

THE CHRISTIAN SUN.

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

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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 judgement and the liberty of conscience, the privilege and duty of all.

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Our Prayers.

A man's life may be told in his prayers at least as truly as in his actions. Indeed, we never know people aright unless we know whether they pray and what things they pray for. It is rightly said that "actions speak louder than words," but even actions are deceptive. We often do things we would not, and find not how to do the things we would; but who can understand our faults or virtues, our failures or our victories, unless they know how we deplore the evil and disclaim the merit of the good before the great heart-searcher? Men's actions are often ambiguous, often inconsistent with each other, and often at variance with their most cherished purposes; but their prayers honestly told, reveal the essential

qualities of their spirits. One whose soul is full of music may be compelled to spend his days in menial drudgery; but if we could overhear his secret prayers we might catch the organ tones of a now "mute, inglorious Milton." Another may be driven to spend his strength in battle-fields, although his heart is set on peace. If we only knew the story of David's actions we might be inclined to describe him as a passionate soldier, with a soldier's vices; but reading his prayers we are convinced that his heart was not in camps, and that his great crimes were the bitter fruits of declension from himself as a man of God. He would rather build a temple than scatter armies; and after his great transgression, not merely cried for mercy when punishment was denounced, but moaned and sighed for purity as sick men yearn for health. The prayers of David lay bare that invisible arena whereon his true fight was fought, and reveal those aspirations after holiness and divine communion which neither an outlaw's trouble nor royal cares could quench.—*Good Words.*

Hints for Women who are Seeking Employment.

A perplexing question for many women is, "What can I do to earn clothes, and food and shelter?"

Two maiden ladies in an Eastern village started a few plants for sale, and later established a green house, and it has paid them well. For several years they did all the work themselves, with the exception of one boy's help.

A woman living near Philadelphia is said to have made a competency by raising sweet herbs and selling them both fresh and dry.

A woman in New York city earns her living hammering silver.

One woman makes home-made bread for the Woman's Exchange, and supplies many grocers. She bakes sixty loaves a day on an average.

Farmers' wives and daughters having a surplus of sour milk can make it into cottage or Dutch cheese very easily, and furnish grocers and boarding houses once or twice a week, with a good profit. An energetic woman has made and sold, during the past season, one hundred dollars' worth of butter and cottage cheese from two cows, to help furnish a new home.

Another woman has made and sold yeast cakes for many years (besides keeping books for a large firm) to wholesale grocers, and has cleared a handsome profit.

A woman who had no income, but owned a large house, advertised the second story of

the house for rent. It was already furnished. A dumb waiter was put in from the kitchen to the second story, and as the woman already kept two good servants, they, by additional wages, served meals, to the roomers in their own apartments.

A woman in an Eastern city, about thirty years old, had been for years at the head of her father's elegant home. The father died suddenly, and when the estate was settled she was penniless. She asked herself the question: "What can I do best to earn a living?" She could entertain beautifully. She knew many people would like to give dinners if they could be relieved of the worry and care. Friends at once accepted her offer to take full charge. They told their friends who were glad to know of her ability. In this way she soon had all she could do. She consults florists and caterers for the latest novelties, and originates novel ones herself. She orders flowers, favors, and dinner cards after consulting the hostess. She sees that the dinner table is in order, that changes of plates and silver are ready, and during the dinner gives all orders until the dessert is served. She receives a commission on the flowers, cards, etc., from the dealers. She has made it a profitable and pleasant occupation.

A novel occupation for women that are fitted for it, is taking charge of weddings. The woman who does this is expected to help select the trousseau, superintend the making of the gowns and wardrobe, advise the mother and younger sisters what to wear, etc.

A dressmaker who has an establishment in Thirty-first street, New York, makes her rent by storing furs, wraps and winter clothing, and renovating such garments as require it.

A woman who has had experience in preparing food for the sick found it necessary to do something to support herself. She prepares delicacies and tempting dishes for invalids and convalescents, through the Woman's Exchange, and often has orders from thoughtful, kind hearted people to send nourishing food or some tempting dish made by her own hands to some one who is ill.

An English woman who came to this country a few years ago to live with her brother was thrown out of her home by his death. A friend hearing that she had learned the carpenter's trade in a parish school in England, advised her to do repairing from house to house. She gladly accepted the advice, and did her work so well, she soon received \$2.50 per day in families, repairing broken furniture and doing odd jobs.

A Mrs. Hughes, of Wisconsin, was left a widow several years ago, with a good farm. She made a dairy farm of it, and has carried on the business ever since, keeping one hundred and twenty head of cattle, and half a dozen hired men, and selling from six hundred to seven hundred quarts of milk per day. Her opinion on financial matters is sought for by the best business men of her town.—*M. J. Ashton, in Ladies Home Journal.*

The Ideal of a True Lady.

The first characteristic that should mark a lady is her true Christian principles. She should be a true Christian at home and away from home as when at church. She should never strive to be anything but what God has intended for her to be, should be a true, pure, noble hearted woman in every sense of the term.

She should keep her dignity by fulfilling all duties which she will find in the journey of life. She should be mild and gentle in her manners, at all times, in all places, and in every situation or position in which she may be placed. If she would keep her sex's dignity, she must be mild and gentle under all of the trials and vexations which she will encounter in life. There is scarcely anything in life however vexing it may be at the time, worth getting excited, or losing one's temper over; but she should possess energy and independence of character to overcome all of these things. She should keep her temper under control and very rarely show it. A true lady never loves that which she considers beneath her.

Her nature requires something to look up to; her love is a mixture of admiration, pride and reverence; and the more elevated her mind, the more ennobling seems the object of her passion. "I will and you shall," and many other like expressions should never be heard from a lady. When passionate words rise from her heart, she should not utter them. She had better press her lips together, till the blood gushed from them, than to speak such passionate words as rise in her mind. If she should continue to do this every time such words come in her mind she will after awhile gain such control over her temper that she will never think of such words. But if there is danger of her losing her self control, she should go to her room, and with none but the "All Seeing" to behold her, make known her faults, and then a humiliating sense comes over her, of the utter nothingness of the passion. Then she should bow her knee and lift an humble prayer to the "Throne on High." And then go forth stronger and purer for the next trial which she will encounter.

She should ever be seeking for an opportunity to bathe the aching brow, to soothe the fevered mind, to encourage the down hearted, and to sympathize with the distressed.

P. N.

A Nod, A Smile, A Kindly Word.

They cost us little or nothing. They were bestowed upon us by our Heavenly Father, that we might impart and scatter broadcast with the same generosity that they were given. They are but an overflow of our inward soul revealing the degree of our divine impress. The world goes hunger-

ing after them each day. From the beggar on the street to the king on the throne.

What a dark world this would be without them—no nod, no smile, no kindly word, no ray of sunshine to gladden the heart of one another. God never designed us as such beings. He gave us these means of greeting that we might give vent to our feelings. These tokens of love and joy are but little seeds of kindness scattered here and there which yields a sure harvest, not only to others but to ourselves. It is by these means we lead the young unwary feet from the tempter and mould and strengthen them for the battles of life. Day by day we fashion the future of those about us, silently, yet surely we leave our impress upon them.

Many are yearning, longing to be drawn by the cords of love to a higher and nobler life. They lift a weight of pressing care from a heart laden with sorrow, and send rays of Heavenly love into their very souls. Could we but trace these little tokens of love along the labyrinth of time, I think we could see them bearing souls to the very gates of Heaven. O that each day may have a bright thought, a generous impulse, a word of blessing for some one. O the balm of a loving word dropped into an aching heart, a sunbeam of encouragement cast upon a struggling life; a strong right hand of fellowship reached out to help some fallen one to rise.

Let us ever be ready for noble deeds with a kindly word for all, and may we ever keep our eyes towards the goal pressing forward until we reach that haven of rest which is prepared for all the final faithful.

If we have done some deed of kindness, be it ever so small, Christ has said, "Whatsoever ye do unto one of these my children ye have done it unto me."

Let us ever follow our perfect pattern in faith and love. And when we have passed the bounds of life, may it be said of us that some one has been made better by our having lived in this world. ROSE KRAMER.

MOMENTS WITH GREAT THINKERS.

Whoso hath not this life, that is God himself in a pure heart, he is also lacking all ecstasy and joy, he is more dead than alive, and that is ever against the nature of man. Sin killeth nature, but nature is abhorrent of death; therefore sin is against nature, therefore sinners can never have a joy.—*John Tauler.*

I wish I could tell what I have seen on the faces of the dead. The storm and stress all gone; the bitterness gone; the hard, sharp lines of pain and care gone; the look half-doubt, half-fear gone; only tranquility and blessed peace left, as if some artist-angel had suddenly retouched the whole face and left sweet Heaven's beauty in it.—*G. D. Black, in Spirit and Life.*

Heine has all the culture of Germany,

in his head fermented all the ideas of modern Europe. And what have we got from Heine? A half-result, for want of moral balance, and of nobleness of soul and character. That is what I say; there is so much power, so many seem able to run well, so many give promise of running well; so few reach the goal, so few are chosen. *Many are called few chosen.*—*Matthew Arnold.*

A good start in life! Often do we hear it said of a young man that he ought, as a matter of course, to turn out well because of his worthy parentage, his pleasant surroundings in youth, his educational opportunities. But is it not as true that many a one turns out well largely because he had no goodly inheritance, but rather cold, defiant surroundings, and a hard-earned acquaintance with books? Only he turns out well who improves his circumstances and environment to aid him upward—be they pleasant or unpleasant, smooth or rough, full or scant. —*H. Clay Trumbull.*

The verdict of the people of the Methodist Episcopal church is in favor of the admission of women to the high councils of the church, but interest in the matter is not declining at any great rate just now. It is declared from high authority that if women should be admitted to the General Conference "the disintegration of the Methodist Episcopal church would begin." Indeed! Surely they are not all gone who believe in a literal rendering of that story in Genesis. Well, if the worst comes, the brethren may say, "The woman..... she did it."—*G. D. Black.*

What is man without those home affections which, like so many roots, fix him firmly in the earth, and permit him to imbibe all the juices of life?..... Such is the holiness of home, that to express our relation with God, we have been obliged to borrow the words invented for our family life. Men have named themselves the sons of a Heavenly Father! Ah! let us carefully preserve these claims of domestic union; do not let us unbind the human sheaf, and scatter its ears to all the caprices of chance and of the winds; but let us rather enlarge this holy law; let us carry the principles and habits of home beyond its bounds; and, if it may be, let us realize the prayer of the Apostle of the Gentiles when he exclaimed to the new-born children of Christ: "Be like-minded, having the same love, being of one accord, of one mind."—*Emile Souvestre.*

The one great central truth of the faith is, that all life is to be sought in Christ, all power of righteous living is to be gained from Christ, and that all filial communion with God is to be kept in Christ.—*Ibid.*

The Devil.

Men don't believe in a devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through.
There isn't a print of his cloven foot or a fiery dart from his bow
To be found in earth or air to-day, for the world has voted it so.

But who is mixing the fatal draught that palsies heart and brain.
And leads the bier of each passing year with ten hundred thousand slain?
Who lights the bloom of the land to-day with the fiery breath of hell?
If the devil isn't and never was, won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?
Who sows the tares on the field of time wherever God sows his wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the kind of work that the devil alone should do?

We are told that he does not go about as a roaring lion now.
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and show
How the frauds and crimes of a single day spring up? We want to know.
The devil was fairly voted out, and of course the devil's gone;
But simple people would like to know who carries his business on.

—Alfred J. Hough

Robert Cullen Deems.

A writer in the *Youth's Companion* tells the following beautiful story about "Rob," a small boy who resisted and ran from temptation. Boys and girls older than Rob may learn a lesson from his noble example:

The "blue-line" street car stopped at the corner and a rather anxious looking young woman put a small boy inside.

"Now Rob," she said, as she hurried out to the platform, "don't lose that note I gave you, don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother as the conductor pulled the strap, and the driver unscrewed his brake, the horses, shaking their bells, trotted off with the car.

"What's your name, Bub?" asked a mischievous looking young man sitting beside him.

"Robert Cullen Deems," he answered, politely.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the baby's tormentor, but he only said again, "Let me see it."

"I tan't," said Robert Cullen Deems.

"See here, if you don't, I'll scare the horses and make them run away." The little boy cast an apprehensive look at the belled horses, but shook his head.

"Here, Bub, I'll give you this peach if you pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you just show me the corner of your note," said the tempter. The child turned away, as if he did not wish to hear any more, but the young man opened the bag, and held it out just where he could see and smell the luscious fruit.

A look of distress came into the sweet little face; I believe Rob was afraid to trust himself, and when a man left his seat on the other side of the car, the little boy slipped quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily-gloved hands began almost unconsciously to clap, and then everybody clapped and applauded until it might have alarmed Rob, if a young lady sitting by had not slipped her arm around him, and said, with a sweet glow on her face:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation, and wise enough to run away from it."

I doubt if that long message ever reached Rob's mother, but no matter, the note got to his grandmother without ever coming out of his pocket.

The Pigmies of Africa.

"One of the most frequent questions put to me since my return from Africa," says Henry M. Stanley in the January *Scribner*, "is, 'Is the pigmy a real human being?'" He then proceeds to give facts showing that these undersized creatures are found in large numbers in the great forests of Equatorial Africa, and that intellectually they are the equals of about fifty per cent, of the modern inhabitants of any great American city to day. But, strange to say, there has been no change or progress among these little people of the forest since the day when Herodotus discovered them, more than 400 years before the birth of Christ. It was in the journey for the relief and rescue of Emin Pasha that Stanley and his men first came across these dwarfs in any number. At one time they had eight specimens of the pigmy race in their camp at Kavalli, and between the rivers Ihuru and Ituri the country simply swarmed with them. They lived by themselves in beehive shaped huts in villages, which were usually about an hour and a half from an agricultural settlement. In height they vary from thirty-three inches to four feet four inches.

The food of these strange beings would be utterly nauseous to men bred upon grain and vegetables, including, as it does snails, tortoises, squirrels, mice, civets, ichneumonids, snakes—large and small—caterpillars, white ants, crickets, grasshoppers, monkeys, chim-

panzees, leopards, wildcats, wart hogs, crocodiles, iguanas, lizards, an'elopes, buffaloes, elephants, and even human beings, although Stanley says he never actually saw the cannibals indulging in their repasts.

Small as these people are, they are greatly to be dreaded as enemies especially the tribes which used poisoned arrows. At one time Lieutenant Stairs and some of his associates had an encounter with these childish-looking foes. The young Englishmen smiled contemptuously as the tiny arrows lodged in their flesh. They coolly drew them out afterwards syringing their wounds with warm water and dressing them with bandages. They supposed this was the end of the matter but the fatal poison entered the system, producing horrible suffering and even death. It was a long time before any antidote was found.

These pigmies seem to have no earthly duties beyond providing for their daily needs. They neither hoe, plant nor manufacture. But low down as they are in the scale of being, Stanley claims that they are as capable of improvements as the children of Europeans. He mentions several instances to show how affectionate and teachable they become under kind treatment. One young woman," he says, "was brought to the camp—yellow and shining as the moon—wearing no garments on her body, but heavily decorated with leglets of shining iron, armlets and bracelets and collars of the same polished metal. Her hair was short, and her face was round, and glistened with oil of the castor-plant. She was very quiet, and gracefully complied with her new duties, and in a short time she became a general favorite. She was assigned to a kind and generous master, to whom she became deeply attached, and watched his house with the fidelity of a spaniel."

Another instance is given of a pigmy lad, eighteen years old, who was selected by a kind master, and clung to him with the affectionate tenacity of a dog. The boy jogged cheerfully, even zealously, with the caravan, bearing his heavy load with an affecting solicitude to keep pace with the foremost files. On arriving in camp he would cast quick glances around to find his master's quarters, then trot on to the place, drop his load near the household stuff and rush away to collect fuel, with a mind only on the duty to be done.

"I have not the least doubt," says Stanley in closing, "that in many a story of the pioneering which will be written in the future pigmies will prove themselves to be very much like the rest of humanity, and quite as susceptible to the sentiments of love, affection and gratitude as any of us."—*Canadian Baptist*.

He who chooses the right and shuns the base, has the eternal for his friend, brother and father.—*Zoroaster*.

SUN RISE GLEAMS.

By faith man sees into the heart of God.—*Luther.*

We are to ourselves like a closed book.—*Faber.*

A beautiful hope makes a beautiful soul.—*Ibid.*

The beautiful hidden virtues are the most lovely.—*Pascal.*

Men have an itch rather to make religion than to use it.—*Ibid.*

Nothing is more natural to man's soul than to receive truth.—*Ibid.*

If woman is frivolous, society is frivolous; if she is false, society is false.—*Ibid.*

It is great gain to suffer the loss of all things, that we may learn to depend on Jesus alone.—*Dr. Paley.*

He who receives a good turn should never forget it; he who does one should never remember it.—*Charron.*

He that takes himself out of God's hands into his own by and by will not know what to do with himself.—*Ibid.*

Let men learn the old, old truth, that a gentleman is always a pure-minded and pure-hearted man.—*Bishop Harris.*

A wise man will do what he can; he will not attempt or waste time or thought over what he sees to be clearly impossible.

You must try to be good and amiable to everybody, and do not think that Christianity consists in a melancholy and morose life.—*Lacordaire.*

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness began on ours.—*Tillotson.*

The assailant of Christianity in the eighteenth century was Deism; the assailant of Christianity, open or latent, in the nineteenth century is Pantheism.—*Fisher.*

Faith, in its highest Pauline meaning, is that decisive act of self-surrender by which the soul gives itself to Christ, by which it enters the new humanity.—*Ibid.*

Because a man has not made the great resolve to give up not only the whole world, but self also, for Christ, he has not passed into the kingdom.—*Bishop Moorhouse*

Sin forsaken is the surest sign of sin forgiven. Did Christ die, and shall sin live? Repentance has a double aspect—a weeping eye for the past, a watchful eye for the future.—*Jeremy Taylor.*

Come to all the services of the church. Don't be ashamed of your Master Show your friends and neighbors that you are not ashamed to be known as an earnest, consistent churchmen. Repent, confess your sins, humble yourselves before God, give up your bad habits, do good to others, and when you

come to church kneel in prayer, join in the service, listen to the words of instruction and give more liberally and systematically to the support of the Church

Missionary Fuel.

First. It is our Lord's command, Mark 16: 15. "Every creature" cannot possibly mean only those on one third of the globe. It is our Saviour's will, 1 Tim. 2: 4; 2: 6.

Second. This generation will be lost unless they hear the gospel, Rom. 1: 20, 21, 28, and Ps. 9: 17.

Third. If this generation hear the gospel, we must carry it to them, for to us the work has been committed. (2 Cor. 5: 19; 1 Tim. 1: 11.)

Fourth. We cannot serve the next generation. Are we with David serving our own generation? (Acts 13: 36.)

In the heathen world there are about 1,000,000,000 souls; 30,000,000 a year go into eternity without God. Our Lord said, "Go ye into all the world and preach the gospel to every creature." Out of 35,000,000 Protestant church members, only about 6,000 have obeyed this command—one in every 5,800. Evangelized, 116,000,000; unevangelized, 1,000,000,000.

THE FIELD IS THE WORLD.

IN HOME FIELD. (U. S.) IN FOREIGN FIELD.

Population,	63,000,000.	1,000,000,000
Number of ministers,	78,864	2,923
Christian workers,	1,218,025	37,704
Church member,	11,560,196	754,078
Money for Christ,	\$80,000,000	\$4,000,000

In heathen lands there is one ordained missionary for every 320,000 souls; including lay workers, one for every 165,000; including native helpers, one for every 25,000, and there is only one Christian in ever 1,500 persons.

How shall they believe in whom they have not heard?

Of the churches' total contributions, two per cent. is set apart for Foreign Missions, where there is the greatest need; ninety-eight per cent. is spent at home.

One cent annually is given for each heathen to bring them to Christ.

Less than fifty cents yearly is given by each communicant in Christendom for the evangelization of 1,000,000,000 heathens

About 1,500,000,000 people are now living on the earth, two-thirds of these never yet having heard the gospel of our Lord and Savior. If this generation of these nations who sit in darkness hear the gospel, it must be within a very short time, for the length of a generation is not to exceed thirty-five years. We need not speak of evangelizing the world in one or two hundred years, for we now have the loving words of our Lord, that all power for this work is given unto him, and that he will be with us all the

days; and we have also to-day sufficient men, means, and methods, to carry the gospel to the "uttermost part of the earth" within ten years. The blood of the millions and millions, who are now dying and who will die in sin if we delay to send the gospel to them, will be required at our hands.—*Mission Field.*

FLASHES OF LIGHT.

FACTS vs. FIGURES. The *Examiner* says: "It would surprise everybody, and no one more than those most immediately concerned, to compare the membership list of many a 'booming' church with the number actually to be recognized as walking, to say nothing of working, in its fellowship."—*Nash. Christian Advocate.*

CHURCH MUSIC. Prof. Pratt has these sensible and religious words about Church music: "Church music should not proceed upon any motive that would be improper as a motive of public prayer. As an advertisement or a display it is both foolish and wrong. Even when introduced into a service for the sake of variety it easily degenerates into a mere amusement, useful, no doubt, for children and weak-minded, but wholly unworthy of an earnest Christian congregation."

FASTING. Some modern Methodist preachers and people are so afraid they will become ascetics that they not only do not fast, but are raising a hue and cry against fasting. The *Living Churchman* says: "That fasting is enjoined in Holy Scripture, no student of the Bible will deny. Indeed, it is more than enjoined; it is assumed as a matter of course. But what has become of this Christian ordinance, as clearly an appointment as are the duties of prayer and praise?"

DEGENERATING WORK. The following strikes at too much activity and too little praying; too much life above ground for the strength and depth of root below: "Put 'laboring' into the place of 'praying,' and there will surely be found a degeneracy in the spiritual quality of such laboring. The Christian will find that he cannot minimize his solitary, individual seasons of confession, petition, and adoration, without his spiritual pulse becoming feebler, and his whole nature suffering from its very center."

AS LIVELY AS A CRICKET, BUT DEAD AS A DOOR-NAIL. The *London Baptist* says: "A well-organized community, under Christian auspices, may, with the numberless subsidiary aids which to-day's social progress make available, assume an air of surprising prosperity, but a canker-worm is at the root of it all, and Ichabod will soon loom across its history. Ingenuity and inventiveness may delay, but cannot obviate, the coming crash and extinction to every conceivable form of Church work that either ostentatiously or insidiously dethrones the Holy Spirit."

God in Human Life.

All life in which there is any value is life with God. God has thought great thoughts and entered them in Nature, and he says, "Science, think my thoughts after me; study the stars, study the tides, study the forest, study the transitions by which plant life makes leaf and bud, and blossom; study these, find out what they are saying, and tell mankind." And Science is working with God. He beckons Art, and says, "Art, come, study this world that I have built; study the forest trees and see what I have thought of architecture; study all possibilities of melody and harmony, and see what melodic and harmonic thoughts I have thought; think my thoughts after me." And the artist works with God, bringing God into the human soul and the human soul in touch with God. He calls the man of affairs to him, and says, "I want to teach men and women what justice is; you are to be a statesman, or the head of a great factory, or the president of a railroad, or the chief of a great mercantile concern." What for? Simply to carry men across the continent? simply to get gold and iron out of the earth? simply to sell dry goods? God forbid! To teach men how to live with one another. And teaching men how to live with one another is teaching men justice; and every man of affairs is thinking God's thoughts after him, and doing God's work with him and for him, if he is really working justice and good-will into the hearts and organic structure of society. He calls the mother, and says, "Now, I will teach you love, and you shall teach my child love." And then he puts the babe in the mother's arms. And will you tell me which is the teacher and which is the pupil? Will you mothers tell me whether the baby has brought you love or you have brought the baby love? Every one of you will say: The baby has brought me far more than I have brought the baby. It is God looking out of the little child's eyes, and God's clasping hands around the neck, and God stirring and brooding the love in the mother's heart; and it is God teaching you, not to think God's thoughts after him, but to feel God's emotions after him, and to know a little what love means. Nay! he makes the very things that seem to work against him work for him; he summons the very foes of God and brings them, as it were, to the wheels of his chariot to swell his triumphal and redemptive procession. He calls on Sorrow and on Tears, and says to them, "Come, you, and teach mankind what pity and patience are." He summons Sin, and the Devil, Prince of sinners, and says to him and all his brood. "You shall teach men what is the depth of the love of a God

that forgives and redeems and reclaims humanity; you shall whether you will or no, you shall despite themselves."—*Dr. Lyman Abbott.*

A Good Word for President Harrison.

His early and happy marriage has given him the most elevated ideas concerning domestic purity. This was clearly illustrated last winter. Two Western Senators recommended to the President a certain man for the post of United States Judge upon a Western Circuit. The President was disposed to make the appointment; as he has always regarded the indorsement and advice of Senators where possible. In this particular case he learned that the candidate for this office had deserted and divorced his wife on account of his passion for another woman. The latter had lived with him as his mistress until the divorce proceedings could permit the legalizing of the irregular union. The President called these facts to the attention of the Senators. They admitted their correctness, but said in extenuation that it was a mistake in the man's life, but that the community had accepted the man and had forgiven him for his conduct. The President the moment the facts were conceded absolutely refused to appoint the man. He said that the post was one for life, and that the man did not possess the character to entitle him to a life post of honor on the bench. He would not enter into the question of his repentance or of the present correctness of his life. For such posts there were men to be found without stain upon their character. This was practically accepted by the Senators as an open defiance. It was during the period when the Election bill was pending, and the President was anxious to have every Republican vote. He could have closed his eyes, accepted the Senators' recommendations, shielded himself behind their responsibility, and have made two votes for the Election bill. But where a question of principle like this is involved the President never hesitates. It can be said of his Administration that no man of known unclean life can secure an appointment at the hands of the President. He has made an issue with the two Senators upon the Western judgeship affair. It is not yet settled. It will come up at the next session of the Senate.—*T. P. Crawford, in The Independent.*

Teach Them to Obey.

A story was told by a citizen of Berlin to one of the American physicians who visited that city to study the treatment of consumption by Koch, illustrative of the character of that now famous experimenter.

"Dr. Koch," said the German, "was our

family physician when he was a medical practitioner. We had a daughter four years old, who had an ugly habit of filling her nose with sticks, pebbles and other rubbish.

"One day we found her shrieking in agony with the blood streaming from her nostrils and throat. Dr. Koch was sent for and soon relieved her.

"Placing her before him, he said, gravely: 'Fraulein Helene, as your mother and father will not teach you that you shall not do this again, I will;' and then laying her across his knee he gave her a well-merited spanking."

Very few American parents of the present day would have approved of this homely preventive treatment.

An old and eminent physician remarked lately that his father, when performing surgical operations, found great powers of self-control and endurance among the children of his day.

The reason could be found in the severe training which they received at home and at school. A child, fifty years ago, was first of all taught unquestioning obedience to its parents. It might understand the reason in the command hereafter; it must obey now.

The rod, too, was not spared, either at home or at school.

"I do not justify its use," added this physician, "but it did teach a child to endure, and to take pride in endurance.

"My father found his little patients used to submit to authority, while I have found myself called on to explain at length to an infant of five years the reason for the blister or the dose, the immediate use of which was to save its life.

"So intolerant are the present petted generation of young people of pain—and consequently so unable to bear it—that if it was not for anesthetics I believe most operations now would be impracticable."

It is well that a child should be told the reason for the commands laid upon it, when its brain is mature enough to understand them, but until then implicit, unreasoning obedience is its only safety.

Do Something Well.

I would say to all young girls, whether rich or poor, educated or uneducated, make some one good thing a particular point in life. If you will be a cook or housekeeper, be thoroughly good. Have a general knowledge of all matters of interest and importance; but have one particular branch perfect, so that, if the time comes when you must face the world and carve your own fortune, you will be able to do that something well. No matter how homely the duty, its value is enhanced tenfold by being well done. It is creditable to be a thorough housewife as to be a good teacher or accountant.—*Good Housekeeping.*

Concert of Prayer for May.

TOPICS.

1. Thanksgiving that the lives of our Missionaries have been spared; and that Brother Jones has recovered from his recent severe attack of pneumonia.

2. Prayer for heathen women; and especially for the women of Japan, that in their blindness and degradation their eyes may be opened to the beauties, and their hearts to the peace and blessings of the gospel.

REMARKS.

My heart has been pained in considering the fact that so many, in giving themselves to this noble work of carrying the gospel to heathen lands, by the effects of climatic changes, are so early cut down; while many others, with shattered health and broken constitutions, are compelled to come home to recruit, or retire from the work entirely. But there comes welling up in my heart a psalm of thanksgiving and praise that our missionaries have so far been spared. And thinking that many of our people at home will be glad to join me in this thanksgiving, I call attention to it in the first topic.

I mention this fact: While we were praying for our missionaries in February, some of our Japanese Christian churches were holding special meetings for prayer that the life of Bro. Jones might be spared.

PRAYER FOR JAPANESE WOMEN.

Although all Japan is open to women Missionaries, there are many hinderances to the evangelization of the Japanese women themselves. Many of them like to learn the ways and customs of women of Christian lands, but seem to have little taste for the purity and peace of the gospel in their own hearts. Doubtless the great reason is, that here as in all heathen lands womanhood is degraded. I am told that the man is compared to the day and the woman to the night; that though she may possess every grace and virtue still she is lower than the lowest man, etc. Sister Jones, in one of her letters to me says. "It requires as much time and effort to lead one Japanese woman to Christ as it does five men." Concerning Sister Jones' work, Sister Rhodes writes: "There is not another family in Japan that work and sacrifice as they do. She goes out and holds afternoon meetings almost every day; sometimes walking many miles; frequently getting in late in the evening, some times with wet feet and bedraggled skirts." But Sister Jones, of herself, writes not a complaining word, but says, "I have always found the work among the women to be hard, but I am willing to toil on, feeling sure that we shall reap, and even now are reaping."

Dear Sisters—and brethren—can we not spend, at least a part of one evening, in earnest prayer for our sisters in the heathen darkness of Japan? and for Sister Jones in her work among them? And also for Sister Rhodes and their children, that they may have a safe passage, for they are now on their way home.

EMILY K. BISHOP,
Mission Organizer.

Dayton, O., April 22, 1891.

Rev. Mills B. Barrett.

Many hearts have been made sad in the announcement of last week's SUN, that Rev. M. B. Barrett was dead. Last Tuesday afternoon about one o'clock, at his home near Ivor, Va., he suddenly though peacefully passed away to the spirit land. In the morning he walked some distance to a mill pond and returned about ten o'clock seemingly as well as usual. He attended to promiscuous duties until nearly twelve o'clock, though he complained some of a pain in his arms and stomach. At noon he fed his horses as usual and ate his dinner with his family. After dinner he went to his chamber and laid himself down to rest. His wife entered his room in a few minutes and discovered a sudden change come over him, when at once she called other members of the family, who ran in only to see him breathe his last. Within a few minutes after he was taken ill all was still and a stern fact spoke to all who hastened to help one they loved, declaring that he was dead. The news spread rapidly, casting a gloom over the entire community. He died as peacefully as an infant on its mother's breast.

Our ranks are broken, a father in Israel has fallen. He was human and had his imperfections, but I loved him for his many excellent traits, his long life of active work in the ministry, the souls he won to Christ. He was the oldest minister in the Eastern Virginia Christian Conference in active pastoral work.

He was born near Providence church in Norfolk county, Va., Sept. 6, 1828, and was a grandson of Rev. Burwell Barrett. His parents were Rev. Mills Barrett and Sarah J., his wife. His father and grandfather were useful ministers in the Christian church. He leaves an only brother, Rev. S. S. Barrett, of Berkley, Va. He began preaching at the age of nineteen years, and spent about forty-three years of active service in the ministry of the Christian church, with but slight, if any, interruption. He was ordained to the office of Elder in the church, at Antioch church, in Isle of Wight county, Va., Oct. 31, 1850. Rev Isaac N. Walters preached the ordination sermon. He had longer pastorates, perhaps, than any other man in the Southern Conference. He preached at Barrett's church in Southampton county for a

period of thirty-three years, and at Mt. Carmel from the time of its organization until his death. He has served as pastor at Barrett's, Johnson's Grove, Union, Hebron, Mt. Carmel, Windsor, Liberty Spring, Sharon, Providence, Centerville, New Lebanon and Spring Hill. For several years he was President of the Eastern Virginia Christian Conference. A few years ago he attended the American Christian Convention at Albany as a fraternal messenger. More than once he was a member of the Southern Quadrennial Convention, and a presiding officer in the same. Just before the war broke out he organized a Christian church at Petersburg, with encouraging prospects, but soon the war broke out and he was forced to abandon his highly prized object. He was chaplain during the late war of perhaps the 41st Va Regiment.

Our deceased brother possessed some rare traits of character. He was a fine parliamentarian, a good preacher, social and of a happy spirit, of fine and attractive personal appearance. He was a most tender, affectionate and devoted husband and father. His superior as a revivalist was seldom found in the country. Scores have been converted under his ministry. Since 1869 he has married about 312 couples and preached a great many funerals. He was married March 31, 1847, to Mrs. L. Zills, of Sussex county, with whom several children were reared. After a few years death claimed her and he was left alone. On March 3, 1863, he was married to Anna L. Summerell near Ivor, Va., who now survives him. He leaves four children, a wife and a host of friends to mourn their loss.

On Thursday, April 16, a large crowd of relatives and friends assembled to attend and conduct a service in honor to his memory and to lay his body in the silent tomb. He was buried with Masonic honors. Rev. C. J. Jones, D. D., of Norfolk, preached the sermon, which was indeed a fine one and deeply impressed all who heard him. The race is run, probation closed, the mystic river crossed. A voice that for 43 years was raised in inviting sinners to Christ is suddenly hushed. May we hope that he is now wearing immortal youth and with his head upon the bosom of his God, hearing many calling him blessed. May we meet him about the flowery mount before the eternal throne in peace eternal. I extend a brother's sympathy to his dear wife, brother and children. May grace lead them.

"Why should our tears in sorrow flow
When God recalls his own,
And bids them leave a world of woe
For an immortal crown?"

"The flock must feel the shepherd's loss,
And miss his tender care;
But those who bear with joy the cross,
The brightest crown shall wear."

"Then let our sorrows cease to flow;
God has recalled his own;
But let our hearts with every woe,
Still say, 'Thy will be done'."

M. W. BUTLER.

Tribute of Respect.

At a called meeting of the church at Mt. Carmel, Isle of Wight Co., Va., held April 19, 1891, a committee was appointed to draft resolutions concerning the death of Rev. M. B. BARRETT, who reported the following, which were adopted:

Whereas, It hath pleased our Heavenly Father to remove from the pastoral labors of this church and from the toil of earth, M. B. Barrett, our beloved pastor, after serving us so faithfully and successfully for a continued term of twenty years, and who passed suddenly and quietly away to his eternal rest Tuesday, the 14th of April, at 1, P. M., therefore:

Resolved, That in the death of Rev. M. B. Barrett, this church has lost a faithful, earnest, eloquent, and devoted pastor, whose place in every way will be hard to fill, and whose loss we so deeply feel.

Resolved, That in our appreciation of and tender regard for his precious memory this church be draped in mourning thirty days.

Resolved, That we endeavor to emulate his example and that the faithful, earnest gospel sermons he preached may still speak to us in silent power, and continue to be a living reminder of our dear departed pastor.

Resolved, That we tender our deepest sympathy to all who are bereaved and distressed by this dispensation of Providence, and direct them for consoling grace to Him in whose name, and for whose cause their loved one labored for about forty years, and in whose arms he quietly breathed out his useful life.

Resolved, That a copy of these resolutions be furnished the family of the deceased, placed upon the record of our church, and be published in the CHRISTIAN SUN and *Herald of Gospel Liberty*.

I. W. DUCK,
J. C. JOHNSON,
JOS. H. ENGLISH,
JAS. E. T. JOYNER,
Committee.

[Herald of Gospel Liberty please copy.]

Words of Appreciation.

Our little town was stirred from center to circumference by a series of meetings conducted by Rev. P. T. Klapp closing Sunday night with the result of six souls being happily converted to Christ, and a number of penitents at the altar signified their intention of persevering until Jesus should speak peace to their troubled hearts.

It is useless to try to reckon the good that this meeting has produced on minds and hearts—not only of the sinners but the professing Christians also.

We trust that the cares of this world may not choke the good seeds sown among us.

Our regrets were unanimous on learning two days before the meeting was

to close, that the pastor had been taken suddenly sick; and serious doubts were entertained as to the practicability of his continuing the services; or that if he would force himself to the duty it would of a necessity be a failure in comparison with his previous efforts. But judge of our surprise and gratification when I tell you his remaining efforts were his crowning ones; and as with St. Paul so it was with him: "When he was weak then was he strong."

I feel it would be very ungrateful to say the least to fail to express one's appreciation of a man who exerts himself for the salvation and promotion of his fellowmen as the Rev. P. T. Klapp does; hence I am claiming space in your valuable paper to express the views of all his hearers. I believe in the old quotation—I like to have said proverb for I think it should be one—that appreciation unexpressed or shown in some way is like a good dinner not eaten. It is characteristic of us to withhold our words of commendation till the ears that have hungered for a word of encouragement have ceased to hear. May the brother continue to be blessed in winning souls to Christ and get his encouragement from God's promise: "He who wins souls to Christ shall shine as the stars, forever and ever."

A. KEYSERITE.

Keyser., N. C., April 19th, 1891.

A Sad Death in Tallapoosa Co., Ala.

Bro. A. Croley, departed this life at five o'clock, a. m., April 11th, 1891. The deceased was a member of Beulah Christian church, although he never was permitted to visit his church after becoming a member. He has been a complete invalid for fifteen months. He bore his sufferings with patience, never murmuring or complaining. Bro. Croley joined the church last August, was baptised by Rev. J. D. Elder, on a litter. He leaves a devoted wife, one daughter and three sons, besides other relatives and a host of friends, to mourn his loss. He was buried to day in the Darian Cemetery amidst a large concourse of people. The funeral services were conducted by Rev. T. H. Elder, assisted by the writer and closed by Rev. J. A. Dunn, of the Baptist Church with a fervent prayer. Afterwards his remains were laid to rest in the cold, cold grave to await the resurrection morn. Peace to his ashes. One of our best citizens has been cut down. May we all bow in humble submission to the will of Him who "Doeth all things well." Brethren, we ask your prayers in behalf of the sorrowing ones, and special prayer for the wife and daughter who are left all alone. May God help us who are left to still persevere in the work.

As ever your brother,

GEO. D. HUNT.

April 12, 1891.

A Loved One Gone.

The death of STEPHEN B. PETTY, a notice of which has been given in the SUN has cast a gloom over this community such as is seldom caused by the death of a young man. All are sad because they realize that one has fallen whose place in the church, in the Sabbath school, in society and in the home is vacant and can never be filled. By those who knew him his memory will ever be cherished and his virtues never forgotten. It was the good fortune of this writer to be very intimately associated with him, he was my bosom friend for eight years. He was one among the best men I have ever known. He was devoted to his church and Sunday school. In the latter as teacher he was held in the highest esteem by his class which was composed largely of young ladies. At the burial it was the request of his class that they have a position right near his own relatives in the procession. It was a lovely though heart-melting scene to see those young ladies, some ten or fifteen in number, each bearing a nice cluster of flowers, which in turn they placed upon the grave with their own tender, loving hands. May the example of this dear young man be a lasting monument to his memory and as did his life, so may his death prove to be a blessing to us all.

W. N. PRITCHARD.

From New England.

Rev. Emory J. Haynes, D. D., a very scholarly and popular Baptist pastor in Boston, has renounced close communion, and a few days ago, was received into the New England Methodist Conference, and stationed at the Peoples M. E. church, Boston. I understand that Dr. Haynes' Baptist congregation—with few exceptions—went with him! The people's church has a seating capacity for nearly 3,000, people. The Boston daily papers, have abounded in editorials on the subject. Dr. Haynes has an assistant to do pastor's work, and some preaching, etc. The Methodists feel well about it.

H. M. EATON.

Middleboro, Mass., April 20th, 1891.

Silence.

It makes no kind of difference who said it, but some sensible man or woman wrote: "Let us resolve first, to cultivate the grace of silence; second, to redeem all faultfinding that does no good a sin, and to resolve, when we are ourselves, happy, not to poison the atmosphere of our neighbors by calling upon them to remark every painful and disagreeable feature in their daily life; third, to practice the grace and virtue of praise." Did we ever read anything more appropriate for these times. But we will forget it if we don't take care.

The Christian Sun.

THURSDAY, APRIL 30. 1891.

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

Illness of the Editor.

After the last pages of the last issue of the SUN had been made up and put to press, the editor was taken very ill, and for several hours was in a dangerous condition. For the information of his many friends, who are anxious about him, we are glad to state that his condition seems to be much improved, although he is still unable to do any work and has not written a line for this issue. We feel sure the readers of the SUN will overlook the absence of editorial matter under these circumstances. His illness is largely due to long continued overwork and his physician positively enjoins at least a month's rest. He requests us to ask those who write for the SUN to send in articles as frequently as possible as long as he is unable to write himself. We ask the prayers of the brotherhood in his behalf.

A Special Request.

The editor of the SUN sends a request from his sick room to all of the subscribers whose time is out to renew promptly. We urge this request upon the SUN's readers for his sake, as money is needed to meet the expenses of the office, and he is wholly unable to attend to any business. Promptness on your part will greatly relieve his anxiety at a time when every possible care should be taken off of his mind.

Rev. M. W. Butler pays a deserved tribute in this issue to the memory of Rev. M. B. Barrett.

If you fail to read the article on "The Good of Society" by Sellie M. Smith you will miss a treat.

We regret to announce the quite serious illness of Rev. C. J. Jones, D. D., of Norfolk, Va., who is now under the care of his physician. We hope for his speedy recovery.

The tribute from the pen of Bro. W. N. Pritchard to the memory of Stephen B. Petty, deceased, in this issue is full of tenderness and brotherly love. They were truly brothers in spirit.

How sad to see our workmen falling in the midst of the battle against sin, but the battle is God's, He will send other laborers and carry the work on to complete triumph. Our trust is in God for Christ's sake.

Be sure to read the "Special Request."

You may miss the work of the editor in this issue but we believe you will find the SUN not void of interest as we have contributions from the far West, the East and the South, while our own home news, though sad in many respects, is full of interest.

Death of Rev. Robert A. Ricks.

We are deeply pained to announce the death of Rev. R. A. Ricks which took place suddenly last Sunday Morning at 11 o'clock, in the pulpit of the Methodist church at Burlington, N. C., just as he was about to announce his text, in the presence of a large congregation which had assembled to hear him preach.

As is well known Bro. Ricks became pastor of the Christian church at that place last December, and, as we had no church building there, and the Methodists having tendered him the use of their house of worship, and it having been accepted, he was filling his regular appointment when the sad end came. Bro. Ricks leaves a wife and two children, a mother, one brother and two sisters to mourn his early death. His wife was in the congregation. He had attended the union Sunday school at which he made a short address and seemed to be in the best of spirits. However he had suffered much recently from the effects of la grippe. He was regarded as one of the first preachers of the town, and was very popular with all the denominations, as was attested by the handsome bouquets of beautiful flowers placed upon his coffin by several of the different congregations of Burlington. His remains were taken to Mt. Auburn, Warren county, N. C., for interment, in charge of a delegation from his church and from the Masonic Lodge of Burlington. He was a native of Southampton county, Va., and was a member of the Eastern Virginia Christian Conference of which he had long been secretary. He was 36 years old.

Rev. R. A. Ricks is dead. For some weeks he had suffered from la grippe but had recovered and was attending to his work as usual. Yesterday (Sunday) morning he left his home well and went to the Sunday school, took part in it, and at the close gave a short address. This took place in the Union church at Burlington. He then walked a few hundred yards to the Meth dist church where he was to preach. He opened the services and after the congregation had sung the last hymn before the sermon, and while the deacons were taking the collection he was noticed to fall over in his seat. Friends rushed to him. Drs. Sellars, Long, Stafford were near and were summoned, but no human skill could stay the hand of death, within ten minutes he was dead. His stricken wife and a loving, weeping congregation did all that was possible.

News of the event was quickly sent out. It reached the college about twenty minutes afterward, and I drove down to see his wife expressing my sincere sorrow. His body, accompanied by his wife and a few friends, was taken last night to Ridgeway station, on the Raleigh & Gaston R. R., and thence to Mt. Auburn in Warren Co., N. C., where he will be buried.

How sudden, and how sad!

Bro. Ricks was 36 years old, had been in the ministry ten years, and had become a very useful and prominent preacher. In Virginia, he has done a good work and will be remembered and mourned by many. He had been in Burlington only a few months, but long enough to gain the confidence and love of all. A service to his memory will be conducted by the writer in the Methodist church in Burlington, the 4th Sunday in May.

There is one thought that comes to me, Is there a better place for a minister to die than in the pulpit, with his family and the people of God around him? The songs of praise just ceasing here, the songs of triumph bursting in from angelic hosts, services discontinued here, that services may be entered there. I have thought that apart from the sudden grief inflicted upon friends that such a death is desirable. I want to be at work for Jesus when he comes. I want to go from labor to reward, from the presence of friends here to the bosom of loved ones there.

God knows best. "Our times are in His hand," What we need is grace by which to live. God will give us this. "In Him we live and move and have our being."

How our ranks are being thinned! Let us close up the ranks and draw nearer to God.

W. S. LONG.

From Holland, Va.

We held services in the Alliance Hall at Holland yesterday, (4th Sunday in April.) The congregation was good and inspiring, considering the appointment was not generally known, not having been fully established yet. We are succeeding as well as we could reasonably expect with our church enterprise here. The continued rainy weather has militated against us to some extent, as we could have no regular meetings to confer as to the best methods of work and well concerted plans. Hence, the devising and executing the work has fallen on a few broad shoulders.

We have commenced the work—the farming is up, and we hope soon to have a neat and convenient house of worship to dedicate to God and his Holy service. The house will be 36x40, instead of 40x40 as heretofore, thinking it a prettier shape. We will also have the addition of a recess and belfry or steeple, and we expect to complete the building in good style if we are as successful as we hope to be in making collections.

Died.

February 20, 1891, at his residence in Harnett county, N. C., William Sexton, sr., aged 82 years. He leaves five children to mourn their loss. He was perfectly conscious until the last and seemed to be resigned to his death. He died in the triumphs of a better world. He was a member of the Christian church at Pleasant Union, Harnett Co., for several years. He leaves a great many friends and relatives to mourn their loss. May the Lord bless them in their bereavement and help them to fully prepare to meet their father, their relative and friend in that glory land where there will be no parting; where all is peace and joy, where congregations never break up, nor Sabbaths have an end. The prayer of the writer is that all the bereaved ones may realize that the deceased brother cannot come back to them, but they can go to him. May they make their calling and election sure, and at last meet their departed father, relative and friend in glory.

N. B. HONEYCUTT.

"When you find yourselves overpowered, as it were, by melancholy, the best way is to go out and do something kind for somebody."

Special Notices.**Mother.**

If the little darling is spending such sleepless nights slowly and pitifully wasting away by the drainage upon its system from the effects of teething, give Dr. Biggers' Huckleberry Cordial and a cure will result.

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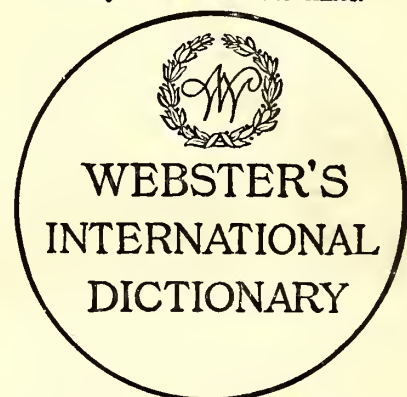
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34

38

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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
Franklinton,	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
Franklinton,	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, 1899

Going South.

	NO. 41	NO. 5
	Passenger	Freight & Passenger
	& Mail.	
Leave Raleigh	4 00 p m	8 35 a m
Cary,	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 " Ghio	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 " Southern Pines,	8 00	5 00
" Cameron,	8 58	7 40
" Sanford,	9 26	9 31
" Moncure,	9 52	10 55
" Merry Oaks,	10 16	12 10 p m
" Cary,	10 26	12 50
" Raleigh,	11 01	2 45
Arrive Raleigh,	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. n., 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 29 h, 1891.

DAILY

SOUTH BOUND.

No. 9.

No. 11.

Lv. Richmond,	a1 00 p m	a2 55 a m
" Burkeville,	2 19 p m	4 53 a m
" Keysville,	3 42 p m	5 31 a m
Ar. Danville,	6 16 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 22 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 35a 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 32 p m	a12 03 p m
Ar. Charlotte,	12 00 p m	1 30 p m
" Spartanburg,	3 40 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	4 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 00 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 47 p m
1 45 p m	"... Keysville... "	2 00 p m
2 23 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 Vestibule 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 7.20 a.m. Returning, leave Atlanta 11.10 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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C. V. STRICKLAND.

Argos, Ind.

Rates.

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Rates Musical Festival, Charlotte, N. C.

For above occasion the Richmond and Danville railroad company will sell tickets to Charlotte, N. C., and return at following rates from point named. Tickets on sale May 4th to 7th inclusive, good returning may May 9th, 1891: From Salisbury, N. C., \$2.25; Greensboro, 4.30; Winston-Salem, 5.30; Wilkesboro, 7.00; Durham, 6.00; Raleigh, 6.55; Selma, 7.20; Goldsboro, 7.00; Henderson, 6.95. Rates from intermediate points in same proportion.

Rates.

Annual Convention Wake County cattle Club Raleigh N. C., For this occasion the Richmond and Danville railroad will sell tickets to Raleigh, N. C., and return at following rates from points named. Tickets on sale May 6th and 7th, good returning May 9th, 1891: From Charlotte, N. C., \$4.79; Greensboro, 2.85; Winston-Salem, 3.50; Durham, 1.20; Oxford, 2.15; Selma, 1.20; Goldsboro, 2.00. Rates from intermediate points in same proportion.

Rates.

Annual Convention Episcopal Church of North Carolina, Asheville, N. C. For this occasion the Richmond and Danville railroad will sell tickets to Asheville, N. C., and return at following rates from points named. Tickets on sale May 11th to 15th inclusive, limited returning May 19, 1891: From Charlotte, N. C., 7.05; Greensboro, 7.90; Winston-Salem, 8.80; Durham, 10.00; Henderson, 11.80; Raleigh, 11.00; Selma, 12.00; Goldsboro, 13.00. Rates from intermediate points in same proportion.

W. S. LONG, Jr.,
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BEGINNING

Wednesday, February 11th.

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

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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.

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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.

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Washington, D. C.

CHILDREN'S CORNER.

DEAR CHILDREN:—It may be a surprise to you to see my name in the place of Uncle Barry's this week. He has been very ill and is yet, but is improving and we hope he will be able to greet you next week again. In the meantime be faithful to your duties and pray much. I have been a constant reader lately of your letters and enjoy them, and pray God's blessings on the success of the BAND. We are always glad to welcome new members to our number with your nice, cheery letters and bright, smiling faces. Don't be afraid of the waste basket but write often for our Corner.

Cordially,
UNCLE TANGLE.

LENORA, CASWELL CO., N. C.

DEAR UNCLE BARRY:—Seeing so many nice letters in the Children's Corner, I thought I would join the little BAND of workers. I am a little girl nine years old. I send one dime for the BAND.

Your little niece,
LULA A. COVINGTON.

MORTON'S STORE, April 3, 1891.

DEAR UNCLE BARRY:—I am glad to see so many nice letters in the Children's Corner this week. I enjoy reading the cousins letters very much. I am sorry that little Addie keeps sick. I will ask the little cousins a question. Who is mentioned in the Scriptures as the first Prophet? I send ten cents to the BAND. Much love to Aunt Minnie, little Addie, and all the cousins.

Your loving niece,
ALMETTA KERNODLE.

CORAPEAK, N. C.

DEAR UNCLE BARRY:—As I have not written a letter for the Corner in sometime I thought I would write this beautiful day. I go to school to Miss Mattie Eure. We all like her so much. School will soon be out and I am so sorry; I am glad the cousins do not all forget to write. For fear this letter will find its way to the waste basket I will close. Love to Aunt Minnie and little Addie.

Lovingly,
KATIE SAUNDERS.

GRISSOM, N. C., April 3, 1891.

DEAR UNCLE BARRY:—I like the new SUN much better than the old one, and enjoyed reading the letters from the cousins last week very much. I wish Uncle Millard would write oftener. His verses were very pretty, and quite an addition to our Corner. I feel much interested in our BAND and its work. I think we all should be when little girls in the far South have become so. I will answer Ora Winston's question. Elijah saw Elijah ascend to heaven. Find twenty-five cents enclosed.

Your niece,
DELLA GRISSOM.

UNION RIDGE, N. C., April 4, 1891.

DEAR UNCLE BARRY:—As I haven't written to the BAND in some time, I will write today. I am going to school now to Rev. T.

W. Stowd. I like him well. I will answer Annie Staley's question. The longest verse in the Bible is found in the 8th chapter of Esther and 9th verse. Am I correct? I will ask a question. How many times does the word "Reverend" occur in the Bible and where is it. Please find a dime for the BAND enclosed. I will close with much love for you and Aunt Minnie.

Lovingly yours,
NANNIE KERNODLE.

VICKESVILLE, VA., March 31, 1891.

DEAR UNCLE BARRY:—I feel as if I wanted to write to the SUN this morning. I saw a little while ago a cousin that had commenced to write to the BAND. Now, I don't intend to let him get ahead of me, for I am going to write as often as he does. I will answer Ora Winston's question. It was Elisha who saw Elijah taken up into heaven. I will also answer Annie Staley's question. The longest verse in the Bible is the eighth chapter and ninth verse of Esther. How many men went to heaven that did not die and what were their names?

With love to all I remain,
SARAH JOHNSON.

CYPRESS CHAPEL, VA., April 19, 1891.

DEAR UNCLE BARRY:—As I have never written to the consins' Corner before, I will do so now. I like it. The first thing I do when the paper comes I take it and read the Corner. I am very small to my age. I am fifteen years old. I belong to the Christian church at Cypress Chapel. Our pastor is Rev. H. H. Butler. I like him very much. I will answer Pattie Newman's question. St Matthew died a natural death. I will ask the little cousins a question. Who was the wisest man ever lived. I will close by saying: I send three cents to the BAND. I send much love to the cousins, Aunt Minnie, and little Addie. Lovingly,

DIANA BRINKLEY.

FORT MICHEL, VA.

DEAR UNCLE BARRY:—Here comes a little stranger to you and all the cousins though some of their names are familiar to me. I learned their names through the SUN. My brother-in-law lived with us last year, and he took the SUN, and so I became very fond of reading it, especially the cousins' letters, and brother Lee told me if I would join the BAND and write for the Corner he would send me the SUN for 12 months, and I promised to do so, and as he is sending me the paper, I feel it my duty to comply with my promise, provided you and the little cousins will welcome me in your BAND. Inclosed please find ten cents for the BAND. With much love to you and the cousins.

I am your loving nephew,
A. M. BERKLEY.

We give you a loving welcome. Write often for the Corner.

HAW RIVER, N. C., March 29, 1891.

DEAR UNCLE BARRY:—As it has been some time since I have written to the Children's Corner. I will try again to-night and if I miss that dreadful waste basket, I may try again. I was just thinking how nice and interesting it would be if we would fill the Children's Corner every week with letters. I think the old people enjoy reading them as well as the children do, and what a good work we might be instrumental in accomplishing in working for the BAND. Long

may this good work go on for we need many preachers, not only in foreign lands but in our own State do we need many. How many of our people that have the blessed opportunity of worshipping our Master and what little interest they seem to take in it. It seems to me that such people will have a great sin to answer for—at the judgment bar of God. When they might accept him and live lives of usefulness. I will ask a question. What two chapters in the Bible are alike? I send five cents for the BAND. With much love to Uncle Barry, Aunt Minnie and all the cousins, I will close.

MINNIE KING.

WINDSOR, VA., March 29, 1891.

DEAR UNCLE BARRY:—O how encouraging it seemed this week to see so many nice letters from the little cousins. I know you were well pleased to see so many letters. And one little cousin from the far sunny South has come to join us in our work. We gladly welcome you, and may you feel much at home with us, and aid us in our grand undertaking. O, I like the new SUN so much better than I do the old one. I love it more and more each paper I get. I see that several new consins have come in this week. I hope they will like our Corner and visit it quite often. I will answer some questions that the little consins have asked. Minnie Klapp's, Abraham's wife was his half-sister; Leona Kernodde's, There are 260 chapters in the New Testament. Willie Staley's, "Jesus wept," is the shortest verse in the Bible; Nora Williams', Rev. viii. 1: "And when he had opened the seventh seal, there was silence in Heaven about the space of half an hour;" If Almetta Kernodde began reading the New Testament, March 1st, she will have to read 26.53 verses each day to read it through by Christmas day. I always enjoy Uncle Millard's pieces, they are so nice. To-day is a lovely spring day, and oh! it makes our hearts so happy to see the little flowers springing up every where; birds singing their merry carols; and all nature putting on her robe of loveliness, and bidding farewell to king winter with his chilling blasts. I send 10 cents to the BAND. I will close for fear my letter will be so lengthy as to tire the little cousins. With love for you, Aunt Minnie, little Addie, and best wishes for the BAND.

I am lovingly,
PATTIE NEWMAN.

College Campus.

REV. DR. BARRETT:—Since I last reported I have received as follows: Dr. D. H. Albright, \$1.00; Mrs. Ida Vaughan, \$1.00; Mr. W. P. Sharp, 75c; Mr. and Mrs. Samuel Crawford, \$2.50; Mrs. J. D. Gunter, 50c; Mrs. Joseph A. Long, 55c; Mrs. W. H. Trolinger, \$2.00; Rev. C. C. Peele, 60c; Mrs. T. A. S. Boyd, \$1.00; Miss Minnie Farmer, \$1.00.

We have only a few weeks to work in and desire all who feel willing to aid in the work to send in their offerings at once. Any one could spare enough to hire a laborer for a day or two. Please help now. We have had some work done by the students and they will do more. Thirty-six young men worked one Saturday and several others at times since.

Very truly,
April 27. Mrs. W. S. LONG.

Friends have been as liberal as we at first expected, and there is yet much pledged which has not been collected. And if any friend should read this who has promised, they will please redeem it at earliest convenience or who feels in his or her heart an inclination to give, they will kindly signify it by sending or handing us the "needful" at first opportunity, as such favors will greatly aid us just now.

About all the timbers have been moved to the new location, and we have an opportunity of selling our lot, we think to good advantage. And we feel like saying that it seems that God favors the move, as we have often received help from unexpected sources in a generous way. Bro. I. W. Duck and his brethren about Mt. Carmel, through the hands of Bro. J. Rayford, have sent us a liberal contribution, and we assure the donors that such timely help is greatly appreciated. "A friend in need is a friend indeed." We are glad to be able to say we believe our prospects are full of hope.

R. H. HOLLAND.

From Indiana.

The CHRISTIAN SUN is a welcome visitor to our Indiana home. It now occupies a place on our desk all dressed up in its brand new suit of clothes, and I have just put it aside to answer the inspiration, to drop the columns of the SUN a line by way of communication, provided the thoughts written by so feeble a pen as ours would be acceptable to the editor and his many readers.

We minister to four congregations, and a mission point. To our Evansville, Indiana, church, we closed last August our 20th year. To another church, Osborne Prairie, near Veedersburg, Ind., we have entered upon our 12th year's pastoral work.

Our winter's work with the churches of our religious care in revival work, has resulted in the accomplishment of much spiritual good, of harmony, peace and numerical strength to the number of 65 accessions.

Our churches in Indiana have generally been blessed by the out-pouring of the Spirit in most glorious revivals. Our Conference, the Western Indiana Christian, as near as we can estimate has been made something near five hundred members stronger. Rev. R. L. Amber, a student at Merom, had 89 accessions in one meeting. Bros. Gotte, and Powell, some 60 additions in another meeting.

Our educational interest at U. C. College, Merom, Indiana, is flattering and we hear good reports from Antioch College. The writer is invited to lecture to the students in May at W. C. College. Sending our best wishes to the editor, and for the prosperity of the SUN we remain as ever.

J. T. PHILLIPS.

Grayville, Ind.

The Good of Society.

Society has been well compared to a heap of embers, which, when scattered, soon darken and expire, but when placed together, glow with intense heat. This is a just emblem of the strength and happiness derived from society. It is good to meet in society and pour out that social cheer which so revives the desponding heart. It elevates our feelings, and makes us all more competent to conduct the affairs of this life. Many men of the present day become so devoted to business that all social intercourse is irksome. They go out even to prayer-meeting as if they were going to jail, and drag themselves to church as to an execution. This disposition is purely selfish and should be over-come by being social. We should not shrink from contact with anything except bad morals. If you have so mean a spirit as to be content to be a beneficiary of society, to receive favors and confer none, you have no business in the social circle to which you aspire, you can not move men until you show yourself one among them. You will never know their needs and wants until you mingle with them. By refusing to cast your lot with others socially, you are as powerless to do good as the mountain peak is to raise bananas and oranges. It is the manner of some people to forego meeting others socially. There will certainly come a time when they will regret it. A good heart wants something to be kind to; and the best part of our nature suffers when we are deprived of good society. It is the duty of all men to seek the general good of society in return for the benefits derived from it. Though the general good of society often requires the individual to give up private good for that of the public, yet it is to be supposed that the individuals receive more advantages than disadvantages from society, on the whole. The great reason that some people succeed where others fail, is that they invite strangers to become friends, while others repel even friends by the want of courtesy. The world at its best is extremely selfish. We think too much of our own affairs to notice how others are thriving. We little think how others may be wishing for a friendly recognition, how far with them the friendly shake of the hand may go.

The world is full of sorrow and suffering and it is at these seasons that kind words come with far more than their usual force so it is no wonder that the man of kind manners is the one who makes friends wherever he goes. We should give to all the hearty grasp and the sunny smile. They send sunshine to the soul and make the heart leap as with new life and joy. We are not well enough acquainted with each other. We are not social enough. We are

not found often enough at the poor neighbor's house. Daniel Webster has truly said: "We should make it a principle to extend the hand of fellowship to every man who discharges faithfully his duties and maintains good order, who manifests a deep interest in the general welfare of society, whose deportment is upright and whose mind is intelligent, without stopping to ascertain whether he swings a hammer or draws a thread." How many there are who are not in need of assistance in material things but who are yearning for social recognition who feel themselves shut out from social intercourse with their fellow-beings by the spirit of selfishness which shows itself in a refusal of social privileges! It is so easy to become thoughtless in this matter that each one should strive against the feeling and should constantly strive to make all around him feel that he recognizes in the man or woman, an equal being with himself, and to meet them with kindness, by no means devoid of dignity, but to let them see that he is moved by a spirit of good will towards all, and desires, as far as possible, to do away with the distinction of rank or wealth and to meet with them on the plane of equality. To be social does not require that we associate with villains and lewd persons of the baser sort. To do this is to sink ourselves to their level. A man may be a gentleman, and as such entitled to recognition, though his coat be not of broadcloth or of the most fashionable make. And a real lady, though clad in calico, is as worthy of frank and courteous treatment as though robed in silk and satins. The dress does not by any means, make the person. Some people when they are dressed out reminds me of the cinnamon tree—the bark is worth more than the body. There are a thousand fops made by art for one fool made by nature. We have an influence for good or for evil. If it be for good we should strive to exercise that influence over our fellow-beings. Nowhere can we do this more effectually than in good society.

We may, in our estimation, lead a noble life, but unless we are social, demonstrating to society that our lot is with the rest, the little child with the innocent prattle and loving smile, will lead more hearts and change the direction of more lives than we know. Then let us not think more highly of ourselves than we ought, but let us be social.

SELIE M. SMITH.

Auburn, N. C.

Not every soul can extend its influence right and left, but every soul can extend its progress upward. "It's a small piece of ground," said a householder of his building lot, "but I own all the way up."—Sunday School Times.

The grief which all hearts share grows less for one.—Edwin Arnold.