

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

VOL XLIV.

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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, a 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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"Stay in Carolina."

We had a pleasant call from Rev. J. W. Holt last week, when he placed in our hands a copy of a new song and chorus entitled, "Stay in Carolina," words and music by himself. The dedication is to the noble sons of Carolina who have shown a disposition to cling to their native State. It is on heavy sheet music paper, size 10½x14 inches. The title page is a handsome piece of work, graced by the emblems of the States of North and South Carolina. We are not a competent judge of music, but those who are, we understand, pronounce it meritorious. The words are good. The production as a whole speaks well for Bro. Holt's ability in this line of work. We congratulate him upon his success, so far, and we trust he may realize his highest ambition in the work of persuading the noble sons of the Carolinas to remain in their native States and spend their days in their service for God

and the right. It is published by Manly B. Ramos, Richmond, Va. Price per copy 35cts.

From Berkley, Va.

An entertainment was held in the Christian church last evening, April 10th, by the "Cherry Tree Choppers," which was a success in every sense of the word. Geo. Washington and wife were present with their band of patriotic followers, and all did well, as was forcibly illustrated by the hearty encore they received from a delighted assembly. Notwithstanding the fact that this entertainment was given once before (about six weeks since,) the house was well filled to see a repetition of the same. Much valuable music was rendered by the Providence Quartette, who kindly consented to assist, and whose services were highly appreciated.

This entertainment was superintended by Miss Maggie Tatem, assisted by Miss Melissa French—two of our working members—and the result was gratifying indeed—God bless the faithful workers.

We are pleased to report that Sister A. L. Hill,—who has been seriously ill for some time, is able to be up, and is improving rapidly. Sister Hill is one of the pillars of the Berkley Christian church, and we know her improved condition will be received with rejoicing by her many friends throughout the conference, as well as by her immediate associates.

The church work progresses, and we expect to add to our membership soon. Our congregations, which have been somewhat weakened for the past few weeks by la grippe, are coming up again to their usual proportions; we have several sick; but all are improving. Brethren, remember us in your prayers.

C. J. JONES, JR.

Beyond Recall.

The day may have been a depressing one, the atmosphere overcharged with heaviness, and the mental and moral faculties deadened thereby. Such days come to most of us, and unless at such times we are a little more careful than common to guard well our tongues, the sharp word may escape which once having passed our lips cannot be taken back again, though we would give years of our life if it only might be. Like the lightning flash it has gone forth scathing where it has struck. The electric shock may have cleared the air, but at what a cost if the spoken word have blasted and wounded as it

fell on the sensitive ear of one whom we would have spared had we but realized the fearful power of our language to harm, possibly to hopelessly maim another human life. In the murkiness of passion and unrest, therefore, let us be very chary of our speech, lest some word escape our lips which once spoken will be forever beyond recall.

There are numberless deeds which we do which, could we properly count the cost thereof, we should not do. But an act once committed carries with it a force which the one who designed it sometimes never thought of; while it was only a mental design it could be thought over and the plan thereof changed. Let us, therefore, be very chary of our deeds, lest we in our unguarded thoughtlessness commit some blunder which will forever prove a stumbling-block to ourselves or others when the occasion is long beyond recall.

Sometimes the words bring with them a sense of security. We love to remember that purposes we have cherished have produced certain results, and are glad that our words and deeds have passed into the certainty of being beyond recall.

It is for us housekeepers to be resolute in all good and kindly feelings and intentions, and to frame them into the graceful speech and the pleasant acts which once having been spoken and performed shall be remembered with gratitude and thanksgiving by us when they and the occasion which gave rise to them have become things of the past and are entirely beyond recall.

Particularly do these words hold good in all our dealings with the little children of our households. Their little lives are held in very narrow boundaries, for although,

Trailing clouds of glory do we come
From heaven, which is our home,

the glory which a child's life contains is to the child itself a potential thing. Its very existence is full of wonderment, but it is terribly affected by the tone of the home in which it finds itself.

Heredity counts for much, but kindness and firmness and wisdom in the training of the little ones counts for far more. Let us be exceedingly careful, therefore, lest we bring into their lives elements which we fain would root out when the fiber has become ingrained into their natures beyond recall.

All that is beautiful and joyous and right, and just, as well, in the household, let us give them. Then will their lives be filled with sweet memories of us and our deeds when we shall have passed on beyond recall.

The Mission Question.

"Once upon a time" the N. C. and Va. Christian Conference decided to censure any minister whose churches failed to raise the amounts asked for by Conference for missions. Now, on my rounds, I saw one minister who said at the beginning of the year that he would be responsible for all the churches that failed to raise. During that whole year he took *two* collections, in public, and each time offered a very long apology for so doing. The miserable result of such proceedings can be found in the Annual, or heard at Conference.

If our Home missions are to depend on such men as this, I think there is a poor prospect of accomplishing much along that line. And if our Foreign Missionaries are to depend upon the efforts of such men to sustain them, we would better not hurry about sending out any others. Just think of it! Men and women in Japan to whom it is our sacred duty to send support, and then this man offering a lengthy apology for giving us an opportunity to pay our part! Don't you know the hearts of the missionaries feel glad when they think of such a zealous worker at home?

Ministers are, in a great measure, to blame for the indifference of their congregations in the mission work. They often kill out whatever sentiment may exist along that line by speaking disparagingly of any enterprise the church may have on hand. One minister said recently, "We are going to be somebody yet," and I think we are already somebody, and we should soon be a great deal bigger somebody if there was that unity among us that should exist among brethren. We all know that it is only in union that there is strength, and that every division weakens us. If a man seems strong alone, will he not be much more so, by uniting his strength with others? I do not mean for every man to turn his undivided attention to Home Missions, nor to Foreign Missions, nor to any one enterprise to the neglect of all else. But let him drop a little of self, and a little of his laziness and he might be surprised at the results. How many ministers have preached a mission sermon this year? How many have tried to raise their assessments? Brethren, what excuse will you offer this year at Conference?

PEGGY ABBOT.

Ketcham, N. C.

Hamlet, Homiletical.

In a reading club here it was proposed to examine Shakspeare with reference to his moral and religious teachings; two plays were assigned to each member, and to me fell Hamlet and King John. The later, while not abundant in this auriferous ore, nevertheless offers several precious nuggets. How full of them is Hamlet, no reader of Shak-

speare needs to be told. Here is my, partially classified, collection of weighty and shining specimens.

First of all, we have three good hints for the preacher himself. Tedious old Polonius, a fine subject lesson on *how not to do it*, tells us that

'Brevity is the soul of wit,
And tediousness the limbs and outward flourishes.'
What the Prince of Denmark says to the players about delivery is as good, most of it, for the pulpit as for the stage:

"Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue: but if you mouth it, as many of your players do, I had as lief the town crier spoke my lines. Nor do not saw the air too much,.... but use all gently: for in the very torrent, tempest, an (as I may say) the whirl-wind of passion, you must acquire and beget a temperance, that may give it smoothness. O, it affords me to the soul, to see a robustious, periwig-pated fellow tear a passion to tatters, to very rags..... It out herods Herod; pray you, avoid it.... Be not too tame neither, but let your own discretion be your tutor; suit the action to the word, the word to the action; with this special observance, that you o'er-step not the modesty of nature."

Ophelia, like the gentle maiden that she is, accepts in all meekness her brother's exhortations, but, true to her sex, sends back a shaft-like word to which all who teach others may well give heed:

"I shall the effect of this good lesson keep,
As watchman to my heart; but good my brother,
Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven;
Whilst like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own read." "Be ye doers of the word," and not preachers only.

Now, follow several passages not easily classified yet having a certain kinship with each other.

"There are more things in heaven and earth,
Horatio.
Than are dreamt of in our philosophy."

Many a one Shakspeare's sayings is a diamond of many facts blazing in various directions. Take the following:

"I have of late, lost all my mirth, foregone all custom of exercises: and, indeed, it goes so heavily with my disposition, that this goodly frame, the earth, seems to me a steril promontory; this most excellent canopy, the air, look you,—this brave o'er-hanging—this majestical roof fretted with golden fire, why, it appears no other thing to me, than a foul and pestilent congregation of vapors. What a piece of work is a man! How noble in reason! how infinite in faculty! in form and in moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals! And yet, to me, what is this quintessence of dust?"

Well may the same speaker say in another place:

"What is man,
If his chief good, and market of his time,
Be but to sleep and feed? a beast, no more.
Sure, he, that made us with such large discourse,
Looking before, and after, gave us not
That capability and godlike reason
To fust in us unused."

The former of these passages has also its paralld where Hamlet declares "there is nothing either good or bad, but thinking makes it so," which reminds one of the words Milton puts into the mouth of Satan:

"The mind is its own place, and in itself
Can make a Heaven of Hell, a hell of heaven."

Familiar is Hamlet's recognition of overruling providence expressed in a figure taken from architecture:

"Let us know,
Our indiscretion sometimes serves us well,
When our dear plots do pall; and that should
teach us
There's a divinity that shapes our ends,
Rough-hew them how we will."

And, in another connection, he says: "There's a special providence in the fall of a sparrow,"—almost a paraphrase of our Lord's words.

"Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment."

recalls the apostolic: "Swift to hear, slow to speak, slow to wrath," while "the Devil hath power to assume a pleasing shape," reminds us how "Satan himself is transformed into an angel of light."

The power of habit, active and passive, is illustrated in the next two passages:

"That monster, custom, who all sense doth eat—
Of habits devil,—is angel yet in this,—
That to the use of actions fair and good
He likewise gives a trock or livery,
That aptly is put on. Refrain to-night
And that shall lend a kind of easiness
For the next abstinence: the next more easy,
For use almost can change the stamp of nature,
And master the Devil, or throw him out
With wonderous potency."

The grave-digger digs and sings of love, and Hamlet asks: "Hath this fellow no feeling of his business, that he sings at grave-making?" and Horatio replies: "Custom hath made it in him a property of easiness," to which Hamlet assents: "'Tis e'en so: the hand of little employment hath the daintier sense."

My remaining citations all have to do, more or less directly, with sin, and the closing ones with conscience. "To be honest, as this world goes, is to be one man picked out of two thousand." Hamlet says:

"I am myself indifferent honest; but yet I could accuse myself of such things, that it were better my mother had not borne me: I am very proud, revengeful, ambitious; with more offences at my beck, than I have thoughts

to put them in, imagination to give them shape, or time to act them in." "Use every man after his desert, and who should scape whipping!"

One recalls the more solemn words of the Psalmist, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

Nor does Shakspeare excuse vice as dependent upon circumstances, but on the contrary, shows that it depends rather upon the state of the soul:

"But virtue, as it never will be moved,
Though lewdness court it in a shape of heaven;
So lust, though to a radiant angel linked,
Will satiate itself in a celestial bed,
And prey on garbage."

Hypocrisy, Jesuitism and interested flattery are thus portrayed:

"With devotion's visage,
And pious action, we do sugar o'er
The Devil himself."

Old Polonius, in instituting a system of espionage on his son, shows you how:

"Your bait of falsehood takes this carp of truth;
And thus do we of wisdom and of reach,
With windlasses, and with assays of bias,
By indirections find directions out."

Again:

"Why should the poor be flattered?
No, let the candied tongue lick absurd pomp;
And crook the pregnant hinges of the knee,
Where thrift may follow fawning."

Yet, again:

"O villain, villain, smiling villain!
My tables, my tables—meet it is I set it down,
That one may smile, and smile, and be a villain."

Murder will out. "Foul deeds will rise,
Though all the earth overwhelm them, to men's eyes."

Does not Elihu declare, "There is no darkness nor shadow of death, where the workers of iniquity may hide themselves?"

If ghostly, it was also good, counsel to Hamlet to leave his guilty mother to her conscience,

"Nor let thy soul contrive
Against thy mother ought. Leave her to Heaven,
And those thorns that in her bosom lodge,
To prick and sting her."

The king, yet guiltier, keenly feels Hamlet's description of hypocrisy, and cries:

"O 'tis too true!
How smart a lash that speech doth give conscience!
The harlot's check, beautied with plastering art,
Is not more ugly to the thing that helps it,
Than is my deed to my most painted word:
O heavy burden!"

The queen also is full of remorse, as of fears, trembling "when no man pursueth."

"To my sick soul, as sin's true nature is,
Each toy seems prologue to some sharp amiss.
So full of artless jealousy is guilt,
It spills itself, in fearing to be spilt."

Yet again, she cries:

O Hamlet, speak no more;
Thou turn'st mine eyes into my very soul:
And there I see such black and grained spots
As will not leave their tinct."

The soliloquy of the king is awfully solemn and suggestive:

"O my offence is rank, it smells to heaven;
It hath the primal eldest curse upon it,
A brother's murder! Pray can I not,
Though inclination be as sharp as will;
My stronger guilt defeats my strong intent;
And, like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect. What if this cursed hand
Were thicker than itself with brother's blood.
Is there not rain enough in the sweet heavens,
To wash it white as snow? Whereto serves mercy,

But to confront the visage of offence!
And what's in prayer but this twofold force—
To be forestalled, ere we come to fall,
Or pardoned, being down? Then I'll look up;
My fault is past. But, O, what form of prayer
Can serve my turn? Forgive me my foul murder!
That cannot be; since I am still possessed
Of those effects for which I did the murder,
My crown, my own ambition and my queen.
May one be pardoned and retain the offence?
In the corrupted currents of this world,
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself
Buys out the law: but 'tis not so above:
There is no shuffling, there the action lies
In his true nature; and we ourselves compelled,
To give in evidence. What then, what rests?
Try what repentance can: what can it not?
Yet what can it, when one cannot repent?
O wretched state! O bosom black as death!"

It is unnecessary to quote Hamlet's soliloquy—that splendid testimony to the power of conscience when confronting death and the future life. Alas, it has, in these Latin countries, not so much power to deter from suicide. One thinks of the saying of the great French preacher, Saurin, that it is a small thing not to fear death, but to know all that death involves and yet not fear it, is the highest achievement of humanity.

I have by no means exhausted the homiletical possibilities of Hamlet in isolated passages, which by the way, mean more when taken in their connection, and the trend of the play is of great significance.

No doubt it is one of the best for its moral and religious teaching, but many others would offer rich instruction and valuable testimony concerning the great basal facts of religion and human nature. One thinks of Measure for Measure, Macbeth, Merchant of Venice and the like, while not one of the nearly two-score Shakspearian dramas will fail to yield precious fruit to the preacher and teacher of moral truth. Indeed this is so generally recognized that I am almost ashamed to write it, but perhaps it will bear repeating.—*G. B. T. Rome, Italy, in Religious Herald.*



Thousands, hundreds of thousands, of times every day is made the queer little sign that we read "dollar." The S crossed by two straight lines has its place on the great

ledgers of the city millionaire and is shaped painfully by school-boys and school-girls in their first efforts in arithmetic. How is it that the convenient little symbol has come to mean to every one "dollar?" Who started the simple and useful fashion?

In the beginning of it the two straight lines were handsome pillars, the plain S was a long banner twined gracefully about them, the whole forming the emblem of the powerful and proud old Spanish city of Seville. The pillars were the "Pillars of Hercules," the guardians of the Strait of Gibraltar. On the banner were the words *Ne plus ultra*, "No more beyond," because in those days people believed that the Strait of Gibraltar was literally at the "ends of the earth."

When Charles V. was about to make some beautiful new money he chose for the mint-maker this emblem of Seville, a city he loved and honored. He took the liberty, however, of omitting the "Ne" from the banner, for by this time men knew it should read "More beyond" Gibraltar—America.

The money was carried over the world by the enterprising Spaniards, and became so universally known that the device upon it became the convenient sign we now use, recognizable always as representing the coin. As men had not time to draw the pillars and scroll so often, the simpler marks have taken their place. The dollar sign is thus a memento of the great king and the beautiful old city; but the word "dollar" is the memorial of a simple German peasant's honesty. It came about in this wise: The devices of the proud city, the name of the greatest king on earth, were not sufficient to stamp the coins as honest; that is, as true in weight. The "honor of princes" has not proved strong enough to keep them from cheating, and cheating very badly, too, in money matters. There was a time when the English kings made three pieces from the gold that honestly would make but one piece; worse still, the French kings were so given to this kind of cheating that, their frauds steadily increasing, they made pieces worth only one seventeenth of what their royal words testified through the stamps of their mints. The merchants who carried their goods through Europe were much afraid of this false money. Nowhere was the mark of a sovereign the pledge of true value in coin.

There was, however, in one of the valleys of Germany an obscure man named Joachim, and he was commissioned to make pieces of money. Now Joachim was very honest; when he put his mark on his pieces of gold or silver they were always found true in weight. No need to sound them, or weigh them, or pierce them, they were quite sure to be what Joachim's mark said. As he lived in a "thal" (in some dialects "Dol"), or valley, his pieces were called "Thalers," "Dollars," or, as we would say, "Valleyers." To give them a good name, when coins were to be sent out from the mint they were called "Thalers," or "Dollars," after the money of the honest man in the German valley, just as we like to name children after some one of well-known good character—*S. S. Classmate.*

THE PASTORS' PAGE.

"Plan your work, and work your plan."

From Sussex Co., Va.

Last Saturday morning I left home for the District Meeting at Johnson's Grove in Southampton county. Bro. J. I. Joyner met me at Ivor and after driving about twelve miles on buggy through rain and snow, we reached the church about eleven o'clock.

There was quite a good congregation in attendance. Though not a single one on the programme was present except myself. I conducted a short religious service after which dinner was served. At two o'clock we took up the programme and discussed all the subjects given.

The young people did some good singing. In the afternoon Bro. J. W. Johnson, Sr., who had been to Franklin to meet some preachers, returned alone, and came in with two good speeches. Sunday morning Rev. M. L. Hurley came in. He preached in the morning and afternoon to a large congregation. The house was packed, and Bro. Hurley almost excelled himself. He is a power in the pulpit.

After the sermon we took a collection for Home Missions. The church at Johnson's Grove has some good members, and they entertained the meeting well. I spent Saturday night with my dear father and Sunday night with Bros. J. I. and W. H. Joyner, Saturday was stormy and Sunday was bright and lovely. May God's blessings rest upon the work.

Very truly, etc.,

M. W. BUTLER.

A Synopsis

OF THE WORK OF THE MINISTERS AND LAYMEN'S MEETING OF THE DEEP RIVER CHRISTIAN CONFERENCE HELD AT PARKS, MARCH 28 and 29 '91.

Religious services conducted by Rev. J. W. Patton.

Rev. H. T. Moffitt, the president of the last meeting was re-elected as president.

Rev. J. W. Patton was elected Secretary. The churches were then called and delegates enrolled.

The programme was then taken up.

1. The Pastor's duty to his charge. Discussed by Bros. C. H. Welch, J. R. Parks, P. C. Humble and Prof. W. C. White.

2 The church's duty to its pastor. Discussed by Revs. H. A. Albright, J. A. Webster, A. J. Cooper and Bro. J. R. Parks.

DINNER.

3. Importance of the Sunday-school to the

church. Discussed by Revs. J. A. Webster, A. J. Cooper, Bro. J. A. Parks and Prof. W. P. White.

2. The value of the Missionary work to the church. Discussed by Revs. H. T. Moffitt, J. W. Patton and J. A. Webster.

5. How can we best meet the evils of intemperance? Discussed by Bro. C. H. Welch, Revs. H. A. Albright and A. J. Cooper.

6. Elon College Presented by Rev. H. A. Albright.

SUNDAY.

1. Sunday School Mass Meeting.

2. Sermon by Rev. J. A. Webster, based on St. Matthew 14 and 30 inclusive.

The next meeting place is Shiloh, Randolph Co., N. C., to convene Saturday before the 5th Sunday in May '91, at 10:00 a. m.

J. W. PATTON,

Sec.

H. T. MOFFITT,

Pres.

From Rev. P. H. Fleming.

DEAR SUN:—You doubtless know something of the many good times that ministers have—such as waiting for trains which are behind, contracting colds while waiting at stations without fire, missing dinner etc. Well, this is something of what I experienced on my last trip to Lebanon. To begin, the train was about three quarters of an hour behind at Graham. We reached Greensboro in time, but found that the North bound train was two hours and a half late. What is the matter? "Trouble beyond Charlotte" is the answer to the impatient traveler.

When three hours had passed, we went on board the North bound train, and were off for Danville, Va. There we changed cars, and we were soon at Southerlins where we had to change once more before reaching Milton, N. C., Capt. Foster was in charge of the train for Milton, and he was in his usual good humor, notwithstanding we were about three hours late.

In Milton I had the pleasure of meeting Rev. Mr. Shaw of the M. E. church. I spent a while very pleasantly with him.

Rev. Mr. Hinton of the Baptist church took me out from Milton, and the night was spent with Bro. J. A. Foster. Bro. Foster is one of Lebanon's strongest members. He is also a lover of the CHRISTIAN SUN.

The fourth Sunday in March was disagreeable, but the congregation at Lebanon was large for such a day. After preaching I went to Rev. Sol. Apple's. In the afternoon Bro. Newton Apple and I walked over to see Capt. J. M. Smith who had been sick for a week or more. I found him able to be up some little, but still suffering with cold and cough. Capt. Smith, is one of Lebanon's best workers. Miss Stella Hamlet who has been sick for some time was reported no better.

Sunday night was spent with Rev. S. Apple. We chatted till a late hour of the night about the Christian Church and its workers, of Uncle Sol's boyhood days. There are few, if any, left who were active in the church when Uncle Sol entered its ministerial ranks. It was a treat to hear him talk of Elders Swift, Fuller, Fowler, Turner, Evans, Cole, Craven, Jeter, Cook, Kerr, Holt, and others. Bro. Craven's last message to Uncle Sol was, "Meet me in Heaven." Monday morning at three o'clock we were up to get breakfast, and to meet the early morning train for Greensboro. Bro. Newton Apple took me to the station. The connections on my return were close, and at half past eleven I was at home, and at one in the school room.

Easter exercises at New Providence were highly enjoyed. All seemed pleased. The exercises were well arranged, and well executed.

The District Meeting at Shallow Ford was not very well attended on Saturday. I suppose the Secretary will give you an account of it. Yet I must say it was a very enjoyable occasion. On my return home from Shallow Ford, I stopped at Elon College, and called in to see Drs. Long and Newman. Found both improving. Several nice buildings have gone up at Elon College lately, and I heard of others to be put up soon.

P. H. FLEMING.

Graham N. C. March 30, 1891.

For Bro. Newman's Eyes.

MY DEAR BRO. BARRETT:—Sometime ago I saw in Bro. Newman's letter that ignorance is the cause of more evil in our country than vicious dispositions. That may be true, but every child has not the means to go to school, while we have the means placed within our reach to make us wise unto salvation. I think more true religion would make us more humble and obedient to our Heavenly Father and truer to our fellowmen. For those who have the means, or can get it, education is mighty. I respect Elon College and I am proud to think that we have such an institution, but I think that the unlearned will be as wise unto salvation in the morning of the resurrection, as the learned. If not what shall we do with this:

"At the same time came the disciples unto Jesus saying, 'Who is the greatest in the kingdom of Heaven? And Jesus called a little child unto him and set him in the midst of them and said, Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of Heaven—Matt. 18. Also in Matt. 5:3, 4, he says: Blessed are the poor in spirit for theirs is the kingdom of Heaven. Blessed are they that mourn, for they shall be comforted.'"

I am a believer in education, but some of the best preachers we have are unlearned. Do not understand me to seek to put down

education. I claim to be a christian and my purpose is to hold out to the end. Education is a great thing and I wish all of us could get it.

A. J. E. BROWN.

NOTE.—We would ask Bro. Brown to bear in mind that un-educated preachers who succeed, and whom he estimates to be among the best, happen to be men of brain and by hard work, under many disadvantages, God helping them, they succeed, but how much greater might be their success, under the same conditions, if they had only been educated.

While our brother speaks kindly of education he seems to feel a little sting somewhere over what he says Bro. Newman said. As to this we leave him in the hands of Bro. Newman who we have no doubt will deal with him kindly and enlighten his view of the subject.

A Suffering Hero.

BRO. BARRETT:—I like the SUN in its new and more convenient form. I am so glad it keeps coming—it is so much comfort to me in my lonely hours, as I have to wregtle with affliction and suffering. I hope you will be of good courage for your labor is not in vain. I will pray for you and the SUN if I can do nothing more. I want you and all christians to pray the Lord Jesus to give me sufficient grace to enable me to bear my afflictions as becomes a christian.

K. TOMMIE CRUMPLER.

Windsor, Va.

This young brother has been deeply afflicted for about fifteen years. His is a remarkable case of bodily suffering. Several other members of the family have died from a similar disease, after years of suffering. No physician so far as we have knowledge has even been able to tell what the disease with which the family has been, and now is, so terribly afflicted is. It has baffled the skill of medical men. The eldest brother lived in this condition for 12 or 14 years. The pains he endured dislocated some of his joints. We remember that his lower jaw was dislocated and some of his fingers, while a horn several inches long grew out on his great toe. He suffered untold agonies till death relieved him. Other members of the family have gone the same way. If we mistake not Tommie is the last of the afflicted ones. He is in dependent circumstances for the necessities of life. If any one who reads this would like to help him let them send to him at Windsor, Va. He needs money to purchase food and medicine. Let the dear sufferer be helped, for ere long he will go beyond the reach of human hands.

From Alabama.

The brethren met with Beulah church in

District meeting. Rev. J. D. Elder, president of last session, in the chair; after singing the song, "Brethren, we have met to worship," and prayer by Rev. G. D. Hunt, proceeded to the election of officers which resulted as follows: Rev. J. D. Elder, president; J. W. Manning, secretary, and Rev. H. W. Elder, assistant secretary.

Next called the roll of churches and the following were represented by delegates, viz.:

New Hope: W. W. Cardwell, C. H. Stephenson, T. J. Burton and J. W. Manning.

Beulah: A. J. Hand, E. M. Gay, Dr. J. M. Welch and C. M. Carter.

Antioch: J. J. Fields and G. M. Brown.

Proceeded to the business of the program.

1st. The subject, How can we make the Sunday School a better success. Discussed by Rev. J. W. Elder, Bros. A. J. Hand and C. H. Stephenson, Rev. J. D. Elder, Bro. E. M. Gay, Rev. H. W. Elder and J. W. Manning.

Bro. T. R. Staples from Mt. Zion arrived and was enrolled as a delegate from that church.

On motion a committee was appointed to draft some resolutions in regard to the Sunday School work, consisting of Dr. J. M. Welch, Revs. G. D. Hunt and H. W. Elder.

2nd. Subject: "Is family prayer helpful to the Christians?" Discussed by Rev. J. D. Elder, J. W. Manning, G. M. Brown and Rev. T. H. Elder.

Adjourn one hour for refreshments.

AFTERNOON SESSION.

1:30 P. M. Met and after singing, "Psalms of Victory," proceeded to the business of the evening.

Bro. S. N. Sledge from Mt. Zion arrived and was enrolled as a delegate from that church.

1st. The subject of Home Missions was taken up and discussed by: Revs. H. W. Elder, G. D. Hunt, Dr. J. M. Welch, J. W. Manning, Revs. J. D. Elder, J. W. Elder, Bro. S. N. Sledge, E. M. Gay, and Rev. T. H. Elder.

2nd. Should ministers of this District have quarterly meetings to advise with each other."

Discussed by Rev. G. D. Hunt, J. W. Elder, H. W. Elder, Bros. S. N. Sledge and E. M. Gay.

On motion decided to establish a ministers and deacons' meeting to be held in connection with the next District Meeting.

The special committee on Sunday School made their report which was received and adopted as follows:

Resolved. That the churches composing this District organize and sustain a Sunday School during the summer and fall, and if possible, during the whole year. We further insist upon the ministry to see that this resolution is adhered to by each church. We recommend that the laity go to the Sunday

School and carry their children; and thus try to improve the great work by untiring efforts.

J. M. WELCH,
G. D. HUNT,
H. W. ELDER.

Com.

The following was handed in by Bro. S. N. Sledge: As it is the wish of the people of the Georgia and Alabama Conference.

Resolved, That Bro. Hurley be requested to visit our people again this summer or fall and remain as long as circumstances will allow, and that we will exert ourselves to remunerate him for his labor among our people.

Respectfully submitted,

S. N. SLEDGE.

The resolution was received and adopted.

Selected as place for holding the next District meeting, Antioch; time, the fifth Sunday in May, commencing on Friday night before.

On motion elected as committee to arrange program for next District Meeting: J. W. Manning, H. W. Elder and S. N. Sledge.

On motion adjourned to meet at the time and place above specified.

J. W. MANNING, J. D. ELDER,
Secretary President.

Church Trials.

Scarcely any thing is more unpleasant to hear than an ecclesiastical trial. The whole proceeding, however well conducted, is out of harmony with its surroundings. It is strife where there should be peace, conflict where there should be mutual helpfulness, discord arising from some variance from the truth and always a large element of personal animosity and bitterness. All ecclesiastical trials ought to be before a judiciary of commissioners—three or five—selected for the purpose by the larger body; and the proceedings should be held in private. There is no good use subserved by publicity. It is only the gratification of the curiosity of people who have no direct, and for the most of them, indirect, interest in the issue. The holding of a body of useful and busy men, like the presbyters of Chicago, day after day, to the settlement of a dispute, is a monstrous waste of time and talent and force—and the presbyters ought not to submit to it. A good judicial committee would reach the ends of justice and peace more quickly, and with no more liability to error, than the whole body. This is the practical working of the Assembly, which body can scarcely be brought to the hearing of a trial. We have never known an ecclesiastical trial which did not result in great harm; while the good, is not problematical, could have been reached in some other way.

From David learn to give thanks in every thing. Every furrow in the Book of Psalms is sown with seeds of thanksgiving.—*Jeremy Taylor*.

Books, Literature, Etc.

LANGE'S COMMENTARY, in 25 volumes from the well known publishing house of Charles Scribner's Sons, New York City—price \$3 per volume.

We have just added this excellent work to our library and we desire in this public way to commend it to the consideration of our brethren whose work demands such help as is so well and fully given therein. It embodies the ripest scholarship of the church of Christ and of course is a valuable acquisition to any minister's library. As we have more opportunity to examine it we shall have more to say of its merits.

We have from the publishers, Messrs G. & C. Merriam & Co., of Springfield, Mass. a copy of Webster's International Dictionary. Beyond all question it surpasses anything in the Dictionary line which we have ever seen. As a literary production so far we have not detected a single error, not even a typographical error, in its vast mine of words and definitions. Its arrangement—including patent index—is complete, while as a book it is finished in the highest style of the bookmakers art. We have been using dictionaries for 30 years, but we have seen not one which even approaches the Webster's International—the last effort of the Messrs Merriam. If you are at all interested, address the publishers.

THE ENCHANTED WOOD, A Juvenile Operetta, adapted to the use of Public Schools and other entertainments. Published by S. W. Straub & Co., Chicago, Ill. Price 25cts.

A CHARACTERISTIC OF MODERN LIFE. Five Essays. Published by Anson D. F. Randolph & Co., N. Y. City.

This is a handsome pamphlet of 74 pages and intensely interesting and practical as well. Worry is designated as the characteristic of modern life, and no doubt it is true.

DAILY FAMILY PRAYERS, by Rev. Rufus W. Clark. Published by Thomas Whitaker, 2 & 3 Bible House, New York City.

This is one of the most helpful books for family worship we have yet seen. It has 120 pages and is nicely printed and bound. We do not know the price, but suppose it is not less than 50cts, nor more than 75cts.

EVERY-DAY ETIQUETTE. A manual of Good Manners, by Louise Fiske Bryson. Published by W. D. Kerr, 52 and 54 LaFayette Place, N. Y. City.

This is one of the best Manuals of its class we have ever seen, and we heartily commend it to our readers, especially to our young people who wish to post themselves as to the customs and usages of refined society.

A GREAT CYCLOPEDIA. The twenty-second volume of the COLUMBIAN CYCLOPEDIA is announced as just ready; the entire set is to be completed the present year, in 32 volumes, aggregating about 26,000 pages. Its price is remarkably cheap, only \$25.00 for the entire set, with easy installment terms to those who want them. The high character of the work is vouched for by innumerable witnesses, among others by Prof. James Strong, S. T. D., Editor of McClintock & Strong's Cyclopedia of Biblical, Ecclesiastical, and

Theological Literature, who speaks of it as follows:

"The Columbian Cyclopedia seems to me to strike a happy medium between the loose, superficial works, and the too elaborate and profound ones, which few are competent or desirous of using. Most of the larger general cyclopedias are overloaded with a mass of technical science and official detail that is embarrassing and useless to ordinary readers. The Columbian is eminently practical, sufficiently full, and carefully compiled, well got up, convenient in form and extent, remarkably cheap, and, as I should judge, admirably adapted to families and general consultation. I think that if properly presented to the public it will have a very wide sale, and be an exceedingly useful work. There is ample room in the market for a Cyclopedia like this, which combines, likewise, the advantage of being an excellent Dictionary of the English Language."

For free specimen pages, address the publishers, THE COLUMBIAN PUBLISHING Co., 393 Pearl St., New York.

CURRENT LITERATURE.

FRANK LESLIE'S POPULAR MONTHLY, for April, 1891. The American Museum of Natural History in the Central Park, New York city, occupies a noble pile of buildings, the recent additions to which are just approaching completion. It is an institution in which every American ought to take pride. The most complete description of its treasures, and the educational work it is doing, is given, with abundant pictorial illustrations, by Mary Titcomb, in the April number of Frank Leslie's Popular Monthly. Another seasonable article is Carrie Stevens Walter's account of a visit to Senator Stanford's famous Palo Alto stock farm. "Some Western Texas Types" are sympathetically drawn by Belle Hunt Shortridge, the poetess of the Lone Star State. J. E. Roesfle describes historic Lafayette Park, in Washington, D. C., and Colonel Nicolas Pike contributes a thrilling paper upon the dread Octopus, or Devil-fish. Other elaborately illustrated articles are "Olives"; "In the Mountain Paths of Savoy"; "Dickens's Bleak House"; "Some Memorials of Edgar Allen Poe"; "Sherman and Porter," etc. There are short stories by Cecil Charles, David Ker, William Wallace Cook, Aulkeley Booth, and others; and poems by Douglas Sladen, Adelia Beard, and William F. Burbank.

CHRISTIAN THOUGHT for April is on our table, and our notion is it has the most inviting table of contents of any issue we have yet had. It has—

1. Scientific Conception of a Spiritual World by Prof. D. S. Martin.
2. The Conflict of Sixteen Centuries by Mary S. Robinson.
3. The Religious Future of the Nation by Rev. Geo. L. Thompson, M. A.
4. Evolution and Morality, by Charles F. Deems, D. D., LL.D.
5. Believer's Sanctification, by John Bodine Thompson, D. D.
6. The Christian Experience of a Child by G. S. Reid, Esq.
7. Worth Noting.
8. Monthly Meetings.
9. About Books.

This is a valuable publication and we commend it to Christian men and women who have the culture to enjoy such a magazine.

SPRIT AND LIFE, monthly, \$1 per year. This Magazine is published by the Christians under the publishing agency of Rev. A. Dunlap, Jamestown, O. Rev. G. D. Black is the editor. Its tone is Christian and its thought pure and elevating.

THE CENTURY for April is full of fresh and inviting articles, stories, editorials etc., making in all about forty separate subjects in a single issue. The Century stands in the lead of the various magazines in several important particulars. Price \$4 a year. Address: The Century Co., Union Square, N. Y.

WIDE AWAKE, a monthly for youths, published by D. Lothrop & Co., Boston, Mass. Price \$2.40 a year.

The April issue has about 40 separate articles, etc. And the Magazine is bright and interesting, especially to those for whom it was published.

THE PHRENOLOGICAL JOURNAL and Science of Health for April is on our table. It opens with the portraits of Gen Sherman and Bishop Flory, of Young sisters of the Dunkard commission and Dr. U. E. Fraer. It also contains much valuable matter. Price \$1.50 per annum, monthly. Fowler & Wells Co., Publishers, N. Y. City.

The Magic of One Name.

Rothschild is a potent name in the commercial world; Cuvier in the scientific world; Irving a powerful name in the literary world; Washington an influential name in the political world; Wellington a mighty name in the military world. But tell me any name in all the earth so potent to awe and lift and thrill and rouse and agitate and bless as this name of Jesus. That one word unhorsed Saul, and flung Newton on his face on ship's deck, and to day holds a hundred million of the race with omnipotent spell. That name in England to-day means more than Victoria; in Germany means more than King William; in France means more than Thiers or McMahon; in Italy means more than Garibaldi or Victor Emmanuel. I have seen a man bound hand and foot in sin, Satan his hard task-master, in a bondage from which no human power could deliver him; and yet at the pronunciation of that one word he dashed down his chains and marched out forever free. I have seen a man overwhelmed with disaster, the last hope fled, the last light gone out; that name pronounced in his hearing, the sea dropped, the clouds scattered, and a sunburst of eternal gladness poured into his soul. I have seen a man hardened in infidelity, defiant of God, full of scoff and jeer, jocosely of the judgment, reckless of an unending eternity, at the mere pronunciation of that name blanch and cower and quake and pray and sob and groan, and believe and rejoice. O, it is a mighty name. That name will first make all the earth tremble, and then it will make all the nations sing. It is to be the pass-word at every gate of honor, the in-

signia on every flag, the battle-shout in every conflict. All the millions of the earth are to know it. The red horse of carnage seen in apocalyptic vision, and the black horse of death, are to fall back on their haunches, and the white horse of victory will go forth, mounted by Him who hath the moon under his feet and the stars of heaven for his tiara. Other dominions seem to be giving out; this seems to be enlarging. Spain has had to give up much of its dominion; Austria has been wonderfully depleted in power; France has had to surrender some of her favorite provinces; most of the thrones of the world are being lowered, and most of the scepters of the world are being shortened. But every Bible printed, every tract distributed, every Sunday-school class taught, every school founded, every Church established, is extending the power of Christ's name. That name has already been spoken under the Chinese wall and in Siberian snow-castle, in Brazilian grove and in Eastern pagoda. That name is to swallow up all other names, that crown is to cover up all other crowns:

All crimes shall cease, and ancient frauds shall fail,
Returning Justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-robed Innocence from heaven descend.
—Talmage.

New Form of The Sun.

When God formed the earth, man, and all material things, their shape and proportions were perfect. Not so with any object that takes its mold from the skill of man. All seeming successes in mechanism, all apparent perfection in form, has undergone many modifications. Books were once written in the form of scrolls. The reader unrolled the narrative as he read, and the cumbersome trail of vellum grew into a heap at his feet. It was a long stride forward when, over three hundred years ago, nearly all books were printed in folio form, and bound in volumes from two to three feet across when opened. Who among the SUN's readers wants to go back to those ponderous and unwieldy tomes? Though we oppose it the engine of progress in typography and book-binding can never be reversed. Objectors are safe enough in rear of the locomotive, but are in peril on the track before it.

In newspaper form, the same progress is being made as has been reached in the kindred art of book-making. The wide, folio sheet is giving place to the quarto and the octavo. As our best weeklies are now printed, we can read them like a book, bind them into a book, preserve them as a book, and then have a bigger and a better book than the market can afford for the same money. As these papers are now printed the child can open them, turn their leaves, and have delight in their pages. The one-

armed brother, like our dear Bro. C., can unfold them with facility—without summoning hand and teeth to the task. By the way, what a blessing that a man can lose an arm, with even a foot and some fingers, without losing his reason, his love, his religion, his approval of progress, his aspiration and and purpose to prosecute the true mission of life. Why, really, should we want the wide, unwieldy folio form of the SUN, or of any other weekly. If that is the most convenient form of reading matter, why not have our monthly magazines, our books, our arithmetics, our grammars, our histories, our friendship correspondence, and the young people their love letters on these large, blanket-like, rustling sheets? No, no; we are all delighted with the new and more convenient form of the SUN, and with the new life that seems to stir in its correspondence and in its vital and more versatile editorial page.

OTHER MATTERS.

The SUN's Suffolk letters have all the merit so many writers have ascribed to them. They should be continued. The home, life and labors of the sainted Wellons have made Suffolk forever sacred to our churches of the South.

Anything from Norfolk and from the senior or junior Joneses is welcomed North and South. Thriving churches in Norfolk and Berkley will help all the sister churches of the South. They are all one body. Besides, Norfolk is coming to be the Chicago of the South, and her religious heart-beats will help the whole body to warmer blood and a more buoyant spiritual life. Care must be had also for the interior and the frontier churches. Keep the outposts strong, advance step by step the battle line, win the fields in Georgia and Alabama for Christ, crowd satan into the Gulf and give him a chance to compare its depths to those of Galilee.

We of the North are all pleased to hear of Bro. Wellons' improved health. He, and all those good brethren from the South at Marion, carried away with them the heart, the love, the confidence of the Convention.

The improved SUN deserves a constantly enlarging patronage. May all the people work together with the editor to put the paper in every family.

The North thinks that with such a president as presides at Elon College, the people should be glad to put their money into its walls and their children into its halls. Surely they will be glad to do so. H. Y. RUSH.

Elon College Notes.

Doubtless the readers of the SUN will be surprised to see the notes from Elon by myself this week, but Prof. Atkinson has gone

to Raleigh and Elon must be heard from. We know that many hearts beat anxiously for the news of the college because they have their children there. I am glad to tell you, parents, that your children are getting along finely. They are all having a lively time here with plenty to do, and each one seems to be doing his or her part well, as the case may be.

We have only six more weeks to study until that long looked for time comes which is the week of examinations (but looked for rather with dread than anxiety). Commencement will soon come and we will all return home. Preparations are being made for the occasion and we hope to make it a grand success. Judge T. B. Womack of Pittsboro, N. C., will deliver the address before the literary societies. He is a fine speaker and it will be a treat to hear him.

The Christian association held its monthly missionary meeting to-night. It was very interesting with a large attendance. This cause is a grand one and is doing a great work in educating our most worthy young men in the various enterprises which are for the good of the church. We would say to the ministers we feel an interest in the cause which you are striving to promote. We discuss these questions in our association with anxious hearts to join you in the work. We have a fine prayer meeting which is attended regularly every Sunday night. We are glad to say that both young ladies and young men take part in this. We expect to organize our church here soon. Then we will feel that we have a church home here. It seems like being at home here more than being off at school. Those who have boarders here make it so pleasant for them that they feel happy and content. Our professors are all kind to the students and it really seems that all, both professors and pupils, are working in perfect harmony for the promotion of the college. In unity there is strength. Elon is a grand unit hence we see why it moves along so smoothly.

Perhaps these notes may seem quite different from Prof. Atkinson's but you see he is away and I am writing from the standpoint of a student. Teachers and students often see things differently, but we think that both teachers and students see the onward march of Elon.

The school boy tired, with pallid face,
He studies soon and late,
Examinations try his grace
Or else they prove his fate.

W. C. WICKER.

The use of the Methodist church has been tendered the Christian congregation, till other arrangements can be made. Rev. R. A. Ricks will preach there the 4th Sunday. —Burlington News.

The Christian Sun.

THURSDAY, APRIL 16, 1891.

REV. J. PRESSLEY BARRETT, D. D., Editor.

FIELD NOTES.

THE CHRISTIAN SUN comes to us in a new and attractive dress. The size of its page is about like that of the *Nation*, and it has sixteen pages. Greetings to you, friend SUN—*Spirit and Life*.

†††

It is a matter for congratulation that the only official recognition of the deity by the government of the United States—the motto “In God we trust,” upon our coins—is not to be discarded in the new designs for coin.

†††

Senator Pepper, of Kansas, is proving to be a decided acquisition to the cause of temperance at the national capital. There are a number of gentlemen who occupy seats in the United States Senate who are temperance men in their own habits, but who, for some reason or other, never speak in public for temperance. Mr. Pepper not only believes in practicing temperance himself, but he believes in preaching it for the benefit of others as often as an opportunity occurs. If the Farmers Alliance can send a few more men to the National Capital the SUN will be glad, for they are wanted and needed very much.

†††

This week we greet our readers with another decided improvement in the SUN—a better quality of paper than we have ever used before. Wonder if somebody will not prefer the old and more common paper which has been used heretofore to this which is so much better? Well, some people are so decidedly opposed to improvements it may be so. In that event we will not bother them, as, if we are to keep up with the times, we cannot stop to listen to those who plead for “a stand still,” meanwhile the SUN will, the Lord willing, go right on and endeavor to do the work before it for the advancement of the church and the glory of God.

†††

Albeit a few did not like the SUN in its new form, we have had only one man to order his paper stopped on account of the change, and only a few complaints, while many have been the words of approval. Dr. Bailey says when he changed the form of the *Recorder* that a dozen subscribers stopped on account of the change. We have been

more fortunate, for, while only *one* has ordered his paper stopped, many have come in as new ones. Will the dear brethren let the work go on? We need two hundred *new* subscribers in the next 30 days to aid us in meeting the expenses of the many improvements recently made in the paper. This week we make another improvement by issuing the SUN on a splendid grade of paper, the best ever furnished our readers, so far as we know.

†††

What absolute prohibition of the liquor traffic will do to build up a town with a bad reputation has been most practically shown by the decided rise in the price of real estate in the section of Washington, D. C. and its suburbs embraced in the mile limit from the Soldiers' Home property, since the enactment of the law prohibiting the sale of liquor within one mile of the grounds of the Soldiers Home. For a section of the city and suburbs that form its location should have been very desirable for residence purposes has been practically abandoned to low grog shops and the vilest class of the city's populations. Now under prohibition all this is to be changed and made a respectable and desirable place to live, and if we mistake not, those who advocate prohibition for the entire national capital will not be slow to take advantage of the object lesson in temperance furnished by this plain transformation, to show future congresses how desirable and beneficial such a law would be.

Death of Rev. M. B. Barrett.

Rev. Mills B. Barrett of Southampton Co., Va., is dead! Just before going to press with the last pages of this issue we received the following telegram:

IVOR, Va, April 4, 1891.

REV. DR. J. PRESSLEY BARRETT:—Rev. M. B. Barrett died suddenly at home this morning. Funeral Thursday T. EDWIN BAIRD, M. D.

This was a great shock to us, as it will be to our entire brotherhood. We have no particulars beyond what is given in the telegram. Particulars and sketch of his life in the next issue.

Children's Day.

The Rev. C. V. Strickland of Argos, Ind., is preparing a programme for Children's Day. It will be gotten up on the same general plan of his “Christmas Carols,” which many of our readers saw last winter. Children's Day exercises will have the same number of pages, but there will be two pages less of music and two pages more of recitation. They will be ready early in May and may be had from the SUN office. The price will be furnished later and we hope every church in the General Convention will have a Children's Day exercise.

Discerning the Truth.

Believers sometimes think it strange that unbelievers do not see great gospel truths as clearly as they do, and in many cases, not at all. To a reflecting mind this should not be strange, for the unbeliever, though he has eyes, does not see, ears, and does not hear. He lacks power from above. Spiritual insight is a gift, which the unbeliever does not, and cannot, possess, while his attitude is that of rebellion or unbelief towards God. Unbelief is the rejection of truth, and this constitutes man's chief offence against God. All offences tend to make a breach between the *offended* and the *offender*—not only to *make*, but to *widen*, the breach is the tendency, hence the failure of the unbeliever to see the truth and to use it.

Now this state of the sinner's condition cannot be changed till he shall change his attitude toward God. He must cease to do evil and learn to do well, and thereby put himself in harmony with Jesus Christ, the light of the world, and then he may discern the truth—see for himself.

The sun is designed to give light to man, but if he attempt to use it by throwing his weak vision against its brilliant and mighty rays, he will be blinded, and what was designed to give him light will give him darkness. To use the light of the sun, man must put himself into such a position as that his vision shall not oppose, but follow, the light thus given. So it is with man and the light of the Gospel. When a man sets himself against the gospel, his vision is darkened, and he does not see its beauties or its blessings; change his position and instead of setting his vision against this light—opposing it—let it follow it, and he shall see as never before; let him change his position—instead of rebellion, let him put himself into harmony with God—the light of Truth—and he shall see as never before; where formerly he saw nothing, now he shall see the Truth rising in a multitude of forms and overwhelming in its power.

As illustrating this thought take the case of Elisha and his servant in the siege of Dothan. In the night the Syrian army had surrounded the town, seeking the life of the prophet. In the morning the servant went out and saw the mighty hosts of his master's enemies. He was overwhelmed at the peril which was staring them in the face. The prophet was not terrorized, or alarmed, but quietly said to his servant: “Fear not, they that are with us, are more than they that be with them.” Then he prayed for his servant, “Lord, open his eyes, that he may see,” and the Lord opened the eyes of the young man, and behold, the mountain was full of horses of fire and chariots of fire round about Elisha.” The fact that the servant did not see the horses and chariots of fire is no proof that they were not there, as was shown when

the Lord opened his eyes. The trouble was not in their absence, but in the young man's vision—he could see only partially, but when his eyes were opened, then he saw the hosts of the Lord which were with Elisha.

So it is with the unconverted—they see only the worldly side of things—their eyes are shut to spiritual truths and they cannot see till their eyes are opened. For the opening of the eyes of the morally and spiritually blind, let us pray—that their eyes may be opened.

Suggestions to Primary Teachers.

During the late State Sunday School Convention at Fayetteville, N. C., we heard Mrs. W. F. Crafts in her talk, to Primary Teachers, make the following points, which we here reproduce to give those of our readers who are interested, the advantage of the thoughts suggested therein. The suggestions are:

1. Activity is a law of childhood.
2. Never tell a child anything (in the lesson) which the child can discover.
3. In teaching children, lead them from the known to the unknown.
4. Develop the ideas in a child's mind first and then develop the language to express these ideas.
5. Go from the concrete to the abstract.
6. Never tell a child anything (in a lesson) without asking for it again.
7. The measure of information is not what we can teach, but what the child can learn. It is useless to give instruction which a child cannot receive.

Some of these suggestions may be wisely used by any teacher, all of them may be where the teacher can correctly grasp the thought so clearly as to use it intelligently. It will require careful study of these suggestions to get the full benefit, and we hope every teacher who reads the SUN will endeavor to get their full value and use it in their work.

I was "Clothed."

To the ladies of Providence church, Norfolk Co., Va., through Mrs. R. A. Hyslop, Mrs. W. B. Williams and Mrs. A. A. Spain, I desire to return my sincere thanks for the very valuable present of a fine suit of clothes recently given me. I accepted the pastoral charge of this church, as a supply, till they could do better, last December. Such a gift so early in my service for that church is more than I could have expected, but is no more than I highly appreciate. I will try to be more faithful in feeding them with the "Bread of Life." The Lord bless them for Christ's sake.

Faithfully,
J. P. BARRETT, Pastor.

PERSONALS.

HUNT.—The Rev. G. D. Hunt, of Daviston, Ala., says: "The work is spreading rapidly in this country. I am continually receiving calls. Already I have answered five of the seven calls that I have received; pray for me."

CRUMPLER.—Bro. K. Thomas Crumpler, of Isle of Wight county, Va., has a few words in this issue of the SUN which, no doubt, will interest many of our readers, as will also some questions in the "Question Box" from him. For many long years he has been a sufferer. He desires the prayers of God's people that he may have grace to bear all his sufferings and to reach his home in Heaven at last through our Lord Jesus Christ.

TUCK.—Through a letter received from Bro. H. C. Horton of Alamance county, N. C., we have learned of the death of Mrs. E. A. S. Tuck of Halifax county, Va., which occurred several weeks ago. She was long an active and prominent member of the Christian church at Union, Va. Her home was the preachers' home, and many of our preachers will remember her very pleasantly, none, perhaps, more so than Dr. W. S. Long, who boarded for some time in her family. She died in the triumphs of the gospel faith in her seventy-ninth year. Her husband, Bro. Percy Tuck, and two grown children mourn their loss. We tender our sympathy.

TUCK.—On our return from the State Sunday School Convention at Fayetteville recently, we stopped at Selma and spent a while with Mrs. Tuck, the widow of our lamented brother, Rev. R. C. Tuck, formerly of Eastern Virginia. We were glad to find her doing well. Her children have grown up rapidly and they too are filling places of usefulness. Mrs. Tuck's mother, Mrs. Winston, of Franklin Co., N. C., is with her. While in Selma we also had a pleasant visit with Bro. W. H. Etheredge and his family. He was somewhat indisposed, but otherwise he was doing well. He is a native of Norfolk county, Va., where he still has many friends. We took dinner with Mrs. Tuck. She is running an excellent hotel whose table would do credit to many of our best city hotels. If any of our readers pass that way we hope they will stop at the Winston House. We have no church in Selma, which is a sad disappointment to these faithful lovers of the Christian church.

PETTY.—A letter from Bro. Robt S. Petty informs us that his brother, Stephen B. Petty, died at his home near Chapel Hill, N. C., April 2, 1891. Bro. Petty was in the prime of life, and was a devoutly pious man. We have rarely known a young man to come nearer

to being a model Christian gentleman, than we think he did. He was devotedly attached to the Christian church and was a most useful member thereof. He had been, we believe, from its organization, Treasurer of the N. C. and Va. Sunday School Convention, having been a most faithful and acceptable officer in that body. We deeply mourn his early death, for while he doubtless has found it a happy change, yet we miss him in our midst and in our work. We shall fondly cherish his memory as one of the true friends, not only to the SUN, but personally to the editor. To his devoted relatives and many friends we tender a brother's sympathy and take our place among those who mourn.

The College.

DEAR SUN;—my visit to Mt Carmel, Walnut Grove and vicinity, resulted in \$750." subscribed, and a nice cash subscriptions. Pleasant Grove, Va., subscribed \$1100. in two or three days, but for indisposition could have done more. I have never been treated more kindly. The College is much appreciated by that congregation. I expect Pleasant Grove to be the banner church in the south. Already \$1500. have been subscribed. I have spent a few days in the Deep River Conference and from present indications that Conference will surprise the Convention, especially if ministers will in a practical way present the College cause for the consideration of the congregation.

W. T. HERNDON.

Elm College, N. C.

The College Camps.

REV. DR. BARRETT:—I send you a letter enclosed that will show you how the fund for the camps is getting on. I hope this will encourage others. We need much more help, and trust that the friends will not be slow in giving it. There are six weeks only remaining of this session; then we have our first commencement. Please send your offerings at once.

Very truly,

MRS. W. S. LONG.

Elm College, N. C., April 13, 1891.

MY DEAR MRS. LONG:—We read your letter in the SUN here a few nights ago and after talking about the matter I called on Willie to know what she would give you. She said she would give all she had, except her Sunday school pennies, which made her 25 cents. Each of the other children, Bessie and Annie, gave 25 cents. Then we got ma and Uncle Joe to bidding against each other, and they got up to \$2.50 each. I put in \$2.00 and Ava \$1.00 and Duncan \$1.25 to make it out \$10.00. It is not a large donation but we hope it may help some to improve the campus. I have been sick and am still very weak but improving slowly now. With best wishes for your success, I am very truly

MRS. W. W. STALEY.

Franklin, N. C., April 4, 1891.

OUR QUESTION BOX.

Q.—“What lesson do you think is intended in the parable of the wise and foolish virgins?”

A.—“The lesson of this parable is the one that is found in Matt. xxv. 16: ‘Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.’”

Q.—In the parable of the talents do the receiving of the talents or goods (Matt xxv. 14) represent the justification of men?

A.—“Not specially. The ‘talents’ are the providential opportunities for service that are bestowed upon men ‘according to their several ability.’”

Q.—“Se’ah” is found a number of times in the Psalms and three times in Habakkuk; in reading the Scriptures publicly, should it be read or omitted?”

A.—“We always omit it in reading. Nobody knows what it means, though the best scholars think that it had something to do with musical notation.”

Q.—Will you please state where in the Bible can I find that Noah was one hundred and twenty years preparing the ark and preaching righteousness to that sinful generation?”

A.—“There is no explicit statement in the Bible to that effect. It is simply a possible inference from several other statements made in the book of Genesis.”—*Sel.*

Q.—How can a poor afflicted person best serve Jesus?—K. Tommie Crumpler, Windsor Va.,

A.—Well, Tommie, that is a hard question. In your case it is no doubt true that you can serve him best by suffering patiently and bearing it all meekly for Jesus’ sake. No doubt you can answer it better than we can, for you have had years of experience. God bless you and help you to suffer for Jesus’ sake.

Q.—We are told there is a lake of fire in which the wicked are cast when they die. What kind of fire is it?

A.—We can not tell. It may be material fire, or it may be mental fire—we do not know, as to that, but of one thing we are persuaded whether material or mental fire is meant, it is fire that burns fearfully and terribly. That is enough to know now—let us shun it.

Q.—Some time ago I heard you relate an incident in regard to Mr. Wesley and Gov. Ozlethorpe’s habit of drinking, but you did not say that Mr. Wesley was a temperance man—was he?

A.—John Wesley once said in speaking of liquor men:

“They murder his Majesty’s subjects by wholesale, neither does their eye pity or

spare. They drive them to hell like sheep, and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces! A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood! is there the foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O thou man of blood, though thou art clothed in scarlet and fine linen, and farest sumptuously every day; canst thou hope to deliver down thy fields of blood to the third generation? Not so; there is a God in heaven; therefore, thy name shall soon be rooted out.”

Q.—If I am not mistaken several lives have been lost and much money wasted in trying to reach the North pole. Is there any better prospects of accomplishing this effort now than fifty years ago?

A.—None whatever that we know of and yet there are some people who are very fond of trying to do the impossible. It is their favorite pastime. Nansen the Scandinavian adventurer who recently explored the interior of Greenland proposed and ingenious plan for reaching the North pole. He thinks that there must be some passage through the ice of the Polar sea, from the fact that material from the “Jeannette,” which was abandoned north of Siberia, was cast ashore on the coast of Greenland. Nansen reasons that if he can reach this passage, through which a current is flowing, he will be able to accomplish his object. To do this he must struggle with the immense icebergs from the Siberian islands. He proposes to construct a carriage which cannot be easily crushed by ice, but which by pressure can be propelled over its surface. Having in this way surmounted the ice barriers, he thinks the most formidable obstacles to reaching the North Pole will be overcome; but there have been so many sanguine adventures who have failed in their efforts that people will not readily believe in the success of this plan.

Q.—Who are the saints of God?

A.—They who are living in the Spirit are in the best and highest sense the saints of God. These are they in whom, even if the struggle be not over, yet the essential victory is won; they who can identify themselves absolutely with the best and highest parts of their own nature; they whom the angel holds by the hand and not the serpent by the heart: they in whom the ingrafted word has taken the place of the innate and unregenerate Adam. The love of God to man is beautifully manifested in the sunset, in the blue sky, in the morning and evening star; but nowhere is it mirrored with such winning loveliness as in a holy soul. The world could do without

great heroes, even without great discoverers; it could not do without the saints of God. They are the salt of the earth; they are the kindled light on a golden candlestick; they are a city set upon a hill. They alone have proved to us that virtue is possible; that it is possible, by the grace of God, to reach the noblest of ideals. They have shown that life may be grand and happy and divine—

Till e’en the witless Gadarene
Preferring Christ to swine, can feel
That life is sweetest when ’tis clean.
And all the saints that hear their word
Say Lo! the clouds begin to shine
About the coming of the Lord.

It is on the lives of these alone that we can look with unmingled happiness; in these alone can we see how Christians may be like their Lord; these alone have visibly received that earnest of the Spirit which is the pledge of immortality beyond the grave.—*Fredrick W. Farrar, D. D., F. R. S.*

Married.

On the 24th of February, at the residence of Mr. Newett Branch, by Rev. M. B. Barrett, Mr. Wm. H. Felts, and Miss Mary E. Branch, of Southampton Co., Va.

On the 26th of February, at the residence of the bride’s mother by Rev. M. B. Barrett, Mr. A. W. Laine, and Miss Florence A. Travis, both of Southampton Co., Va.

At the residence of the bride’s father, Deacon I. W. Everett, Nansemond Co., Va., April 2, 1891, Miss Bettie Everett to Mr. Charles Mettler of Georgia, Rev. M. L. Huxley officiating.

Obituary.

Died April 1, 1891 at his residence, near Providence Christian church, Lemuel McLean in the 57th year of his age. Services held in Providence Christian church, April 3rd, by the writer, at which time a large concourse of people consisting of members of Knights of Honor Lodge, of which he was a member, and his many friends gathered to perform the last sad rites. Buried at Magnolia cemetery, Berkley.

C. J. JONES, JR.

E. T. JORDAN.

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A. C. CONVENTION.

Receipts of the American Christian Convention for the period March 24th—April 1st, 1891.

DATE.	CHURCH OR DONOR, PURPOSE.	AMT.
Mar, 24	Erie, Pa., for Education,	\$ 1 76
	Glenwood, Iowa, for Education,	1 77
	Dr. Jesse Godley, for Education,	5 00
	St Johnsville, N. Y. for Education,	5 00
	Monegan, Mo., for Education,	1 97
	Antioch, Mo., (Osage Conf) for Education,	1 11
	Weaubleau, Mo., for Education,	2 47
	Pleasant Center, Ks., (Ks. S.) for Franklin College,	1 00
	Pleasant Center, Ks., for Lincoln College,	2 00
	Evergreen, Pa., for Education,	2 00
25	Sliver Creek, Ind., for Education,	50
	Neville, O., for Education,	45
	Mrs Francis Thrope for Education,	1 60
	West Windsor, N. Y., for Education,	1 31
	Mt Jefferson, O., for Education,	1 20
	Mt Jefferson, O., for Foreign Missions,	1 35
	Mt Jefferson, O., for Convention	3 25
	Urbana, Ill., for Education,	2 20
	Prairie Hope, Ill., for Education,	1 20
	Spencerville, O., for Education,	1 50
	Spring Cree, Pa., for Education, (Erie)	50
	Enon, (Knob Prairie) O., for Education,	1 25
	Ingleside, N. Y., for Education,	2 37
	Ash Creek, Wis., for Education,	93
	Dayton, Wis., for Education,	60
	Thomas Shank, for Education,	25
	Germantown O., for Education,	1 30
	Pt Isabel O., for Convention,	1 06
	Mt Zion, O., (O. S.) for Convention,	1 36
2	Greenbush, Wis., for Education,	2 00
	Crooked Creek, Ind., for Education,	2 65
	Spring Creek, O. (Miami) for Education,	1 31
	Hurricane, Ind., for Education,	3 00
	Leesburg, Ind., for Education,	2 37
	No. Digh on, Mass., for Education,	3 00
	Assonet, Mass., for Education,	5 00
	Vienna Cross Roads, O. for Education,	1 57
	Fountain Grove, O., for Education,	47
	Blue Creek, O., for Education,	93
	Castile, N. Y., for Education,	3 46
	Centerburg, O., for Education,	2 10
27	Sugar Creek, O. (Miami) for Education,	2 70
	Fairview Pa. (Erie) for Education,	2 30
	Hare Creek, Pa., for Education,	1 00
	Lebety Chapel, O., for Education,	67
	Christian Chapel, O., (O. S.) for Education,	33
28	Bethel Ill., (Ill. C.) for Education,	2 20
	Mrs. L. L. Marlatte, for Education,	50
	Mrs E. B. Amsden by Mrs. L. L. Marlatte, for Education,	1 00
	Clear Creek, Ind., (Ind. E.) for Education,	70
	Salisbury Point, Mass., for Education,	6 00
	Hill and Sanbornton, N. H., for Education,	3 51
	N. W. O., for Education,	2 00
	Fall River, (1st) Mass., for Education,	16 03
	Capron, Ill., for Education,	1 80
	Stafford, N. Y., for Education,	5 00
30	Rural Grove, N. Y., for Education,	3 61
	Newton, N. H., for Education,	8 10
	Sherman, Rose Lake and Hartwick, Mich., for Education,	2 00
31	Pleasant Grove, Ind., for Education,	1 00
	2d Berne, (Huntersland) N. Y., for Education,	9 00
	Irrington N. J., for Education,	5 00
	Trumbull's Corners, (Newfield) N. Y. for Education,	2 06
	Alex. Kridler, for Education,	50
	S. A. Kridler, for Education,	50
	Paw Paw, Ind., for Education,	1 25
	New Salem, Ind., for Education,	1 65
April 1	Brooklyn, (Evangel) N. Y., for Education,	45 00
	Collamer, Ind., for Education,	1 10
	Collamer, Ind., for Convention,	1 10
	Eaton, O., for Education,	6 06
	Eaton, O. S. S., for Education,	2 32
	Galway, N. Y., for Education,	2 00
	Honey Creek, O., for Education,	2 30
	Addison, O., for Education,	1 00

" Vienna, N. J., for Education,	2 89
" South Valley, N. Y., for Education,	1 50
" South Valley, N. Y., for Sec'y Office,	1 50
" Carversville, Pa., for Education,	70
" Rev. J. J. Copeland, for Sec'y Office, on deficit pledge E. I. River Conf.,	2 23
" Sanford's Corners, N. Y. for Conv'n't'n,	2 50
" Sister Peck, per G. R. Forrey, for Foreign Missions,	1 00
" Rev. H. Beardshear, for Education,	2 00
" Grand Prairie, Ill., for Education,	1 00
" Merom, Ind., for Education,	7 25

I have this April 2d, 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of (\$226 47) two hundred thirty-six dollars and forty-seven cents, to be credited according to the purposes named.

Bro. Beardshear sends his contribution, offsetting some money that he only expected to get on the next day.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 Norris St., Philadelphia, Pa.

SUN RISE GLEAMS.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

†††

If we put off repentance another day, we have a day more to repent of, and a day less to repent in.—*W. Mason.*

†††

The streams of religion run deeper or shallower as the banks of the Sabbath are kept up or neglected.—*Calcott.*

†††

Men must judge of their religion by examining its foundation; if that fail, the superstructure is perishable and worthless.—*Flavel.*

†††

The world may misunderstand God's rebukes, or put an unkind construction upon them; his children cannot, for they know "God is love."—*H. Bonar.*

†††

Prayer has an effect marvelous and certain; it is that of elevating the soul; also in those Christians who have the habit of prayer one finds a nobleness of heart, a dignity of character, and a general nobility in all they do, which one does not see in children of the world.—*Jorbert.*

†††

Be with God in thy outward works, refer them to him, offer them to him, seek to do them in him and for him, and he will be with thee in them, and they shall not hinder, but rather invite his presence in thy soul. Seek to see him in all things, and in all things he will come nigh to thee.—*H. B. Pusey.*

†††

It is a faithful thing, this pruning work, this cutting off of the over-luxuriant shoots in order to call back the wandering juices into the healthier and more living parts. In religion it is described thus: "Every branch of me that beareth fruit, he purgeth it, that it may bring forth more fruit." The keen edge of God's pruning-knife cuts

sheer through. No weak tenderness stops him whose love seeks goodness, not comfort, for his servants.—*F. W. Robertson.*

†††

We speak of the snow as of an image of death. It may be that; but it hides the everlasting life under its robe—the life to be revealed in due time, when all cold shadows shall melt away before the ascending sun, and we shall be, not unclothed, but clothed upon, and mortality shall be swallowed up of life.—*Robert Collyer.*

†††

Religion is a personal matter, and the less time a man gives to philosophizing and generalizing, the sooner he will come to understand that he, as an individual soul, needs to have direct communication with God in order to get the most and the best out of this life, and to look forward with joyous anticipation to the life which is to come. Let men, severally, seek first the kingdom of God; personal faith secures comfort and contentment, while the fruit of the philosophic is unrest.—*The Interior.*

†††

Faith is truly a light in the soul, but it is a light which shines only upon duties, and not upon results or events. It tells us what is now to be done, but it does not tell us what is to follow, and accordingly it guides us but a single step at a time, and when we take that step under the guidance of faith, we advance directly into a land of surrounding shadows and darkness. Like the patriarch, Abraham, we go, not knowing whither we go, but only that God is with us. In man's darkness we nevertheless walk and live in God's light. A way of living blessed and glorious, however mysterious it may be to human vision.—*Thomas C. Upham.*

†††

One of the Christian Fathers says of Jesus: "Christ hungered as a man, and fed the hungry as God. He was hungry as a man, and yet he is the bread of life. He was athirst as a man, and yet he says, 'Let him that is athirst come to me and drink.' He was weary, and is our rest. He pays tribute, and is a king; he is called a devil and cast out devils; prays, and hears prayer; weeps, and dries our tears; is sold for thirty pieces of silver, and redeems the world; is led as a sheep to the slaughter, and is the Good Shepherd." What a wonderful combination we have in the God-man, Christ Jesus our Lord!

Lord, I have shut my door,
Shut out life's busy cares and fretting noise;
Here in this silence they intrude no more;
Speak thou, and heavenly joys
Shall fill my heart with music sweet and calm,
A holy psalm.

Yes, I have shut my door
On earthly passions, all its yearning love,
Its tender friendships, all the priceless store
Of human ties. Above
All these my heart aspires. O Heart Divine,
Stoop thou to mine!

Lord, I have shut my door!
Come thou and visit me. I am alone!
Come, as when doors were shut thou cam'st of yore
And visitedst thine own!
My Lord! I kneel with reverent love and fear,
For thou art here!

—Selected

Worldly Conformity.

The scripture plainly forbids conformity to the world, and yet many professed followers of Christ, in obedience to the behests of society, make conformity to the world a matter of most punctilious observance. It is, nevertheless, true that some of the practices of what is called the "best society" are positively immoral. No stretch of charity will enable us to believe that all Church-members who engage in these practices regard them as innocent. Many of them do see their immoral and corrupting character very plainly, but have determined where there is a clash between the authority of Christ and Mrs. Grundy to obey Mrs. Grundy. Of course, it is useless to argue with or admonish such members, as many a preacher knows by experience. When the social itch has gone thus far the case is always hopeless. But there are multitudes of young people who do not see the true character and tendencies of these fashionable follies, and faithful teaching and admonition by pastors and parents would save many of them. By pastors and parents. But, alas! there are so many parents who sadly neutralize the efforts of the pastor to counteract such evil influences.—*Christian Standard.*



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MANY A LIFE

HAS been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences. The most sure means of correcting these evils is the use of **Ayer's Cathartic Pills**. The prudent sailing-master would as soon go to sea without his chronometer as without a supply of these Pills. Though prompt and energetic in operation, Ayer's Pills leave no ill effects; they are purely vegetable and sugar-coated; the safest medicine for old and young, at home or abroad.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in

Excellent

health."—Mrs. C. E. Clark, Tewksbury, Massachusetts.

"I regard Ayer's Pills as one of the most reliable general remedies of our times. They have been in use in my family for affections requiring a purgative, and have given unvarying satisfaction. We have found them an excellent remedy for colds and light fevers."—W. R. Woodson, Fort Worth, Texas.

"For several years I have relied more upon Ayer's Pills than upon anything else in the medicine chest, to regulate my bowels and those of the ship's crew. These Pills are not severe in their action, but do their work thoroughly. I have used them with good effect for the cure of rheumatism, kidney troubles, and dyspepsia."—Capt. Mueller, Steamship Felicia, New York City.

"I have found Ayer's Cathartic Pills to be a better family medicine for common use than any other pills within my knowledge. They are not only very effective, but safe and pleasant to take—qualities which must make them valued by the public."—Jules Hauel, Perfumer, Philadelphia, Pa.

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E. E. HOLLAND,
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SUFFOLK, VA.
COURTS—Nansemond, Isle of Wight, and Southampton Counties.

SPECIAL SALE
BEGINNING
Wednesday, February 11th.

Our first SPECIAL SALE for 1891 will open on WEDNESDAY, FEBRUARY 11, at 10 o'clock a.m., and CONTINUE ONLY TEN DAYS.

All goods left from the season, without reserve, will be reduced to prices which will not fail to move them in the very limited time allotted for this sale. We like occasionally to give those a chance who lay up hard cash until they see *Big Discounts in Prices!* To this class we promise a harvest. The fact is we have the largest ever offered by us at any previous closing out sale. We have too many goods; cannot carry them over to another season; they must be closed if desirable stuff and cut prices will accomplish this end. Many of these are staple goods, which are as seasonable for Spring as for present use.

ALL IMPORTED AND DOMESTIC
DRESS GOODS,

Including black wool and silk-warp Henriettas, wool Surahs, plain and fancy Black Goods of all kinds, are placed on the market.

NOTIONS AND FANCY GOODS.

Towels, Napkins, Doylies, Kid Gloves, Hosiery, Gents' Furnishing Goods, special job in Men's and Boy's Shirts, Carpets, Trunks and Hand-bags are all included.

CLOAK DEPARTMENT.

There are some goods in our cloak department which are extremely desirable. Seal Plush Jackets, Seal Plush Sacques, Cloth Jackets, Long and Short Wraps, all of which will be marked down to close.

SHOES! SHOES! SHOES!

The best line of Ladies, Gents, Misses and Children's Shoes yet offered, in Ziegler's, Hanan's, Saller Lewin's, and many other makes will come to the front among the inducements.

The largest, most complete stock of Cambric, Nainsook and Swiss Edgings, white Flouncings, fast-black Flouncings, Torchon Linen and Cotton Laces, and White Goods, just received, will be a side line on which special inducements will be offered during this sale.

Permit us to add that, as we conduct these sweeping-out sales at least twice each year, you are not in danger of getting old, shop-worn stock.

Promising bargains to all who honor us with their presence, we are,

Yours very truly,

BALLARD & SMITH,
SUFFOLK, VA.

Are They to be Pitied?

I sometimes pity mothers and fathers whose children go upon foreign missions. The distances are so great, the intervals so long for letters and for visits, that such a parting comes to be indeed more the symbol of death than is to be found in the usual farewell. But after son and daughter have gone and have become engaged in doing their work, my pity for the mother and father becomes a source of exultation for them. Their children are sowing seed which shall make green forever the pastures of humanity. They are doing the noblest work. These parents cannot but feel great satisfaction in such children thus doing. Riding in a horse-car, I saw one of my friends reading a letter, which seemed to me to be prodigiously long. It apparently consisted of some twenty pages closely written. As he read page after page with exceeding rapidity, I saw the smiles chase one another over his cheek. Occasionally the smiles were punctured by a hearty laugh. I ventured the remark: "You seem to be very happy, Mr. Goodheart." "Yes, I am," he said. "I have just heard from my two daughters in Japan. They are working hard, and such a good work as they are doing;" and he began to tell me about their schools and their pupils and their home, until I felt that I must send these missionaries a special offering. Such a man does not want pity for having children on foreign mission shores. I congratulate him.—*Advance.*

Beginning in the Cradle.

That is well said—"must begin in the cradle." Afterward you have lost what never can be regained. The mental laceration may be partially covered, but a perfect cure, beginning three or four years later, is a natural impossibility. Conversion itself works its moral and spiritual office, but it never places a person on as high ground as he would occupy—other things equal—if he had learned the great lesson of happy, cheerful obedience in his first years. Who has not learned the law, with but few exceptions, that the earlier Christianity begins the better is its quality to the very end?—*Dr. Abbey, in Arkansas Methodist.*

Sweet gum and Mullein sure cure for coughs, colds, croup, consumption and all throat and troubles.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.



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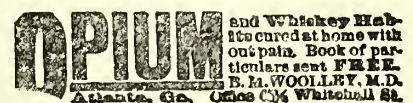
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CANCER and Tumors CURED: no knife book free. Drs. GRATIGNY & DIX, No. 163 Elm St., Cincinnati, O.

A Very Disgusting Superstition.

A lady missionary who lives at Palmur, India, tells a sad story of the superstition of the ignorant people about her. She writes that one day a man called at the mission and said:

"My wife is possessed with a devil. Give me medicine to cure her."

"We don't profess to cast out devils, but if your wife is sick we will see her and give her some medicine," the missionary replied.

This offer was accepted, and some medicine was given to the woman, who was nervous and ailing; but seeing that it did not give her relief, the man called in some Brahman priests who undertook to frighten away the devil that they agreed was in her without doubt. They mumbled words of enchantment over the poor nervous woman, whipped her with a thorn bush, and poured pails of water over her. This cruel treatment, of course, made the unhappy creature worse. Then the missionary with his Bible-woman went to see her again. After trying to comfort her, they rebuked her husband. But the ignorant fellow said:

"This woman is my second wife. I spent thousands of rupees on marrying my first wife. When I married this one I made a heavy debt. If she should die too, what could I do? The devil that had gone out of my first wife has entered into this one. If I don't frighten it away I shall be ruined. When I found that you couldn't cure her I turned to get help from our gods; but even they couldn't frighten the evil spirit away."

Of course the missionaries could do nothing more than to give Christian instruction. A week later they were told that the nervous woman's mother and husband had taken eight pounds of manure from the cow-pen, diluted it with water, and forced her to drink the horrid mixture. "Yes," replied her mother, when asked if this disgusting story was true, "Yes, we gave her bowlful after bowlful, and the evil spirit ate it up as fast as we fed it to her. She is now quite well!" Wasn't it a wonder that she did not die?

If this fact was not vouched for by the lady missionary who knew the parties one would hesitate to accept it as true. But since it is so stated in a letter from the lady missionary herself, dated September 6, 1890, we cannot help believing it. How cruel, how degrading, therefore, is heathen superstition! Such cases as this may not be, probably are not, very common. But the superstition out of which it arose is common in India and other heathen lands. Nothing can destroy these kindred superstition but the light of the knowledge of Jesus Christ. Let us, therefore, do our best to send that glorious knowledge to every part of our round world.—S. S. Classmate.

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Washington Street, in the exact trade centre of Boston, is the present central establishment of

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and includes an elegant large retail store of 70 feet front, piano parlors of great beauty, and many halls, warerooms and offices devoted to the storing and sale of the largest stock of Music on the continent, and of every known Band, and Orchestral or other Instrument.

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27 pieces. Popular Dance col-
lect'n [\$1] 66 pieces.

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THE LIFE-WORK OF AN EDUCATED PHYSICIAN,
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Send for circulars and terms.
Mrs. E. E. OSBORN, Chattanooga, Tenn.

RALEIGH AND GASTON RAILROAD
in effect Sunday, Dec. 7, 1890.

TRAINS MOVING NORTH.

	34	38
	Pass.	Pass. and Mail.
	Daily.	Daily ex. Sund.
Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklin,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 19
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

	41	45
	Pass. and Mail	Pass.
	Daily ex. Sun.	Daily.
Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklin,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

LOUISBURG RAILROAD

Leaves Louisburg at 7.35 a.m., 2.00 p.m.
Arr. at Franklinton at 8.10 a.m., 2.35 p.m.
Lv. Franklinton at 12.30 p.m., 6.05 p.m.
Arr. at Louisburg at 1.05 p.m., 6.40 p.m.
JOHN C. WINDER, Gen'l Manager.
Wm. Smith, Superintendent

RALEIGH AND AUGUSTA AIR-LINE
in effect 9 a.m. Sunday, Dec. 7, 1890

Going South.

	NO. 41	NO. 5
	Passenger	Freight & Passenger
	& Mail.	
Leave Raleigh	4 00 p m	8 35 a m
Gary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10 p m
Sanford,	5 23	2 10
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 10 p m
Leave " "	7 40 p m	
Ghio	7 59 p m	
Arrive Gibson	8 15 p m	

Going North.

	NO. 38	NO. 4.
	Passenger	Freight & Passenger
	& Mail.	
Leave Gibson	7 00 a m	a m
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave " "	8 00	5 00
Southern Pines,	8 58	7 40
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p m
Merry Oaks,	10 26	12 50
Gary,	11 01	2 45
Arrive Raleigh,	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a.m., 4.00 p.m.
arr at Moncure at 9.55 a.m., 4.45 p.m.
Lv. Moncure at 10.25 a.m., 5.10 p.m.
arr at Pittsboro at 11.10 a.m., 5.55 p.m.

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p. m.
arr at Cameron at 8.35 a. m. 4.20 p. m.
Lv Cameron at 9.35 a. m. 6.00 p. m.
arr at Carthage at 10.10 a.m. 6.35 p.m.

*Richmond and Danville
Railroad Company.*

Condensed Schedule.

In Effect March 29th, 1891.

DAILY

SOUTH BOUND.

	No. 9.	No. 11.
Lv. Richmond,	a1 00 p m	a2 55 a m
" Burkeville,	2 59 p m	4 53 a m
" Keysville,	3 42 p m	5 31 a m
Ar. Danville,	6 06 p m	8 00 a m
" Greensboro,	8 25 p m	10 10 a m

Lv. Goldsboro,	a2 35 p m	4 30 p m
Ar Raleigh,	2 32 p m	7 45 p m

Lv. Raleigh,	a4 37 p m	a1 00 a m
Ar. Durham,	5 43 p m	3 02 a m
" Greensboro,	8 05 p m	7 20 a m

Lv. Winston-Salem,	4 30 p m	a7 30 a m
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" Greensboro,	a8 35 p m	a10 18 a m
Ar. Salisbury,	10 24 a m	11 57 p m

" Statesville,	a12 35 a m	a12 57 p m
" Asheville,	5 55 a m	5 38 p m
" Hot Spring,	8 32 p m	7 20 p m

Lv. Salisbury,	a10 52 p m	a12 03 p m
Ar. Charlotte,	12 00 m	1 30 p m
" Spartanburg,	3 20 a m	4 32 p m
" Greenville,	4 26 a m	5 50 p m
" Atlanta,	9 09 a m	11 30 p m

Lv. Charlotte,	a12 15 p m	a1 45 p m
Ar. Columbia,	4 40 a m	5 50 p m
Ar. Augusta,	8 15 a m	9 30 p m

DAILY.

NORTH BOUND.

	No. 10.	No. 12
Lv. Augusta,	a9 30 p m	a10 45 a m
" Columbia,	12 20 a m	2 00 p m
Ar. Charlotte,	4 30 a m	6 30 p m

Lv. Atlanta,	a6 00 p m	a7 10 a m
Ar. Charlotte,	5 10 a m	6 40 p m
" Salisbury,	6 52 a m	8 35 p m

Lv. Hot Springs	a11 32 p m	a12 27 p m
" Asheville,	1 04 a m	2 19 p m
" Statesville,	5 26 a m	6 33 p m
Ar. Salisbury,	6 20 a m	7 25 p m

Lv. Salisbury,	a7 05 a m	a8 43 p m
Ar. Greensboro,	8 50 a m	10 30 p m

" Winston-Salem,	a11 30 a m	12 10 a m
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Lv. Greensboro,	a10 20 a m	a11 30 p m
Ar. Durham,	12 28 p m	5 00 a m
" Raleigh,	1 28 p m	7 45 a m

Lv. Raleigh,	a1 33 p m	4 10 a m
Ar. Goldsboro,	3 10 p m	12 50 p m

Lv. Greensboro,	a8 58 a m	a10 40 p m
Ar. Danville,	10 41 a m	10 25 a m
" Keysville,	1 33 p m	3 23 a m
" Burkeville,	2 15 p m	4 06 a m
" Richmond,	4 10 p m	6 05 a m

BETWEEN

West Point, Richmond & Raleigh.

Via Keysville, Oxford, and Durham.

15 and 14.	STATION?	16 and 13
*7 50 a m Lv...	West Point...Ar	6 00 p m
9 15 a m Ar...	Richmond...Lv	4 40 p m
10 35 a m Lv...	Richmond...Ar	4 35 p m
12 45 p m "...	Burkeville ...	2 42 p m
1 45 p m "...	Keysville.....	2 00 p m
2 22 p m "...	Chase City....	12 24 p m
2 57 p m "...	Clarksville... "	11 47 a m
3 49 p m Ar....	Oxford ...Lv.	a10 40 a m

4 15 p m Lv...	Oxford.... Ar	10 15 a m
5 20 p m "...	Henderson. "	*9 30 a m

3 54 p m Lv....	Oxford.....Ar.	10 52 a m
6 53 p m Ar....	Raleigh.....Lv.	a8 15 a m

† Daily except Sunday. a or *Daily.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11.10 a.m., Danville 7.25 p.m., Greensboro 8.50 p.m., Salisbury 10.20 p.m., Charlotte 11.40 p.m., arrives Atlanta 7.30 a.m. Returning, leave Atlanta 11.10 a.m., Charlotte 7.05 p.m., Salisbury 8.20 p.m., Greensboro 9.45 p.m.; arrives Danville 11.05 p.m., Lynchburg 1.30 a.m., Washington 6.53 a.m.

Additional train leaves Oxford daily except Sunday 11.05 a.m., arrive Henderson 12.05 p.m., returning leave Henderson 2.15 p.m. daily except Sunday, arrive Oxford 3.15 p.m.

No. 9, leaving Goldsboro 12.15 p.m. and Raleigh 4.15 p.m. daily, makes connection at Durham with No. 40, leaving at 5.35 p.m. daily, except Monday for Oxford, Henderson, and all points on O. & H., O. & C. and R. & M. Roads.

Passenger coaches run through between West Point and Raleigh, via Keysville, on Nos. 15 and 14, and 16 and 13.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On Trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York, Danville and Augusta, and Greensboro, via Asheville, to Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro and between Washington and Augusta, and Pullman Buffet Sleepers between Washington and Hot Springs via Asheville.

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Religion and Vacation.

People do not take vacations to be religious. The people who take vacations, as a general thing, take vacation from religious duties as well as the other duties that pester them. *The Christian at Work* calls attention to those Christians that don't work, thus: "There is a sea resort not one hundred miles from New York that in July and August contains 20,000 to 30,000 people. This place boasts of six churches, the seating capacity of which falls short of 5,000. Of these churches, at the height of the season, only two are ever filled, one of which is a small Episcopal church, with seats for 400. Again; In one hotel in this same seaside resort on a pleasant Sunday in August, out of 185 guests thirteen by actual count went to church." With these and many others who do not take vacation, "religion is a local issue."

Self Disesteem.

To think lowly of ourselves, to think more highly of others than of ourselves, is the best lesson we can learn but the hardest. An old writer says: Amongst other holy counsels which thou must observe, remember well this: Look not upon other men's faults, but thine own. . . . Perfect resignation is attained by remembering that God permits grievance to fall upon us, to humble and annihilate us and to make us live wholly resigned. Hold it for a true maxim, that nobody can do a grievance or injury to a soul despised by itself, and one that is nothing in its own account. Never be disquieted by any accident, for inquietude is the door by which the enemy gets into the soul to rob it of its peace.

Special Notices.

A Rich Legacy.

The General attorney of the Pullman sleeping car company Ex chief Justice O. A. Lochrane, states that old Dr. Biggers could leave no better legacy than his Huckleberry Cordial for all bowel affections.

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"Your Antidote for Malaria is certainly the best thing for chill and fever that has ever been sold in the South. I have been selling it for twelve years, and know it to be the best medicine I have ever dealt in. It is perfectly harmless, and a sure cure in every case. Sold by druggists."

Let quality not quantity, be the test of a medicine. Ayer's Sarsaparilla is the concentrated extract of the best and purest ingredients. Medical men everywhere recommend medicine in the market.

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