave a child or young person alone in the house or room, feeling no safety from prying fingers unless the keys are turned. Strictly honorable dealing at home cannot be too early inculcated upon the little one; and the lesson can be taught far sooner than most mothers will admit or attempt.

And be honorable with your child. Do not appropriate the little treasures or ornaments, or borrow from the small bank without asking. You cannot expect any more delicacy toward your property than you show toward your child's.

If you are careless about returning a cent or nickel, why should not your boy feel at liberty to pay himself out of the change he is to bring from a purchase, and which he soon notices whether you are careless in counting?

Get the idea of the beauty of trust as soon as possible into your child's mind, and see to it that he or she finds an example in yourself in minute everyday matters.—*Christian Intelligencer.*

The Bible.

The Bible is the best manual that has ever been written on the subject of liberty. It teaches the brotherhood of man; it asserts the fatherhood of God. It tells us that Jehovah is "glorious in holiness;" it proclaims Holiness, without which no man shall see the Lord." The world has no book to compare with it. In its pages truth without one single grain of error is found. The utterance of earth's greatest philosophers contain only a few grains of wisdom, but in the utterances of the writers of the Bible, wisdom is found that surpasses invalue "the gold of Ophir."

O, that I could compress into a few words all that I desire to say about God's book! What a history this priceless volume has! It is the oldest of all existing volumes; the book that gives us a glimpse of creation's morn and of the hour when the heavens and earth shall pass away; the book that tells us what God is and what men are; the book that asserts that human existence is not circumscribed by the confines of time, but stretches out into the illimitable hereafter; the book that imparts a zest to life, robs death of its horrors and sings of a home where God's children "shall hunger no more, neither thirst any more;" the book that has purified literature and evolved art; the book that is a friend of liberty and a foe to slavery; the book that meets the wants of every people, simple enough for the Indian in his wigwam and sufficiently erudite for the philosopher in his study; the book that has found its way to heathen lands and the idols have fled; the book that has gone to the savage glorying in his brutality and from his nerveless grasp the tomahawk and scalping knife have dropped; the book in which the dreary, dreary dweller at the pole has read about the land where "there shall be no night;" the book over whose blessed pages the Christian toiler at the tropics has wept with holy joy as he listened to the prophet singing, "The desert shall rejoice and blossom as the rose;" the book whose glorious career is scarcely yet more than begun; the book that is destined, in spite of every opposition, to go on in its blessed, ennobling mission; the book that has been for millions, as over the desert of life they marched, "the cloudy pillar" by day, "the fiery column's glow" by night; the book that will be for countless millions the light to guide their pathway to the "house not made of hands, eternal in the heaven;" the book in whose triumphant march no pause will be until the seventh trumpet sounds, and great voices in heaven proclaim! "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."—*Rev. John Lee.*

Kind Words.

They never blister the tongue nor lips; and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flames of wrath, and it makes it blaze more fiercely.

Kinds words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush for all other kind of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and silly words, and empty words, and boisterous words, and warlike words.

Kind words also produce their own image in men's soul. And a beautiful image it is. They soothe and quiet; and comfort the hearer. They shame him out of his morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

He has no part at all in Christ who will not part with all for Christ.

Raleigh Christian Advocate.

RALEIGH, N. C. - - DEC. 9 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(*To all editorials furnished by Dr. Black will be appended, and to those by Dr. Hudson an H. will be appended.*)

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REV. F. L. REID,
Raleigh, N. C.

WE give the most of our editorial space this week to others, as they have something more important than anything we desire to say.—We shall get all the Conference reports out as soon as possible.

JUST as soon as we enter up amounts received at Conference, we will cut off all who have not renewed. Send in your renewal at once, by mail, so as not to miss a single number.

Paragraphic Personals.

— The post office address of Rev. J. T. Gibbs is Fayetteville, N. C.

— Dr. Rivers has become the Louisville editor of the *Central Methodist*.

— We have had very pleasant visits in our office, since Conference, from Revs. J. R. Brooks, J. S. Nelson, J. D. Buie, J. J. Renn, A. D. Betts and C. W. Byrd.

— We note with pleasure the fact that our excellent friend and correspondent, Rev. Dr. J. E. Edwards, leads the Virginia delegation to the next General Conference.

— The death of Vice President Hendricks is greatly lamented all over the country. Senator John Sherman has been elected President of the Senate to fill the vacancy.

— King Alfonso, of Spain, died recently, lamented by all Europe. His little daughter has been proclaimed Queen, with his widow, Queen Christina, as Regent.

— The Alabama *Advocate* says Bishop Wilson has been there and preached. He is improving in health, and will be able to meet all his appointments.

— Rev. S. V. Hoyle was fitted up in an elegant new suit, hat and gaiters, by the people of his charge in Thomasville and High Point. This was creditable alike to the people and to Bro. Hoyle.

— Take the last session of the Virginia Conference in all its sayings and doings, it was one of the best and most harmonious that we have attended in thirty-three years. The appointments gave general satisfaction.—*Richmond Advocate.*

— Rev. G. G. Smith writes us: "Dr. Potter says I misread him. He has no views for the public on the question of your dividing. I did not say '*fully absolute*,' but *fully absolute*, to have an organ for every conference and a college. Please correct."

— The beloved wife of Rev. Z. T. Harrison, of the North Carolina Conference, died of consumption at Henderson, N. C., while we were at Conference. Her death was triumphant. Our heart goes out in warmest sympathy to her sadly bereaved husband. An extended notice of this good woman will appear in these columns.

— Rev. W. S. Creasy wears a handsome gold watch on one side of which is engraved: "Presented to Rev. W. S. Creasy by the congregation at Concord, N. Carolina, 1885," with his monogram on the other side. This is a fine testimonial from an appreciative people to an eminently worthy man.

— Rev. C. F. Reid, of our China mission, was with us a day or so during our Conference. His speech at the missionary meeting was one of the best ever made at the Conference, and he has left behind him an influence that will abide in the hearts of the people for years to come.—*Richmond Advocate.*

— The Bishops of the Methodist Episcopal Church have appointed the Rev. John Miley, D. D., and the Hon. J. B. Foraker fraternal delegates to the General Conference of the Methodist Episcopal Church, South. Dr. Miley is a Professor in Drew Theological Seminary, and is the author of the well known work on the Atonement. Judge Foraker is the Governor-elect of Ohio.

— As was seen from the appointments last week Rev. Jas. E. Mann retires from the presiding eldership and takes a station at Greensboro, and is succeeded in the presiding eldership by the Rev. Junius T. Harris. This is the only change that was made at Conference among the presiding elders. Bro. Mann has made a splendid presiding elder, was exceedingly popular on every district he ever served and ranked with the best we had in the office. He will do a good work at Greensboro, no doubt, as he has done wherever he has been. His successor, Rev. J. T. Harris, is a good preacher, an earnest, faithful worker; and we predict and wish for him great success in his new and untried field of labor.

Report of Board of Education.

The following report of the Board of Education was adopted by our Conference in Charlotte. We give it in full because we want our people to be thoroughly posted in reference to our educational work:

The Board of Education beg leave to report as follows:

We have had under careful consideration for several days the Educational interests of our church and the reports of colleges and schools of high grade owned, and in any other way connected with it. It gives us pleasure to report that there is a growing interest throughout the Conference on the great subject of Education, and we believe our people: as never before, realize the importance of giving their children the best educational advantages possible. Our colleges and schools generally are being well patronized, and where they are fully equipped and wisely managed, are succeeding, we believe, as never before. We regard this as a most hopeful feature of our work, and urge our ministers and laymen everywhere to do what they can to foster and build up good schools of all grades and encourage our people to give to their sons and daughters the best educational advantages they can.

Your Board also recommends the appointment, by the Conference, of visiting committees to the schools reported, but not owned by the church, whose duty it shall be, by frequent visitations and inspections, to put themselves in possession of all the facts in regard to said schools and report the same to this Conference at each annual session.

CENTRAL INSTITUTE FOR YOUNG LADIES,

Is located in Warren county, N. C., twenty-one miles west of Weldon, in the town of Littleton, on the Raleigh & Gaston Railroad. The property is owned by a joint stock company and controlled by a board of directors, the majority of whom are Methodists.

Resolved, That we heartily commend this school to the patronage of our people and cordially invite the co-operation of all in building it up.

We request the presiding Bishop to appoint Rev. J. M. Rhodes principal of Central Institute, and that J. R. Griffith and Dr. T. P. Jerman be elected a visiting committee to the same.

OAK INSTITUTE

is located at Mooresville, in Iredell county, 25 miles north of Charlotte by railroad. It is well equipped, efficiently managed, and offers superior advantages to pupils of both sexes. We commend it to the patronage of the people in that section.

We also request the Bishop to appoint Rev. T. L. Triplett principal of Oak Institute, and that the presiding elder of the Statesville District and the preacher at Mooresville be elected a visiting committee to the same.

JONESBORO HIGH SCHOOL,

Is the property of the Fayetteville District Conference, is located in Moore county, in the town of Jonesboro on the Cape Fear and Yadkin Valley R. R. It is a school of high grade, and has been well managed by an intelligent board of trustees.

It has been well patronized by the surrounding country and has given great satisfaction to its patrons. We commend it to the people as every way worthy their support.

We request the presiding Bishop to appoint Rev. W. O. Hightower principal of Jonesboro High School. We also request the Bishop to appoint Rev. A. W. Mangum, D. D., professor to the University of the State, located at Chapel Hill.

GREENSBORO FEMALE COLLEGE.

We are much gratified at the unparalleled prosperity of this excellent institution.

The liberality displayed by the company in expenditures for the equipment of the College and the improvement of the premises, as well as their good judgment in the selection of a faculty, can but afford the highest satisfaction to the friends of female education throughout the State.

We do not believe that Greensboro Female College ever maintained a higher standard of excellence or ever did better work for Methodism in North Carolina than it is now doing. We therefore heartily recommend the following:

Resolved 1st, That in Greensboro Female College the Methodist Church has an institution of learning, for the education of young ladies, of which they may well be proud, and that those who entrust to it, under its present management, the education of their daughters, may be assured that they are not only well cared for, but enjoy advantages of instruction and culture unsurpassed by any school in the whole South.

Resolved 2d, That Revs. J. A. Cunninggim, A. W. Mangum and J. B. Connelly be appointed a visiting committee from this Conference to Greensboro Female College.

TRINITY COLLEGE.

From reports of the Committee of Management and of the Treasurer of the Board of Trustees, and from other sources, the Board of Education gather the following facts and figures in reference to Trinity College:

1. Debt.—The total undisputed debt of the College is $6,378.31. Of this amount $2,752.00 is due the Endowment Fund of Trinity College; $1,003.47, the Wachovia Bank; $1,02[illegible].43, Dr. R. W. Thomas; $669.-41, Robert Gray; and $928.00, W. S. Bradshaw. The interest on the above claims is all the above parties desire now. There is an unadjusted claim of $735.52 to the Trinity Building and Loan Association.

2. Endowment.—By a series of resolutions passed at the session of the N. C. Conference in 1884, it was resolved to raise $100,000 for an Endowment Fund for Trinity College: that an effort would be made to raise at least $20,000 annually; that Presiding Elders should hold educational meetings at suitable points, and also present the subject of endowment and patronage of the College to all the Quarterly Conferences; that pastors should co-operate with Presiding Elders in the work of securing the Endowment Fund, and in increasing the patronage of the College; and that cash and notes raised for the Endowment Fund be reported to the Conference Board of Education, and be paid over to the Treasurer of the Board of Trustees. Your Board of Education have no information that any educational meetings have been held by Presiding Elders, or that any efforts have been made by Presiding Elders or Pastors to secure endowment, and no cash nor notes raised for such purpose have been reported to the Board of Education. The Treasurer of the Board of Trustees reports that he has received for endowment $50.00 from J. M. Watson, $2.00 from J. M. McMichael, and $2,700.00 from the estate of Dr. C. G. Siddell. He also reports that about $800 more will be realized from the same source. According to the last will and testament of the donor, the Siddell legacy is to be invested in United States bonds or secured by mortgage on real estate, and the interest thereof to be used as a loan fund to assist needy young men, and that those so assisted execute a verbal promise to reimburse the fund for the outlay. About $1,000 will soon be realized from the sale of a tract of land in Iredell county, donated by Mrs. Sarah Steele to the use of the N. C. Conference of the M. E. Church, South, and which by the action of the last session of the Conference was to be added to the endowment fund of Trinity College; and $600 is expected to be obtained in the near future from the estate of Mrs. Ann E. Earnhardt, of Rowan county, and which, according to the will of the testator, is to be applied like the fund from the Siddell estate. A proper person should be appointed as Trustee of these funds to see that the wish of the granters is respected, and the funds securely invested.—As the Treasurer of the Board of Trustees has already been authorized by the Conference to receive, hold, and invest all funds raised for endowment by the Presiding Elders and Pastors, your Board think he is the proper person to have, hold and invest the funds received from all other sources whatever.

As by the action of the Board of Trustees at its meeting twelve months ago, and sanctioned by the N. C. Conference at its last session, the Treasurer of the Board of Trustees was authorized to apply any endowment funds coming into his hands to pay off any pressing debts of the College, and to take a mortgage on the real estate of the College to secure the same, your Board of Education are of opinion that the President of the Board of Trustees should be authorized to execute such mortgage whenever such application shall be made.

3. First Year of Management.—According to a plan for the immediate relief of Trinity College agreed upon at the last session of the N. C. Conference, the management of the College was placed for two years in a committee of three laymen. This committee have now had charge for a year, and they report a faculty of seven professors, a good preparatory and business department added to the four college classes, 148 students enrolled during the year, which is a large increase over the patronage of the preceding year, 19 of these students being sons of preachers, and one the son of a professor, have received their tuition free, 23 being unable to pay all as they go, have received tuition "on time," and 10 of them expect to be ministers of the gospel; so that at least $700 of tuition has been given to preacher's sons, and about $800 has been given to students "on time."

The aggregate of salaries of professors agreed to be paid was $6,-550, $1,000 was, according to the plan above mentioned, to be invested in much needed apparatus, furniture, &c., for the use of the college. The whole amount necessary, then, to meet the current expenses of the year was $7,550. To make up this amount the committee have paid $3,000, tuition has paid $1,740, and the Conference by collection has paid as follows, by Districts:

	ASSESSED.	PAID.
Raleigh,	$228.84	$123.50
Durham,	194.50	220.00
Greensboro,	178.44	180.00
Trinity College,	146.16	119.00
Salisbury,	163.09	64.98
Statesville,	203.77	40.25
Shelby,	196.50	00.00
Charlotte,	202.50	148.00
Fayetteville.	202.42	91.50
Wilmington,	240.16	81.85
Newbern,	178.00	63.40
Washington,	177.50	114 79
Warrenton,	187.16	53.21
	$2,500.00	$1,300.48
	1,300.48	
	$1,199.52	

making a total of $1,300.48 paid by the Conference. and a grand total of $6,040.48 received from all sources up to date, and leaving a deficiency of $1,509.52 for expenses of the current year. There is still due for tuition for the year $1,068.00, most, if not all, of which will be paid, but there will still be a deficiency of $431.52, which is unprovided for.

The Committee of Management have fulfilled their part of the contract for the first year, and they hoped that the Conference would raise its promised $2,500, so that there would be a surplus to carry over to the next year to make up for the $1,000 less which the committee are to pay the second year, and thus continue the present organization of the faculty which is working so efficiently; but with a great deficiency for this the first year, the situation is not so encouraging. Your Board are of the opinion that the Conference was in honor and gratitude bound to raise the whole of the $2,500 promised, but how to remedy the breech in the working of the plan caused by this great deficiency, your Board are at a loss to determine, unless as suggested in a resolution hereafter presented.

But your Board must urge that, as the Committee of Management propose to go forward and finish their two years' management, doing the best they can under the circumstances, that those who are, by the plan, charged with the collection of this fund, do exert themselves to raise their full assessment and, if possible, do as two of the Presiding Elders have done this year, exceed their assessment by a handsome sum.

Your Board would further urge that the plan of endowment as agreed upon last year, be pressed with prudent zeal. It is a vain hope which some seem to entertain that the present Committee of Management will eventually propose to purchase Trinity College, and run it as a college for the Methodists of North Carolina. A male *college* can not be run successfully on the receipts of tuition. Aid from some other source must be obtained.—With a college property, worth $30,-000, situated in a healthy section at a central point, and easy of access to all our people, and with a nucleus of about $5,000 endowment fund, we ought to go forward adding to that fund by littles and by larger contributions until the $100,000 is secured, and thus greatly enhance the usefulness of this important institution.

In view of the above facts the Educational Board recommend to the Conference the following resolutions:

1st. That we most gratefully appreciate the manly and christian liberality of Bros. J. W. Alspaugh, J. S. Carr and James A. Gray, in so nobly coming to the help of our College in the day of its need.

2d. That the Conference sincerely deplores its failure to raise the whole amount of money pledged for the first year and requests that the deficiency in said amount be, if possible, collected before the commencement in June next.

3d. That we renew our obligation to raise the $2500 for the ensuing year.

4th. That Rev. J. F. Heitman be appointed by the presiding bishop a professor at Trinity College.

5th. That J. S. Carr, Treasurer of the Board of Trustees, and his successor in office, be appointed Trustee of the endowment fund received from the estates of Dr. G. C. Siddell, Mrs. Sarah Steele and Mrs. Ann E. Earnhardt, and from all other sources whatever, to have hold and invest according to the wishes of donors, under the direction of the Board of Trustees.

6th. That Col. J. W. Alspaugh, President of the Board of Trustees, be authorized to execute a mortgage on the real estate of Trinity College to secure the legacies of Dr. C. G. Siddell, Mrs. Sarah Steele, and Mrs Ann E. Earnhardt, left to Trinity College.

7th. That the following persons recommended by the Trustees at their last regular annual meeting, be elected Trustees of Trinity College to fill vacancies: Rev. W. C. Norman, Jas. A. Gray, Esq., Rev. W. M. Robey, D. D., Prof. H. W. Spinks and J. W. Mauney.

150 Missionaries for China.

In our previous survey of the field, it has been our chief concern to select and present a summary of such facts as would throw most light on the actual condition of China considered in herself, isolate and alone, and also at the same time prepare the way for a more accurate and appreciative estimate of the agencies or agents whose work was to form the second part of our inquiry.

And keeping the same object still in view, we desire now to call attention to an intermediate fact, complementary to the field and introductory to the agents, to-wit:

THE GREAT PREPARATION.

With the history of the great empires that have risen and fallen in the West, every school boy is more or less familiar, but of the empire of China little is known, and perhaps but few, even of our best read men, have considered for a moment how great the debt of gratitude the world's civilization owes to the achievements of the Chinese. We refer not to any of the great contributions they may have made to the arts of invention and discovery, and whose benefits have become world wide, as for instance, gunpowder, the compass, the art of printing, bank notes, coal, etc., all of which they are said to have first invented or used, but to the immense political dominion they have so silently and with such infinite toil built up here in the remote East.

They have done for Asia what the Romans did for Europe. They took the aggressive against menacing barbarism, subdued it, tamed it, and consolidated all the thousand tribes of Eastern Asia into one grand, peaceful empire, thus ridding Europe itself from further apprehensions of barbaric invasion. But that is not all, for throughout this prodigious extent of territory, occupied by races almost as numerous and various, and far more populous than were ever embraced in the Roman dominions, they have enforced law and order, diffused their language and literature, and so assimilated them one to another as to unify and make of the once heterogeneous mass, a quiet, law-abiding, intelligent, industrious people, comprising a nation which has "attained, it is believed, a higher position in general security of life and property, and in the arts of domestic life and comfort among the mass, and a greater degree of general literary intelligence, than any other heathen nation that ever existed."

Here then, is a fact large enough and splendid enough to challenge both our admiration and our gratitude. Imperial Rome could have done no more; and if we have been justified hitherto in regarding the empire of the Cæsars as combining, under similar circumstances, the most favorable conditions for the advent of Christ, the world's Saviour, and for the diffusion of Christianity among the unnumbered "tribes who were gathered under the eagles," why may we not equally claim for this grand political and moral achievement of the Chinese, even though so remote in time and place, a similar significance and importance as to the missionary enterprise, and call it another great preparation.

Again, if Jesus Christ is still the purpose of God in history, and his "Gospel the fulfillment of every hope, the perfection of all philosophy, the interpreter of every revolution, the key to all the seeming contradictions in the physical and moral world, how can we look upon a great fact like this—a nation so vast in its territorial extent, so multitudinous as to its subject citizenship and once the scene of such prodigious intellectual and spiritual activities, but now become so non-aggressive and peaceful, with but little spiritual conviction, no religious zeal or saintly aspiration, and whose rulers and teachers seem satisfied with only a monotonous and barren consciousness of existence, while all the people unite in a kind of passive, helpless, amazing life of artificial despair—and not feel that something is wanting—that such a history, such a civilization, is relative, anticipatory, incomplete, and impossible of culmination, or even of interpretation, without the aid of a complementary fact, a correlative, which must be reserved somewhere in the plan and purpose of God toward this people?

Assuming then, that our interpretation of the field and its condition is correct; that what we see here is but a state of preparation, relative and anticipatory, and believing that He who made them male and female, and ordained that whom God hath joined together man should not put asunder, hath also so paired and correlated the events of the world as to make it possible for even a case like this in the remote East, to find its complement in the equally remote West, we turn with confidence to the history of Christendom for a solution of this history of China.

YOUNG J. ALLEN.

Shanghai, China, Oct. 3, 1885.

"The Prayer of Faith."

The Alexander (Va.) *Gazette* says: "The Methodist Church at Hot Springs, Ark., was crowded Sunday by people anxious to hear the particulars of what is believed to be a miraculous case of prayer cure. Dr. H. R. Withers, pastor of the church, a very able minister, is no wise given to fanaticism, has been absent for some weeks watching the sick bed of his boy, who was very low with typhoid fever. In the course of his sermon on Sunday, which had for its subject the intervention of God in particular ways to accomplish His ends, the pastor related his story.

"The sick boy had sunk beneath four weeks of illness. The family were told that the sick boy could live but little longer. The extremities were cold. The pulsation was 150 per minute, while the heart beat faintly. In the light of science recovery was hopeless.

"The old minister's faith in prayer was strong. He hastily gathered several christians together, anointed the sick boy with oil in their presence, and together they prayed to God for the recovery of the dying boy. (James v. 14.)

"Soon the cold limbs grew warm and the heart beat stronger. A little later the sick boy, who had been unconscious for two weeks, opened his eyes and gazed about in a rational manner. In less than two hours he spoke to those around his bed and called for food, the first he had eaten for three weeks. He is now nearly well."

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

AFTER THE BATTLE.

The great battle of "*Armegidion*," as a Western farmer used the word in speaking of Baldwin's book, bearing the title, 'Armageddon') has been fought, with tremendous slaughter. Princes in our Israel, and mighty men of valor have fallen. Saul and his comrades have been put to the sword on the "mountains of Gilboa." Kings have fallen in the valley of Jehoshaphat—Not a few have "fallen into the slime pits." Absaloms have been caught by the hair of the head and hung on the boughs of the oaks "in the wood of Ephraim." The Amalekites have been scattered at the sound of the "hosemen and chariots," in the air; and an army has been routed by "the sound of a going in the top of the mulbary trees." But the victors hardly know what to do with the spoils. There is such a thing as getting an elephant very cheaply, and yet not knowing what to do with him. Great victories are sometimes dearly bought. After all, who knows what is best? The very elation occasioned by a victory to-day, may add to the loss of a battle to-morrow. The holding of contested territory, by the might of a small majority, may soon lead to another, and even a more stubborn battle to regain the territory.

If any body sees any application of the above random and disjointed remarks to anything that has recently occurred in the history of any one of our Annual Conf's., why, just let him see it. If any body winces, let him rest assured no offence is intended to anybody. If any body laughs, just let him laugh. If any body is hurt and cries, well, just so. We can't all have our own way. My own position may be illustrated by the old lady's opinion of Martin Van Buren. "What do you think of him," some lady inquired. "Well, honey," the old lady replied, "Sometimes I think so and so of him, then again, I think so and so; but I reckon, honey, take him altogether, he is about such a man as I take him to be."

A LITTLE FORECAST.

Personally, I have taken no part in the very long and very animated discussion of the "division question" that has been going on in the Raleigh CHRISTIAN ADVOCATE during the past year. And now that the Conference has decided adversely to a division, I really do not know whether or not it is a matter of great congratulation to the winning side. It is only putting off for a little while, a question that has to be looked in the face again. The Virginia Conference has to face this same question at early day. There are in all large conferences, certain *interests* that stand in the way of division of territory. Then, there is a controlling *sentiment* that stands in the way of a separation of the preachers and their families—of pastors and their old parishioners. These are formidable foes to division. But, come it must. Both the Virginia and the North Carolina Conferences are getting too large for the most convenient and efficient management of their affairs. How much longer these conferences may be able to get along, I will not pretend to say, but, "the coming event is already casting its shadow before." The temporary cessation of hostilities in the North Carolina Conference may give us time for prudent forecast, and by the eve of the General Conference in 1890 we may be able to make such a division and partition of men and of territory as may meet the wishes both of preachers and people. We shall see. During the lull that follows a drawn battle, or, it may be the armistice under a white flag of truce, let us find the ground for an amicable settlement of all the points of conflicting interests, and opposing views, and thus prepare for a friendly and brotherly adjustment of all the clashing questions that have been raised in the controversy.

SO WE GO.

One after another of the old 'guard' is falling out of the ranks. The remark applies as well to those who are compelled by reason of age and long service to fall out of the efficient ranks, as to those who after long years of faithful toil are called away by the death angel from labor to reward. I see from the reports of the late N. C. Conference that my old friend and co-laborer, the Rev. Thomas S. Campbell, has been honorably retired to the superannuated list. It touched me tenderly, and sadly. So we go. Time moves on noiselessly, and yet with the certainty of destiny bears us on from youth to manhood, from manhood to old age. It seems but the other day that the first time I met Bro. Campbell at the old Center campground in the Guilford circuit. He was young—my senior by about four years. Well do I remember his youthful appearance, his singularly, well prepared sermons, for one of his years. For the space of eight or ten years, following our first meeting, we were thrown into a very interesting and close companionship. Nothing ever occurred through all the intervening time to interrupt, for a moment, our warm personal friendship. Now, that he drops out of the effective ranks, I feel that there are but few of the veterans that march at the head of the column in advance of me Thank God, I am still able to do full work. But, a few years must do for me what it has done for so many that started with me, or only a few years ahead of me. May the evening of dear Bro. Campbell's life be as soft and sweet as a sunset in the autumn time. God bless him. It is no small trial to the old itinerant to leave the seat of his Conference without a field of labor as igned to him. But so we go. The Rev. R. O. Burton, D. D., of the N. C. Conference, is still effective. He is my senior by a few years in the ministry. In my own Conference I now stand at the head of the effective list. No, the Rev. James A. Riddick was placed on this list at our late Conference. Rowzie and Lear, and Moorman are all superannuates. So we go.

THE MISSIONARY CAUSE.

There is one thing very evident, namely: that we must all bestir ourselves in raising money for our foreign missionary work, or our Board, that meets in Nashville, will come to "a draw back." The existing debt of the Board is just now staring us in the face. If one-fourth of the amount contributed last year by our several charges, is necessary to be raised at once, or by the first of February, to save the credit of the Board in meeting drafts already out, how much will it require to pay the expenses of a largely increased number of missionaries for another year? If the advance of one-fourth not of the whole assessment on our Conferences, but of the amount raised on the assessment the past year, is necessary to meet an indebtedness already existing, what will be the condition of the Board at the end of another conference year, if we should fall as far short on our assessments as we did the past year? This question is assuming a gravity that should excite our whole Southern church to greatly increased liberality in giving to the support of our foreign missions. We should strive, by all possible efforts to make the one-fourth called for by the first of February, a net addition to the amounts raised last year, and it will require something like this to reach the whole amount assessed on our Conferences It is perfectly obvious to any reflecting mind that we must double the amount contributed last year, in our several conferences, or we must call a halt in our missionary work in foreign lands. Can we do this? Dare we do it, with our missionaries already in the field, and with the demand for an increased number to meet the imperative demand of the work? Dare we necessitate the return of any of our missionaries for the lack of a support abroad? Can we turn a deaf ear to the cry, that is coming to us from distant lands, to send them an increase in the number of missionaries. The church must wake up to this demand, or God will withdraw his blessing from us at home. Giving to the cause of missions is just now the condition of highest success and prosperity at home.

SCATTERING NOTES.

Reidsville is to be the seat of the next session of the North Carolina Conference. Some us could not go to the mountain, so the mountain at last came to us. Already there is talk in Danville about going to the Conference in Redsville in December, 1886. The distance is short. It will be easy, if the present scedule on the R. & D. R. continues unchanged, to run up in the morning and return after the services at night. Alas, for human hopes! How many changes and how many graves lie between the present and the time of holding the next session of the N. C. Conference at Reidsville, Dec, 1886, some of us will see it, some will not. Should God in his providence, spare me till that occasion, and should I be in my present position as pastor of Mt. Vernon charge, I bespeak the assignment, by the committee on public worship of two preachers to preach for us on Sunday, one for 11 a. m., and the other for 7:30 p. m. The private hospitality of the good people of Reidsville will be taxed to its utmost, to take care of so large a body. No doubt the task will be cheerfully undertaken. By the way, the question of entertaining very large bodies of preachers and laymen during the sessions of our conferences—Annual and General—is assuming some very grave aspects, more especially, our General Conference. It is no small matter to throw a body of 300 or 350 men, on private hospitality, for the space of three or four weeks at a time. Conferences will be compelled sooner or later to provide for the expenses of their delegates, including board, during the session. The General Conference, of the Northern division of Methodism, is already projecting measures to meet this demand. But I have already occupied my usual space and just here I close abruptly.

Danville, Va. 5th 1885,

Report on Books and Periodicals.

The committee on Books and Periodicals offer the following report:

They have had before them the periodical literature of the church, and a communication from the agent of the Publishing House at Nashville, and they have given these interests as careful consideration as was possible under the circumstances.

The committee rejoice at the prosperity and success of the Publishing House, and the high order of religious literature published under the auspicies of our beloved church.

This is eminently a scientific age. Many are running to and fro and knowledge is being increased. The Methodist Church believes that the culture of the intellect and the heart should be carried forward *in equilibris*, and that that culture must necessarily be defective which leaves the heart and its best affections out of the curriculum. The pew should be enlightened as well as the pulpit; and as faith comes by hearing, so does knowledge come by reading. The philosophy of religion and the intellectual forces of the age demand that the truths and principles of the Gospel strike deeper than the emotions and take their place beyond the flux and reflux of evanescent feeling. An intelligent understanding of a truth that rejoices the heart by no means lessens its value, and he who would hold the *grounds of his rejoicing* firm unto the end must lodge them by prayerful thought, constant reading and reflection, deep in his understanding. In this day of cheap books, moral and religious monthlies and weeklies, no one has an excuse for ignorance.

McTyeire's "History of Methodism" ought to be in the hands of every member of the church.

The *Southern Quarterly Review* ought to be read by every preacher and layman upon whom God has bestowed gifts for being learned in the great advance of an intelligent and forceful church. The Nashville *Christian Advocate*, the *Advocate of Missions* and the *Woman's Missionary Advocate* ought to be household words in every family, and furnish regular household religious feasts for all, from the father down to the child of eight years.

And what shall we say more? For the time would fail to tell of the brain and heart food furnished by Marvin and by Munsey, by Paine and Garland and Harrison, and a host of others, who have pushed the literature of our own Publishing House to the upper circle, where it stands in the front, face to face with the best work of the age.

With regard to the Sunday-school periodicals, your committee beg to be indulged in some well meant and friendly criticisms. This will be found in the following resolution passed by the committee, to wit:

While we are thankful for the efficiency of our Sunday-school publications, we wish to see them more efficient, bringing out more clearly the distinctive doctrines of the Methodist Church as found in the sacred text, and emphasizing the spiritual application both in the Expository Notes and in the arrangement of the questions. With regard to the Abridged Hymn Book, the following preamble and resolutions were also passed, to wit:

WHEREAS, The Book Committee complain that the Abridged Hymn Book, ordered by the General Conference, has in many places been ruled out of our pulpits, in reply, be it therefore

Resolved 1st That it is the conviction of this committee that the publication of the Abridged Hymn Book was a mistake, and wherever it has been used, so far as we can learn, it has created confusion and failed to give satisfaction to our preachers and people.

The Committee most heartily recommends the *Methodist Armor* and *Catechism* published by Rev. Dr. Hudson of this Conference, to all our people.

The committee also express themselves as pleased with the management and improvement of the Raleigh CHRISTIAN ADVOCATE, as the Organ of the North Carolina Conference, and request the Presiding Bishop to re-appoint Rev. F. L. Reid as editor of said paper.

E. A. YATES,
Ch'm.

Assessed For Conference Claimants.

The Joint Board of Finance recommend that the Conference raise the next year for Conference claimants, seven thousand five hundred dollars, and that it be distributed as follows:

Charlotte	District,	$568 00
Durham	"	571 00
Fayetteville	"	558 00
Greensboro	"	587 00
Newbern	"	717 00
Raleigh	"	724 00
Salisbury	"	529 00
Shelby	"	628 00
Statesville	"	491 00
Trinity College	"	432 00
Warrenton	"	504 00
Washington	"	543 00
Wilmington	"	598 00
Total Amt. assessed,		$ 7,500.00

L. J. HOLDEN,
Chairman.

Assessed for Bishops.

The Joint Board of Finance recommend that the Conference raise for Bishop's salary for next year seventeen hundred and fifty dollars and that it be apportioned as follows:

Charlotte	District	$132 00
Durham	"	131 00
Fayetteville	"	131 00
Greensboro	"	137 00
Newbern	"	167 00
Raleigh	"	171 00
Salisbury	"	124 00
Shelby	"	146 00
Statesville	"	115 00
Trinity College	"	112 00
Warrenton,	"	118 00
Washington	"	127 00
Wilmington	"	139 00
		$ 1,750 00

L. J. HOLDEN,
Chairman.

Report of Board of Church Extension.

The Board of Church Extension having completed its work for the present session, submit the following report:

The apportionments on the districts for 1885 have been met in the following manner:

Districts.	Ass'd	Paid.
Raleigh	$ 410 25	$ 264 60
Durham,	350 80	232 75
Greensboro,	318 25	245 15
Salisbury,	313 03	163 75
Shelby,	347 16	143 80
Charlotte,	360 00	119 25
Fayetteville,	362 30	167 50
Wilmington,	432 00	70 00
Newbern,	333 33	158 17
Washington,	330 51	65 32
Warrenton,	347 15	108 65
Statesville,	245 00	179 50
Trinity College,	255 22	173 80
	$4500.00	$2,092.88
Anniversay Collection,		49.21
		$2,1420.09
Forwarded to Dr. D. Morton, Society,		1,071.04
Remaining to be app'ed,		$10,71.05

The above amount has been appropriated as follows:

To Sanday Ridge, Snow Creek Mission, Greensboro Dis.,	$100 00
" Stoneville, Madison ct., Greensboro District,	75 00
" Bethel, Yanceyville ct., District,	40 00
" Osgood, Cape Fear ct., Fayetteville District,	100 00
" Manly, Manly Mission Fayetteville District,	94 65
" Asbury's Chapel, Montgomery ct., Trinity College Greensboro District,	65 00
" Duplin Chapel, Magnolia ct., Wilmington District,	40 00
" Evergreen, Whiteville ct., Wilmington District,	40 00
" Hebron, Carver's Creek ct., Wilmington District,	50 00
" Keener's Chapel, Clinton ct., Wilmington District	75 00
" Faison's, Mt. Olive ct., Newbern District,	100 00
" Worthville, Trinity College District,	200 00
Incidentals,	1 25
Saluda, Columbus Mission, Shelby,	100 00
	$1,050.90

Art. 6. Of the Constitution is to be complied with in every case before the money is paid.

The assessment upon the Conference being $4,300, it is recommended that the apportionments be as follows:

Raleigh, District,	$447 00
Durham District,	355 00
Greensboro District,	358 00
Salisbury District,	300 00
Shelby District,	330 00
Charlotte District,	338 00
Fayetteville District,	397 00
Wilmington District,	337 00
Newbern District,	387 00
Washington District,	405 00
Warrenton District,	300 00
Statesville District,	336 00
Trinity College District,	230 00
	$4,500.00

The Board adopted the following resolutions:

WHEREAS, We have received from the Parent Board of Church Extension a proposition to secure a Loan Fund in the North Carolina Conference, also the very gratifying reports of what the Louisville, the Kentucky and Western Virginia Conferences have done in founding the Kavanaugh Loan Fund, Therefore:

Resolved 1st, That we assure the Parent Board that it gives us real pleasure to hear of the progressive movements of those Conferences.

2nd, That we heartily pledge to the Parent Board our cordial co-operation and individual effort in securing such Fund in the North Carolina Conference as soon as practicable.

T. H. Pegram, Pres.
J. T. Kendall, Sec.

List of the officers and members of The Church Extension Boad:

President, Rev. T. H. Pegram; Vice President, J. B. Connelly; Secretary. Rev. J. T. Kendall; Treasurer, U. M. Wahab.

MEMBERS.—*Clerical*: T. H. Pegram, J. T. Kendall, T. J. Browning, J. C. Rowe, J. W. Jones. D. May, L. E. Stacey, J. D. Buie, R. F. Bumpass, J. E. Gay, G. A. Oglesby.

Lay: K. H. Worthy, W. S. Hester, E. E. Gay, F. E. Asbury, J. V. Williams, A. J. Johnson, F. M. Johnson, U. M. Wahab, J. B. Connelly, G. W. Ware, T. C. Glenn, J. H. Winchester.

Resolutions Passed by Conference.

TRINITY COLLEGE.

Resolved, That this Conference recommend to the present Board of Management of Trinity College to take in consideration the importance of enlisting some agency, if possible, to interest our commercial centers and other places in the Endowment of Trinity College as soon as possible, by employing the Professors, in this great work in which we feel deeply interested.

R. O. Burton,
Frank H. Wood,
W. H. Moore,
W. M. Parker,
A. N. Wells,
T. W. Guthrie,
T. Page Ricaud.

THE WOMAN AND CHILDREN.

Resolved 1st, That we the members of the N. C. Conference do sincerely rejoice at the devoted and successful work that has been done by the women of our Church in behalf of the cause of Missions, through the Woman's Foreign Missionary Society, and invoke the blessings of Heaven upon them and their most praiseworthy efforts.

2nd, That we most heartily commend the beautiful and important work of Mrs. W. S. Black, known and dear to hundreds of homes in our borders as "Aunt Mary," in instituting and fostering the Juvenile Missionary Society, known as the "Bright Jewels;" and we hereby sincerely bid this loving and faithful friend of our children, to labor on in her mission of godly tenderness and love.

A. W. Mangum,
J. A. Cunninggim,
F. A. Bishop.

BISHOP PARKER.

WHEREAS, The Rev. Linus Parker, D. D., one of the Bishop's of the M. E. Church, South, and who presided so efficiently and satisfactory at the last session of our Conference, has by the great Head of the Church been taken from the labors of earth to the rewards of Heaven; therefore

Resolved, That, while we deplore the great loss which our beloved Church has sustained in the death of this eminent servant of Christ, we hereby submit to this dispensation of an inscrutible providence, and earnestly pray the richest blessings of a merciful God on his sorely bereaved family.

Jno. R. Brooks,
N. H. D. Wilson,
C. G. Montgomery.

For the Advocate.

Randolph Circuit.

BRO. REID:—I wish to say through the ADVOCATE that our circuit has been wonderfully blessed during this year.

Nearly all of the churches have passed through a series of protracted meetings and many souls converted and added to the church rolls,

Several places there were from 25 to 40 sinners converted: Heads of families, old women, young men and women were converted. We feel very thankful to God for the gracious out pouring of His Spirit upon us. Bro. Stevenson has endeared himself to this people; he is one of those kind, genial and polite pastors, that wins the affections of his people. The church bids him adieu with tears, praying God's richest blessings upon him in his new field of labor. He has done us a faithful year's work, and we bespeak a kind welcome for him on his new work, for we know the people he has been sent to serve. Our dear P. E. has also won the affections of our people on this circuit; he preaches the truth plainly and to the satisfaction of the church, he looks after the spiritual growth of the church as he comes around, pays pastoral visits and holds family prayer wherever he can stop. No one would suit us better than Bro. Sharpe. We are ready to receive Bro. F. H. Wood, our new pastor, with a welcome, and lend him our aid in his work. We think we will like him, but can't love him any more than the one that leaves us.

L.

For the Advocate.

A Word From Weldon.

MR. EDITOR:—Seldom seeing anything from this place in your paper, and thinking perhaps, a few words might prove interesting to your many readers I will scribe a few lines. The Methodist church here seems to be in a healthy condition, both spiritually and financially; they have a large, comfortable church well furnished, and generally all the services are well attended. The pastor, Rev. Wm. B. North, has done efficient service here this year. Bold, fearless, yet gentle and kind, he has stood up manfully in the cause of Christ, and though persecuted by the outside world, (in one instance in a most shameful manner) he denounced their sins on every side, and vindicated himself. Our Sunday-school here is in a flourishing condition; there are about seventy scholars, twelve teachers, and seven officers, with a good, regular attendance. There is a band of Bright Jewels here with I think five officers and about twenty members. There is also a Laidy's Aid Society, but I have not learned yet how many members they have. The class-meetings here are not kept up regularly Ah how I have missed the good old class meetings of Fifth street, since leaving Wilmington about a month ago. God grant that the day may not be far distant, when they are kept up regularly in every Methodist Church in the land.

A. J. G.

A Beautiful Episode.

Rev. T. S. Campbell received on the night after his return from Conference a very pleasant and unexpected visit from the citizens of Lexington without regard to denominational distinctions. The house was over-run with those friends, who did not come empty handed.

It was not a pounding, albeit there were scores of pounds, but a bestowal of almost every article that belongs to a storeroom of family supplies, and that in no stinted measure. Each had some token of good will. All seemed filled with peace and right affections. The interchanges of social greetings was enjoyable. Some parties had to make a talk, but could not say much. But "Praise God from whom all blessings flow," was sung in good doxology style. The recipients of these substantial tokens of friendly consideration, feel deeply grateful. The new pastor, or any pastor, is generally remembered, but it is unusual for one retiring to superannuation to be thus kindly considered: so unusual it should be of lasting record.

Corrections.

It is right difficult to get out all the proceedings of Conference and make no error at all. We find we made one or two. In the appointments we put "Antioch Mission, T. H. Edwards." It ought to have been Antioch Mission, C. W. King, and Columbus Mission, T. H. Edwards. We stated that J. H. Southgate read the memoir of Rev. L. H. Gibbons. Bro. Southgate read the memoir of Rev. B. C. Phillips and J. D. Arnold read the memoir of Rev. L. H. Gibbons. To one who knows how easy it is to make these errors it is a wonder that so few of them are made.

Corrections.

BRO. REID—In the sketch of Miss Mary Abbott in the last ADVOCATE, the types make several mistakes of which please note the following in your next issue: "the consecration of her boys" should read the conversion of her boys, and a "rose of flowers," a vase of flowers. She was by no means an ascetic instead of "an eccentric" and she begged to be permitted to see visitors &c.

The other errors of spelling and grammar are too obvious to need mention.

B. J.

An Appointment.

DEAR BRO.—Please announce in the ADVOCATE that I have appointed Rev. S. P. Douglas to Aurora circuit, Washington District, for the present Conference year.

W. H. MOORE, P. E.

Notice.

The former pastor of the Franklinville circuit will please address me at once at Supply P. O., Brunswick Co., and furnish me with the plan of that circuit, and also the names of the official members thereof.

D A. FUTRELL.

MARRIAGES.

In Rockiagham, N. C., on the 17th of Nov. 1885, by Rev. Jesse H. Page, Mr. Eli C. Miller, of Salisbury, N. C., and Miss Sullie J. Knight, of Rockingham.

—On the 25th of Nov. 1885, in Rockingham, N. C., by Rev. Jesse H. Page, Capt. George G. Shannonhouse of Charlotte, N. C., and Miss Bettie McDonald, of Rockingham, N. C.

—At the residence of C. H. Womble, November the 22nd 1885, Mr. Thomas B. Womble to Miss Fannie Elkins, all of Moore county, N. C., Rev. P. Greening officiating.

—At the home of the grooms father on Thursday Nov. 13th, 1885, by Rev. James Mahoney, Mr. Wm. B. High to Miss Pattie Gay, all of Nash county, N. C.

—Mr. Micajah Farnell and Miss Sidney E. Gerock were married at the residence of the bride's father, Chas. Gerock, Jr., on the 18th day of Nov. Rev. C. W. Smith officiating,

—Married in the Methodist Church at Reidsville, N. C., Nov. 24th, 1885, by Rev. D. R. Bruton, Mr. J. Hugh Hamlin and Miss Anna A. Courts, daughter of Dr. J. W. Courts.

A Business Notice.

Messrs. Lee Johnson and Co., Druggists, having sold their entire interest in their uptown store No, 118 Fayetteville street, desire to inform their friends and patrons that they will in the future devote their entire time and energy to their business at corner of Fayetteville and Martin street opposite the post office, where they will be pleased to have their old friends and customers and the general public call. All the Prescription Books and accounts have been transferred to the lower store where prescriptions can be re-filled, and accounts will be settled.

A continuance of patronage, which they will try to merit, is solicited. We cheerfully commend this firm to our readers.

Receipts by Mail.

I T Alderman 2, H W Dorsett 1, J S Yarrell 3, R B Hines 1.66, L Phillips for S W Richardson 1.33, G Whitaker 1.50, E H Bobbitt 2, B F Boothe 1, J L Keen for Mrs J M Simmons 2, and Mrs A C Lawrence 2, Mrs A J K Rhodes 2, J F Cogdell 2, R C Beaman for Henry Vail 2, and Jas Dickerson 2, H W Crews 2, H H Fike 2, Mrs S A Rice 2, J B Ivy for J H Nowlin 1.50 D Kincaid fer Mrs B Nixon 1, S R Trawick 1, A J Graves 1, Mrs H Dail 2, Mrs A S Griffith 2, W K Hunter 2, H W Spinks 2, Geo H Yow 1, Miss Bettie B Clements 2, F B Jones 1, R J Grant 1, A E Jordan 1. Ed Gorham 2, J A Stanfield 1.75, Mrs M E Bell 2, Mrs C P Covington 2, Mrs E P Carr 2.

Appointments.

Durham District—1st Round.

W. S. BLACK, P. E. Raleigh, N. C.

Chapel Hill at Chapel Hill,	Dec.	6 7
Hillsboro at Hillsboro,	"	26 26
Aramance at Company Shops,	Jan.	2 3
Leasburg at Leasburg,	"	9 10
Person at Roxboro,	"	16 17
Durham station,	"	23 24
Granville at Calvary,	"	30 31
Durham ct. at New Church,	Feb.	6 7
Pittsboro circuit at Pittsboro,	"	13 14
West and East End,	"	20 21
Haw River at Mann's Chapel,	"	26 27

The District Stewards will meet in the Methodist Church at Durham Friday, 12th of February, at 12 o'clock.

Shelby District—1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountain ct., El Bethel,	Jan.	2 3
Lincolnton circuit, Lincolnton,	"	5
Hickory station,	"	9 10
Happy Home circuit, Earney,	"	12
Gaston circuit, Stanly Creek,	"	16 17
Mount Island station,	"	17 18
Dallas circuit, Gastonia,	"	23 24
Double Shoals circuit, Mt. Harmony,	"	30 31
Shelby circuit, Sulphur Springs,	Feb	6 7
Shelby station,	"	7 8
Morganton circuit, Morganton,	"	13 14
Table Rock circuit, Oak Hill,	"	16
McDowell circuit, Marion,	"	20 21
South Fork circuit, Palmyree,	"	27 28
Forest City circuit, Pleasant Grove,	Mar.	6 7
Antioch Missson, Antioch,	"	9
Columbus Mission, Bethlehem,	"	11
Rutherfordton circuit, Rutherfordton,	"	13 14

The District Stewards will meet at Shelby Wednesday, March 17th, at 1 o'clock, P. M.

Washington District-1st Round

W. H. MOORE, P. E., Washington, N. C.

Washington,	Dec.	19 20
Aurora, Aurora,	"	26 27
Greenville,	Jan.	2 3
Tarboro and Bethel, Bethel,	"	9 10
South Edgecombe, Tofenot,	"	16 17
Williamston, Williamston,	"	23 24
Plymouth,	"	30 31
Columbia, Columbia,	Feb.	6 7
Fairfield,	"	13 14
Mattamuskeet, Amity,	"	20 21
Hatteras,	"	20 21
Swan Quarter, Sonic,	"	27 28
Ocracoke and Portsmouth, Ocracoke,	"	27 28
Swift Creek, Juniper Chapel,	Mar.	6 7
Bath, Bath,	"	13 14
Pitt Mission, Berea,	"	20 21

Charlotte District- 1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Church street station,	Jan.	2 3
Pineville circuit at Harrison's,	"	9 10
Tryon street station,	"	16 17
Matthews circuit at Matthews	"	23 14
Charlotte circuit at Prospect,	"	30 31
Monroe station,	Feb.	6 7
Pleasant Grove at Pleasant Grove,	"	13 14
Monroe circuit at Center,	"	20 21
Clear Creek at Mill Grove,	"	27 28
Wadesboro station,	Mar.	6 7
Arsonville circuit at Polkton,	"	13 14
Wadesboro circuit at Morven,	"	20 21
Lilesville circuit at Lilesville,	"	27 28

District Stewards will meet at Monroe on Monday evening at 3 o'clock, Jan. 25th. It is important that all should be present.

Greensboro District, 1st Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Greensboro,	Dec.	12 13
East Guilford, Mt. Pleasant,	"	19 20
Winston,	"	25 27
Reidsville,	Jan.	2 3
Guilford, Piegah,	"	9 10
Stokes, Antioch,	"	16 17
Forsyth, Pine Grove,	"	23 24
Madison, Madison,	"	30 31
Kernersville, Kernersville,	Feb.	6 7
Yanceyville, Yanceyville,	"	13 14
Ruffin, Ruffin,	"	20 21
Pleasant Garden, Rehoboth,	"	27 28

The District Stewards will please meet in Greensboro Dec. 28th, 1885,

Statesville District—1st Round.

R. A. WILLIS, P. E., Statesville, N. C.

Newton circuit at Newton,	Dec.	19 20
Catawba circuit at Catawba,	"	26 27
Mooresville circuit at Mooresville,	Jan.	2 3
Statesville Station,	"	9 10
Statesville circuit at Pleasant Grove	"	16 17
Rock Spring circuit at Denver,	"	23 24
Caldwell circuit at Cedar Valley,	"	30 31
Lenoir circuit at Lenoir,	Feb.	6 7
Alexander circuit at Taylorsville,	"	13 14
Wilkes circuit at Moravian Falls,	"	20 21
Roaring River Mission at Concord,	"	23
Iredell circuit,	"	27 28
Elkin and Jonesville at Elkin,	Mar.	3 4
Mount Airy Station,	"	6 7
Mount Airy circuit at Salem,	"	9 10
Dobson circuit at Stony Knoll,	"	13 14
Yadkinville circuit at Yadkinville,	"	20 21

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A bran new piano, with new stool and cover, for sale at a bargain: and a good organ for sale low down. Apply at once to F. H. C., care of Raleigh CHRISTIAN ADVOCATE, Raleigh, N. C.

COMMUNICATIONS.

For the Advocate.

Report of Committee on Bible Cause.

Your committee to whom was referred the subject of the Bible cause, as it looks for support, and stands connected with the work of the church in our midst, beg leave to report that, from what investigation they have been able to give to the matter, there is in some parts of the State, and among many families in most parts of the State, very great destitution of the word of God. In a single town of only a few thousand population, there has recently been discovered more than one hundred families without a copy of the sacred Scriptures. The Bible is the "sword of the Spirit," the "lamp to our feet and light to our pathway,' the weapon of the Spirit's mighty warfare against sin, and no individual or family or church or community can be without this great blessing in the fulness of supply without irreparable loss; therefore,

Resolved 1st, That we recognize the American Bible Society as an agency in the dissemination of truth and the accomplishment of good second only to the living ministry, and that in all possible ways we will co-operate with its work in our respective fields of labor.

Resolved 2d, That in our pastoral work and intercourse with the people we will specially inquire, and see to it, that all families coming within our knowledge are supplied with the Bible.

Resolved 3d, That we will encourage our people everywhere by public collections and otherwise to contribute to the great cause of sending the Bible to the destitute places throughout the world.

Respectfully,
W. S. Rone, Chairman.

For the Advocate.

What They Wish.

BY REV. E. L. PERKINS.

The infidels seemed to be pushed for a name. At first they called themselves the "Liberal League," but their liberality did not appear so striking in their efforts to destroy the influence of the good people of the land. Recently at their convention in Cleveland, O., they changed their name to the "Secular Union," and elected the notorious blasphemer, Bob Ingersol, president. What they wish to accomplish is boldly set forth by their president in his address, thanking the convention for the honors conferred. The object of the organization he declared to be—

1. The abrogation of the Sabbath day.

2 The taxing of church property.

3. The abolition of the office of chaplain in the army, navy and in Congress.

As a matter of course there will be, after a little, a fourth purpose, namely, the abrogation of all law relating to matrimony. It will be a kind of do as you please and go to hell in your own way society. It will find its chief supporters among those classes that disgraced France under the name of communism, and from all those godless classes that think a rum-shop a better place than a church or a Sunday-school for a Sabbath day's entertainment. They will find suitable material for companionship among the mobs that parade the streets of Chicago with banners on which are inscribed: "Down with the churches"—"Down with the banks" – "Down with the land owners," and similar sentiments. If these desperate men could succeed in their wishes civilization would be turned back, and a night of barbarism, far more appalling than the gloom of the dark ages, would be the result.

To counteract the influence of these organizations the lovers of truth and good order should:

1. Use all possible liberality in sending missionaries into the dark corners of our large cities, to awaken a new life among the abandoned class of people where crime, violence and lawlessness prevails.

2. Strike the liquor traffic with more vigorous and oft repeated blows, for it is this that feeds the fires of rebellion against law and order.

3. Introduce into all the schools lessons that teach the woeful consequences of intemperance and infidelity, pointing to its results wherever it has had full sway.

4. By numerous organizations of christian associations for young people, where all denominations can meet to battle against one common enemy, making the evidences and benefits of christianity the prominent features of their exercises.

Let not those who are engaged in hording their millions suppose themselves exempt from this work, for the largest fortunes will be the first to attract the vengeance of those filled with the communistic spirit. Withdraw the influences of christianity and all property is unsafe. Give the "Secular Union' their way and in twelve months the whole land would be flooded with burglars, thieves, robbers, and a general desolation would prevail, for all enterprise would cease, because there would be no feeling of security.

Parsonages.

AN APPEAL TO THE WOMEN OF THE M. E CHURCH, SOUTH.

My Sisters:—I should like to call your attention to the appeal Bishop Hargrove makes to the women of our church for parsonage-building. The fact that our itinerant ministers are often homeless has, for some years, been a source of great concern to the Bishop. But he has lately been heart burdened and sorely troubled in witnessing the suffering that the lack of parsonages—an inconvenience and hindrance to the efficiency of our preachers in all the Conferences—has caused and is causing on the western frontier, where houses are necessarily scarce. Often it is impossible to secure them. The hardships they have to endure in consequence of this defect in the church's care of them is exhausting the strength of the brave men willing to go to that most arduous and trying field—exhausting in suffering, physical labor, and domestic care, that might be saved them—the strength needed for spiritual work among a people who put to the utmost strain their powers of mind and heart. How to remedy this defect, how to provide homes for these missionaries not sent to foreign lands, has given our good Bishop many anxious thoughts. But he has at last resolved upon a plan that he asks us to help him put into execution.

In giving an account of the effort lately made by the ladies of Montana Conference in this line, the Bishop says: "To the future historian of Methodism it will appear unaccountable that our itinerant system could exist a hundred years and no organized plan be adopted for supplying itinerants with homes. True, we have parsonages, but they have been built by charges which had the means to do so, and found it the cheapest way to take care of their pastors. All missionaries to foreign fields have, among the first provisions, a house to live in, but the missionaries to any charge in the United States and Territories, and the preachers on feeble circuits, have no such thoughtful consideration.—When the real heroes of Methodism shall be marshalled these homeless ones shall be no longer overlooked.—Thanks to the good women of Montana for a key note that ought to thrill all Methodism, and be suggestive to the coming General Conference. The potency of woman's work has been demonstrated in the success achieved by the Woman's Board of Missions. Theirs is a noble work, but expends itself wholly in benefits to foreign lands. This looks to another and neglected field, and strictly within woman's sphere. Home is her realm.—To provide for the domestic comfort of the wives and children of itinerants, unprovided for by others, is the work they have undertaken. Who so peculiarly fitted for this peculiar work? Providence, it may be, has left this for woman's special enterprise, the crowning touch of itineracy, the electest appliance of Methodism."

That the itinerancy renders "a parsonage in every charge" a necessity to the perfect, the most efficient working of our church organization; that these parsonages ought, in some way, to be built, has been long an acknowledged fact, and one frequently urged upon the church. That they would increase the power of our church work none can deny. That they would be a relief to the ministry our preachers everywhere will testify.—That a parsonage renders caring for her pastor easier, every Methodist woman knows; and the stewards appreciate the economy of it.

Parsonage-building is, undoubtedly, a work that should be done. And if, on us, my sisters, devolves the duty of doing it, let us arise in our full strength and go forward to accomplish it with zeal and trust. It is a noble work—a work worthy of our best endeavors, and one that appeals strongly to the sympathy of woman's heart. If the trials, the care, the suffering of our preachers and their families, and the hindrance to God's work resulting from this one thing, the lack of homes for itinerants, were recorded, they would make huge volumes to be read with tears and astonishment by every true Methodist.

The plan is not to form another independent woman's society, but a Woman's Auxiliary to the Board of Church Extension to work with and through that Board for parsonage building The Board of Church Extension received with applications for help to build churches so many calls for plans and money for building parsonages—the first it has furnished, but the last it is not authorized to give—that the thought is naturally suggested that in connection with church-building must the effort be made to build the long needed and greatly demanded homes for our itinerant preachers. A Woman's Auxiliary to the Board of Church Extension for Parsonage Building completes the thought, and becomes a plain and easy solution of the question that has for years been propounded to the Church. "How shall we secure a parsonage in every charge." There is reason to hope and believe, if the church is ready for it, that the next General Conference will organize this Woman's Auxiliary to Church Extension for Parsonage Building, and it is my most earnest desire, and my prayer, that the women of our church shall prove themselves prepared for and worthy of it.

Let every woman whose heart is moved toward this work speak to another, and do all that lies in her power to awaken an interest in the subject. Let the preachers be prompt to urge it upon their congregations that this movement for their relief be not lost by inertness on their part at this most important crisis. Let us demonstrate our readiness for this *regular* work in the practical way Bishop Hargrove suggests in his call for help, in a *special* work of parsonage-building in our missionary field on the western frontier. The Bishop says: "Before closing this communication allow me to ask the good women of Southern Methodism to aid two or three points in the hardest part of our Western field. At Vinita, Indian Territory, $600 will secure a district and also a circuit parsonage, both sadly needed there for years. At Las Vegas, New Mexico, $4,000 would procure a home for the pastor, and $800, one in Phœnix, Arizona, for the presiding elder. I can think of individual women in different charges throughout Southern Methodism who can raise by a small effort $10, $50, $100, $200 each for these objects. Twenty-five such women in the church can in one month do this greatly needed and long neglected work. Who will undertake it for Christ's sake, as a free-will offering? Let a hundred such raise what they can, and send the same to Rev. David Morton, Secretary of the Board of Church Extension, (520 West Chestnut Street,) Louisville, Ky., and he will see that the money reaches its destination." "Let these houses," he entreats, "shield against the blasts of coming winter." Have we hearts and can we refuse this call? Care we for the extension of Christ's kingdom, for the salvation of souls, and will we not aid those who are sacrificing everything to carry the gospel into a field where heathendom in many forms, savage barbarity and wickedness, throwing off the guise of civilization, form a motley crew from Satan for the destruction of men? Oh, my sisters, let it not be said that the women of Southern Methodism, that christian women could receive such an appeal with indifference. Act promptly. Send your contributions in quickly, that these houses may be built before the coming of winter; that the blessing of God and of our suffering missionaries in "the hardest part of our Western field" may rest upon you.

Yours in Christian love,
Lucinda B. Helm.
Elizabethtown, Ky.

Will all *Advocates* interested in this subject please copy?

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. Noyes, 149 Powers' Block, Rochester, N.Y. aug 26-11t eow.

To his large and varied stock of Pianos and Organs. Mr. J. L. Stone has recently added the celebrated Bebr Bros. Piano, which has the newly paluted cylender top, and the late improvement of harmonica Strings which renders its tone most exquisite. It is conceded to be by far the handsomest in workmanship and finish of any he has ever had.

He has also just received, in addition to his previous large stock, two car-loads of furniture. His stock now contains nearly every description of furniture of various qualities and prices. The handsomest parlor and and chamber suits in the city are found at J. L Stone's, Raleigh, N. C.

Lockhart's Banner Warehouse, Durham, N. C., Booming.—Mr. W. S. Bagwell, near Farmer's Station, N. C., sold on Lockhart's Warehouse floor last Wednesday eight lots of tobacco at the following big prices, 1 lot at $100, 1 do. at $65, 1 do. at $60; 1 do. at $45, 1 do. at $39; 1 do. at $35; 1 do. at $28; 1 do. at $34; averaging $47.50. J. G. Powers of the same neighborhood sold that day 5 lots of new tobacco at the following prices, 1 lot at $55, 1 do. $44.50, 1 do. $29.00, 1 do. $19, 1 do. $19.75. The Banner is to the breeze and Lockhart is walking the deck making things lively for the farmers.
Nev 4th tf.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*
Oct. 28 7-t

Special inducements in Organs and Pianos for the next 60 days at J. L. Stones, Raleigh, N. C. Don't fail to write for special price list and catalogue.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Palm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.
Nov 18 6m.

MISCELLANEOUS.

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Decorated Chamber Sets, 10 Pieces, - - 3 00
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Our aim is to carry, in all lines, such goods as shall best suit the requirements of discriminating buyers, and such as shall enlist their favorable consideration.
Taking this occasion to express our thanks to our numerous friends and patrons for their liberal support, and soliciting a continuance of the same, during the coming season, we remain, Very respectfully,
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Offer, at low prices 40 lbs. choice to prime Rio Coffee as low as can be bought in any market.
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Old Fashioned Seed Tick Rio Coffee.
This is the third lot of genuine Seed Tick coffee that we have succeeded in getting in ten years.
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Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.
250 Bbls. in Bbls. and ½ Bbl. sacks, at $4.75 per Bbl.
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125 Bbls. Virginia Fancy Family $5.75 to $6 per barrel.
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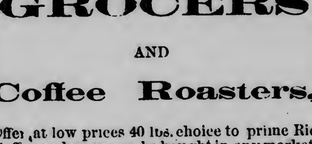
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CONDENSED TIME TABLE No. 12.

To take effect at 8.00 a. m., Monday, June 22, 1885.

TRAIN NORTH.

	Arrive.	Leave.
Bennettsville,		8.00 a. m.
Shoe Heel,	9.30 a. m.	9.50 a. m.
Fayetteville,	12.15 p. m	1.00 p. m.
Sanford,	3.00 p. m	3.10 p. m.
Ore Hill	4.25 p. m.	4.30 p. m.
Liberty,	5.25 p. m.	5.30 p. m.
Greensboro	6.45 p. m.	

TRAIN SOUTH.

	Arrive.	Leave.
Greensboro		9.50 a. m.
Liberty,	11.00 a. m.	11.05 a. m.
Ore Hill,	11.55 a. m.	12.00 a. m.
Sanford	1.20 p. m.	1.40 p. m.
Fayetteville	3.50 p. m.	4.00 p. m.
Shoe Heel,	6 25 p. m.	6 40 p.m
Bennettsville,	8. 15 p. m.	

Dinner at Sanford.
W. M. S. Dunn, Gen'l Supt.
Jno. M. Rose, Gen'l Passenger Agent.

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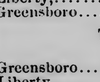
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of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY $55 to $90. References exchanged. GAY BROS., 14 Barclay St., N. Y.
may 21-1y

MISSIONARY COLUMN.

MT. TABOR AUXILIARY.

Miss Fentress:—The auxiliary at Mt. Tabor church, Salisbury circuit, was organized last June by our pastor, Rev. T. A. Stone, with twelve members. We have held four regular meetings, and received three more members, making fifteen in all. Our meetings have not been as well attended, nor interesting as we would like to have them; but we are not discouraged, believing we may be more successful in the future. We hope to set out with the determination to do all we can next year. So that if it is only a little it may be said of each member, "She hath done what she could."

Respectfully,
Virginia H. Craig,

GASTONIA AUXILIARY.

The Woman's Missionary Society of Gastonia M. E. Church, Dallas Ct., N. C. Conference, was organized by the pastor, Rev. J. B. Carpenter, Feb. 15th 1885, with six members.

When the subject of organizing an auxiliary missionary society was first presented to the sisters of our church it was not favorably received. They were trying to complete and furnish their church, and feeling that all of their efforts should be concentrated to that effort, feared they could not spare anything for missions.

But our pastor being zealous in this cause, succeeded in forming a little band of six members, which has steadily increased, and now we have enrolled 16 members. Treasurer's report at last meeting was 9 dollars, which has been forwarded to Con. Treas.

We cordially extend our earnest prayers and co-operation to our sisters who shall be permitted to attend the annual meeting.

Miss M. J. Davis,
Cor. Sec.

CHAPEL HILL AUXILIARY.

During the year the amount of contributions is as follows:

Feb. 27th Remitted to Treas.	$6 85
Aug. 27th, remitted to Treas.	1 75
Amt. now in Treas.	1 90
Amt. to be sent to make Rev. A W. Mangum a Life Member.	20 00
Total.	$30 00

The meetings this year have been better attended than in any other year since the society was organized.

There are now 25 members. We have made five life members. There are five subscribers to the *Missionary Advocate.*

Mrs. L. W. Norwood
Sec.

RANDLEMAN AUXILIARY.

Number of members on roll 19; amount of dues paid during the past year. $13 75.

We have had no public meetings, some of our members have been away, some kept from meetings by sickness. Interest in the society has consequently decreased. We are hoping for better things another year.

I send greeting to the sisters. Sorry I cannot be with you.

Mrs. R. F. Bumbass, Delegate

PLYMOUTH AUXILIARY.

Number of members enrolled 17, some of whom joined late in the year. Officers are elected yearly. Dues up to date paid, $13.00; amount forwarded June 6th 1885, $6.75; amount forwarded with this report, $6.25; Total to date, $13.00.

The Society was organized in 1884, during the pastorate of Rev. F. A. Bishop. We are growing some in interest and numbers.

Our pastor, Rev. W.R. Ware, meets with us regularly. Our report is incomplete, as some of the members were under the impression that the final report would be made at Conference.

We pray the blessings of Almighty God upon you all, and the auxiliaries represented. We are yours in behalf of the W. M. S., of Plymouth Station, and would like to be represented in person.

Faithfully,
Mrs. Louisa Carstarphen, Cor. Sec.
Miss Alice Bateman, Treas.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. Observe This Rule Please. And do not put in any original poetry.

Faucett—Died at Halifax, N. C., on the 22nd of November, Mr. Chas. W. Faucett.

In Memoriam

Whereas, Since the last session of this Quarterly Conference it hath pleased Almighty God, our heavenly Father, to remove from earth to heaven our beloved brother, Dennis Curtis, a member of this official Board, therefore,

Resolved 1st, That while we experience unfeigned regret and sorrow at this sad bereavement and heavy loss, yet we meekly submit to the will divine, knowing that "He doeth all things well."

2nd, That it is our candid judgment that Bro. Curtis was a man of exemplary Christian character, and his high toned and staunch integrity and his utter devotion to the interests of the church constituted a model to which we may all most worthily and profitably aspire.

3rd, That his "vacant chair" in our Board will not easily be filled with 'his like again."

4th, That we sincerely sympathize with the bereaved family of our deceased brother and herewith tender them earnest expressions of condolence and prayers for the grace of God to soothe their bereavement.

5th, That our Sec. be instructed to furnish to the Raleigh Christian Advocate a copy of these resolutions, requesting their publication, and also a copy to the family of Bro. Curtis.

Adopted by the Quarterly Conference, Greensboro Station, held Nov. 17th, 1885.

J. A. Cunninggim, P. E.
W. F. Alderman, Sec.

Brodie—Mrs. Harriet H. Brodie, relict of the late John Brodie, died on the 29th of Sept. 1885, at the residece of her son-in-law, Mr. Robt. Yarborough, in Franklin county, aged 68 years Sister B. was an earnest, sincere Christian, and upon Christian principles she successfully filled the place of wife and mother, sister, friend and neighbor.

She joined the church 42 years ago, and the love for her church seemed to grow upon her to the last hour of her life. An unfriendly criticism of her beloved Methodism, or of its ministry in her presence was sure to meet with swift rebuke. But her religion was of the sunny type, and her uniform cheerfulness won for her troops of friends in all denominations. Added to her losses and embarrassments occasioned by the late war, was the death of her husband, which occurred in 1865. But her faith in God never waivered.

Her conversion was so clear that she never had the slightest doubt about it, and her life gave evidence of the genuineness of her faith. She had many troubles and was a great sufferer, and she frequently declared she could not have borne her troubles but for the grace of God.

Perhaps that which impressed her friends most was her entire unselfishness. She lived for others, and many there be who feel that they have lost a friend. But their loss is her gain.

J. D. Buie.

Whittington--Thomas Settle Whittington was born in Guilford county, N. C., in Sept. 1825. He was happily converted to God in his boyhood, while attending a camp-meeting held near Greensboro, in Guilford county, and there began his long and consistent Christian life.

He was educated at Trinity College, where he graduated with honors in 1854. He went from College to Ga. where he taught school for three years, coming back to his native State he taught school the remainder of his life, during which time he taught at Oak Ridge,, Kernersville, Company Shops, Pleasant Garden, Jonesville, East Bend. He removed from East Bend to Rockford in July 1885, and opened a school with fine prospects of success. But he was not destined to continue long. Some two years ago a strong protuberance began to make irs appearance on his right breast, its continued growth gave him some alarm. For several months he had been under the treatment of some Northern physician. He now thought it necessary to have a surgical operation, and was so advised by Dr. Jas. Hollingsworth, of Mt. Airy. Accordingly an opperation was performed at Mt. Airy the 14th of October 1885. The case proved malignant and he only lived five weeks. On Friday morning, Nov. 20th at sunrise he fell asleep in Jesus.

His remains were carried to Rockford, the scene of his last labors, and there, with his students as pall bearers, and his numerous friends surrounding the scene, we laid his body away to await the trump of the last day. He bore his afflictions and intense sufferings with unusual fortitude. Not one murmur was heard to escape his lips duting his painful illness. He told the writer that his sky was clear three days before his death. His death was a glorious triumph, a victory over the last enemy well worth beholding.

Bro. Whittington was twice married, first to Miss Ellen Yates, of Guilford county, N. C., who was the mother of his three children who now live to mourn their inestimable loss. His second wife was Miss Lizzie Yates, a sister to his first, who still survives. He was licensed to preach while teaching in Georgia, and he did much faithful work in the ministry, as sisting the pastors in their work. His style of preaching was that of a revivalist and many sons and daughters were born unto God through his instrumentality. He has also helped many indigent young man to get an education, a nmber of whom are now members of the N.C. Conference. But his work is done, his sufferings o'er, he rests from his labors. His work is with us. He will live in the hearts and lives of his students and friends. May we be as faithful as he was and join him on the other shore.

R. M. Taylor.

In Memmoriam

In memory of Estelle Brown, of Hillsboro, N C On Sunday afternoon, Nov 8th 1885, our sweet young friend fell peacefully asleep in the arms of Jesus. Just as the last rays of the setting sun beat and kissed the earth into repose, a brilliant gleam of His glorious light penetrated the windows of the sick room, and the angel of death seemed at the same time to kiss away the spirit of his sleeping victim. So calmly and quietly did she die, that those near could scarce discern when she departed. For months her sufferings were intense and always borne without a murmur, and even with cheerfulness. She often expressed her readiness for the change; except for the sake of those loved ones who would be grieved at her absence, death had no terrors. The funeral was preached by her pastor, Rev. Jas. E Gay. to a crowded house. The floral offerings were beautiful. There is now,

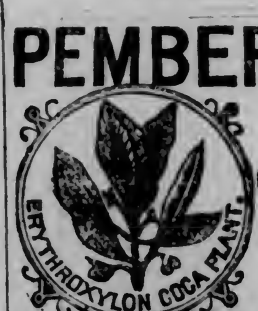
"One more form, that we loved so well,
Sleeping awhile 'neath the grave yard sod,
One more soul that has gone to swell
The choirs of praise to the Lamb of God
One more safe through the pearly door.
Safe from the ills of this world of woe;
One more step on the golden shore,
Of the beautiful river of chrystal flow.
One more crown on an angel's brow;
One more light on the shining strand,
Luring us onward and upward now."

When quite a child, Estelle gave her heart to Jesus, and united herself with the M. E. Church, South, to which she was ever after faithful and devoted. Ere she had attained to the years of womanhood, tho' she was beautiful, cultivated, refined and consecrated, and seemed so well fitted in every respect, to adorn her circle and accomplish much good in the world, the seal of death was stamped upon her lovely features, and showed itself in the hectic flush and the lurid brightness of the eye; and for many months she has been confined to her home. But while her companions were deprived of her presence among them, they were not bereft of her influence, through which she accomplished more for the Master, perhaps, than if she had been permitted to mingle in their scenes of gayety. May her young friends who so frequently visited her, treasure and profit by the lessons of patience she taught during her sickness, and may they strive to follow her as she followed Jesus. One of the most striking characters of Estelle was her devotion to her mother and father, care for them coming before all things earthly, and her thoughtfulness for them was certainly remarkable in one so young. This is the second young lady taken from the household band, that has been taken within one year May this double sorrow be sanctified to her four devoted brothers, and may the one sister remaining be strengthened from on high, for the privileges, duties, and responsibilities of an only daughter—an only sister. May the Healer of all heart wounds apply to the sore, bleeding hearts of father and mother the soothing balm of His grace.

A Friend.

MISCELLANEOUS.

PEMBERTON'S



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How to Win Men.

There is never a more interesting story than that which a man tells about himself. The "Rime of the Ancient Mariner" derives much of its interest because the man who told it was the mariner. That man, whose finger was skinny, like the finger of Death, began to tell that dismal story of the ship at sea in a great calm, when slimy things did crawl with legs over the shiny sea. The wedding-guest sat still to listen, for the old man was himself a story. Virgil, the poet, makes Æneas tell his own story, and makes him begin it by saying: "In which I also had a great part myself." So, if you would interest your friends, tell them what you felt yourself. Tell them how you were once a lost, abandoned sinner, how the Lord met with you, how you bowed your knees, and poured out your soul before God, and how at last you leaped with joy, for you thought you heard him say within you: "I, even I, am He that blotteth out thy transgressions for my name's sake.—*Selected.*

A Personal Card.

A Matter in Which the Public Should Have a Deal of Interest.

To the readers of CHISTIAN ADVOCATE.

Why does the government spend so much money and risk so many lives in trying to capture the counterfeiter?

"Suppose he does counterfeit government bonds and notes, surely the government is rich enough to stand any loss his act may confer!"

But the individual citizen could ill afford to be put to continual financial loss if such desperadoes were let go unwhipped of justice.

It is only the valuable thing that is counterfeited; it is only in the light of purity and virtue that impurity and vice can be known No one in these days would counterfeit a Confederate bond or note.

People who commit fraud always do it by simulating the highest virtue; by praying on the cleanest reputation, by employing the fair name of virtue with which to give respectability to vice.

Let us explain: Seven or eight years ago, so we have been informed many times in public prints, a New York state gentleman was pronounced, as many millions have been pronounced before, incurably sick of an extreme disorder. By suggestions which he believed were providential, he was led to the use of a preparation had been for several years employed by a select few physicians in New York city and one or two other prominent places. The result was that he was cured, he whom doctors without number and of conceded ability said was incurable. Having secured possession of the formula *absolutely and irrevocably*, he determined to devote a portion of his accumulated wealth to the manufacture and sale of this remedy for the benefit of the many who suffer as he suffered, in apparent hopelessness. In less than three years, so tremendous became the demand for this remedy and so exalted the reputation, that he was obliged for his purposes to erect a laboratory and warehouse containing four and a quarter acres of flooring and filled with the most approved chemical and manufacturing devices. Probably there never was a remedy that has won suce a meritorious name, such extraordinary sales and has accomplished so much good for the race.

Unprincipled Parties *who flourish only upon the ruins of others*, saw in this reputation and sale an opportunity to reap a golden harvest, (not legitimately, not honorably) for which purpose they have made imitations and substitutions of it in every section of the country, and many druggists, who can make a larger profit on these imitation goods, often compromise their honor by forcing a sale upon the unposted customer.

Yes, undoubtedly the manufacturers could well afford to ignore such instances of fraud so far as the effect upon *themeselves* is concerned, for their remedies have a constant and unremitting sale, but they feel it to be *their duty to warn the public* against such imitations and substitutions, non-secret and otherwise. The individual who buys them and the public who countenances their sale alone suffer in mind, body and estate therefor.

The authors of some of these fraudulent practices have been prosecuted and sent to prison for their crimes, but there is another class who claim to know the formula of this remedy and one Sunday school journal, we are told, has prostituted high and holy calling so far as to advertise that for twenty five cents it will send all new subscribers a transcript its of the Warner formula! This formula, by the way, must be a wonderfully kaleidoscopic affair, for there is hardly a month passes when some paper is not issued which pretends to give the only correct formula!

The manufacturers inform us that they would be perfectly willing that the public should know what the true formula of Warner's safe cure is, (none that have been published are anything like it), but even if every man, woman and child in the United States were as familiar with this formula as with their A B C's *they could not compound the remedy.* The method of manufacture is a secret. It is impossible to obtain the results that are wrought by this remedy if one does not have the perfect skill acquired only by years of practice for compounding and assimilating the simple elements which enter into its composition.

The learned Dr Foster, the honored head of Clifton Springs sanitarium, once said that having roughly analyzed this remedy he recognized that the elements that compose it were simple but he attributed the secret of its power to the method of its compounding, and this method no one knows except the manufacturers and no one can acquire it.

Our advice to our readers, therefore, cannot be too strongly emphasized. As you would prefer virtue to vice, gold to dross, physical happiness to physical misery, shun the imitator and refuse thereby to lend your aid financially to those who seek to get, by trading upon another's reputation and honesty, a sale for wares and goods which on their merits are fit only to be rejected as the veriest refuse. You can neither afford to patronize such people nor can yon afford to take their injurious compounds into your system When you call for Warner's Safe Cure see that the wrapper is *black with white letters* and that the wrapper and label bear an imprint of *an iron safe*, the trade mark, and that a safe is *blown in the back of the bottle* and that a perfect *10 promissory note stamp* is over the cork. You can't be imposed on if you observe these cautions.

We have the highest for the remedy we have mentioned and the highest regard for the manufacturers, and we cannot too highly commend their dignified and considerate tone in relation to those who would traduce their fair name and ruin the best interest of the public in such matters.

"That Miss Jones is nice-looking girl, isn't she?"

"Yes, and she'd be the belle of the town if it wasn't for one thing."

"What's that?"

"She has catarrh so bad it is unpleasant to be near her. She has tried a dozen things and nothing helps her. I am sorry, for I like her, but that docsn't make it any less dissagreeable for one to be around her."

Now, if she had used Dr. Sage's Catarrh Remedy, there would have been nothing of the kind said, for it will cure catarrh every time.

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Mr. George Manville Fenn,

whose work is constantly increasing in popularity, has written a serial story called "Iron Trials," for Youth's Companion. It deals with boy life in an English manufacturing town, and is said to be unusually dramatic.

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Dec.

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CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

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R. B. MITCHELL, Pub., 69 Dearborn St., Chicago.

dec 2-6t

MISCELLANEOUS.

BOOKS

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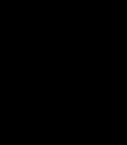

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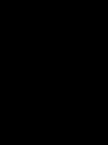

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THE CHILDREN'S COLUMN.

(In writing for "The Children's Column," address "AUNT MARY," care of R. CHRISTIAN ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

Christmas Dialogue.

MARY.

I've been thinking, little sisters, if a child should be
Hither brought from some lone islet in the far off Southern sea,
And should ask why summer garlands deck our house this wintry day,
Why we seem so glad and happy, Annie, dear, what would you say?

ANNIE.

I would tell the lovely story of the Babe of Bethlehem;
How they laid him in the manger when by night he came to them;
I would tell how Mary dressed him, and with soft and fragrant hay
I think the manger-bed she made, where Baby Jesus lay.

FANNY.

I would tell that gentle shepherds, watching o'er their flocks by night
Saw suddenly around them the shining glory light,
And heard the angels' tidings about a Savior's birth,
And then the heavenly chorus, "Good will and peace on earth!"

BESSIE.

I'd tell the wondrous story about the shining star
That led the holy wise men from Eastern lands afar;
Until they found sweet Mary, and Jesus-child with her,
And gave him precious presents, gold, frankincense, and myrrh.

CARRIE.

Then I would tell how Jesus, this blessed little child,
Grew up to perfect manhood, holy, pure, and undefiled;
How living, serving, dying, himself for us he gave;
He loved us so, he lived and died our souls from sin to save.

NETTIE.

Then to the little heathen child I think that I would say,
Don't you think that we have shown you why we love this Christmas day?
Don't you see we must be happy and our happy gladness show
Upon the birthday of the One who blessed and loved us so?

SADIE.

And we all would promise the heathen child that we
Would send the knowledge of his love to the islands of the sea,
Till all the world shall Christmas keep rejoicing for his birth,
Whose love in God's good time shall bring good will to all the earth.

—*Good Times.*

PLAINVIEW, N. C., Oct. 21st, 1885.—*Dear Aunt Mary:* We have not written you in a great while, though hope you still remember your fatherless Jewels, and will be kind enough to forgive our short comings. We were very sorry indeed to know that you were sick, and glad to know you have recovered. Please find enclosed, $2.40 the fruit of our Missionary hens which I believe pays dues for myself, two little sisters and brother—Cattie, Mary Ellen, and Charley. I also send an Enigma. Respectfully your nephew, J. Oliver McArthur.

What a tender place has each *fatherless*, each *motherless* Jewel in Aunt Mary's heart! Happy thought, that though our earthly parents are taken from us we have a Heavenly Father, who watches lovingly over us, and who is ever ready to guide us into paths of safety and of peace. May He be very near to you, dear Oliver, and to each little sister and brother Charley. Your Missionary hens did so nicely Don't they help us out wonderfully? Thanks to them and to their generous owners.

ROCKY MT., N. C., Oct. 23rd, 1885.—*Dear Aunt Mary:* It has been a long time since I wrote to you. I was very sorry to know that you were so sick. I hope you are well now. We have 186 enrolled in our graded school. Miss Lillie Lea is my teacher. We all like her very much. By my count, sister Laura and I owe 70 cents. I send you that amount.

With much love from us to you and our band of Bright Jewels, I am affectionately yours,

Mary L. Willson.

Many thanks, dear Mary—you kept your account correctly—and now you are going to school! I am glad you love your kind teacher. A kiss for each one of my Jewels.

BETHANIA, N. C., Nov. 26th, 1885.—*Dear Aunt Mary:* Enclosed please find 20 cents for the little heathens. I hope it will do some good. I help wash dishes, and fill the lamps. I am going to school now. I have 5 studies; like Geography the best of all. Well, as I am afraid I will tire you, I will stop. Your little cousin,

Sallie Stauber.

Thanks to this dear little Jewel. In studying Geography, I am sure you think with sorrow of those countries whose inhabitants know nothing of Jesus, and will with a thankful heart, work and pray for them.

CYPRESS CREEK.—*Dear Aunt Mary:* Enclosed please find $5.00 for Antioch Bright Jewels. Our Society is small, but we hope to do some good. We desire to have your prayers for our success. With much love.

Irene Cromartie, Cor. Sec.

Thanks, many thanks, dear Irene, for your letter and remittance. Your little band is doing faithful work, and shall ever have Aunt Mary's prayers. Loving greetings to each Jewel.

GIBBONS PO., Person county, N. C., Nov. 5th, 1885.—*Dear Aunt Mary:* I am a stranger to you, but you are "Dear Aunt Mary" to me. I have read so much about you and the Bright Jewels, that I want to be a Bright Jewel too. Papa takes the ADVOCATE and I love to read the Children's Column. I want to be some help in this world, so I can be a Jewel in heaven. Enclosed you will find ten cents for the Jewel band, I will send more when I get it; also I send the answer to Enigma by Henry L. Mansfield. So I will close with much love to Aunt Mary and the Bright Jewels.

Martha E. Slaughter.

Every Jewel is dear to Aunt Mary's heart, and we welcome you to our Column, most heartily, dear girl. Blessings upon you, and each youthful worker.

GOLD HILL N. C., Nov. 20th, 1885.—*Dear Aunt Mary:* Since my school closed I have attended an excellent protracted meeting and feel that I must write and tell you that I have learned to trust Jesus. I feel now that I love him more than I ever did. I have joined the Church, and I hope God will enable me to live the life of a Christian. Pray for me, Dear Aunt Mary.

We are going to organize a Bright Jewel band Sunday, I think we will have a great many members. I hope we will be able to do the poor heathen some good I send you an Enigma. I will write to you again when we organize our band. Lovingly your little friend, Bessie Casper.

We will be glad to welcome the Bright Jewels of Gold Hill, dear Bessie. In sending your Enigma you did not *give the answer*—please send, so that it may be published.

NEAR RALEIGH, N. C., Nov. 7th, 1885.—*Dear Aunt Mary:* Since I attended the pleasant meeting of the Bright Jewels in Raleigh, Oct. 24th. I have felt a deeper interest in the cause of missions than before. I send 25 cents for the heathen, and also send answer to two enigmas. Love to Aunt Mary and all the Bright Jewels. Yours affectionately,

Annie Lee Green.

Wish that many more of our Jewels could have attended our Annual Meeting—thanks, dear Annie, for contribution.

ELKIN, N. C., Nov. 28th, 1885.—*Dear Aunt Mary:* We send you $1.00, our dues for this year. With love,

Fannie and Walter Gwyn.

Thanks, dear Fannie and Walter. May you be joyous, helpful little children, and do much for Him, who has done so much for you. We are always glad to hear from you.

Receipts for Nov.

Cullen G. Battle,	$ 10
A friend to the Heathen,	75
Mary D. and Laura Wilson,	70
Shelly Cooley,	45
J. Oliver, Mary Ellen, Cattie and Charlie McArthur,	2 40
Camp Ground Bright Jewels,	3 66
Lewis Owen,	50
Mittie and Torry Buie,	10
Minnie Smitherman,	05
Ina Smitherman,	05
J. M., A. M. and C. P. Tatom,	50
Bright Jewels of Wadesboro,	11 26
Saddie P. Pittman,	40
Bright Jewels of Mann's Chapel,	6 35
Gordon and Johnnie Stewart,	3 70
Josie Griffith,	10
Antioch Bright Jewels,	5.00
Annie Lee Green,	25
Martha E. Slaughter,	10
Fannie and Walter Gwyn,	1 00
Sallie Stauber,	20
Total,	$37.57

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AGE	ASS'MT	AGE	ASS'MT	AGE	ASS'MT	AGE	ASS'MT
15	60	28	73	41	92	54	1 70
16	61	29	74	42	94	55	1 80
17	62	30	75	43	96	56	1 92
18	63	31	77	44	98	57	2 04
19	64	32	79	45	1 00	58	2 16
20	65	33	81	46	1 05	59	2 28
21	66	34	83	47	1 12	60	2 40
22	67	35	85	48	1 18	61	2 45
23	68	36	86	49	1 24	62	2 50
24	69	37	87	50	1 30	63	2 55
25	70	38	88	51	1 40	64	2 60
26	71	39	89	52	1 50	65	2 65
27	72	40	90	53	1 60	.....	.....

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The application fee, annual payments and assessment rates for a membership of Five *Hundred* Dollar benefits are one-half; for Two Thousand Dollar benefits they are double; for Three Thousand Dollar benefits they are triple, and for Five Thousand Dollars five times the amount of One Thousand, or, Forty Dollars application fee, twenty-five dollars annually for four years, commencing with the second year, and thereafter Ten Dollars during life, with *pro rata* mortality assessments at the death of each member of same benefit.

Division E. admits only male applicants between the ages of 20 and 56 years, inclusive; all such may be placed in Division E. for 1000, 2000, 3000, 4000 or 5000. No person can hold more than one certificate in this Division, but the assessments shall be proportionately collected, as if every member was insured for the same amount as the loss in each case; provided, that no member shall be required to pay more than the amount of his regular assessment at each death The rate of assessment is never increased during the continuance of a member.

Persons between the ages of 57 and 65 yrs., inclusive, after Jan. 1, 1884, must sign in addition to the application for membership, a "Supplemental Application," with the following stipulations or conditions: That if a person between those ages joins, and dies during his first year's membership, he or she will receive only fifty per cent of the face of the certificate he or she may hold in force, less the unpaid annuals, according to the conditions of the application. If said member dies during the second year of his or her membership, sixty per cent will be paid; if during the third year's membership, seventy per cent will be paid; if he or she dies during either the fourth or fifth year's membership, seventy-five per cent. will be paid. After five years the face of the certificate will be paid, *provided*, the By-Laws are kept inviolate by members.

All members, by keeping their memberships in force for five successive years from January 1st, 1884, may secure a paid up certificate, payable at death, equal to 75 per cent. of all moneys paid to the Society, on mortality assessments, from Jan. 1st, 1884. *Provided*, however, that assessments paid prior to Jan. 1, 1884, will not be included in a paid-up certificate.

Parties joining at any time after Jan. 1st, 1884, may also avail themselves of this provision, by keeping their memberships in force five years from the date of joining.

If, however, a membership is allowed to be forfeited, by reason of non-payment of assessments or annual dues, then the paid-up certificate can only be secured five years from date of re-instatement.

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Castor Beans.

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We clip the following from the Jacksonville, Fla., *Times*, but perhaps it may by of interest to North Carolina as well as Florida farmers:

In casting about for profitable crops to be grown in Florida, the castor bean, or *palma christi*, should not be overlooked. One firm in New York city, H. I. Baker & Co., manufacturers of the oil, import yearly from Ceylon an average of 500,000 bushels of those beans for their own use. A bushel weighs 40 pounds, and costs, laid down in that city, from $1.30 to $2 per bushel, and the price has been known to reach $3 per bushel. This firm does not manufacture much more than one-half the oil made in the United States; and thus the amount required cannot be less than 750,000 bushels. In 1880 there was reported a product of castor oil of 893,802 gallons in the United States, 486,302 gallons of which were made in Missouri from beans grown in Kansas, Illinois and Missouri.

Twenty years ago about the only use made of the oil was in medicine. Since that time it has grown into use for lubricating slow running machinery, wagons, carriages and buggies. It has nearly superseded fish and neat's foot oil in dressing leather of all descriptions, and proves far better than the auimal oils which it has nearly superseded. The firm above spoken ofpurifies the oil and deodorizes it for toilet pomades and fancy soaps, and for use in lamps where sperm and other oils have been used, in all of which it has been found equal if not superior to them.

Attention has been directed to the oil and increasing uses and demand, for the purpose of urging the cultivation of plant as a highly remunerative crop for the farmers of Florida to raise. It can be grown in all parts of the State on any ordinary corn land, and is the reverse of an exhaustive crop, inasmuch as all the leaves and stems can be returned into the soil. In those portions of the State where killing frosts occur, it may be grown at a distance of four feet each way, or 2,360 plants to the acre, and allowing, one pint of beans to plant, the yield would be eighty bushels. But farther South, where the plants survive, the distance may be 66 inches or 1,440 plants to the acre, the yield being as high as a pint and a half the first year, and two quarts the second, or a yield per acre of 70 bushels the first year, and 180 bushels the second year. The plants would require no culture after they had reached the height of four feet, unless in the second year it might be required to cut up some large weeds. The plants should be cut down and buried in the soil as soon as they are killed by frost; and when killed it is advisable to cut down the plants. After the winter crop is taken the second time cut them up so that all can be buried in the soil, and follow with either corn or a second crop of castors. If the yields are as above stated, then the value of the crop at only $1 a bushel, is from $70 to $180 per acre.

It is desirable to grow a variety of the beans that will readily shell from their outer coverings. For that purpose it will probably be found best to use those having red stems, leaves and flowers in preference to the green ones with yellow flowers.

The gathering is done by cutting the panacles of seeds off the plants and placing them in bins raised from the ground, with tight floors and sides, and without a cover, so that the sun may shine on the beans with full force (though they should be covered to prevent dew or rain falling on them,) and they should be often stirred, beaten and turned till they have shelled out, when the bin can be again filled. They are fitted for market by winnowing and sacked like corn.

The seed stems and shells should be returned to the land, or the compost pile, as they contain valuable elements of manure. The oil cake, although not fit for feeding to any stock, must be about as valuable as cotton seed cake for fertilizer.

Considered in all views, we have little or no doubt of the profitableness of growing the castor beans by Florida farmers for market.

Sheep in the Fall.

Though sheep husbandry has been depressed of late, farmers who have and intend to retain flocks should give them good attention at this season. The Texas *Wool Grower* gives some timely advice on the subject which is of wide application. It says that right now owners of flocks should investigate their condition, learn their chances for wintering successfully, and take such measures as the situation seems to indicate. At this time all sheep should be fat and strong. If not in prime condition something is wrong, and something must be done immediately to improve them.

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Leave Tarboro,	11 50 p m.	.....
Leave Wilson,	4 05 p m.	6 56 p m.
Arrive Goldsboro	4 54 p m.	7 51 p m.
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10 45	10 56	Youngsville,	6 24	6 25
11 02	11 03	Franklinton,	6 08	6 09
11 25	11 26	Kittrell's,		
11 48	11 49	Henderson,	5 25	
12 24	12 25	Ridgeway,	4 47	
12 48	12 39	Warrenton,	4 34	
12 49	12 50	Macon,	4 23	4 24
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REV. FRANK L. REID, Editor and Publisher. | RALEIGH, N. C., WEDNESDAY, DEC. 16, 1885. | $2.00 PER ANNUM Payable in Advance

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Personal Work for Souls.

In spite of all that has been written and shown to prove that the Gospel is making prodigious advances among men, it still remains true that an examination of the Year Books of the different denominations shows a painfully small number of men and women added to the Lord by confession. We will suppose that the two largest denominations in this country—namely, the Methodist and the Baptist, should report an addition of twenty thousand each, by conversion. The aggregate would seem large; but when we remember the number of their churches and pastors, it shows that there is scarcely one soul for a church and pastor combined. But should they report an hundred thousand, that would be put five souls or less, per church. To report one soul is at once to confess a shameful and sad lack of power. What must be the spiritual state of that church and pastor whose combined testimony and effort has resulted only in persuading one soul, or perchance two or three, to be reconciled to God. We will say that the church has one hundred members. Then we have one hundred sermons, and the individual effort and combined testimony of one hundred Christians, and the result is, one or two, or half a dozen souls saved. But suppose we put the average as high as ten, which is far beyond the facts in the case of the churches throughout the country. Even that average would be low. It does seem as if there were grave defects in our church life and methods, if the combined effort of an hundred people, who, under the leadership of a devoted pastor, can accomplish nothing more than this.

It may be urged, as it invariably is, when this subject is to be brought to the attention of the churches, that the church has something else to do than seek the conversion of souls; that a pastor has even more important work than winning souls to Christ. When we ask what is that more important work, we usually get the answer: "The church has to be built up, and Christians trained and edified." But that kind of training and edification is that which year after year does not increase the spiritual efficiency of the church, and lead more and to the salvation of men. The fact is, that nothing which can be said will excuse the ministry and the church from the responsibility of the comparative fruitlessness of our work in conversions. We are verily guilty. It is a mere evasion when we seek to make it appear that it is not the main work of the churches to win men and women to Christ from the world, the flesh and the devil. The great charter under which the church is organized, and the great commission under which the preacher preaches, is "Go make disciples." The trouble is, that the conversion of men is secondary in the practical aim of most churches and ministers. We are bound to believe this from the results shown, for we cannot believe that if church and pastor were set to win souls, and were unitedly calling upon God to this end, pleading his promises and working and walking in the power of the Spirit, there would not come a harvest beside which the poor showing of our churches to-day would seem insignificant and paltry.

The reason for this poverty of results are not far to see, at least some of them. During the great meetings conducted by Mr. Moody in Boston, some ten years since, the pastor who was chairman of the inquiry room work, called upon a pastor, asking him to designate half dozen men from his congregation (one of the largest in Boston), who might be relied upon to do personal work with anxious souls. He replied that he deeply regretted that he did not know so many men as that in his church whom he thought could do that work. "The fact is," he said, "our people are not trained to do that kind of work. We hold that the conversion of souls is the work of the ministry through the ordinary preaching of the Word of God and the sacraments." After a while, he named *one* gentleman whom he thought might be able and willing to engage in such kind of service. Whether purposely or not, it seems to be true, that it is still a fact that, as a rule, laymen are not trained, nay, not even taught to do personal work for souls; or if they are taught to do so from the pulpit, the teaching is without power, for there are the fewest number of laymen who do anything in this direction. Not long ago a distinguished layman remarked in an address before the Congregational Club in New York, that the extent of training and expectations from laymen was, that they should give some of the vast wealth which they are accumulating, or at least acquiring, to the material necessities of the church. We fear that this is largely true. Look down the isles of your churches and count on your fingers the "principal men" who are doing any personal work for souls; who are active in any way in spiritual affairs. Even the work in the Sabbath-school among the children, is more and more being left to the mothers and sisters, and to the young men of the church. Nevertheless, the command to testify the gospel lies at the door of *every* disciple. The Holy Ghost fell upon all the disciples, both men and women, who were gathered at Pentecost. And that assembly was gathered together on purpose that they might be endued with power to testify the gospel to men. The first spread of the gospel among Gentiles was not the hands of the preachers, by means of the scattered disciple, who went everywhere, "talking or conversing" about Jesus, for so the Greek word signifies. No doubt the Master expects the same from his disciples to-day. Alas! how that expectation is disappointed. We fear, sadly, if the bulk of men in our churches were fitly and truly characterized, it would not be by the name of "soul winners," but rather "money getters" Of the women it would have to be said of many, they are "pleasure seekers," or else they too "are careful and troubled about many things," domestic and social, to allow them to be soul winners. But no doubt those who have the greater condemnation are the pastors who must set the keynote of service, and be the leading example in his flock. The pastor who does no personal work for souls, will scarcely be able to preach so as to win them at long range from his pulpit. Indeed, we hold that no man can become thoroughly interested in the conversion of men, who does not come in close personal contact with them, bringing the gospel to bear at short range. But he who talks personally with men will preach powerfully to them.—*New York Independant.*

Turn Over a New Leaf.

NOT WRITTEN FOR THE CLERGY.

We do not understand exactly what is meant by the above title, and why so much is often involved in the simple turning of a new leaf. But we take it as a text, nevertheless, with perhaps just as good a right as any preacher to take a passage of doubtful interpretation and then show how skilfully he may spiritualize it, and make it mean wondrous things. Our text is often quoted, and the commonly received meaning suggests what we have to have to say. May not the laity to great profit to themselves and others begin to turn over a new leaf at the opening of this new Conference year? We do not so much mean in their business and temporal relations, as we do mean in regard to their lives and their Church. Let us suggest a few important reforms that are needed. We begin then at the top. Is it not possible for class-leaders to get something new to the long-suffering members, who have heard them say the same things so often that they can repeat them all from memory, and as far is that feature goes might have dressed themselves nicely, and then have taken their seats in their own parlors, and repeated the well-worn formula, with every ah! in its right place, and not a single error in inflection or tone. Might not the class-members find something new in their experiences to relate? We remember certain ladies who when addressed were wont to arise, turn their backs on the leader, stuff their handkerchiefs into their mouth and eyes and repeat what they had said, until all knew what they were going to say; or could supply any part which was inaudible before the muffled lips. Is it not possible also for the brother who has prayed the same prayer lo! these many years to vary his petitions a little so that they may have the charm of novelty and help to edify, and be himself refreshed? And would it be a good time "to turn over a new leaf" in the matter of regular Bible-reading, so that you may become well acquainted with the Book upon whose teaching you base your faith? The Romanists deny the Bible to the laity and you rightly condemn their course, but are you not open to a grave charge just here? Also in the matter of private meditation and devotion, would it not be well to begin the year aright, and find through this neglected duty, the strength you so greatly need? And again, should you not set up a family altar? A house without it is God-less, since, if this be wanting, religious training will have no place, and were the the Master to come and find you wanting in these respects, you might well expect a cinding that would burn itself into your memory forever. Could it also be possible for you to be more punctual in your attendance on public worship? And if in addition to all this you could promise to be less critical and less complaining you would certainly be "turning over a new leaf," and especially so, if you should become more active in Church work and more liberal in your offerings to sustain the cause of God. —*Baltimore Episcopal Methodist.*

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

Ere this communication reaches you Congress will have convened. The Senate and House of Representatives will be called to order simultaneously. After the formal organization, the House and probably the Senate, will open with a discussion of the rules. The contest will be between those who want to make this a working session, and those who, it is alleged, would squander it in idleness and talk.

Many of the arriving Congressmen say if any business is to be accomplished during the session, there must first be a revision of the rules. The popular plan is to take some of the power away from the Committee on Appropriations, by placing a part of their work in the hands of other Committees.

It was a standing joke during the last session that the United States Congress consisted of the Senate and Sam Randall. Underneath the joke there was much deep felt jealousy of the fifteen members who compose Mr. Randall's potent committee. Any plan to curtail their prerogatives it is thought will meet with favor from the remaining three hundred and ten Members of the House, who belong to the less important committees.

The Democratic majority in the House of Representatives has a useful if not a brilliant part to perform in national politics this session. It will occupy a peculiar position. The Senate being Republican by a small majority, the House will be without the power of positive legislation, while at the same time its responsibility—will be great. It will be practically on its good behavior. It will be required to show to the country that it is not inclined to do anything radical and extreme and that it is ready to propose everything that is conservative and good.

Its first work probably will be to provide for a rational count of the Electoral votes and for an orderly succession to the Presidency in case of vacancy. After these matters are disposed of, three questions of great importance will have to be dealt with, the reform of the currency, the reform of the Tariff, and the reform of the Civil Service. On the latter no affirmative legislation will be required beyond the passage of the necessary appropriation. But efforts will be made to prevent the appropriation, to repeal the law, and the cripple the system.

The question of a successor to the late Vice President Hendricks continues to be an absorbing topic here. The caucus of Republican Senators to be held at the Capitol to-night will decide who it shall be. You will know the result of the caucus before this letter reaches you, consequently it is useless to forecast its action. The Democrats would greatly prefer Senator Edmunds for presiding officer of the Senate, and look upon the selections of either Senators Logan or Sherman as a kind of menace.

Having completed his message, the President has begun upon the District of Columbia appointments. The Marshalship being first in order, the long struggle for that office has ended by Col. Wilson, a well-known citizen of Washington, securing the coveted prize. As usual, the contestants were all left in the race. Mr. Wilson was not an applicant for office. The President summoned him to the White House, consulted with him for a short time and in about two hours issued his appointment. The compensation of the office is $6,000 a year. District Democrats are delighted with the appointment of a District man. "The President has kept faith with us," they say, "and we are satisfied." Unlike his predecessors, the new appointee will be excused from social duties at the White House. He will be required to give his attention to the more weighty business of the office prescribed in the Statutes. Some one else will make introductions at the Presidents' receptions, and be master of ceremonies at his State dinners.

As usual, just before the meeting of Congress, official Departmental reports are coming out with quantities of information. The Postmaster General led off with a voluminous document. He tells that the revenues of the Postal Department are steadily falling off, while the expenditures are just as steadily increasing. Owing to large Pension payments, there was no reduction last month of the national debt. The surplus was used to pay debts to the soldiers instead of the bond-holders.

Washington, D. C., Dec. 4th, 1885.

The Use of Tobacco.

BY DR. DIO LEWIS IN HIS NUGGETS.

There are several modes in which tobacco is used.

First, *Chawing*. Some people call it chewing. *Chaw* is the word. If you don't know how it is done ask some clean housekeeper. She will be eloquent on the subject.

Second, Smoking. Somebody has described smoking as a small roll of tobacco with a little fire at one end and a fool at the other.

Third, Snuffing. Snuff taking is very funny to look at, and particularly fascinating to its devotees; but it is ruinous to the voice, and leads to a form of indigestion which ought to be classified as the snuff taker's dyspepsia.

Snuff-rubbing, snuff chewing and smoke swallowing, are modes prevailing in various ports of the world, but not known among us, and need only be mentioned

Let us next consider the influence on health of some of these modes.

First, Chewing. Look into a chewer's mouth. How red it is. The doctor no longer appeals to it to determine the condition of the stomach. He can learn nothing by examining his patient's tongue. The congestion which produces that strange redness extends a little further down than you can see, and affects the speech Dr. Cole and Professor Waterhouse affirm that they can always tell whether a public speaker be a chewer of tobacco or not, so peculiar is the influence upon the voice.

Second. Smoking injures the teeth. It is not remarkable that the heat of to-bacco smoke and its acrid poison should affect the teeth.

But that is nothing compared with its influence upon the lungs. Put your hand over your eye, fill your mouth with smoke, and blow the smoke up under your hand. Look in the glass. How red the eye is. Tears run down the cheek. What is the matter? There has been a powerful poison in the eye, and yet young men whose parents died of consumption do not scruple to sit in a smoking-room till it is all blue, and take this poison into the delicate structure of the lungs. I believe with Professor Waterhouse, of Harvard, that if young men should abandon cigars, consumption would be confined more exclusively to women. I believe the great Liebig, when he says that of the German males who die between fifteen and fifty, a large number die of smoking tobacco.

The cigarette mania is becoming serious. The millions consumed by the young men and boys of the country pass all belief. The statements about the opium and other drugs introduced into these cigarettes may or may not be true, but the tobacco in them is tobacco. Need we argue that the use of tobacco in this form is especially to be deprecated, since it is the vice of boys whose brains are in a very susceptible condition? The boy who indulges in cigarettes may win the admiration of other youngsters, but he will not increase the respect of his best friends, and will inevitably lessen his chances of success in life.

JOHN HEENAN'S TESTIMONY.

Interested for forty years in physical training, I have been acquainted with all classes of muscle men. I have known the pugilists, oarsmen, pedestrians, and billiardists, and would say in passing that I have found many of them interesting persons. With rare exceptions they had been devotees of tobacco. Entering the lists it was hard, with their social environment, to refuse the weed, but they were all compelled to abandon it. During the time Heenan was in training for one of his historic fights I had a long conversation with him and his famous trainer about tobacco. While at Benicia, as some of his fellow-workmen there have since told me, John was a devotee of the pipe. In my first conversation with him we had been talking over some of his California experiences, particulary the discovery of that wonderful left fist, when one of his cronies, with cigar in hand, came in crying out, "I've got a good one for you, Jack, none of your two for a cent. I gave a quarter for it, or I am an Injun."

"Hank, you know I can't touch that thing now. A fellow can't smoke while he is training."

"What's the matter, old fel? You never said die in Benicia."

"See here, Hank, I've got to get this muscle as hard as a brick" (folding his left arm and feeling of the biceps), "and tobacco won't work. Charlie would kill me if I were to moke that cigar. He's just made up his mind that I shall win, and he won't let me look at a cigar. He won't even let the boys smoke in my room."

The trainers of prize-fighters, pedestrains, oarsmen, and billiard champions cherish no moral convictions about tobacco, but they all have one fixed and inflexible rule in regard to its use by their candidates. And that rule is absolute abstinence.

I asked an old trainer, who had charge of one of the successful Madison Square Garden pedestrians, how much three cigars a day during the three months of training would probably affect his man.

"I am sure it would beat him," was the reply.

A long experience has taught the fraternity of trainers that tobacco is an enemy to muscle and a still greater enemy to nerve, tone and endurance

TOBACCO AFFECTS THE FINER SENSIBILITIES.

Tobacco excites the base of the brain and lowers the moral tone. To illustrate this, permit me to introduce to you a beautiful girl of sixteen. She shall be as sweet and pure as your imagination can paint her. Each one of you would be proud and happy if you could point to her and say, "That is my sister." Let us listen to her conversation. With a voice of tender pathos she speaks of her invalid mother. With a radiant countenance she describes the flowers and birds of her garden. No expression of face, no tone of voice, no word but savors of sweetness and love. Let her chew or smoke tobacco five years, and can you believe that then her spirit, her moral level, would be what they now are? To say nothing of her lips, tongue and breath, do you believe she would be as sweet in soul as she is now? And can you give me any good reason why her brother should escape moralization? Is it not probably true that the vulgar stories, saying nothing of the saliva nastiness, of the smoking-car and other smoking rooms, are the legitimate fruit of tobacco?

No devotee of the weed has graduated at the head of his class at Harvard, or any other college where statistics have been preserved, notwithstanding the fact that a large majority of college students are smokers. Even the moderate use of tobacco compromises the muscle and nerve of all candidates for athletic honors, soils the mouth, the breath, the perspiration, and the whole social, moral and religious being.

I know I but echo the voice of the wise ones of the world when I say that tobacco paralyzes the moral sensibilities more than almost any other habit in which civilized men indulge.

TOBACCO IN CALIFORNIA.

During my three years' camp life in the mountains of California I visited the village located on C. P. Railroad known as Dutch Flat. While walking through its streets, the teacher of the village school was pointed out. He was puffing away at a pipe. It struck me as monstrous that the old man to whom the boys of the village looked for instruction and guidance should smoke tobacco in the public streets. I expressed surprise, but my companion laughed, and remarked, "Oh, we all smoke; the boys begin just as soon as they are out of their frocks." It was exasperating to hear a sensible man joke about this wretched habit I was introduced to the teacher, and after some chat proposed to deliver a public lecture on the subject of tobacco. He was glad to hear the proposition, because they had so few lectures. Notice was given; the house was crowded. The teacher presided, and was soundly converted. Mr. Legh Harnett, editor of the Dutch Flat *Forum*, was present. This gentleman, upon going to his office after the lecture, enclosed to me the worst-looking and worst-smelling pipe I ever saw, and sent with it the following curious poem:

I thank you, Doctor, in short, as a friend,
You've taught me I've some dirty ways to mend;
So, filled with resolut on fresh and new
I now present my dear old pipe to you
I say it not in sorrow, yet I say in pain—
"Farewell, old pipe we never shall smoke again.
For sweet companion never wert long to me,
All charred and brown and filthy though thou be.
In years past, a present from a much-loved friend—
No matter, all such feelings now must have an end;
To decency and right I must be true,
So good-bye, pipe, I'm swearing of the blues.

Climbing a rough trail in the high Sierras, I fell in with a stalwart young man seeking health in a few months' hunting. He was from Philadelphia, a graduate of Yale College, had been admitted to the bar, and was really a splendid fellow, but he was puffing away at a large meerschaum. He talked about his health, and told me he was dissappointed because his recovery was so slow. He had been seven weeks in the mountains. We rode together some hours, and he smoked constantly. I asked so many questions about his habits that he finally inquired if I was a physician, and then asked some questions about his diet, etc.

I spoke of the smoking. He had for several years smoked a little, but had taken it up in this constant way since he come to California. I advised him to stop. This led to a long discussion. He was a brave, earnest man, and when convinced, suddenly halted, and asked me to hold his horse a moment. Climbing to a little shelf of rock, he laid his pipe on a nice level spot, and with his heel ground it to powder.

Touching the influence of opium, tobacco, and other poisons of the narcotic class upon the brain and nervous system, physiology has much to say, and much that is most emphatic. But I have thought it sufficient to name a few facts, like the influence of tobacco upon ambitious athletes, and the failure of smokers to reach the first place in colleges, and then leave the intelligent reader to make the needed inferences.

I am not a preacher. If so I should ask you in God's name how you dare indulge in tobacco, or any other demoralizing habit, when you know that every injury done to yourself will all be transmitted to those who may some time call you father? In this view of the subject there is no place for trifling. Every young man of moral sensibilities must deeply feel that he cannot live for himself alone.

GENTLEMEN, I ADVISE YOU TO QUIT.

Gentlemen, I advise you to clean yourselves and quit. You will smell better, and that will be a relief to the noses of your intimate friends. It is a nasty, disgusting, ruinous habit. Some one will say, "I can't give it up; I have tried, and can't do it." If you are so enslaved that you can't break your chains, I will help you a little. Stop at once. Don't use any to-morrow. The first day is not very hard, but the second day is pretty tough. Along in the evening of the second day your memory is a little doubtful. You can't say exactly whether it was one brother or three brothers that came over. Things are a little mixed. Be patient. The third morning brings the tug. Now go and take an old-fashioned sweat. Place an alcohol-lamp under your chair, three or four blankets round your sholders, letting the other ends rest on the floor, and sweat until your skin is fairly parboiled. You will be just as comfortable for one day as you could wish. There will be no dryness of the mouth, no nervousness. You are perfectly comfortable for one day. The next day you will be in trouble again. Take another sweat; take even a third or a fourth one. Sweating does not hurt people, sometimes it is good for them. Take three or four thorough sweats, and you will go off under easy sail and have no further trouble from your enemy.

This narcotic, a native of America, now cultivated extensively in many parts of the world, is a powerful poison, is used by man in many different ways;—chewing, smoking, snuffing, snuff-rubbing, smoke-swallowing and plugging.

CHEWING.

Chewing produces a reddened mouth. So congested is the lining membrane that it is impossible to learn much about the condition of the stomach by a study of the tongue. This congestion extends beyond where one sees, affecting the vocal cords. Writers on tobacco declare that the tobacco chewer's articulation is always more or less affected.

SMOKING.

Smoking injures the teeth, and often does serious mischief to the lungs. The dry heat injures the enamel, and thus the work of destruction is begun. In my young days I smoked a cigar and a pipe, thereby injuring two teeth long before any other fault in my teeth appeared. If one fills his mouth with tobacco smoke, puts a hand over his eye, and blows the tobacco smoke up under the hand, winking meantime, tears will flow, the eye will be reddened, and the poisonous effects of the tobacco smoke remain for some time. If lungs already predisposed to consumption and in a highly sensitive condition, take in lungful after lungful of this irritating smoke, it is not unreasonable that it will fasten upon the lungs a condition which may terminate in consumption.

Raleigh Christian Advocate.

RALEIGH, N. C., DEC. 16, 1885

Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:

REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. Black a B. will be appended, and to those by Dr. Hudson an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

To Delinquent Subscribers.

We have now entered up all the amounts received at Conference, and this is the last issue of the ADVOCATE that those who are due, and have not renewed, will get. Look at the date on the label opposite your name on the paper—that is the time to which your subscription is paid. If it is not correct drop us a note at once so informing us and we will correct it. If the date on your paper is any time prior to Dec. 1st, 1885, you will be cut off before our next issue unless you send in your renewal at once. This is fair warning. We hate to cut anybody off, but we are compelled to do it. If you are cut off, of course you will send up the amount you owe to date. You can tell very easily what it is. Count from the date on your paper up to the present, and send 16⅔ cents for every month due.

We would be glad to have all who are cut off to send up their renewals and start again. It is with regret that we part with a single one of our subscribers. We hope to have them all back on our list again before very long.

The man who keeps cool while others are excited does not have anything to regret in his quiet moments afterwards.

Give your new preacher a warm welcome. Get up some provisions and some money to help him start off. He needs it, and it will do you and him both good all the year.

The *Southern Thunderbolt* says: "A man that will take a newspaper and not pay for it, is mean enough to steal sour milk from a blind cat." We can hardly agree with our young friend in this, but it is right bad to let a paper come to your address, and then let it be cut off, and not even pay for the time you have received it. Surely none of the readers of the ADVOCATE will do this.

At the recent session of the North Alabama Conference, Bishop Wilson presiding the following were elected delegates to the General Conference: Clerical—Anson West, S. M. Hosmer, V. O. Hawkins, T. G. Slaughter. *Alternates:* J. A. Thompson, R. A. Timmons. Lay—Dr. W. C. Wheeler, A. C. Miller, W. L. Wilson, Dr. W. Thompson. *Alternates:* Judge W. B. Wood, J. H. Harris.

The North Georgia Conference held its session in Newman, Ga., commencing Nov. 25th, 1885; Bishop Wilson in the Chair. Nine were admitted on trial, among them J. W. Blosser. The Conference, by a vote of 181 to 1, rejected the proposition to change the name of the Church. The clerical delegates to the General Conference are: A. G. Haygood, W. H. Potter, W. D. Anderson, H. J. Adams, H. H. Parks, W. A. Candler, J. D. Hammond. *Reserves:* W. F. Cook, I. S. Hopkins, C. A. Evans, A. J. Jarrell.

A PROHIBITION CONVENTION was held in Greensboro, N. C., last week, at which we learn it was determined to form a distinct political party, of prohibitionists in North Carolina, to nominate candidates for the various offices at our next elections. We have not seen the minute proceedings of the body, but the above statement has been published in several of the secular papers and we presume it is true.

We regret that this step was taken, because we sincerely believe that it will do the cause of prohibition more harm than good. We want prohibition as much as anybody could want it, and we are ready to do anything that is wise and right and proper to get it; but we do not approve of forming a Third Party for the reason that the Third Party at the North has put in its platform a plank in favor of "Woman's Suffrage," and the Third Party in North Carolina will have to co-operate with them. And then the formation of a Third Party will involve us in a scramble for office, mix us up with politics, subject us to the tricks and traffic of designing office seekers, and at the same time drive away from us a great many who would otherwise work and vote heartily for prohibition. Georgia is getting prohibition more rapidly than any other Southern State, and the local option law is the means by which it has been accomplished, regardless of politics. We will do well to learn a lesson from Georgia's success. We notice that most of the religious papers, both North and South, are declining to fall in with the Third Party Movement. There is danger in that direction. Let us move cautiously.

Educational Statistics.

The following educational statistics were reported to the recent session of our Annual Conference:

Trinity College was incorporated by act of the General Assembly of North Carolina, 28th of January, 1851, amended by act of 1858 9, chapter 85. Value of buildings and grounds $30,000. Number of faculty, 7: number of students, 117.

Greensboro Female College was incorporated by act of the General Assembly of North Carolina ratified December 28th, 1838, amended by act ratified 10th day of March, 1866. Value of buildings and grounds, $30,000; number of faculty 17: number of students 176.

Jonesboro High School was incorporated by act of the General Assembly of North Carolina, ratified 25th of February, 1881. Value of property $2500; number of teachers 4; number of students 75.

Central Institute for Young Ladies, Littleton, N. C., was incorporated by act of the General Assembly of North Carolina, ratified 7th of March, 1883. Value of property $5,000; number of teachers 6; number of students 125.

Oak Institute has teachers 3, pupils 175, value of property $3,000.

Grace for the Waste Basket.

Rev. Dr. Jno. E. Edwards writes as well, if not better, and as much for the newspapers as any man in the South. It has fallen to his lot to have one of his letters rejected, as it does to nearly all of us in the course of a life time. The Doctor talks so nicely about it in a recent letter to the *Southern Christian Advocate* that we copy it. It is no wonder that we editors are all in love with this man. Hear him:

"Sometimes I have not given satisfaction to "certain of the brethren," and possibly to some of the other sex, on a subject that I was advised was contraband in the *Advocate*—only, it seems for a limited time. The Editor, only once, for good and satisfactory reasons to himself—a thing of which I did not complain—returned a letter to me unpublished. This did not disturb my equanimity in the least, inasmuch as I conceded to him the right to determine what was suitable and proper to be printed for his readers; nor did it in any way interfere with the exceedingly pleasant and friendly relations between him and myself. Nor was it labor lost, as I very readily found another medium through which the letter found its way to the public eye, "without let or hinderance." An editor has grave responsibilities. He knows things that *all* his correspondents and readers do not know—cannot know. An article may be suitable at one time that is unsuitable at another. This I understand and appreciate. Then it may be admissible, for awhile, to open the columns of a paper, in a given locality, to one side of a mooted subject, and close them as to a full and free expression on the other. An old negro preacher is reported to have said in one of his sermons, that "God made Adam out of clay, and set him up against the fence to dry." One of his hearers responded:—"Who made de fence?" To which he replied: "Shut up, you fool nigger, you'll spile my sarmon." It is not safe to interrogate some writers. They may be provoked to a reply that would be anything but complimentary to the questioner."

Paragraphic Personals.

— Sam Jones is expected to be in Durham sometime during next Spring.

— We are requested to state that Rev. Dr. J. Sandford's address is Leesville, N. C., and Rev. P. F. W. Stamey's is Albemarle, N. C.

— Rev. J. A. Cunninggim has been so blessed as to not to have missed a service at one of his appointments for three years. This is a fine record.

— Sarah A. Huges, a colored woman of Raleigh, the wife of one of our barbers, has been ordained as a preacher in the African M. E. Church.

— Miss Lillian Arnold, who is temporarily in New York, recently rendered a recitation at a Church reception, in connection with the Church of Strangers, that elicited many complimentary remarks.

— Mr. J. H. Ferree, who was so sick at Charlotte during Conference, is now recovering, and we hope will soon be well again. If there are any nobler or better men than John Ferree we have not met them.

— Several of our ministers have been in Raleigh the past week and have honored us with calls in our office, namely: Rev. J. D. Arnold, Rev. L. L. Nash, Rev. J. E. Gay, Rev. J. T. Kendall, Rev. B. F. Dixon, Rev. J. W. Jones and Rev. W. R. Ware.

— Messrs. L. Prang & Co., Fine Art Publishers, Boston, Mass., will accept our thanks for a batch of elegant Christmas cards sent us.—From the samples sent, and their catalogue, we think they have an extensive and very fine stock of Christmas and New Year cards and novelties.

— Dr. W. P. Ivey, of Catawba county, has been elected assistant physician of the Western Insane Asylum, at Morganton. Dr. Ivey is a talented son of that true and tried member of our Conference so much beloved and so well known as the Rev. G. W. Ivey.

— Miss May Burkhead, daughter of Rev. Dr. Burkhead, was on her sixteenth birthday, presented with an elegant gold watch and chain by the choir and congregation of the Newbern Methodist Church, whose esteem and admiration she has won by her faithful and valuable services as organist in said church.

— There were seven appeals from the decisions of Judge Walter Clark carried up to the Supreme Court. His judgments were affirmed in every one of them. This indicates the kind of a Judge we have in Judge Clark, and speak volumes to his credit as a learned and well-balanced jurist.

—In the resolutions in reference to Bishop Parker's death, published last week *satisfactory* ought to have been *satisfactorily* and *hereby* ought to have been *humbly*. There were several errors in other parts of the paper, especially in Dr. Edward's letter, which were corrected in proof, but being a little behind and working at night, the printers failed to correct them in type.

— Dr. W. J. T. Miller, an old, honored and useful Methodist layman, of Shelby, N. C., passed peacefully to the rest of Heaven at his home in that place Dec. 7th, in his 81st year. He was a pure old patriarch, full of years of usefulness, lived long to bless the church and the world by his wise counsel and labor, and died in triumph. A suitable sketch of this grand old man of God will be prepared for these columns.

— The Committee appointed at Virginia Conference to erect a monument at the grave of Bishop John Early, D. D., reported that the work is under contract to be finished before July 1, 1886. The shaft will be of Virginia granite, fourteen feet high, resting on a double base of the same material. The sub-base and polished dies will bear appropriate inscriptions. The money for the work is not fully provided, but the committee expect to meet no difficulty in securing the necessary funds for the work.

— Dr. John E. Edwards filled the pulpit of his old church, Centenary, last evening. The venerable minister seemed inspired by the presence of so many of his old parishioners from various sections, and never seemed in better humor. He preached an able and eloquent sermon from Mark ix., 2, the subject being "The Transfiguration of Christ." At the close of the sermon the speaker held quite a levee, and was most affectionately greeted.—*Richmond State*, Nov. 23d.

— Wm. H. Vanderbilt dropped dead, suddenly, while talking to President Garrett of the Baltimore and Ohio Railroad, one day last week. He bequeaths to his wife his dwelling house, lots, stables &c., and $200,000 a year; $10,000,000 to each of his eight children; nearly $1,000,000 in stocks and bonds is given to charitable institutions. The remainder of his fortune is divided equally between Cornelius and William K. Vanderbilt. He directs that all of the railroad stock bequeathed to his children shall be held in bulk and administered for the best interests of all, and that none of the them shall be disposed of without the consent of all concerned. He also provides annuities of from $20,000 to $300,000 to a number of distant relatives. Chauncey Depew and Henry H. Anderson are constituted administrators of his estate.

An Hour With Other Editors.

— The *Montgomery Vidette* is the name of a new paper to be edited and published by Mess. Hurley and McKenzie at Troy, N. C.

— The editor of the Charlotte *Home Democrat* says Bishop Keener is the best presiding officer he has seen in North Carolina since the late Hon. Robert Strange.

— The *Educational Journal*, edited and published at Trinity College by Prof. J. F. Heitman, has suspended, and the paper and printing materials are for sale. Here is a chance for some one who wants to try his hand at editing a paper.

— The *Pittsboro Home*, edited and published by our old friend and former teacher, Bro. A. H. Merritt, is eliciting many well merited compliments in various parts of the State from the newspaper fraternity.

— In writing of our recent Conference, Dr. Lafferty says: "Every visit confirms my high opinion of this Conference. The percentage of superior men is large. Forty of these preachers elsewhere would "loom" up for "connectional" honors."

— Rev. James Willson informs us, on a postal, that he will begin, in January 1886, the publication of a religious newspaper, in Statesville, to be called the "Statesville Christian Advocate;" and that whilst his paper will be independent, at the same time it will be conservative, non-partisan and non factional. It will be a four-page paper, with seven columns to the page.

— The *State Chronicle* is putting in some very well-timed and desirable criticisms on the habit in which Senator Vance has indulged of telling smutty anecdotes on the stump. We are glad to see a secular paper with *back-bone* enough to condemn such a thing, and we are glad to know that our popular Senator has about abandoned the practice.

— The *Christian Sun* of this city says: "The recent session of the N. Carolina Conference of the M. E. Church, South, which was held in Charlotte, was a most remarkable assembly. The brotherhood had been mightily shaken up by the division discussion, in some cases even to anger, yet when they came together they met as brethren, each worked from his peculiar view of the matter, voted, and accepted the situation, and now they are going about the Master's business as one great family. They did not divide May God bless them in doing good. We be brethren."

— The *Southern Thunderbolt* is the name of a little paper, size, folio, 4 by 3¼ inches, published by Sylvanus Erwin and mailed at Cherryville, N. C. The price is 10 cents a year—no six months subscriptions taken. The editor says he started the paper "to give vent to his enormous accumulation of literary thunder," that he concluded to establish a medium wherein he could hold uninterrupted predominance, and that he started his paper small enough to suit his calibre. We hope the little paper will not die of *cholera infantum*.

The Great Victory in Atlanta.

In the press of publishing Conference proceedings and reports, we have failed to comment on the great victory gained by the prohibitionists in the city of Atlanta, Ga. Immediately after the passage of the "iron-clad" local option law by the last Legislature, the friends of prohibition in that city began to organize for the contest. That law provides that the question of "license" or "no license" is to be determined by ballot, and *by counties*, on petition of a certain number of citizens. If the majority vote is in favor of license, there may be another ballot after two years; but if the prohibitionists carry the county, the question is settled for all time. Already all the 138 counties of Georgia, except 14, have decided in favor of prohibition. In these counties are located the large cities which are strongholds of the rum power and have been supposed invincible against temperance "fanatics." And of these cities the capital city of Atlanta was regarded as the most difficult to capture, being a great railroad center and containing the most attractive saloons and the largest number of wholesale liquor establishments. It required no little faith and courage, therefore, to make the first attack on Fulton county.

The attack was made and on the 25th of last month liquor was voted out of Atlanta for all time to come by a majority of between two and three hundred. It was a grand victory for the right, achieved in a proper manner and by proper means. The following account of how the work was done, given by President E. O. Thayer, of Clark University, in the New York *Advocate*, will be of interest to our readers:

"There was a very clear line of demarcation between the men arrayed on either side. In the temperance phalanx were drawn up all the clergy, white and colored, the leading lawyers, physicians, business men, and skilled mechanics. On the anti-Prohibition side were the brewers, wholesale and retail liquor dealers, owners of real estate rented by saloonists, the Kimball House lessees and their *employes*, and, as usual, all the lower elements of the city. Of course, there were a few respectable men, but none outside of the classes mentioned took any prominent part in the campaign. The Young Men's Prohibition Club, one thousand strong, was born in a prayer meeting of the Young Men's Christian Association, and enrolled many of the best men of the city. The temperance speakers were clergymen, United States Senators, judges, and professors; on the liquor side, two small justices, a few merchants, and several colored politicians. The audiences of the one, numbered by thousands, were composed of the best white gentlemen and ladies of the city and the cultured and respectable colored people; while the other consisted of a few hundreds of men interested in the sale or use of whisky and the lowest elements of the colored population. So marked was the difference in the appearance of those who wore the blue and those who wore the red that it excited general comment.

"The methods of conducting the campaign, on the part of the Prohibitionists, are worthy of study by all engaged in such work. The organization of the temperance forces was perfect, and every move was made with military precision. The Prohibition Club was divided into companies and squads, each with its officers, and all knowing their special duties. The work was so divided among committees and subcommittees as to secure the most prompt and efficient service. Every statement or argument published by the liquor interest was met the next morning with an appropriate rejoinder. A statement came out one day that the agitation had already injured business, and immediately appeared a card stating that business was unusually good, signed by nearly all the leading business houses. Then came a wail from nineteen doctors that the sick must have whisky, which was followed by a card from forty of the oldest and best physicians, stating that they were satisfied with the law. Then the leading architects denied over their signatures that the prospects for building were destroyed, and several firms engaged in manufacturing building material who had been reported by the liquor men as "shut down," requested to be allowed to state that they were running to the fullest capacity.—Again came doleful stories of the ruinous effects of Prohibition in other States and in surrounding towns of Georgia. This was followed by a perfect avalanche of letters from reliable sources, gathered by the "Committee on Facts," showing that the abolition of the liquor traffic had been everywhere a blessing. Other committees secured the registration of indifferent voters, and paid the taxes of the poor. Others were on the lookout for illegalities in registration and voting, and, in short, every avenue was opened by which the hosts could march to victory. On election day the ladies opened lunch-rooms at various points, and fed thousands of Prohibition workers and voters. Almost daily throughout the campaign women's prayer-meetings were held in the churches, where earnest supplications went up to heaven for victory to the right. The gracious answer to these prayers made Thanksgiving Day a joyous occasion in Christian homes.

"Another remarkable feature of the contest was the intense enthusiasm manifested. This was manifested not only by the earnest work already described, but by the crowds that every night and on Sunday afternoon filled Sam Jones's great "Gospel Tent." On one occasion, while Dr. Felton was speaking, six hundred colored voters, headed by a band, marched into the tent, while the five thousand present set up a deafening shout that lasted for several minutes. Men said such scenes of excitement had never been known here, even in the hottest political contests. The election was the topic of conversation everywhere, absorbing every other question. A proposition to enter upon any new undertaking was always met with the reply: "No use trying to do any thing till after the election." The registration was several thousand larger than in any Presidential election, showing the great interest taken in the struggle. On the night before the election the whisky men organized an immense torchlight procession, and marched a great body of poor white and degraded colored men to a vacant depot, where they fed them and drugged them with liquors till morning, when they were taken to the polls and voted in a solid column. The colored churches, to counteract this movement, kept "open house" all night, with wholesome food and good advice; and sent great companies of voters to the polls singing songs of triumph. As they marched along their neat appearance and intelligent faces were in striking contrast to the poor fellows from their all-night debauch at the depot. All day long the contest raged.—Everybody was in the most intense excitement; free carriages, decked in blue or red, hurried hither and thither for voters, men were persuaded and some bought: every effort was made by both parties to poll as many votes as possible, until finally the polls were closed, and the result announced.

"The victory is all the more remarkable when we consider the obstacles to be overcome. The fight was against a business in which about $700,000 was invested, bringing in a revenue to the city of about $100,000, against a brewery, several large wholesale liquor houses, and about one hundred groggeries: against the owners and friends of the Kimball House, Atlanta's pride, whose maintenance depends on the success of the magnificent bar-room, if report is true; and against hundreds of ignorant men, white and colored, unable to reason, but easily bought. No contest of the kind ever seemed more hopeless until it became evident that the best people of the city were aroused and united and determined to win."

If you want to get good, do good. We do not get physical strength without exercise.

All disquiet of heart and distraction of the senses arise from inordinate love and vain fear.—*Kempis.*

You have not learned to pray truly until your heart prompts you often to seek the help of the Heavenly Father.

Let not thy peace be in the tongues of men; for whether they put a good or bad construction on what thou doest, thou art still what thou art.—*Kempis.*

Notice.

The brethren who subscribed to the Paine Institute fund, will please send the amount of their subscriptions to me, at Leasburg, N. C., or to Charles G. Goodrich, Augusta, Ga. It might cause less confusion to send to me.

L. L. NASH,
Leasburg, N. C.

The Horse Not Dead.

BRO. REID:— Please say to the brethren who kindly made up money at Conference to buy me a horse, that my horse is not dead, and I will refund the money to any one so desiring, if they will send me the amount and post office address.

Yours Truly,
J. F. CRAVEN,
Red Cross, Randolph, Co., N. C.

Simply a Suggestion.

DEAR BRO.—If you feel like such exuberant kindness it seems to me you would be doing good to many if you would suggest in your paper that if any parishioner feels at a loss for a Christmas present to his pastor, $2.00 would procure a bound volume of *Christian Thought*, containing just such papers as intelligent pastors love to read. It would be sent prepaid direct to the pastor.

Fraternally yours,
CHARLES F. DEEMS.

One Half More.

BRO. REID—In your list for missions you failed to give the auxiliary in Newbern justice.

We have appropriated $15 for Miss Haygood's school in China, that would give us one share and a half, and you gave us only credit for *one share* Please correct. Our auxiliary has a working membership, and we are very sensitive for our rights,

Very Respectfully,
MRS. S BANERT,
Pres. W. M. S.

Appeal of Rev. A. N. Betts.

The committee on the appeal case of Rev. A. N. Betts, local elder from Cary circuit, Raleigh District, beg to submit that they find that the trial before the Quarterly Conference was irregular, in that it presents the general charge of unacceptability, but furnishes no specification or specifications with the proof to sustain it.

While the charge is not sustained, it does appear that there is some ground of complaint, and that the nature of the case is such as to demand investigation

We therefore, remand the case for a new trial.

Jno. W. North, Ch'm.
Jno. N. Cole Sec.

A Kentucky Note.

The following extract, from a personal note to the editor from Dr. Anderson, will be read with interest:

I read your paper with much interest, it comes from my native State, and is enriched with a large variety of writers and topics. Old Kentucky is moving in churches and parsonages and schools, and best of all in old-time mighty revivals of religion. The hydropathic piety which made it impossible apparently, in some regions, to use altar work and to have public conversions in the house of God has largely lost its force in that direction. In my own dear charge we had over one hundred converted during the last Conference year. Out of thirty baptisms all were by affusion. Not one went *into the water or came up out of it*. Praise the Lord, revivals are many and great in portions of our commonwealth, and in all the churches who desire them.

Yours very truly,
W. H. ANDERSON.

The Religious Paper.

We clip the following from an exchange for the consideration of pastors and people:

"Some pastors let year after year pass and never say one word to induce their people to take a religious paper. Such neglect of the most helpful auxiliary in pastoral work is astonishing. Men who have 'understanding of the times' take a different course. Here is what Dr. Joseph Parker recently said of a religious newspaper: "It is a pulpit on the wing—articles are sermons, and reviews are spiritual monitors. There is a ministry of the pen as well as of the voice . . . It is the assistance which, in many respects the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in every Christian editor a fellow-laborer in the great cause of Christian education and moral progress, and must cease to think of the religious press as other than a colleague and a friend. We pray for preachers, missionaries and teachers; why should we omit from our suplications brethren whose influence is immeasurably wider, and in whose power it is to give the gospel a univeral hearing?"

A minister for more than thirty years in Virginia, Kentucky, and Missouri, testifies that "those Church members who read their denominational papers and books most are the most devout readers of the Bible, and the most efficient workers in the churches."

Memorial to the General Conference.

The committee on memorials recommend the adoption of the following paper presented for their action.

F. D. Swindell, Ch'm.

We, the members of the North Carolina Conference in Conference assembled in the city of Charlotte, N. C., beg leave to call the attention of the next Gen. Conference, to assemble in the city of Richmond in May next, to the great and increasing evils of the late laws on divorce in this land, as subversive of society, and injurious to the cause of Christ, and believing that some expression, if not a law should be pronounced by your holy body against this fearful evil, do hereby pray that this subject may receive your prayerful consideration and holy action, forbidding the ministers of our church to solemnize the rites of matrimony between divorced persons, except where one of the parties has been divorced for the one scriptural cause. And your memorialsts will ever pray.

R. O. Burton,
Jno. N. Cole,
L S. Burkhead,
J. S. Nelson,
J. L. Holden,
W. M. Parker, (Lay)

Quarterly Report.

Miss Alice Wallace Treas. in acct. with Woman's Missionary Society of the North Carolina Conference. For Quarter ending Dec. 12th 1885.

To Am't. from

Reidsville Auiliary,	$12 63.
Greensboro "	20 55.
Caapel Hill, "	3 65.
Laurinburg, "	5 00.
Kadash Shel dis"	4 30.
Albemarle. "	17 65.
MtTabor Salisbury,	2 90.
Charlotte, Tryon St.	6 00.
Straits, Mrs. *M* J Hoover	2 00.
Blues Crossing, Miss E. Page,	50.
	$75 18
Dec 12th—By amount forwarded to Mrs. Weakly Brown, Treas.	$ 75 18

Report on Temperance.

To the Bishop and Members of the Conference:

Your committee on Temperance desire to make the following report:

WHEREAS, the mission of the church is to eradicate evil and implant good among the people, and whereas, the traffic in spirituous liquors is the most prolific source of evil, and the greatest hindrance to the work of the church, throwing its baleful effects across the hearth-stone, into the pew, and even sometimes reaching the pulpit itself, enticing the young, conquering the middle aged and besotting the old, shading the glory of the nation, obstructing every legitimate line of business, and blighting the opening flower of happiness in many a home circle, and finally, ruining for both worlds, those who prosecute the terrible business, therefore,

Resolved 1st, That the Church has the right, and ought to oppose the liquor traffic by every proper means within her reach.

2nd, That we request the preachers to preach at least once during the next conference year on this subject, in each congregation, presenting the matter in every view practicable.

3rd, That we believe Prohibition by law, as absolutely essential to success in the temperance movement, and that we will promote its progress by every means within our power.

J. W. PUETT, Ch'mn.
T. W. SMITH, Sec.

Report on Quarterly Review.

The committee to whom were referred the interests of the *Quarterly Review*, beg leave to submit the following report:

Recognizing the need of a connectional periodical of this class, fully abreast of the times in its watchfulness of the interests of the church and its ability to meet the demands of modern thought, and believing that every Methodist preacher, at least, should keep himself thoroughly posted in current literature as it expounds the truths of our holy religion and combats the errors of skepticism and infidelity, we heartily endorse the efforts of Dr. Hinton to supply this great want. We appreciate the magnitude and importance of the work which the editor of the *Review* is doing, and we point with pride and pleasure to the result of that work. We deem it not too much to say that the *Review*, under its present management, has never in its history been surpassed in literary excellence and general merit, and we predict that it is destined to win its way to a larger field of usefulness than it has ever filled in the past.

We offer the following resolutions for consideration in connection with this report.

Resolved 1st, That the *Quarterly Review* of the M. E. Church, South, edited by Rev. J. W. Hinton, D. D., is worthy of the earnest support of our ministers and laity.

2nd, That this Conference ought to use all reasonable means to increase its circulation, thereby disseminating a wholesome, theological literature among our people.

J. B. Bobbitt,
E. A. Yates,
D. B. Nicholson } Com.

Report on Church Property.

We your committee on Church property beg leave to report as follows:

We find an increase in church buildings during the Conference year of 21, increase in value of church buildings of $49,998. increase in number of parsonages 4, increase in value $110,-45.

We find the following facts, and upon them present the following resolutions:

1st, That in many instances, churches have been built upon lands for which deeds have not been obtained, that in others, deeds have a reversionary clause, or are made to individuals as trustees, and not in conformity with the requirements of the Discipline.

3rd, That parsonages and furniture in some instances are improperly used and abused on charges where they exist, by being rented out and otherwise.

That a large number of pastoral charges have no parsonages, which bears unequally upon the preachers sent to them and upon the charges themselves in the matter of assessments by the District Stewards, therefore,

Resolved 1st, That it shall be the duty of all Quarterly Conferences to inquire into titles, and where necessary to appoint efficient committees to procure deeds in proper form.

2nd, That church buildings which have gone into disuse and are not likely to be used again, be sold and invested in other church buildings on the same charge.

3rd, That the building of churches and parsonages on lands for which a proper deed has not been first obtained, be carefully avoided in all cases. That all our churches be made comfortable for congregations and Sunday-schools by procuring stoves &c. That our preachers urge upon boards of stewards and trustees the necessity of procuring proper locations and building houses for worship to comport favorably with the better class of residences in the community in which they are built.

3rd, That on pastoral charges without proper parsonages, the Board of Stewards are expected to rent proper houses for their pastors, and such pastors are directed to report such sums as are paid for such rents, separately from their salaries and not as a part of the salary.

Respectfully submitted,
[Signed] J. B. BOBBITT.
for the Com.

Complimentary Resolutions.

WHEREAS: In the economy of our Church, and we believe, in the Providence of God, it becomes necessary to make stated and frequent changes in our itinerant ministers, and whereas, in obedience to the fixed rules of our vigorous and progressive plans of evangelism as a church, it becomes a painful necessity to sever the ties that bind us to our self sacrificing clergy—therefore,

Resolved 1st, That we the official Board of the Methodist E. Church, South, in Greensboro, and representatives of the membership of said station do hereby most sincerely express our profound regret at the necessary separation between ourselves and our beloved pastor, Rev. L. W. Crawford, who has so faithfully and efficiently served us for the last four years.

2nd, That we recall and are deeply sensible of his earnest zeal in the work paramount to all others—that of bringing men to Christ—and that all his preaching and exhortation have been directed solely to the elevation of our people into a higher Spiritual life.

3rd, That wherever death has entered our families, or wherever sorrow and affliction in any form have come upon our people, he has wept with the sorrow-stricken; and in tenderest sympathy has endeavored to point them "to the heavenly hills from whence cometh help."

4th, That we especially who are present—whose hearts have been touched and warmed by the prattle of child talk and quickened by the magnetism of child love, do offer tears and sympathy that the destroyer has recently entered our pastor's own household and the little bud of sweetest promise already blooms in immortality.

5th, That we retrospect with peculiar satisfaction, the material progress which our church has made under the administration of our departing pastor. That while laboring for our higher interest he has been "instant in season and out of season" to secure our temporal comfort—that under God our very desirable real estate—church building and parsonage—our well organized church membership and our flourishing Sunday-school, stand as a monument to his industry and skill in directing our resources, and that by judicious social intercourse and Christian courtesy he has won friends from the world for the Master.

6th, That we take the parting hand with sincere sorrow—that we bid our brother a hearty God speed—that we commend him to the Christian brotherly love of those whom he may serve—that though far apart, we feel that we are in Jesus that we earnestly invoke the best temporal and spiritual blessings of heaven on him and his—and we pray that the Divine Comforter may always bless and give him success—that at last we may all be brought when the labors of life shall be over—to the blessed haven of eternal repose.

7th, That our Secretary furnish a copy of these resolutions to our pastor, and to the *Daily Workman* and Raleigh CHRISTIAN ADVOCATE, requesting their publication, and also that the same be placed on our church record.

L. W. ANDREWS, Chm'n.
W. F. ALDERNAN, Sec.

The Papers and the Preachers.

—Dr. Bagwell is returned by Conference to the M. E. congregation in this city. As we have frequently remarked, Dr. Bagwell is an able, eloquent and hard-working minister, and the pulpit of the handsome new church which he will soon occupy, will most assuredly be acceptably filled.—*Winston Sentinel.*

—Rev. Solomon Pool is the recipient of a $100 present from the people of the Twin City. A deserved compliment.—*Twin City Daily.*

—Dr. Solomon Pool, of this city, preached a farewell sermon in Brown's Hall last Sunday. The Dr. has joined the M. E. Conference and has been appointed to the Smithfield circuit in the Raleigh District. Winston loses a good citizen and Smithfield gains an eloquent and earnest minister.—*Winston Sentinel.*

—Rev. G. B. Perry, the retiring pastor from this circuit goes to Uwharrie, in the Western part of the State. Mr. Perry, though not an elequent divine, is an untiring worker in the cause of his calling, and in losing him, Smithfield suffers the loss of a man of noble qualities of heart. He made many friends during his stay among us.—*Smithfield Herald.*

—The return of Rev. A. E. Wiley to the Clayton circuit will be hailed with delight, not only by the work of his immediate district, but by the people of the whole country. He is a faithful preacher, and is greatly beloved by all who know him. We wish him great success in his efforts in the moral vineyard.—*Smithfield Herald.*

—The people of Stanly circuit, Rev. W. L. Grissom's charge, paid him right well the past year. Bro. Grissom has been assigned to the Concord circuit, and he will enter upon his new field of labor, Dec. 22nd. Concord circuit will have a pleasant earnest and talented young minister, and Bro. Grissom in turn will find Concord circuit an agreeable, substantial and profitable charge.—*Stanly Observer.*

—Rev. J. F. England, who has served the members of the Morganton circuit for the past two years, has been assigned to Double Shoals circuit, Cleveland county, where we trust he will meet a warm reception, as he is worthy of the same. Although his pathway while in our midst has not been all sunshine, having had a great deal of sickness in his family with the death of his youngest child and often sick himself, preaching at times when he was not able; but we have heard him preach some fine sermons, and no doubt many will point to him in eternity as being instrumental in their salvation.—*Morganton Star.*

—Rev. E. Pope has been located on the Newton Grove circuit by the Conference. This reverend gentleman, is a young man of ability and the people of that section of the country are to be congratulated on getting such an ardent worker in the cause in their midst as he is. Mr. Pope is destined to be one of the very best preachers in the Conference. We wish him God speed in the work which lies before him.—*Smithfield Herald.*

—Before going to Conference the ladies of Norwood presented Rev. T. J. Gattis with a neat four dollar hat—also the ladies of Albemarle made Mrs. Gattis a nice present of wearing apparel, and a gentleman friend presented her with a five dollar bill. Such deeds are clever indeed, and the generous friends have the high appreciation of those who received the gifts.

—Rev. R. A. Willis is with us fixing up for a move to his new field of labor. He will take his family immediately to the district parsonage in Statesville which, by the way, is an excellent one. Mr. Willis has been in charge of Pittsboro circuit four years. He carries with him the confidence of all the community. As a preacher he stands high. His sermons are close, logical, pointed and thoroughly evangelical. The circuit gives him up with regret, and our immediate community will be the poorer from losing from its midst his most excellent wife and interesting family.—*Pittsboro Home.*

—We note with pleasure the appointment of Rev. G. W. Callahan to the Morganton circuit, who served the Hickory circuit last year. We know whereof we speak when we say that he is a strong preacher, and the members of the Morganton circuit should feel themselves complimented in having him assigned to their circuit. But whatever may be the qualifications of the minister, without concert of action by minister and members, but little good can be accomplished. Let all commence the new year with due appreciation of this fact and act accordingly, and great good will be the result.—*Morganton Star.*

—The community is delighted with the return of Rev. F. D. Swindell to the pastorate of the church in this place. No one has ever served the church who was so generally liked after so short a pastorate we suppose.

Rev. F. B. McCall, who has faithfully and efficiently served the Monroe circuit for two years exchanges places with Rev. T. S. Ellington, of the Clear Creek circuit, who comes to Monroe. The Clear Creek is a much smaller circuit than the Monroe. It is composed of but three churches, two of them—Mill Grove and Zion—being located in this county, and one—Bethel—in Cabarrus. It is a good circuit, pays very well and is easy to serve. The Monroe circuit is composed of seven churches. The time is coming when it will be divided and developed into two good circuits.

Of Rev. Oliver Ryder, the new pastor of Pleasant Grove circuit, we know nothing personally. He worked for a year or two in a portion of this county while a member of the Methodist Protestant Church. He is a son-in-law of Mr J. A Russell, of Goose Greek township. He has the reputation of being a good preacher and an excellent young man. We have no doubt he will serve the work faithfully and acceptably.

Rev. M. H. Hoyle, who has been pastor of the Pleasant Grove circuit for four years, goes to the Matthews circuit. This is a good circuit and will give him a good support.

Rev. S. M. Davis, who has served the Matthews circuit to the entire acceptability of his people, for several years, applied for a supernumerary relation, his health having partially failed. We trust he may soon be fully restored, so that he may enter with renewed vigor upon the regular work.—*Monroe Enquirer.*

The Richmond and Danville Railroad.

The annual meeting of the stockholders of the Richmond and Danville Railroad Company was held at the office of the company in Richmond on Wednesday Dec 9th. Mr. Jos. Bryan was elected chairman. The report shows: Gross earnings for the year, $3.981,355.07; received from interest on investments, $17,792.70; earnings from all sources, $3,909,147.77; operating expenses and taxes, $2,-231,486.26; net earnings, $.,767,661.51; balance over all expenditures and charges, $63,517.02. Among the improvements noted in the President's report is the laying of 6000 tons of steel rails. In May last $610,800 of the company's consol bonds issued under the mortgage of 1867, became due and were satisfied and canceled, leaving $2,900 that had not been presented for payment.

The following officers were elected: Col. A. S. Buford, President; Directors, H. C. Fahnestock, Geo. F. Baker, W. P. Clyde, John McAnerney, F. W. Huidekoper, Jos. Bryan, Jno. G. Moore, George G. Scott, George I. Seney, John H. Inman, W G. Ockman and H. B. Planto.

Col. A. S. Buford, who has been re-elected President for we do not know how many times, seems to be indispensable to this system. They tried to get along without him once and soon found they could not. He is a native of North Carolina, an excellent Methodist, a member of Broad Street Church, Richmond, Va., and is as clever and accommodating a gentleman as is to be found anywhere. It is no wonder to us that with such a head the system is so prosperous.

Congress in Session.

Congress has convened. The Republicans of the Senate met in caucas recently and nominated John A. Logan for President of the body. He declined, they met again and nominated John Sherman, who accepted. He was elected Monday, Dec. 7th, the Democrats voting for Isham G. Harris, of Tennessee. The Democrats of the House met and nominated John G. Carlisle, of Kentucky, for Speaker, John B. Clark, of Missouri, for Clerk, Peedom, of Ohio, for Sergeant-at arms, ——Donaldson, of Tennessee, for doorkeeper, Rev. W. H. Milburn, of Illinois, the blind preacher, for Chaplain, and Lycurgus Dalton, of Indiana, for Post Master. These were elected Monday, Dec. 7th. They are re-elections in all the cases in the House, except that of Chaplain.

The President's message has been sent in. It was very long, and said to be a very well prepared and able document. The various reports from the departments have been made public. We will notice them hereafter.

Notice.

See change in the time of holding the District Stewards' meeting for Durham District under the appointments for that District.

MARRIAGES.

—At the residence of the bride's father, by Rev. E. P. Parker, of Winston, N. C., Nov. 25th 1885, 6 o'clock p. m., Mr. S. R. Perry, of Chester, of Chatham county, N. C., to Miss Irene V. Euliss, daugter of Mr. A. M. Euliss, of Pleasant Lodge, Guilford Co., N. C.

—In Warren county, N. C., Dec. the 9th 1885, by Rev. J. J. Renn, Mr. Benj. B. Wortham, of Vance coun[t]y, and Miss Rosa P. Foster, of Warren county, N. C.

—At the residence of the bride's father, in Rutherford county, N. C., Nov. 19th 1885, Mr. Milam T. Carpenter and Miss S. Emma Weber. Rev. J. B. Capenter officiating.

New Advertisements.

—Trinity College.

—Greensboro Female College.

—Medicated Air Remedy Co.

—Messrs. Alfred Williams & Co., insert a new "ad" in this issue. They have almost anything nice that can be found in a book-store. They have a rich variety of Christmas presents. Wide awake and full of energy, they are up with the times. Look up their "ad" and read it and call on or order from them anything you want in their line.

—Mr. John S. Pescud has bought the old Pescud Drug Store in Raleigh, and is ready to supply everybody with anything in his line. He is a clever, reliable gentleman, a business man and deserves a large patronage, which he will no doubt get. See his advertisement, and call on or write to him for anything you want.

—Messrs. Williams and Haywood advertise in this issue. If there is a clever, reliable man in Raleigh, Mr. Ruffin Williams is one. He has nice Christmas presents and fine drugs and medicines in great variety. Call on him, or write for anything in his line.

Piano and Organ for Sale

A bran new piano, with new stool and cover, for sale at a bargain: and a good organ for sale low down. Apply at once to F. H. C., care of Raleigh CHRISTIAN ADVOCATE, Raleigh, N. C.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*
Oct. 28 7-t

Appointments.

Durham District—1st Round.

W. S. BLACK, P. E. Raleigh,

Chapel Hill at Chapel Hill,	Dec.	6 7
Hillsboro at Hillsboro,	"	26 26
Alamance at Company Shops,	Jan.	2 3
Leasburg at Leasburg,	"	9 10
Person at Roxboro,	"	16 17
Durham station,	"	23 24
Granville at Calvary,	"	30 31
Durham ct at New Church,	Feb.	6 7
Pittsboro circuit at Pittsboro,	"	13 14
West and East End,	"	20 2.
Haw River at Mann's Chapel,	"	26 27

The District Stewards will meet in the Methodist Church at Durham Thursday, 28th of January, at 12 o'clock. Let the Recording Stewards have their Journals at their Quarterly conferences.

Warrenton District—1st Round.

J. S. NELSON, P. E., Littleton,

Weldon and Halifax, at Weldon,	Jan.	3 4
Warrenton circuit, at Warrenton,	"	9 10
Roanoke circuit, at Littleton,	"	16 17
Scotland Neck Mission, at Scotland Neck	"	20 21
Warren circuit, at Shady Grove,	"	30 31
Ridgeway circuit, at Zion,	Feb.	6 7
Halifax circuit, at Endfield,	"	13 14
Nashville circuit, at Nashville,	"	20 21
Edgecombe circuit,	"	27 28
Wilson Mission, at Horn's,	March	6 7
Wilson station,	"	13 14

The District stewards of Warrenton District will please meet at Littleton, Jan. the 13th at 11 o'clock a. m.

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage,

Jonesboro, at Jonesboro,	Dec.	19 20
St. John's station,	Jan.	2 3
Ashpole Mission, at Oak Grove,	"	7 8
Laurinburg, at Laurinburg,	"	9 10
Cape Fear, at Concord,	"	16 17
Carthage, at Carthage,	"	23 24
Rockingham station,	"	30 31
Rockingham circuit, at Zion,	"	30 31
Fayetteville station,	Feb.	6 7
Campbleton Mission,	"	7 8
Cumberland, at car. p Ground,	"	13 14
Lumberton, at Lumberton,	"	20 21
Robeson, at Hopewell,	"	27 28
Manly Mission, at Manly,	March	6 7
Lillington, at Lillington,	"	13 14

The District stewards meeting will be held in the Methodist church at Laurinburg on Wednesday January the 6th at 11 o'clock, a. m.

Salisbury District—1st Round

W. H BOBBITT, P. E., Salisbury, N. C.

Mt. Zion station,	Dec.	20 21
Bowan circuit at Shiloh,	Jan.	2 3
Concord station,	"	9 10
Mt. Pleasant circuit, at Mt. Pleasant,	"	16 17
Concord circuit, at Union,	"	23 24
Albemarle circuit at Albemarle,	"	30 31
Mocksville circuit at Mocksville,	Feb.	6 7
Farmington circuit, at Farmington,	"	13 14
Enochsville circuit, at Bethpage,	"	20 21
Salisbury circuit at Gay's Chapel,	"	27 28
Salisbury station,	Mar	6 7
Stanly circuit, at Salem,	"	13 14
Big Lick Mission, at Big Lick,	"	20 21

The District stewards will please meet in Salisbury Wednesday morning Jan. 13th at 11 o'clock.

Trinity College Dis—1st Round

V. A. SHARPE, P. E., Greensboro,

Randleman station,	Dec.	12 13
Lexington station,	"	19 20
Abbott's Creek Mission, at Zion,	"	26 27
Thomasville and High Point, at H P.	Jan.	2 3
Davidson circuit, at Mt. Olive,	"	9 10
Randolph circuit at Hopewell,	"	16 17
Franklinsville circuit, at Ashboro,	"	23 24
Jackson Hill circuit at New Hope	"	30 31
Uwharrie circuit at Oak Grove,	Feb.	6 7
Mt. Gilead circuit at Mt. Gilead,	"	13 14
Pekin circuit at Pine Grove,	"	20 21
Montgomery circuit, at Pisgah	"	27 28
Deep River circuit, at Corinth,	March	6 7

The District Stewards will please meet in Prof. Heitman's office at Trinity College, at 11 o'clock, a. m. Jan. the 15th 1886. A full attendance earnestly solicited.

Raleigh District—1st Round.

N. H. D. WILSON, P. E., Greensboro,

Louisburg station,	Jan.	2 3
Henderson station,	"	9 10
Oxford station,	"	16 17
Oxford circuit, at Salem,	"	23 23
Tar River, at Ebenezer,	"	30 31
Edenton street station, at Raleigh,	Feb.	6 7
Person street station, at Raleigh,	"	13 14
Youngsville circuit, at Youngsville,	"	20 21
Brooklyn & Macedonia Miss., Brooklyn	Mar	6 7
Smithfield circuit, at Smithfield,	"	13 14
Buckhorn circuit, at Cokesbury,	"	20 21
Earpsboro Mission, at Earpsboro,	"	27 28
Clayton circuit, at Clayton,	April	3 4
Newton Grove Miss., at Wesley chapel	"	10 11
Cary circuit, at Hollands,	"	17 18

The District stewards will please meet me in Edenton street church, Raleigh, Wednesday, Feb 10th at 11 o'clock, a. m.

Newbern District—1st Round.

J. T. HARRIS, P. E., Goldsboro,

Morehead station,	Dec.	12 13
Wayne circuit, at Fremont,	"	19 20
Goldsboro circuit, at Pine Forest,	"	26 27
Newbern station,	Jan	2 3
Kinston station,	"	9 10
Lenoir Mission, at Woodington,	"	11 12
Mt. Olive circuit, at Mt. Olive,	"	16 17
LaGrange circuit, at Institute,	"	23 24
Snow Hill circuit, Snow Hill,	"	30 31
Goldsboro station,	Feb.	6 7
Carteret circuit at Newport,	"	13 14
Neuse Mission, at Becton's,	"	15 16
Craven circuit, at Macedonia,	"	20 21
Beaufort station,	"	27 28
Jones circuit, Lee's Chapel,	Mar.	6 7
Pamlico circuit, South creek,	"	13 14
Straits circuit, Tabernacle,	"	20 21
Core Sound Mission, Springfield,	"	27 28

The District Stewards will meet Feb. 9th, at the District parsonage in Goldsboro at 12 o'clock m. They are W. F. Kornegay, R. W. Edgerton, C. B. Price, Thos. Sutton, W. A. Darden, J. Q. Jackson, T. J. Whitaker, N. H. Gariey, S. Ipock, T. A. Greene, S. W. Latham, D. McCain, H A Edwards, E. G. Carraway, Alex Potter, J. Pigott, W. L. Arrendall and George Rose.

Wilmington District—1st Round.

P. J. CARRAWAY, P. E., Wilmington,

Smithville station,	Dec.	19 20
Wilmington, 5th street,	"	26 27
Carvers creek circuit at Waymans,	Jan.	2 3
Bladen circuit, at Center,	"	9 10
Cokesbury circuit, at Cokesbury,	"	16 17
Elizabeth circuit, at Elizabeth,	"	23 24
Waccamaw circuit, at Lebanon,	"	29
Whiteville circuit, at Whiteville,	"	30 31
Wilmington at Front street,	Feb.	6 7
Onslow circuit, at Tabernacle,	"	13 14
Duplin circuit, at Kenansville,	"	21 22
Topsail circuit, Herrings Chapel,	"	27 28
Magnolia circuit, at Magnolia,	March	6 7
Clinton circuit, at Clinton,	"	13 14
Brunswick circuit, at Shiloh,	"	20 21

The District stewards will please meet me in the Front street parsonage, Wilmington, on Thursday Feb. 4th at 11 a. m.

Shelby District—1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountain ct., El Bethel,	Jan.	2 3
Lincolnton circuit, Lincolnton,	"	7
Hickory station,	"	9 10
Happy Home circuit, Earney,	"	12
Gaston circuit, Stanly Creek,	"	16 17
Mount Island station,	"	17 18
Dallas circuit, Gastonia,	"	23 24
Double Shoals circuit, Mt. Harmony,	"	30 31
Shelby circuit Sulphur Springs,	Feb	6 7
Shelby station,	"	7 8
Morganton circuit, Morganton,	"	13 14
Table Rock circuit, Oak Hill,	"	16
McDowell circuit, Marion,	"	20 21
South Fork circuit, Pahatree,	"	27 28
Forest City circuit, Pleasant Grove,	Mar.	6 7
Antioch Mission, Antioch,	"	9
Columbus Mission, Bethlehem,	"	11
Rutherfordton circuit, Rutherfordton,	"	13 14

The District Stewards will meet at Shelby Wednesday, March 17th, at 1 o'clock, P. M.

Washington District—1st Round

W. H. MOORE, P. E., Washington, N. C.

Washington,	Dec.	19 20
Aurora, Aurora,	"	26 27
Greenville,	Jan.	2 3
Tarboro and Bethel, Bethel,	"	9 10
South Eagecombe, Tolnot,	"	16 17
Williamston, Williamston,	"	23 24
Plymouth,	"	30 31
Columbia, Columbia,	Feb.	6 7
Fairfield,	"	13 14
Mattamuskeet, Amity,	"	20 21
Hatteras,	"	20 21
Swan Quarter, Soule,	"	27 28
Ocracoke and Portsmouth, Ocracoke,	"	27 28
Swift Creek, Juniper Chapel,	Mar.	6 7
Bath, Bath,	"	13 14
Pitt Mission, Berea,	"	20 21

Charlotte District—1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Church street station,	Jan.	2 3
Pineville circuit at Harrison's,	"	9 10
Tryon street station,	"	16 17
Matthews circuit at Matthews	"	23 24
Charlotte circuit at Prospect,	"	30 31
Monroe station,	Feb.	6 7
Pleasant Grove at Pleasant Grove,	"	13 14
Monroe circuit at Center,	"	20 21
Clear Creek at Mill Grove,	"	27 28
Wadesboro station,	Mar.	6 7
Ansonville circuit at Polkton,	"	13 14
Wadesboro circuit at Morven,	"	20 21
Lilesville circuit at Lilesville,	"	27 28

District Stewards will meet at Monroe on Monday evening at 3 o'clock, Jan. 25th. It is important that all should be present.

Greensboro District, 1st Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Greensboro,	Dec.	12 13
East Guilford, Mt. Pleasant,	"	19 20
Winston,	"	26 27
Reidsville,	Jan.	2 3
Guilford, Pisgah,	"	9 10
Stokes, Antioch,	"	16 17
Forsyth, Pine Grove,	"	23 24
Madison, Madison,	"	30 31
Kernersville, Kernersville,	Feb.	6 7
Yanceyville, Yanceyville,	"	13 14
Ruffin, Ruffin,	"	20 21
Pleasant Garden, Rehobeth,	"	27 28

The District Stewards will please meet in Greensboro Dec. 28th, 1885,

Statesville District—1st Round

R. A. WILLIS, P. E., Statesville, N. C.

Newton circuit, at Newton,	Dec.	19 20
Catawba circuit, at Catawba,	"	26 27
Mooresville circuit, at Mooresville,	Jan.	2 3
Statesville Station,	"	9 10
Statesville circuit, at Pleasant Grove,	"	16 17
Rock Spring circuit, at Denver,	"	23 24
Caldwell circuit, at Cedar Valley,	"	30 31
Lenoir circuit, at Lenoir,	Feb.	6 7
Alexander circuit, at Taylorsville,	"	13 14
Wilkes circuit, at Moravian Falls,	"	20 21
Roaring River Mission, at Concord,	"	23
Iredell circuit,	"	27 28
Elkin and Jonesville, at Elkin,	Mar	3 4
Mount Airy Station,	"	6 7
Mount Airy circuit, at Salem,	"	9 10
Dobson circuit, at Stony Knoll,	"	13 14
Yadkinville circuit, at Yadkinville,	"	20 21

The District stewards will meet in the Methodist Church in Statesville on Wednesday, Jan. 20th at 11 o'clock.

COMMUNICATIONS.

For the Advocate.

The Bible as a Book; or its Place in Polite Literature.

An address delivered before the students of Trinity College, N. C., on Sunday, Nov. 8, 1885, by Capt. W. J. R. Bell, Principal of the King's Mountain High School. Published by request.

YOUNG GENTLEMEN OF TRINITY COLLEGE.—I thank Prof. Bandy for his kind introduction. I meet you with a great deal of pleasure, and the more so, as I have three little boys at home whose feet are tending hitherward. I come to address you in Sunday-school; and while I do not wish to venture with unhallowed feet upon holy ground, I should be glad to offer you such words as I would have my own sons heed when they shall have taken their places among you, or your successors.

The Bible is the great text book of the Sunday-school. Sabbath after Sabbath its lessons full of wisdom, instruction and reproof, my dear young friends, faithful ministers called and commissioned of the Master, impress upon you the spiritual import of its pages, which is transcendantly the most important. But I wish to speak this afternoon of the Bible simply as a book; to indicate its place in polite literature; to discuss its claims to be recognized in our educational systems; to measure it by the ordinary rules of literary criticism—reverently, of course—and thus, from a new motive, stimulate you, if possible, to increased interest in its intelligent study both at home and at school.

It is a feeble expression to say that the Bible is a wonderful book—wonderful in its conception, its execution, its scope, its style. There are great underlying principles which belong to all rhetoric, and govern all language. There must be purity, propriety, precision, clearness, strength and harmony. Taste is modified, it is true, and may be vitiated or improved by the prevailing manners and customs of the time; but the characteristics of literary excellence have been much the same in all ages, and under the inexorable law of destiny, it is only "the fittest that survives."

If Socrates and Plato and Aristotle in Logic and Philosophy have come down to us from the wreck and ruin of the Grecian Empire, and find their place on the shelf of every thoughtful student, it serves simply to show that these sages of the ancient schools, in their study of social problems, touched, and the great popular heart interpreted, partially at least the loftiest aspirations of the human soul. If I were speaking to you of the ordinary standard works of English literature, of Shakespeare and Bacon, of Coleridge and Byron, of Milton and Scott, of Addison and Carlisle, of Mills and Hamilton, of Macaulay and Moore, of Coke and Blackstone—each of these has his own special field, and while covering the widest range you could easily indicate the style in which each wrought and left his imperishable impress upon human thought and human action. You might find in each much to condemn as well as much to admire. But it is easy to classify any of these. They fall into their places naturally as philosophers, mental and moral; as novelists and poets; as jurists and historians—and from the mass of all they have said or sung or written, you might count on your fingers the masterpieces that made their names immortal. But how different with the Bible! You hold in your hand a pocket edition of that sacred work, containing both the Old and the New Testaments—in volume how insignificant, in scope how transcendantly great and grand!

The works of Scott or Bulwer or Macaulay, in size, would exceed it many fold—yet a sentence in the one would cover a whole volume of the others. Other works are designated under the general head of prose or poetry—the Bible is incomparable in both. We speak of other books as historical, or philosophic, or biographical, or narrative—and the Bible is all these. It deals only with fact, it is true, and clothes itself throughout in the garments of truth—yet its truths are so presented as to be stranger than fiction, and arrest not simply the curiosity, but enchain the interest of every appreciative student. Addressing itself at all times to the loftiest problems that affect human destiny—yet over its pages the imagination plays through all the wide range of the simple, the novel, the wonderful, the picturesque, the beautiful, and the sublime. Comparatively few persons read Shakespeare or Bacon so understandingly as to grasp their conceptions and enjoy their flights or fancies. It requires no ordinary degree of culture to enjoy the songs of Moore, weep with Byron, rove with Scott, muse with Cowper in his melancholy, trace the seasons with Thompson, soar in imagination with Ossian, indulge in hope with Campbell, cultivate memory with Rodgers, study human nature with Shakespeare, or roam in Paradise with Milton. Yet there is not a loftier sentiment, a nobler aspiration, a more exalted emotion expressed by any of these authors, that is not more fully illustrated and analyzed and pictured even in the Bible,—and yet your little sisters at home will pour over that book with an interest as intense, a faith as implicit, a love as pure, as can be exercised by the saintly sage or the profound philosopher.

We speak of other books and classify according to style, as simple or complex, feeble or nervous, plain or figurative, florid or sublime. In the Bible every shade of style, every color of expression, from the most positive to the most delicate, are all to be found in such contrast and correspondence, that many of its wonderful sentences, instinct with mysterious energy and pregnant with living beauty, have forced their way into the memories of men until they materially modify all the modes of thought and habits of expression.

More than this, my young friends, the Bible is necessary if I may so speak, as the very corner-stone of profane literature. What do we know of first principles without it? What do we know of the origin of the physical universe? It is not strange that the ancient Persians erected their altars upon the mountain summits and bowed down in awe and reverence before the "god of day." Day after day the glorious sun floods the eastern skies with light, and fills all nature with gladness and animation.—The groves become vocal with the songs of birds, the breezes leave their mysterious haunts, and send forth the purple clouds as a pavilion for his chariot. With a skill that no artist has ever equalled, he pencils the flowers, polishes the leaf, and paints the lily. Noon comes, and his rays, like slumbering hosts, fill every vale and cover every valley—and when his course is finished, like a retiring conqueror, he marshals his forces for a last review, hangs out his crimson banners on the mountain tops, and at his silent signal, crag, and peak, and pass bristle with flashing spears and glittering helmets; but, young gentlemen, *who harnesses the steeds of the sun?*

Shall we set Moses aside, and adopt the great historians of Greece and Rome? What do we learn from Herodotus or Thucydides, from Tacitus or Livy, that will answer the questions that are constantly ringing in the chambers of the human soul?—They had not even the faintiest conception of the origin or extent of the physical universe—they knew absolutely nothing with respect to the form and dimensions of the earth. I know that under the strange fascination that belongs to the shadowy and mysterious, how you hang upon the brow of Olympus and watch the lightning as it flashes around the throne of Jupiter and the thunders that tell of the battles of the gods. But what is there in the story of Prometheus and Pandora, of Deucalion and Arion, except as they point with the unerring finger of Oriental tradition to Mosaic records, and indicate that the old Greeks built wiser than they knew.—But Socrates was content to accept his parentage from a race of beings sprung from dragon teeth, while the mighty Cæsar, who made Rome the mistress of the world, traced his genealogy to the twin issue of a vestal virgin, abandoned by their mother and suckled by a wolf.

If we take out the Bible from profane literature, we are driven to the vague and senseless records of China, or to the traditions of the Persian fire-worshippers, or to the mysterious inscriptions of the ancient inhabitants of the sacred banks of the Nile. Yet in themselves oriental legends are cruel myths, and the cold and marble lips of the Sphinx that stands silent watch over the pyramids of Egypt, are forever dumb.

Without the Bible what do we know of ourselves? What becomes of our systems of mental and moral philosophy? We roam the earth, endowed with talents and susceptibilities that elevate us infinitely above the lower animals around us. Creatures of emotions and passions, of aspirations and desires that find no counterpart in any inferior creature, we seek the support that comes from the companionship of friendship and love, and these we nurse in tenderness and affection until we would fain believe them immortal. But what *assurance*—what *positive* assurance—have we, young gentlemen, of another life, outside the pages of the sacred *volume?*

Plato dreamed, it is true, of the immortality of the soul. His cultured brain and refined sensibilities shrunk instinctively from the thought of annihilation. But while Plato and Socrates felt the stirring of "the divinity within us," they sought God only in nature and themselves—sought Him where no searching even found Him, unaided by revelation; and so Greece, with all her material magnificence and artistic love of the beautiful, erected her altars to "unknown gods,' and pointed to a heathen temple as her greatest wonder. Moses tells us that God said: "Let there be light and there was light." And God said:—"Let us make man in our own image—and behold it was good;"—and that comprehends it all.

If I have been understood, young gentlemen, you are prepared to admit the proposition that no man can boast of even ordinary culture who has not a fair acquaintance with the scope and style and teachings of the Sacred Word. I am speaking from a simple educational point of view and not of that conscious insight which comes through spiritual agency and is revealed only through spiritual knowledge. Let me further illustrate:—The key to all history for the first three thousand years is found in the history of the Jewish nation. If we would intelligently comprehend the history of the Babylonian or Syrian or Memphian Empires, we must begin with Abraham and Isaac, and Jacob, the old patriarchs who stood by the cradles of the different races of men, and from the Euphrates and Tigris, sent out their sons to establish nations and build kingdoms, from the southern slopes of the Himalayas in Asia to the burning sands of the African desert. Say what we may, that old Jewish nation is the grandest in all history! We can not conclude that the sublime story of Sinai is all a myth; that the retreating multitudes of Israel were gathered at the foot of the sacred mountain; that the finger of Jehovah himself did not write on the tablets of stone. Sweep away, if you will, the thunders and the lightning and the whirlwind, and declare that God did not talk with the old patriarch on that blazing summit. Certain it is that the light has never utterly faded from the face of Moses—the ten commandments still remain; and to-day there is not a code of laws for the government of any civilized nation of the earth in which in spirit or language they are not copied.—Traced by the hand of God and ratified by invisible hosts, they have burned their way into the hearts and souls of men, until the far off isles of the sea are singing the songs of redemption; shackles are falling from the limbs of slaves; and empires and kingdoms are learning the great lesson of brotherly kindness. But yesterday the Russian Cossack and the English Grenadier met on the barren slopes of the Balkan Mountains, and adjusted international differences on the broad Bible principle of "Do unto others as you would have others do unto you." When an English king set his royal seal upon an authorized revision of the sacred Scriptures, he stereotyped forever the language that will ultimately give universal sovereignty to the Anglo Saxon race.

I must speak suggestively, not conclusively—but to that chosen people the sacred oracles were committed;—to the Jewish nation the world owes its arts and its sciences, its laws, its poetry, its music, its culture, its civilization. Weak and human and rebellious, those wandering Jews forgot God and suffered and died and left their bones in the wilderness.

Their leader, the old law-giver, was not himself free from offense, but God forgave him; and old, and perhaps weak and weary, the Master took him up on lonely Nebo and the old servant saw the land which his children were to possess, and then his sight grew strangely dim, a finger was lovingly laid upon his eye-lids, and he slept. But the children went over—and under the shadow of Mount Moriah they built their beautiful temple, and the cedars of Lebanon bowed their heads and Sidonian skill hewed the shafts and polished the stones, and the gold of Ophir was brought and burnished and fashioned into vessels for the sacred service;—and thus Israel became a commonwealth two thousand years before Greece and Rome were provinces. Weak, I say, and rebellious—yet there was always a remnant in that Jewish empire who did not "bow the knee to Baal;" and when their beautiful city was sacked and they were carried into a seventy years captivity, true to God and their country, they made no slavish terms with their conquerors, but preserving their integrity, they sat down by the rivers of Babylon and wept, looked forward to the promised deliverance, hung their harps on the willow trees, and refused to sing the songs of their country in a strange land. And the history of those old Jewish kings has gone throughout all lands and throughout all christian literature, and wherever there is a penitent human heart, out on the dark mountians of sin and sorrow, alone in the its darkness and desolation, forsaken of friends and overwhelmed with grief, the night winds sweep over the sacred harp of the shepherd boy of Israel, and on the wings of faith and love, an angel is sent to soothe and comfort a suffering soul. The Psalms of David, the songs of Solomon, the rapt and transcendent visions of Isaiah, the beautiful and touching love-story of Ruth, will be re-cast in the best literature of all lands, and "will thrill along the fibres of man's being and continue to thrill to the last syllable of recorded time." If so much may be feebly suggested in reference to the Old what shall I say of the claims of the New Testament, my dear young friends? Do not forget that I speak from an educational standpoint. And here we leave the types and shadows, and approach acknowledged historic ground. In her experience, the once great Jewish Empire had passed under the yoke of foreign dominion. The Assyrian, the Egyptian, and the Roman had in turn swept down upon her. But all through the long years of her humiliation, her prophets, like sleepless vestals, had fed the flickering flame of national hope with promised deliverance, the predicted coming of One from the tribe of Judah who should give light to those 'who sat it darkness, and save his people Israel.' In the reign of Cæsar Augustus, in the midst of the very blaze of the golden age of Rome, when her eagles were floating in triumph over every quarter of the known world, when least of all an imposition could have been practised, when Herod, the representative of the great Roman Empire, was sitting in Jerusalem, in the seat of Solomon, a babe is born in Bethlehem, an insignificant village of Judea. What part has this in polite education? Here, my dear young friends, are the golden hinges upon which all history turns. The B. C. and the A. D. embrace the whole alphabet of time. Strange occurrences, it is said, pointed to the birth of that babe. Watching shepherds out on the Judean hills had seen a mysterious star, and heard a coronation chorus of midnight voices. Wise men from the East had followed that star as it hovered over the young child and his mother, and had come, bringing their costly gifts of worship. The apprehensions of Herod had been aroused, and true to his brutish instincts, he sends forth his assassins. But, by a strange coincidence, the young child escapes into Egypt, and finds refuge in that very land from which ages before his ancestors had fled. I need not pursue the narrative—"the voice of one crying in the wilderness is heard," and soon the whole world will be familiar with the story. There you have the most wonderful of earth's biographies. It is not necessary that I should assert the divinity of that despised Nazarene. Infidels in all Christian ages have hurled their harmless shafts. But still the astounding facts remain. 'I know men," said the great Nanoleon on St. Helena, "and I tell you, Gen. Bertrand, that Jesus Christ was not a man. Alexander and Cæsar and Charlemagne and myself founded empires, but they were founded upon *force*. The armes of Hannibal forgot him even while he was living, and my armies have already forfotten me. Jesus Christ founded his empire upon *love*, and to-day there are millions of his followers who would die for their faith. I tell you, Gen. Bertrand, that Christ was not a man."

And now, young gentlemen, as you store your minds with useful knowledge, you must read, learn and inwardly digest the biographpy of the carpenter's son. It is well that you study the lives of earth's greatest heroes, that you may practise their precepts and emulate their virtues. But here is the grandest ideal of immaculate manhood. Not in the ordinary role of the impostor, but meek and lowly, a man of sorrows and acquainted with grief, he gathers about him a few faithful fishermen, and avoiding the mansions of the rich and the palaces of the proud, not in the temple at Jerusalem, but on the mountain side or down by the Galilean Shore, followed by the poor and friendless, who were everywhere the pensioners of his bounty; he preached and proclaimed and illustrated those sublime truths, which have been the consolation of thousands in ages past, and constitute the highest hope of humanity for the ages to come. Disappointing the expectations of kingly power, he restores no scepture to the tribe of Judah. While he is in the agony of his dissolution, the vale of the once splendid Jewish temple is rent in twain; but on its ruins, cemented with his own blood, he established an *invisible* Kingdom, into whose eternal temple the nations of the earth are gathering. And thus, young gentlemen, the Sermon on the Mount is the masterpiece of all literature. The faw Galilean fisherman have been multiplied a thousand fold. The defense of the prisoner Paul before Felix and Agrippa has swept away the throne of the Cæsars and his heroic vindication on Mars Hill has planted the triumphant cross of the risen Christ on the ruins of the Grecian Acropolis. The matchless parables of the Master are already translated into every known language, and under their tender and touching appeals, the prodigal, is coming home to his father's house. The angel of the resurrection is still sitting at the door of the open sepulcher, and the empty tomb of Joseph of Arimathea is filled with the hopes of the world's immortality. Wonderful book is that grand old Bible of your mothers! And through all the earth, from a thousand pulpits and a thousand presses, in sermon and song and story, in every nation and in every tongue, is heard the invocation of Israel's grand old prophet "Ho, every one!" and answering back the angel of the new dispensation as he gazes upon the descending city with its pearly gates, its jasper walls and its golden streets, shouts "Come!' And the command, young gentlemen, is, "Seal not the sayings of this Book:" God in the glorified Son of Mary is reconciling the world unto himself. "And the Spirit and the Bride say, Come! And let him that heareth say Come! And let him that is athirst, Come; and whosoever will, let him take the water of life freely."

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MISSIONARY COLUMN.

Reports of the W. M. Society.

GREENSBORO AUXILIARY.

Do you ask to what heights we have attained since last we met? I will answer to nothing very great or imposing. In numbers perhaps we are not quite so large; although some of the members have withdrawn, others have come in to take their places. This year seven have withdrawn, while 9 have joined, and with the exception of one, all have withdrawn on account of leaving the place.

Do the members attend regrularly? I am very sorry to say not but there are those who attend every meeting unless Providentially hindered, and I think the time will very soon come when the prayers faith and works of these will inspire the others with like zeal.

Our meetings are held on the second Monday in every month, not in any one place, but in different parts of the town at the houses of its members. For the most part these meetings are quite interesting, we usually follow the exercises given in the Constitution and by-laws.

The monthly leaflet is read, and frequently other interesting extracts, and ways and means for the improvement of the society are discussed.

Sister societies, are there any of you who can sympathize with us in the matter of keeping the monthly dues paid up?. Have you any delinquent members that must have a special visit from the Treasurer before they wake to the realization of the fact that they have not paid anything for a year? But it seems to me an encouraging fact that at no meeting has there been a failure of the treasurer to report some money received. The am't. of dues received during this year is $43.65.

For Miss Haygood's School we have already contributed enough to take a little over two shares, but expect to do much more than this before the May meeting. It is also our wish to have before the close of this year a Missionary Tea, hoping thereby to arouse new interest, especially among those who have seemingly lost it.

The report of the Treasurer shows for our society this year as regular dues, $43 65; for the auxiliaries, Marvin Society, $42.75; and Juvenile Society, $9 70; making a total of $96.10 from the Greensboro societies.

We are confident of the good wishes of our sister societies, and we hope that at the next annual meeting our report will not fall below that of any society in the State.

Respectfully Submitted,
DeLETTE ALDERMAN.
Rec. Sec.

MARVIN AUXILIARY.

The Marvin Missionary Society auxiliary to the Woman's Missionary Society was organized some three years ago, having for its President, Mrs. Lucy McGee Jones, which office she held until the day of her death. It is to her untiring zeal in this noble work that any success which has attended our meetings is in a large measure due. I feel my words are no fitting tribute to be offered to one whom God has called to himself, but in this as in every other instance, "let her works praise her."

During the Summer holidays our meetings are suspended, and when we meet again new faces crowd out the old ones, forming a comparatively new society.

Hence to render a full account of a year's work there are needed two reports. There were enrolled during the past collegiate year seventy-five members, money collected during last session after the annual report made at Conference, $23.25.

The first meeting for this year was held in our Chapel, Sept. the 29th, officers were elected as follows:

President, Miss Dora Jones; Vice Presidents, Mrs. Pell, Misses Ellsworth, Dewey, Shears Andrews and Bruton. Cor. Sec., Miss Mary Arnold; Rec. Sec., Miss Mary Smith; Treas., Miss M Fitzgerald. Number of active members sixty-five, amount of money collected up to present date $19.50, making with balance left from last year, a total of $42.75.

Our opening meeting was one of especial interest. Our President, whose heart was full of her work, spoke with zeal and enthusiasm, after which several fit recitations were rendered, interspersed with appropriate music. Thus may we a band of maidens aid the great army of valiant women who are endeavoring so earnestly to herald the "good tidings of great joy" even unto the uttermost parts of the earth.

Signed,
MARY E. ARNOLD,
Cor. Sec.

"BUSY BEES" AUXILIARY.

The Juvenile Missionary Society of Greensboro call themselves "Busy Bees," but I am afraid our works do not accord well with our name. Indeed, we feel that our industry has been very slack, and that we have accomplished very little compared with what we ought to have done; however we have held meetings every month during the year with one or two exceptions, and have collected the small sum of $9.70.

The interest is probably not quite equal to what it has been, but we hear some of our older members talking of setting some measures on foot that will bring new life into our meetings. I hope we shall not be disappointed, and that we shall soon see a change for the better. Our membership numbers about 85.

We trust your meeting will be pleasant and that it may prove a season of great blessing upon the cause of missions. Hoping to be able to present in the future a more satisfactory report we tender our best wishes and prayers in behalf of your meeting and for the general cause of missions.

Respectfully submitted,
BY THE SECRETARY.

GOLDSBORO AUXILIARY.

The report of the Goldsboro Auxiliary of the Woman's Missionary Society of the M. E. Church, South, for the year 1885.

This Auxiliary has thirty-seven members in good standing. The officers are President, Mrs. W. H. H. Cobb; Treasurer, Mrs. J. B. Fonville; Secretary, Mrs. J. W. Bryan. The other officers having resigned or moved away. We send you thirty five dollars and twenty-five cents, the amount of our dues collected.

There is very little zeal shown for the cause here, and any suggestions that would make our meetings more profitable would be gladly received.

Hoping much good may be accomplished through our society, I am your sister in Christ.

MRS. J. W. BRYAN,
Sec.

ROCKINGHAM AUXILIARY.

DEAR SISTER: - Rockingham Auxiliary sends greetings to you as you assemble to-day for Christian communion.

While we still exist and have some living, working members, our interest in the missionary cause is not what it should be; this is very evident from the attendance and contributions. The membership numbers 31, a decrease of one since last report; we have really gained one member, but have lost two. Our Society suffered a great loss in the removal to another sphere of church work of our much loved and ever active President, Mrs. Lucy A. Cunninggim. Mrs. Guinn, another zealous member is also missed.

Our average attendance is only 8, though the meetings have been regular except in July when most of the members were away from town.

The interest and regularity of the monthly meetings is due in no small degree to the efforts of our President, who is ever ready, teaching by word and example, to lead us in the right way. A few faithful workers gather around her and pray earnestly for the continued guidance and richer blessings of our heavenly Father.

Our Treasurer reports $25.40 as the amount collected by her up to date. Of this amount $18.00 is regular dues from members, and $7.40 is a special fund, this fund was designed to be the beginning of a scholarship, to be definitely appropriated when it became larger. Miss Haygood's stirring appeal induced the Society to d vote this money to a share in the Girl's College, pledging themselves to make up the amount to $10.00 very soon. We hope before our year ends in February next to report at least one more share in this much needed work.

$18 20 has been forwarded to the Conf. Treas., leaving $6.50 now in the Treasury. Sickness and absence have prevented some of us from doing full work. but with God's blessing on our efforts, the latter half of this year shall witness much greater results.

At a called meeting Oct. 16th, Mrs W. G. Steele and Mrs. Jno. Ledbetter were elected delegate and alternate to represent us at your meeting. We then expected one or both to be present with you to-day; both being unable to attend, rendered necessary this report.

We trust each sister and friend will remember our Auxiliary in prayer.

May all your work tend to the honor and glory of God, and the spread of Christ's kingdom. May the result of your meeting be to stir up such missionary zeal as North Carolina Methodism has never before known. As your own souls are lighted and glow with the holy fire, God grant you grace to kindle the dying flames on all our altars and rouse the sleeping ones at home 'till the women of the N C. Conference shall rise to the full measure of their opportunity.

Affectionately yours in Christ,
REBECCA WILSON LEGRAND,
Cor. Sec.

STATESVILLE AUXILIARY.

Our Society having been organized in 1880 is now—at the close of the sixth year—in a flourishing condition, the interest in, and attendance at the meetings being very good.

On our list of membership there are 28 names enrolled, We have ten subscribers to the Woman's M. Advocate. Our Treas. has remitted to the State Treasurer the sum of $63 35. In addition to this, were taken a share in Miss Haygood's School for girls in China, $10.00 per share

At our last meeting Mrs. W. M. Robbins was elected to the office of President, for the ensuing year other officers retained. Our Society sends greetings, and we wish you a most pleasant and profitable session.

Respectfully submitted,
LYDIA ANDERSON,
Cor. Sec.

HAYWOOD AUXILIARY.

The Woman's Missionary Society in Haywood, N. C., was organized in May 883, it was formed with 35 members, a large number of our members have moved away, consequently our society is smaller now, than when it was organized.

The first year we paid to Aunt Mary, $5.00; to Woman's Missionary Society, $5 00. The second year we paid to Aunt Mary, $7 50; to Woman's Missionary Society, $10 00. In January of this year, we paid to Mrs. Parish, $5.00; and in June we paid to Aunt Mary, $5.00. We have now 24 members enrolled; there are only three *Advocates* taken by members of the Society. Oh! how our hearts yearn to be with you in the Annual Meeting, we feel that it would do us much good to meet and talk with our good sisters, engaged in this noble cause, and while you are meeting from day to day, remember that we are praying for you, that the Lord in his goodness and mercy may send a shower of divine grace upon you, to strengthen you in your work. Signed in behalf of the W. M. Society, in Haywood, N. C.

MRS J. L. TYSON, Cor Sec.

OBITUARIES.

We will insert an obitnary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

STANSEL.—Beulah Stansel was born March the 13th 1881 and died November the 28th 1885.

Augusta Wyche Stansel was born April the 23rd 1883 and died Nov. 18th, 1885.

"I take these little lambs" said He.
"And fold them to my breast:
Protection they shall find in me,
In me be ever blest."

CRUTCHFIELD—Died of typhoid pneumonia, Oct 29th 1885, Henry Crutchfield, in the 34th year of his age. His last sickness was very severe, but was borne with great patience. He had been a member of the M. E. Church from his youth, was a meek, humble Christian, a dutiful son, an affectionate brother, a kind loving husband. He leaves a devoted wife, mother, many relatives and friends to mourn his departure, who will sadly miss him in the Sunday-school and social circle, but we will meet in heaven. Dear brother and friend, farewell.

Biblical Recorder, please copy.
A FRIEND.

MISCELLANEOUS.

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SIMMONS LIVER REGULATOR
—PURELY VEGETABLE.—
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DO YOU WANT GOOD DIGESTION?
DO YOU Suffer from CONSTIPATION?
SAFER AND BETTER THAN CALOMEL!
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Sunday-Schools will find our
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Woman's Medical College
BALTIMORE, MD.
[illegible]

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[illegible]
OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE.
mar 4-1y.

MISCELLANEOUS

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These Goods are sold under an
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WHOLESALE & RETAIL
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Have two of the largest Drug Stores in North Carolina, with a selected stock of PURE DRUGS, PATENT MEDICINES. PERFUMERIES, MINERAL WATERS. FANCY GOODS and Toilet Articles—and everything usually found in a first class Drug Store.
A specialty is made of
TRUSSES and SURGICAL INSTRUMENTS.
Correspondence solicited and promptly attended to.
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jan 31-tf.

CATARRH
Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.
Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.
oct 22-1y

Woolen Manufacturing!
CUSTOM WORK A SPECIALTY
Elkin Valley Woolen Mills,
ELKIN, N. C.
After a thorough experience in our mill we are now prepared to furnish Jeans, Cassimeres, Linseys, Flannels, Kerseys, Blankets, Fancy Knitting Yarns, &c., on short notice, at lowest prices, and guarantee best quality of goods.
We desire to call special attention to our Custom Department, and to the points of vantage to be gained by sending your work to us to be manufactured.
We have numerous agencies established, with good and reliable men, in Eastern North Carolina, with whom, if you will leave your wool, they will ship it direct to us, we will pay the freight one way and make it into exactly the goods you desire at very low prices. You will only need to try us once to be able to testify, with many others of your county, that our goods are positively unexcelled in the State.
Mr. W. T. Hollowell is acting as agent for us at Goldsboro, and if you will call on him, or [illegible]
[illegible]
GWYN & CHATHAM.

Readings and Recitations!
100 CHOICE SELECTIONS No. 24 NOW READY.
[illegible]
nov 4-4t eow

LE PAGE'S LIQUID GLUE
[illegible]
oct 21-26t eow

NEW DOUBLE COLUMN ADVERTISEMENTS.

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THOMAS T. HAY,
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Companies Represented:
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Correspondence solicited. Special attention given to
FARM PROPERTY and COTTON MILLS.
Agents in all Principal Towns.
sep 1-6m.

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Home Insurance Company,
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Insures Against Loss by Fire.
This Company has been in successful operation for sixteen years.
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MANUFACTURERS OF ALL KINDS AND STYLES OF
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In Italian or American Marble and American or Imported Granite.
Also contractors for all kinds of CURBING, POSTS, SILLS, STEPS, &c.
Estimates made and drawings furnished free.
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Will be given to all who are ready and willing to work. This is a good chance to make money, selling such popular and attractive books as Hon. Alex. H. Stephens "History of the United States" with new appendix. "Gay's Encyclopaedia and Self Educator," "Buried Cities Recovered," one of the best and fastest selling religious books. Also fine Family Bibles. A beautiful line of Albums. Sold only by subscription. Write for descriptive circulars and terms.
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Invalids' Hotel and Surgical Institute.

This widely celebrated institution, located at Buffalo N. Y., is organized with a full staff of eighteen experienced and skillful Physicians and Surgeons, constituting skill in America, for the treatment of all chronic diseases, whether requiring medical or surgical means for their cure. Marvelous success has been achieved in the cure of all nasal, throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases peculiar to women, blood taints and skin diseases, rheumatism, nerealgia, nervous debility, paralysis, epilepsy (fits), spermatorrhea, impotency and kindred affections. Thousands are cured at their homes through correspondence. The cure of the worst ruptures, pile tumors, varicocele, hydrocele and strictures is guaranteed, with only a short residence at the institution. Send 10 cents in stamps for the invalids' Guide-Book (168 pages,) which gives all particulars. Address, World's Dispensary Medical Association, Buffalo, N. Y.

A Christmas Gift for Your Friend.

In this paper will be found the advertisement of something that every invalid ought to have, and Christmas is the time to make your invalid friend a present of it. We refer to the Luburg Combination Chair. It gives over fifty changes of position It is put up in any style from Canvas to Silk Plush and is as cheap as such a chair can be well made. It is the very thing for a Christmas present. Send to Luburg Manufacturing Co 145 North 8th St., Philadelphia, Pa., and get a catalogue showing several cuts of the chair in various positions and giving prices and descriptions of these excellent chairs. Every household ought to have one. tf

Dr. Pierce's "Pleasant Purgative Pellets" cleanse and purify the blood and relieve the digestive organs.

When all so-called remedies fail. Dr. Sage's Catarrh Remedy cures.

Errata.

There is an omission in the advertisment of Dr. J. H. McLean's Tar Wine Lung Balm in not giving the address of Mrs. R. S. Fischruecken, who lives at Neave, Ky., where she practices medicine. She claims it is the best Throat and Lung medicine ever used. Dec 16 tf

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites,

For Washing Children.

Dr. S. W. Cohen, of Waco, Texas, says: "I have used your Emulsion in Infantile wasting, with good results. It not only restores wasted tissue, but gives strength, and I heartily recommend it for diseases attended by atrophy." dec 16 2t.

"Charles Egbert Craddock"

(Miss Murfree) has written a short serial story called "Away Down in Poor Valley," for Youth's Companion, which also announces serial stories by J. T. Trowbridge, George Manville Fenn, C. A. Stephens, and others.

MISCELLANEOUS.

COLMAN'S

RURAL WORLD.

The oldest and best Agricultural Weekly in the West. Founded by Hon. Norman J. Colman. Subscription price $1.50 per year. Sample copy sent free. Send your name and also your neighbors on postal card at once to

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Manufacture Wire Railing for Cemeteries, Balconies, &c.; Sieves, Fenders, Cages Sand and Coal Screens, Woven Wire, etc Also Iron Bedsteads, Chairs, Settees, &c

apl 14-1y

AGENTS WANTED for the best and fastest selling Pictorial Books and Bibles. Price reduced 33 per cent. National Publishing Co Philadelphia, Pa.

jan. 19th 1y

NEW DOUBLE COLUMN ADVERTISEMENTS.

Have You Catarrh?

The term Catarrh is applied to inflamation of the mucous membrane lining the mouth, nose and upper part of the air passages.

This disease approaches its victims so insidiously as to get them firmly in its grasp, usually, before its presence is detected.

Exposure to cold and dampness is followed by an apparently slight cold. At first the affection is often confined to one side of the nose, and there is pain in the corresponding temple, eyebrow, eyeball and side of the face, but it soon appears in the other nostril and involves both eyes and all parts of the face and there is great sense of weight and pain in the forehead and eyebrows. There is a clogging of the nasal passages, sneezing, watery eyes, then the secretion and discharge of an acrid watery mucous from the nasal cavities into the throat and fauces, excoriating their delicate membranes, and causing severe cough and sore throat, often resulting in inflammation of the lungs and very often developing pulmonary consumption, of which the dread Catarrh is the cause in four-fifths of all the cases.

The catarrhal secretions are so caustic as often to blister the skin around the mouth and nostrils; and of course it will much more irritate and excoriate the tender mucous membrane which lines the nasal cavities, frontal sinuses, mouth, throat, lungs, etc.

It is also a fruitful cause of dyspepsia, because the poisoned secretions as often pass into the stomach as into the lungs.

Not unfrequently there is more or less deafness and usually loss of smell and taste, and the nostrils become ulcerated from the discharge and the ulceration becomes so deep and extended that the discharge becomes bloody and fetid, emitting an offensive and sickening smell. The ulceration sometimes attacks the spongy bones of the nose and roof of the mouth, and the head becomes almost a massive ulcer; especially when the blood is tainted with scrofula or other diseases.

Consumption, or Phthisis

Consumption, or rather Phthisis, is the term used to designate a disease characterized by progressive and persistent wasting of the body, persistent cough, with expectoration of opaque matter and sometimes blood, loss of color and strength, shortness of breath, hectic fever, night sweats and diarrhoea.

The conditions which give rise to consumption are varied and diverse, and are both general and local. Among these are Bronchitis, (bronchial catarrh) (croupous pneumonia), Catarrh, a neglected cold or sore throat, Chronic Laryngitis, or Clergymen's sore throat, any of which, if care is not taken, leads on to more serous inflammation of the lungs and lapse into consumption.

CATARRH AND COMMON SENSE.

Why should we, for a positively local affection, attempt general medication? Shall we irritate the stomach and produce indigestion to reach a disease of the nose? or disorder the kidneys to reach the bronchi? What should we think of the oculist who would medicate the stomach to relieve a simple conjunctivitis? Would he give etropine in solution in order to dilate the pupil, or a pill of belladonna? *He* applies his remedies very properly to the local, diseased surface. Who ever gave argent. nit. in pill form for its effects on the diseased conjunctive? Equally absurd is it to treat the various organs of respiration, when no constitutional disease is apparant, with internal remedies. Take for illustration, nasal catarrh—a very troublesome and, with many, a very loathsome affection. Every physician has felt great distrust in his ability to treat it successfully. An eminent medical man said to me recently: "When patients come with catarrh, or, as they express it, 'gn'tarrh,' I am tempted to turn them out of my office." *His* reason was that all treatment had proved unsatisfactory General treatment he had no confidence in and local treatment seemed a failure. The same principle applies with great force when we take into consideration the other forms of disease under considesation. This has been my own experience for thirty-five years. I have tried general treatment with occasional success, but, as a rule foolishly.

I have used inhalations, sprays, snuff, the ointments, the douche, etc., with only partial success. The fact is, these agencies only partially reach the diseased points.

SEIZING THE AIR.

The old fashioned "patent medicine" directions—shake well before taking—have startled us in the face for a century. New discoveries are almost daily placed before us, but the old, oldstyle of making the stomach a receiving tub for drugs and nostrums still prevails. It is left for those now living to know of a new method for the transmission of the properties of medcine without taking the crude drug into the stomach or snuffing it up the nose. This is done by *seizing the air* and by a system of force and suction, impregnating it and making it *the* medicine. Now, do not for a moment think this can be applied to all the diseases flesh is heir to. It is only claimed as a sure and certian treatment for the respiratory organs, but, in this class of diseases, including catarrh, hay-fever, asthma, colds in the head, etc., etc.. the assertion is *positive*, it is a certain cure, and the record stands without a single contradiction in all the many severe tests that it has withstood. To a mind devoid of prejudice, there is no chance for doubting the fact, that if properly medicated air can be sent to the headquarters of disease it will produce a relief. Now when medicine is taken internally or snuffed up the nose there is not one chance in one hundred for it to reach the head centre of the above mentioned diseases, but in the Air Medicator the medicated air is forced through every passage of the respiratory organs. It does not come in contact with outside air until passing through all the channels that would be affected, and those troubled with itching of the throat, nostrils and eyes, sneezing and running from the eyes, hearing impaired, pain in the head, swelling of the nose, and nostrils becoming blocked, tightness of the chest, shortness of breath difficult and spasmodic breathing, a hacking cough, etc., will find immediate relief by using the Air Medication. The instrument is one that can be used by any person after reading directions.

Treatment by Medicated Air deservedly takes the lead in medicating the respiratory tract. The remedial agents in a gaseous form are *forced* into contact with the mucous membrane of the nose, mouth, throat, wind pipe, bronchial tubes and lungs, and throughout the most remote part of these organs, that would defy gargles, lotions, douches, inhalants, or any other known treatment.

The proportionate effect of this treatment upon the respiratory system is great, inasmuch as the Air is *forced* into and inflates the minutes ramifications of therespiratory system.

MEDICATED AIR.

That Air can be medicated is well known, as a bottle of Hartshorn or Camphor will readily convince, but that less volatile substances, could be carried in shape of Medicated Air has never been deemed practicable until the invention of the Air Medicator, which not only makes possible the medication of air, but, also forces the medication to the seat of the disease, thus meeting every objectionable form of treating diseases of the head and lungs, which have been incurable before from the impossibility of placing the medicine at the seat of the disease.

In this form of medication no liquid of any kind is carried into the head or lungs: air only is forced through the instrument into the air passages.

The instrument used with this treatment is simple in construction and not expensive. It is scientific in principle, safe and effectual in practice. When you consider the immense surface of mucous membrane lining the respiratory organs, fully supplied, as they are, with absorbents, you may wonder that more attention has not been devoted to this method of medication.

WILL REACH REMOTE CAVITIES OF THE LUNGS.

In that most fearful of all diseases, *Phthisis Pulmonalis*, or consumpsion, this instrument, with medication, which it can carry, opens a wide door of relief, if not positive cure. If recent pathological conclusions are correct in regard to the causes of this disease, then consumptives should not be allowed to despair, but encouraged to hope for a permanent cure.

When abscesses are formed in the lungs, and cavities exist, you find an almost entire loss of power to fill the lungs by inspiration. In this condition with the Air Medicator you are enabled to force or pump your medication into the most remote parts, and in contact with the diseased points. When the expectoration from consumption or chronic bronchitis is offensive, this form of treatment is unparalled.

ASTHMA.

This instrument seems to be peculiarly adapted to asthmatic patients, especially those who are afflicted with the spasmodic form, the one most common. The asthmatic attacks of hay-fever can be realieved almost instantly by medication with its use.

A PHYSICIAN'S EXPERIENCE.

"After a few months' experince with this instrument, I am confident of giving immediate relief in consumption, nasal catarrh, chronic bronchitis, asthma, etc., with a sure expectation of a permanent cure. It is peculiarly applicable in clergmen's sore throat, croup, diphtheria, hay-fever, influenza, neauralgia, quinsy and consumption.

Before closing I wish to refer to that unspeakably afflictive, and, to use the words of the sufferers, "mean disease, catarrh.

It is reasonable that if a remedy can be found which will destroy the vitality of the poision without injury to the mucous membrane and the same time give tone to the weakened parts and relief to the irritation, speedy and permant benefit would be secured. Fortunately such remedies exist, and can be applied. The difficulty has been to reach all the parts involved.

The Air Medicator meets this great necessity, as the medicated air can be forced to all the irritated parts and brought in contact with every diseased point. By this method, not only are the distressing symptoms relieved, but the poison itself is neutralized and destroyed, thus restoring the diseased membranes to their normal healthy condition."

WHAT SOME SAY.

Palestine, Ind., June 20th, 1885.

Gentlemen:—I have been using the Air Medicator since April, and have derived *great* benefit from its use. My hearing improved by it. With thanks for the benefit I have obtained from it.

I am respectfully, Rene E. Loehr.

Nashville, Tenn, Sept. 10th, 1885.

Gentlemen:—Some two weeks ago you sent one of your appratus to this house. It has been used by one who has suffered for forty-three years It has given him great relief. He has recommended it to me. Please send one complete to my address by express C. O. D.

Address Frank T. Welburn,

Southern Methodist Pulishing House, Nashville, Tenn.

CONCLUSION.

Have you catarrh or consumption? Then we urge you to send at once and obtain full information as to what the new "Air Medicator" can do for you. We can guaratee a cure of seventy-five per cent. of each of the above diseases. The method of cure is simple, inexpensive and easily applied

The treatment by medicated air is a boon to any one afflicted with any of the diseases we have named, and only appreciated by a practical test of its merits. We invite all who are afflicted to inspect for themselvess Remember we promise a cure for diseases of the respiratory organs. Any persons who are sufferers from consumption, catarrh, etc., do themselves a great injustice by not obtaining this treatment. They have everything to gain and can rely on the treatment giving instant and permanent relief. "Medicated air" will make a marked change immediately and give health when all other remedies have failed.

A purely home treatment. We furnish a complete treatment with each instrument. Address

MEDICATED AIR REMEDY CO.,

36 Arcade, Cincinnati, Ohio.

Mention the Christian Advocate.

MISCELLANEOUS.

Echoes From The Mortar!!

PESCUD'S DRUG STORE,

Established in 1842.

Having recently purchased Pescud's Old Drug Store, and daily adding to the stock of same. I am now offering the citizens of Raleigh and the surrounding country

Pure Drugs, Medicines, Chemicals, Toilet Articles of all kinds, Fine Tobacco and the best brands of Cigars.

Soda and Mineral Water and all goods usually found in well kept Drug Stores.

Physicians prescriptions and family medical receipts accurately prepared at all hours day or night by competent Druggists.

Thanking my friends and the public for past liberal patronage, I hope to merit a continuance of the same, by strict attention to their wants.

Very respectfully.

JNO. S. PESCUD.

118 Fayetteville st., opposite State National Bank. dec 16-1y

A SHOPPING BAG FREE!

To introduce FARM AND HOUSEHOLD, the large 32 page Illustrated Magazine for the home, devoting 10 pages exclusively to the ladies and matters of Household, 10 pages to the Farm, and 12 pages to stories and general miscellany, we will send it 8 months for 25 cts. and give this Imitation Alligator, Nickel Trimmed Shopping Bag (6 inches wide and 12 inches around) Free and post-paid to any person subscribing. Five Bags and five subscriptions for $1.00. Address, Publishers of FARM AND HOUSEHOLD, Hartford, Conn.

dec 16-1t

FREE BOOK!

Our "Catalogue O" has 100 illustrations of Aquaria, Fountains, Ferneries, Flower Stands, Window Gardens and Boxes, Brackets, Chandeliers, Yard Vases, Card Tables, &c., and valuable instructions for proper management of Aquaria, Ferneries and Window Gardens. FREE TO ANY ADDRESS. S. FREEMAN & SONS. RACINE, WIS.

dec 16-4t

TEACHER.

A young man wants a position as teacher. References given. Apply to "L.," care of Advocate.

nov 11-tf

METHODIST

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OFFICERS:—C. P. Atmore, President.

H. F. Kalfus, Vice President.

G. W. Ronald, Medical Director.

German Bank, Treasurer.

S. C. Allen, Secretary.

THE Methodist Mutual Aid Association was chartered by the Legislature of Kentucky March 24, 1880, and charter amended April 1882. The objects of the Association are: To provide a Beneficiary Fund from which the families of members are paid not exceeding $3,000 at death of the member, on the basis of $1 per member at the time of death; or one-half of the amount in case of total disability; which amount cannot be reached by process of law or claims of creditors, so that the family is sure to receive the benefit. Rates: $6 admission fee, $1 semi-annual dues, and assessments according to age. It is within the reach of poor and rich The latter may die, or be disabled, when possessed of lands, without ready money. The M. M. A. A. supplies both classes at minimum rates.

Females and males are received upon precisely the same terms. Send for Charter and By-Laws. Say you saw this in the "Christian Advocate." Agents wanted. Address

S. C. ALLEN, Secretary.

nov 18-1y

AGENTS WANTED For Enlarged Edition of "Life and Labors of C. H. Spurgeon," London, one of the most wonderful preachers of this century. By Geo. C. Needham, Evangelist. Introduction by A. J. Gordon, D. D. This Grandest and ... work, endorsed by all Denominations, and "Sunbeams for the Home," endorsed by Rev. John Hall, D. D., as Gift Books have no superiors. Will outsell most other works. Special terms. Address D. L. GUERNSEY, Boston, Mass.

oct 28-13t

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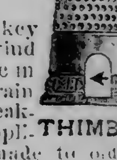

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...Answers to questions in this column ...st be in this office within three weeks ...m the date of the insertion of the ques...n in the paper.

...Answers to Puzzles, Enigmas, or Ques...s must accompany such in all cases ...They cannot be published.

AUNT MARY AND THE LITTLE ONES.

The Fruit of Love.

...ildren, you who know the Savior,
...Does the story of his love
...ver thrill your soul with gladness,
...Or your hearts to sorrow move?

...o you think of him in glory,
...Where your faintest prayer he hears.
...e the child with favor looking
...Who his name both loves and fears?

...uld you send abroad the story
...Of this great Redeemer's grace,
...er benighted heathen telling
...That e'en they may seek his face?

...ildren bend the knee to idols
...In those far off heathen lands,
...s they bear unto their temples,
...Earned by labor of their hands.

...t of that which costs you nothing
...Let *your* ready offerings be;
...k for Jesus, cheerful working,
...With an *earnest will* and free.

...ough your gift may seem but trifling
...In the haughty worldling's eyes,
...ss, your Lord will smile approval,
...He the proof of love will prize.

...some cherished self-indulgence
...Can you not resign for him
...Who on earth once toiled and suffered
...You to save from death and sin?

...you come, your offerings bringing,
...To the dear Redeemer's feet,
...ast to share his work he gives you,
...Loud and heartfelt praise repeat.

...let prayer, sincere and earnest,
...Rise to heaven on wings of love,
...ar on heathen lands his Spirit
...May come freely from above.

A Three-Year-Old Missionary.

This little girl lived away off in In...a. Her mamma had often urged ...e *ayah* (native nurse) to learn to ...ad, but she would shake oer head, ...d say, "No, *Mem-sahib*, I am too ...d to learn." Annie's mamma had ...little school on the veranda, and the ...tle girl would sit by and listen, while ...er mamma taught her dusky pupils ...etters off a large chart.

Almost before any one knew it, An...e had learned her letters, and would ...orrect the little native children when ...ey made mistakes in saying their ...lphabet. Then the *ayah* said, "Why, ...*Mem sahib*, if a little child not three ...an learn to read, surely I can. I ...ill try." Then her little daughter, ...Harambibi, declared she would also ...earn. Upon this her daughter-in-law ...and her son announced their inten...tion of joining the class. Then the ...cook's little Sundri said, "Teach me ...too, please? So at last a nice class ...gathered round her mother's feet to ...read the Bible.

Annie heard her mother say, "I ...can't go to the city to talk to the wo...men, on account of the baby; but if I ...take a pretty picture and the baby, ...and walk down to the road leading to ...the river, I may get an audience.' ...This plan was quite a success, and ...Annie stood by her mother's side, an ...attentive listener, while pictures of the ...prodigal son, the good Samaritan and ...others were shown and explained.

One day, while her mother was ...seated on the veranda, busily engaged ...in mending a pile of stockings, she ...looked down the shady garden path, ...and saw her little girl leading some ...native women, strangers to her, up to ...the house. As they stepped on the ...veranda Annie said, "There, mamma! ...I have brought you some women for ...you to tell them about God." And ...she ran to fetch the Bible pictures.

The women bowed down to the ...ground, and explained that they had ...come to the mission well to draw ...water, and the little *Missie Baba* had ...plied them, and asked them if they ...knew about God, and had insisted on ...their coming to her mamma to be told ...about him. After this one visit An...nie's mamma never saw these wo...men again; but who knows what good ...seed may not have been sown in their ...hearts to bear forth fruit unto their ...eternal life?

Another day Annie was prattling in ...his wise to her *ayah*, 'My little baby ...brother is in heaven, and when I go ...to heaven he will run to meet, me, ...and say, 'You are my dear sister An...nie. I have been waiting and watch...ing for you so long.' And then he will take me right to Jesus who will be so glad to see me, and love me so, and then my little brother will say, 'Come, I will show you where all the pretty flowers grow,' and he will take me to a river on whose bank beautiful flowers are growing. I will have milk and honey to eat in heaven."

The *ayah* turned to the lady in great surprise, and asked, "Why, *Mem sahib*, is heaven a place like that? Is what this little one is saying true? Do you suppose you will ever see your darling baby again? And if you do see him, will he know, will he love you?"

Do you not think that the little girl's mamma was glad to tell the *ayah* about the land where her darling had gone, where there is no more sin or sorrow, pain or sickness? Was she not glad that her little Annie had given her this chance to teach the woman about him who is the glory and light of that land?—*Children's Work for Children.*

The Wounded Lip

BY A. L. O. E.

"I do not see what *I* have to do with missions at all!" cried curly-headed Robin, in answer to his sister Annie's gentle request that he would put just one penny into her missionary-box. "I can see the good of building our church here—I gave my new sixpence for that: or feeding hungry little children—we gave up buying sweetmeats last Christmas that they might have soup. But what do I care for work at the other end of the world, amongst black children whom I never shall see in my life?"

Poor Annie left the room with a sigh. Mrs. Mason had heard the conversation between her children.

"Do you know, my son, that all God's people form one body, though some are in India, some in China, some further off still? No part of the Lord's Church can say to another, 'I have nothing to do with thee, I care not what happens to thee.'"

"I don't understand," said the child.

Not many minutes afterwards Robin came back to his mother, a handkerchief pressed to his bleeding lip, and tears in his eyes.

"Mamma, my foot slipped—I fell on the gravel—I have hurt my lip!" he exclaimed.

Mrs. Mason examined the hurt and was glad to find that it was not sereve; b it there was gravel on the wounded lip. "I must wash and bind it," she said. "Run to the kitchen, my darling, ask for a little basin of warm water; bring it to me, and we will, I hope, soon put matters to rights."

Robin soon came back, carefully carrying the basin, which was full and rather heavy. Carefully and tenderly the mother bathed her boy's lip.

'Now," said she, while binding it up, "does not my Robin see how various parts of his body united in helping the one part that needed help?"

"I don't just see," said the child.

"The feet never thought, How far we are from the lip, almost as far can possibly be. Right foot and left, off they trotted to get the warm water. The ears had heard what I wished you to do, and quick as lightning had given their message to the brain. The tongue, like a kind, near neighbor, did its part. The eyes—"

"Oh, the eyes did nothing at all!" cried Robin, laughing at his mother's amusing simile: he had quite forgotten his pain.

"What! did they not guide you to and from the kitchen? If they had ill-naturedly kept shut, you might have had a worse fall than that on the gravel. The fingers—yes, even the little ones—helped to carry the basin of water."

"It is a good-natured body," said Robin: "every part so ready to help the poor lip."

"Now, my boy, do you see my meaning?" said the mother with a smile. 'The missionaries, who speak to the heathen, are like the lip in the body, and they are sometimes in great trouble, and need our help and our prayers. The ears are those who listen to the story of the wants of the heathen; and great societies are like the brain, to arrange how to send to them the Bible, and men and women to explain it. We who try to give and to collect may be compared to parts of the feet and the hands.

"I must tell you something more about the body," said Mrs. Mason, "to show you how like it is to the Church. There is always a life giving stream of blood flowing through it from the heart to the head, from the head to the feet, as it were, joining the most distant parts together."

"I feel it beating at my wrist," said Robin. "What is like the life-giving blood? Is it not love to the Savior?"

"Yes," replied Mrs. Mason, "And where that holy love joins the members of the Church together, how is it possible for a Christian to say, 'I have nothing to do with missions?'"—*Juvenile Instructor.*

Enigma.

BY O. E. JACKSON.

1. Who doubted his Master?
2. Who walked on the water to Christ?
3. In whose sack was the silver cup found?
4. What is the second letter of the first word of the sixteenth chapter of Gensis?
5. Who was cured of the leprosy by dipping himself seven times in the r ver Jordan?
6. Who was Ruth's mother-in-law?
7. Who was taken to Heaven in a chariot of fire?
8. Who was the wife of Abraham?

The initials of the above answers form the name of a very dear friend, and the pastor of this place.

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AGRICULTURAL.

Out-Door Hints.

Now for Farmers' Clubs!—This is the season for reviving and organizing farmers'clubs and like institutions. It has been well said that if farmers would keep up with the spirit of the times they must meet together and discuss the important questions that the age presents. There is no better school for farmers than such organizations now offer. Valuable information can be acquired, and the practice of speaking in public is self-improving. Every school district should have a debating society of some kind to keep its inhabitants wide awake, seeking to be posted on all the issues of the day. Such societies have an excellent influence on the young—so the more farmers' clubs, granges, and lyceums there are, the better.

Fattening With Sorghum.

Dr. Kedzie, of the Michigan Agricultural College, highly recommends sorghum for fattening cattle. It has been found by those who tried it, he says, to possess wonderful fattening properties, and produces beef of superior quality. But he adds that the sorghum must be fed cautiously at first until the cattle get used to it, on account of danger of their eating too freely of the material, causing souring, etc. The seeds of the cane are equal in value, pound for pound, to oats or corn.

Feeding Apples.

In seasons when apples are abundant and cheap, as they are in most places this season, many can be profitably fed to stock, says an Eastern paper. Given in small quantities they are excellent for milch cows, though if an overdose is taken nothing will dry up a cow more quickly. They are also good for hogs, but for this purpose they should be boiled and a little meal added while hot. Green, sour apples will make hogs' teeth sore when fed on the ear, and will thus often do as much harm as good.

Foreign Forests.

The British colonies are said to include the richest and largest forests in the world, extending over millions of square acres. In India alone about 60,000 square miles are of forest, and the forests of Canada, Australia, New Zealand and Cape Colony are second to none in size and the variety and value of their productions. But there is no knowledge of forestry and no school of the art in France and Germany. Consequently the acreage under timber there and in Great Britain is small and constantly decreasing. Of the 20,000,000 square miles of Scotland only about 700,000 to 800,000 acres are woodland.

Potatoes and Beans.

The wide-spread failure of the potato and bean crops the present season, says a Boston journal, can hardly fail to have its effect in enhancing prices of the products before another harvest. Just at present (Oct. 3) much poor stock is thrown on the market, with the effect of temporarily depressing prices. Potatoes are now so largely used that any deficiency in the crop from disease would prove a national calamity. It would not lead to famine here, as the potato-rot did in Ireland nearly forty years ago, but it would enhance the prices of food products.

Big and Little Cattle.

Mr. J. R. M'Gregor, of Ripley, Ohio, reports that he has a seven-year-old fat steer that was raised in Decatur County, Ind., (a cross of the old Longhorn or Powell stock with the Shorthorn) which is of giant proportions. The animal is six feet, four inches high, eleven feet, four inches around the girth, three feet four inches between the hip joints, eighteen feet from tip to tip, weighs 4,250 pounds, and roan color. He has also an imported cow from Scotland which is thirty-four inches high; weighs 350 pounds, which has made ten pounds of butter in seven days, and at this time is giving three gallons of milk per day.

Vitality of Unripe Seeds.

Mr. Sturtevant, of the New York Experiment Station, states that careful experiments have shown that unripe tomato seeds will grow and give a gain of fifteen days in earliness over ripe seed from the same plants. Peas and corn fit for table use will grow and produce earlier crops than ripe seed, but plants from immature seed are more feeble than those from ripe seed. Earliness seems to be in proportion to the state of ripeness of the seed from which the plants have been raised. The practical question to be determined is how to combine both earliness and vigor in the same plant.

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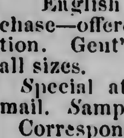

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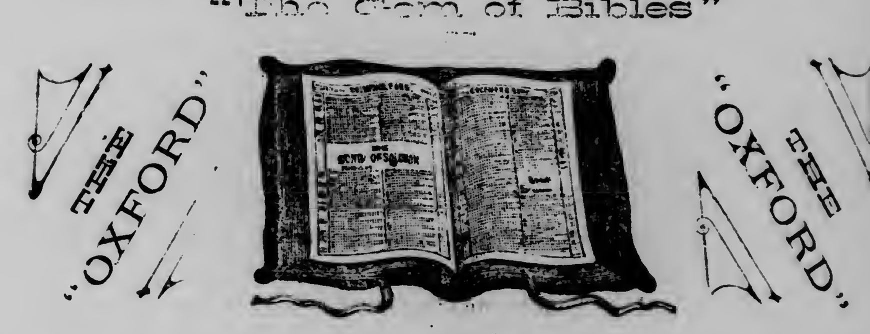

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Our Conference is just over, and I am now at the South Georgia, which meets in Brunswick.

THE NORTH GEORGIA CONFERENCE

has 73,000 members, and over 200 preachers. It occupies the smaller, but more populous, part of the State of Georgia, and preachers up to that part of North Carolina, which is in the Holston. The preachers of the Conference are an unusually fine body of men. Very many of them are College men, and many of those who are not, are men of real culture. The Orthodoxy of our Conference is unquestioned; there is some difference of opinion as to how far the work of grace in Regeneration, but none as to the possibilities of Christian life, and though there are differences, they are all in Christian spirit, and those who are in what is called the Holiness Movement, are in as good accord with their brethren, as these who are not in this movement, are with each other. The two great Colleges, Emory and The Wesleyan, are held in common with the South Georgia, and Florida Conferences. The report of Emory College was in every way encouraging. The helping halls are full of young men. The Polytechnic department has 22 young men in it. The work shop is a gem of beauty, and an excellent practical mechanic is in charge of it. Some of the students who wear overalls, and long aprons, drive engines and manage machines, are the sons of leading lawyers, merchants and College Professors. Dr. Hopkins is a man of mechanical genius, and before he entered the ministry he controlled the large work shop in Augusta. He is an inventor himself, and has a great fondness for this department. The Commercial department is full of students, and the Sub Fresh is well filled with boys. I visited Oxford some months ago, and was delighted with the boys. I feel very much like exhorting some of your people for Trinity College. One hundred thousand dollars would be a large gift from a man in North Carolina, but there are ten men, in your State, who could give ten thousand dollars each and then leave their families more money than will be good for them. Methodism in North Carolina certainly does need and must have a College, and poor people cannot and never did endow one. If the rich will build it, and endow it, the poor will fill it, and keep it up. Mr. Seney gave Emory College $125 000 and this enabled it to put itself where it could do good work.

THE WESLEYAN FEMALE COLLEGE

is on a boom, I suppose $250,000 first and last, have been spent on its buildings and they are complete in every department. The large boarding house is full, and the girls are well housed, well taught, and well fed.

THE MISSION COLLEGE COLLECTIONS

as reported, amounted to over $25,000 and this with an extra collection taken for Miss Haygood's School amounts to $30,000. The Domestic board did not fully pay out. There was collected over $6,000, but only about 90c. on the dollar was paid out. Before leaving the Mission matter, let me say, that I regret exceedingly the way in which Dr. Allen's Educational schemes have been spoken of; it would seem from the way in which it is alluded to that the Evangelical forces sent to China, have all been put to work in the Anglo Chinese College. The truth is only a *single man. Bro. Loehr, who is Treasurer of the Mission, has been thus detailed.* Prof. Bannell went out as teacher, and the other teachers, have been either Chinese, or ladies. The flings at China are neither seemly nor fair—*Georgia intends to stand by Allen—if she stands alone.* The Superannuated fund was highly drawn upon, but was very liberal, and many a widow's heart was gladdened and old preachers' heart was made happier by the envelopes well filled, which reached them from the Conference.

PAINE INSTITUTE

of course, received our support. The negroes aided, *are the only ones who have been true to the South all the time,* Candler asked us for $1200 We gave him in thirty minutes $1,230. Dr. Haygood was with us, and to show our estimate of the man, whom we ought to know, and to refute the contemptible insinuations made against him, we gave him the first place in our delegation. The work in Georgia has been prosperous, We have taken in over 6,000 new members, and despite those who have gone West, and died, and been lost otherwise, have nearly 3,000 increase.

Bro. Palmer was with us, and hurried away to North Carolina to see you all. Dr. Kelly came from you. He did not have our roll called, but half the Conference volunteered to take their collection for Foreign Mission before the first of February The Doctor made us an earnest speech, and a collection was taken. The Discipline does say that the proceeds of the collection shall be divided between two boards, but it does not say that a *collection shall be taken,* and I am opposed to taking one. The collection comes from the preachers, the visitors, or the people who entertain us. We preachers have given all they can—so have the visitors, and surely the small town which boards 350 people for a week, and has paid its assessments for Missions, ought not to be called upon for more. The contribution is too small to change the figures much, and more is lost than gained.

We had a bequest of $10,000 made to our superannuated preachers, by a Bro. Hoss, of Atlanta, to be paid at the death of his wife.

The election of delegates occupied us an entire session. Dr. Haygood, Dr. Potter, Anderson, Candler, Adams, Parks, and Hammond, were elected. Three of these have never been in the General Conference before. Three, of course were left out, and they were all worthy, but the Conference fixed on these young men of the delegation. Haygood is from the College. Potter from the paper, Candler and Adams from the pastorate—Anderson and Hammond from the Presiding Elders. The delegation is a very fine one. The lay delegates are equal to the Clerical—Shumate and Lester, are lawyers—Johnson and Pierce are merchants—Hunnicutt is a preacher, a farmer and a merchant. McIntosh is a man of song, famous in all the land and, Hemphill is the first newspaper man in the South He is the founder and the builder up of The Constitution The appointments for this year presented more difficulties than I have ever seen at one session. For this no one was to blame. It was inevitable—Bishop Wilson did the best thing possible under the circumstances. I know all the work and all the men, and do not see how he could have done better. He preached grandly for us—presided with great dignity and won many friends.

But your paper is full of Conference matter from North Carolina, and I will close.

For the Advocate.

Christmas.

BY REV. E. A. YATES, D. D.

"And they presented unto him gifts, Gold, frankincense and Myrrh."

I would not be understood as giving any sanction to the notion, either that the 25th of December was the day on which our Lord was born, or that there is any sacredness or sanctity attaching to the day itself, even if the date were known. The historical and geographical *probabilities* are undoubtedly against the date indicated by some branches of the Church; and yet, if we may indulge some notice of symbols, it must be confessed that in the coming of Him who was to save a world from *death,* fitness would suggest the time when, and the place where, nature was wrapped in the dead of winter. However this may be, it is well enough to observe some day, if it were properly observed, which commemorates the joyful advent of the world's Redeemer.

The Scripture which I have placed at the beginning of these lines is deeply suggestive. The strangers who offered the gifts to Jesus were skilled in symbolical philosophy, and undoubtedly their act had a sweep of meaning far beyond the narrow circle of common-place statement. And who would be so bold as to affirm also that they were not aided and guided in their pious effort by the hand of God?

The gifts offered to Jesus constituted a very beautiful object lesson. The act of these Magian and astronomical priests asserted the right of the heathen world to an interest in the life and reign of Christ, a life in which "there is neither Greek nor Jew circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all"—a universal kingship over universal humanity.

The offering of gold, considering its beauty, its utility and its durability, was an offering of the *best.* It disclosed the Magian idea of kingship, inasmuch as gold is the peculiar offering of kings. Phillip of Macedon was wont to say that he could take any city into which he could thrust a mule laden with gold: and a king without gold was more an object of contempt than of envy. So the offer of gold proclaimed Jesus a King. In a very fitting manner also it symbolized his nature and character.

The next offering was that which proclaimed his Priesthood. Frankincense symbolized not so much the sacrifices which a Priest offers, as the pious heart-offering, a sweet perfume, carrying as it were the intelligence upon burning incense to God. Frankincense means *open, free, overflowing,* and the sacrifice of Christ therefore is indicated as the best, sweetest, fullest and most perfect that can be offered before God.

The third offering mentioned is Myrrh. Among oriental nations a *materia medica* without Myrrh was a shell without the kernel. It was to them, and to some extent truly, a tonic, an antispasmodic and an antiseptic. A physician therefore who went without myrrh, left his right hand at home. It was peculiarly fitting then that Christ, as the Great Physician, should be presented with myrrh. It symbolized the curative, saving power of his life and death.

This object-lesson possesses the power of practical application. Our best offering to Christ is the whole heart for his reception and his indwelling. We thus confess and receive him in the only way in which he can be of any value to us whatever. First, as king to reign within us; a throne of peace and heaven set up within. Secondly, as our great High Priest, to present that only sacrifice that holds back the uplifted sword of divine justice, and turns in its stead the river of life into the human soul. And thirdly, as the Great Physician. "Why then is not the health of the daughter of my people restored? Is there no balm in Gilead? is there no Physician there?" Surely, if in all the outgoings and incomings of this festive season, the heart, guided by the star of faith, should go out, and finding Jesus, make its best offering, and bring him in, there should set in within the soul the reign of peace and hope of eternal life.

Planning for Christmas.

My theory for Christmas is that we should begin in January to get ready for the next Christmas; the one friend who does this has something useful or pretty for all her relatives, and yet is not hurried through December. Then, let us cut ourselves free from any feeling that we must return presents, or because we gave to a certain friend last year we are bound to do so this time. Let us stop a minute and think what Christmas is—Christ's birthday. Naturally, then, He is to have gifts. But we cannot reach Him. Ah, do we believe?—shall we *ever* believe—His own words? He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Suppose, this Christmas, we just take Him at His word. How will it affect our plans? Our rich friends, if they are His brethren, will gladly take a card, or a loving note, that the poorer brethren may receive more. It is not the begging poor, or altogether those called poor, whom we should remember, but the burdened ones. Surely you know some struggling woman whose cross seems greater than she can bear. Plan for her. Suppose you make her a set of linings for her bureau drawers. Each day, as the delicate scent greets her, the memory of your loving note, with its reminder of Him who carries all our sorrows, will soothe and sustain her. This present is very easily made. Buy a delicate silesia (American is quite good enough); cut a piece a little larger than the bottom of the drawer to be covered and pink it; then line this with another silesia just the size of the drawer. Between the two put sheet wadding, with violet and orris root powder scattered in it. The lining is fastened to the outer pinked piece by a feather stitch done with embroidery silk, and here and there the wadding is kept in place by a stitch and knot of the same silk. Just because such a present is dainty and delicate, an overworked, tired friend will enjoy it even better than something strictly useful. I quite agree with a little girl who, when given shoes and rubbers for Christmas, whispered, regretfully: "You see I'd get 'em *anyhow.*"

Encourage your children to give presents to the Christ Child. With a little assistance a child of ten or twelve can make a very nice picture book to give to poorer children. Make the book of gray or pink paper muslin and paste in cards and engravings. One boy made all the cornucopias for the mission school where his mother taught, putting a temperance motto on each. Another way to help the children to give is to pay them a certain amount for any acts of self denial; for instance, if they will go without cake for tea give each one five cents for their Christmas fund, and then let them spend the money earned in groceries for some family whom they know. Teach them the way to give by letting them give their outgrown clothes to deserving children, under your supervision. I am often struck by hearing gentlemen say, 'My mother used to be a great hand for sending clothes to the poor,' yet they never think of doing so, because they only know of it in a general way.

Suppose next Friday you take the children with you and "go through" all your clothes, putting aside for Christ's poor all that is not in actual use. "But," you say, "some things will fit no smaller children by and by." Can't you trust for the future? Can't you lend to the Lord? Just try it. See how quickly the dear children will catch the spirit of giving and coax for just this, or that, to add to the Christmas pile. Then set the boys to beating, and cleansing with naphtha, and the girls to mending and pressing, you will make presents given in His name as good as possible. I am sure sufficient dress or two will be found among your own store, and then on Christmas eve on the day itself (which, if you notice, is sometimes rather an empty one towards afternoon) you can go about and distribute your bundles. Will has saved a dollar and gives tea and sugar to a poor old woman, besides his last year's overcoat, and a half worn jacket to a boy in the Sunday-school. Mary has her particular basket and bundle, and even baby Ben, who is no longer here, but has entered into rest, has a package of baby clothes and toys given in his name.

Come, let us give the Child gifts this year in the way He Himself has shown us; and be sure, above all, to

Give Him now, to-day, forever,
Our great gift—the first, the best—
Give your heart to Him and ask Him
Holy to give Him all the rest.

—HORATIUS BONAR, in *Congregationalist.*

For the Advocate.

Our Washington Letter.

From our Regular Correspondent.

The Forth Ninth Congress is now five days old. Its opening scenes were repetitions of those at other openings for years past. Eager crowds rushed to the Capitol, undetermined whether to lend their presence to the Senate or House of Representatives. There were many handshakings among the old Members, and as usual, the new ones were conspicuous for their self conscious attempts to appear statesmanlike and at ease.

The session began with 320 Representatives present, and 64 Senators. This is considered excellent attendance for the first day. Speaker Carlisle took his seat as presiding officer at one end of the Copitol, and Senator Sherman at the other.

In the Senate, the sombre drapery around the Chamber, in memory of Vice-President Hendricks, contrasted markedly with the gay floral gifts which covered the desks of many Senators, and the vari-colored costumes in the galleries.

The first day was taken up by the House in organizing, swearing in the Members, and drawing seats as usual at the lottery of seats, the Members retired behind the circle of desks and waited impatiently, like so many school boys, while a blindfolded page drew from a box the numbered marbles which corresponded to the numbers ttached to their names.

The second day's session was devoted principally to the reading of the President's message in both the Senate and House. It occupied on hour and forty minutes. It was a much longer document than was expected. Senators listened attentively ro the message, and the President's course, in devoting more than one fifth of it to a review of the silver question, was commented upon. The absence of any recommendation respecting the internal revenue was critticised. Approval of the Mexican commercial treaty was received with surprise. The absence of any argument for subsidies was a disappointment in the lobby. The Indian policy was approved by those interested in the civilization of the red man.

The President's treatment of the Mormon question met with almost unanimous approval. It created some stir among the representatives of the Mormon church in this city. As soon as that part of the message was read, Delegate Caine, of Utah, ran out into the lobby and held a hurried consultation with the man who is understood here to be the Mormon lobby agent. Then Mr. Caine hastily prepared a dispatch to the Mayor of Salt Lake City, telling him that the President was inflexible in support of the anti-polygamy laws.

During the reading of the message in the House, scarcely a Member left his seat for the first hour. Most of them paid close attention, but when the reading went into the second hour, seats began to be vacated on the Republican side of the Hall.

Comments upon the message from Representatives were varied and characteristic. When Mr. Randall was asked how he liked it, he replied. "Very much. Very much." Representative Long, of Massachusetts, said: "Of course I like it, it is long." The Republican Members generally said: "It is sound and clear on Silver and Civil Service, but on the Tariff, vague and unsatisfactory." Oh the whole it may be said that there is nothing in the document to precipitate a conflict among the Democrats in opposition to the Executive.

The Congress which began this week has an opportunity to make for itself a great name. How far it will improve its chances can be told better when it adjourns next summer. Weighty subjects call for settlement. Besides those questions alluded to above, in connection with the message, may be mentioned the protection of the public domain, foreign immigration, the succession to the Presidency, railroad legislation, the treatment of the private claiment, a national bankrupt law, strengthening the Navy, and a dozen other important matters. The Senate has already set several of these measures in motion. The House also has received a floon of bills, old and new, but no real work must be expected of that body until it can revise its working rules. This may consume all the time prior to the Holiday vacation.

Washington, D. C., Dec., 12th, 1885

Some of Sam Jones' Work.

How an Arkansas Man Slipped Into Sam Sam Jones' Gospel Tent and the Result.

Martin Briggs, known in Eastern Arkansas as Bad Martin, was in Little Rock the other day. He did not, though evil deeds, gain this unenviable name, but won it by his paroxysms of rage and by his almost ceaseless habit of swearing.

"Martin," said a friend, "they tell me that you have confessed religion."

"Yas, Abe, it's a fact. I ain't cussed any for more than two months. Why, sah, futher day when the old spike-tail hoss bit a mouthful o'hair outen my head, I gritted my teeth, but didn't cuss. My wife expected to hear me cuss a sulphurous streak, but I smiled after a while an' quietly took the hair out of old Spike Tail's mouth. 'Here, mother,' says I, handing the hair to my wife, 'you can stuff your pin cushin with this.'"

"What was the cause of this great change?"

"Sam Jones and the Lord,"

"You heard Sam did you?"

"Oh, yes, I went up to Nashville to make arrangement for sellin' a lot of Arkansaw whisky for Robertson county. I hadn't hearn a sermon sence I was a boy. My wife she couldn't git me to go to church. Wall the first night arter I got to Nashville I was walkin'roun and seed a big tent. 'Hello!' thinks I 'here is a show.' I'll jes' go in for I ain't seed a peart hoss in a long time. My, I never did see such a crowd. Folks jammed again one another like they wuz afeered thar wasn't goin' to be seats enough. I crouched my way along, but couldn't find the ticket wagon. I seed sich a croud pourin,' in that I thought I mout slip in an' I done it as slick as a whissle. I looked round for the animals, but couldn t see none' so I tuck a seat an' waited fur the fun to commence. Putty soon a smallish sort of a feller hopped up. 'That's the ring-master,' thinks I. 'He's goin' to tell us about the concert that'll take place arter the show is over," but, bless you, he commenced to give out a hymn. As wicked as I was couldn'thelp but think that he was carrying the burlesque a leetle too for, but what what was my 'stonishment when the folks took up the hymn an' commenced to sing it. I leaned over to an old fellew that sot close to me an' whispered, 'I live out in Arkansaw whar a man that has the cramp because he wants to fight so bad can always find 'commidation, but they don't jump up an' fall down on the gospel this way.' The old feller looked hard at me, but he didn't say nothin'. Arter the singin', some feller put up a putty good sort of a prayer. I whispered the old man an' said it was a blamed shame. The feller looked hard at me and said that if I didn't hush he would have me put out. This riled me. I told him that thar mout be men enough in the show to put me out, but again they got through somebody would ruther go home than to stay an' laugh at the clown. Then he perlitely said it want a show, that Mr. Sam Jones, the great revivalist, was gcing to preach. I thanked him for his information, took a chaw o' terbacker, an' le nt back concludin' that it didn't cost me nothin' an' that I could stand it till they passed the hat around. When Sam commenced to preach I chawed my terbaker an' didn't pay no attention to him, but putty soon it appeared like he was playin' on a banjer. I stopped chawing an' looked at him. Then he took up the puttiest flute I ever hearn. I flung out my terbaker an' listened. The first thing I knowed he put down the flute an' tuck up a fiddle. Lawsa massy, I never heard sich music in my life. I commenced to get sorry that I had ever swapped hoss on Sunday, and it twan't long till I would have give a putty ef I hadn't, pinned Veller's dog. I thought of things that I stole when I wuz a boy thought of the thousand of lies I had told an' tears commenced to run outen my eyes. I thought of my wife, how true and patient she had always been, an' how often I had hurt her feelin's, thought of my children—an', oh, Lord, the face my little boy—the little boy that I slipped a few days before he died, come up before me. I couldn't stand it any longer. I dropped on my knees an' cried, 'Oh, Lord, have mercy on me a sinner.' I didn't care who was lookin' at me. I wouldn't have cared if the whole world had been thar. I humbled myself in the dust, an' deep in my heart I vowed that never again would I do anything wrong. A flash of warm light entered my soul. A great gladness spread over my heart.

"I got up. Thar, standin' close to me, was Sam Jones. He reached out his hand, and said:

"'Brother, the Lord has been kind to you.'

"I don't know how I got outen that tent, but I know that while I was wakin' along the street, everybody seemed to want to shake hands with me. I went straight away to the depot an' tuck the fust train for home.

"When my wife seed me comin' she walked slowly to meet me, but, sir, the blessed woman seein' something in my face uttered a shout and rushed into my arms. Right thar I atoned for every time I hurt her feelin's. That was the best show I ever went to, Abe—it was a show whar every man had a chance. I ain't done nothin' wrong sence, and, as I told you, I didn't cuss when old Spike Tail bit a hank'ful of hair outen the top of my head."—*Arkansaw Traveler.*

The Great Civilizer.

While much is said everywhere about the civilizing and refining effects of education, and while culture is, in some places, recommended as a substitute for religion, or as itself a religion, the *Chronicle* is persuaded that the faithful preaching of the gospel has been and still is the great civilizer of mankind. The earnest and eloquent preacher—eloquent because his heart is all aglow with the desire to spread far and wide the gospel, which, he feels, has dignified his own life with a lofty purpose and warmed his own heart with a fire not of this earth, goes forth into the highways and hedges and, where ignorance and vice reigned supreme, knowledge and virtue comes. He sows the seed of truth, the Holy Spirit enlightens the understandiugs that were dark and gospel morality lays the foundation of christian civilization. Light produces the desire for more light, schools are established, the little children are taught to read, and here and there, may be seen a grey head bending studiously under the effort of learning letter by letter the scriptures until he can read for himself the story of salvation. Progress is made. The rude arts and sciences gradually make their appearance. New wants spring up and inventive genius is brought into play to supply them. Labor has at last been properly directed, is made profitable—these sure accumulations of the result of labor. Leisure becomes possible and culture and refinement and progress in the arts, and advancement in the sciences move on apace.

God speed the earnest backwoods preacher, however ignorant he may be, if only he knows the way of salvation. Give him his true title; name him pioneer of civilization as well as vanguard of Christianity. Truly his feet are beautiful upon the mountains and the desolate places rejoice at the sound of his footsteps.—*State Chronicle.*

Acknowledging that we have been wrong is showing that we are wiser to-day than we were yesterday.

Raleigh Christian Advocate

RALEIGH, N. C. DEC. 23 1885

Rev. W. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:
REV. W. S. BLACK, D. D.
REV. H. T. HUDSON, D. D.

(To all editorials furnished by Dr. B. will be appended, and to those by Dr. H. an H. will be appended.)

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REV. F. L. REID,
Raleigh, N. C.

THE Week of Prayer appointed by the Evangelical Alliance is January 3d until the 10th.

IT is suggested that we call attention to the fact that the observance of a "watch night," the last night of the year, might be made a profitable and pleasant meeting.

THERE will be no copy of this paper issued next week. The editor and the printers get only one week of rest during the year, and our readers will all, no doubt, gladly grant us our usual Christmas rest. The next issue will appear promptly the first week in January.

WE are glad to announce to our readers that Rev. Dr. W. S. Black will continue as a Contributing Editor to the ADVOCATE; that Rev. Dr. Jno. E. Edwards will give us an interesting letter every other week during 1886; and that "Aunt Mary" will have charge of the "Children's Column" for the year 1886. We have other plans on foot to add to the interest and profit of the paper, which will appear in due time.

MAKE Christmas a happy, joyous time for all. Make the children of the household happy, hunt up some poor people to make happy, send some gift around to your pastor to let him know you think of him; and send us a Christmas gift in the form of a new subscriber, and send the paper to some poor person for a year—then we will all be happy in doing good,

REALLY, we congratulate ourselves. We did not have to cut off as many delinquent subscribers as usual at this season of the year, and those we did cut off are coming back one by one. If the preachers will just help us a little more, in a short while we will get the ADVOCATE up where it ought to be in point of circulation and improvement. It is not yet what we intend and expect to make in both these particulars.

BRO. D. W. BAIN, the Secretary of the Conference, desires the following:

Financial statements of Matthews circuit, Charlotte District; Cape Fear circuit, Fayetteville District; Elizabeth circuit, Wilmington District. It is presumed these reports were made to the Financial Secretary at Conference with the name of the pastoral charge and signature of the pastor omitted, as was the case in some instances. The assessments for Foreign and Domestic Missions have not been sent to the Secretary. The preachers are requested to send their post offices promptly. The printers are on the Conference Journal and the Secretary is urging the work forward. The parties interested in these matters would have been written to but the Secretary did not know where a letter would promptly reach them.

THE South Carolina Conference held its one hundredth session in Washington Street Church, Columbia, beginning Dec. 9th. Bishop Keener presided, and W. C. Power was elected secretary. There was quite a full attendance at first roll call, 116 clerical and 17 lay delegates answering to their names.—Three members had died during the year—W. P. Monzon, John W. Kelly and A. B. Lee. The clerical delegates elected to the General Conference are: W. W. Duncan, S. B. Jones, S. A. Weber, A. M. Chreitzberg, W. D. Kirkland, A. M. Shipp, J. M. Boyd, A. Coke Smith, are the reserves. The Lay delegates are: J. H. Carlisle, J. F. Lyon, W. T. D. Conner, H. Baer, R. H. Jennings, J. G. Chukscales. Reserves: G. E. Pence, W. L. Gray. Eleven were received on trial. Rev. Dr. A. M. Shipp was granted a superannuated relation. Rev. W. D. Kirkland was elected editor of the *Southern Christian Advocate*, and supersedes Rev. S. A. Weber. There were reported 54,334 members; raised for F. Missions $6,706.00; for Domestic Missions, $4,378.00; for Conference claimants, $4,922.00; and for Church Extension $1,543.00. The *Southern Christian Advocate* thus speaks of Bishop Keener's visit to the Conference:

"If ever a Bishop went from holding a session of the South Carolina Conference in higher esteem and greater favor than did Bishop Keener from the recent session of the S. C. Conference, we are ignorant of the fact. We are not given to saying more than we feel; and we hazard nothing in the assertion—enthusiastic as it may sound—that the good Bishop took us all by storm. In the pulpit, where he preached like an Apostle, and in the administration of the affairs of the Conference, as well as in the social circle, he magnified his opportunity as an ideal Methodist preacher. We can only say so hereafter as an individual, but as such we ask the Bishop to come to us again and again. He will find a warm welcome, and yet no warmer than he deserves."

A Layman's Editorial.

We were contemplating an editorial on the reception of the new preacher. A layman wrote us a letter requesting such an editorial and gave his reasons for it. These reasons are the editorial, and instead of writing it ourselves, we take the liberty to publish an extract from that layman, prefacing it with the remark that your new preacher's reception and the manner in which you treat him for the first month will have a wonderful effect on his year's work. But read what that layman wrote:

"To end well we must begin well." If we wish this to be a successful Conference year we must give our new preacher a warm reception.—Make him feel that he is with friends at the start. While he may not be the preacher we wanted, ours may not be the appointment he wanted, but at the command of the Master he comes. Extend him your hand and heart. See that the parsonage is cheerful and comfortable. Make it as attractive as you can by paint, furniture, &c., and equally so as your own home. Would it not be advisable to get some new furniture, bedding, &c.? Some of it may have been in use 20 years or more. Let the ladies living near the parsonage give it a thorough renovation and cleansing before the preacher and his family comes. Examine and see what repairs, &c., are needed and notify the other ladies on the station or circuit and call upon them for aid. This is a peculiar duty of the female members of the charge."

Some Recent Publications

We have received the following books for editorial review:

— "The Wit of Women," by Kate Sanborn, published by Funk & Wagnalls, 10 and 12 Dey St., New York. is an elegantly bound volume, price $1.50, square, 12 mo cloth. It is a well-written and exceedingly interesting book. The object of the author was to collect in one volume the witty sayings of women, and such a volume, well gotten up, cannot be otherwise than very interesting and entertaining.

— "Chautauqua Young Folks' Annual" is the name of a book issued by D. Lothrop & Co., of Boston, Mass., with illuminated board covers at $1.00 per copy. It is composed of a series of articles by some of the best of writers, is a splendid book for young people, one that can be read with enjoyment, and studied with profit.

— "Talks About the Weather in its Relation to Plants and Animals," by Charles Barnard, and published by the Chautauqua Press, 47 Franklin St., Boston. It is a practical book and will no doubt prove of value in the home circle and to pupils generally.

— From the Southern Methodist Publishing House, Nashville, Tenn., we have received the following volumes: "Studies Supplementary to the Studies in the Forty Days," by Dr. Lipscomb, price $1.00; "Studies in St. John," by Rev. J. C. Jones, price $1.00; and "Recreations of a Presiding Elder," by Rev. Dr. Paul Whitehead, price 60 cents. Dr. Lipscomb's *Studies* require study—more than we can give at this time in order to write a proper notice of the book. Those who have read Rev. J. C. Jones' "Studies in St. Matthew" and "Studies in the Acts," will have some idea of what his "Studies in St. John" is. They are very profitable and interesting books to Bible students. Dr. Whitehead's book is a compilation of certain articles and editorials that have heretofore been published in the *Richmond Christian Advocate*.

— Messrs Cranston & Stowe, of Cincinnati, Ohio, send us two volumes: "A Summer in the Rockies" and "The Thread of Gold;" the former sold at $1.00, the latter at 80 cents. "A Summer in the Rockies" is a pleasant, home-like little story by Anna E. Woodbridge, and is very prettily bound and neatly published. "The Thread of Gold" is a temperance story by Mrs. C. E. Wilbur. It is a very opportune volume, and will no doubt do much good.

— Messrs T. Y. Crowell & Co., 13 Astor Place, New York, send us two volumes, namely: "Loyal to The King," by E. A. W.; and "My Religion," by Count Leo Tolstoi, translated from the French. The first is a nice little story very suitable for this season of the year. The latter is a peculiar book, full of interest, and portions of it very profitable reading. Though we may not agree with all the sentiments expressed, yet one will follow the author with profit and entertainment.

— We have received two very valuable little books, one called the "Western World Guide and Hand Book," which is just plum full of useful information about everything in this country, and may be had for 50 cents of the Western World, Chicago, Ill.; and the other is "Look Within," somewhat of the same nature, though not quite as extensive, by A. H. Andrews & Co., of Chicago.

Letter From Bishop Keener.

The North Carolina Conference.

This Conference adjourned yesterday (Wednesday the 2d) at noon. The session included Thanksgiving Day, and another day spent in discussing the question of dividing into two Conferences. The latter proposition was negatived by 26 votes. The Conference includes 77,783 members—a gain of 2,695 for the last year. It sends 14 delegates to General Conference. All the arguments in favor of large conferences, as well as those against, were brought forth. You, of Louisiana, know all the advantages of a small conference and have never known anything else. The large bodies of Virginia, of North Carolina, of South Carolina, of Tennessee and of North Georgia are felt throughout the State, as well as throughout the church, simply by weight of numbers, and every individual preacher represents this weight in the bounds of his own circuit. The members of such bodies are held to a stricter responsibility than those of a small Conference. In large bodies excellent committees can be had and competent men found for all the work of a session. Better models of pastoral efficiency are likely to be found, and a greater variety of pulpit talent.

The Conference has 867 church houses, valued at $984,290, and 102 parsonages. 21 persons received on trial and 27 ordained deacons. The delegates, clerical, are L. S. Burkhead, N. H. D. Wilson, J. E. Mann, W. M. Robey, J. A. Cunninggim, J. R. Brooks, W. S. Black; alternates—W. H. Bobbitt and J. W. North; laymen—D. W. Bain, T. M. Jones, T. P. Jerman, W. M. Parker, C. G. Montgomery, F. C. Robbins, N. M. Lawrence; alternates—O. W. Carr, L. J. Hoyle.

Just before reading the appointments, memorial services were held for nine members who had died:—John W. Lewis, Robt. P. Bibb, Henry Gray, John W. Floyd, Chas. H. Phillips, John N. Andrews, Baxter C. Phillips, Lemuel H. Gibbons, Wm. I. Hull. To these were added the names of our beloved Bishop Parker and Wm. C. Doub. Bishop Parker had presided at the last session and had drawn all the brethren to him. They deeply deplored his loss. Bro. Doub had been a layman only less than a preacher, who had been missionary treasurer of the Conference for years, and no one could be missed more in its business. The accounts given of some of these noble persons were amazing. One of them had more than 5000 persons converted under his ministry. What a result! More than on the day of Pentecost thro' the agency of one man. Several of them were venerable in service. They all left a good report. No wonder that Methodism moves forward.

Dr. Morton was present at the session, fresh from the far West, full of plans for enlarging our church building resources. The church, North, has new and immense power in her Church Extension Society. She is dotting our whole territory with her "fraternal" structures.—The balmy South is a desirable region for her rheumatic forces to winter in. When here they slip Northward during the summer heats and fevers, but their zeal returns Southward with our invigorating fall season, and continues once again until spring. But on the other hand there is nothing in the North that we desire; not their winters, nor their rare spring season, nor their stifling summer time.

O, the negro! What a field does he present to those adventurous sprits, who wish to christianize the South! Only, there is not a single colored congregation in the entire South served by a white pastor—mark that! One presiding elder to a Conference is tolerated by colored people if he brings with him money enough to pay the brethren in the Conference. There are 16,800 colored public schools in the Southern States, and they are taught by 15,824 colored teachers. Supported by the Southern States, at an annual cost of nearly $7,000,000. The need for Northern help, unless it can reach colored congregations and colored public schools, is imaginary. But the negro, only employed by the South for voting, is a good text to raise money with in congregations at the North; and it is the one chord upon which much metalic music is rung out. Hence this irruption.—Our Church Extension Society is the one barrier needed to arrest this flood. Dr. Morton has during the past four years laid a broad foundation for its work.

Trinity College here is still struggling for support. It has greatly advanced in the attendance upon its schools—some 130, I think. It has educated three-fourths of the Conference. What a marvel that the cities and towns of North Carolina Methodism do not take the matter promptly in hand and endow it.

The vote of Conference on change of name was 2 for, and 168 against. —*New Orleans Advocate.*

For the Advocate.

Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

HOW TO BEGIN ANOTHER YEAR.

The round of conference sessions, for 1885, is just now about closed. Our record, for another year, is made up, and goes into history. How rapidly the years glide by, and drop away into the great gulf behind us! "The night cometh," and the admonition to us all is, "work while it is day." With the beginning of another Conference year, preachers and laity should go to work, in good earnest, to achieve a higher success than has hitherto been attained by any of us, in our labors for Christ and his church. "Forgetting the things that are behind," only in so far as the recollection of our successes and our failures may serve to stimulate us to more untiring effort, we ought "to press towards the mark" of something nobler and better than anything that has crowned our past endeavors, to win souls for the Master, and to advance the interests of his church in the world. Mere resolutions, entered up in our minds and written in our diaries, to do better than we have hitherto done, amount to but little, unless we go to work at once to put these resolutions into practical effect. The cultivation of our own hearts, and the improvement of our personal piety is of the first importance, and lies at the door. Let this engage our first thoughts. We cannot preach, or pray, or work successfully, either as ministers or laymen, without personal piety. As preachers, we should seek for a renewal of our commission to preach the gospel. To be useful and effective in the proclamation of "the glad tidings," we need "power from on high." Our best prepared sermons will be powerless without the "demonstration of the Spirit." There is nothing that invests the preacher with such power in preaching as the feeling sense that Jesus is with him, and that the Holy Spirit carries the word to the hearts of the hearers. Then, it behooves the hearers to receive the truth in the love of it. The word but too often fails of its effect, by reason of the fact that it is "not mixed with faith in them that hear it." Men and women in the church must "be doers of the word," as well as "hearers of the word." This brief line of remark indicates the conditions of success, in our work, for another year.

"THE UNITY OF THE SPIRIT."

I do not stop to *exegete* the text heading this paragraph. It is used in another sense, perhaps, than its strictly original import. The thought, just now, uppermost in my own mind relates more particularly to Christian unity—to brotherly love. "If any man have a quarrel against any, even as Christ forgave you, so also do ye." Secret grudges, little animosities, generating coldness or unfriendly suspicions, one towards another, cannot fail to have the effect of impairing our usefulness, whether in the pulpit or in the pew. Constituted as we are, and sustaining the relations we do to one another, and to the questions that, in one way or another, relate to the interests of the church, it is impossible to think alike. Animated discussions may arise; parties may be formed; in the earnestness of debate a single sentence may be uttered that cuts to the quick. Alienations may follow. There is danger right along here. It is well to guard against any feeling that would tend, if carried beyond the occasion that excited it, to produce estrangement, or to break a link in the chain of church unity. There must be no division in the ranks.—All that I mean to say is, that no pastoral charge—no conference, can prosper and do its highest and best work without Christian fellowship. An apostolic injunction is: "Live in peace, and the God of love and peace be with you."

ODDS AND ENDS.

Many of our unavailing regrets, on account of work neglected, or but poorly done, might be obviated by a more diligent use of our time. Work is delayed, or indolently put off, that might be attended to at once; and, in all probability, done better and more effectively by seizing the first moment for its performance. The "odds and ends of time," so to speak, must be improved. The best time for the pastor to visit the sick or to look after a case of suffering among the poor of his flock, is the first unoccupied moment after the case comes to his knowledge.—A little delay may be followed by the intervention of some other call, or pressing engagement, and thus lead to the neglect of the sick at a critical moment, or of the poor at a time when the urgency of the case admits of no delay. Take time "by the forelock," for the reason that the *back* of Time's head is bare and bald, and has no lock on it to take hold of in the effort to recover lost opportunities of usefulness. Keep up in the race. Keep a little ahead. "Gather up the fragments [of time] that nothing be lost." "How do you write so much for the press?" is a question that is often propounded to me. I answer, "by saving the odds and ends of time." Paper, pen and ink always at hand. An otherwise unoccupied moment presents itself: It may be just before a meal; it may be after returning from church at night; it may be the rainy day; it may be, as now, early in the morning, before going out on some other duty. Excuse the personal allusion. "Never be idle. Never be unemployed. Never be trifling employed." The preachers know where that piece of advice is found. "How do you find time for recreation and social enjoyment?" some one inquires. I answer, by improving the odds and ends of time. This applies as well to the laity as to the preachers and pastors. "When do you find time for reading?" inquires some one. By always having a book at hand, with a pencil mark where I last left off. Picking it up, for even a short time, I run my eye over the last few sentences, and recall the connexion, then go right on. "Do you make notes?" No. How then? I depend on my memory. "You must have a fine *verbal* memory," some one interposes. Not so. The poorest imaginable. But I can remember the general contents of a book—the drift of the writer, and anything that is strikingly original, or any—(Then I was called away from my table—after a few hours absence, I pick up my pen and finish the sentence). new fact, or phase of doctrine that is out of the old, beaten line. How about reading papers—weeklies, and monthlies, and quarterlies—Well; I read, regularly, ten weeklies—mostly Methodist *Advocates*, North and South. The Southern Methodist Quarterly, of course, and it pays well. The Northern Methodist, now Bi-Monthly—formerly *Quarterly*—edited by Dr. Daniel Curry. It too, pays well, although Dr. Curry is not exactly equal to Dr. Whedon; and then he can't forget his bitter anti-slavery proclivities. He writes in elegant style and has able contributors. Here we stop again.

MORE ON THE SAME LINE.

The *St. Louis Christian Advocate* is, just now, one of the very best of our Southern religious weeklies. Its weekly news summary, on the first page, is compact, comprehensive, and well digested. The paper has some first-class writers. Altogether, it is a first rate religious weekly. The *Wesleyan Advocate* is ably edited. I read the New York *Christian Advocate* with great pleasure and profit. Dr. Buckley is a great editor. He knows something of everything, and takes liberal, conservative, and comprehensive views of subjects. When Dr. Lafferty is in the *vein* he makes the "*old Richmond*" intensely interesting. His editorial letters are superb. There is no mistaking *his* editorials.—CHRISTIAN THOUGHT, a Bi-monthly, edited by Charles F. Deems, New York, is great in its line. The number for November and December, 1885, is fully abreast with previous numbers. Dr. Deems is wonderfully versatile. His department is crisp, rich, racy. Ministers of the gospel, especially those who have the literary culture to appreciate such matter as fills the pages of *Christian Thought*, ought, by all means, to subscribe for and read this Bi monthly. To ministers, only $1.50 per annum. But, one must save the odds and ends of time to keep up with the periodical press. The world is full of dailies, weeklies, monthlies, bi-monthlies and quarterlies.

NEW BOOKS.

Our Nashville House continues to send out new books. Just now we have fresh from the press, "Studies Supplementary to the Studies in the Forty Days," by A. A. Lipscomb, D. D., LL. D. In this book the author fully sustains himself as a polished writer, an analytical and incisive thinker—an artist and a poet, as well as a philosopher. Everybody that read the "Forty Days" will read this supplementary volume. Dr. Lipscomb is a marvelous writer—far above the ordinary level. "The Recreations of a Presiding Elder," by Rev. Paul Whitehead, D. D., of the Va. Conference, is the taking title of another new book from our Nashville House. It beautifully combines "entertainment and instruction." There is that fascination about it that holds the reader, by irresistable, magnetic charm. He can never tire in following such a writer. So unique; so bright; so versatile—ever and anon making those felicitous turns in thought that excite a pleasing surprise. No one will regret the investment of seventy-five cents in this taking and instructive little volume. "Studies in St John," by Rev. J. C. Jones, the Welsh preacher, is the title of still another new book from Nashville. The reader perhaps has made the acquaintance of Mr. Jones in his previous books, "Studies in Matthew" and "Studies in Acts." If Dr. Harrison's notes at the close of this volume, be first read, the reader will wonder why the Methodist Publishing House gave its imprint to a book containing so much Calvinism and so much false criticism. But, do as I did. Read it, despite the naked and unadulterated Calvinism, here and there, against which the learned book editor guards the reader.—Yes; there is a vein of Calvinism in the book, but it is so set on fire by the clear, unadulterated Arminianism, and that which is better—pure evangelism, as contained in the Gospels, and the Epistles, that the reader will sustain no serious damage. This is a strikingly original, singularly fascinating, and instructive volume. All this batch of books is good—very good, and savory.

NOTES.

Prof. W. W. Smith, with a corps of able assistants, is just now canvassing the cities of Norfolk and Portsmouth in the interests of Randolph Macon College. When Prof. Smith makes his attacks, cities surrender at discretion. The new Mt. Vernon Methodist Church, in Danville, will be dedicated on the 4th Sunday in January 1886. Bishop Wilson is expected to preach the Sunday morning and conduct the dedicatory services. Prof. Tillett, of Vanderbilt University, is expected to preach Sunday night. The 3rd Sunday will be January 17th. The occasion promises to be an interesting one, and the Sunday services will be followed by services at night, during the week following dedication Sunday. My space admits of no more.

Danville, Va., Dec. 15, 1885.

A Correction.

MR. EDITOR:—In the report on Books and Periodicals, in the paragraph beginning, "The Southern Quarterly Review," &c., the word "learned" is printed *leaders*. While the sentence as it appears may be grammatically correct, the sense is unpleasantly awkward.

E. A. YATES,
Chm. of Com.

Wesleyan Methodism.

The Methodist Conference in Great Britain and Ireland have just closed their Annual Conferences for the current year, and it is interesting to note the present numericalal state of the denominations. The figures below give the returns of the membership: Wesleyans 414,263, increase 2,797; Primitives 192,389, increase 1,281; Methodist Free church 76,385, increase 541; New Connection 29,327, decrease 60; Bible Christians 26,356, increase 341 Wesleyan Ireland 24,971, increase 105. Total members 762,594, increase 5,041.

Welcome to the Money.

DEAR SIR:—We see from your paper that Rev. J. F. Craven states that his horse did not die as he was informed at Conference, and he wants to pay the money back to those who gave it to buy him a horse.

We gave $1.00 each—the sum asked for. Bro. Craven is welcome to the money, and we think that we write the sentiments of all who contributed to aid in the glorious work of home missions.

J. V. Williams,
L. S. Burkhead.

An Explanation.

Several brethren have written me, as Sec. of the Board of Missions, to make out the missionary assessments for the Districts at once. My desire is to comply, but for want of the necessary basis of which to apportion the amounts, I am delayed. The Board at its meeting in Charlotte ordered "the assessments to the Districts made on the basis of the amounts assessed to the Districts for pastors salary for 1885," a few days ago I wrote the Sec. of the Annual Conference to send me these amounts and the following is his reply:

RALEIGH, N. C., Dec. 14th, 1885.

Dear Sir and Bro: Yours received. I cannot *now* answer. The table is very incomplete. A number of charges do not appear. I have to write for them, you see how the unnecessary trouble arrises and it causes delay.

Very truly yours,
D. W. BAIN.

As soon as these unreported charges are heard from and I get the complete assessments referred to, I will publish the apportionments, until these reports are in, all can readily see that it is unfair to proceed.

J. T. HARRIS.
Goldsboro, N. C., Dec. 18th, 1885.

A Christmas Without Christ.

Christmas is near at hand, and some are thinking of it as a holiday, and some are looking foward to it as a holy day. Many will keep it joyfully yet reverently, recalling its blessed memories, its precious hopes, its immortal significance. Many others will spend it thoughtlessly, with no deeper care than that, the wheels of labor being silent for a time, there will be unwonted opportunity for sleeping and eating, perhaps even for drinking and being drunken. There will be wise men who will bring to Christ's poor gifts from their bounty, as the wise men of old brought gifts to the infant Christ himself; and there will be foolish men and women who will shut Christ out of their hearts, even as he was crowded out of the inn at Bethlehem. Loving gifts will be exchanged in token of Him who so freely gave and was given; and the hearts of many of the children of men will grow more Carist like, as by thought and deed they recall the coming of the Christ-child, born so many centuries ago in Bethlehem of Judea. But the season will also be observed by those who have no love for the Saviour. There will be no Christ in *their* Chrismas, no Christianity in their giving, and the little sacrifices they may make for others' happiness will be unhallowed by a thought of the One who gave up all for them. Many watch hopefully for the ssgns of the Master's second coming, while others care for the commemoration of His first coming only because it brings a few hour's release from toil; some hope and work for a near millennium of righteousness, and others remain indifferent while the second Christian millennium is rounding to its close. Can anything be sadder than a Christmas without a Christ? Could anything more plainly call Christian workers to renewed activity, than the fact that in this year of our Lord, the eighteen hundred and eighty-fifth anniversary, Christmas will find some who think of it merely as a holiday, and many who deliberately shut Christ out of their dwellings, and even some who will be about seeking the Young Child's life?—*Exchange*.

Our New Church in Winston.

Monday afternoon we took occasion to visit the new Methodist Church which is now receiving the finishing touches of the carpenters, painters, &c. We were fortunate to find our friend Dr. Bagwell, the pastor, in the church who kindly showed us through. The entire building is a beauty, the arrangement tasteful and the finish elegant. In the shape of a cross the building is 120 feet in length and 80 feet in width, with three main entrances. The auditorium proper is 80 by 55 feet traversed by three aisles, with a seating capacity of 1,000 on the main floor, excluding the galleries. Immense folding doors beautifully frescoed, form the background to the pulpit. These, as occasion demands, can be withdrawn opening up a magnificent and spacious chapel 40x70 ft., intended for Sabbath-school work. In this there are also galleries, making the full seating capacity of the church, we judge, something over three thousand. In the basement are the furnaces and the gas works. By the former the entire building can be heated to any degree of temperature desired in 30 minutes, while by the latter, at night, dazzling jets sparkle from a powerful center burner, from the pulpit and from various points in many quarters, lighting the whole structure as light as day. The pews are finished in oak and walnut. Not only are the aisles handsomely carpeted, but between the pews, the galleries also and the stairways leading to them, takin over 700 yards of carpeting. The pulpit arrangements were not in position, but judging from what we did see, we take it that they will be fully in harmony with the general magnificence displayed. One feature struck us as peculiarly apt and touching: The windows immediately to the right and left of the pulpit are memorial windows—the one on the right is dedicated to Mr. Robert Gray, one of the founders of the church and a pioneer Methdist of the town. The one to the left is dedicated to Rev. C. C. Dodson, the silver-tongued advocate and defender; whose burning eloquence and attractive Christian character over flowed with people the old church and made the new a necessity. They are both gone, "but their works do follow them." It had been hoped that the dedication could be arranged to take place yet this month, on the occasion of the first quarterly meeting, on the 4th Sunday, December 27th; but that time has been abandoned and just when it will be is now uncertain.

Our Methodist friends are proud of their house and justly so. It is an honor to them and an ornament to the town. It is one of the fine churches of the State and among the most beautiful.—*Winston Republican*.

Paragraphic Personals.

—Rev. C. M. Pepper's post office is Mt. Gilead, N. C.

—Rev. W. H. Watkins is much improved in health, we are glad to learn.

—Revs. W. S. Davis and H. H. Gibbons have been in the city the past week.

—Rev. T. J. Gattis passed through Raleigh on Tuesday, on his way to Tarboro, and called to see us. Anybody wanting books of any kind can get them by addressing Bro. Gattis at Tarboro, N. C.

—Mr. Joseph G. Brown has been re-elected President of the Young Men's Christian Association for the next year. This is a deserved compliment to one of Raleigh's most excellent and popular young men, so says the *State Chronicle*, and so we believe.

—The Life and Writings of Bishop Linus Parker, by Rev, Chas. B. Galloway, D. D., Editor of the New Orleans *Christian Advocate*, wlll be issued from the press of the Southern Methodist Publishing House shortly after the holidays.

—We have received a very handsome Christmas card and kind salutation from Capt. W. T. R. Bell, Principal of Kings Mountain High School, whose excellent address we published last week. The school has 132 students in attendance, and is prosperously moving forward. It certainly has a fine faculty.

—Rev. Dr. T. E. Skinner, owing to some trouble in the 1st Baptist Church in this city, resigned as pastor of said church. The congregation met and re-elected him, giving him 110 votes out of 157 votes cast. He has accepted the call. Our system would heal such troubles with but little friction.

—A private note from Rev. S. A. Weber informs us that he goes to Abbeville Station, and that Rev. W. D. Kirkland has superseded him in the editorship of the *Southern Christian Advocate*; and Bro. Weber warmly commends Bro. Kirkland to us. This is an act of courtesy highly commendable in Bro. Weber and indicates a noble heart. Bro. Weber has made a good paper, and South Carolina Methodism owes much more to him than it will ever pay. We regret to see him leave the editorial chair, and yet we cordially greet and welcome Bro. Kirkland to it, and wish both the retiring and the incoming editor abundant peace and prosperity.

Methodist Protestant Appointments.

The following is a list of the appointments made by the Methodist Protestants at their Conference at Yakin College recently:

President—T. J. Ogburn.

Mocksville circuit, R H Willis.
Flat Rock circuit, C A Pickens.
Haw River circuit, J W Heath.
Winston circuit, A W Lineberry; W. G Hamilton, Su'p.
Winston Station, W F Kennett.
Guilford circuit, J R Ball.
Mecklenburg circuit, to be supplied with C A Pyler.
Davidson circuit, F M Totten.
Halifax circuit, S W Core; Dr. AC Harris, Sup'y.
Greensboro circuit, T F McCulloch; G W Bowman, Sup'y.
Alamance circuit, J N Garrett.
Randolph circuit, W W Amick.
Orange circuit, R R Michaux.
Ashboro circuit, Jas. L Scotten.
Stanly circuit, H D Garman.
Pee Dee Mission, to be supplied with W H Crowder.
Forsyth circuit, W F Dosier.
LaGrange Mission, W E Swain.
Ivey circuit, W M Pike.
High Point circuit, H Lewellen.
Granville circuit, W C Kennett.
North Granville Ct. D A Fisher.
Cleveland circuit, J E Hatsell.
Catawba circuit, I I York.
Littleton circuit, W L Harris.
Albemarle circuit, W T Totten.
Tar River circuit, E L Wood.
Buncombe circuit, E A Wilson.
Pungo River Mission, W P Martin.
Bellemont Mission, W F McDewell.

W. H. Wills, D. D.; James Deans, A. J. Lauhlin, Superannuated; J. S. Dunn, T. T. Ferree, J. M. Baxley, M. E. Hammer, A. C. Spillman, J. H. Totten, W. H. Peeples, W. T. White, in the hands of the President.

R. R. Hanner, G. E. Hunt, W. L. Lewis, without appointments at their own request.

C. F. Harris, D. D., Conference Evangelist.

S. Simpson, A. M., Professor in Western Maryland College.

S. P. J. Harris, transferred to the unstationed list.

J. L. Michaux, editor of the *Central Protestant*.

Next session of the Conference is to be held at Enfield, Halifax county, N. C.

Work Among the Freedmen.

The National Temperance Society will continue to push its work among the colored people of the South with all the means at its command. The work increases from year to year. For over ten years this society has sent a literature and missionaries all over the South, spending more than $25,000 in this gratuitous work, covering every Southern State, and reaching hundreds of thousands of people. More than six thousand colored ministers have been supplied with a temperance volume adapted to their needs. Hundreds of schools, public and private, and educational institutes have been supplied with text-books, catechisms, papers, and other literature; a large number of conferences of ministers have been visited and a special pamphlet of great value placed in their hands.

The National Temperance Society has the confidence and sympathy of the entire colored population and an open door into all their churches and schools and organizations. The earnest requests coming up in large numbers from all over the South testify to the wants and needs of this race: their desire for help and willingness to accept the priciples when properly presented. Rev. C. H. Mead, the special missionary of the Society, is now on his way South, to preach and lecture as much as possible during the next few months, and has ten times more calls than he can possibly fill.

There are several colored men of standing and ability, adapted to this peculiar work among their own race, who have had training for the work, and who are prepared, for a small remuneration, to enter the field and preach the gospel of temperance to their own people, so much in need of it. The calls for text-books in schools that are waiting with eager hands ready for such instruction comes from all parts of the South. They come to the National Temperance Society as the national organization for that purpose, and which is known in almost every cabin home, and in whom they have the utmost confidence.

The great need and the only hindrance is the lack of money to carry on all this work. We could use a hundred thousand dollars a year, but must have ten thousand dollars at least to do what is imperatively needed at the present time. A large number of schools composed of the colored youth just coming up into manhood and womanhood desire the "Primary Temperance Catechism," or the "Catechism on Alcohol," which are admirably adapted to the work of educating the children in the right direction, and a hundred dollars would place them in the hands of seven thousand children. We have recently sent copies for all the Methodist schools in New Orleans through the kindness of a friend who donates the amount necessary for that particular work. What has been done for New Orleans should be done for every city and town in the South, and the return would be an hnndred fold in a few years in the habits of the rising generation, who will soon stamp the future of this country.

We appeal earnestly to every friend of the cause, to every church and Sunday-school, to take collections and send us donations to help cary on this work. Do not hesitate because the amount may not be as large as that of others or as you would be glad to send, but forward what you can to help send missionaries, and also a literarture to be circulated, and to cary on the work which comes so pressing to our hands. Send checks, or drafts, or post-office orders to the National Temperance Society, 58 Reade Street, New York.

J. N. STEARNS.

Patents Granted.

Patents granted to citizens of the Southern States on Dec. 8th, 1885, and reported expressly for the CHRISTIAN ADVOCATE by C. A. Snow & Co., Patent lawyers, opposite U. S. Patent Office, Washington, D. C.

C. L. Barnard, Byhalia, Miss, Hay and Cotton press.
B. J. DuBose, Lisbon, Ga., Grinding Mill.
H. F. Dunn, Eagle Lake, Tex. Gate.
J. M. Furgurson, New Orleans, La., Boiler flue cleaner.
C. C. Kiernlff, Starke, Fla., Planter.
P. C. Klapper, Louisville, Ky., Ventilator.
J. W. Addis, Tyler, Tex., Locomotive valve gear.
J. L. McCalop, Clinton, N. C. Vehicle axle.
B. Roper, Atlanta, Ga., Velocipede.
J. E. Wilding, Leesburg, Ky., Animal poke.
J. A. Bailey, Clinton, S. C., Bailing press.
M. T. Taylor, Mobile, Ala. Car.
H. Thiel, Clinton, La., Chopper.
A. D. Thomas, Little Rock, Ark., Elevator and Feeder.
M. Umstater, Norfolk, Va., Gingham exhibitor.
E. Walton, Cartersville, Va., Tobacco carrier.
T. M. Moore, Rusk, Tex. Plow.
M. Daigle, Houma, La., Bridge.
F. N. Rankin, Shelbyville, Tenn., Ham fastener.
W. H. Hook, Springdale Ky., Churn dasher.
H. C. Howell, Baton Rouge, La. Cotton Planter.
C. S. Cary, Centreville, La., Auger.
B. N. Deblieux, Bay St. Louis, Miss. Insulator.

Our Washington Letter.

From our Regular Correspondent.

Washington has already assumed a holiday appearance. The stores and shop windows never presented more attractive displays and on the business streets crowds of promenaders and shoppers make a scene full of color and spirit. Christmas purchases occupy the minds and take much of the time of a large portion of the community. Many people are wise enough to follow advice of the merchants in buying early thus avoiding the great rush and having at the same time the benefit of selection from complete assorments. This activity will go on and increase until it reaches its climax the night before Christmas.

Capitol Hill too has been made lively during the week by the peoples' Representatives, although the Senate has given itself to little else than a Temperance debate and the Presidential succession bill, which it passed, while the House has been confined to the seemingly dull subject of a new code of rules. Startling revelations were made regarding whiskey in the Senate committee rooms however and in the House Mr. Randall, the Chairman of the powerful appropriation committee, was sharply attacked because of his unwillingness to have his own wings clipped.

As I have probably mentioned before all the less fortunate members of Congress are more or less envious of the fifteen men who compose the committee on appropriations. All Congressmen are anxious to make appropriations, and a large majority of them favor that feature of the new code of rules which distributes the appropriation bills among different committees.

Mr. Randall holds that such a disposition of his bills would lead to unparalleled corruption and extravagance something that has never been charged upon his committee. But members talk about prosperous growth of the country, and argue that the appropriations should keep pace with it. They also talk about individual honesty and capacity. They say "Why should fifteen men assume all the honesty and economy in the House?"

This discussion of the rules will most likely consume the entire week, if not a longer time, and though the new code may not pass in its present shape, it will probably be adopted with amendments. Those who want to get on the several appropriation committees, will vote for it, those who favor some of the other propositions involved in it, will vote for it, those who want to beat Mr. Randall will vote for it and those who want some change and don't know just what it is, will vote for it. This category includes a majoriry.

During this discussion Mr. Randall has received some very hard personal thrusts regarding his official course and his management of the peoples money. On more than one occasion he was tempted to lose his temper than which there is nothing a statesman can so ill afford to be without. In debate he mentioned that notwithstanding the fact that President Arthur had declared in his message against it, the Committee on rivers and harbors in the 47th Congress had a large appropriation made. An excited Republican member sprang to his feet at this point and declared that it was the most injudicious and uncalled-for act of Ex-President Arthur's Administration. "My four Republican colleagues and myself," said he, "voted for that appropriation and we came back to the House." "Well" replied Mr. Randall, "I voted against it, and I believe I, too, came back to this House."

In the Senate Prohibition was sprung by the proposition to prohibit the sale, exhibition, or use of liquors in the Capitol restaurants. It lead to an animated and rather farcical discussion of Temperance in which Senators Cockrell, Vest, Ingalls, Frye Maxey, Saulsbury, Manderson and Teller took part.

Senator Cockrell, of Missouri, made some grave charges of dissipation in committee rooms, he had also seen Senators so completely under the influence of whiskey in the discussions that for the sake of decency the Senate had adjourned. He volunteered to give names if Senators desired them at which proposition there was laughter.

Senator Frye, of Maine said no reform had ever made such strides as temperance. He had been in the Senate six years, but had never seen two Senators in the condition indicated by Mr. Cockrell, he did not know that he had ever seen one unfit for business. Personally he wanted to see all liquors excluded from the Capitol, but temperance people could not get all the temperance they wanted, they had to take all they could get. The old rule prohibiting the sale of fermented liquors in the Capitol was adheared to.

Washington, D. C. Dec. 19th 1885.

Secular Matters.

—B. Gratz Brown, of Missouri, is dead.

—General Bob. Toombs, of Georgia, is dead.

—A fire in Henderson, N. C., last week burned two fine dwellings.

—James M. Leach, Jr., of Lexington, N.C., has been appointed chief of a division in the Register's office at Washington.

—R. B. Glenn Esq., has been appointed Solicitor of the 9th District by Gov. Scales. This is a splendid appointment every way. Mr. Glenn will fill the position satisfactorily to the State and creditably to himself.

—A most successful Teacher's Institute has been carried on in Franklin county for the past week, and good has been accomplished, a greater interest in the cause of public schools has been awakened. Teachers have been instructed in the new methods of teaching, lectures have been delivered by experienced educators every night and lessons given in the day.

—The Wilmington and Weldon Railroad Company bought and last Friday took control of the Albemarle and Raleigh Railroad which has been finished from Williamston to Tarboro. It is said that trains will now run from Rocky Mount direct to Williamston When the road to Nashville is finished the trains will possibly run from Williamston to that place It is probably the intention of the new owners of this road to continue it on to Raleigh. They will certainly do so if it is feasible.

—State Treasurer Bain, whose honesty is innate and who possesses, in a degree which must be most gratifying the confidence of the people of the State, is entertaining this week the joint committee of the Senate and House appointed to examine the State Treasurer's books. The committee is composed of Senators James A. Leak and M. S. Robbins and Representatives T. B. Womack, Jno. E. Woodard and George M. Bulla. All are Democrats except Mr. Bulla who is a Republican "dyed in the wool." So far they have not found a mistake of a single cent, and not so much of an error as the failure to dot an "i" or cross a "t" has been discovered. The *Chronicle* don't believe a more capable, careful, accurate and upright public officer can be found than Donald W. Bain—*State Chronicle*.

MARRIAGES.

In the Methodist Church, at Rockingham, N C., on the evening of the 17th of Dec. 1885, by Rev. Jesse H. Page, Mr Henry S. Ledbetter and Miss Emma M. Scales, all of Rockingham, N. C.

At the residence of the bride's father, R. W. Porter, on Wednesday, Dec. 9th 1885, Mr. Evander G. Kilpatrick to Miss Ariana Porter, Rev. W. J. Crowson officiating.

—At the residence of the bride, Nov. 29th 1885, were united in matrimony by Rev. A. M. Long, Mr. William I. Chatham and Miss Elizabeth Savage, all of Stokes county, N. C.

—At the house of the bride's father, Rev. V. A. Sharpe, Greensboro, N. C., Dec. 16th 1885, Mr. John H. Turner, of Caswell county, and Miss Ida O. Sharpe, by. Rev. J. A. Cunninggim.

—In Durham, N. C., Tuesday the 15th inst. at the residence of the bride's father, Mr. James H. Cross, Esq., Mr. McD. Parrish to Miss Nellie W. Cross, Rev. J. T. Lyon officiating.

—In the Methodist Church, Leaksville, N. C., Dec. 15th 1885, by Rev. R. P. Troy, Mr. Thomas R. Huffines, of Danville, Va., and Miss Lelia B. Field, daughter of Rev. D. E. Field.

—The 16th of Dec. by Rev. Solomon Lea at the residence of the bride Mr. Wm. Turner to Miss Cora Newman, all of Caswell county, N. C.

—In Cumberland county N. C., on December the 8th, 1885, by Rev. J. H. Hall, Mr. John W. Brown, of Chatham county, and Miss Flora Bethea, of Cumberland county, N. C.

—Charles L. Heitman, of Lexington, and Miss Julia Clement, of Mocksville, N. C., were married at the residence of the bride's father, Dec. 16th 1875, at 7 o'clock p. m., by Rev. G. F. Round, assisted by Rev. J. F. Heitman, of Trinity College.

Receipts by Mail.

C H Smith 2, Mrs D A Watkins 2, E C Blakel 50, A H Cain 2, R W Tatum 2, Mrs. J J Ormand 2, Mrs. Laura Funnage 2, W F Alderman 2, Mrs. C F Farrish 2, R Washburn 1, E E Smith 1, W A Linebarger for F J Jetton 4, G S Baker 2, Wm. Savage for W I Register 2, and self 3, L B Brown 2, J A Crews Sr. 2, E Pope for W Byrd 1, A Williams 1, W J Crowson for J H Ipock 2, L F Taylor 2, D W Porter 1 and on act. 5.

Situation as Teacher Wanted.

A young lady who can teach the English branches and music desires a situation as teacher or governess. Reference given. Address Teacher' care of ADVOCATE Office, Raleigh, N. C.

Dec. 23--4t

Appointments.

Durham District—1st Round.

W. S. BLACK, P. E. Raleigh.

Chapel Hill at Chapel Hill,	Dec.	6 7
Hillsboro at Hillsboro,	"	26 27
Alamance at Company Shops,	Jan.	2 3
Leasburg at Leasburg,	"	9 10
Person at Roxboro,	"	16 17
Durham station,	"	23 24
Granville at Calvary,	"	30 31
Durham ct at New Church,	Feb.	6 7
Pittsboro circuit at Pittsboro,	"	13 14
West and East End,	"	20 21
Haw River at Mann's Chapel,	"	26 27

The District Stewards will meet at the Methodist Church at Durham Thursday, 28th of January, at 12 o'clock. Let the Recording Stewards have their Journals at their Quarterly conferences.

Warrenton District—1st Round.

J. S. NELSON, P. E., Littleton.

Weldon and Halifax, at Weldon,	Jan.	3 4
Warrenton circuit, at Warrenton,	"	9 10
Roanoke circuit, at Littleton,	"	16 17
Scotland Neck Mission, at Scotland Neck	"	23 24
Warren circuit, at Shady Grove,	Feb.	6 7
Bridgewater [illegible]	"	[illegible]
Enfield circuit, at Enfield,	"	13 14
Edgecombe circuit, [illegible]	"	20 21
Wilson Mission, at Horn's,	"	[illegible]
Wilson station,	"	[illegible]

The District stewards of Warrenton District will meet at Littleton on Jan. the 12th at 11 o'clock.

Fayetteville District 1st Round.

S. D. ADAMS, P. E., Carthage.

Jonesboro, at Jonesboro,	Dec.	19 20
St. John's station,	Jan.	2 3
Richmond circuit, at Laurinburg,	"	9 10
Ashpole Mission, at Oak Grove,	"	16 17
Cape Fear, at Concord,	"	23 24
Carthage, at Carthage,	"	30 31
Rockingham circuit, at Zion,	Feb.	6 7
Rockingham station,	"	13 14
Fayetteville station,	"	20 21
Campbelton Mission,	"	27 28
Cumberland, at [illegible]	March	6 7
Lumberton, at Lumberton,	"	[illegible]
Robeson, at Hopewell,	"	[illegible]
Manly Mission, at Manly,	"	[illegible]
Lillington, at Lillington,	"	13 14

The District stewards meeting will be held in the Methodist church at Laurinburg on Wednesday January the 6th at 11 o'clock, a. m.

Salisbury District—1st Round.

W. H. BOBBITT, P. E., Salisbury, N. C.

Mt. Zion station,	Dec.	19 20
Rowan circuit at Shiloh,	Jan.	2 3
Concord station,	"	9 10
Mt. Pleasant circuit, at Mt. Pleasant,	"	9 10
Concord circuit, at Union,	"	16 17
Albemarle circuit at Albemarle,	"	23 24
Mocksville circuit at Mocksville,	Feb.	6 7
Farmington circuit, at Farmington,	"	13 14
Enochsville circuit, at Bethpage,	"	20 21
Salisbury circuit at Gay's Chapel,	"	27 28
Salisbury station,	Mar.	6 7
Stanly circuit, at Salem,	"	13 14
Big Lick Mission, at Big Lick,	"	20

The District stewards will please meet in Salisbury Wednesday morning Jan. 13th at 11 o'clock.

Trinity College District—1st Round.

V. A. SHARPE, P. E., Greensboro.

Randleman station,	Dec.	12 13
Lexington station,	"	19 20
Abbott's Creek Mission, at Zion,	"	26 27
Thomasville and High Point, at H Pt.	Jan.	2 3
Davidson circuit, at Mt. Olive,	"	9 10
Randolph circuit, at Hopewell,	"	16 17
Franklinsville circuit, at Ashboro,	"	23 24
Jackson Hill circuit at New Hope	"	30 31
Uwharrie circuit at Oak Grove,	Feb.	6 7
Mt. Gilead circuit, at Mt. Gilead,	"	13 14
Pekin circuit at Pine Grove,	"	20 21
Montgomery circuit, at Pisgah	"	27 28
Deep River circuit, at Corinth,	March	6 7

The District Stewards will please meet in Prof. Heitman's office at Trinity College, at 11 o'clock, a. m. Jan. the 13th 1886. A full attendance earnestly solicited.

Raleigh District—1st Round.

N. H. D. WILSON, P. E., Greensboro.

Louisburg station,	Jan.	2 3
Henderson station,	"	9 10
Oxford station,	"	16 17
Oxford circuit, at Salem,	"	23 24
Tar River, at Ebenezer,	"	30 31
Edenton street station, at Raleigh,	Feb.	6 7
Person street station, at Raleigh	"	13 14
Youngsville circuit, at Youngsville,	"	20 21
Brooklyn & Macedonia Miss., Brooklyn	Mar	6 7
Smithfield circuit, at Smithfield,	"	13 14
Buckhorn circuit, at Cokesbury,	"	20 21
Earpsboro Mission, at Earpsboro,	"	27 28
Clayton circuit, at Clayton,	April	3 4
Newton Grove Miss., at Wesley chapel	"	10 11
Cary circuit, at Hollands,	"	17 18

The District stewards will please meet me in Edenton street church, Raleigh, Wednesday, Feb. 10th at 11 o'clock a. m.

Newbern District—1st Round.

J. T. HARRIS, P. E., Goldsboro.

Morehead station,	Dec.	12 13
Wayne circuit,	"	19 20
Goldsboro circuit, at Pine Forest,	"	26 27
Newbern station,	Jan.	2 3
Kinston station,	"	9 10
Lenoir Mission, at Woodington,	"	9 10
Mt. Olive circuit, at Institute,	"	16 17
LaGrange circuit at Wheat Swamp,	"	23 24
Snow Hill circuit, at Snow Hill,	"	30 31
Goldsboro station,	Feb.	6 7
Carteret circuit at Newport,	"	13 14
Neuse Mission, at Becton's,	"	20 21
Craven circuit, at Macedonia,	"	27 28
Beaufort station,	Mar.	6 7
Jones circuit, Lee's Chapel,	"	13 14
Pamlico circuit, South Creek,	"	20 21
Straits circuit, Tabernacle,	"	27 28
Core Sound Mission, Springfield,	"	[illegible]

The District Stewards will meet Feb. 9th, at the District parsonage in Goldsboro at 11 o'clock. They are W. F. Kornegay, R. W. Edgerton, C. H. Price, Thos. Sutton, W. A. Darden, J. Q. Jackson, T. J. Whitaker, N. H. Gurley, S. Tusck, T. A. Greene, S. W. Latham, D. McCain, D. A. Edwards, E. G. Carraway, Alex Potter, J. Pigott, W. L. Arendall and George Rose.

Wilmington District—1st Round

P. J. CARRAWAY, P. E., Wilmington.

Smithville station,	Dec.	19 20
Wilmington, 5th street,	"	26 27
Carvers creek circuit at Wayman,	Jan.	2 3
Bladen circuit at Center,	"	9 10
Cokesbury circuit, at Cokesbury,	"	16 17
Elizabeth circuit, at Elizabeth,	"	23 24
Waccamaw circuit, at Lebanon,	"	29
Whiteville circuit, at Whiteville,	"	30 31
Wilmington at Front street,	Feb.	6 7
Onslow circuit at Tabernacle,	"	13 14
Duplin circuit, at Kenansville,	"	21 22
Topsail circuit, Herrings Chapel,	"	27 28
Magnolia circuit, at Magnolia,	March	6 7
Clinton circuit at Clinton,	"	13 14
Brunswick circuit, at Sharon,	"	20 21

The District stewards will please meet me in the Front street parsonage, Wilmington, on Thursday Feb. 4th at 11 a. m.

Shelby District—1st Round.

M. L. WOOD, P. E., Shelby, N. C.

Kings Mountain ct., El Bethel,	Jan.	2 3
Lincolnton circuit, Lincolnton,	"	7
Hickory station,	"	9 10
Happy Home circuit, Earney,	"	12
Gaston circuit, Stanly Creek,	"	16 17
Mount Island station,	"	17 18
Dallas circuit, Gastonia,	"	23 24
Double Shoals circuit, Mt. Harmony,	"	30 31
Shelby circuit Sulphur Springs,	Feb	6 7
Shelby station,	"	7 8
Morganton circuit, Morganton,	"	13 14
Table Rock circuit, Oak Hill,	"	16
McDowell circuit, Marion,	"	20 21
South Fork circuit, Palmiree,	"	27 28
Forest City circuit, Pleasant Grove,	Mar.	6 7
Antioch Missson, Antioch,	"	9
Columbus Mission, Bethlehem,	"	11
Rutherfordton circuit, Rutherfordton,	"	13 14

The District Stewards will meet at Shelby Wednesday, March 17th, at 1 o'clock, P. M.

Washington District—1st Round

W. H. MOORE, P. E., Washington, N. C.

Washington,	Dec.	19 20
Aurora, Aurora,	"	26 27
Greenville,	Jan.	2 3
Tarboro and Bethel, Bethel,	"	9 10
South Edgecombe, Toisnot,	"	16 17
Williamston, Williamston,	"	23 24
Plymouth,	"	30 31
Columbia, Columbia,	Feb.	6 7
Fairfield,	"	13 14
Mattamuskeet, Amity,	"	20 21
Hatteras,	"	20 21
Swan Quarter, Soule,	"	27 28
Ocracoke and Portsmouth, Ocracoke.	"	27 28
Swift Creek, Juniper Chapel,	Mar.	6 7
Bath, Bath,	"	13 14
Pitt Mission, Berea.	"	20 21

Charlotte District—1st Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C.

Church street station,	Jan.	2 3
Pineville circuit at Harrison's,	"	9 10
Tryon street station,	"	16 17
Matthews circuit at Matthews	"	23 24
Charlotte circuit at Prospect,	"	30 31
Monroe station,	Feb	6 7
Pleasant Grove at Pleasant Grove,	"	13 14
Monroe circuit at Center,	"	20 21
Clear Creek at Mill Grove,	"	27 28
Wadesboro station,	Mar.	6 7
Ansonville circuit at Polkton	"	13 14
Wadesboro circuit at Morven,	"	20 21
Lilesville circuit at Lilesville,	"	27 28

District Stewards will meet at Monroe on Monday evening at 3 o'clock, Jan. 25th. It is important that all should be present.

Greensboro District, 1st Round

J. A. CUNINGGIM, P. E., Greensboro, N. C.

Greensboro,	Dec.	12 13
East Guilford, Mt. Pleasant,	"	19 20
Winston,	"	26 27
Reidsville,	Jan	2 3
Guilford, Pisgah,	"	9 10
Stokes, Antioch,	"	16 17
Forsyth, Pine Grove,	"	23 24
Madison, Madison,	"	30 31
[illegible]	Feb.	[illegible]
Yanceyville, [illegible]	"	[illegible]
Ruffin, Ruffin,	"	[illegible]
Pleasant Garden, Bethel,	"	[illegible]

The District Stewards will meet [illegible] Jan. 28th, 1885.

Statesville District 1st Round

R. A. WILLIS, P. E., Statesville, N. C.

Newton circuit, at Newton,	Dec.	19 20
Catawba circuit, at Catawba,	"	26 27
Mooresville circuit, at Mooresville,	Jan.	2 3
Statesville Station,	"	9 10
Iredell circuit, [illegible]	"	16 17
Statesville circuit, at Cedar Valley,	"	23 24
Rock Spring circuit, at Denver,	"	30 31
Caldwell circuit, [illegible]	Feb.	6 7
Lenoir circuit, at Lenoir,	"	13 14
Alexander circuit, [illegible]	"	20 21
Wilkesboro circuit, at Moravian Falls,	"	27 28
Roaring River Mission, at Concord,	Mar.	6 7
Iredell Mission,	"	13 14
Elkin and Jonesville, at Elkin,	"	[illegible]
Mount Airy Station,	"	[illegible]
Mount Airy circuit, [illegible]	"	[illegible]
Surry circuit, at Yadkinville,	"	[illegible]

The District stewards will meet in the Methodist Church in Statesville on Wednesday Jan. 13th at 11 o'clock.

COMMUNICATIONS.

For the Advocate.

The Waif's Christmas Lament.

BY U. B. GWYNN.

The happy, festive Christmas tide
Brings joy to all but me.
My life it is as joyless then
As any time can be.
In every face I see a joy
That I have never known,
But none doth heed the look of woe
That's in my face forlorn.

I see the children gayly clad,
As in and out they pour,
All loaded down with Christmas gifts
Contained in every store.
'Tis late at night, and all are gone,
To find a happy home—
The lights are out along the street
And I am left alone.

This very night is Christmas eve:
What happy visions greet
The thousands fast asleep while I
Am shivering in the street?
To-morrow morn is Christmas dawn,
And all these children fair
Will wake to find their stockings filled
While I have none to wear.

What happy greetings meet them all
On merry Christmas tide!
A mother's kiss and fond caress
With all her love beside.
But I, who never had a home,
Have never known its bliss:
No mother's love I ever knew
Nor ever mother's kiss.

Oh, children! blessed with mothers dear,
You know not what you have:
I'd rather have a mother's love
Than all the world can give.
Sometimes a look of kindness beams
With pitying eye on me;
If such doth sooth my heart the while,
Oh, what can fondness be?

There is a dog that follows me:
The only friend I have,
I oft long to share a bone
When he seems like to starve.
The melting pity that I feel
For this poor faithful dog
Doth give me yearnings kin to those
That all must have who love.

Through all the dreary Christmas tide
I pace the bleak, cold street;
All day to tramp, at night no home
To rest my tired feet.
Beneath the stars that coldly look
From out the winter's sky,
I tread through snow to seek a stack
Of straw in which to lie.

Oh, children! blessed with happy homes,
Who sleep on downy beds,
You know not how the homeless rest
Their sad, unpillowed heads.
The Christmas times that give you joy,
To them is bitter pain,
For bleak December's Christmas cold,
As any, is the same.

The Christmas joy in every heart,
But mine, has found a place,
And love and gladness seem on wings,
With merriment apace.
Oh, joy! that seems so plentiful
With everywhere a kiss,
Oh, would it be a waste to let
Me feel, for once, its bliss?

The only Christmas joys I get
Are dreams of what I've seen
Through parted curtains from the street,
That gives a glimpse within.
But oh, it makes my lot more drear
To wake from such a dream,
To face a cold, unfeeling world,
Too stern and real to seem.

In all the wide, wide world, no one
Extends a hand to me,
Nor ever thinks I have a soul
To suffer misery.
Instead of kindly look or tone
To help my lot to bear,
I strive in vain to shun the jeers
That greet me everywhere.

Would I could find my mother's grave,
I'd lay me there to rest,
Tho' cold dead earth would be between,
I'd then be near her breast.
All cold and lifeless though it be
'Tis warm as any here,
And just as apt, these Christmas times,
My dreary lot to cheer.

Rockingham County, N. C.

For the Advocate.

Citizen Soldiery.

The most patriotic soldiers are 'to the manor born."

The professional soldier may come from any country, and is a soldier for the pay, and is not necessarily a patriot.

All strong governments are founded on military power, and are only strong so long as means and generalship can hold their armies in position. Russia has the largest standing army of any country on the globe; but once let the bonds of Russia fail to command cash to pay her army and the world will have another example of lost patriotism.

Republics, or popular governments, are supposed to be founded on patriotism, and hence while China has 75,000 soldiers for every 50,000,000 of people, our country with over fifty millions, has scarcely 30,000 standing army.

While our country has a mild or weak government, it is nevertheless a strong nation. Perhaps no country in the world has so fine a citizen soldiery.

In the late civil war a million and a half men went from labor to war, and soon became veterans; but no sooner had the last gun been fired than these same men returned to the farm and to the workshop.

From the South and from the North, almost all were citizen soldiers—patriots at home—soldiers in the field—lovely in peace, invincible in war.

Gen. Grant was a citizen soldier. Though educated at West Point, he did not adopt war as a profession, and being only a citizen, the world was astonished to find in him (as in many others) a successful warrior.—The same anomaly has often occurred in statesmanship. At a nation's peril, the farmer has often left the unfinished furrow and entered into successful diplomacy—the mechanic has left his bench and gone to help rebuild a shattered government.

Some of the most wonderful discoveries in medicine have been made by men who had no training in the schools of Esculapius.

Machines make good jobs out of poor materials. Skilled doctors, lawyers, statesmen and theologians do good work when the winds and tides all set fair; but *true genius* shines brilliantly without the polish of the schools—yea, in spite of the straight-jacket into which it is often placed.

Sooner or later the world yields to the tread of the citizen soldier—and mind renders homage to genius. Men who read, think, plan, and comprehend, will find eventually the level of manifest destiny.

LEVI BRANSON.

For the Advocate.

Aunt Mary and the Bright Jewels.

The good that is being done by Aunt Mary and the Bright Jewels is almost incalculable—not only the direct good which is being accomplished as missionary helpers, but as a means of educating the youth to work as church workers and instilling principles of good in their minds, the effects of which will roll on in the eternal coming. The pulpit has its power, the press its power, but somehow this work of Aunt Mary's gets hold of the young mind and puts it and them practically at work. The question mooted as to the effect this work has upon the general foreign missionary collection, to my mind, is easily answered, as their work is not in conflict with the general work neither does it detract from the foreign missionary collection. This can be easily demonstrated by reference to the collections raised before the Bright Jewels existed. Indeed, the fund raised by the Conference is much larger than before they were organized If, as one brother said as to his Sunday-school, that it was raising no missionary money, that the Bright Jewels alone were doing their work, then probably it can be demonstrated that before the formation of this little band there was no money raised *at all* by the Sunday-school, and if they did raise a fund before and do not now, it is plainly the fault of the superintendent. I hardly think it will be found, upon close investigation, that the foreign missionary collection loses a dollar in consequence of the work of Aunt Mary and her little Jewels, and if it were so, that it does right now, in the future when the Jewels will have grown up to man and womanhood, the teaching they have received will make them greater workers and supporters of all church work. So I think we can safely say that their work and offerings is one of the best of investments for the church. Let them be encouraged; stars will shine in the crown of their rejoicing in the great day.

BELIEVER.

An Important Matter.

The *Christian Observer* has the following judicious remarks upon the advantages of a religious paper in a family. It says:

"Next to the pulpit, it is the most potent instrument of good to the church and to society. Through the well-stored columns of a judiciously-conducted religious paper the family receive more solid information on a vast variety of subjects than from any other source. When the members of a family will not, perhaps, read a good book once in a quarter of a year, each of them will pick up a newspaper, and devour its contents readily. Hence a head of a family who, from a mistaken notion of economy, refuses to subscribe for a good religious paper, is 'penny wise and pound foolish,' because he not only keeps his family ignorant of many things they ought to know, and which cannot be acquired from any other source, but he also excludes himself from information, oftentimes contained in a single number, which might be worth to him infinitely more than the subscription price for the whole year. A church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benevolence and enterprise, to say nothing of practical piety. A well-conducted religious paper is worth a hundred fold more than it costs. It is the cheapest, easiest and most interesting means of conveying instruction to the church and to society, and deserves the liberal support and hearty co-operation of every Christian."

Every minister who desires to promote the best interest of those among whom he labors, will not fail to use every proper effort to introduce into the families of his charge a good religious paper—the one that reflects the sentiments and reports the progress of the religious body with which he is connected.

A Word to Mothers.

I write to you, parents, concerning the welfare of your children. But especially do I write to you, mothers, as having the greater responsibility in the bringing up of the little ones and in the moulding of their characters. The message I would bring home to you, one and all, is this: Never frighten them. Do not, I beseech of you, run the risk of making idiots of them by filling their young minds with horrors. Do not attempt to frighten them into good behavior by solemn warnings of imaginary terrors. A large proportion of mothers use these means to coerce their children into obedience. They fill their infant minds with dire stories of goblins, ogres, "bogiemen, raw head and bloody-bones," and hosts of other fictious and terrible characters. The little ones go about expecting to find a lurking fiend in every corner. The practice is not only devoid of common sense, but is absolutely injurious and dangerous. Many a child has been driven insane though intense fear. So deeply instilled are these things in their minds—for mama would not tell a lie, you know—that it takes years and years of after life to thoroughly eradicate them.

The writer had a kind, good, self-sacrificing mother—God bless her—but she committed this one error in the bringing up of her children.—Many a time I lay in my crib with covered head and suffered the most intense agony of fear; many a time I nearly went into spasms upon being caught in the dark, which I imagined peopled with strange and fearful beings, and fraught with unseen dangers for naughty boys like unto me. And strange to say these feelings followed me nearly to manhood, and I believe they still lurk somewhere in my innermost nature.

Now, mothers, for the very love you bear your children, avoid this great error. Bring them up as near as you can without the knowledge of fear If fear be shown by them at any time, try to reason it away and show them that there is no cause for it, if there be none. Tell them no tales of ghosts, ogres, goblins, or other imaginary characters; neither tell them of horrible realities such as Indian atrocities and the like. Such narratives take a deeper hold on their young minds than upon maturer intellects, and many a little one awakes at midnight with the cold sweat of terror on his brow, from the effects of some blood-curdling tale he has heard or read before going to bed.

Make the little folks live as happy as possible, and so bring them up that in after life they shall have no cause to entertain hard feelings towards their parents.—E. H. PRAY *in Good Housekeeping*.

The Mechanic.

A young man recently began visiting a young lady, and was well pleased with her. One evening it was quite late when he called, and the young lady inquired where he had been.

"I had to work to-night," he said

"What! do you work for a living?" she inquired in astonishment.

"Certainly," replied the young man. "I am a mechanic.

"I dislike the word 'mechanic!'" and she turned up her pretty nose.

That was the last time the young man visited the young lady. He is now a wealthy man, and has the nicest little wife in the city. The lady who disliked a mechanic is now the wife of a miserable fool—a regular loafer—and the soft, miserable girl is obliged to take in washing to support herself and children. You dislike the name of mechanic, eh? You whose brothers are but well dressed loafers. Any girl is to be pitied who is so silly as to think less of a man because he is a mechanic—one of God's noblemen, a most dignified and honorable personage. Beware, young ladies, how you treat young men who work for a living, for you may be a menial to one of them yourself. Far better discard the well-fed pauper, with all his jewelry, brazenness and pomposity, and take your affections to the callous-handed, industrious mechanic. Thousands have bitterly repented their folly, who have turned their backs on honesty. A few years have taught them a severe lesson.—Labor is honorable in all, whether rich or poor.—*Exchange*.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Powers' Block, Rochester, N.Y. aug 26-1tt eow.

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MISCELLANEOUS.

Chartered by the Legislature, March 11th, 1869.

U. B.
MUTUAL AID SOCIETY,
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16 Years of Successful Experience.

Cash Assets,	$ 202,052.06
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Assets subject to Assessment,	15,000,000.00
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This Society presents the following plan for consideration: The payment of EIGHT DOLLARS on application. FIVE DOLLARS annually for four years, and thereafter TWO DOLLARS annually during life, with *pro rata* mortality assessments at the death of each member of his class, which for $1,000 benefits is as follows:

AGE	AS'MT	AGE	AS'MT	AGE	AS'MT	AGE	AS'MT
15	60	28	73	41	92	54	1 70
16	61	29	74	42	94	55	1 80
17	62	30	75	43	96	56	1 92
18	63	31	77	44	98	57	2 04
19	64	32	79	45	1 00	58	2 16
20	65	33	81	46	1 05	59	2 28
21	66	34	83	47	1 12	60	2 40
22	67	35	85	48	1 18	61	2 45
23	68	36	86	49	1 24	62	2 50
24	69	37	87	50	1 30	63	2 55
25	70	38	88	51	1 40	64	2 60
26	71	39	89	52	1 50	65	2 65
27	72	40	90	53	1 60	.....	.....

Will entitle the member to a certificate of One Thousand Dollars, to be paid after death to the legal beneficiaries, whenever such death may occur.

The application fee, annual payments and assessment rates for a membership of Five Hundred Dollar benefits are one-half; for Two Thousand Dollar benefits they are double; for Three Thousand Dollar benefits they are triple, and for Five Thousand Dollars five times the amount of One Thousand, or, Forty Dollars application fee, twenty-five dollars annually for four years, commencing with the second year, and thereafter Ten Dollars during life, with *pro rata* mortality assessments at the death of each member of same benefit.

Division E admits only male applicants between the ages of 20 and 56 years, inclusive; all such may be placed in Division E. for 1000, 2000, 3000, 4000 or 5000. No person can hold more than one certificate in this Division, but the assessments shall be proportionately collected, as if every member was insured for the same amount as the loss in each case; provided, that no member shall be required to pay more than the amount of his regular assessment at each death The rate of assessment is never increased during the continuance of a member.

Persons between the ages of 57 and 65 yrs., inclusive, after Jan. 1, 1884, must sign in addition to the application for membership, a "Supplemental Application," with the following stipulations or conditions: That if a person between those ages joins, and dies during his first year's membership, he or she will receive only fifty per cent of the face of the certificate he or she may hold in force, less the unpaid annuals, according to the conditions of the application. If said member dies during the second year of his or her membership, sixty per cent will be paid; if during the third year's membership, seventy per cent will be paid; if he or she dies during either the fourth or fifth year's membership, seventy-five per cent. will be paid. After five years the face of the certificate will be paid, *provided*, the By-Laws are kept inviolate by members.

All members, by keeping their memberships in force for five successive years from January 1st, 1884, may secure a paid-up certificate, payable at death, equal to 75 per cent. of all moneys paid to the Society, on mortality assessments, from Jan. 1st, 1884. *Provided*, however, that assessments paid prior to Jan. 1, 1884, will not be included in a paid-up certificate.

Parties joining at any time after Jan. 1st, 1884, may also avail themselves of this provision, by keeping their memberships in force five years from the date of joining.

If, however, a membership is allowed to be forfeited, by reason of non-payment of assessments or annual dues, then the paid-up certificate can only be secured five years from date of re-instatement.

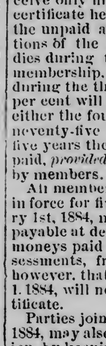
Should a member die before his four annual payments of Five Dollars each per $1,000 are made, the unpaid part will be deducted when claims are adjusted.

A Class is full when it numbers 1,000 members, having an average age, at the time of joining, of 46 years each, or as soon as the average age of the Class is such that the assessment amounts to the same as an assessment on a Class of 1,000 members, whose average age is 46 years, except in Division E.

Males and females, between the ages of 15 and 65 years, may become members of the Society, but only males, between the ages of 20 and 56 years, can become members of Division E.

The simplicity, equity and advantages of this plan challenges the attention of the insuring public, and cannot fail to receive its favor if once understood; for no other plan offers such perfect safe-guards for the protection of the members, and such complete provisions for making the managers the mere agents. Every detail of the management is clearly specified and definitely fixed, so that every member knows exactly for what he pays his money and where every dollar of it goes.

F. B. ANDREWS,
STATE AGENT,
BEAUFORT, N. C.



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Ladies' " "	15c	"
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Brighton Gents' Garter	15c	"

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Old Fashioned Seed Tick Rio Coffee.
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Virginia, North Carolina, Choice Extra and Family Flour, at mill prices.
250 Bbls. in Bbls. and ½ Bbl. sacks, at $5.50 per Bbl.
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125 Bbls. Virginia Fancy Family $5.75 per barrel.
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MISSIONARY COLUMN.

Reports of the W. M. Society.

PITTSBORO AUXILIARY.

The Woman's Missionary Society of the M. E. Church, South, at Pittsboro, N. C., to the Parent Society, would respectfully report. The number of names enrolled during the current year, 29, of this number only about one-half attend regularly, and one-third are punctual in the payment of their monthly dues.

Amount collected during the present year, $19.35, of this amount $7.00 has already been forwarded to the Treasurer of the Parent Society, leaving $12.35 now on hand, a check for which is herein enclosed. Number of subscribers to the *W. M. Advocate*, 7, time of meeting of the Woman's Missionary Society of Pittsboro, N. C., is on the 4th Sunday of each month.

Respectfully Submitted,
ANNA L. MERRITT, Del.

SHELBY AUXILIARY.

MISS BLANCHE FENTRESS, Recording Secretary, *Dear Sister:* It would gladden our hearts to be present with you all during your annual meeting, but after consulting each other we decided not to send a delegate, hoping our report will answer The Shelby W. M. Society is small, and does not grow as some of us would like for it to do. We number only 25 members. Take a few copies of the *W. M. Advocate*. It pains us to confess our Society is "cooling off" since our organization three years ago; yet we pray each year will increase our missionary spirit and cause us to feel that we few remaining ones may feel we have done our duty.

Our President is faithful, and often goes in time to ring the bell herself. We have no difficulty in collecting our dues, but the members seem never willing to make the sacrifice to attend the monthly meetings. Our pastor urges its importance and helps us in every way he can.

Enclosed find $5.50, $5 of which is for our dues to Nov. 1st, the fifty cts. is to renew Mrs. T. W. Clower's *Missionary Advocate*. Trusting your meeting will be pleasant and profitable in every way, and that the kind hand of a gracious Father will direct.

I am with sincere wishes,
HATTIE STEPHENS,
Cor. Sec.

MT. AIRY AUXILIARY.

DEAR MISS FENTRESS:—I enclose a postal note for $4.32, the dues of our W. M. Society organized about a year ago, and we have met regularly since then, though the meetings have not been as largely attended as they should be. We have about twenty members, and will enroll several at our next meeting in November.

Praying God's blessing on your annual meeting at Raleigh.

I am yours truly,
MRS. M. H. MOORE.
Cor. Sec.

NEWBERN AUXILIARY

Annual report of Woman's Missionary Society of Newbern, N. C., number of members, 30; $30.00 collected from dues; $15,00 collected for Miss Haygood's school. Total, $45.00.

Respectfully submitted,
MRS. J.A. MEADOWS.
Cor. Sec.

ROXBORO AUXILIARY.

DEAR SISTER—:At the last meeting of the Roxboro W. M. S., I was appointed a delegate to the annual meeting which convenes in Raleigh the 22nd inst. I regret that I shall not be able to be present with you, in lieu of which I hereby submit my report.

Our Society numbers 16 members, with an average attendance at our meetings of only about one-third of that number. We have a few earnest, zealous workers, who have visited our delinquent members at their homes and tried to arouse them to a sense of their duty, but so far, all our efforts seem to be ineffectual. We are greatly discouraged by the apathy of a majority of our members, but do not intend to give up. We have again been bereaved in the death of our beloved Vice President, Mrs Lucy A. Barnett. Death has made sad havoc among our active member, which calls on us who are left, for renewed energy, and activity in this great work. Sisters pray for us, that we may come up to the full measure of our duty!

There are only two copies of W.M. *Advocates* taken by our Society.

Respectfully submitted,
ANN C. JORDAN.

NORWOOD AUXILARY.

DEAR MISS FENTRESS:—I am sorry that it is impossible for us to send a delegate to the Conference from the Norwood Woman's Missionary Society, as we are but few in number. We organized two years ago last April with about thirty members, but very few attend besides the officers, living as many do some distance off, and neglecting their dues too. The officers are very punctual and often they comprise our little band. Our President, Mrs. Dr. Tyson, is very zealous in the cause and if it were not for her I fear we would become discouraged and feel almost like giving it up. But we always leave our meetings with renewed energy to struggle on and do all we can, and when our work is done may it be truly said of each, that "she hath done what she could." We have three subscribers to the *W. M. Advocate*,

Yours very Truly,
MRS. L. D. ANDREWS,
Cor. Sec.

RALEIGH AUXILIARY.

The Woman's Missionary of Edenton St., M. E. Church, South, Raleigh, N. C., was organized in 1879 with but 12 members; it now numbers 72, tho' some of our members have been delinquent in meeting with us and settling dues, we have retained their names for some time sincerely hoping they may again lend us their aid and influence in this great work for the Master. While this is true of some, we have working and zealous members in our society The officers are earnestly laboring to advance the interests of the missionary cause, and are efficient as well as faithful. During the past year there have been no public meetings held. The special services advised by our honored President, (of the entire community,) were observed by Person St. Auxiliary together with our own.

We have 22 subscribers to the *W. M. Advocate*, and are glad to state in this connection, that we have among us, a Special Agent, who has made, and is still making strenuous efforts to enlarge the subscription list of this valuable paper.

For education of Chinese girl one has been paid for in advance; $7 now in hand for some object.

Amount for delegates expenses to Woman's Board of Missions, $5.05. We have taken one share in the Training School. Amount paid over to Treasurer for dues for the year, $49.80. Total amount collected up to date, $71.85.

Respectfully submitted by Del.
MRS. CHAS. D. UPCHURCH.

SOOCHOW, CHINA, July 17th 1885.

EDENTON ST. AUXIERARY,—*Dear Friends:*—My school is again closed for the summer vacation, and many of the girls have gone to their homes, among them Tsey-ku and her sister Tsey-myi, I doubt if you will be able to pronounce her name properly for the Chinese sounds are often quite difficult to represent by our letters.

I received the letter of your Secretary written in April, and was very glad to receive it, you ask for the names of those supported by the Societies of your State. They are these, The first on the list, and one of my first pupils is Kwey Ling, or Virginia Walker, a very bright little girl, she was a wee tot when she first came, but has grown both in body and mind. Thus far she has proven herself the first scholar in the school; and then comes Lucy Cunningham, Sannour, the little one who was sick for so long and lost all her hair, and with it much of her body, but her hair is growing again and she no longer has to wear a boy's hat. Then comes Siao-foh, or Pauline Brooks, she too is a nice, bright girl, but not very strong I fear, she came from the same place as Tseyku. The photograph in your possession must be of Miss Rankin's School as I have never had mine taken, we have never been able to do so but Mr. Parker now has an apparatus of his own, and should you care for any, he can furnish them. One picture, 4 by 5 inches, for 50 cents or $3.00 per dozen; one picture 5 by 8 inches, 75 cents, or $6 00 per dozen. You ask if the girls celebrate their own birthdays. The day they enter upon their 15th year is an important day, they are then women and adopt the duties of grown people Their birth-days are more to them than to us, as every thing they do in after life is through their superstitions ideas influenced by the animal under whom they are born, still they do not celebrate every birthday.

I inclose a small piece of embroidery done by the larger girls. Tseyku has not yet taken up that work, but sews every morning.

Yours very truly,
A. S. PARKER.

MT. PLEASANT AUXILIARY.

Our society numbers 35 members, amt. collected and paid to our Conf. Treasurer, $20.00. The monthly meetings are not very largely attended, yet there seems to be a manifestation of more interest the present year than the past. We now feel more determined to renew our energies and work more zealously in the future.

Respectfully submitted,
C J. ATWATER,
Cor Sec.

HICKORY AUXILIARY.

MRS. F. M. BUMPASS, *Dear Sister*, Our Treasurer sent on March the 31st $3.75 from the Woman's Missionary Society of Hickory. We have in Hickory about 20 members, two of our members take the *W. M. Advocate*. In the quarter that is now upon us we hope to increase both our membership and the amount of our remittances. Pray for us that we may grow in grace as well as in membership and that we may be instrumental in the fear of God of doing much good to those who have not had our blessed privilege. With much love I remain your sister,
F. K. BASS. Cor Sec.

GOLD HILL AUXILIARY.

I shall not attempt to write a regular report, as we have no regular meetings, therefore can make no regular report, but four or five of us feel it our duty to pay our dues and therefore act accordingly. The rest that are living have moved away, as you know a mining village contains a floating population which make it hard to keep up a society of any kind.

LUCY MAUNEY, Rec. Sec.

CARY AUXILIARY.

The Missionary Society of Cary has on its roll the names of 48 members, but only about two-thirds of that number attend the meetings regularly. The attendance at our meetings during the winter was quite small, and we feared that it would die away, but by the efforts of a few faithful laborers it has lived, and with the help of Almighty God, we will go forth with renewed zeal to work in His vineyard We have collected since the last Conference $21.05. We regret exceedingly that we have not a larger amount to report. Pray for us that we may come up to the full measure of our responsibility.

MISS JULIA TURNER,
Rec. Sec.

SNOW HILL AUXILIARY.

Annual report of the Woman's Missionary Society of Snow Hill, N. C., for the year ending Dec. 31st, 1885

Number of members as per last report, 1"; number of members received during the year none, number of members withdrawn none; present number of members, 11; amount received for dues $12.70; amt received from other sources, none. Total $12.70; paid for postage and money order, 13 cents; balance closed $12.57.

MRS M. E. HARPER.
Sec.

OBITUARIES.

We will insert an obituary of 80 words free of charge. For the excess of 80 words we charge one cent per word. Count the words in excess of 80 and send the money with obituary. OBSERVE THIS RULE PLEASE. And do not put in any original poetry.

GWYN Little Walter Gwyn, infant son of Mr. N. H, and Mrs. Mary Gwyn, died in Lenoir, N. C., July 23rd, 1885.

Only five short months did little Walter gladden the hearts of fond parents here, then, like a sweet, lovely bud, he was transplanted to bloom in beauty in the paradise of God.

He with his twin sister had been given to God in baptism by his Christian parents. Be comforted, then, mourning hearts, God has accepted your offering and carried your precious lamb to the "upper fold." There he will be "waiting and watching at the beautiful gate" when God shall call you home.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again."

A FRIEND.

JONES—Lucy B, Jones, infant daughter of Alfred and Lizzie C. Jones, died at their residence in Wake county, Nov. the 21st 1885, aged 1 year and 11 months. This is a sad blow to the parents, but their Christian hearts will find consolation in the thought that while the precious babe cannot return to them, they can follow it to the home of the blest.

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FAMILY READING.

Mother's Care.

I do not think that I could bear
My daily weight of woman's care.
If it were not for this :—
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love or cheer,
To fill my soul with bliss.

There are so many trivial cares
That no one knows, and no one shares,
Too small for me to tell :
Things e'en my husband cannot see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity
That mothers know so well :

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise,
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings my peace.
I do not need to say one word,
He knows what thought my heart hath stirred :
And by divine caress my Lord
Makes all my throbbings cease.

And then, upon His loving breast,
My weary head is laid at rest,
In speechless ecstacy !
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity !

—*Selected.*

Advice to Young Ladies.

In marrying, make your own match; do not marry a young man to get rid of him, or to oblige him, or to save him. The man who would go to destruction without you is quite as likely to go with you, and perhaps drag you along. Do not marry in haste, lest you repent at leisure. Do not marry for a home and a living. Do not let aunts, fathers and mothers sell you for money any position into bondage, tears and life-long misery, which you must endure. Place not yourself habitually in the hands of a suitor until you have decided the question of marriage; human wills are weak, and people often become bewildered, and do not know their error until it is too late. Get away from their influences, settle your head, make up your mind alone. Do not trust your happiness in the keeping of one who has no heart, no head, no health. Shun the man who ever gets intoxicated. Do not rush thoughtlessly into wedded life, contrary to the advice of friends. Love can wait; that which cannot wait is of a very different character.

What is Faith ?

A poor, wild, Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart."

A young Portuguese convert, being asked what she meant by faith, replied, "Me think this : God say to me, 'Maria, I promise you something very, very good.' Me not know what it is; me wait perhaps long, time; but me sure God tell not story. Me quite happy God say he give, and me quite sure God will give; that me think faith. God says, 'Maria, me do it; me quite sure; no want to see. God says, and that's enough for Maria. That's faith, is it not ?"

"Without faith it is impossible to please God."

Who Her Friends Were.

I once heard a mother, who had been criticised for her personal vanity by a somewhat gossippy neighbor, say that she made it a duty and pleasure to keep well dressed, for she was likely at any hour to be called upon to entertain friends whose good opinion was of such consequence that she could not afford to run the risk of having them find her in any but neat and presentable attire. The friends were her husband and children, and she was fully compensated for her care in this direction by their approval and appreciation. To be "well dressed" was not to her mind an admission of extravagence. Good taste and good planning often stand in the place of dollars and cents, and the lady in question was able to dress well on half the cost of her neighbor's wardrobe. One of her prettiest morning gowns, so her little daughter thought, was a blue gingham—a shilling a yard—of graceful fit, with a white lawn ruffle in the neck, and generally a spray of buds or blossoms at the throat.

A Merry Christmas Day.

Christmas irradiates home with the holy light of Heaven It is the good angel of the year. It comes near the closing of his life to give the venerable man one farewell glimpse of joys he has tasted, and to light his path to eternity. It is a sacred day to all mankind. The citizen loves it as he pictures the bountiful feast prepared by willing hands; the happiness that beams upon the faces of his children; the gathering together beneath his roof of all that are near to him—the mother whose failing footseps-tottered like the fading year upon the threshold of eternity; the dear old mother whose Christmasses long ago were the joys of boys now old and grizzled; the father who leans now upon his arm; the sisters, the brothers, the friends of "auld lang syne."

The sailor loves it as he puts the last reef in his topsail and settles down to a glorious feast of pea soup, salt junk and plum-duff, with a tear perhaps in honest eye to the dear, dear loved ones at home.

The soldier loves it as he warms his hands by the bivouac fire, and scents the ordor of a savory feast of unusual grandeur.

Our brave boys far away in other lands love it because it brings them back to home and mother.

The children love it—bless them. It is to them a long looked for dream of joy; and now it is once more near at hand.

Years and years hence, when the merciless hand of time and care shall have wrinkled these cheeks and thinned the hair upon these sunny temples, shall old men and women look back to last Christmas with a long drawn, weary sigh, and mentally exclaim: "And, that was indeed happiness !"

We all love it. The most worthless and abandoned wretch, that slinks upon the shady side of our streets, experiences a certain warmth of feeling when he sees the lights, the ever greens, the goodly cheer, the crowds, the happy faces, the jingling toys, and listens to the music of the bells that ring out to the sky, telling to the heavens and the earth and all animate things, that "Unto us a child is born; unto us a son is given."—*Exchange.*

Frank Leslie's Sunday Magazine

For January, beginning the Nineteenth Volume, is a brilliant holiday number, abounding in text and pictures appropriate to the season. It opens with an interesting and instructive essay on "ChristmasCarols" Dr. Talmage's sermon is on "Christmas in America," and there are several Christmas and New Year's stories and poems, all finely illustrated. Perhaps the article that will attract the most attention is "Prehistoric America," by the Rev. Geo. T. Rider, with twenty-two illustrations. There are many short and timely articles, and the full-page pictures are beautiful and numerous. The regular serials, "Love's Harvest," and "Dilettante Days" go on, and the Editorial Departments are full and complete. Published by Mrs. Frank Leslie, 53, 55 and 57 Park Place, New York city, at 25 cents a number, or $2.50 a year, postpaid.

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is that of any man or woman afflicted with disease or derangement of the liver, resulting in poisonous accumulations in the blood, scrofulous affections, sick-headaches, and diseases of the kidneys, lungs or heart. These troubles can be cured only by going to the primary cause, and putting the liver in a healthy condition. To accomplish this result speedily and effectually nothing has proved itself so efficacious as Dr. Pierce's "Golden Medical Discovery," which has never failed to do the work claimed for it, and never will.

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Christine Nilsson,

the famous prima donna, has written an article on "The Right and Wrong Methods of Teachieg Singing," for the Youth's Companion. This is her first appearance as an author, but her article is said to be of remarkable value and interest.

Frank Leslie's Popular Monthly

for January, 1886, has articles and illustrations by a host of persons eminent in literature and art, and covers a wide range of subjects. It is essentially the Popular one of our monthlies, suiting the tastes of the many. Christian Reid, the favorite American novelist, contributes a short story, "A Match-making Scheme", Brander Mathews, the standard dramatic authority, writes of the "Kembles"; Etta W. Pierce, too well known to need praise, begins a very attractive serial entitled "Daughters of Cain," laying the scenes in cultured Boston and the cattle ranges of the West. Henry R. Dorr, of a family of writers, tells of "Bermuda," tempting readers to visit "storm vexed Bermoothes." Miss Lily Higgin, a favorite with American readers, draws "The Upper Ten Thousand in England." Noel Ruthven tells the story of "Opera in New York; Vernon Lee gives "Tuscan Notes." W. E. McCann, Mrs. Sarah K. Bolton, and I. V. Crawford supply stories and sketches. Published by Mrs. Frank Leslie. 53, 55 and 57 Park Place, New York city, at 25 cents a number or $3.00 a year, postpaid.

If a cough disturbs your sleep, take Piso's Cure for Consumption and rest well.

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MERRY TO OUR FRIENDS AND CUSTOMERS! XMAS

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A Christmas Gift for Your Friend.

In this paper will be found the advertisement of something that every invalid ought to have, and Christmas is the time to make your invalid friend a present of it. We refer to the Luburg Combination Chair. It gives over fifty changes of position. It is put up in any style from Canvas to Silk Plush and is as cheap as such a chair can be well made. It is the very thing for a Christmas present. Send to Luburg Manufacturing Co. 145 North 8th St., Philadelphia, Pa., and get a catalogue showing several cuts of the chair in various positions and giving prices and descriptions of these excellent chairs. Every household ought to have one. tf

Errata.

There is an omission in the advertisment of Dr. J. H. McLean's Tar Wine Lung Balm in not giving the address of Mrs. R. S. Fischruecken, who lives at Neave, Ky., where she practices medicine. She claims it is the best Throat and Lung medicine ever used. Dec 16 tf

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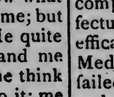

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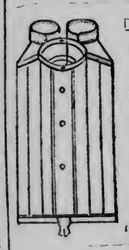

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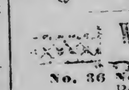

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TEACHER

A young man wants a position as teacher. References given. Apply to "L.," care of ADVOCATE.

nov 11-tf

THE CHILDREN'S COLUMN.

(In writing for "The Children's Column" address "AUNT MARY," care of R. C. ADVOCATE.)

Answers to questions in this column must be in this office within three weeks from the date of the insertion of the question in the paper.

Answers to Puzzles, Enigmas, or Questions, must accompany such in all cases or they cannot be published.

AUNT MARY AND THE LITTLE ONES.

PROGRAMME FOR

Monthly Meeting of Bright Jewel Bands FOR JANUARY, 1886.

Hymn.—"Hallelujah! 't is done!" *Gospel Hymns.*

Roll Call.

Scripture Lesson.—Isa. xlii. 5-8, also 16-18; and xliii. 5-7. (The Lady Manager will select three members to read these passages.)

Prayer.

Song.—(Selected by Music Committee.)

Reading of Minutes by Recording Secretary.

Reports of Corresponding Secretary.

Report of Treasurer.

Payment of dues, and other local business.

Song.—"I am so glad that our Father in heaven."

Gospel Hymns.

Leaflet.—"Dialogue, giving the history of a Japanese boy who wanted light."

Question Drawer.—Subject, The leaflet just read.

Song—"Tell it again."

Mizpah.

Adjournment.

MY DEAR CHILDREN:—When this letter reaches you, bright visions of dear good old *Santa Claus* will be flitting before very many of you—and with these joyous, happy little ones, Aunt Mary's heart rejoices—oh! how I wish that not only every Bright Jewel, but each dear little child in *all the wide, wide world* could be gay and happy at the mery Christmas-tide But there are many, very many, in our own bright, sunny South land, who will have but little to cheer and gladden them even on Christmas morning, and upon these my thoughts dwell long and lovingly. My darling children, can't you think of some little child near you, whose happiness you can greatly increase, by giving to them a portion of your good things? Can you not think of some dear old lady, or perhaps some lovely old man around whom you can scatter some precious sunbeams, and to whose hearts you can carry warmth and gladness? You are all familiar with the story of the Star in the east, the babe in the Manger, the shepherds and the wise men—oh! may your young hearts be so filled with love and gratitude to the dear Savior that you many hasten to follow his example, and do good to the less favored and fortunate around you. And I am sure that while you are enjoying the blessings of a Christian home you will not forget the children who have been born in heathen lands. And now, children, I wish for your each one a "merry, merry Christmas," and in bidding good bye to the "Old Year," as he wraps his mantle around him, and steps down into the silent *Past*, may you each have the consciousness of duty faithfully performed, a heart full of gratitude to God for His many and great blessings, and a full realization of the abiding presence of our loving Savior.

Faithfully yours,

AUNT MARY.

DEC. 9th, 1885.—*Dear Aunt Mary:* Your "Rosebud Jewel," when she read your kind invitation through the columns of the ADVOCATE, intended writing again at an early date, but summer trips, etc., prevented, and I write now at the request of the Vice President of the Murfresboro District.

We, Bertie people, though out of the bounds of the N. C. Conference, do not want to be entirely forgotten by them and while reading over a list of the appointments, we grew almost jealous of those who are so fortunate as to sit under the ministration of these, many of whom hold such warm places in our hearts. May an Allwise Father grant to their hearers open hearts that they may receive the "word," but I forget my subject. The W. M. S. met in the Monumental Church, Portsmouth, Va., Nov. 4th, and 5th. The meeting was a very pleasant one and showed an encouraging increase in the work both religiously and financially over last year.

Among the most interesting features of the meeting was a sermon by Rev. Dr. Sledd of Norfolk, and a Missionary "Love feast" conducted by that enthusiastic Christian worker, Mrs. Hayes.

Dr. Sledd selected for his text Acts. 2nd chap. 17th verse, "And your sons and your daughters shall prophesy."

The Dr. has the rare faculty of combining originality of thought and purity of diction with a very impressive delivery which makes almost a perfect whole. He raised many serious thoughts in our minds of the great responsibility thrown upon us, and taught where to seek help at all times.

The Love feast was a *rich feast* indeed. Many who talked with us were widows who had for fifty years been casting their mite of strength and money into His treasury.

Mrs. Hayes, who had just left the meeting at Raleigh of the W. M. S. of N. C. Conference, was glowing in the accounts she gave of the hospitality enjoyed, and spiritual benefit in Raleigh, he spoke lovingly of many of our workers in N. C., especially of "Aunt Mary," "Aunt Bumpass," and "Aunt Lucy."

Our Rosebuds are working nobly and I see your Bright Jewels are doing the same. God be with us in all we do. Faithfully,

Maude L. Alford.

Lewiston, Bertie, N. C.

We rejoice to receive from our Rosebud Jewel, such a cheering account of the late Annual Meeting of the W. M. S. of the Virginia Conference. It was indeed a treat to have had with us our beloved chief Superintendent, and we will always be delighted to welcome her among us. "Uncle Larry and his Rose buds" have a warm place in our hearts—if the Jewels had such a Leader they would soon catch up with the Rose-buds. We do hope that "Uncle Larry's trip down to the Palmetto State and "the land of flowers" (and fruits) will greatly benefit him, and that he may be long spared to work with and for the little folks—we will be glad to hear from our Rose bud Jewel again.

WELDON, N. C., Dec. 11th, 1885. —*Dear Aunt Mary:* I send you $4 00 our dues for the second quater of the Weldon Bright Jewels. You see we have nearly doubled the amount for the first quarter. We feel greatly encouraged. The Lord has indeed blessed us, and we hope the little we send will be blessed by Him to the salvation of some poor heathen now in ignorance of His great love. The officers of our Society are all children except our Lady Manager, but we have several grown members who attend our meetings and seem to enjoy them very much. They praise us and say we are earnest little workers, and their presence and kind words are great helps. Pray for us, Aunt Mary that we may continue zealous and be more and more successful A good many of our little Jewels here are members of the Church, and we want to be good Christians. Wish you could be with us in some of our meetings, for all love you, though we have never seen you We feel like returning thanks to Conference for sending us back our pastor. With love for you and all the Jewels and wishing all a happy Christmas. I close.

Eva L. Potter.

This is indeed a cheering report, my deat Eva. Older persons can do a great deal to encourage the little ones in their work of love, and you are blessed in having some who are sufficiently interested in you and the cause to meet with and help you How glad I am to know that so many of our Weldon Jewels have found the Savior and tasted the preciousness of His love. I congratulate you upon the return of your pastor, and upon the success of your little band, and pray God to be with each one, and bless and prosper you. Loving greetings to each one of our Weldon Jewels.

WASHINGTON, Beaufort county, N. C., Dec. 11th, 1885.—*Dear Aunt Mary:* I have been wanting for sometime to take a share in Miss Haygood's School, but did not know how to get the money. I tell you its hard for a boy to get hold of $10. I have it at last, and how do you reckon I earned it. I will tell you. My Papa was canvassing in the mountains this Summer for the American Bible Society and I went with him and did all that I could to assist him. Some times I would hold his horse while he would go in some lonely cove or climb some mountain where a horse could not go. At other times I would go to the houses and let Papa rest. Papa gave me $10 for what I did, and I do not know how I could spend it better than to send it to you for Miss Haygood's School. But, oh, my! wouldn't it buy lots of candy and good things! Dear Aunt Mary it would have made you sad to have been with us, and seen so many children who never heard of the dear Savior. We found three girls at one house and the oldest was almost as tall as you are, that had never heard of the Savior, and said she did not know where good people went after death At one place there were five children and the mother was not a Christian—Papa asked her if he might pray with the family —the mother said yes, for my children never heard a prayer in their lives. When Papa closed his eyes to pray the children gathered around him and stared him in the face all the time he was praying. Don't you think they need Missionaries as well as the heathens? If Miss H. gives certificates to those who have shares in her school, send me one. Your little nephew, Thaddie S. Troy.

I could scarcely believe my eyes, dear Thaddie, when I read that *one* little boy sent $10.00 all by himself for a share in Miss Haygood's School! But there was the money, two crisp $5.00 bills, and there were the lines telling me how you had earned it! And though my heart grew sad when I read about the unfortunate children in our own State, it soon filled with a great joy because God had directed the feet of His servants along the lonely mountain paths, and put it into your heart, my dear boy, to contribute so generously to the cause of Missions. Foreign and Home Missions must not conflict—while working for those across the seas, we must neither forget nor neglect the heathen almost at our very doors. That money *would* "have bought *lots* of *good things*"—but if so much good was accomplished by a *penny tract*, what a vast amount your $10.00 will do. Many, *many* thanks my dear Thaddie—as soon as the Certificates are received, I will certainly forward you one.

Dear child, what good thy gift may do,
'Tis not for us to say—
Thou givest to thy Lord in faith—
He'll own it at that day,
When all His jewels gathered up,
Perchance *thy* place shall be
The centre of some glorious group,
Led to His feet by thee.

Enigma.

BY HER S. S. CLASS.

What was the name of the cave in which Sarah was buried?

Who was the tenth judge of Israel in Bethlehem?

Where did Abram first build an altar?

Who was the first king of Israel, anointed by Samuel?

Who was the mother of Timothy?

What king succeeded Hezekiah?

Who was the first husband of Ruth?

Who was the father of Athaliah?

What did Christ call Herod?

Who killed Ben hadad?

Who was the first king that slept on an iron bedstead?

Who was the chief officer of Ahab's household who preserved the lives of one hundred prophets?

What prophetess judged Israel?

The initials of the answers form the name of our S. S. Teacher.

Answers.

The answer to Enigma by Catie F. Wrenn is—Rev. P. J. Carraway—answered by Esie F. and Doctor Bynum, Cullen G. Battle, Ruby P. Trogdon, Lena McWilliams, Mollie V. Forbes, Annie Lee Green.

The answer to Enigma by Eugene Bailey is—Rev. J. H. Wheeler—answered by Sudie McWillams, Catie F Wrenn, Mollie V. Forbes, William T. Willis.

The answer to Enigma by Henry L. Mansfield is—W. J. Womble answered by Ruby P. Trogdon, Bertha Lee, Cullen G. Battle, Annie Lee Green, Martha E. Slaughter, Sabra S. Howard.

Southern Antidote for Malaria.

It should be generally known that Simmons Liver Regulator, prepared by J. H. Zeilin & Co., is relied upon to secure to the people immunity from all malarial disorders. That this medicine does what is claimed for it is proved by its popularity, and any one who has lived in the South three years has no doubt seen it curative effects and the protection it gives against the return of it weakening and dangerous malady.

What can be more disagreeable, more disgusting, than to sit in a room with a person who is troubled with catarrh and has to keep coughing and clearing his or her throat of the mucus which drops into it? Such persons are always to be pitied if they *try* to cure themselves and fail. But if they get Dr. Sage's Catarrh Remedy there need be no failure.

THOSE who preach, lecture, declaim or sing, will and *do* find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggists at 25c., 50c., and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
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Pike's Toothache Drops cure in 1 Minute, 25c.
Dec.

NEVER SAY DIE
THOUGH YOU COUGH
Till Your Heart Aches

When the "Life Restoring" East India Remedy is at hand. One bottle will satisfy the most skeptical that DR H JAMES' Preparation of Indian *Hemp* will positively cure Consumption Bronchitis, Asthma Nervous Debility, and Nasal Catarrh. It is an Imported remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were CURED, and now order for their friends:

"I fear cousin is in a decline, and as thy medicines cured my only brother of a Hemorrhage of the Lungs about a year ago, I wish cousin to take them." Thy true friend,
HANNAH MICKLE, Near Woodbury, N. J.

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Lawrenceburg, Anderson Co., Ky.

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JANE A. ASHBROOK,
Lovelaceville, Ballard Co., Ky.

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Wabash Avenue, Chicago, Ill.

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Ask your druggist for Dr. *H.* JAMES' Cannabis Indica, and if they fail you, send to us direct. $2 50 per bottle, or three bottles for $6 50. Pills and Ointment, $1.25 each. CRADDOCK & Co., Proprietors, 1032 Race street, Philadelphia, Pa. [dec 2-7t

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Cure that bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of DR. J. H. MCLEAN'S TAR WINE LUNG BALM, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of DR. J. H. MCLEAN'S CATARRH POWDER, and use it once a day, besides DR. J. H. MCLEAN'S TAR WINE LUNG BALM to heal your throat and lungs.

This entire Family was Cured by
DR. J. H. McLEAN'S TAR WINE LUNG BALM.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - $1.00
Or six bottles for - - - - - - - - 5.00

After using DR. J. H. MCLEAN'S TAR WINE LUNG BALM, let me hear from you.

DR. J. H. MCLEAN Cor Broadway and Biddle Street ST. LOUIS, MO., Proprietor of

THOMAS ROBINSON, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10.00 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take DR. J. H. MCLEAN'S HOMŒOPATHIC LIVER AND KIDNEY PELLETS. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial. DR. J. H. MCLEAN.

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MRS. R. S. FISCHBECKEN, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

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AGRICULTURAL.

Farmer's Library.

We think that a library, filled with good agricultural books, and such other books, and such other works as would be suitable for farmers, their wives, sons and daughters to read, would be a fruitful source of interest as well as profit, to any Grange. Money spent for a good book, that tells you about business, is not money thrown away, by any means, and we do not think a Grange can lay out its surplus money in a better way. More knowledge among farmers will increase their yield of farm products, as sure as it wil augment the practice of the doctor or lawyer. Knowledge is the dagger that will give the fatal stab to old Hardtimes. Will farmers, like people of other callings, buy knowledge, or will they confine themselves to the very dear school of experience? It is said that fools will learn in no other. But we are sure that "all farmers are not fools," if it be true that "all fools are farmers."—*Roanoke Patron.*

An Orchard Fertilizer.

The best fertilizer I have ever used for fruit trees is made of chipdirt from the wood-plie, and old ashes. I mix in the proportion of one bushel of ashes to three of the chip-dirt, stirring well with the shovel. Abont two bushels of this mixture is to be spread around each young tree, giving the large, well grown trees more. The manure is applied at any season. Do not pile around the tree any litter or rubbish that would harbor mice. In summer, keep the weeds from around the trees. Experience has taught me that this fertilizer serves a very important purpose, not only in suppyling the trees with suitable food, but in mellowing the soil, and helping on such crops as I may choose to plant in my orchard. It is an excellent fertilizer for any crop, annual or perennial, and the ashes (from hard wood), supply the trees with the element they most need, and the soil lacks, namely, potash.

It is a pleasure to see how a young orchard will thrive after an application of this fertilizer. Sometimes I burn logs to get ashes for this purpose, and if I have no chip-dirt, I go to a dead oak or hickory, and scrape together the fallen bitts of bark, and the rich earth around the tree. It is a very good substitute for the chip dirt. It is obvious that this material is rich in the elements of food of trees. I believe in keeping fruit trees well fed, and that a large space around each tree should be given exclusively to the tree from which to draw its supplies. I never plant close to my trees, preferring to have them branch low, and to trim down rather than up.—*American Agriculturist.*

Farmer's Children.

Most of our farmers are about through gathering their cotton crorp which we are sorry to say was very short, and they can now spare the boys to go to school. If there is a school going on in your neighborhood, start your children to-morrow morning; if you have not a school, get up one as soon as possible, and let your boys and girls be learning every chance you can spare them. To be sure it may cost you something, and money is very scarce, but pray be wise and spend a portion of what little money you do come in possession of, and pour time also, in sowing the seeds of knowledge in the minds of your children, which will, as our Savior said of the seed sown in good ground, bring forth fruit, thirty, sixty, or a hundred fold. Do you not think it would be a great pity, and perhaps a shame on you, for the usefulness of those bright little boys and girls to be spoiled, and they tied down to a life of *slavery*, we might almost say, just for the want of a little learning perhaps, at the proper time?—*Roanoke Patron.*

Farm and Garden Notes.

A good wheat crop cannot be grown on poor ane hard, cloddy, ground.

The fodder corn will make more and better feed, when it is not too thick.

Speak to a horse as you would to a gentleman, but to a milch cow, as a gentleman would to a lady.

For cleansing milk can, pans, wooden utensils, etc., nothing equals steam, and nothing is more convenient.

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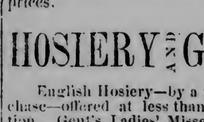

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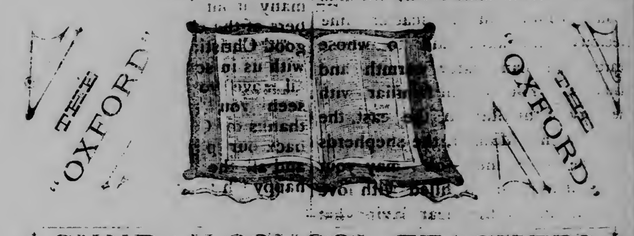

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