

THE CHRISTIAN SUN

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

Jay Gould, it is said, carries a dime in his purse, and remembers well when it represented his entire worldly wealth.

§ §

THREE HUNDRED LADY students in attendance at the Boston University, with forty-three of this number in the medical department, seven in the law school and eleven in the school of theology, look like ladies are mental dupes, does it?

§ §

A BIBLE NAME IS appropriate for a Bible people. Such a name is the Christian. A Bible name makes appropriate Bible doctrine and Bible conduct. The Christians ought to live nearer to the Savior than people who do not call themselves by his dear name, and should make greater sacrifices. They ought to see the truth more clearly than people who receive their Bible doctrine through the colored glass of a creed.

Brethren, do not receive your doctrine from teachers who study with deep respect the works of creed makers, or creed takers. Look with suspicion on the treatises of those who justify sectarian names, and are not satisfied with the Bible as sufficiently definite in doctrine. Or you will be led away from the Bible in name, in doctrine and in conduct. Others, who have not had the high Bible privileges which you possess, may live near Jesus, though moulded partly by human agencies. But if you accept human doctrines and dictation, you will fall far: for the downward path is slippery.—*American Christian.*

§ §

India has a population equalling the total of the United States, Canada, Great Britain, France, Germany, Turkey, and Russia. Allowing one letter of the Bible to represent one person in India, it would take seventy Bibles to represent them all. The Christian population of India could be represented by the letters of the book of Isaiah. Joining hands, the people of India would reach three times around the globe, on the line of the equator, or distance of 75,000 miles. Should they form in procession, single file, and walk ten miles a day, it would take them forty years to pass a given point. The women of India, eight abreast, eighteen inches apart, would reach eight times across the North American continent. Should we give each woman of India a Bible, and at the rate of 20,000 a day, it would take seventeen years to supply them all. The children of India, walking four abreast, two feet apart, would make

a procession 5,000 miles long. The widows of India equal four times the population of London, and standing in solid column, one foot apart and ten abreast, they would reach the length of New York State. It is believed that one in six of the women of India lives a degraded life *Herald of Gospel Liberty*

§ §

THE BICYCLE IS GROWING in popularity. Young men, and even young women, take to it with keen relish and much enthusiasm. It furnishes healthful recreation and much enjoyment. It has its uses as a means of rapid locomotion as well as a health-quickenng exercise. It is however, like many other good things, greatly abused. Some spend too much time with it, and neglect other demands more pressing in the gratification of their fondness for it. But perhaps the greatest evil connected with it is the Sabbath desecration which attends it. An exchange thinks it is more harmful in this respect than the saloon. However this may be, Sunday is the day when young men have the most leisure, and when the bicycle lures thousands from church and the Sunday school. Excursions are made to the country. The roads are often lined with wheelmen from the city and town. Others ease their conscience by attending the house of God in the morning and then devoting the remainder of the day to bicycling. It pains the heart of many a pastor to see this. How to remedy the evil is a somewhat difficult question, but something must be done to stay it. We cannot and should not denounce the bicycle itself, but those who fail to use it properly. We must try to reach the conscience, and employ such restraints and considerations as will bring about the desired reformation.—*Presbyterian Observer.*

§ §

PREACHING SEVERAL MONTHS and only received thirty cents in money from the people in all that time! Such, it is reported, was the experience of a Methodist minister in Arkansas. What he lived on we are not told. Faith may have come to his aid, and

some raven in the form of a generous deacon many have brought him food; it is more probable that he went in debt, and piled up a store bill in the hope of better times, financially. This is about the slimmest ministerial pay which we have heard of for a long time, though it is no uncommon thing for ministers to go for months without their full weekly or monthly allowance. A few thoughtful ones may advance a little money, but too many leave them to work out the problem of living upon irregularly paid stipends as best they can. Its solution tends to wear the life out of them, or take the heart out of their work. Very often the result is short pastorates and unprofitable ministries. People should be more considerate of their pastor's financial interest and pay him promptly. A good salary is a great desideratum, but, whether large or small, it should not be doled out in fragments and at wide intervals but should be paid on the very day, or at the exact time, promised. Every minister feels more manly and independent if he has a little ahead, or, at least, if he can meet passing wants without incurring debt.—*Ev.*

Reduced Rates.

For Raleigh convention Episcopal church the Richmond & Danville R. R. will sell tickets to Durham, N. C., and return from Raleigh, Burlington, Oxford, Henderson and intermediate points at low rates, for the round trip. From Raleigh, \$1.65; Henderson, 2.45. Tickets on sale Sept. 25th, to 28th, inclusive; limited returning until and including October 2, 1892.

For Catawba Co. Fair the Richmond & Danville R. R. will sell tickets to Newton, N. C., and return at following rates from points named: Tickets on sale Sept. 26 to 30, inclusive, limited returning until and including October 1, 1892. From Charlotte, \$1.40; Greensboro, 2.00; Marion, 1.10; Asheville, 1.90; Durham, 3.20; Raleigh, 3.60; Winston-Salem, 5.60. Rates from intermediate points in same proportion.

The Converted Woman.

BY REV. J. MAPLE, D. D.

But she of her want did cast in all that she had, even all her living. Mark 12: 44.

There were various courts surrounding the temple of God in Jerusalem, and they were for different purposes. There was one called the court of the women because it was the only place about the temple that they were allowed to enter. This court was square, and it was entered by three gates; one on the north, one on the east, directly opposite to the beautiful gate, and one on the south. It was in this court that the Jews commonly worshiped. The treasury was in this court. There were a number of coffer boxes made with a large open mouth in the shape of a trumpet, for the purpose of receiving the offerings of the people; and the money that was contributed was devoted to the service of the temple, to increase sacrifices, etc. Christ was sitting in this court "over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing." The mite was a small coin made of brass, the smallest in use among the Jews. It was in value about three mills and a half, or one third of a cent. Christ "called unto him his disciples, and saith unto them, verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

From this we learn that the highest evidence of our love for Christ is not the amount we give, but the amount compared with our means. The rich Jews gave large sums, but it was of their superfluous means. They gave what they did not need, and it cost them no self sacrifice. This poor widow gave all she had, even all her living. She trusted in God, and devoted her little property entirely to him. This was the limit of her ability. She was wholly consecrated to God. The outer life is an expression of the inner life. It reveals the state of the heart. Hence the command of God: Keep thy heart with all diligence; for out of it are the issues of life. If the heart is right the life will be right. This is why Christ taught the necessity of the new birth, or a change of heart. The heart is the fountain of life, and to have the stream pure the fountain must be clean.

There is a commencement, a development, and a consummation of the Christian life. The beginning is in

the change of heart when a man accepts Christ as his Saviour and Lord, and consecrates himself to his service. Then he cuts loose from his old sinful life, and commences a new life. Severing the service of Satan, he enlists in the service of Christ. Withdrawing his affections from things that are sinful and temporal, he fixes them on things that are pure and eternal. Repentance is not enough. Sorrow for sin is only half conversion. There must be devotion to Christ. Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." In the tangled forest of Germany there was an oak tree worshiped by the savages who dwelt there. When St. Boniface went among those heathens and found them worshiping this tree, he cut it down, made it into boards, shingles, and sills; and built a chapel in which to worship God. Thus we must not only turn away from our old life, but live a new life. Paul says, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me." Paul had turned away from the old life, and was living a new life.

Christ is first a deliverer, a Saviour. He delivers from the guilt and power of sin. Pardon removes the guilt, and brings us into a peaceful relation with God. Regeneration, or a change of heart, frees from the bondage of sin. Paul said to the disciples at Rome. "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness." Christ is also our Lord, and we must obey him. His command is, "Take my yoke upon you." Yoke here means his government, and to take it upon us is to transfer the whole allegiance of life to him. This surrender must be complete and entire. Every power of body, mind, and heart must be consecrated to him. This is conversion. It is accepting Christ, first as a personal Saviour, and then as a personal Lord. It is not simply joining the church, but coming to Christ himself, believing in him, loving him, and obeying him.

This means a life of holiness, Paul says, "Ye are not your own, for ye are bought with a price; therefore glorify God." Be ye therefore perfect, even as your Father which is in heaven is perfect." As God is perfect in his sphere of action so must we be in ours. This cannot be reached at once, nor fully in this life; but it shall be attained in the higher life of heaven. "Beloved, now are we

the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Our life belongs to Christ, and we must keep it for him. The lips that pray and sing God's praise must not be stained with bitter words. The hands that are lifted up to God in holy invocation must be kept clean. The heart that is the dwelling place of Christ must not be opened to impure thoughts and desires, but shut against all ungodly and carnal lusts.

Evil is subtle. It creeps into our hearts unawares to us. It is at first only a thought, or an emotion, or a passing passion; but we let it come up again, and it leaves its impression. All life begins in thought. Pure thoughts awaken holy desires, and lead to a pure life. Beautiful thoughts make a beautiful life. Sinful acts stain the life before the world, and evil thoughts stain the heart in the sight of God, "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Keeping unspotted from the evils of the world is not the whole duty of the Christian. "Pure religion and undefiled before God and the Father is this to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." There is purity and service both in the Christian life. When a man is received into the church he publicly dedicates himself, body, soul, spirit, and property to the service of Christ. This means that he no longer claims mastership over himself, and his property; but that henceforth he is the servant of Christ, and lives only for him, that he will live as he directs, and use his property as he commands.

Right at this point is where many young Christians get into trouble. In the warm glow of the new horn love they are apt to think and feel that they are only serving Christ when engaged in singing, praying, and talking about him; but this is a mistake. All the duties of life are religious duties, and the proper observance of them will bring us nearer to Christ. Attending to the duties of the household, and of the farm, is as much a part of true consecration as attending church, singing, praying, exhortation and preaching the gospel; and it sometimes requires more of the true spirit of consecration to wash dishes, darn stockings, mow, and reap in the harvest field than to sing and pray in church. I have known Christians who sing like a seraph, and pray like a saint in meeting; but were too lazy or too proud to attend to the duties of the household or the farm.

If the heart is given to Christ the whole life is holy. We do not live two lives - one religious and one secular. When we become Christians, secular work is not sinful. All duty is sacred in the sight of God. The farmer is serving the master when sowing and cultivating his grain, and his wife is doing the same when preparing his food and clothing. The mechanic and merchant are doing God's will when faithfully attending to their business. Christ swung the axe and pushed the plane at the work bench of Joseph the husband of his mother, and he pleased his Father then just as well as when he was reading the Scriptures, praying, preaching to the people, and healing the sick. Paul made tents because it was necessary to meet his physical wants, and this was just as much a part of his consecrated life as preaching Christ to the Greek philosophers on Mars Hill. The motive of life is changed when we become Christians. Before we lived for self, now we live for Christ. Self is dethroned, and we do everything for the master: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

We should train our powers of mind and heart that we may increase our usefulness, and do all that we possibly can for the Master. We must watch over the beginning and growth of spirituality in our minds and hearts. The spiritual plants in the garden of the heart are tender and easily destroyed. They are like some delicate plants we have in our gardens that we are so careful to protect from the cold winds and frosts of spring. Thus we should guard the tender plants of the Christian graces planted by the Holy Spirit in our hearts. We should form our friendship, and choose our amusements with reference to their effect on our heart-life. You should avoid whatever will cloud your reason, impair the tenderness of your conscience, deaden the voice of God in your souls, or take away your relish for spiritual things. This is a safe rule.

To live a consecrated life is to do just as Christ would if he were in our place. He "suffered for us, leaving us an example, that ye should follow his steps." This is the true rule of Christian living. Thus consecration becomes real. There is nothing unnatural or strange, after some ecstatic feeling in it. It is simply living for God day by day, and hour by hour. It is unquestioning obedience to him.

Consecration flows from love for Christ as naturally as the stream from the living fountain. The poor widow mentioned in our text loved God supremely, and trusted him implicitly. Her fortune was as small

as it could be, and be anything. It was only two mites, and it was "all her living." She cheerfully cast it into the treasury of the Lord. She was wholly consecrated to him, and this act of self-denial flowed from love, and not simply from a sense of duty.

At present Christians do not even give as much money to the cause of God as they unhesitatingly spend on a political election. We recently came across an excellent Christian, who thought that he had done his duty handsomely when he had contributed 10 pound to the London Mission. But at that very time he was willing to spend 1,500 pound to win a political election. He is a really earnest and amiable Christian, but it has never so much as dawned upon his mind that the service of Jesus Christ must be maintained on at least as large a scale as music-halls and political contests. Some day men of wealth will put money into the Kingdom of God as freely as they now spend it on their party politics. But before that day dawns they must first "give themselves" with a thoroughness and an enthusiasm of which ordinary Christians have at present no conception.

No one can understand and appreciate a consecrated life only by experience. We must have this love for Christ in our hearts, and be governed by this self-sacrificing spirit if we would know the power and joy of a consecrated life.

Religion to the individual is a life: it is something that finds a response in the deepest consciousness of the soul. It is a renewing power; a salvation from sin; the indwelling of love; the witnessing of the Spirit that we are the children of God. And there is no way to verify these things but by yielding the heart and the life to them. We cannot stand off and judge concerning them or know them any more than we can know beauty or song without seeing and hearing.

The life of the soul must be known by living that life. Love must be known by living in love; and religion can be known as an experience, as a power to save from sin and to fill the soul with love and peace and hope, only by yielding the heart to the will of God. Thus we may know that God is; that Christ is risen because He dwells in the heart the hope of glory. Thus may we come to know that the soul is immortal, and that the everlasting gates will soon open. Our Savior says, "Ask and ye shall receive; seek and ye shall find." In a letter published since his death, Thomas Carlyle said to a friend that in a dark and restless night, when full of trouble and care, he said, "Our Father Who

art in heaven * * * Thy will be done;" he had not repeated that prayer for many years: but when he said, "Thy will be done," he felt a strange beauty and power in the words: he had rest. Mr. Hutchinson, the sweet singer, told me that he went to Minnesota to make money; instead of making, he lost: death entered his home; all was dark; he wandered alone on the wild prairie; for the first time in his life he bowed his knees in prayer; the tall grass was about him; no human form was near; above him were only the blue sky and the birds in the air. He said, "Our Father Who art in heaven," and, repeating as best he could that prayer, peace and light and love and hope filled his heart, and he has walked in that light ever since. O weary one, filled with doubt and darkness, or beating against the storms of temptation, or journeying to the grave without hope, go prove the promise of God; go, ask and you shall receive; go, seek and you shall find.

Happiness is the end that all are striving for, and all may attain it, but it can only be found in loving obedience to Christ. Men seek it in the riches and pleasures of the world, but it is not to be found there.

The following story selected from an Eastern teacher, may be applicable in all climes and by all people:—

"There was once a beautiful damsel upon whom one of the good genii wished to bestow a blessing. He led her to the edge of a large field of corn, where he said to her:—

"Daughter, in the field before us the ears of corn, in the hands of those who pluck them in faith, shall have talismanic virtues, and the virtue shall be in proportion to the size and beauty of the ear gathered. Thou shalt pass through the field once, and pluck one ear. It must be taken as thou goest forward, and thou shalt not stop in thy path, nor shalt thou retrace a single step in quest of the object. Select an ear full and fair, and according to its size and beauty shall be its value to thee as a talisman."

"The maiden thanked the good genii, and then set forward upon her quest.

"As she advanced she saw many ears of corn, large, ripe and beautiful, such as calm judgment might have told her would possess virtues enough; but in her eagerness to grasp the very best she left these fair ears behind, hoping that she might find one still fairer. At length, as the day was closing, she reached a part of the field where the stalks were shorter and thinner, and the ears were very small and shriveled.

"She now regretted the grand ears she had left behind, and disdained to pick from the poor show around her, for here she found not an ear which bore perfect grain.

That Skeleton—Nicotine.

There is a skeleton in many a closet in this fair land. It is of a dirty copper color; it reeks with foul odors; its jaws are fixed in a hideous grin, born of selfishness. Its name is Nicotine.

All users of tobacco, even those who believe the writer a fool, or a crank, or who have a supercilious pity for the trash that can be written on this topic, are cordially invited to take a peep at this skeleton, as we try to let a little light into a typical closet in which it is hidden.

Did you ever argue or hear an argument upon the tobacco habit by a user? He will admit that it is not a cleanly habit, that it costs a little; but what's that, every one has a fad of some kind. If he did not spend money in this way, it would go in another and perhaps a worse one. It is a confessed selfish habit, but philosophically it is announced that man is a selfish animal at best. If the user is pushed to the wall, that the habit is at the expense of wife and children, an explosion takes place. Some one is angrily told that it is nobody's business how much tobacco the user consumes.

The argument did not however, reveal even a glimpse of the skeleton—Nicotine. Another skeleton—selfishness—hid it from sight. Altars have been and are being built to this new god—Nicotine. Upon them the love, happiness and homes of thousands of wives and children, the most precious sentiments of human breast are hourly, daily, weekly, yearly, being offered as pitiable sacrifices. Let us see how the skeleton comes into existence and is shut up in closets of so many homes.

It springs into existence entirely from the use of smoking or chewing it. It commences when the young man is in his teens, with his first cigaret or cigar. It may begin when he is an infant, as that seems to be the fashionable time to have the habit grafted at the present day. It may be inherited from a father who had a lively skeleton in his closet. The taste obtains a hold. With blindness, peculiarly human, the chains in which the user is being bound are not observed. If they are, they are playthings to be broken at will. The binding, however, goes on, and before long a manacled slave is on the block and knocked down to that skeleton—Nicotine—for the puff or chew of a weed.

In his youth the user woos and wins the woman he loves, and who returns his love. It is then, in the burst of young affection, when he approaches her he is careful to have thrown away his cigaret or cigar, to have washed hands and face, perhaps

to have sweetened his breath with a deodorizer. A man always tries to put his best foot forward in the presence of his best girl. The pity is, that he does not keep it forward at all times through life in the presence of her who becomes his best friend.

As friendship ripens into something deeper and truer, he grows perhaps a little more careless about the odor of tobacco; he is not particular to keep his clothes free from its taint. There are suggestions of the habit about face and hands. On occasions that seem available he even asks indulgence of a cigar in her presence. Womanlike, she sacrifices herself, making all manner of excuses for the habit. She flatters herself that for her sake the nicotine bands can be broken at her request, but not now will she ask, but later on. It is the old, old story of love blindness.

Here is the point where heroic courage can be displayed by the maidens of the land soon to be wives, mothers and homemakers. Here is the chance to strangle in its conception that skeleton Nicotine, that can bring them much sorrow. Let them but express that good sense that surges through womanhood. Refuse to excuse the odor and indulgence of tobacco by the youths that surround her. Resent it as a breach of uncleanliness, a selfish infliction of a disagreeable habit, which no man with a due sense of justice and courtesy would ask a woman he admired or loved to tolerate and endure. It would be a wholesome education that would probably save suffering.

The lover receiving no check, finding his habit excused or condoned, the habit is bound a little tighter upon self. A marriage in time follows, and a new home is added to the millions that either glorify or make miserable its inmates. The honeymoon is celebrated by a self-purity regime. The tobacco habit is retired to the rear for a while. Love's expressions are indulged in without the ugly protrudement of the skeleton. The honeymoon is over. The couple are settled in the new nest, the freshness of married life is worn off. The sterner, real life, sweeter, deeper, is begun.

The husband in self-satisfaction occasionally now apostrophizes his enjoyment with wreaths and rings of smoke or bits of the solid form of tobacco. Cuspidors become a necessity in a home the wife had determined that they should never darken.

When the husband goes off to business the wife stealthily flings open all windows to let the glorious pure air into the home. Time flies, and little by little the home is turned over to the god of tobacco, and his fumes fill nook and corner. The purifyings become less frequent, the odor has

touched everything, it is impossible to get rid of it. The wife gently expostulates once in awhile, but she never dares to tell her husband what she feels and thinks. She fears she might drive him from the home to seek indulgence of his habit elsewhere. She will suffer and endure to keep him by her.

The husband still feels, perhaps, the glow of the love he pledged his wife. When he would express it he takes her in arms and holds her against clothes saturated with smoke, ashes and odor of tobacco; he kisses her with lips disgusting and loathsome with nicotine, and perhaps wonders why his wife does not receive with fervor his caresses. By and by he feels a lack of the old-time warmth. He faults everything but himself and his habit. The love of that wife is being strangled by nicotine. The first tobacco kiss shocked her; it stung as an insult. It meant nothing to him; it meant more to her than she dare confess to herself. She fears to face the truth, for she loves her husband. She endures and suffers. She hides all these things in her heart. She, her house, her home, her husband, her life, are being sacrificed to that skeleton—Nicotine

There is a sigh in her voice, a tear in her eye betimes. What does it mean? The husband is growing into an inveterate smoker, the fumes of the house are becoming stale and sickening. She had dreamed of a sacred love, of a husband whose love and caresses were sweet, of a fresh and fragrant home, as the habit grows with years the husband worries himself less about things; he is more self-satisfied; he wants to be left in quietness with his tobacco; his expressions of affection are less and less frequent. His home is well taken care of, he has everything he desires. As he grows older and older, and, more and more taciturn, his tobacco habit becomes his one enjoyment and solace.

Nicotine has deadened the sentiments. It has made the user careless of the rights and privileges of the wife to the home and its enjoyments equally with him. It has stolen attentions that are love's expressions. It has made the husband forgetful of that best love, appreciation and care he pledged the wife in marriage. It has made him faithless to this trust. It has sickened love with narcotic fumes, insulted it with its indulgence. It has wrecked the spirit, the hopes, the life of the homemaker.

Nicotine builds a wall between husband and wife. The indulgence by the husband becomes one series of wrongs inflicted by him on wife, children and home. It creates, perhaps, a stolid indifference in the woman that makes her life scarce worth the

living to her. It is the cause of longings she never dares give utterance to. It makes her feel untold pangs. She learns to live a loveless married life. She dare not think for fear thought will make more clear her misery. While she drags out this misery to the end, that skeleton—Nicotine—fiendishly dances a ghost dance to the tap, tap of the beats of a woman's breaking heart.—*Wm. Arch McClean, in N. Y. Independent*

"She went on but, alas! only to find the stalks more and more feeble and blighted, until in the end, as the day was closing, and the light coming on, she found herself at the end of the field without having plucked an ear of any kind.

"No need that the genii should rebuke her for her folly. She saw it clearly when too late, as how many in all climes and in all ages, in the evening of life, call sadly and regretfully to mind the thousand golden opportunities forever lost because they were not plucked in their season."

What Has Been Done?

Where and with what? Why, I mean what has been done for the Missionary Association since its organization? It was organized with 14 members last May—how many has it now? The next meeting of this body is fast approaching. Will its officers be ready to make a good showing in their first reports? Much depends upon the success of its first year's work for encouragement for future effort. I do not doubt but that this is the most important missionary movement made among us—but it will not, and can not, run by itself. The officers must push the work to a success, if success be attained. Perhaps the officers have done the work and are ready for the first meeting. I hope it is so, but I have not seen a word in the SUN from one of them in regard to its organization, its laws, its plans, its work, or in fact any allusion to it. This may be the best way, but I doubt it. The positions these brethren hold are not only positions of honor, but of great usefulness, if they do their duty and thereby gain success for the Association, but I must say, I do not see any honor or usefulness either, in simply holding a position without work. I would not be hypercritical, but I do plead for work for this Association. If it fails, it will throw the work back and that will mean failure, perhaps, for years to come. If this association be not made effective in doing the desired work, then I believe the work will go undone for many years. This we can not afford, for the field is already large

and the needs of that field are daily increasing, opening to the church a wide door to abundant opportunities for service for God:

I am not a prophet, and I am not the son of a prophet, but I will make a prediction as follows:

If the Missionary Association shall get no more attention in the future than it has in the past, its mission will never materialize, and soon it will be a dead ghost, hung up in the ecclesiastical closet, a fair specimen of our spasmodic enthusiasm and of the weakling offspring of the organization to which we belong, with so much pride—I am afraid more pride than love, for pride is an empty thing, but love has constraining power—this we need. If on the other hand, the association shall have the proper and necessary attention, such as was contemplated in its organization, then the Missionary Association will become the most effective agency we have had in a hundred years for the spread of the gospel among men—it will become the *working body* of our church in the South.

J. P. BARRETT.

Lost Opportunities.

In every one's life there are certain opportunities, certain chances, which once past, never return. The mistake of a lifetime is easily made. The turning of a corner, the refusal of advice; the neglect of the intimations of God's providence; the disregard of his word; the grieving of his Spirit for a single hour, may shift the course of a life, and turn its brightness and its beauty to sorrow, darkness and distress. How many lives there are which might have been filled with sunshine and gladness, but for some fatal mistake, some sad and ruinous failure, some silly caprice, some hasty word, some foolish error, made in a moment, but never to be repaired. And often these mistakes are made, unthinkingly and unnoticed until it is too late to remedy them. The gate of opportunity may stand open to-day; if we enter, it is well; if we neglect it, we may mourn and lament our folly, but can never correct the error.

The Lord is giving us opportunities from time to time; he is giving us opportunities to-day, they are before us if we will take note of them; if we will heed them, they are for us, if we neglect them, the time may come when we shall mourn their loss; and One who sees things more clearly than we can see them, will say, "Oh, that thou hadst known, even thou in this thy day, the things that belong to thy peace; but now they are hid from thine eyes."

What then shall we do with the opportunity of to-day? It is before us, it is upon us. Are our eyes open

to see it, are our hearts open to embrace it; are we ready to heed the voice of God; and listen to the words he speaks? Are we ready to obey the command which he gives us to-day, and so be ready for the blessing that to-morrow shall bring? There is no hour when disobedience, or neglect, or carelessness, or sin is safe; there is no moment which is of little importance. "Behold, now is the accepted time. Behold, today is the day of salvation."—*Exchange.*

A Fact.

Any religion is a sham that does not cost something. The Bible knows no religion, without its gifts and offerings. In all the ages, those who would honor God and receive his care and salvation, have given of their property to him and his cause as a token of their sincerity. Abel came not empty handed to God's altar; Noah hesitated not, as soon as he trod once more upon the earth after the flood, to make an offering to God who preserved him, God gave freely to Israel the needed supplies in the trackless desert; but in the construction of the Tabernacle they must furnish the costly material and careful workmanship. The Mosaic system, largely, rested upon the fact of free-will offerings. If the Old Dispensation inspired self-denial to foreshadow a coming Savior; much more does the New Dispensation inspire it to proclaim to the world a present Savior. Be it remembered that the first recorded act of worship to the infant Savior was rendered in a most beautiful and costly manner,—in frankincense, gold and myrrh. The earliest utterance of this Jesus emphasized the duty of Giving, and in the beatiudes he places the merciful in the same class with the pure in heart.—*Baltimore Baptist.*

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent and hide their light under a bushel. They intend to lie low all the war time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. Rest assured, my fellow Christians, that at some period or other, in the most quiet lives, there will come a moment for open decision. Days will come when we must speak out or prove traitors to our Lord and to his truth. You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven *incog.*—*Spurgeon.*

An Effective Rebuke.

A good Quaker once had a bundle of hides stolen from his warehouse, and he began to cogitate on what steps should be taken to prevent a repetition of such rascality in the future. Instead of putting the machinery of the law in motion, by setting the detectives to work, and so on, he inserted an advertisement in the newspapers—a production unique of its kind, the following being a copy:—Whoever stole a quantity of hides on the 5th of this month is hereby informed that the owner has a sincere wish to be his friend. If poverty tempted him to take this false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him a peace of mind.” A few nights subsequently, when the family were about retiring to rest, a man knocked at the door of the Quaker’s house, and carried with him a bundle of skins. “I have brought them back,” he cried: “It is the first time I ever stole anything; and I have felt very bad about it.” “Let it be the last, friend,” said the Quaker. “The secret still lies between ourselves.” The man was spoken to faithfully and affectionately about the folly of dishonesty, and of the claims of the gospel. He was also taken into the Quaker’s employ and became a changed character, having lived an exemplary life ever after. When you detect a poor servant girl in a first petty theft, or when you discover that an apprentice has been tempted to pilfer your till, think of this Quaker, so amiable in his heaven-learned wisdom. There are two ways of reprimanding the transgressions of those who injure us—God’s way and man’s way. The Quaker chose God’s way.

A writer in the *Union Signal* quotes from a prominent lady physician as follows:

“I believe cigarette smoking more baneful, more terrible in its effects on young boys than alcoholic drinks. In an extensive practice among young children, I find many whose whole nervous systems are ruined through this poisonous habit. All of those brought to me for treatment suffer more or less from general or partial paralysis. There is undue twitching of the eyelids, a weakening of the nerves of tongue, arms, limbs, etc. Some partially lose their minds and become simple; others have to be sent to the houses of correction or insane asylums, where they will be properly cared for and rigorously prevented from following their injurious habit. Only recently I have had several cases. One boy had

partial paralysis; another had entirely lost his memory: another was quite stupid mentally, and yet another we had to send to the insane asylum. These are but few of many cases I might tell you of, so that I am most bitterly opposed to the cigarette in every form.”

There is an awful truth, if there be also quaintness, in the language of one who said, “My Lord, heaven is not to be won by short hard work at the last, as some of us take a degree at the university after much irregularity and negligence. I have known,” he says, “many old play-fellows of the devil spring up suddenly from their deathbeds and strike at him treacherously, while he without returning the blow, yet laughed and made grimaces in the corner of the room.”—*Canon Farrar.*

FROM PASTORS AND FIELD.

DEAR BRO. CLEMENTS:—I will give you a bit of news from my field of labor. I met my appointment at Pleasant Grove, Va., 1st Sunday and Saturday before. This was an occasion of interest, for besides the good attendance both days, we received 9 more members making in all this season 35, with the promise of others at my next appointment, and baptised 11. After the sermon on Sunday we organized a society of Young Peoples Christian Endeavor, of between 30 and 40 members. The spiritual condition of this congregation is encouraging. This dear congregation extended us a call to serve them another year, with an increased salary. We accepted, and hope to be able to do more for them, another year.

Second Sunday and Saturday before we were at Ingram, Va. The congregation on Saturday was small, we baptized 4 by immersion. On Sunday the congregation was large and very attentive. After the sermon, we received a promising young man into the church, then we administered the emblems of our Lord’s blood and body to quite a number of His children. This church has extended us a call for another year, which we expect to accept D. V. The outlook for this little church, we think, is encouraging. On Saturday evening at 7 o’clock Mr. William Rice departed this life; he leaves a wife, 4 children, 1 sister, 1 brother and a host of friends in sadness. Bro. Staley will remember this gentleman and his family, he and I spent a night with them. But the saddest thing about this dear man’s death, was, that he left no evidence that he was saved. We spent about three hours with him the day he died, and

he did not think he was so near death, for he said he thought that as soon as the swelling passed out of his right leg, he would get well, but alas! he was then, entering the dark valley. Reader take warning, lest many of you thus go carelessly down to death, “Be ye therefore ready also at such an hour as ye think not the son of man cometh.” After closing the service at Ingrams, we went to the sorrowing family, and preached a sermon in memory of the deceased. May God bless these dear sorrowing ones, and the neighbors who have lost so good and liberal friend.

P. T. KLAPP.
Youngsville, N. C. Sept. 16, 1892.

§ §

DEAR BROTHER CLEMENTS:—Last Saturday evening it was my privilege to be with the good people of the church at Big Falls.

When I arrived I found the people busily engaged preparing for a lawn party in the interest of the church. Mrs. Jas. Turner and her sister Mrs. King from Fla. and Mrs. Harden of Graham and Misses Jessie and Minnie Graham from Union Ridge with a number of others were lending their aid to make the party a success. Almost all the people of the place, with a large number from the surrounding country were in attendance.

Everybody seemed to be interested in the work. There were contributions from various parties. Refreshments and flowers were in superabundance. The people were highly entertained and amused until the last “cake” and “flower” was sold, then they went home with cheerful hearts because of the pleasant way in which the evening was spent. There was the best of order during the entire time. When the proceeds were counted it resulted in about \$55.00 clear of expenses. The people here are to be congratulated on their success. They have other money in hand and a large list of *bona-fide* subscriptions.

They expect soon to begin the erection of a new church building at this place, which is noted for its beautiful natural scenery. The green hills, rocky cliffs and water scenes all give an attractive variety. This is a very desirable place for a church and the people are determined to have one that will do credit to the place. They have bright prospects before them.

At eleven o’clock Sunday there was preaching by the writer. There was a large and attentive audience present to listen to the word Sunday afternoon Bro. Turner conducted the sabbath school which was largely attended.

During our stay we made our home at Bro. Junius Harden’s and Bro. Jas. Turner’s where they can make

it pleasant in every respect. It is our purpose to do all we can to advance the interest at this place, and with the co-operation of the good people of this church with the deep interest which they manifested there is nothing to discourage us.

Respectfully,
W. C. WICKER.

§ §

DEAR SUN:—I began a revival meeting at Union, Surry county, Va. last 3rd Sunday, which continued five days and resulted in about twelve conversions and seven additions to the church. Rev. J. W. Barrett came to my assistance on Tuesday and rendered efficient service preaching twice each day till the close of the meeting. He is a young man of ability and great strength of character. On Wednesday evening we held a service at Dendron. Bro. Barrett preached and at the close of the sermon we organized a church of a nice little membership. Last Sunday at Spring Hill I administered the ordinance of baptism to two candidates and preached to a large congregation; If there is no intervening providence I shall begin a series of meetings here on the 4th Sunday in Sept. and expect the Rev. Dr. Barrett to assist me.

Fraternally,
M. W. BUTLER.

Waverly Va., Sept. 13th 1892.

§ §

Brown’s Chapel

BRO. CLEMENTS:—I commenced a meeting at Brown’s Chapel the fourth Sunday in August closing Tuesday after the first Sunday in Sept. Brothers W. W. Lawrence and W. N. Hayes came to my assistance the second day of the meeting, Bro. Hayes remained two days. Bro. W. W. Lawrence remained till the meeting closed. Bro. H. A. Allbright was with us two days at the close of our meeting. These brethren all did faithful work.

Result of the meeting fifty professed faith in Christ thirty-two united with the church. The church was greatly revived. To God be all the praise.

JOHN S. LAWRENCE.

Erect, N. C.

§ §

DEAR SUN:—As I have seen nothing in your columns in some time from Salem Chapel, I will give you a few lines.

The protracted meeting was good. Brethren Holt and Peel did fine preaching, and the Spirit came down in great power. May the Lord continue his blessing on our dear church.

The first Sunday in this month, Bro. Holt preached on the Principles of the Church, to a large congregation. He baptized nine the same day.

J. R. T. CAFFEY.

Salem Chapel, N. C.

Suffolk Letter.

Our meeting closed last night and Rev. C. L. Jackson left for Providence, Norfolk county, Va., to-day to hold a meeting of two weeks. The meetings here were held in the City Hall, which seats about 800, and was crowded almost every service. Perhaps 900 were present at some of the meetings as that many chairs may have been added to the permanent seats. The interest seemed to increase to the close, and would have continued, perhaps, if Bro. Jackson could have remained. He is a fine singer as well as an excellent preacher and greatly endeared himself to Suffolk by his earnest and successful work. Rev. C. J. Jones, D. D., of Norfolk, was with us and renewed the memory of a meeting of great power in 1888, by his hearty co-operation with brother Jackson in the blessed work of God. The results of the meeting in full I dare not attempt to state in figures. The singers of other churches united with our own till we had a good choir of perhaps seventy-five, together with organ, piano, and cornet. The ministers of the city who were at home and their congregations also co-operated with us and enjoyed the services. For all this evidence of fraternity and for the divine blessing upon our efforts we are profoundly grateful. There were 72 professions of faith in Christ, 31 reconsecrations of those who had grown lukewarm, and 44 have already united with the church. More will join our church and some will unite with other churches.

A sad affliction came to our ears last Saturday from Norfolk. Col. A. Savage had come to Suffolk to attend the meetings and enjoyed them greatly. On Saturday morning he left for his home in Norfolk where he anticipated meeting his wife and telling her of the good meeting in Suffolk. But when he reached the city a messenger met him to tell him that his wife had just been found upon her bed cold in death. She had passed away in her sleep and her face was as placid as if death had not touched her life. A sweet and devoted Christian wife and mother goes to sleep in a happy home and wakes in glory. Such was the peaceful end of Mrs. Savage. The funeral was largely attended to-day at the residence on Boush St. Norfolk, the services being conducted by Dr. Jones, her pastor, who was assisted by Rev. C. L. Jackson, Rev. J. I. Vance, Rev. Dr. Lacy and myself. Her remains now rest in Elmwood cemetery, and many hearts extend their Christian sympathy to Col. Savage, and his family, in this severest trial of his life, and among that number I desire to be counted one.

W. W. STALEY.

Sept. 12th, 1892.

From the West.

DEAR BROTHER CLEMENTS:—While our meeting at Mt. Bethel did not result in the the visible good that I had hoped for, it was not because we did not have good preaching, for Dr. Long was with us on Sunday and Monday and Bro. Holt the remainder of the time, which was till Wednesday night. It is likely that we will hold another meeting there later in the year, as it was in the tobacco and fodder saving time up here, and the people being used to holding their protracted meeting in October they did not turn out as well as I have seen them do after the crops were gathered.

Our protracted meetings will come off at Howard Chapel the 2nd Sunday in Oct., come up if you can, Bro. Clements.

I was at Howard Chapel yesterday, endeavored to preach a missionary sermon after which I took up a collection for the purpose of paying the remainder of the church debt, \$12.75, and conference assessments \$16, as a result there were between \$34 and \$35 subscribed, and \$21 of which was paid cash.

Several sweet little children came forward with their pennies, nickels and dimes, whose bright faces seemed to say, "It is more blessed to give than to receive." And some of whose names we give as follows:

Ellen More, Annie Moore, Maud Smothers, Jennie B. Lamberth, Sallie Jones, Flora Fay, Willie Billinger, Lizzie Chambers, and some others whose names, I am very sorry to say, I failed to yet.

May the good Lord bless the little lambs, and he will. He loved them when he was here in the flesh and he loves them still. Yes, He "loves all cheerful givers." May all who gave to the above calls share in his love, in this world and the one to come. And while they are behind with the pastor's salary both for last year and this, I still think they will come up all right by and by. God is master of all hearts and minds and can lead them whithersoever he will. I think my other two churches, Kallan Grove and Mt. Bethel, will come up equally as well in the conference assessments. Mt. Bethel is ahead of the others with pastor's salary.

We have a wide awake Sunday school at Howard Chapel. I think there are about one hundred pupils in attendance. Bro. B. Madison is their superintendent, and a good one. May he be instrumental in leading many lambs to the fold.

Will send you a few dollars soon for the "Sun," which is shining more and more upon these western hills.

T. B. DAWSON.

Bacon, N. C., Sept. 12, 1892.

Holy Neck.

DEAR SUN:—I left my home on Saturday last to go to Holy Neck to preach for Bro. Hurley.

I was met at Holland by Bro. Everetts who carried me to his home behind one of the fattest horses I have seen in some time and before I reached Bro. Everetts home I found he was a kind man by the way he treated his horse.

I spent a very pleasant time at Bro. Everetts, after dinner he took me for a drive over some very nice country, and on our return sister Everett had a good supper in waiting to which we did justice or injustice, at any rate a large quantity disappeared.

After a good night's rest I awoke feeling some better than I had for a week past, and after a good breakfast and a quite rest we went to church.

I expected to see a nice church and congregation and was not disappointed, we spent a very pleasant time together and although I felt very weak and bad I did as best I could and with the assistance of our dear Bro. Rev. R. H. Holland got along all right.

I found the congregation lamenting the loss of their much loved pastor, Bro. Hurley, and I pray God's blessing on both the church and Bro. Hurley in this hour of affliction.

I went from church with Bro. R. H. Holland to Bro. Dempsey Dardens, took dinner with him and family, then we went to Holland to Sunday school and prayer meeting at night.

I spent Sunday night at Bro. Hollands being entertained in the hospitable manner that Bro. and Sister Holland always entertain visitors. Although almost sick I spent a very pleasant time and I hope a very profitable time also.

Yours truly,

R. D. H. DEMOREST.

Valley Virginia.

Virginia Valley conference is now over and we have now started upon a new year which we hope will prove to be the happiest and most useful year we have experienced.

The way to make it happy is to make it useful. "General Lee said the greatest word in the English language is duty." He who would be happy must be useful. We were glad to have Revs. P. H. Fleming and W. T. Herndon with us at Conference.

Bro. Fleming delivered the annual address which was listened to with marked attention it was both interesting and instructive.

Dr. Herndon was also with us and rendered very valuable help as well as Bro. Fleming. I think I can appreciate more fully now the visits of brethren from sister conferences

than ever before. Perhaps if the ministers of the larger conferences knew how much their presence would add to the work they would leave their work and come and help us in the Masters work. Bros. we do not only like to see your faces and have the pleasure of shaking your hands and hearing you preach, but we need your counsel and help, then come when you can and we will give you a hearty welcome. It was said this conference raised more mission money than ever before. Foreign Missions an increase of more than three hundred per cent, Home Missions nearly as great an increase. So we are not idle here if we are a small conference, and we hope to extend our borders and be a large conference some time. With a united effort on the part of all the members of each church and God's blessings upon our work we know no reason why it may not be so. Dr. Herndon is here in the interest of Elon College. I have been carrying him to see our people this week and they responded to his calls nobly, may God bless them.

E. T. ISELEY.

§ §

News From the Field.

DEAR SUN:—We began our protracted meeting at New Providence the first Sunday in this month. Rev. W. C. Wicker was with me Sunday and Monday. His sermons were good and much enjoyed by the congregation. Sunday night Rev. J. W. Wellons came in and remained with us during the remainder of the meeting. We were all glad to see him and to have him in the meeting. It looked like old times, to see Bro. Wellons in meeting at Providence. Bro. Wellons seems to preach better the older he gets. His sermons were much enjoyed. The meeting closed Friday night, the 9th, and from the interest manifested it might have gone on another week with good results. There were forty-five or fifty professions, and twenty-four additions to the church. Since last I wrote to you I have attended the Va. Valley Conference. Bro. Iseley seems to be doing well. The work, I think, is in good condition in the Valley.

Hastily,

P. H. FLEMING.

§ §

Holland Items.

It was my privilege to be at Holy Neck last Sunday (2nd) with Bro. Demorest who preached at the request of Bro. Hurley. There was a good congregation and the attention was good. From church we stopped and dined with Bro. D. L. Darden, one of the pillars of Holy Neck

church. An exemplary Christian, and worthy son of a most worthy parent. His father was the most gifted and powerful man in prayer, I think I ever knew. Bro. Darden has an interesting family.

In the evening we (Bro. Demorest and myself) were at our Sabbath school at Holland. We had a good turn out and the exercises were interesting and pleasant.

Our prayer meeting at Holland increases in interest and numbers. The prospects for a strong church, are most flattering at this place, with the proper effort—intelligent, judicious ministrations. With a strong and vigorous effort here, our cause will flourish as a "tree planted by the rivers of water." We have now one hundred to one hundred and fifty at our prayer meetings every Sunday night. Think of the interest manifested in such a small place as Holland!

This writer enjoyed the exquisite satisfaction of being at the Suffolk meeting, and hearing for the first time, the great evangelist of Brooklyn, N. Y., Rev. C. L. Jackson. To say I was delighted, barely expresses my feeling. Bro. Jackson not only possesses great pulpit power, but sufficient magnetism to attract the people of all classes. The congregation was very large each night of my visit. The large and spacious Town Hall, was well filled, and the interest was truly soul-inspiring. There were perhaps between seven hundred and one thousand persons present. One of the most interesting occurrences of that grand revival, was the conversion of a deaf mute. A very intelligent little girl of about 12 or 14 years, the daughter of one of the most prominent men of the town. There were a large number of conversions. But I will say no more, as Bro. Staley the pastor, will give an account, in full of the meeting.

Bro. Staley was expected to commence a protracted meeting at Holy Neck yesterday—Monday evening. Have not heard from the meeting. Do not know whether he will be assisted by any other minister, or not.

The weather has been much cooler since the beginning of September, especially at night.

R. H. HOLLAND.

Sept. 13th, 1892.

§ §
Beulah.

Our meeting at Beulah began on the fourth Sunday in July and closed Friday with some 35 to 40 professions, and so far 13 accessions to the church with the best revival I have been in in some time. The most remarkable feature of this meeting, was the conversion of R. M. Barham, an Ex-At-

torney at Law. A man of high literary attainments, and whose power of influence was great. He joined the church and has gone to work for the Master. There are others to join the church. Rev. P. T. Klapp assisted two days faithfully. He has many warm friends there, as he served this church six years as pastor. Bro. C. C. Williams from Elon College was there all the meeting and rendered good services in the altar and exhortations. He is preparing for the ministry. He is dearly beloved in this church. The revivals have been good in this country, "Praise ye the Lord."

S. B. KLAPP.

Youngsville, N. C., Sept. 10, 1892

§ §

Suffolk Letter.

Prof. Atkinson and I closed a good meeting at Holy Neck yesterday afternoon. It continued eight days and the congregations after the first day averaged about five hundred. There was a thorough revival of spiritual conditions among believers, eleven made profession of faith in Christ, nine reconsecrated themselves to God and twelve united with the church. Among the number who united with the church was one gentleman seventy-three years of age. We spent most of the time with Capt. P. H. Lee in whose home one finds Christian hospitality at its best. Also visited brother Everett Holland from whose spacious floral garden and tasty hands I am carrying to my wife a huge pyramid of rare beauties. To give some idea of the extent of his gardens, he has 800 cape jossamines now ready for sale. His post office is Holland, Va., and his prices are very low.

We visited also Mrs. J. E. Jones and Mrs. Dempsy Jones who are maintaining prosperous religious homes in spite of widowhood and hard times. The last night I spent with W. H. Jones, Jr. His wife is a dear friend of Mrs. Staley. Here memories and future prospects clasped hands as we bowed together in our evening prayer. Associated with us in these visits and in the meeting were W. J. Lee and his wife from Berea whose association is of the highest Christian type. Rev. R. H. Holland was with us in the meetings, and though advanced in years was active in the work of the Lord. In his younger days he was pastor of Holy Neck for sixteen years.

The absence of Rev. M. L. Hurley was the only sad feature of the meeting. But his works follow him in the new splendid house, the spiritual congregation, and the many regrets at his failing health. We do hope that rest and care among the hills of

Halifax may restore his health and useful life. Rev. N. G. Newman has been chosen to fill his place as pastor of Holy Neck and Berea, Nansmond, and reports from his present field promise success for him with these churches left by brother Hurley.

Prof. Atkinson filled my pulpit in Suffolk yesterday as I remained at Holy Neck. He pleases and edifies our Suffolk congregation.

Prof. Moffitt came to Suffolk Saturday to be joined by Prof. Atkinson on their way for post graduate work at Harvard University for the coming year.

Mrs. Jackson Raby, sister of Col. A. Savage, died suddenly at home in the county six miles from Suffolk on Saturday, just one week from the time his own dear wife was found in her own bed "sleeping peacefully" in the arms of Jesus. Troubles never come single.

W. W. STALEY.

Sept. 19th, 1892.

§ §

Union, Va.

Our meeting at Union, Va., began on the second Sunday in Aug. and continued for 5 days, with a good revival in the church, 29 professions and so far 21 accessions to the church. Rev. J. W. Wellons, assisted the pastor after the first two days and did good preaching. He is very warmly endeared to the dear people, as he had been their pastor a number of years. Also Rev. D. M. Hill of the Baptist church assisted two days. He is a very earnest young man. Our congregation here is very large and we think the work is moving along very nicely. To God be all the praise.

S. K. KLAPP.

Youngsville, N. C. Sept. 13, 1892.

§ §

A Visit to the Valley Conference.

My visit was both pleasant and profitable I arrived at Antioch where the conference was in session on the second day, found Bro. Iseley in the chair, and very much interest manifested by the delegates and friends. It was quite a pleasure to me to note the progress of this conference. I think fifty per cent more money for missions was raised than ever before. Young men are coming to the front full of the mission spirit, consecrating their purses as well as themselves. Beholding this as I did and learning of the devotion, energy and Christian manhood displayed by Rev. E. T. Iseley and receiving about twelve hundred dollars subscribed and two ministerial students and one young lady to enter Elon College and a good list of subscribers gotten

up for the Sun. I said to the brethren your future is bright. The Valley is widening out for the Christian church. Press forward and take possession. May the Good Lord help them so to do and bless them abundantly in all their labors of love and especially for their kindness to me which could hardly be excelled. I also tender my heartfelt thanks to kind friends who are not members of our church, some of whom gave liberal subscriptions for Elon College. Especially do I tender thanks to Rev. E. T. Iseley for his kindness in conveying me over his territory. I hope I will be excused for not giving other names as I am not familiar with all the languages of the world.

Fraternally,

W. T. HERNDON.

Will I be Like You, Papa.

Papa had come home, and the children were glad to see him for he played delightful games with them, and told them wonderful stories. He loved his family and though he had learned to look upon the wine when it was red, yet he was a kind and tender father to his children.

Little six-year-old Freddie climbed on his father's knee and asked him all sorts of questions, and talked of what he would do when he was a big man, asked if he would be like papa then; and finally, after looking long and seriously into his father's face, the boy inquired:

"Papa, when I grow up to be a man, will my nose be red like yours and my face all swelled?"

The reddened face flushed yet redder, the tears started from the father's eyes, as he drew his boy to his bosom, and said in tones that thrilled the heart of the wife and mother with a strange, new joy:

"No, Freddie, please God, you won't be like me when you get to be a man; and neither will your father, my boy, for from this hour he will lead a sober life."

A new light had dawned upon the father's mind. He had not thought of his little boy being like him. And yet whose example should a child follow if not his father's?—*Christian Safeguard.*

Frank Leslie's Popular Monthly for October.

The epic "Story of Columbus," supplemented with the information embodied in lately discovered documents, and illustrated with reproductions of rare portraits, charts, historical paintings and photographic views, fittingly heads the October number of *Frank Leslie's Popular Monthly*. There is, as usual, a great variety of stories, poems and miscellany.

The Christian Sun.

THURSDAY, SEPTEMBER 22, 1892.

REV. W. C. CLEMENTS, EDITOR
D. J. WOOD, OFFICE MANAGER.

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Get ready for conference.

Get conference assessments ready.

Have your delegates to conference elected and funds raised.

The Editor of the SUN expects to attend the Ga. and Ala. Conference.

That was a good meeting that Bro. Jackson held at Suffolk. See Suffolk letter.

Rev. P. T. Way has stepped down and out of the editorial chair of the *Jonesboro Monitor*.

Rev. J. W. Holt received two members into church at Center Grove last Sunday.

The candidate for vice president on the prohibition ticket will speak in Raleigh Saturday, Sept. 24.

The wife of Rev. A. F. Iseley has been very ill, but is better now. The family has our sympathies.

Your attention is directed to the ad. of the Postal Shoe Co., Boston. We have found their goods satisfactory.

Revs. J. A. Jones, C. H. Rowland and J. W. Fuquay are in the midst of a good revival at Gully's school house.

A new supply of Evangelist's Songs of Praise just received at this office. We can supply you with either No. 1 or No. 2.

The Virginia Valley Conference did a nice thing for Elon College when Dr. Herndon was up there. They are good people.

If politics were dollars, would not the nation be rich? If they were acorns, surely all the hogs would get fat, if they were not too rotten.

It was our pleasure last week to spend one night with Rev. J. W. Wellons, and part of one day with Bro. Ruffin Holmes. Bro. Wellons has spent about nine weeks in protracted meetings. Miss Dora Holmes

so favorably known among the readers of the SUN, has been quite ill for several weeks but is improving now. May the Lord restore her to health soon.

Rev. Dr. Maple's sermons which we publish weekly are deservedly popular, so much so that a number of our exchanges are freely copying them.

Any one wishing LIFE AND LABORS of Rev. W. B. Wellons, can get them by mail by sending sixty-five cents to the CHRISTIAN SUN office, Raleigh, N. C.

Geo. M. McCullers a highly trustworthy gentleman of this county has entered Latta & Myatts wholesale and retail grocery house and will be pleased to greet his many friends there.

Types are very strange things. In one paper they say one thing and in another they say the opposite. They praise and abuse four political parties at the same time. Surely they see through different glasses.

It takes all sorts of preachers to preach the many-sided Gospel, and yet the woman preacher is not filling a "long felt want." There is no place for her. She's a fad.—*Christian Index*.

That some with as much judgment and common sense as the editor of the *Index* apparently has should make such a statement as a surprise to us.

Chief of Police McCloughry, of Chicago, has broken up the notorious race track gambling at Garfield race track, in response to demand of good citizens for enforcement of the law, and as is rumored against the wish of the mayor, who has certainly not been a terror to gamblers, but who seems to bow to public sentiment in this case and has formally approved the course of the police chief.

"My wife is a professor of religion," said a healthy and apparently sensible man of the world, "and I am standing off to see what good it is going to do her." The exquisite meanness of the remark escaped his blunted faculties of perception. Is it the wife's business to have and exhibit all the religion in the family? The husband who does not realize that he also ought to lay to and give her all possible help, is a selfish churl. If his wife were rowing a boat against a stiff current, and her life depended on the result, would it be wise or manly for him to sit on the bank of the stream and coolly pass judgment on the skill of her strokes? And yet this is just about what many husbands are doing. Shame on such thoroughgoing smallness of soul!"

Be Ready.

Christ says, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

A thorough preparation for any coming event is of no little consequence. The army fully ready in every particular for the battle usually gains the victory. And so it is with the varied battles of life.

If in early life the child by proper teaching both by precept and example is turned with its face hard against sin, there will not often be "about face" when the stern realities of life are met. Life is made up of different periods; and if the proper preparation is made in each for the succeeding one the young will continue to lead toward the higher life; but, if the necessary work is neglected in one, the next will have storm clouds, bringing disappointment and trouble. If books are not known in youth, the days for higher literary attainments will present a wall of ignorance, which will require many hard blows before it is removed.

If religion is neglected in youth, it is often kept in the back ground in the days of young manhood and young maidenhood; and in this condition, its beauties and joys are not apt to be seen in riper years. And if life passes away thus with no preparation for death, the dark streams of trouble will not only grow broader and swifter until they reach the river which separates soul and body, but will then follow into the everlasting sea of God's wrath where happiness is unknown.

God gives one hour, week, month, year and life to get ready for the next; the great work of the former is the thorough preparation for the latter. Every one of these periods has demands enough to exhaust the energies of its own time. Do not think the work of the present moment can be done in the next; for every moment brings its own work and its own responsibilities. If we neglect life's work in life, we may expect to do hell's work in the world to come; but, if we do life's work in life, we may expect to do heaven's work in the future state.

Development.

Development is clothed with many shades of meaning, but here we propose to use it in the sense of growth, improvement, to make better. Viewed in this light, it may be considered as a God given principle, extending as far as the foot prints of the human family, and moving as rapidly as the education of man's intellect.

Nearly all development from whatever source, has been the outgrowth

of man's touch. Grains of many kinds, fruits not a few, and flowers innumerable, present almost a continuous growth in the world of improvement. But, if any of these, minus the skill of man ever improved the quality of the grain, the sweetness of the fruit or the beauty of the flowers, no one knows it.

Hogs have improved in size and quality, cattle in milk and butter, and horses in speed, durability and beauty; but man directed the line of improvement.

As nothing has in it the law of improvement away from the influence of man, and as man has in himself the laws of development over himself, and also over other things, both animate and inanimate, material and immaterial, it follows that man is superior to all other animals; and therefore did not evolve from a monkey or some other animal.

As trees, flowers, grains and the lower animals have not the laws of development in themselves, there is no responsibility resting upon them for no improvement. But as God has given to man the laws of development, He has given with them also the laws of responsibility; therefore man is held accountable to God for the non-improvement of either his physical, mental or moral being.

Some men possibly give more attention to the physical growth of their chickens, pigs and dogs than they do to their children. And some men spend more time in teaching their bird dogs than they do in teaching their children. And will you not find many men who act as though they thought all moral questions belong to the preachers and a few good women?

It is man's duty to continually push forward physical, mental, moral and spiritual developments; these are the powers to lift the world on toward heaven. With these instruments in hand, Jesus to call, and the Holy Spirit to guide, man will finally reach the high position from which he fell.

There is a development high,
Where body, mind and soul
May, by improvement, some day find,
When we have reached the goal.

The Flesh and the Spirit.

The fatherhood of the flesh and the spirit being so different, one would not be very apt to look for mutual love and friendship between them. From the cold earth God took the lifeless lamp which he changed into flesh; but from His own breath came the vitality of the soul. Hence, the desires of the flesh look to earthly things for happiness; but those of the soul look to the beautiful land for real enjoyment.

Either the earthly or spiritual principles will be subdued. Before regeneration the spirit is servant to the flesh; but after regeneration the flesh is servant to the spirit. Paul says, "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." The word mortify literally means to kill. After which are you living, the flesh or the spirit. In Galatians 5:19-23 you will find the works of the flesh and the spirit pointed out. Turn and read it, and decide the matter immediately.

A Wonderful Man.

The sayings of great and wise men are often quoted as proof of a position taken by some one in argument. But quoting the sayings of a man does not always prove him to be either wise or truthful; for there is a man in every country place, village, town and city, quoted more than any other one on this earth, and yet he is first cousin to the father of liars. He is without father or mother, and is seen by none. No one ever saw him or heard him speak; but thousands are taking lessons at his feet. He is the general in gossip's army, the surgeon in the physician's practice, the judge in the legal fraternity, the leader in the political campaign, and the deacon of the church. He is quoted to eulogize friends and ruin enemies. And now you want to know his name, so we will give it. It is, THEY SAY.

Every good person wants this wonderful man to die; and, if no one will ever quote him again, he will be dead forevermore. But many people want him to live to cloak their own lives. He lives on quotations; and those who quote him furnish him with his daily food. Who will keep him alive longer by giving him quotation bread?

What Shall We do With them?

Rev. J. L. Foster, under the directions of the Executive Committee of the General Convention, has had published a number of uniform blank letters for the use of the conferences, and placed them in the CHRISTIAN SUN office; but we have no orders from any source about them. Will either the Executive Committee or the Committee on Publications tell us what to do with them?

The Approaching Conferences.

I wish to offer a word to the churches composing our several conferences, by way of suggestion and exhortation.

It is now time to begin the election

of delegates to our annual conferences, a work in which our churches can not be too careful.

Who ought to be sent as delegates?

The very best Christian men in the church. We need men of piety, of personal influences, of sterling character and good practical sense—men who are true to the cause for which we plead, and who are not only willing to go, but not afraid to go, for there are many men who are afraid to go to an annual conference—afraid their pockets might get in dangerous proximity to a collection for some enterprise of the church. We do not need that class of men, they do harm—they are so scarry—they act as pickets all the while. They keep a sharp watch and if a collection is approaching they scent it from afar, and either keep out of its way or they go on a scout among others delegates and alarm them. So far as money is concerned we want the churches to send delegates who have the grace to give as God has prospered them, and then encourage others to give in like manner, and having done their part faithfully toward the collection, be men enough to stand by the work till the close of conference, and not desert it to its foes, or any one who might wish to use it for himself.

Please do not send stingy men to conference, not that we have nothing else to do but to take up collection, but a stingy man works so much like the small pox—he has a tendency to give his disease to everybody he meets, and as we have nothing for stinginess to do in our conference, it is better to leave it behind—let it stay at home and rest. Also please do not send to conference your indifferent men, nor your men who go chiefly to have a "good time." If their stomachs can be filled with rich food and they can get up enough fear to keep them awake, the cause of Christ finds little room in their thoughts. Now we do hope that such men may not be sent as delegates to our annual conference. Then, too, we hope the churches will not send men as delegates to conference who are avowed friends of the liquor business. Do keep your members who advocate the cause of whiskey at home—conference is no place for them. Again, let me say, please do not send men as delegates to conference who are opposed to education, opposed to mission, either home or foreign, or opposed to the prosperity of our church paper. The most these classes of men can do is to chill the conference and dwarf its spirit and limit its usefulness—so keep them at home, as delegates, for we have no room, only for the workers for the Lord.

J. P. B.

Our Mission Work.

All points within the bounds of the N. C. & Va. Christian Conference desiring or expecting help from the Home Mission fund for the next conference year, will please forward their applications for assistance to Rev. J. W. Holt, Burlington, N. C., by the 1st of Nov., 1892. The committee desires to have these applications in time to consider them and prepare their report by the opening of conference. With your application the committee desires full information in regard to the following particulars:

1. What amount do you need for the point asking for help?
2. What amount can be raised by the members and friends at the point?
3. Have you engaged the services of a minister or missionary for the next year?
4. If so, who is he?
5. If not, do you propose to leave the matter entirely with the committee on Home Missions?
6. What is the number of your membership, and financial strength?
7. How much funds, and for what purpose, have you raised this year?
8. What evidences have you that the cause will likely succeed at your point?

The committee on Home Missions is of the opinion that no contract for services at any mission point that receives help from conference should be held valid without the recommendation of the committee and the endorsement of conference.

JEREMIAH W. HOLT.

Chairman Com. H. M.

We will send out a number of notices this week and is you receive one and there is a mistake let us know at once for it is easier to correct now than some other time. If there is no mistake please respond and thus do us a favor.

95 Per Cent Saved.

Thinking that the friends and patrons of Elon College would like to know something of the spiritual condition of the students at this place. I take pleasure in giving them a few facts.

Every morning school is opened with religious exercises which tend to impress upon the mind of each student the importance of seeking first the kingdom of God. A lesson that is not left unemphasized in the classroom, for every member of the faculty is an earnest and devout Christian. By their upright walk and Godly conversation these people of God show to the students that there is a reality in the religion of the Lord and Savior Jesus Christ.

We have one of the best Sunday schools in the state, a fact due not only to the superintendent but also to the co-operation of the teachers and the student body.

Every Sabbath we have the blessed privilege of listening to a splendid sermon by the president, or some other faithful servant of God.

On Sunday afternoon the young men meet in the Y. M. C. A. hall where many valuable lessons may be learned, and where they may engage in such a communion with God as is known only to college men who have for their prime object the training of the mind for useful work in God's kingdom, and the salvation of their fellow-students who are out of Christ.

It does my soul good to say that there is only one young man in college who is not a member of the Y. M. C. A. and by the power of the Holy Spirit and the united prayers of the Christians both here and abroad we want to see him step into the harbor.

Under the influence of the Y. M. C. A. about half of the young men are engaged in some organized Bible study.

Though the young ladies have no Y. W. C. A. I am glad to state that a majority of them have prayer services each night at their boarding places.

nor must I fail to mention the prayer meeting on Sunday night, where all may come and partake of the spiritual feast which is prepared so bountifully for all God's people. Here we not only have the benefit of lessons from the young men, but we are all strengthened by hearing the young ladies proclaim the glorious promises of God.

Though 95 per cent of our number is trusting in the Lord, we are not satisfied yet, for the remaining 5 per cent must be forever lost unless there is a change in their hearts. We have learned to love them; we know the price of an immortal soul and we feel as if we can not let them go until we see them in a safe condition. Fathers, mothers, brothers, sisters, friends, let us all send up our united petition to God for the salvation of the remaining 5 per cent that is on an unsure footing.

ELIJAH MOFFITT.

Elon College, N. C.

"Peterson's Magazine" for October should go into the hands of everybody who needs to be convinced that a cheap magazine can be a thoroughly first-class one in every respect. In the Editor's Table appears a notice to subscribers announcing that new stockholders are about to convert "Peterson" into a purely literary periodical, to be styled "The New Peterson." We predict a brilliant success for the coming magazine. The Peterson Magazine Co., Philadelphia.

Christ's Martyrs in Antioch.

"There is none other God but one."—1 Cor. viii. 4.

In the first ages of the church of Christ, in the city of Antioch, a Christian was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve."

Now it was so that a Christian mother had come to the spot, holding by the hand a little son of about nine years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked, and to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "Oh, base Christian," he cried, "thou hast taught that child to answer thus." Then turning to the boy, he said more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly into his mother's face, and said, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and, at a sign from him, the officers, who stood ready with their wooden rods of the fashion of the Romans, instantly struck the child. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the reply. And again they smote the child. "What can the love of Christ do for him?" And tears fell even from the eyes of the heathen as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors." The boy watched his mother's eyes raised up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ, he still said, "No, there is no other God but one; and Jesus Christ is the Redeemer of the world. He loved me, and I love him for his love." The poor boy now fainted beneath the repeated strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Christ can do for him now." As the mother pressed

the child gently to her own crushed heart, she answered, "That love will take him from wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well, upon my tongue." The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to his little ones. Thou has spoken the truth in love. Arise, now, for thy Savior calleth for thee. May he grant thy poor mother grace to follow in the bright path." The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom he has sent:" and so saying he gave up his life.—*Ex.*

An Appalling Lesson.

Judge Depue, of New Jersey, sentenced Alden Fales, a boy sixteen years old, to be hanged on August 11, next for murder. A motion was made for a new trial and denied. The only resource now is the Court of Pardons. Should it interfere, the execution of the boy may be avoided; but it is a painful thought that neither the judge nor any discriminating person who attended the trial doubted the justice of the sentence, and that no good reason can be assigned for interfering with the course of the law, as the boy's whole conduct showed him a man in intelligence and crime.

This is part of what the Judge said in sentencing him:

"You had opportunities for education and religious instruction superior to most persons of your situation in life. You were a member of a Christian church; you attended its Sabbath school, and were admitted to its communion. Unfortunately, you gave yourself up to a literature which stimulated your propensity to obtain property dishonestly, and taught you the manner in which noted criminals committed crimes of great atrocity, and the means by which they were successful in avoiding detection. You did not intend to kill the deceased, but in perpetrating the robbery you designed you took his life. Be it said in your favor that after you learned of the death of your victim you for that reason abandoned the enterprise for which you committed the crime, and with tears in your eyes, admitted your guilt. For the crime you committed the statute prescribes the highest penalty known to the law. Your fate should be a solemn warning to the youth who are pursuing the course of life which has brought you to your destruction."

Fathers and mothers: do you know positively that your boys are not reading these dime novels! And there

are, if possible, worse books finding their way into schools, stimulating the baser passions out of all proportion to the growth of reason, one of which may have more power to corrupt than a hundred ordinary sermons to reform.

Do not think that *your* children cannot go astray. The most religious reader of this paper might have a son who would become a criminal or a vicious person, a daughter whose name would have to be mentioned with bated breath. Man is endowed with free will; evil surroundings are everywhere—the gilded saloon, the pool room, the bad book, the vicious companion.

What, then, shall be done? Secure the best surroundings; teach the highest moral principles; keep your children busy in congenial but elevating work, and find for them the best company; furnish them not with dry, but vivacious and instructive, reading; make each child a study; be interested in their sports; retain their confidence; let love go hand in hand with authority. The greatest business responsibilities, the highest office in the church, cannot justify a wall of separation, palpable or impalpable, between parents and children; mere repetitions of "Be good!" will not suffice; rising for prayers and becoming a probationer and being received into the church furnish no sufficient ground to hope for escape. Young People: do you know that the readers of any book that you would not be willing to read aloud to your father or mother, the associates of persons whose conversation you could not repeat, are on the downward road, whether they kneel by the side of their mothers at the holy communion table or not?—*Christian Advocate.*

Frequent Crimes.

It is asserted that the United States has the highest percentage of crime and the lowest percentage of convictions for criminal acts. Only one out of fifty murderers receive capital punishment. No doubt the deterrent effect of punishment is largely lost when the criminal knows that legal delays are almost eternal and conviction next to impossible.

Among the things that makes conviction so difficult may be mentioned the mistaken sympathy which is so often extended to the brutal murderer. What are we to do as a matter of duty to a murderer whom on pseudo-religious grounds, pamper with sweetmeats and flowers. Then, again, we have failed to give full force to the fact that there are criminal classes and families who propagate crime as they do the family traits. In fact murder may be a family trait. Such

people cannot safely be treated as though ordinarily susceptible to a high standard of morals. It may be that the criminal classes will in time be treated by law-abiding people as the Canaanites were by Joshua.

Then also the education in crime even in young children goes on vigorously year by year. The sensational illustrated paper must bear a heavy share in this indictment. The highly colored accounts of crimes and criminals in many of the daily papers is a constant education towards a low moral tone. If this sensationalism is not a direct motive to crime, it at least prepares the seed plot for a harvest of crime. A generation of readers of the reports of the police courts and of crime cannot be expected to have moral fiber. From such people no great enterprises come. Do men gather grapes from thorns or figs from thistles? Such people have debased the brain and debauched the heart. Intellectual and moral tone are gone. What is left upon which to base any hope for the future?

These facts point clearly to the duty of preoccupying the mind and heart of young men and women of our land with sturdy truths and high moral resolves. It is the fashion in some quarters to have no convictions—*duty* is a proscribed word and moral character is a mask. We shall never be able to develop strong characters until we have strong and steel-fibered ideals. But such ideals are not to be found in the literature of sensationalism. We cannot find in our conclusion more than we have distributed in the premise, is a rule of logic. It is also a rule of life. We cannot feed the eye, the ear and the brain with the records of crime and hope to have the man delight in noble truths or be impelled to high duties.—*selected.*

A Chance to Make Money.

I have berries, grapes and peaches, a year old fresh as when picked. I use "Hood's improved process:" do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over one hundred families. Anyone will pay a dollar for directions when they see the beautiful fruit samples. Fall and winter are the best time to sell directions, so people can experiment and be ready for next fruit season. As there are many poor people like myself I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in few days. I will mail sample of fruit and complete directions to any of your readers for 19 two-cent stamps, which is only the actual cost of the sample, postage, etc., to me. Mrs. Henry Griffith, New Concord, Ohio.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

To-day we have lots to say to you but no room for I give place to some excellent letters—only one tho, comes from a cousin. Aunt J. has given you a question now that will make you hunt. Let us see how many will send in an answer, and who will be first. She speaks of the "thief of time." That is one of the things which robs many a person and makes men and women poor and boys and girls fail to do many a thing that would add to their own and other people's happiness. What is that thief's name and the meaning of it?

A very dear friend of Uncle Tangle's in the Northwest has a word to say also and it always gives pleasure to one to hear from old friends.

We expect lots of letters next week.

Cordially yours,

UNCLE TANGLE.

§ §

WEYERS CAVE, Va., Aug. 21, 1892.

DEAR UNCLE TANGLE:—I with pleasure take up my pen to drop you and the cousins a few lines. This is a beautiful Sabbath morning. I attend the Methodist and United Brethren Sunday school. The Methodist Sunday schools is the largest. I do not know any of the cousins, if any of them ever comes to the Valley I want them to come to see me. Please accept my thank for your explanation on the apostle to the gentiles. I will close with much love to you and the cousins.

ALFRED W. ANDES.

Alfred, we are pleased to hear from you again. Hope you will always, so long as you live, take a deep interest in Sunday school work. We should always try to be found about our Master's work. No matter what Sunday school you go to do your best to help by having good lessons and being promptly in your place.

§ §

DEAR UNCLE TANGLE:—The "thief" has been a trouble to me, and stolen my time—yet, I have not lost interest in the Corner. I see few letters, and notice nearly every one has a promise—"I will try to do better after this"—I must think the Corner is troubled with the "thief" too.

I want to make some suggestions to the children of the Corner:

1. Write the letters for the Corner yourself. Do not wait for mother to get through with her duties, and then write a letter, or dictate it for you, and your name attached to it, as though you had accomplished the

work. It will do you more good in the future, you will learn to depend on yourself, and you will soon improve so rapidly you will be surprised.

2. When you are wanting Bible questions—do not depend on others, read and be sure you are right, Myrtle Daughtry, look in the 7 chapter of Ezra and see if you cannot miss a letter in the 21st verse that is in the alphabet?

3. Suggestion—if some one of the nieces and nephews take a character in the Bible, read, and write in a simple way, all you can remember of that character, you can call it a class or a society. If Uncle Tangle approves of this, ask him to give you a name for it. Once a month one will give their ideas of a man, a woman or a child of the Bible. Next month another girl or boy of the Corner can do so. Any one of these: Matthew, Mark, Luke and John, Paul, Peter, Dorcas, any of the Marys. There are a great many that would interest you so much. I must close my talk with you, I fear Uncle Tangle is thinking of the waste basket.

The first letters of the answer to the questions below is the name of one who is greatly interested in the Corner:

1. Where did Job live?
2. Who brought Myrrh and aloes to embalm the body of Christ?
3. Whose image was engraved on the money?
4. Who was Noah's father?
5. Who went through the door, shut and locked it after him?
1. Where did Paul leave his cloak?
2. Who built an ivory house?
3. Who lifted up his eyes to heaven and his understanding returned to him?
4. On what mount were Saul and his sons killed?
5. Who was Rebecca's brother?
6. Who was the first left-handed man?

AUNT J—

§ §

ARGOS, Ind., Sept. 5, 1892.

DEAR CHILDREN:—You may think strange that as old a girl as I am would attempt to write to as intelligent a little band as I find you to be, for I occasionally peruse the Sun. As I read Uncle Tangle's letter to the cousins a few weeks ago, I could not refrain penning you a few lines, as I am so well acquainted with him. Well do I remember the day he was baptized, although I could not be present on the occasion, I saw him on his return. I could truly rejoice with his mother, for I too, had seen some of my children obey the blessed Christ, in the holy ordinance of baptism, which every professor of religion should perform, as Uncle Tangle did. He has ever been a true and faithful worker in the cause of the Master.

When he left here we were reluctant to part with him, but hope his new field of labor, will prove a great benefit to him and all who may become acquainted with him.

How glad, the cousins should be, for the happy privilege of writing to the Corner and encouraging each other, for youth is the time to commence work in the Master's vineyard, and when you become older, you will never, no, never, regret it. Children be faithful and obedient, study the teachings of the blessed Bible, and you will grow up to be men and women, fit for the Master's kingdom.

With kind wishes to Uncle Tangle and the cousins, I remain,

AUNT L.

§ §

A Bashful Little Girl.

Abbey was a very bashful little girl, and she always kept out of the way of strangers if she could. One day her mamma expected a call from an old friend, the Rev. Mr. Cobb, and Abbey made up her mind that she should be out of sight, for she was particularly afraid of a clergyman; but it chanced that Mr. Cobb rung the front door bell just when there happened to be nobody to go to the door but bashful little Abbey.

"O mamma, dear, must I go?" asked Abbey.

"Yes, dear; run right along."

"I shan't know what to say," said Abbey, in a flutter.

"Just ask him in," said mamma, "and say, 'Will you take a chair, Mr. Cobb? My mamma will be down in a moment.' Then you can come right upstairs."

In another minute Abbey had opened the front door, and the visitor had walked into the parlor.

Abbey's teeth almost chattered, but she tried to recollect what her mamma had told her to say, stammered out: "Mr. Chair, please take a Cobb, and mamma will be here in a moment!"

It was well for her peace of mind that poor little Abbey never discovered the mistake she had made, but mamma overheard it from the head of the stairs as she started to go down.

As for the Rev. Mr. Cobb, he became one of Abbey's best friends, but he never let her know that she had called him a chair and invited him to take a cob.—Our Little People.

§ §

That Boy.

His name is not Solomon. There are many things he does not know. Remember that he is only a boy. You were one once. Call to mind what you thought, and how you felt. Give that boy a chance. Keep near

to him in sympathy. Be his chum. Do not make too many cast-iron laws. Rule with a velvet hand. Help him have a "good time." Answer his foolish questions. Be patient with his pranks. Laugh at his jokes. Sweat over his conundrums. Limber up your dignity with a game of base-ball or a holiday's fishing. You can win his heart utterly and hold him steady in the path that leads higher up. That boy has a soul, and a destiny reaching high above the mountain-peak. He is worth a million times his weight in gold.—Exchange.

A Deceptive Fear.

One's fears are quite apt to be deceptive. When a person is full of fear, he is likely to see certain things in a false light. So it is that when a sinner hesitates to become a Christian from fear that he will not "hold out," he is being grossly deceived. Perhaps there is no more common scare than this which the devil uses to keep sinners from accepting salvation. It has been worked successfully in thousands of cases and for hundreds of years. The following incident is related in the *Safeguard of Boston*:—"A Christian worker was persuading a man to seek the Lord and turn to Christ. The man was afraid he should not hold out. He had been thinking of it for some time, but hesitated for fear he should not hold out. The worker inquired how old he was. He was over eighty years old, and still was putting off present repentance and present duty, for fear he might not hold out!" Think of it! A man ever eighty years! If the devil can only keep a man of that age fearing thus a little while longer, he will be sure to get him down into his hell. This man had evidently been thus deluded by the devil, all of his long life. He had believed in his fear more than he had believed in God and the Bible; for, if he had really believed in God and his word, he would have come to the conclusion, long before, that God was abundantly able to hold him up and hold him out of the devil's hands forever. Is it not strange that men will put more dependence upon what their fears tell them than upon what Almighty God tells them? Sinner, do not insult God by ignoring his power to keep you safe in his kingdom, if once you let him bring you into it. Do not hesitate to become a Christian, simply because some, even many, have professed to be Christians and then fell away. Whose fault was it that they did not "hold out?" Not God's, certainly. If they had been God's true children they would have remained his children, because they would have been "kept by the power of God." Your great concern should be to do what God requires of you, and that is yield your heart to him and he will take splendid care of your heart, for Christ's sake.—C. H. Wetherbe, in *N. C. Baptist*.

Fermented or Unfermented Wine Again.

MR. EDITOR:—In the CHRISTIAN SUN of July 14th I had an article: fermented or unfermented wines: In same paper of August 4th Bro. W. C. Wicker had one replying in part to mine and to one by Bro. J. W. Fuquay in a former number. I have hesitated to have anything more to say on the subject as I feel my incompetency, and also do not like controversies, but as Bro. Wicker and others seem to misunderstand or misapply my meaning, I feel in justice to myself and the cause I try to advocate that I ought to write again. I will not attempt to follow the brother's article in detail but give my honest convictions. The point I aimed mainly to be plain on is that it is wrong for any one to charge the church with the drunkenness of any one because of the wine used in the sacrament of the Lord's Supper, and for any one to take a sip of wine at the Lord's table, and then go away to hunt more fermentation or alcohol to satisfy his already trained and as he might say ungovernable appetite. I must say if he or any one thinks the church did wrong I say he does a great deal worse. And the only charge that it seems to me would be plausible for him to bring, would be that the church did not furnish him as much as he craved. I must differ with Bro. W. when he says such an one is reformed, but if he can conscientiously and truthfully say and act as did Paul. The things that I once loved I now hate: then we may conclude that he is reformed, there is one point that we all should bear in mind, namely, that each one must give an account and be judged for his deeds, and for any one to charge his drunkenness to the church or any where else will be of no avail, it would be equally as just to charge destruction of Lot's wife to Abraham as to do this. We as a church pray and work to get them out of of Sodom and then exhort not to look back, but if one will look back, surely his blood be upon his own head, and if one in examining himself finds that his appetite is more powerful and more ungovernable for ardent spirits, than is his zeal and love for Christ and his cause then I think as an honest man he ought to confess it before men and seek for help to overcome this great evil, that he has brought on himself. As to the quality of the wine whether fermented or not. I don't find the word wine in connection with this sacrament our Savior took the cup, and called it: the fruit of this vine and said, Drink ye, etc., and by reading also carefully 1 Corinthians 10th and 11th chapters we can see how each one

ought to eat before at the table and after he takes the cup in remembrance of Christ, we can also see that the wine (if we call it wine) that was used then, would bring on drunkenness, leading us to believe that it was fermented but let us notice the 21st verse of the 10th chapter: ye cannot drink the cup of the Lord and the cup of Devils, ye cannot be partakers of the Lord's table and of the table of Devils, now to take a little wine at the Lord's table is only doing our Christian duty (if we do it in the fear of God, and as commanded). But to leave his table and seek other tables to hunt for whisky alcohol or something stronger than is at the Lord's table is quite the opposite and must be serving Devils. Bro. Wicker says he is afraid that my letter might wield a bad influence upon some church member who was halting between two opinions my brother right here is the foundation of all the trouble: Why halt ye, if the Lord be God serve him. I entreat don't be mislead by anything I may say or write. To halt means something is wrong. I say it is not the Lord, not the church. Be lead by your own conscience, (not appetite) the word of God and the Holy Spirit, and all will be well. Don't be blind and be lead by the blind. Remember our own sins will find us out.

Our brother seems to intimate that I thought the liquor seller not responsible for any drunkenness I must repeat that, drunkenness comes from drinking and I now add if there was no drinking there would be no seller, but then this does not excuse or license the seller to commit all of his wrongs and sins. He unless he turns to God will hear the Judge command depart ye worker of iniquity. In this connection our brother speaks of a church member who once sold liquor who now says that my letter gave him license to sell all the liquor that he desired and yet be a Christian. To this brother or any other having similar views or excuses I say: Be not deceived God is not mocked for whatsoever a man soweth that shall he also reap. Do not be persuaded that you can be a liquor seller and a Christian at the same time: ye cannot serve God and Mammon.

In conclusion I feel there is and has been entirely too much of a disposition on the part of preachers and good members of the church to make or help make excuses for a member who insists on having his name remain on the church roll and he continue in drunkenness or some sin. Much better for him. Better for the church, and for the cause of Christ that we deal with him as did Nathan with David. It is not the fermented wine that we use at the sacrament. It is

not the seller. But thou art the man: that must account for this accursed thing in the camp.

As to my letter misleading any one. I have no fears on that point provided he be fully determined to live soberly righteously and Godly in this life. And on the other hand if he is still halting the misleading surely was done beforehand, his case would remind one of Baalam's yes. Be willing to be lead by God provided God would lead in the way he wanted to go or had bargained beforehand with the enemy to go. If I take fermented wine at the Lord's table I want to do it in the fear and to the glory of God and to the good of my soul. And if ever I hear the Judge say to me: well done, enter thou into the joys of thy Lord. I must not drink to drunkenness. I must not sell or give to others and so I say it is with all others.

WM. S. PETTY.

A Home Wedding.

It is sometimes refreshing to turn from the glare and glitter, the waste and extravagance which attended weddings where souls are sometimes linked together in gilded misery, and glance at simpler scenes where quiet and comfort wait on true affection. A writer in the *Pittsburg Dispatch* tells this tale of a simple home wedding.

"It's just a year ago to-day," said she who told the story. "We had been schoolmates, and she asked me to come on an early train and help her and her mother through the day. It was nine in the morning when I stepped under the woodbine that that grew about the door of that angular little house on the edge of a New England village. She had a broad hat on and she said, 'Come.' "We went out into the pasture land beyond the village, and we filled our arms with golden-rod and cardinal flowers. Then we walked back to the house and her mother fetched jars and big bowls, and we put our flowers about the rooms.

"He came by the noon train, and she went to the gate in her print dress and her broad hat to meet him. We had a little dinner together, her mother, he, she, and I.

"Then she went to dress, and came down stairs again in half an hour in a simple little white gown. It was two o'clock when the neighbors began to arrive. She went to the door to meet them herself, and she took the minister's hat and showed the minister's wife where to put her things.

"Then by and by the minister said, 'Are you ready?' And she said, 'Yes.' And then the two stood before the minister, and she put one hand behind her and into the land of

her mother, who sat on the sofa. And when the minister began 'Will you —, she said 'I will' before he got half through.

"After that she put on a white apron and saw that we all had cake and ice-cream. Then when it was time for her to go away she changed her dress again and we all walked to the railway station to see her started. When the train came up she turned to me: 'Stay with mother till to-morrow. I'll get a letter to her by that time. She'll be lonely this evening.'"

The Devotional Meeting.

Begin promptly.

Have your meeting planned, but do not hold so closely to your plan as to make it stiff and formal.

Get as many as possible to take part.

Give special prominence to prayer.

Discourage long prayers and talks.

Keep the spirit of the meeting sweet.

Keep the meeting going. Avoid long pauses.

Condense what you have to say and be prepared to say it as well as it is possible for you to do it.

Do not overrun the allotted time.

See that the singing is in keeping with your subject and let it be spirited.

If the meeting is slow, do not call attention to it.

Begin your service with songs of prayer and devotion; end it, if at all practicable, with hymns of praise.—*Herald*.

It is remarkable how often the Lord's work has been well done in a few years of intense and holy effort. The laborers reaping a rich harvest in the spring of their life, and receiving their release, reward, and crown ere their sun had reached its zenith. The saintly and eloquent Summerfield died at twenty-seven. The learned and holy Thomas Walsh, the only man Mr. Wesley ever revered, died at twenty-nine. Jane-way at twenty-three; Henry Martyn at thirty-two; David Brainerd at thirty; Robert MacCheyne at thirty. How many of us drag out at a snail's pace, and with lazy effort our long task, and the setting sun finds our hands empty, our work unfinished, and us averse to going.—*Advocate*.

A little boy hearing a party of gentlemen applauding the sentiment,

"An honest man is the noblest work of God," boldly said, "No." Being asked, "What, then, do you think is the noblest work of God?" he said, "My mother." That certainly was a noble sentiment, and it is not to be wondered at that he made a good man. The boy who admires his mother has in it the stuff of which noblemen are made.

Dr. Durham on Logic.

During the Baptist association which was recently held in our city, while the question of "temperance" was under discussion, some brother made the inquiry as to whether church members should have their fruit and corn distilled and not be amenable to the church. And when several brethren had spoken on the question, Dr. C. Durham, of Raleigh, concluded the argument with a speech the substance of which was about as follows: That some of the brethren were always going to extremes and he proceeded to say that if they made the man who sold the corn and fruit a partner in the business, they could also make the man who made the wagon that hauled it a partner and also he went so far as to say that they could make the Lord a partner for allowing the corn and fruit to grow. Now we believe in logic, but such fool stuff as that makes us sick, the Lord made a good thing when He made the corn and fruit; but when man perverted it from its useful purpose by converting it into a damnable liquid to destroy men's souls he committed a sin, and the man who engages in the business of converting corn and fruit into liquor directly or indirectly is a sinner and we defy Dr. Durham or any other man to deny it—*Living Issue.*

The Door Unlocked.

Some time ago I wanted to enter a strange church with a minister a little before time for service. We procured a key, but tried in vain to unlock the outside door with it. We concluded we had the wrong key, and sent to the janitor for the right one. But he came and told us the door was already unlocked. All we had to do was to push, and the door would open. We thought ourselves locked out, when there was nothing to hinder us from entering. In the same way we fail to enter into love and fellowship with God. The door we think is locked against us. We try to fit some key of extraordinary faith to open it. We try to get our minds wrought up to some high pitch of feeling. We say we have the wrong key, must feel more sorry, must weep more. And all the time the door is ready to open, if we but come boldly with humble earnestness to the throne of grace. We may enter freely at once, for his heart is not shut against us. We must enter without stopping to fit our key of studied faith, for his mercy says, "Whosoever will may come." We must enter boldly, trusting, not doubting his readiness to receive us just as we are. He is willing already, and we must not stop to make him willing by our prayers and tears—*Exchange.*

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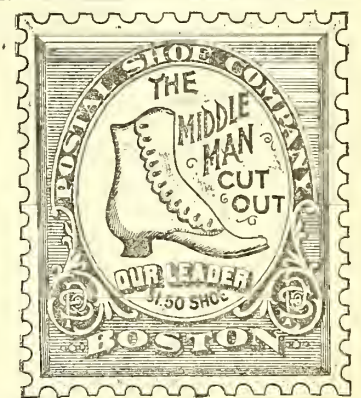
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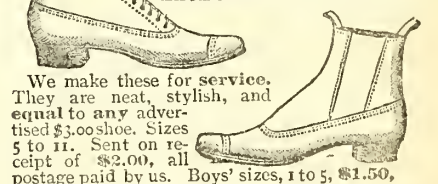


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A Priest Escapes.

One of the conversions to Protestantism in Ireland, in late years which awakened much interest, and started much comment was that of the Rev. Mr. Connellan, a Roman Catholic priest in Ireland. His adroit way of spiking the guns which he knew would be turned upon him when he left the priesthood is detailed by Dr. John Hall, of New York, in an article in the *Presbyterian Banner* of last week: "Rev. Mr. Connellan was a well known and respected Roman Catholic priest in Ireland. He has published, in intelligent form and in very good spirit, the steps along which his mind moved out of the system in which he was brought up. He knew that if he simply gave up his place and creed there would be explanations of his step, not to the honor of his name or family. He adopted a novel method. Accustomed to go out in a boat at times, he, on one occasion, took a second suit of clothes with him, put them on, left his clerical garments in the boat, and made his way, without the knowledge of anyone, to London. The empty boat, priest's clothes in it, and the failure to find him living or dead, led naturally to the conclusion that he had been drowned in bathing and his body carried away by the current. The result was wide-spread grief. The highest eulogies were published upon the life, character, and usefulness of the lamented priest. Meantime he was adding to his knowledge of the Bible and of Protestantism, in London. After a year or so he came back to his father's house, as a Protestant, ready to avow and teach his new beliefs. If any imputations on his character were made he knew—as he anticipated, doubtless, all along—that there was an adequate reply to them all in the many obituary notices, and the published testimony of his brethren. He has since been engaged in presenting to his countrymen the convictions he has reached."

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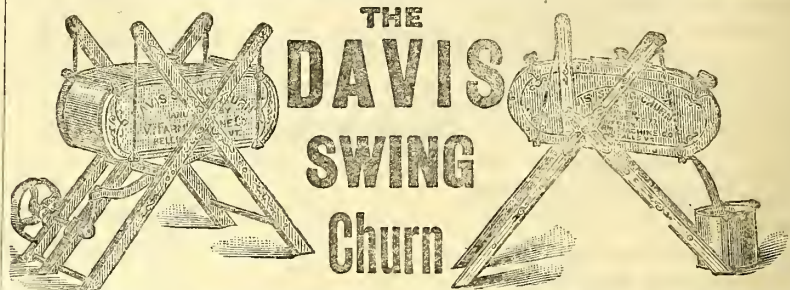
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| Greensboro | 10 05 | 10 10 |
| Lv Goldsboro | 3 50 p m | 4 45 p m. |
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| Lv Raleigh | *6 00 p m | *7 00 a m |
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| Lv Winston Salem | 11 01 p m | *8 45 a m |
| Lv Greensboro | *10 20 p m | *10 15 a m |
| Ar Salisbury | 12 12 a m | 12 00 a m |
| Ar Statesville | * 35 a m | *1 09 p m |
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| Hot Springs | 10 30 | 7 57 |
| Lv Salisbury | *12 22 a m | *12 08 p m |
| Ar Charlotte | 2 00 | 1 30 |
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| Ar Columbia | 6 07 | 6 60 |
| Augusta | 9 37 | 9 25 |

| NORTHBOUND | DAILY. | |
|------------------|------------|------------|
| | No 10 | No 12. |
| Lv Augusta | *7 00 p m | *8 15 a m |
| Columbia | 10 50 | 11 35 p m |
| Ar Charlotte | 3 10 a m | 4 30 |
| Lv Atlanta | *8 50 p m | *8 05 a m |
| Ar Charlotte | 6 30 a m | 6 10 |
| Lv Charlotte | 7 48 a m | 6 30 p m |
| Ar Salisbury | 8 14 | 8 00 |
| Lv Hot Springs | *7 25 p m | *12 19 |
| Asheville | 9 00 a m | 2 30 |
| Statesville | 2 50 p m | 7 01 |
| Ar Salisbury | 4 00 | 7 51 |
| Lv Salisbury | *8 25 a m | *8 15 p m |
| Ar Greensboro | 10 00 | 8 50 |
| Ar Winston Salem | *11 40 a m | *12 30 a m |
| Lv Greensboro | *10 20 a m | *11 05 a m |
| Ar Durham | 12 11 p m | 1 02 |
| Raleigh | 1 10 | 2 00 |
| Lv Raleigh | *1 28 p m | *8 45 a m |
| Ar Goldsboro | 3 05 | 12 30 p m |
| Lv Greensboro | *10 20 a m | *10 20 p m |
| Ar Danville | 12 01 p m | 12 40 a m |
| Keysville | 2 46 | 3 30 |
| Burkeville | 3 28 | 4 15 |
| Richmond | 5 30 | 6 18 |

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 20 a m daily; leave Keysville 5 55 a m; arrive Oxford 8 08 a m, Henderson 9 20 a m, Durham 9 30 a m, Raleigh 10 40 a m. Returning leave Raleigh 8 15 p m, Durham 9 25 p m, Henderson, 9 30 p m, Oxford 10 47 p m; arrive Keysville 1 05 a m, Richmond 6 18 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train

Mixed train leaves Keysville daily except Sunday 9 00 a m; arrives Durham 5 40 p m. Leaves Durham 7 58 a m daily except Sunday; arrives Keysville 2 36 p m.

Additional trains leave Oxford daily except Sunday 6 00 p m; and 11 55 a m, arrive Henderson 6 55 and 12 40 p m. Returning leave Henderson 10 30 a m and 2 30 p m daily except Sunday; arrive Oxford 11 15 a m and 3 15 p m.

Washington and Southwestern Vestibule Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p m Danville 5 50 a m, Greensboro 7 09 a m Salisbury 8 28 a m Charlotte 9 45 a m arrives Atlanta 4 05 p m. Returning leave Atlanta 1 00 p m, Charlotte 8 30 p m Salisbury 9 43 p m Greensboro 11 02 p m; arrives Danville 12 15 a m Lynchburg 2 07 a m Washington 7 00 a m Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

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

SLEEPING CAR SERVICE.

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

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

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

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Sup. G. P. A.
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W. H. GREEN, SOL HAAS,
Gen'l Mgr., Traffic Manager,
WASHINGTON, D. C.
S. H. HARDWICH, A. G. P. A.
ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

| No. 34. | Pass. and Mail. | No. 38. |
|----------------|-----------------|-------------|
| Daily. | Daily Ex. | Sunday. |
| Leave Raleigh, | 5 00 p. m. | 11 25 a. m. |
| Mill Brook, | 5 15 | 11 41 |
| Wake, | 5 39 | 12 05 |
| Franklinton, | 6 01 | 12 26 |
| Kittrell, | 6 19 | 12 44 |
| Henderson, | 6 36 | 1 00 |
| Warren P'ns | 7 14 | 1 39 |
| Macon, | 7 22 | 1 40 |
| Arrive Weldon, | 8 30 | 2 45 p. m. |

TRAINS MOVING SOUTH.

| No. 41 | No. 45. |
|-----------------|-------------|
| Leave Weldon, | 12 15 p. m. |
| Macon, | 1 13 |
| Warren P'ns, | 1 20 |
| Henderson, | 2 22 |
| Kittrell, | 2 39 |
| Franklinton, | 2 56 |
| Wake, | 3 17 |
| Mill Brook, | 3 40 |
| Arrive Raleigh, | 3 55 |

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE

R. R.,
IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

| No. 41 | No. 45. |
|----------------|-----------------|
| Pass. & Mail. | Freight & Pass. |
| Leave Raleigh | 4 00 p. m. |
| Cary, | 4 19 |
| Merry Oaks, | 4 54 |
| Moncure, | 5 05 |
| Sanford, | 5 28 |
| Cameron, | 5 54 |
| S'th'n Pines, | 6 21 |
| Arrive Hamlet, | 7 20 |
| Leave | 7 40 |
| " Gbio | 7 40 |
| Arrive Gibson. | 8 15 |

GOING NORTH.

| No. 38. | No. 40. |
|-----------------|-----------------|
| Pass. & Mail. | Freight & Pass. |
| Leave Gibson, | 7 00 a. m. |
| " Gbio, | 7 18 |
| Arrive Hamlet, | 7 38 |
| Leave | 8 00 |
| S'th'n Pines, | 8 58 |
| Cameron, | 9 26 |
| Sanford, | 9 52 |
| Moncure, | 10 16 |
| Merry Oaks | 10 26 |
| Cary, | 11 01 |
| Arrive Raleigh, | 11 20 a. m. |

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m, arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m. arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m. arrive at Carthage at 10 10 a. m., 6 35 p. m.

A Mother in Israel Fallen.

Mrs. Sarah E. Savage, beloved wife of Col. Alexander Savage of Norfolk, Va., fell asleep in Jesus on Saturday morning, September 10, 1892.

Sister Savage retired to rest on Friday night in her usual health and was found by those who went to awake her in the morning in bed in most comfortable pose of body, but dead. For her the silent messenger came without warning, and death without a struggle.

Sarah E. Savage daughter of John R. and Mary A. Lee, was born March 30, 1830; and died September 10, 1892, aged 62 years, 5 months, and 10 days.

The parents of Sister Savage were life-long members of the Christian church with which she also united when about fifteen years of age under the ministry of Rev. Robert Rawls at Holy Neck Christian church and through her long and eventful life she has ever been a loving and devout Christian. She was united in marriage with Mr. Alexander Savage February 22, 1849, and as wife and mother she leaves behind her in the cherished memories of sorrowing husband and children an imperishable record of her devotion and fidelity.

During the past two years Sister Savage has not enjoyed her usual good health, and as a result she has not been able to attend the services of the sanctuary with her accustomed regularity, and yet her love for the Master and zeal in his cause steadily increased. On Sabbath night September 4, (her last Sabbath on earth) she was with her husband at the church service, and at the close of the meeting declared with a radiant countenance that the occasion had been to her a special blessing. Friday evening, September 9; Sister Savage spent with the members of her family (except her husband who was temporarily absent) in excellent health and good spirits retiring to rest at her usual time as comfortable so far as known as ever in life, to be found in the morning apparently dead, but really

"Asleep in Jesus blessed sleep,
From which none ever wake to weep."

The community was shocked, the family overwhelmed with grief, and Col. Savage who returned in a few hours without any previous knowledge was prostrated by the sudden and sad loss of his beloved wife. As the solemn news was communicated to other localities relatives and friends hastened to the house of mourning, while telegrams and letters of condolence from many points announced a sincere and wide-spread sympathy with the stricken family.

The funeral services were largely

attended by the relatives and friends, Rev. J. P. Barrett, D. D., and wife being among the relatives of the deceased. The services were conducted by the writer, assisted by Rev. W. W. Staley of Suffolk, Va., Rev. C. L. Jackson of Brooklyn, N. Y., Rev. J. I. Vance pastor of the First Presbyterian church, and Rev. W. S. Lacy, D. D., pastor of the Second Presbyterian church of Norfolk, Va.

The deceased leaves a husband, three sons, two daughters, four brothers and one sister who with a very large circle of other relatives most sincerely mourn her loss. Col. Savage and wife have been closely identified with three of our churches. Formerly members of Holy Neck, they withdrew to become charter members of Berea and from the first have been identified with, and most earnest supporters of, the Christian church in Norfolk; nearly fifty years of earnest Christian life and labor cheerfully rendered within a radius of a few miles.

The home of brother and sister Savage has always been open to the minister of the gospel and a welcome extended so cordial that while resting and enjoying the comforts of the house and blessings of the family, all were made to feel that they were really conferring a favor in entering its hospitable doors. In every way possible the loving heart and hands of Sister Savage ministered to the destitute, suffering and helpless, and hundreds of the needy both white and black will miss the loving ministries and bless the cherished memory of the dear departed. Our dear sister has gone out from us to the home of the blessed, gone but not to be forgotten, Farewell Wife, Mother Sister, Christian beloved—fare thee well, till we all meet thee in the Father's house where the many mansions be.

"Servant of God well done,
Rest, from thy blest employ
The battle fought, the victory won.
Enter thy Master's joy.

The voice at midnight came,
She started up to hear;
A mortal arrow pierced her frame,
She fell, but felt no fear.

C. J. JONES.

Mrs. Margaret West, an aged Christian woman, and wife of Mr. Jas. West died near Dendron, Surry County, Va., May 9th, 1892. She suffered for four or five years of rheumatism which confined her to her bed and drew her thin amatiated limbs into the most unnatural positions. She was a great sufferer but possessed an humble and sweet spirit. She was a member of the M. E. church South. She leaves a husband one brother and children to mourn her death. Funeral services by the writer.

M. W. BUTLER.

As a general rule, it is best not to orrect costiveness by the use of

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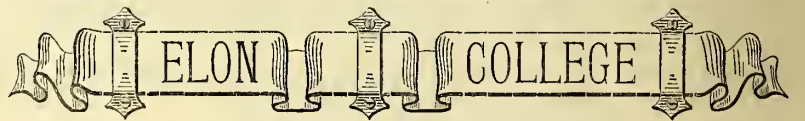
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