

THE CHRISTIAN SUN.

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VOL. XLIV.

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

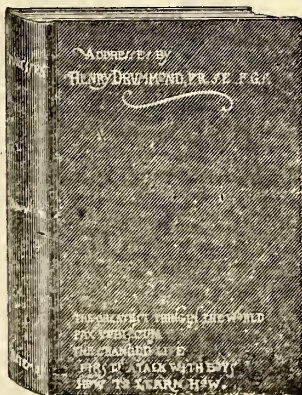
CARDINAL PRINCIPLES.

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 fellow-ship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

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A GRAND BOOK



Given Away for Prompt Renewals.

We will give to every subscriber who renews promptly between now and September 1, 1891, sending us \$2 at one time for a full

year's subscription, a copy of HENRY DRUMMOND'S new book, containing the following works:

1. THE GREATEST THING IN THE WORLD.
2. PAX VOBISCU.
3. THE CHANGED LIFE.
4. FIRST: A TALK WITH BOYS.
5. HOW TO LEARN HOW.

This book contains 286 pages, is nicely bound in red cloth with red edges. Mr. Drummond is a magnificent writer and this is a valuable work for any Christian home.

MARK WELL! In renewing say you wish the book and enclose with the subscription 3 two-cent stamps to pay postage on the book. Address:

THE CHRISTIAN SUN,
Raleigh, N. C.

Elon's New Music Teacher.

The Committee to which the Trustees of Elon College referred the matter of selecting a Music Teacher have reported through their Chairman, Rev. P. T. Klapp, that Miss Maud Robbins of Statesville, N. C., has been employed. She is the daughter of Ex-Congressman W. M. Robbins of Statesville.

A letter from Dr. John H. Clewell, Prin. of Salem Female Academy says: "Miss Maud Robbins has shown unusual ability in Music. She earned her Diploma in Instrumental Music, and was probably the best in the class. She is master of the Vocal System and has an unusually attractive voice and manner, displayed special energy in her work. You can make no mistake in placing your music department in Miss Robbins' hands."

This testimony has been corroborated by several persons competent to judge, but we deem it unnecessary to publish more.

W. S. LONG.

Elon College August 8th, 1891.

To E. Va. Students for Elon.

DEAR BRO. BARRETT:—I wish to call attention to rates on railroad for the benefit of the students of Elon College coming from Eastern Va. Tickets can be bought to Durham, N. C., and baggage checked to the same point. At Henderson, N. C., there is close connection and a change of cars which is easily made. Capt. Renn will see that it is done without inconvenience as he is a watchful and reliable man. At Durham baggage will be placed on the platform of the R. & D. R. R. and must be re-checked to Elon College. Each person will save nearly one dollar on each passage by

taking this route. Students should come through on Monday, August 24th. College opens on Tuesday, August 25th.

W. S. LONG.

Editements.

Be sure to read and answer the "Secret of 41 Parts" in this issue.

Rev. W. G. Clements is in a series of meetings at Domascus this week.

Do not fail to read our offer for PROMPT RENEWALS. It also applies to new subscribers.

Rev. J. L. Foster next week assists Rev. M. W. Butler in a series of meetings at Waverly and Ivor, Va.

Will you by a personal effort induce the new converts in your charge to become readers of their church paper? Do try it.

The editor of the SUN has been engaged to preach the dedicatory sermon of the house of worship at Union, in Surry Co., Va., the fifth Sunday in August.

Be sure to read what is said in this issue of Elon's new Music Teacher. Testimonials are excellent. We have heard Miss Robbins pronounced a musical genius. Send your sons and daughters in early.

Would you like to use unfermented wine in communion at your church? You can do it—see explanation as to how to do so, in the "Question Box" in this issue. We believe it just what the churches need and we hope every church will at least give it a fair trial.

Fools In a Nutshell

This is Charles Kingsley's classification of the whole of us. He wrote to some young men infatuated with gambling:

My dear young men, the human race may, for practical purposes, be divided into three parts: 1. Honest men, who mean to do right, and do it. 2. Knaves, who mean to do wrong, and do it. 3. Fools, who mean to do whichever of the two is pleasanter. And these last may be divided again into black fools, who would rather do wrong but dare not, unless it is the fashion. White fools, who would rather do right, but dare not, unless it is the fashion.

Do You Believe It?

No family can afford to be without their church paper. If necessary deny yourself of something else, but do not deny your family of your church paper. If you do, do not be surprised when your children wander away to some other communion, or remain without the church altogether.

The Greatest Discovery.

BY WARREN HATHAWAY, D. D.

The spiritual no less than the material progress of the world is marked, and has been especially aided by great discoveries. Sometimes these new views of truth are slowly evolved, coming and maturing like the corn, from the tender blade to the golden harvest. At other times they are inspirations, coming suddenly like the revolutions that indicate geologic epochs; at least so they seem to us, though, no doubt, all great events come in "the fullness of time." "Nothing new in theology" is equivalent to nothing new in science—nothing new in human knowledge—and this, if true, would be a cry of despair rather than an expression of hope; of defeat, instead of triumph. It was not an assurance of power that led the old voyagers to inscribe upon the pillars of Hercules, "No more beyond" It was rather a confession of weakness, of fear—a confession of limitation—as they looked out upon the Western sea and felt their inability to cope with its mysteries and wonders. And if we (using this figure), by the vain assumption of completed knowledge, shall indicate our most adventurous voyage in quest of truth, the sea mark of our utmost sail, by the false or conceited legend, *ne plus ultra*, it will not betoken our triumph but our wreck, our failure to realize the mystery, the boundlessness of the unsounded, unmeasured ocean of God.

True investigation is humble, and while there can be for us no completed knowledge or finished education unless we become not merely Godlike, but infinite, yet we are cheered and vitalized at times by prophetic visions, by new phases of truth, by discoveries that inspire us with wonder and fill us with praise. It was said long ago, "Where there is no vision the people perish," and even under the light of the Sun of Righteousness we need, as we climb the heights of Christian progress, to see still wider and more glorious views of God and his salvation. And will not this continue to be our experience forever? The highest possible point for us here is *not* to gain the ultimate, but to see that numberless heights are still before us leading on and up, heights beckoning us to points of knowledge and virtue, not for the brief term of this life alone, but forever *and* forever.

Oh, how poor are those who, having grasped all, have no more to gain or learn! He is truly rich, who, being poor, has the sure promise of infinite possession. He who *thinks* he has scaled the heights of God is far below him, who standing on the foothills of grace, sees before him the *upper countries*, sees the shining steps of divine glory. "The Alpine Club" soon becomes a *dull church* when Mont Blanc and the

summit of Col. Dolent, or Dent Blanche, or the dizzy Matterhorn are conquered and become of easy or common access. Having gained all, they are poor; having conquered all they, are spiritless.

But the club of Christian Endeavor or of Christian adventure can never become effete because there are no more heights of grace to scale, no more peaks of divine knowledge to conquer and make our own by toiling heavenward. But we have in mind a special religious discovery, a spiritual attainment in divine knowledge that belongs to our own age, our own generation. And no doubt it is the most influential in its power to mold and quicken society, the most far-reaching and potent, the greatest of all, even in this age of wonders.

St. Peter was called of God to make a sublime discovery, when, from the house-top at Joppa, and from the home of a Gentile heathen at Cænarea, he learned to his great surprise that the Almighty "is no respecter of persons;" that his love is universal and "his mercy for thousands of generations."

The story of Luther's finding the Bible a Latin translation, is familiar to all, and no doubt was one of the special antecedents of the great Reformation. But his greater discovery at Rome on the *Scala Santa*, that we are not made righteous by acts of penance or by ceremonies, but by faith, by obedience to the law of love, this *was* the Reformation *itself*, its entire gain, its complete glory and power.

But the Reformation of the sixteenth century was partial; it tarried; it still left the church under the shadows of Geneva, which were in some respects darker than the shadows of Rome. What could be more hopeless than the Augustinian theology? Hopeless, save to its favored few! Its limit of grace, of divine love, of human ability, its arbitrary mercy and practical denial of all probation by making our destiny depend upon eternal decrees instead of character, and then placing all, the strong angel and the anton in the grasp of Infinite Sovereignty—this doctrine, with its soul of truth in its distorted body, makes men strong to suffer, to do and dare whether they worship in Alpine heights or bow to *Allah* amid "the grim rocks of Mount Harah," but it does not represent the tenderness, the grace and mercy that is declared in the Gospel of Christ.

Then "in the fullness of time" came Wesley and his associates preaching the glad tidings of impartial love, of a universal divine amnesty, of universal pardon to the penitent; proclaiming in the eighteenth the Gospel of the first century, "That whosoever will may come to God;" "Whosoever will, may take the water of life freely." But under the fostering care of the great Head of the Church, of him who said,

"Lo, I am with you alway, even unto the end," there has come to us in these last days a most precious heritage (as we said above) of spiritual knowledge, a religious discovery infinitely precious; or more properly, a re-discovery; a finding again of a golden truth so long hidden, so deeply buried beneath the accumulated theological traditions of the ages. Not new, but long forgotten; a lost science of God; the very soul of the Christianity of Christ, yet so long hidden; the "old, yet new commandment and message," of which the Apostle John was the special witness and the most earnest advocate.

And to my thought there is no advance in modern knowledge, no recognition of the powers of nature, no application of physical science, no crown of energy or attainment of enterprise that is havng such a vital influence upon man, upon society, upon nations, upon the wide world as this discovery of ours—this recognition again of the primal Christian doctrine of the *Fatherhood of God and the brotherhood of man*.

These terms so common now were almost unheard fifty years ago. A limited philanthropy, a narrow creed, and political power were a unity in regarding the full, round, unqualified use of the Fatherhood of God and the consequent brotherhood of man as expressions questionable, dangerous, and heretical. To call even professed Christians of another fold "our brethren," was a widening of the mantle of charity that often left it so thin that it could cover no fault, shield no soul, hide no sin; "but a brother in every man, Jew and Gentile, white and black! Universal brotherhood! Impossible!" For less than fifty years ago there was not an acre of the "great American Republic which was not mortgaged to slavery."

But this truth of divine Paternity is full of power and full of precious hope. It is leading us away from the "terrible representations" of once a popular theology. Creeds, traditions, and dogmas that have divided hearts and obscured the Sun of Righteousness will become obsolete and vanish, while the redeeming, unifying Christianity of Christ will be heard and felt as never before. Yes, even now, as a vision of life and immortal hope, many a crushed and troubled heart that was in midnight gloom can see plainly that "the simplest peasant who loves his children and his sheep is no, not a *true* symbol, for the other is *false*, but—a *true* type of our God beside that monstrosity of a monarch!" Deeply niched in the chronological tables of eternity must be the time when the Church awakened to the truth that God is the Father of all, and that because of this all are brothers; not because of our decent from Abraham, Romulus, Cadmus, or Adam, but because "God hath made of one blood all nations of men, who live in him and are his offspring." It is the paternity of God, seen in the face of Jesus, that must and will regenerate the world.—*Herald of Gospel Liberty*.

The Future of the Jews.

BY REV. J. P. WATSON, D. D., EDITOR HERALD OF GOSPEL LIBERTY, DAYTON, OHIO.

God's own people are the Jews. No other nation has he so honored, and so far as we know he has commissioned his angels to no other people than those of Hebrew speech. Even his own Son was sent but to the lost sheep of the house of Israel.

No nation, however, needs to be envious of the Jews because God has seemed to show them such partial favor. God's blessings are so full and free that they cannot find lodgment when poured out, in any single heart or in the hearts of any single nation or race.

Even the special blessings conveyed by the angels and his own Son to the Jewish nation so overflowed their hearts that at last they became the possession of other peoples no less than those of the Jews. Even the Gospel gems barely passed through their hands, and the Christ, though born into the world at Bethlehem, found its manger cradle but an open gateway into the heart of the wider world.

That the Jews were singularly favored in their ancient history none can fail to see, nor has their more modern history been less surprisingly related to circumstances of a manifestly providential character.

God who formed the nation in Palestine, cradled it in Egypt, and by pillar of cloud and rod of power led it back again to its primal seat by the meandering way of the wilderness, has no less surely guarded the nation in its world-wide wanderings for the past eighteen hundred years.

Driven forth from Palestine for the third time, and out among all the nations of all the world, their blood has remained pure, their features distinct and unchanged, and their national traits and habits substantially such as they were three thousand years ago.

If any other nation of universal residence held itself aloof from other peoples, maintaining a distinctness as complete as the most compact of nations, then we would not so wonder at the peculiar surroundings and characteristics of the Jews. We might say "This is so in the nature of things."

But they are unique as a nation on the line we indicate, wholly peculiar and without parallel. Blood alone can not account for so strange an anomaly, nor can any other physical condition be imagined that would account for such a state of things.

God has preserved his own people from being swallowed up by the nations. He has drawn the lines deep and broad over which they might not pass. While mountains, deserts, and oceans have not to their feet been insurmountable barriers, the lines

of separation drawn by the finger of God have been of height and depth and width wholly insurmountable to them.

Why has God hedged them in from the nations? Why has he erected barriers over which they could not pass to other peoples? Why has he held them in such national purity that he can call them forth from all other tribes of men as easily as the shepherd can call his own sheep from the hundred other flocks with which they are commingled?

Here is a Providence, one based on something not less than a standing miracle—one as wonderful and magnificent as was ever wrought by Messianic hands. Can we imagine that this providence, this miracle of the ages, would be wrought for no purpose? Is it consistent to suppose that this most wonderful and inexplicable fact of the world's history throughout the ages involves no intention or purpose with God?

That would be an unreasonable conclusion—one wholly unworthy of that God who has wrought so strangely. There is a purpose with God, and he will ultimately make the purpose so clear that it will stagger unbelief and confound the foes of the faith. This miracle of the ages will find its climax in the re-establishment of the nation. A people kept pure and distinct for two thousand years will yet come forth from their furnace of affliction into a common sphere, and will be builded again into a national habitation.

God gave them, by promise and by conquest, the land of Canaan. For a special sin once they were driven out, and for a more dreadful sin, later, they were forced again from their inheritance. But their title to the land is not abolished and in his own time gateways into Palestine will open from all quarters of the globe and the Jews will return to their own dominion.

An event less marvelous than this would not be in keeping with their perpetual isolation from the nations that have hemmed them in on every side. The most natural supposition, as we look at their distinctness, is, God holds them in insulation that he may bring them forth as one people.

That he will do this we think is clearly pointed out in Scripture, but passing this evidence, confidence is confirmed by the Jewish expectation, which so universally abounds. Interrogate the Jews of all lands and you will find that their eyes and their hearts are set on Palestine as the future home of their people.

Christian people are also found who entertain the same idea. An association has been recently formed looking to the restoration of the Jews to their own land. Our Government has been asked to facilitate in all possible ways the answer of this wish of the Jews.

The indebtedness of the Turkish empire

to the Jewish bankers of the world may yet be most conveniently paid by ceding to them their own coveted territory. It might not, indeed, be large enough in its original area to hold the descendants of the twelve tribes, but empires grow and so might the new Jewish empire. It will be well for the world to keep its eyes on the future of the Jews.

Under Thirteen Flags.

Under the above caption the *Daily Evening Item*, Lynn, Mass., gives an elaborate and beautiful report of Rev. A. A. Williams' travels in the "Holy Land." We give the following extract, which will be of general interest to all: "It has been mine to stand upon the land of promise, the land of my childhood's loving dreams. Troubled, trampled upon, and traveled over by a strange, shuddering fear, undergirded by despair and unrest, and yet in my memories grater than all the earth. It has been mine to stand upon Olivet's sacred mount, over which was passed the triumphal march, and from which the weeping Son of God proclaimed Jerusalem's terrible doom. It has been mine to stand beside the cave of Machpelah, in Hebron, one of the most interesting sepulchres on the face of the earth, for inside are the graves of Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah. Also the pool where David hung the murderers of Ishbosheth, Abram's oak, and the vineyards of Esheol, riding over many a hiltop, upon which old walls, columns or solid doorways mark the place where once some prosperous city of Judea must have stood; the pools of Siloam, from which the city of Jerusalem received its supply of water in its former glory. It has been mine to walk the streets of Bethlehem, and to be pointed to the site where once stood the stable whose manger formed the cradle-bed of the holy Son of God, and to ride across the shepherds' plain, above which the guiding star was seen and the angel-song was heard. It has been mine to visit Bethany and to sit upon the traditional ruins that mark the home of Mary and Martha, so often sought and used with its cordial welcome by our Lord for rest and repose from the fatiguing toils that crowded upon him. Also to descend the twenty-nine steps to the tomb of Lazarus, cut in solid rock. It has been mine to walk the crested shores of the Dead Sea 3,500 feet below the level of the city of Jerusalem, whose blue waters cover the fated cities of Sodom and Gomorrah. Dead indeed is everything about these strange waters. Lovely in appearance, beautifully clear, but as bitter and salt to the taste as that of Marah, quiet and as still as death. Not a sound to disturb it, for there are no inhabitants upon its shores except wild Bedonins. It

has been mine to sit upon the banks of the Jordan and to bathe in its waters, where, as told by our dragoman, Naaman dipped for his cleansing, the Israelites crossed over from Moab, where Elijah divided the waters with the smiting of his mantle, and where our Lord was baptized.

From this historic place it was my privilege to take a view of Nebo, where Moses died, and near to Attaroth, where the headless body of the Baptist must have been laid. It has been mine to camp beside the ruins of ancient Jericho, near to the house of Rahab, and at the fountain of Elisha, whose waters were cured of their deadly properties by salt emptied from a new cruse in the hand of prophet. It was mine to press through the valley of Achor, in which Achan, the troubler of Israel, was stoned, and to cross the Brook Cherith, where

ELIJAH WAS FED BY THE RAVENS.

It has been mine to sit beneath the shade of the Olive in Gethsemane, with the vivid picture of the smitten Christ, crushed beneath the sins of the world, with the blood of agony pressing through every pore in his prostrate body, taking on a more emphatic appearance, and from here up the steep hillside, through St. Stephen's gate, past the palace of Caiaphas, in which is to be seen a cell where it is said our Lord was confined during the last night of his life; a niche with an altar and a statue of Christ bound to the stake of flagellation (though all this may be traditionary, and, like many other Catholic falsehoods, a play upon human credulity), yet the fact of history was before us, and the ground upon which it occurred, being trodden by our own feet, made it most impressive.

It has been mine to spend the Sabbath rest in the beautiful Nazareth, nestled in the lap of mountain depressions, a thousand feet above the level of the plain of Esdralon, looking like a diamond in an emerald setting, sparkling in the sun, the home of the Master's early childhood, with the historic carpenter's shop, in which He served as an apprentice. It has been mine to pitch my tent beside the pebbly shores of Galilee, to ride upon its placid bosom, to listen to the music of its rippling waves, to stand among the ruins of Capernaum, Magdala, and Genesaret that skirt its banks, the scene of some of the most wonderful miracles wrought by the hand of our Lord.

But time fails me to speak at length of Bethel, and its Ebenezer monument of Shiloh, the home of Eli and the place chosen by Hannah for offering her yearly sacrifice; of Anathoth, the home of Jeremiah; of Michmash, with the heroic exploits of Jonathan and his armor-bearer in routing the whole Philistine army; of the cave Adullam, that wonderful fortification of nature,

the hiding-place of David when fleeing from the presence of the murderous Saul; of Gibeon and Adjalon, where, at the command of Joshua, the sun and moon halted in their course for the finishing of a pitched battle; of the home of Obadedom, as the abiding place of the ark and the blessing of God following it; of Joppa, the embarking port of the fleeing Jonah; the home of Simon the tanner, where by vision to the sleeping Peter he was made the first missionary to the Gentiles; of Cana and its memorable marriage feast; of Jacob's well and the widespread meadow lands, with the waving grain, chosen by the Son of God as an object lesson, not only setting forth the conversion of the Samaritan race, but also for the cure of Jewish prejudice; of Gerizim and Ebal, the mountains of blessing and cursing; of Samaria and its marvelous deliverance from starvation by the flight of the terror-stricken Syrians; of Nain and the restoration of the widow's son to life; of Damascus, memorable in history for the arrest and conversion of St. Paul; of Carmel, as the historic site overlooking the sea from whence arose the cloud of refreshing in answer to the prophet's sevenfold petition; of Ephesus and its magnificent ruins; of

ATHENS, WITH ITS MARS HILL,

from which the apostle preached the memorable sermon from the text, "To the Unknown God."

Land of the patriarchs, of the prophets, of seers, of heaven-taught sages, and of the Son of God, across land where the moonbeams glistened the manger-cradle of the blessed Christ, where they shimmered in trembling silver on the olive tree beneath which he kept his lonely vigils, where they gleamed in ghastly-spectered fear on his bloody cross and upon his sealed and guarded tomb; land whose waters were once his sepulchre in an emblematical burial. Waters that quenched his thirst and that mirrored back to heaven his blessed and loving face. Lands whose valleys were walked by the footsteps of his mercy, and from whose mountain tops ascended the low, tearful pleadings of his midnight prayer.

These are a few of the many unspeakable and to me priceless blessings added to my experiences in my travels over the land of the Bible; experiences that have made much of Bible history plain and easy to be understood, hitherto dark and comparatively uninteresting.

A Secret of 41 Parts.

In the combination made below from the writings of distinguished men we have a hidden secret, which may be worked out in five minutes, provided you start right. To every person who sends us an explanation correctly given, showing clearly what the secret is, with \$2 for a new subscription to the Sun, or with \$2 to renew his or her own subscription before Sept 1, 1891, we will give a nice new book delivered at your post office free of charge. The book is described in the editorial columns with a picture.

Here it is—work it out:

THE 41 PARTS.

No power can die that ever wrought for truth.—*J. R. Lowell.*

Our desires are the presentiments of our capabilities.—*Thomas Carlyle.*

What mortal in the world without inward calling but would be miserable.—*Goethe.*

If I live the life He gave me, God will turn it to his use.—*Bayard Taylor.*

Self ease is pain; they only rest in labor for a worthy end.—*J. G. Whittier.*

They are never alone who are accompanied with noble thoughts.—*Sydney.*

He oft finds present help who does his grief impart.—*Edwin Spenser.*

Every duty we omit obscures some truth we should have known. *John Ruskin.*

To hope and not be impatient is really to believe.—*Thomas Carlyle.*

I consider that man to be undone who is insensible to shame.—*Plautus.*

Many men are esteemed because they are not known.—*William Wilberforce.*

Evil is wrought by want of thought as well as by want of heart.—*Thomas Hood.*

Thou wilt never have any quiet if thou vexest thyself.—*Thomas Fuller.*

O Lord, that lends me life, lend me a heart replete with thankfulness.—*Shakespeare.*

Sin has many tools, but a lie is the handle that fits them all.—*Holmes.*

Under God's protection men stand secure in the midst of trials.—*Bacon.*

Be a philosopher; but, amidst all your philosophy be a man.—*David Hume.*

Surely that preaching which comes from the soul most works on the soul.—*Fuller.*

Christ leads one through no darker rooms than He went through before.—*Baxter.*

Religion is the best armor a man can have, but it is the worst cloak.—*Bunyan.*

If we make religion our business, God will make it our blessedness.—*John Adams.*

By the street By-and-by one arrives at the house of Never.—*German Proverb.*

Educate men without religion, and you make them but clever devils.—*Duke of Wellington.*

Fine manners are the mantle of fair minds.—*L. Atcott.*

Our home should be as beautiful as our taste and means can make it.—*Roe.*

Religion would not have enemies if it were not an enemy to their vices.—*Massillon.*

The clever thing to do is to find out people's merits.—*Arthur Helps.*

He that buys and lies shall find the lie left in his purse behind.—*Cervantes.*

Every man's life is a fairy tale written by God's own fingers.—*Hans Christian Anderson.*

Christ proved centuries ago that the sympathetic touch is healing.—*Roe.*

How shall a man escape the eye of that which never setteth?—*Heracitus, B. C. 513.*

Real discontent is the want of self-reliance; it is infirmity of will.—*R. W. Emerson.*

Is not education a better safeguard of liberty than a standing army?—*Edward Everett.*

Steadily practice in life whatever you pray for and God will give it to you more abundantly.—*Pusey.*

The best preparation for the future is the present well seen to.—*Melancthon.*

I believe there is a kind of prayer which none but God may hear.—*Parker.*

A Christian is the gentlest of men; but then he is a man.—*C. H. Spurgeon.*

Nay! true virtue does not publish itself; it does not even know itself.—*Hudson.*

Surely he is a true friend who warns of danger.—*Cramer.*

Under trial life is the test of faith.—*F. W. Robertson.*

Never man spake like this man.—*John.*

How Family Prayers Are of No Use.

Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the day's work, that we hustle the children together. We get half through the chapter before the family are seated. We read as if we were reading for a wager. We drop on our knees and are in the second or third sentence before they all get down. It is an express train, with amen for the first depot. We rush for the hat and overcoat, and are on the way to the store, leaving the impression that family prayers are a necessary nuisance, and we had better not have any gathering of the family at all.—Better have given them a kiss all around; it would have taken less time and would have been more acceptable to God and them. Family prayers often fail in adaptedness. Do not read for the morning lesson a genealogical chapter, or about Samson's setting the foxes' tails on fire, or the prophecy about the horses, black and red and speckled, unless you explain why they were speckled. For all the good your children get from such reading you might as well have read a Chinese almanac. Rather give the story of Jesus and the children climbing into his arms, or the lad with the loaves and fishes, or the sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercise so interesting that little Johnny will stop playing with his shoestrings, and Jenny will quit rubbing the cat's fur the wrong way. Let the prayer be pointed and made up of small words, and no wise information to the Lord about things he knows without your

telling him. Let the children feel they are prayed for. Have a hymn if any of you can sing. Let the lesson be spirited, appropriate and gladly solemn. Family prayer also fails when the whole day is not in harmony with it. A family prayer, to be worth anything, ought to be twenty-four hours long. It ought to give the pitch to all the day's work and behavior. The day when we get thoroughly mad, upsets the morning devotion. The life must be in the same key with the devotion.—*N. Y. Observer*

Ritual or Righteousness—Which?

Archdeacon Farrar says:

Men say that they multiply ritual observances in order to glorify a sacrament. Were it not far better to glorify it in ways which Christ ordained and which the apostles practiced? Is the sacrament glorified by postures and vestments, or by meek and pure and humble hearts? Over half Europe men not only glorify but worship the sacramental elements—genueflect to them, gloat on them, pageant them about like a dreadful idol. Are those countries the better—in any single respect the better—for this coarse materialism, for this blank idolatry? Do we really understand Christ better, by supposing that he is at certain times localized in bread and wine in the hands of the priest, or rather when we feel his living spiritual presence in the heart of the worshipper?—One of the vilest and wretchedest of kings—Louis XV. of France—got out of his carriage and went on his knees in the mud before the Host, and the mob cheered him as a very religious king for performing this act of adoration, and yet he did it coming from the Cypria of his loathly palace and returning to the sty of his habitual vice. Had the worship of the sacrament done much for the kingdom in which such lives were unreproved? Will England be saved by becoming Popish in all but name, when France which is Popish in name also, has sunk into her present depths with her shiftlessness, her incessant revolutions, her flagrant infidelity, her diminishing population, her permeating immorality, and her leprous literature? No! nations are saved by righteousness, and by manliness, and by self-denial, and by the preaching of simple Christ to simple men; not by mitres and candles and chasubles, and such gewgaws fetched from Aaron's wardrobe or the Flamen's vestry.

Sympathy Among the Great.

Recent events have brought to view in a delightful way the Christian character of Mr. Gladstone. After the death of his oldest son, a few weeks ago, he wrote to a friend: "We, in our affliction, are deeply sensible of the mercies of God. He gave us for fifty years a most precious son. He has

now only hidden him for a very brief space from the sight of our eyes. It seems a violent transition from such thought to the arena of political contention, but the transition may be softened by the conviction we profoundly hold that we, in the first and greatest of our present controversies, work for the honor, well-being, and future peace of our opponents not less than for our own." To Mrs. Spurgeon, whose husband, the Rev. C. H. Spurgeon, has for weeks been dangerously sick, Mr. Gladstone wrote: "In my own home, darkened at the present time, I read with sad interest the account of Mr. Spurgeon's illness. I cannot help conveying to you an earnest assurance of my sympathy and of my cordial admiration not only for his splendid powers, but still more for his devoted and unflinching character. I humbly commend you and him in all contingencies to the infinite stores of divine love and mercy." In reply Mrs. Spurgeon wrote expressing appreciation of the sympathy extended, and thanks for the generous tribute paid to her husband's worth, and in a postscript Mr. Spurgeon managed to trace with his own hand these few expressive but touching words: "Yours is a word of love such as those only write who have been into the King's country and seen much of his face. My heart's love to you." It should be added to this paragraph that Mr. Spurgeon is now progressing satisfactorily toward recovery.

The Soul's Longings.

Dr. Guthrie was an eloquent preacher and dealt much in figures of speech:

Ere autumn has tinted the wood-lands, or corn-fields are falling to the reapers' song, or hoary hill-tops like gray hairs on an aged head, give warning of winter's approach, I have seen the swallow's brood pruning their feathers and putting their wings to the proof; and, though they might return to nestle on the window eaves, or alight again on the house-top they darted away in the direction of sunny lands—showing that they were bound for a foreign clime, and that the period of migration from the scene of their birth was nigh. Grace also has prognostics; and they are infallible as those of nature.

So, when the soul, filled with longings to be gone, is darting heavenward, and soaring up, mounts on the wing of faith, till this big world of ours looks a little thing, God's people know they have the earnest of the Spirit. These are the pledges of heaven; a sure sign that their "redemption draweth nigh." Such devout feelings afford most blessed and certain evidence that, with Christ by the helm, and "the wind" that "bloweth where it listeth," in our swelling sails, we are drawing nigh to the land that is afar off—as the reeds and the leaves and the fruits that float upon the briny waves, the birds of strange and gorgeous plumage that fly around his ship and light upon its yards, the sweet-scented odors which the wind wafts out to sea, assure the weary mariner that, ere long, he shall drop his anchor, and end his voyage in the desired haven.

The Open Door for Missions.

Dr Herrick Johnson, in a recent address on Missions, gave the following admirable summary of the encouragements now existing to spur us on in this work: "We have a thousand encouragements our fathers never had. Steam and electricity have reduced for us the dimensions of the world to one-half its size fifty years ago. Commerce and diplomacy have opened to us countries that were barred against our father. Until recently the Chinese Empire was closed against the Christian religion. The people of Japan killed the missionaries who first carried to their shores the glad tidings of salvation, and sent their bodies in sealed barrels to the countries whence they came. For ages slavery and the slave trade proved an insuperable barrier to the introduction of the truth as it is in Jesus, into the heart of Africa. For generations philosophy and caste kept the gospel from the teeming hordes of India. Until a recent date, cannibalism forbade the entrance of the heralds of salvation to the South Sea Islands. The Papal States, Spain and Austria, have refused almost to date to allow even a colporteur to sell a Bible to their people. But what do we see today? The walls of China have been levelled with the ground, and the old lethargic empire is heaving with the throes of a new life. Japan has thrown open her thrice-barred gates, and is receiving all the light of Western civilization and religion. Through the explorations of Livingstone and Stanley, the Dark Continent is being prepared for the reception of Christianity. English courts and railroads are breaking up caste and carrying modern civilization into the walled cities of India. The navies of Europe and America have put an end to cannibalism in the islands of the sea. Printed copies of God's Word are freely sold in the streets of Madrid, the book stores of Vienna, and under the shadow of the Vatican."—*Ex.*

THE PASTORS' PAGE.

"Plan your work, and work your plan"

To My Alabama Brethren.

Within the last six weeks, I think I have received from friends and ministers of our church a score or more of letters urging me to come and spend at least six weeks within the bounds of that Conference. It is not convenient for me to reply to each one by letter, so I thought that I would reply to all through the SUN. Owing to the feeble condition of my health it will be impossible for me to accept the invitation so earnestly given and visit the dear people of Alabama this year. This I deeply regret as I had not had any other purpose in mind for nearly a year. My churches have given me a vacation and I shall leave for Buffalo Lithia Springs next Monday with the hope of restoring my health. If I succeed, I certainly will visit

the Alabama brethren next summer. Dear brethren may the Lord bless you.

M. L. HURLEY.

Late, But Not too Late.

Upon our return to the office we find in a package of old letters which came in during the first weeks of our late indisposition the following. It was left out by oversight, and now though late, we cheerfully give it a place.

DEAR BROTHER BARRETT:—I received a telegram last Wednesday morning announcing the death of Rev. M. B. Barrett, which grieved me very much, I am sorry. But the good Lord knows best what to do for us. Rev. M. B. Barrett was my friend, I loved him. The kind spiritual advice he gave me, when I was a mere boy, and all along through his life, will never be forgotten. He was a good man. He was a good preacher, and no doubt he met many, when he passed through the beautiful gate, into the Eternal City, who thronged around him and called him blessed on account of his good work here.—E. SUN.

Rev. M. B. Barrett will be greatly missed in the E. V. C. Conference. Brethren, we will meet him no more in our annual meetings, but I hope we will all meet him in Heaven! God bless and comfort his dear companion and children.

H. H. B.

From Alabama.

DEAR BROTHER BARRETT:—I just wish to say, in behalf of your paper, that when we first subscribed, it was received as a stranger in our home, but now it is welcomed as a true friend, in its new dress, and we can't afford to miss a single copy.

Brother J. W. Manning made a talk to the church at New Hope last fourth Sunday in behalf of your paper. He was telling them why they should read it and try to persuade them to take it as their church paper. I hope that it may result in much good to the church and to the cause.

The church at New Hope is moving along smoothly. We have large and attentive congregations on every preaching day. We have had but one addition to the church since Christmas, but I believe the good seed is being sown and that we will have a bountiful harvest later. I am glad to say that we have the best prospect for a successful Sunday school we ever had before. This is one grand institution that the church of this country need to be aroused on.

I am sorry to say it, but nevertheless it is true, that the two last District Meetings that we have held, not a single church reported a Sabbath school. But I hope and trust that the time will come when every church will have a Sabbath school. May the Lord speed the day is my most earnest prayer.

Fraternally yours,

J. W. STEPHENSON.

Milton, Ala.

A Word from Wake Chapel.

Wake Chapel church is prospering. We have one of the best preachers in the Conference, Rev. W. G. Clements. We now have a sweet toned organ. It is worth your time to hear it and to hear us sing the praise of God.

The members of Wake Chapel are cultivating love, more and more. I feel like Jesus is with us in every meeting. Brethren if union exist among us, satan will flee from us. I want to say one thing to all church members—don't go to church with the devil. If you do he will cheat you out of the blessings. If the devil will go to the house of God, see that he goes alone. Then if he comes, do not ask him to a seat in your heart.

I feel just like if every church in our Conference had in such women as Mrs. Rhoda A. Johnson, Mrs. Mary J. Johnson, Mrs. W. M. Ballentine, Mrs. Isabella Jones, Mrs. Mary Matthews, Mrs. Susan Allen and others, the old dragon would leave the community.

May God bless such women and multiply them till every church shall be blessed with their presence. I love these devoted Christian mothers, they remind me of my sainted mother who has long since gone home. She was always true to her church. She often prayed for me, that I might be useful. Will God's people pray for the same blessing upon me? I want to be more useful in the Master's vineyard.

J. W. FUQUAY.

Varina, N. C.

Elon Notes.

The parching sun's rays make the old darkeys sweat, nevertheless they go forward, with a merry song on their tongue laying brick and making mortar. The hum of the saw and knock of the hammer play one successive tune from morn till night in all parts of town. Mr. Joseph Clements returned home last week, we hated very much for him to leave our Association. We are pleased to have the SUN's beloved editor with us. Hope you may soon decide to come and stay. Dr Barrett is indeed one of Elon's body guards. Rev. D. M. Williams stopped over with us last night. Rev. W. C. Wicker protracts his meeting at Shallow Ford this week. Miss Lois Petty the young but efficient art teacher of Thompson's school at Siler City in company with her cousin, Miss Rosa are visiting Miss Lillie Strowd. We are daily hearing of new students that are coming next session, we will begin very soon to look out for them. Lets endeavor to make them feel at home at once, and that they are among a band of young ladies and gentlemen. Let's not lower the estimate that has been placed upon us of last session raise, it higher and higher. How many of the old students will have the honor of bringing a new one with him? Mr W. J. Graham says he is going to do his duty along that line. He was with us last week a few days. Hoping very soon to report one hundred and fifty students enrolled here, I sign—

Very truly,

W. H. BOONE.

August 10th, 1891.

News From The Field.

The revival meeting which commenced at Lebanon, Caswell Co., N. C., on the fourth Sunday in July, closed yesterday August, 2d. The attendance was large and the interest good from the beginning.

Rev. Vernow a Baptist minister, was with us. He was at home on a vacation, but preached Monday morning and rendered valuable help in other ways during the meeting. Monday evening Bro. Staley from Suf-

folk reached us, and remained the rest of the meeting, Bro. Staley did the preaching after his arrival. All his sermons were good and highly instructive spiritually. He is a strong Gospel preacher. There were twenty two public professions during the meeting. The church is much revived and will press on with renewed energy. Rev. S. Apple was present and though he has been in his Master's service some sixty years he is not tired, but works with more determined purpose as he comes nearer the Christian's home. There were thirteen accessions to the church and ten baptisms. There are three others to be baptized at my next appointment. The rain on Saturday August 1st, prevented us from having meeting, but Sunday dawned bright and clear, and the congregation was large considering the high water and surrounding appointments. The church was about full. The interest of the meeting was such that Bro. Staley nor myself could consistently leave for our appointments. He called in his appointment at Suffolk and I wrote to Bro. J. U. Newman asking that he fill mine at Graham Sunday morning I received a card from Bro. Newman stating that he could not comply with said request. And so at this writing, at Milton, I have not heard whether it was filled by any one. Our Methodist and Baptist friends took a deep interest in the meeting. It is Christ-like for brethren to work together in the Lord's vineyard.

At the station in Milton awaiting the train.

P. H. FLEMING

August 3d, 1891.

District Meeting.

PLACE: Mt. Zion, Orange Co., N. C.

TIME: August, 29 and 30, 1891.

SATURDAY.

- 10: a m. Prayer and Song Service, conducted by pastor of Mt. Zion church.
- 10.15 Organization.
- 10.30. The object of District Meetings. By W. S. Long, and C. C. Peel
- 11.00. Co-education, W. T. Herndon, J. U. Newman, and J. O. Atkinson.
- 11.45 Home Missions, J. W. Holt, E. T. Iseley, and the representatives from the several churches.
- 12: p m. Dinner.
- 1.30. Singing by the audience.
- 1.45. Foreign Missions, W. C. Wicker, and E. L. Moffitt.
- 2.30. The Sabbath School and its work. Discussion led by T. W. Strowd.
- 3.00. How to raise conference assessments. General discussion, opened by A. F. Iseley.
- 3.30. Why we should support our church paper, *THE CHRISTIAN SUN*. J. O. Atkinson
- 4.00. Miscellaneous Business, questions, and etc., about church work. Selection of some one to preach on Sunday. Adjourn at will

SUNDAY.

- 9.00. a.m. Prayer Meeting, Conducted by S. Apple.
- 9.30. How to conduct a Sabbath School. By J. M. Smith.
- 10.00. Study of S. S. lesson, by the Sabbath school.
- 11.00. Sermon.

DINNER.

- 1.30. Sermon. Closing remarks by whosoever will Adjournment.

P. H. FLEMING.

District Meeting.

PLACE: Mt. Auburn, Warren Co., N. C.

TIME: August 29, 30, 1891.

SATURDAY.

- 8.00 a m. Religious exercises by Rev. J. W. Wellons.
- 9.30 Organization.
- 10.00. The necessity of a more thoroughly educated people, by L. R. Crockers, C. C. Peel, D. M. Williams.
- 11.00. Religious Literature, by J. W. Wellons, C. C. Williams, J. B. King.
- Dinner.
- 1.30 p. m. Bible temperance, by E. C. A. Tuck, C. P. Wall, L. R. Crocker, J. B. Blackley
- 2.30. The necessity of a higher standard of Christianity in the church, general discussion.
- 3.30. Miscellaneous business.

SUNDAY.

- 9.30 a m. The Sunday school of today the church of the future, by T. J. Haskins.
- 10.00. Politics and religion, by T. J. Haskins and P. T. Klapp.
- 10.30. The true aims of the Christian church, by S. P. Read, W. T. Young, C. C. Peel, P. T. Klapp.
- 11.30. What can women do for the best interest of the Master's cause in the Christian church? Miss Minnie Farmer, of Pleasant Grove church, Va., and Miss Lucy Jones, of Pope's Chapel, N. C., are requested to write essays on the subject
- 12.00 m. Dinner.
- 1.00 p m. Preaching.
- 2.00. The progress and needs of Home Missions, by C. E. Ayscne, D. S. Farmer, D. M. Williams, M. L. Winston.
- 3.00. Foreign Missions and its demands, by W. D. Newman, C. C. Peel, D. M. Williams, P. T. Klapp.

Let all the speakers be prepared for the duties assigned them, be present and we will, D. V., have a good meeting. I trust all the churches will be represented. The churches of this district are: Pleasant Grove, Union and Hebron, Va., Lebanon, Mt. Auburn, Pope's Chapel, Mt. Carmel, Walnut Grove, Youngsville, Oak Level, Good Hope, New Hope, Benlah and Liberty, N. C.

S. B. KLAPP, Sec'y.

Youngsville, N. C.

Windsor, Va.

Our appointment at Windsor last fourth Sunday was well attended. Several visitors were present, among them some from Suffolk. In the afternoon of same day a Sunday school mass meeting was held, over which Bro. M. L. Watkins presided. It was a meeting of some interest, and the continuing of these meetings will result in much good. The subject, "What relation does woman sustain to the Sunday school," was the main discussion for the evening. Bros. M. L. Watkins, Mills Britt, the writer, and others, took part in the speaking.

Week after fourth Sunday (July) I assisted

Rev. H. H. Bntler in meeting at Cypress Chapel. I preached for him until Thursday evening, having then to leave to meet an engagement at Isle of Wight C. H., Va. Up to that time about thirty souls had been converted to Jesus. The meeting was one of deep interest all through every service. It was a most precious time to many, many, many souls. A week was never spent more pleasantly by me in any revival service. In the commencement of my ministerial work it was my privilege to serve Cypress Chapel four years as pastor, during which time the relation of pastor and people was a pleasant one. How glad was I to grasp the hands and to look into the faces again of so many beloved brothers and sisters in Christ. But sad it was to miss so many who had passed over to the eternal shore. A part of my time was spent at the comfortable home of Bro. Joshua B. Harrell, who is a most prominent worker in Cypress church. He has taken right hold of church work, and is doing much in many ways for Christ. May the Lord help him to do a grand work. He has a splendid wife and a very interesting family. The hospitality of this family is unbounded, the preacher's home, a home of comfort and pleasure. Sister Brown, mother of Sister Harrell, was suffering very much from a fall she had received some time before. She too has been a faithful follower of Jesus. A night was spent at Bro. W. T. Harrell's. To him and his excellent wife I feel thankful for much kind attention. This family is numbered among the active workers of this church. Another night was spent at Bro. J. A. Wilkins. There several friends assembled to give us a pleasant greeting. To him and his kind wife thanks are returned. A little while was passed at his mother's, Sister Wilkins, and family. It was indeed pleasant to return home from this visit to a former charge with so many fond memories lingering in the mind with the cherished hope, if it be the will of God, of repeating this visit sometime.

Mrs. Martha A. Barnes attended services at the Christian church here last fourth Sunday, gave part of the following week in visiting our town and the other part visiting Suffolk. She went home pleased and invigorated by her visits.

Bro. Mills Britt and wife have been sick for some time, but are better now.

The last day of July a Sunday school convention of all denominations for the county of Isle of Wight met at Isle of Wight C. H. A large crowd was present and the meeting was a success in every respect. The ladies and friends of the Christian church worked hard and well that day in selling good things to aid in building their house. The Lord is blessing them. They made \$150 on the day of the convention. A more industrious band of workers than this never organized. The first day of September next the laying of the corner stone for the church will take place, at which time Rev. C. J. Jones, D. D., of Norfolk, Va., will deliver an address. A good time is expected and promised to all who attend.

The appointment at Court House was met first Sunday in August, at which time the pastor preached the word. Prof. J. O. Atkinson was present and made a good address for Elon College. He has many relatives in this part of Virginia.

Rev. C. J. Jones, jr., preached at Mt. Carmel church first Sunday in August, and in Christian church in Windsor at night of same day.

J. T. KITCHEN.

August, 1891.

The Christian Sun.

THURSDAY, AUGUST 13, 1891.

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

DIPS AND DOTS.

If you wish a treat, read what Dr. Hathaway says in this issue.

Will Dr. Bailey accept the challenge tendered him in this issue?

Prof. Holleman is very hopeful and thinks we will have a good opening August 25.

Rev. C. C. Peel is this week assisting Rev. W. C. Wicker at Shallow Ford in a protracted meeting.

Rev. Dr. Aldrich, President of Union Christian College, Merom, Ind., is traveling in Europe.

The attention of liquor dealers is especially directed to what Dr. Talmage says in "Our Question Box."

Rev. W. W. Staley is to dedicate the house of worship at Holland, Nansemond Co., Va., the 5th Sunday in August.

Dr. Newman has recently spent several days at News Ferry, Va., drinking the News Ferry Lithia Water. It is very fine.

Revs P. H. Fleming and J. L. Foster are this week aiding Rev. T. W. Stroud at Union in Alamance Co., N. C., in protracted meeting.

Eleven new buildings are now in process of erection at Elon College. The saws and hammers are moving. It is a lively place indeed.

The Rev. A. A. Williams pastor of the Christian church of Lynn, Mass., is abroad. We have in this issue a beautiful account of his travels.

Bro. J. E. King, Pleasant Grove, N. C., says he has been reading the SUN for three years and would not do without it for \$5 a year. Thanks.

Dr. Long spent last Sabbath with Rev. M. L. Winston in Granville. We hope he gathered up a number of pupils, besides sowing good Gospel seed.

We had a pleasant call from Revs. A. F. and E. T. Iseley last week. They were returning from a protracted meeting at New Hill in Wake Co., N. C.

Bro. J. W. Stephenson's letter in this issue brings encouraging words, but he shows how great is the need for Gospel work in his country.—Alabama.

Rev. M. L. Hurley says he is going to Buffalo Lithia Springs next Monday for his health. We believe it will do him great good and we hope he will go.

Mr. N. Del McReynolds of Indiana becomes president of the Franklinton school for our colored people. Bro. McReynolds is a layman and a teacher. We wish him great success.

Rev. H. H. Butler has been blest in his labors at Mt. Zion—or Crittendens, Nansemond Co., Va. Several additions have been made to the membership during the present year.

Aunt "Polly Smith" has an apt word in "Our Question Box" this week, which we hope no one will overlook. She sets her pegs well, she strikes the nail squarely on the head.

Rev. D. M. Williams assisted Rev. S. B. Klapp in a good meeting at Beulah last week. He is this week with Rev. A. F. and E. T. Iseley at Apple's Chapel in Guilford Co., N. C.

Rev. W. T. Herndon spent last Sabbath at Wake Chapel in Wake Co., in the interest of the college. He is working hard and every lover of our cause ought to give him a helping hand.

Rev. J. D. Elder of the Alabama Conference is very busy in his work. We hope to have good news from him soon. What's the matter Bro. E.—we have not heard from you in so long.

We regret to note the death of Deacon J. H. Stevens of New Hope church, Chambers Co., Ala., which took place several weeks ago. A good and useful brother has gone to join loved ones who have gone before.

Rev. W. W. Staley is on a visit to his family at this time and will be for a week or two. We are sorry to hear that Mrs. Staley's health has been poor this summer. We sincerely trust that she may soon be well again.

Mrs. A. J. Rawls, the lady who takes charge of the girls home at the college is an excellent lady, well qualified to fill the

place and we congratulate the parents whose children are to enter school there week after next upon the good hands into which the children will fall.

The North Carolina Baptist of Fayetteville, comes out under new management in which our old friend and college mate, the Rev. A. G. McManaway, D. D. pastor of the first Baptist church of Charlotte, N. C., becomes the chief editor. We wish him great success in all that is good. He is a clever brother and we love him.

Shall we use unfermented wine in the Lord's Supper? That question has long perplexed many Christian people. Many would like to use unfermented wine, but they do not know how to make it so that it will keep. The question is asked in "Our Question Box" this week and the whole matter is made plain in the answer—it is so simple that all our churches can try it, it costs but very little and we are assured on good authority that it is just what our churches need. It is the time of the year to try it, you can get grapes now.

Dr. Bailey Challenged.

The Rev. C. T. Bailey, D. D., editor of the *Biblical Recorder* of this city is an uncompromising foe to Co-education. In a recent issue of the *Recorder* he says some of the sisters and a few weak-minded men claim to favor the system.

We should like to know if Dr. B. regards Horace Mann as weak-minded, or J. L. M. Curry and a host of others whose names are not obscure outside of their own states. Horace Mann was president of the first college opened in modern times to men and women on equal terms and with equal privileges. Rev. J. L. M. Curry, D. D., LL. D., the foremost Baptist in the South, is a bold advocate of the system known as Co-Education.

Dr. Bailey's talk of weak-minded men in this connection is all bosh—so much talk and nothing more, and he understands this very well, for he knows that the friends of this measure are not weak-minded. He is talking for the same purpose for which the boy whistled when he was going through the graveyard—to keep his courage up. Dr. Bailey, in all probability, realizes that in the matter of co-education, he is even now walking through the graveyard of the old system of separate schools for the sexes, and if he does not, he had better realize it, for soon he will be very lonely. We are willing to risk our reputation on "seeing ahead" in the statement that Co-education is fighting a great battle in which victory will assuredly be on her side.

The dawn of the twentieth century will witness the waning twilight of the old system of education in which separate schools

are maintained for the sexes. Do you hear, Dr. Bailey? If you will sum up all your objections to "Co-education" they will fall flat when brought side by side with the facts, and to bring out the facts we have a challenge for Dr. Bailey in which the relative value of the two systems may be tested as follows:

1. At the commencements at Elon and Wake Forest next year (1892) we challenge Dr. Bailey to have the record of the moral standing of the students publicly compared by a disinterested committee, one of whom Elon shall name; the second, Wake Forest shall name, and these two shall choose the third. If this examination shall show the morals of a male school to be better than that of a school in which Co-education is the plan we shall yield the point in his favor and thereafter when he calls the friends of co-education weak-minded, we promise to hang our head and plead guilty to the weak-minded charge. None of the committee shall be members of the Christian or Baptist bodies.

2. We challenge Dr. Bailey to publicly compare the record on the grade of scholarship at the commencements in 1892 of any of the departments and if the grade of scholarship shown from the official records in Elon and Wake Forest does not justify Co-education, then again we will hang our head and plead guilty to the "weak-minded" charge.

What say you, Dr. Bailey? Will you accept the challenge, or not? If you back—do not accept—then let us hear no more of this charge of weak-mindedness from your side of the house, please.

If it be feared that unfair dealing might be practiced we agree to accept the official records of 1890-91. They are already made and therefore neither side could help his side by special effort. For this reason, we prefer the comparison of the official records of 1890-91. It will certainly be as fair for one as the other, except that Elon was in her first scholastic year, while Wake Forest was in her second half century. We dare him to accept!

PERSONALS.

ELDER.—Rev. J. D. Elder started August 1 on an evangelistic tour in the Sand Mountain country—in North Alabama, we believe. Give us the news of the trip, brother.

KLAPP.—Rev. S. B. Klapp has been quite sick of late and he now has a distressing case of typhoid fever in his family. He asks for the prayers of God's people. Let us remember him in his distress.

BLACK.—The Rev. G. D. Black has resigned his position as editor of *Spirit and Life* on account of ill health. Bro. Black has made that magazine one of the brightest

and best, and we deeply regret his retirement from its editorial management.

WELCH.—Dr. J. M. Welch, of Truett, Ala., in a private note to the editor of the SUN says: The protracted meeting now in progress at New Hope is a grand success—18 additions so far—July 30. Bro. J. W. Elder of Shin Bone, Ala., has been down attending the meeting, but left us yesterday. I hope you will be with us in the Annual Conference.

MANNING.—Bro. J. W. Manning, writing from Roanoke, Ala., says: "Facing the Truth is still going—have not had it home in two months. One Baptist lady read it. She said it begun all right, but turned out to be a lie—a novel." That is just what it is not—it sets forth facts and principles which do not rest upon fiction for support. Facing the Truth is all right.

Co-Education of the Sexes.

The renaissance of education in our good old State is one of the very best features of her present progress. It is said that when Sir John Herschell and his sister first beheld through their telescope, burning out in the depths of infinite space, the "Northern Shield"—a cluster of parti-colored suns—like a glorious breast plate upon the High Priest of the Universe—they clapped their hands in ecstatic pleasure. So one can scarcely look forward, without rejoicing, to the results of the present educational movement, and reading the signs of the times, discern, not material suns, but spiritual powers of light, for the betterment of the world, almost created, or at least developed, by our common and high school systems and our collegiate methods. All honor to Prof. Melver and his excellent wife, (what a glorious work for a woman) to Alderman, Claxton, Graham, Hughes, Kennedy, Joyner, Noble and Moses, to the teachers in colleges, high schools and common schools, and all and singular who are engaged in this glorious work. But a sad thought forces recognition here: The girls, in the past, have not had the same opportunities which have been given to the boys. Wife, home, mother!

What sweeter words can any language produce? And yet, she who is to make that home an earthly heaven, or a place of at least ignorance, sickness and sorrowful regrets, left to the barest chance of getting even the rudiments of an education, and doomed to the drudgery of life forever. Surely, mankind will rise up at every point, and say "Give the girls an equal chance.

It may be said, in excuse for the methods of the past, that the business openings for female scholarships were very limited.

To some extent this is true; and yet a mother ought always, if possible, to be edu-

cated. How often it has been in the history of the world that many of her great men in letters and religion owe their greatness to the scholarship and morals of their mothers. But in this day no such excuse can be rendered. Many occupations that are legitimately within the God-given sphere of women, are open to them. Other things being equal, an educated woman makes the best wife, mother and home angel. And even if all women are to be wives and mothers, the proper training and instruction of their children is a sufficient reason for giving them the best education possible; for education itself is a root of moral good.

Now, that in the foregoing I have not stuck closely to my text, I am well aware.

But it does good often to first clear the way to the subject. The co-education of the sexes seems to be a great bugbear to some people. But what is meant by co-education of the sexes? They are certainly co-educated in the common schools. They are certainly co-educated in social life; and in this mortal life women and men are intended to live together, pretty much. Why is it then that in educational matters there is so much distress on the part of some lest the sexes should get in sight of each other?

That young men and young women will see each other somewhere and sometime and somehow goes without saying. Why then shall they not study the same curriculum and recite in the same classes at college?

It is not proposed for them to board at and occupy the same building; nor does co-education imply co-association generally.

The presence of young ladies in the classes would stimulate the boys to more study and better behaviour, and I am quite sure that the great majority of our young women are not so easily damaged as some of the objections seem to imply. Unhappily for us there are not many young women who are prepared or desirous of entering upon these higher studies. But to those who are, let the door for scientific culture be thrown wide open and let the girls have a chance—yes, invite and urge them to enter.

But some will say that the modesty of women will be damaged by co-education. Well modesty in women is a beautiful and sweet flower. But there is such a thing as modesty gone to seed, in which case it is prudery and incompetence. Studying the same books and reciting in the same class with boys, and being a sweet and perfect lady all the time, is one thing, possible, and probable with our girls; and being a brazen brawler at public meetings, clamoring for that which she knows not of, is quite another thing. And the latter condition is more the outcome of a want of education, co or single or otherwise, than a result of it.

God bless our girls! Give them a chance! —*Rev. E. A. Yates, D. D., in News and Observer.*

OUR QUESTION BOX.

Q.—In the Atlanta Constitution I saw a few words relating to the pension law as amended by the last legislature. Does the provision of said amendment apply to all soldiers of the Confederacy, or only to certain localities. W. A. Rogers, Weimer, Texas.

A.—It applies only to the State of Georgia, or the State in which it was passed.

Q.—In what does the glory of the gospel of Christ consist when applied to sinful man?

A.—Paul glorified in the gospel not because of the magnificence of the system, but because of its power to break Paul with the world. A man has nothing to fear from himself when the gospel is so wrought in his heart that he hopes nothing from the world.

Q.—Why do not the churches South hold their protracted meetings in the winter instead of the summer?

A.—Oliver Wendell Holmes has said a multitude of good things, but none better than this: "The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, 'Why wasn't it done the other way?'" Will that do?

Q.—What is meant by let not the sun go down on your wrath?

A.—Among other things we should say: Carry no enmity in your heart over night. Forgive your worst foe when the sun goes down. You may not rise with it, and it would be a sad thing to wake in the other world with hate in the heart. Forgive your enemies, even in the moment of wrong doing. You will gain a blessing by your own goodness, and then so sweeten your own spirit that your foe may be won from his hatefulness.

Q.—Can you commend to young men as exemplary the life of Barnum, the showman?

A.—No, we cannot. The world will call his life worthy of imitation because he grew rich, but the highest authority among men says a man's life consisteth not in the abundance of the things which he possesseth. This being true and we believe it is, we suspect Barnum had very little when he gave up the possessions of his earthly life. A Northern paper singing old Barnum's praise says he "began with a woolly horse and left \$4,000,000." He began a fraud, lived a humbug and died rich. What an epitaph.

Q.—Who is a great man?

A.—Only good men can be really great. A man may have the parts which make him a great general, or statesman, or lawyer, or farmer, or physician, or painter, or

sculptor, or preacher, but if he be not a good man, humanly speaking, then his greatness is deficient—is lacking. All good men are not necessarily great men, but all really great men are good men. Men call show and glitter great, but God says only character is great. John Ruskin puts the same thought in another form when he says: The thoroughly great men are those who have done everything thoroughly, and who have never despised anything however small, of God's making.

Q.—Shall we use unfermented wine only in the administration of the Lord's Supper?—L. L. L., Gates Co., N. C.

A.—We say, yes, use only the unfermented wine, if it be possible to get it. If a little effort is made between now and November every church can easily supply itself with unfermented wine to serve them during the coming year, and to help all who desire to use only unfermented wine, we give below a recipe for making it. We are assured by good authority that this recipe will bring good results. We hope our churches generally will try it.

Here it is:

Express the juice from wild or cultivated grapes, strain through coarse cloth, boil 10 minutes, skimming as you boil, and pour into pint or quart bottles sitting in hot water, and when filled, stop with cork, and seal with beeswax, rosin, or anything else that will exclude the air, put away in cool dark place and don't disturb till ready for use, then add sugar to suit the taste.

Q.—What class of men do you think will most dread the Judgment?

A.—All sinners but especially the liquor sellers. What a fearful account they will be compelled to face? The Rev. T. DeWitt Talmage, in an address to saloon-keepers, closes with this strong paragraph: "I tell you plainly that you will meet your customers one day when there will be no counter between you. When your work is done on earth, and you enter the reward of your business, all the souls of men whom you have destroyed, will crowd around you, and pour their bitterness in your cup. They will show you their wounds, and say, 'You made them;' and point to their unquenchable thirst, and say, 'You kindled it;' and rattle their chain, and say, 'You forged it;' Then their united groans will smite your ears;' and with the hands out of which you once picked the sixpences and the dimes, they will push you off the verge of great precipices; while rolling up from beneath, and breaking among the crags of death, will thunder, 'Woe to him that giveth his neighbor drink.—Selected.

Q.—Why is it that payments for the support of the church are so poorly, or unevenly proportioned, among the membership?

A.—We guess in most cases the proportion is regulated by something you had not thought of—had you? It depends largely upon the religion a man has, as to how he pays. We will introduce you to Aunt Polly Smith and you may hear her as she chats a little about paying the preacher. She had just come home from a church meeting where they had been trying to make up the preacher's salary. She sat down by the fire and began thusly:

"It's curious who gives. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new frock in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son died, and she makes her living by sewing. Well, she'll have to scrimp to do it, but she'll pay it, for she loves the cause. And there's Maria Hill, she's put down \$5; she teaches, and don't get but \$20 a month. But she'll pay it, for I seed she loved the Lord when she told her experience. And there's John Baker, he's put down \$1, and he'll chaw more than that much worth of 'bacco in two weeks. Cyrus Jones \$4. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work." There is something to think about in Aunt Polly's observations.

This Ferry Boat Takes No Baggage.

Dr. Talmage has a way of putting things that those who want money very badly might look into: How much of this world are you going to take with you into the next? Will you have two pockets—one on each side of your shroud? Will you cushion your casket with bonds and mortgages and certificates of stock? Ah! no. The ferry boat that crosses this Jordan takes no baggage—nothing heavier than an immaterial spirit. You may, perhaps, take five hundred dollars with you two or three miles, in the shape of funeral trappings, to Greenwood cemetery, but you will have to leave them there. It would not be safe for you to lie down there with a gold watch or a diamond ring; it would be a temptation to the pillagers. If we have made this world our God, we shall see our idol, when we die, ground to pieces by our pillow, and we shall have to drink it in bitter regrets for the wasted opportunities of a lifetime.

The *Indian Witness* reports that in Northern India there is no abatement in the work of baptizing converts from the lower Hindu castes. It is said that in Northern India and the Nerbudda Valley the baptisms for two months past have averaged more than thirty a day.

CHILDREN'S CORNER.

MY DEAR CHILDREN:—It has been a long while since I wrote you, but our friend, Bro. D. J. Mood ("Uncle Tangle"), has served you well. I did hope to keep him in charge of the Corner, but when I got back to the office, he could not see it his duty to continue, but we hope he will write you again after a while. I am glad you have all done so nicely for Uncle Tangle. Now, let us keep up the Corner—full and bright. Do not forget the BAND. By the way, how many of you have helped Margaret Etheredge to raise money for the Communion set for Elon College church? Send to her at Selma, N. C., at once what you have or can get. School opens in a few days and it will be needed.

Fondly,
UNCLE BARRY.

WINDSOR, Va., August 4, 1891.

DEAR UNCLE BARRY:—How much different the Corner looks this week! It makes us feel glad to hear from so many; and such encouraging letters, too. Uncle Tangle writes such nice letters we could but love him. Two little cousins have come to join our happy BAND this week. I hope they may write often. I have met with Miss Pattie Newman and oh, she is just splendid! and she writes such nice letters. I will close by asking a question: On what mountain was Solomon's temple built? Enclosed please find one dime for the BAND. With much love to Aunt Minnie, Uncle Barry and the cousins, I remain

NAOMI ELEY.

HOLY NECK, Va., August 2, 1891.

DEAR UNCLE BARRY:—Papa and the children have all gone to church today and left me home with mama, and I thought I would spend my time in writing to the cousins. I hope it will not be any harm to write on the the Sabbath day. Well, Uncle Barry, our Children's day and picnics are all over, and I tell you I had a nice time. I wish you could have been with us. Mr. Hurley was with us and he was sick, and oh, I was so sorry for him and hope he will soon get well again. I send five cents for the BAND, and hope it will do some good.

From your loving little boy,
HARVEY H. HOLLAND.

COURTLAND, Va., July 30, 1891.

DEAR UNCLE TANGLE:—As I cannot hear from Uncle Barry I will address my letter to you. I was very sorry indeed to hear of the death of little Addie, but I sincerely hope she is in a better world, where there is no more sickness nor death, but resting with Jesus. I will ask the little cousins a question: How many days had Lazarus been buried when he was restored to life by our Savior, Jesus Christ? Enclosed please find a half-dime for the BAND. I hope Uncle Barry is much better by this time. I will close with love to Aunt Minnie and Uncle Barry.

Your niece,
LOLO A. BEALE.

NORFOLK, Va., July 31, 1891.

DEAR UNCLE TANGLE:—Papa went to the S. S. Convention last week and had the pleasure of meeting Uncle Barry and Aunt Minnie. They have also been visiting Norfolk. I hope they will both be well by the time they reach home, and we will then receive some more nice letters from them, although we enjoy yours very much. My school has closed and I am looking forward to a visit to the country soon. Let me tell the consins how I make a little money for the BAND: My papa thinks it is not best for little girls to drink strong tea or coffee, and says if I will drink water instead he will pay me a penny a day, and mama pays me for keeping my room tidy. I enclose ten cents as a part of my earnings and also a birthday offering. With much love to you and the cousins.

Your little friend,
MATTIE C. WHITE.

COURTLAND, Va., July 28, 1891.

DEAR UNCLE BARRY:—I will with pleasure write a few lines to the BAND. It is so encouraging to see so many nice letters from the cousins. I wonder what has become of Rev. C. C. Peel. He was our pastor at Union. I like to hear him preach and wish we could get him back again. Our protracted meeting commences the second Sunday in August. I would like for Mr. Peel to visit us. I was so glad to see so many nice letters in the SUN last week. I will answer Tommie Morrison's question: Joash was made king when only seven years old and reigned in Jerusalem forty years. I will ask a question: Where is the word Philadelphia mentioned in the Bible? Rev. J. W. Barrett is our pastor and I like to hear him preach very much. Enclosed find five cents for the BAND.

Yours lovingly,
ERNEST L. BEALE.

Scripture Alphabet.

- A. Luke 11:9. Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- B. Matt. 5:4. Blessed are they that mourn; for they shall be comforted.
- C. Matt. 11:28. Come unto me all ye that labor, and are heavy laden, and I will give you rest.
- D. Ps. 51:14. Deliver me from blood guiltiness O God, thou God of my salvation.
- E. James 1:17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights; with whom is no variableness, neither shadow of turning.
- F. John 3:16. For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.
- G. John 4:24. God is a spirit, and they that worship Him, must worship Him in spirit and in truth.
- H. Ps. 57:1. Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions.
- I. I. John 1:9. If we confess our sins, He is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness.

- J. Luke 6:37. Judge not and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven.
 - K. Ps. 17:8. Keep me as the apple of the eye; hide me under the shadow of thy wings.
 - L. Heb. 13:5. Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.
 - M. Heb. 12:5, 6. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked, of Him; for whom the Lord loveth He chasteneth, and scourgeth every one He receiveth.
 - N. Luke 16:13. No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other, yet cannot serve God and mammon.
 - O. Phil. 1:27. Only let your conversation be as it becometh the Gospel of Christ.
 - P. James 1:27. Pure religion and undefiled before God and the Father's is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
 - Q. Thess. 5:19. Quench not the spirit
 - R. Ps. 51:12. Restore unto me the joy of thy salvation and uphold me with thy face.
 - S. Ps. 118:25. Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity.
 - T. Rom. 8:1. There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit
 - U. Acts 3:26. Unto you first, God having raised up His Son Jesus sent Him to bless you, in turning away every one of you from his iniquities.
 - V. John 6:47. Verily, verily, I say unto you, he that believeth on me hath everlasting life.
 - W. I. John 4:19. We love Him, because He first loved us.
 - X.
 - Y. Ps. 115:15. Ye are blessed of the Lord which made Heaven and earth.
 - Z. Isa. 1:27. Zion shall be redeemed with judgment; and her converts with righteousness.
- Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory—world without end, Eph. 3:20, 21.

AUNT MINNIE.

According to the official reports, the number of Jews in the nine old provinces of Prussia who became Christians between the years 1875 and 1888 was 2,101. During the same period 135 Christians went over to the Jews.

Died.

On June 26th, 1891, Mrs. Emma H., wife of J. W. Mitchell, member of the Christian church at Mt. Carmel. She was in her 55th year when she passed over the Jordan of death to rest from her labors and afflictions. She had suffered for two years very much, but when death came she was ready and waiting for the call—for the angel of death to bear her wearied soul to its home in the skies. She has marked the way for her husband, seven children and friends, to follow on to glory, and to God, a dear, good woman has fallen but she gained the victory.

J. W. WELTONS.

Joy in the Lord.

Several pieces in your paper of the 16th I have enjoyed so much that I feel constrained to add my testimony to the truth of their statements. "A Portable Religion," "Trust and Do Good," and the two pieces on sanctification. If there was more of the "rejoice in the Lord" Christianity and less of the "O, wretched man that I am," I think the name of Jesus would be glorified and sinners would be converted. "Not I, but Christ." With that seventh of Romans so many seem to stop, without thanking God that "from this body of death" they are delivered, "through Jesus Christ our Lord?" "who of God is made unto us wisdom and righteousness and sanctification and redemption." "Ye are complete in him." We are so slow to understand our "unsearchable riches in Christ," that I rejoice in everything written to encourage Christians "to take possession of their inheritance." And my prayer for you, my brother, is that "the Father of our Lord Jesus Christ would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your heart by faith; that being rooted and grounded in love you may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passes the knowledge, that you may be filled with all the fulness of God."—Ez.

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False humility is worse than pride.—*St. Augustine.*

Virtue itself offends when coupled with forbidding manners.

He who abuses others must not be particular about the answer he gets.

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—*Goethe.*

It is as easy to draw back a stone thrown with force from the hand as to recall a word once spoken.—*Menancer.*

Cheerfulness is also an excellent wearing quality. It has been called the bright weather of the heart.—*Samuel Smiles.*

“God often ploughs with afflictions to make a long deep cutting as a channel for his love and grace to flow in.”

Politeness is the flower of humanity. Whoever is not polite enough is not human enough.—*Joubert.*

Bear in mind, afflicted Christian, that while your Heavenly Father chastens you with one hand he supports you with the other.

All the possible charities of life ought to be cultivated, and when we can neither be brethren or friends, let us be kind neighbors and pleasant acquaintances.—*Burke.*

To pursue joy is to lose it. The way to get it is to follow steadily the path of duty without things of joy, and then like sleep, it comes most surely unsought, and we “being in the way,” the angel of God, bright haired joy, is sure to meet us.—*Dr. McLaren.*

“Seek those things which are above” “Seek ye first the kingdom of God and his righteousness.” “Work while it is called to-day: the night cometh.” “Follow me.” “Let a man deny himself and take up his cross.” “Be ye therefore ready also.” Prepare to meet thy God.”

If you live in the full sunshine of Christ and have him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say, “Come let us walk in the light of the Lord.”

“The truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accidents of position can change the nature of things, or the eternal laws which determine their destinies.”—*Wm. McKenty.*

“No sooner has Christ come out of the waters of baptism, than he comes into the fire of temptation. No sooner does the Spirit come in the form of a dove, than he is led by the Spirit into the wilderness. No sooner does God say, “This is my beloved

Son in whom I am well pleased,’ than Satan darts the suggestion of doubt, ‘If thou be the Son of God.’”—*Bishop Hall.*

A really Christ like man could no more keep his religion out of his business or out of his politics than he could keep air out of his lungs. As the body lives by breathing the air of heaven, so the spirit lives by communion with God; and that communion can only be enjoyed by one who habitually seeks to do the will of God in every act of life. How then can a man separate his religion from his business or from his politics without cutting himself off from the source of his spiritual life?

The poet Carpini once asked his friend Haydn how it happened that his church music was almost always of an animating, cheerful, and even gay description. The composer replied, ‘I cannot make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that notes dance and leap as it were, from my pen; and, since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit.’

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The Bible often talks about God's hand. I wonder how it looks. You remember distinctly how your mother's hand looked, though thirty years ago it withered away. It was different from your father's hand. When you were to be chastised, you would rather have your mother punish you than your father: it did not hurt so much. And father's hand was different from mother's partly because it had outdoor toil, and partly because God intended it to be different. The knuckles were more firmly set, and the palm was calloused. But mother's hand was more delicate. There were blue veins running through the back of it. Though the fingers, some of them, were pricked with a needle, the palm of it was soft. O, it was very soft. Was there ever any poultice like that to take pain out of a wound? So God's hand is a mother's hand. What it touches it heals. If it smite you, it does not hurt as if it were another hand. It is not a bailiff's hand. It is not a hard hand. It is not an unsympathetic hand. It is not a cold hand. It is not an enemy's hand. No; it is a gentle hand, a loving hand, a sympathetic hand, a soft hand, a mother's hand. "As one whom his mother comforteth, so will I comfort you."

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Condensed Schedule.
In Effect May 31st, 1891.

SOUTH BOUND.		
	DAILY No. 9.	No. 11.
Lv. Richmond,	a3 00 p m	a2 55 a m
" Burkeville,	5 11 p m	4 55 a m
" Keysville,	5 53 p m	5 36 a m
Ar. Danville,	8 12 p m	8 00 a m
" Greensboro,	10 20 p m	10 19 a m
Lv. Goldshoro,	a2 57 p m	†8 30 p m
Ar. Raleigh,	4 48 p m	11 50 p m
Lv. Raleigh,	a6 10 p m	a1 30 a m
Ar. Durham,	7 30 p m	3 32 a m
" Greensboro,	10 00 p m	8 00 a m
Lv. Winston-Salem,	†8 30 p m	a7 25 a m
" Greensboro,	a10 30 p m	a10 28 a m
Ar. Salisbury,	12 20 a m	12 02 p m
" Statesville,	a1 52 a m	a1 01 p m
" Asheville,	6 55 a m	5 03 p m
" Hot Spring,	8 56 a m	7 00 p m
Lv. Salisbury,	a12 30 p m	a12 10 a m
Ar. Charlotte,	2 10 p m	1 35 p m
" Spartanburg,	5 32 a m	4 43 p m
" Greenville,	6 47 a m	6 05 p m
" Atlanta,	1 15 p m	12 30 a m
Lv. Charlotte,	a2 20 a m	a1 40 p m
Ar. Columbia,	6 20 a m	5 30 p m
Ar. Augusta,	10 20 a m	9 10 p m
NORTH BOUND.		
	DAILY No. 10.	No. 12
Lv. Augusta,	a7 00 p m	a10 45 a m
" Columbia,	11 00 p m	2 00 p m
Ar. Charlotte,	4 00 a m	6 30 p m
Lv. Atlanta,	a7 00 p m	a8 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,	a4 48 p m	a12 28 p m
" Asheville,	6 25 p m	2 15 p m
" Statesville,	11 02 p m	6 40 p m
Ar. Salisbury,	12 01 a m	7 34 p m
Lv. Salisbury,	a7 00 a m	a8 45 p m
Ar. Greensboro,	8 44 a m	10 30 p m
" Winston-Salem,	a11 38 a m	†12 20 a m
Lv. Greensboro,	a10 30 a m	a12 20 p m
Ar. Durham,	12 33 p m	4 35 a m
" Raleigh,	1 29 p m	7 15 a m
Lv. Raleigh,	a. 34 p m	†8 45 a m
Ar. Goldshoro,	3 10 p m	12 23 p m
Lv. Greensboro,	a8 52 a m	a10 40 p m
Ar. Danville,	10 40 a m	12 20 a m
" Keysville,	1 26 p m	4 13 a m
" Burkeville,	2 11 p m	4 55 a m
" Richmond,	4 10 p m	7 00 a m

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning lv Richmond 3.10 p m and 4.45 p m; arrive West Point 5.00 and 6.00 p m.

Richmond and Raleigh via. Keysville.

Leave Richmond 2.00 p m daily; Keysville 6.00 p m; arrive Oxford 8.03 p m; Henderson 9.15 p m; Durham 9.35 p m; Raleigh 10.40 p m. Returning leave Raleigh 9.15 a m daily, Durham 9.30 a m; Henderson 9.35 a m, 10.55 a m; arrive Keysville 1.05 p m, Richmond 4.10 p m. Through coach

between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.3 p m daily except Sunday at Keysville 1.59 p m Lv Oxford 3.00 a m daily except Sunday; ar Durham 5.05am

Additional train leaves Oxford daily except Sunday 11.10 a m, arrive Henderson 12.15 p. m., returning leave Henderson 2.25 p. m. daily except Sunday, arrive Oxford 3.35 p. m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p.m., Danville 3.45 p.m., Greensboro 5.10 p.m., Salisbury 6.34 p.m., Charlotte 7.55 p.m., arrives Atlanta 2.25 a.m. Returning, leave Atlanta 12.25 p.m., Charlotte 9.20 p.m., Salisbury 10.32 p.m., Greensboro 12.03 p.m; arrives Danville 1.30 a. m., Lynchburg 3.35 a. m., Washington 8.43 a. m.

No. 9, leaving Goldsboro 2.57 p. m. and Raleigh 6.10 p. m. daily, makes connection at Durham with No. 40, leaving at 7.15 p. m. daily, except Sunday for Oxford, and Keysville.

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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RALEIGH AND GASTON RAILROAD
in effect Sunday, Dec. 1890

TRAINS MOVING NORTH.

34

Pass. Pas. 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
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 39
Macon,	7 22	1 46
Arrive Weidon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

41

Pass. and Mail.

Daily ex. Sun.

45

Pass.

Daily:

Leave Weidon,	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
R. R. In effect 9 a. m Sunday, Dec. 1, 1890

Going South.

	NO. 41 Passenger & Mail.	NO. 5 Freight Passenger
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 28	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 Passenger & Mail.	NO. 4 Freight Passenger
Leave Gibson	7 00 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
Merry Oaks,	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. n. 4:00 p. arr at Moncure at 9.55 a. m. 4.45 Lv Moncure at 10:25 a. m. 5.10 p arr at Pittsboro at 11 '0 a, m. 5.55

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p arr at Cameron at 8.35 a. m. 4.20 Lv Cameron at 9.35 a. m. 6.00 j arr at Car. hage at 10.10 a.m. 6.5

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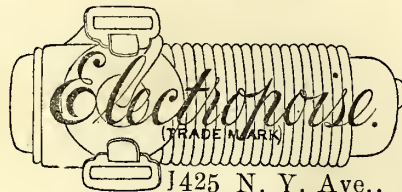
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