

# THE CHRISTIAN SUN.

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

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## The Christian Sun.

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### CARDINAL PRINCIPLES.

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

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### FACTS AND FIGURES.

Since Protestantism entered Mexico, about twenty-five years ago, sixty-six Protestants have given their lives for their faith.

The Baptist Missionary Society celebrates next year the centenary of its existence, when it is proposed to raise \$500,000 for the extension, of the Society operations

Before Christianity entered India lepers were treated with shocking inhumanity. Many of them were buried alive. The

English rulers have put a stop to this custom, and for fourteen years there has been a special Christian mission to the 135,000 lepers in India.

The English Baptist Congo Mission last year had twenty-eight missionaries, and for outfits, transits, building, taxes, boat expenses, and salaries, the expenditure was \$73,000.

During its long period of existence the British and Foreign Bible Society has issued one hundred and twenty-four million copies of Scripture writings, translated into two hundred and ninety tongues.

The great treasury vault at Washington covers more than a quarter of an acre, and is 12 feet deep. Recently there were \$90,000,000 in silver stored there, an amount that weighed 4,000 tons and load 175 freight-cars.

It is only six years since an association was formed to carry out Lady Dufferin's scheme for providing the women of India with medical attendance. There are now open thirty-eight hospitals, which received during last year 410,000 patients. The association has forty lady doctors associated with it, of whom nine are English, and there are 204 female students.

No less than fifteen Protestant societies are at work in Spain, occupying 115 houses or rooms as chapels and school-buildings. The American Board has 3 missionaries and 33 native helpers, 18 churches with 349 members, and 604 pupils in schools. The American Baptists in Spain and France together have 18 missionaries and 13 churches, with a membership of 900.

The work which has been accomplished by missionary labor in the last century is, in the main, preparatory—that the coming work of Christian missionaries (on the foreign field) will largely be the building upon foundations already laid. So that, whether the question is to be one of giving impetus and breadth to Christian missionary zeal at home, or of carrying forward the missionary work abroad, it is by careful reference to the past, in either case, that action and hope for the future are to be determined.

Dr. Meerman says that the published accounts of Death Valley have been greatly exaggerated and often misstated. The greatest width of the valley, which, speaking rough-

ly and without data, is probably 160 feet below the level of the sea, is 18 miles, the average width being 15 miles. The story that no animal life exists in Death Valley is a myth. The surveying party found 200 specimens of mammals and 60 kinds of reptiles, obtaining specimens which have been forwarded to Washington as collected. Biologists, botanists, surveyors, and photographers composed the party, and they will be able to prepare an accurate map of the entire valley.

The *Missionary Review of the World* has already broached the project of a grand exposition of missions or a visible presentation in material forms of the progress of the gospel in many lands, somewhat after the manner of the international exhibits in London, Paris, Glasgow, etc., in connection with the Word's Fair at Chicago, Ill., in 1893. We learn from its current issue that the matter has been taken up and embodied in part in the scheme of Mr. William G. Douglas, of the local staff of the *Baltimore American*, who proposes there some such exhibit. Mr. Douglas has laid his proposal before the managers of the Exposition, and Secretary Butterworth has recommended the exhibit to the district general.

Inquiry was lately made of us as to the material resources of the Church of England. A full return of its property and revenues presented to Parliament by the Ecclesiastical Commissioners has just been published. It shows that the gross aggregate income of the Church amounts to 5,753,557 pounds, of which 5,469,171 pounds is derived from ancient endowments, and \$284,386 from private charges, and other sources of income, now held by the occupants of arch-episcopal and episcopal sees, produce a gross total of 87,081 private benefactions since 1703. Catholic and collegiate churches control property to the yearly value of 192,460 pounds, the whole of it from ancient endowments. The holders of ecclesiastical benefices receive from various sources a gross income of 3,941,057 from ancient endowments, and 272,605 from private benefactions since 1703. The return does not cover the enormous sums expended on the building, restoration, or repairs of churches, or the actual number of priests and curates engaged in parish work, and to this extent is more or less vague and unsatisfactory.

NOTE: On page 355 of this issue Dr. Maple's article runs over to page 365.

### How to Keep the Faith.

It was part of Paul's solace when he came to die that he had "kept the faith." What did the heroic apostle mean? What the English king meant when he arrogated to himself the title "Defender of the Faith," or what the theologian might mean who should urge his claim to such a title, as founded upon his evidences, his logic and his acumen? Did Paul conceive the faith as a treasure to be hoarded and guarded? Were his reminiscences so satisfactory because he had hugged the faith to his breast as something so rich that none might hope to take it from him until they had first destroyed him? In his old age, did he congratulate himself upon his fidelity in keeping watch above the faith, committed to him as a trust, from which he had been able to warn all meddlers away? What evidence is there that Paul thought of the faith as a system of abstract truth of which he was a warder merely? Was not the question of loyalty a personal question to him? The faith was the Christ. The elements of it were not abstractions of the mind, but facts of history and experience. To keep the faith was to know and assert the facts which composed it. Paul was a missionary, not a theologian. He looked back upon his life with satisfaction and pardonable complacency, because it had been, from the first day of his surrender to Christ, a constantly loyal devotion to his Lord, for whom he had "suffered the loss of all things," to know whom and to make him known had been his one aim. His keeping of the faith had been neither apologetic nor polemic; it had been, rather, a positive and direct service for man, prompted by love, in making known the Christ. In a word, he had kept the faith by spreading the faith. With industry, enthusiasm, self-sacrifice, he had gone everywhere, heralding the Christ the Saviour of men. The longer he had done this, the less likely his own faith's decline. The more he wrought the less possibility that he would waver. The vitality, the increase of his own fellowship with Christ, had been preserved and promoted by the exercise of his apostleship. Because he had labored so ardently, the faith of other men in the gospel had flourished so abundantly. As a recognized force and factor in the life of man, that gospel had never been so strong in the world as when Paul, in Rome, could say: "I have kept the faith." He had wrought by love; and the very movement of the faith, active in him, had kept it pure and made it great. It is the flowing stream that is ever clearing itself, the moving waters that win tributary streams. The way to keep the faith [is to spread the, faith to scatter the faith abroad. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" is a proverb as applica-

ble to truth as to corn or money. The believing ages of the Church have been the missionary epochs of her history. The missionary, the evangelist, the herald of the Christ of every order, or in none—these are the true defenders of the faith. When they cease their aggressive labors, the faith must wane. It is a truth for the humblest disciple, as well as for the wisest scholar in the things of Christ. The way to keep the faith is to spread the faith.—*Christian Enquirer.*

### One of England's Theological Pointers.

Mr. Spurgeon, whose withdrawal from the English Baptist Union some time ago made such a stir among all British denominations, has formed a Fraternal Union in conjunction with twenty-nine other preachers. The Union, we suppose, comprise those of all denominations who sympathize with the movement. They have issued the following address:

We, the undersigned, banded together in Fraternal Union, observing with great pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us, the Bible does not merely *contain* the word of God, but *is* the word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament, accompanied by skepticism as to the Old, appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning "Moses and all the prophets" in preference to any of the supposed discoveries of so-called higher criticism. We hold and maintain the truths generally known as "the doctrines of grace." The electing love of God the Father, the propitiatory and substitutionary sacrifice of his Son Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost, and the priestly intercession of our Lord Jesus; as also the hopeless perdition of all who reject the Saviour, according to the Lord in Matt. xxv. 46—"These shall go away into eternal punishment"—are, in our judgment, revealed and fundamental truths. Our hope is the personal premillennial return of the Lord Jesus in glory.

The sickness of Mr. Spurgeon has awakened sympathetic concern in all quarters. Religious England has learned by the nearness of his loss to rightly estimate his worth. An English journal has these weighty words:

Mr. Spurgeon's removal by death would, humanly speaking, be almost a national

calamity. He towers far and away above all his Non-conformist brethren in personal power and attractiveness, and his religious influence in the world is probably more wide-spread than that of any other living man. His unswerving fidelity to the cardinal truths of the Gospel, amidst the falling away that is unfortunately too obvious in his own and other Dissenting bodies, has had a most salutary effect, and his loss from this point of view would be a heavy blow to religion as distinguished from political Non-conformity.

### Why Prohibit.

The chief end of law is to secure life and property by the prevention of crime. The wise man seeks to prevent an effect by removing the cause, any other way is childish, foolish. To clear the stream you cleanse the fountain. To prevent disease you remove the cause. To prevent crime you must likewise remove its cause—whiskey. Personal liberty does not require the law to permit crime. Personal liberty, likewise, in no sense requires the law to permit the cause of crime—the manufacture and sale of liquors.

Judge Gurney says: "Almost every crime has its origin more or less in drink."

Judge Erskine says. "Ninety-nine cases out of every hundred are caused by drink."

Judge Pattison says, "If it were not for drink you (jury) and I would have nothing to do."

Judge Wightman says, "Three-fourths of the cases of crime have their origin in public houses and beer shops."

Judge Alderson says, "If all men could be persuaded from the use of intoxicating drinks the office of judge would be a sinecure."

The keeper of the Morgue in New York says that four-fifths of the 5,000 bodies that reach that place of the dead every year are sent there by drunkenness.

Chief Justice Coleridge says, "I can keep no terms with a vice that fills our jails and destroys the comfort of homes and the peace of families, and debases and brutalizes the people."

### Look at it This Way.

No one of us can stand or fall all by himself. If we do well, others are stimulated and helped by our well-doing. If we do poorly, others are disheartened, harmed by our ill-doing. We have not even the privilege of making a wreck of ourselves without wrecking those who are linked with us in the train that speeds along our track of duty. Nor is it possible for us to remain firmly on that track without giving steadiness to other portions of the train. If we are willing to take the consequences of life failure, so far as we are concerned, we ought to hold back from ruin for the sake of those whom our fall would damage or destroy. If, however, we will do our best, we are sure to be of greater advantage thereby to others than we are to ourselves. What an incentive this should be to us in the line of well-doing.—*Sunday School Times.*

## The Value of a Good Character.

BY REV. JAMES MAPLE, D. D.

A good name is rather to be chosen than great riches.—Proverbs xxii, 1.

A man's reputation is what the world thinks him to be, his character what he is in spirit, principle and life. It is what God thinks of him. There may be, and often is, a wide difference between a man's reputation and character. His reputation may be good while his character is evil. He may be regarded as a good man while he is really a bad man. On the other hand, a man may be regarded as a bad man when he is actually a good man. Christ was denounced as a wicked man, and his reputation was bad, while he was in real character the purest and noblest man that ever lived. Man's character determines his ultimate standing and destiny; therefore the young lady and gentleman should strive not simply for a good reputation but for a good character. This will secure an enviable reputation and an honorable destiny in the end; for truth and virtue will ultimately triumph. God reigns and his laws work out their sublime results as certain as fate.

Every man determines what his character shall be. He cannot always determine what his reputation shall be, for his spirit and motives may be misunderstood; and men judge him unjustly. This may give him a bad reputation. This was the case with Christ. The people did not know him and thought he was possessed with the devil. A man may have enemies who maliciously lie about him, and give him a bad reputation when his real reputation is good. In character man is just what he chooses to be. He is a moral being and has the power of choice. He can will and do as he chooses to. Every man is conscious that he has this power, and it is this that brings a sense of condemnation and kindles the fire of remorse when he sins. He knows that he could have done differently. Man is not a creature of circumstances. He can and should make and govern circumstances. He is surrounded by influences that leave their impress upon him, and he may allow these things to govern and mold his character; but this is a matter of choice with him, and he is conscious of this. A boy's circumstances may be unfortunate and adverse, but he can master them, and make them contribute to his success in life. We have many illustrations of this in the history of our own country. How unfavorable the environments of Lincoln and Garfield in childhood and youth, but they conquered them and wrought out for themselves a character and position in the world that immortalized them. Their example shines as a beacon light beckoning every young man in America on to paths of usefulness and honor.

"Lives of great men all remind us  
We can make our lives sublime,

And, departing, leave behind us  
Foot prints on the sands of time

"Foot prints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again."

There is no estimating the value of a good character. "A good name is rather to be chosen than great riches." It is valuable in all the relations and work of life, and secures to man what all the wealth of the world cannot command. The desire of every young man is to get the greatest possible good out of life and its environments. A good character will enable him to do this, and nothing else can. It will secure to him the esteem and love of his fellow man. The most vicious men and women reverence and love a good man. Their own conscience, reason, and judgment tell them that he is right; and that they ought to live as he is living. This is the deepest conviction of their souls, and there are periods in their lives when in the secret recesses of their souls they condemn themselves for not being what he is. It is no light thing for a man to have the esteem and love of his fellow men, for it insures his safety, and opens to him a fountain of peace and happiness. There is no higher earthly joy than that which flows from the esteem and love of our fellow men. It sweetens all the relations of life, and makes life run smooth. During the wars of the Fronde, Montaigne was the only man among the French gentry who kept his castle gate unbarred. And it is said of him that his personal character was worth more to him than a regiment of horsemen. It commanded the reverence and love of his fellow men, and made them all his friends who loved him too well to injure him. Character gives confidence in men in high stations as well as in common life. Benjamin Franklin attributed his success in public life, not to his talents or his eloquence—for he was a poor speaker—but to his known integrity of character. "There it was," he said, "that I had so much weight with my fellow men. I was but a poor speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language; and yet I generally carried my point." Mr. Macon said of Roger Sherman, "He had more common sense than any man I ever knew." Fisher Ames said, "If I am absent during a discussion of a subject and consequently know not on which side to vote, I always look at Roger Sherman, for I am sure if I vote with him I shall be right." Character is a greater power than knowledge. Knowledge without virtue is a power, but only for mischief. We may be amused and instructed by it but it is as difficult to admire it as it would be to admire the dexterity of the pickpocket or the horsemanship of the highwayman. Knowledge opens to us the windows of science through which we look out into the vast universe and behold its grandeur and glory, and it makes material value contribute to our

well being; but a noble Christian character unlocks the fountain of sympathy and love in the human heart, and enriches us with the richest joys of social and spiritual life. The purest, sweetest and noblest joys of life flow from our social and spiritual nature, and the relations into which it brings us to our fellow beings. The heart is a greater factor in human life than knowledge and earthly wisdom. A large acquaintance with science may command the admiration of our fellow men, but it cannot secure to us their love and sympathy the essential things in our relation with them. A pure, noble character alone can command this. Knowledge is cold as ice, and cannot warm the hearts of men towards the possessor of it; but a pure, loving spirit molds the character into its own image, and wins the love of all hearts. We have an illustration of this in the sweet spirited Bishop Fenelon. He was baptized with the spirit of Christ, and his character commanded the reverence and love of even infidels. Lord Peterborough was an unbeliever and a man of the world in every sense of the word. He arranged to spend some time with the good Bishop but he only remained a few days. Speaking of it he said of the Bishop: "He is a delicate creature, I was forced to get away from him as fast as I could else he would have made me pious." The greatest power for good in the world is a pure, loving, sympathizing heart. It is a redeeming power that reaches and saves men where everything else fails. It touches and melts the hardest heart. A delegate of the Christian Commission, passing among the wounded at Gettysburg, said to a wounded Confederate officer, "Colonel, can I do anything for you?" "No!" was the defiant reply. After a time the offer was repeated, but with like results. The air became offensive from heat and wounds. The delegate offered to put cologne on his handkerchief. The officer, bursting into tears, said: "I have no handkerchief." "You shall have one," said the delegate, wetting his own gave it him. The subdued colonel said, "I cannot understand you Yankees; you fight us like devils, and then treat us like angels. I am sorry I entered this war."

A good character is more valuable than money in business. Money is important but character will command what money cannot purchase, and will open avenues to success that nothing else can. Duke Chartres used to boast that no one could have less real regard for character than himself, yet he would give twenty thousand pounds for a good one, because he could immediately double that sum by means of it. On the other hand a bad character hedges up a man's way in business. It makes people afraid of him, and they will not deal with him. Many a man's business has been ruined in this way. A young man's character was such as to cause universal distrust. The public opin-

**Leading Men To Christ.**

I notice that in our colleges few young men can sit down with the Bible and show the way of salvation. Now, if you are going to be leaders, and to get other men to work, you must go into training. Few people are drawn to Christ by what we call preaching; they are aroused; but they are led to Christ often by some layman. When you go out to hold meetings, keep this thought, "How am I going to bring the audience to conviction?" and then deal with them *then* and there. Don't say, "next Friday, nor Thursday, nor even Monday evening;" the devil can catch away seed before Monday night. If we should look for results at once, we should have ten times as many converts. You might ask your audience, now and then, as Christ did, "Have ye understood all these things?" It might lead to disorder; but that is what we want; when there is death, there is always order.

Get rid of stiffness. Many a man kills a meeting by the way he goes into the desk.

Have an inquiry meeting. And *expect* people to attend. A Scotch minister said to me: "It is of no use to have an inquiry meeting; our people will not go." I said, "You try it." Next day he said, "It was just as I said. No one would go." I said, "You gave it out just this way, 'Now, if any of you want to go into the session room, for inquiry, I will meet you there.'" He said, "Yes." I said, you put in an IF four feet long; and you put it in the wrong place. You should change the place, and say: 'Now we are going to have an after-meeting; and if any of you must go out, you might go while we are singing.'" You should expect them to stay to the meeting. The objections! Why there never was any good thing but some one objected to it.

Hard work? Why, of course; it is easier to preach all day than to sit down for an hour with an inquirer, with your Bible in your hands and show him the way to be saved.

You can't have a cast-iron rule as to how to do it, No two people are alike. You couldn't talk to the Pharisees and the Publicans, to Nicodemus and the woman taken in adultery, in the same way.

If a man is awakened, don't go and tell him your experience; or he will think that he must have just such an experience. I knew a man who was converted as he was praying under a bridge; and he wanted every one who was anxious, to go and pray under that bridge,

The word of God is a great medicine book. You must know where to go for the medicine you want.—*Mr. Moody, at the North-field Meetings.*

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### Riding a Hobby.

Any pastor who has even a fair degree of influence is often consulted by churches regarding the calling of pastors. There is considerable unanimity of opinion on the part of churches as to the man desired.

All churches think their field and needs are peculiarly important; and no doubt they are quite right in this opinion. They do well to covet earnestly the best gifts. There is a strong desire on the part of churches generally to get what is now called an "all-around man." They are quite right in this desire. Tact is talent in the pulpit and in the parish. Ability to say and do the right thing at the right time and in the right way, is talent of a high order. Many men owe their pastoral success largely to that most uncommon sense which we call common sense.

If a student possesses this gift, sanctified by divine grace, there is great hope for him; if he does not, all the colleges and all the theological seminaries in the world can do him but little good. The "all-around men" never ride a hobby, at least never long at a time. Churches are rightly afraid of confirmed and professional hobby-riders. The hobby may in itself be an important doctrine or duty; but when constantly ridden it in turn becomes the rider, and both pastor and church will be ridden to death. One man selects for his hobby, we will say, the Second Coming of Christ. This is a great and glorious doctrine of Scripture. It ought to have its true place in all pulpit teaching; but its true place does not give it exclusive prominence. Truth is a circle, not a segment; and this doctrine is but a part of the whole round of truth. The man who limits himself to the part, thereby necessarily neglects the whole. He exhausts the patience of the people, narrows his own powers of study and utterance, and consequently always dwarfs and finally destroys his influence. This writer believes most profoundly in this blessed doctrine, and would not utter a word against giving it its true place in the circle of revealed truth. These remarks would be equally applicable to any other hobby which pastors ride, Christian socialism or any other, and which finally rides them and their churches. We urge the preaching of the truth as it is in Jesus, and not as it is apt to be in specialists and theorists. Churches need and desire men who touch truth and life at all points and in proper proportions. May God give us such men in our colleges and theological seminaries and such pastors in all our churches! May God make us all loyal worshippers in the temple of truth that at last we may sit upon the throne beside him who is king in truth's vast realm.—*Dr. R. S. MacArthur, in Christian Inquirer.*

### Put Life in Your Work.

A writer in *MacMillan's Magazine* upon "English War Songs," speaks, of course, of Campbell's immortal "The Battle of the Baltic, of which he says, "There is not a stanza of it in which you may not pick out something to laugh at or to cavil at, if you choose; there is not one, at least in its final form, which does not stir the blood to fever heat." This remark suggests a significant truth. It is not by any means those things which are most exempt from criticism which are most desirable. It is often the case that a poem or a speech or a sermon may have a million faults, yet it may have one virtue of life. It breathes, it pulsates, it has power; while there will be another which shall be faultless, having no fault, save, indeed, this, that it is absolutely destitute of merit, that it has no life, no force, no power to arouse, to quicken.

The sermons of Spurgeon, especially the earlier ones, were full of faults of rhetoric, faults of taste, faults of argument, faults of interpretation; and yet they moved men, and they were the beginning of one of the greatest ministries of all time. People have found no end or fault with Mr. Gladstone. Mr. Disraeli never wearied of finding fault with his excessive verbosity, with what he thought his exaggerated rhetoric; but, after all, it was, as a critic very justly observed, Mr. Gladstone's excessive verbosity which overthrew Lord Beaconsfield; because, with whatever faults as to rhetoric, Mr. Gladstone had convictions, he believed something, and what he believed he was willing to die for. Probably Mr. Moody never spoke for five minutes without crowding very hard upon the King's (or the President's) English; and yet people go by tens of thousands to hear him, and very few hear him without being aroused and convinced, and so permanently benefited.

There is a lesson here for all who would address their fellow-men, whether in the pulpit or out of it. It is not enough that you be free from tangible faults; you must have real merits, and the greatest merits of all is life.

Perhaps, too, there is a moral lesson here. There is a negative goodness, which, like the goodness of the marble statue, does nothing wrong, never goes astray, never calls for correction, but which has no life, no affection, no spirit.—*The National Baptist.*

### Unperceived Mercy.

A night of terror and danger, because of their ignorance, was spent by the crew of a vessel off the coast of New Jersey. Just before dark a bark was discovered drifting hopelessly, and soon struck her bows so that she was made fast on a bar, and in momentary danger of going down. A line was shot over the rigging of the wreck by

the life-saving crew, but the sailors did not understand that it was a line so connecting them with the shore that they might seize it and escape. All signs failed to make them understand this. So all night the bark lay with the big waves dashing over it, while the crew, drenched and shivering and terrified, shouted for help. In the morning they discovered how unnecessarily they had suffered, and how all night the line lay right in their reach, by which they might have been saved. It is an illustration of many a soul on life's stormy sea. Tossed and wave-beaten, they cry for mercy. God answers immediately. His mercy and grace are ever just within reach. But how often, failing to appreciate that "the word is nigh," we spend the hours in anxiety and pain, when we might at once have reached up and caught hold of the divine loving hand.—*The Watchword.*

### Good Times for the Farmers.

Mr. Erastus Wiman, the well known financier, in the *July North American Review*, gives reasons for thinking that farmers' bad times are over, and his year of jubilee is at hand, when "every farmer's wife will be able to afford a silk dress; every farmer's daughter will have an elaborate trousseau. From plows to pianos, from buggies to books, a ranch will include all articles for farm life, for which a new demand will be stimulated by a new ability to buy and to pay."

The grounds of his hope for this millennial condition are the facts that the population of the cities has grown forty-five per cent, while the farming population has increased only fourteen per cent; that the bread-eating populations of Europe are also increasing more rapidly than the bread-producing populations; that for these reasons the demand for farm products will now begin to increase, and the supply to diminish; and that as a consequence, "the possibility of prices remaining at a low ebb is past," and "the farmer hereafter will realize a fair profit upon his operations."

### Prayer And Study.

Prayer and study are the two hands of the ministry. Prayer the right hand, study the left. One-armed people have not power to accomplish much. Both arms, both hands must be active. Much prayer is the preacher's duty; much study, not little. One alone is not sufficient. Faith comes from the sermon; but the sermon must grow out of the ground of study and be aromatized with much prayer.—*Der Familien Freund.*

The beauty, tenderness, and greatness of Christ's character naturally draw children to him. We have but to lift up into clear the beautiful, winning character of Christ, so the children can see it, in order to win their love to him.

## Forty-One Parts.

In this week's SUN I noticed a singular head of an article, "A secret of 41 parts." I thought, "what secret can be hid in the 41 quotations from different authors? "I read it over carefully, and was delighted with the beautiful thoughts and inspiring sentiments expressed in the quotations, but I did not discover any secret meaning in them. So I read them over the second time, and the secret was revealed, "Now is the time to subscribe for the CHRISTIAN SUN. "This is a fact that every member of the Christian church, North and South, should have revealed to them, for it is one of vital interest to all. The SUN should be in every family, for a good religious paper is essential to the spirituality and usefulness of the family. It will furnish spiritual food, and awaken interest in the work of the church. It will make all realize the obligations that are resting upon them. It will furnish the children with useful reading that will fill their minds with facts and truths that will awaken pure thoughts and desires, purify the affections, enlarge their ideas of God, man, duty and destiny; and make them useful and honorable members of society. If parents would have their children grow up pure and noble men and women they must educate the heart as well as the head, and to do this they must have the right kind of intellectual and moral food. There are 41 good reasons why the SUN should be in every home in America, and if I had time I would point them out.

J. MAPLE.

Milford, N. J.

## THE PASTORS' PAGE.

"Plan your work, and work your plan."

## From Berkley, Va.

DEAR BRO. BARRETT:—We have lately had a very pleasant visit from Prof. Moffitt and Dr. Herndon in the interest of Ellon College.

We went out in Berkley to gather up cash and subscriptions for the college. I tell you the Doctor is a hustler. After he had gathered up as much as we could spare from this community we went to the Christian church, where we met Bro. Jones, our pastor and Bro. D. J. Bowden, our most excellent Sunday school superintendent. Here we spent a half-hour discussing the "ups" and "downs" this church has had to contend with. We all decided that we must try to have no more "downs," but all "ups." After dinner we parted, singing in our hearts, "God be with you till we meet again."

Mc.

Berkley, Va.

## From Damascus, N. C.

DEAR BRO. BARRETT:—I have found my rusty pen and thought I would write a

letter. Saturday and Sunday the 4th and 5th of July, we held our regular quarterly meeting and communion service. We had quite a respectable number out on Saturday and the business was transacted unitedly and harmoniously. It was decided that we would have a series of meetings, commencing on the 1st Sunday in August. Preaching at 11 o'clock, on Sunday and at 2 o'clock each day through the succeeding week. We had a pleasant surprise Sunday morning in meeting. Dr. Herndon, who favored us with a Sabbath school lecture preached a most excellent sermon, and after partaking of the Lord's supper with us, presented the claims of Elon College. Our beloved sister, Mrs. S. C. E. Beaman, headed the list with a \$100 subscription for the college. In the afternoon Dr. Herndon preached for us in Boslay Union church, and again presented the claims of the college. He told us a great deal about Elon and the necessity for its establishment, also the importance of an education. The Dr. was the guest of our friend, Mr. J. W. Truitt, and it was the pleasure of the writer to meet with him there and spend a part of the evening at the bedside of Sister Truitt who has been so severely afflicted for so many long weeks, but is now convalescing; we have hope of her speedy recovery. We desire to thank our friend Mr. Truitt, and Bro. G. J. Costen and J. R. Corbit for valuable assistance rendered the Dr. in conveying him from place to place, soliciting subscriptions for the college. We believe the Dr. made many warm friends, among them the writer.

L. L. L.

## Off to Buffalo.

I leave this morning for Buffalo Lithia Springs to spend sometime to try to restore my health. My churches have very kindly given me a vacation for this purpose for which I feel profoundly grateful. I pray that my health may be restored. I desire to return my thanks to Bro. A. L. Gardner for securing me a pass from Capt. Cromwell from Franklin to Buffalo. The quarterly meeting at Holy Neck last Saturday and Sunday was quite interesting. On Saturday we had a pleasant, harmonious session. On Sunday the congregation was very large and attentive to the word. All the assessments in my field for the present year for conference purposes have been raised. The salary has about been paid and the present pastor has been called for another year and has accepted.

The call last Saturday at Holy Neck was very enthusiastic—every member present rising to his feet without any hesitation. The Lord willing I will soon enter upon my tenth year as pastor of that church. It is gratifying to know that after nine years hard labor at that point not one vote in opposition to me was given. Some of the best people of the church and of the world are members of Holy Neck. Berea needs no comment. Bro B. G. Porter and family of Holy Neck have decided to move to Elon College to educate their children. Bro. Porter has a lovely family and students will find it a pleasant place to board. May heaven bless Elon and the entire church.

My correspondents will address me at Buffalo Lithia Springs, Va., until further notice.

M. L. HURLEY.

## From Holland, Va.

Last 4th Sunday was spent by the writer

at Bethany, Southampton county, Va., in exchange with Rev. J. W. Barrett, the pastor. The congregation was good and attentive to the word. On my way home I had a very pleasant call at Capt. J. W. Lawrence's. This family is not only noted for its hospitality and kindness, but for its benevolence to every worthy cause.

Rev. Bro. Barrett had a good congregation at Holland, and the people, professors and non-professors, were delighted with his plain, practical sermon. He said just what his hearers asked him to say. They said if they had suggested the thoughts and given the language to express them, or "indited his heart with the matter," all could not have been more appropriate, timely, or nearer in accordance with their wishes.

Hearing that Rev. C. J. Jones, jr., would preach at Mt. Carmel church, Isle of Wight Co., last 1st Sunday, I availed myself of the opportunity to hear him. Our young Bro. Jones is a large, strong and vigorous scion from the old stock, is 21 or 22 years old, and weighs 227 pounds, now larger than his father. At the hour for services a large and overwhelming congregation had assembled. The subject of the discussion was the death and burial of Moses at Mt. Nebo. The speaker had the most rapt attention of his hearers. His sermon was perhaps equal to the expectations of his audience. The thoughts were well matured and presented with all the force of earnestness and eloquence, and met universal acceptance and appreciation. Bro. Jones, myself, and several of the brethren and sisters took dinner with Deacon I. W. Duck, and time passed very agreeably till we separated for our respective homes—Bro. Jones going to Windsor to preach that night. R. H. HOLLAND.

## E. Va. District Meeting.

PLACE: Hollands, Nansemond Co., Va.

TIME: August 29, 30.

## SATURDAY.

- 10 o'clock: Devotional exercises, led by Rev. H. H. Butler. Organization.
- 10.30 Home Mission work—what it is and what it needs by Revs. M. W. Butler and J. W. Barrett.
- 11.00. How can the full Conference assessments be raised, by Revs. W. W. Staley and M. L. Hurley.
- 11.30. What is Bible Temperance? Revs. C. J. Jones, D. D. and J. T. Kitchen.
- 12.00. How can we best circulate our church paper? Revs. W. W. Staley and C. J. Jones, Jr.

## DINNER.

- 1.30. P. M. What can our churches do for the Foreign Mission work? Revs. H. H. Butler, M. L. Hurley and C. J. Jones, Jr.
- 2.00. The educational needs of the people—what are they, and how can the church best meet them? Revs. Dr. Jones and W. W. Staley.
- 3.00. How can the women of the Christian church combine to do the most good? Revs. M. L. Hurley and J. W. Barrett.
- 2.30. What is the relation of religion to politics? Rev. M. W. Butler.
- 3.45. Miscellaneous business—plan for next meeting, etc.
- 4.00. Adjourn.

SUNDAY.

9.00. A. M. Sunday School.

10.00. Praise meeting led by Rev. J. W. Barrett.

11.00. Dedication of the house of worship, by Rev. W. W. Staley.

DIN ER.

3.00. p. m. sermon.

The following churches compose the District: Hollands, Holy Neck, Liberty Spring, Bethlehem, Cypress Chapel, Damascus and Eures.

Each church should be represented by two delegates, who should bring reports from their churches on Home and Foreign Missions, Education and Publication work.

J. PRESSLEY BARRETT,  
Secretary.

From Rev. Dr. Jones.

DEAR BRO. BARRETT:—I have just returned home from the meetings in Suffolk, and the Valley of Virginia, and though much worn in body because of continued service and the hot weather, nevertheless much comforted in thought by the fact, that as a result of the proceeding and faithful work of the pastor and the earnest co-operation of the churches we are permitted to rejoice together in the revived condition of the membership, and a goodly number of valuable accessions by a public profession of faith in the Lord Jesus Christ. In Suffolk where a new church edifice is in process of construction, our people worship in the New House, and in this building the special meetings were held for a little more than two weeks. The audience were large and interesting. The music exceptionally good, and the earnest, spiritual work of the pastor and membership in the regular work of the church was revealed in blessings received. So far as numbers go, the ingathering of members into the church was not very extensive, probably not to exceed ten, or twelve; but the value of those thus won, and the influence of the meeting upon the community, it would be difficult to overestimate. For nine years Rev. W. W. Staley has been the honored and beloved pastor of the Suffolk Christian church; and so far as we know the churches North, South, East, and West, we can truly say it would be difficult to find more hospitable, devout, and spiritual brotherhood than the Christian church in Suffolk, Virginia.

Leaving Suffolk after the service on Friday night, July 24th, we hastened by train to fill an engagement with Rev. D. A. Barney, pastor of the Christian churches of the Valley of Virginia. The first meeting we attended was a grove meeting near to Finnerville on the C. and O. R. R. which continued for ten days, with two services a day, except Sabbath when their services were largely attended on each Sabbath. I attended and addressed a Temperance Convention at Plainville under the leadership of Col. Sipe a veteran in the cause of temperance and under his management the good cause will score its victories. Two interesting services were held in the Bethlehem, and three in the Antioch Christian church. Rev. D. A. Barney the honored pastor has done good and faithful work in the Valley, of Virginia, and certainly deserves the praise of all the churches for his indefatigable labors, and large success. I cannot say whether Bro. Barney will remain with these churches another year or not; but, of this we

are confident, that the churches securing his labors will find in him an earnest, devoted and able minister of the Gospel of our Lord Jesus Christ.

C. J. JONES.

### Virginia Valley News.

Well, here we are again with what we hope will be considered good news by every lover of Zion. Our Camp Meeting began on the 23d of July, and continued up to August 3rd. On Sunday afternoon, Aug. 2nd, I had the pleasure of organizing a Christian Church with 26 members present and five more in the community that have formerly been identified with us. On the Thursday preceding, Dr. Jones and I went to Linville to attend a District Convention to organize our forces for a struggle with King Alcohol. From there we went to Bethlehem where the Dr. remained two nights in declaring a free salvation. Of the pleasure I enjoyed in associating with Dr. Jones in work for Christ I cannot tell, and how much help I derived from his counsel, none but those who have been similarly favored can understand. Why, to me his presence was an inspiration. It has been my privilege during my ministry to labor with a great number of our prominent ministers, but none inspired me as he, or brought into my soul such a consciousness of consecrated devotion to Christ. Long as life shall last I shall treasure the memory of the days spent in united work with him and his devoted wife, as among the most pleasant, in hallowed influence. To me his presence was a benediction and his counsels an inspiration. We also had the assistance of Rev. John Wade of West Va. The congregations were large on both Sabbaths but during the week days rather inferior. In fact the attendance was not anything like as good as last year. Why this was the case I cannot fully understand, except the vast crops that had to be harvested this year. On Monday, Aug. 3d, we closed the service at the river side where the friends enjoyed the to them novel and strange sight of two young sisters locked in each others arms being baptized together. It was a solemn scene to your humble servant as administrator. May they ever walk hand in hand with the Savior.

From the Plains we went on Monday to Antioch where Dr. Jones had agreed to remain a few days in helping awaken the church, preparatory to our protracted meeting. The congregations were very small here, caused by the weather. It began to rain on Monday evening and did not clear off until Thursday morning after Dr. and Mrs. Jones had started for home, I hope that he will favor the readers of the Sun with a long letter concerning his visit to our Valley and I can assure him that it will be eagerly read, and highly prized. I will avoid noticing *who*, and *where*, we visited, dined, etc., and close my reference to Dr. Jones for the present at least, by saying that on Thursday morning Bro. R. A. Henton, conveyed Dr. Jones, little Earnest and the writer to Harrisonburg, where with a sad heart I said farewell to them and boarded the cars bound for Edinburg, Shenandoah county, to attend the Central Va., Christian Conference as a fraternal messenger. I found the Conference in session with the best representation in years. Two young men of promise were licensed as exhorters and one ordained minister was received, there were also three new churches admitted. The Conference took advanced

grounds on many important questions of the day. On Friday night, the writer preached to one of the most densely crowded congregations I ever saw, and notwithstanding the crowded condition, and great heat, there was excellent order, and deep feeling.

Only one thing marred the occasion, a big lusty boy of 3 or 4 years of age, set up a yelling, and continued it for at least a half-hour. I never have been annoyed by *little babes* fretting, or even crying, but when they get as old as this one I think they ought to be removed or quieted somehow.

I left the Conference early Saturday morning for our 4th and last quarterly meeting at Antioch, which met at 11 A. M. and after sermon transacted the business of the church with dispatch and great unanimity with a single exception. All were made sad by the unavoidable absence of some of our oldest and best members. A call was extended their present pastor to remain another year, at an increased salary that will permit him bringing his family into the pastorate, and also the pastorate reduced to the four churches that now belong to the conference. I do not think however that I shall remain as duty seems to call me into the Evangelistic field, but if each of the churches shall extend a call with as much of a unanimity as the two that have taken actions I may feel it to be my duty to remain.

In all the years of my ministry I have never accepted a charge where there was anything like a respectable minority opposed to my work, and never expect to do so.

One other matter of importance remains to mention in this letter which already has grown to undue length. Tomorrow, Aug. 12th, there is to be an election in the Linville District for the granting of license to manufacture and sell intoxicants. There was a mass meeting held in the Christian Church July 30th that was largely attended by the religious people of that district. Dr. C. J. Jones, and A. C. McNeer, pastor of M. E. church, made excellent addresses, and a resolution was passed calling on the pastors of the various churches in the District to preach a special sermon on the subject. I complied last night from Cain's question, "Am I my brother's keeper." A large congregation was out, who gave a respectful hearing to the truth, except one man who has a large orchard of apples that he desires to turn into alcohol. May God pity him, and open his eyes to the exceeding sinfulness of his intentions. I am sorry to say that he is a professor, but not a member of our church. As far as I know we only have one or at most two families that support the cause and employ it in domestic use. May we never have more.

Much sympathy was felt and expressed at Antioch during our Communion service last Sunday over the absence of our senior Deacons, who through advancing age and infirmities of disease were unable to be with us.

The old veterans of the cross are leaving us, one by one. Antioch surely has been called on to sustain a very heavy loss in this way during the past few years. Byrd, Henton, Swank, all gone and now Fathers Burkholder and Lineweaver are following in their steps. May the Lord raise up helpers soon to take up their descending mantles.

On the 4th Lord's day in August we will commence a series of revival meeting at Antioch in which we have the promised help of Bro. P. H. Fleming, I ask each reader of the Sun to offer an earnest prayer for the salvation of souls.

Linville, Va., Aug. 11th, 1891.

## The Christian Sun.

THURSDAY, AUGUST 20, 1891.

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

## EDITORIAL PARAGRAPHS.

Elon College opens next Tuesday. Be on time. Those coming from a distance should start on Monday.

Rev. J. T. Kitchen had a fine meeting at Liberty Spring recently—some 60 professions and 35 accessions to the church.

Rev. J. W. Barrett had a good meeting at Union, Southampton county, Va., last week. There were eight or ten professions.

Thanks to Dr. Maple for his article on Character in this issue. This will be followed by another on the same subject.

Rev. P. T. Klapp and Rev. N. G. Newman will assist the pastor in a series of meetings at Providence church, Norfolk Co., Va.

Brethren, we want the news from the field. Why may we not have it promptly from yours? Please do—make it brief, but not too much so to be clear.

Rev. M. L. Hurley is now at Buffalo Lithia Springs for one month. We sincerely trust that he may be greatly blessed in the restoration of his health.

Bro. B. G. Porter of Nansemond county, Va. is on a visit to Elon College this week, looking after his new home, in which he proposes to take boarders for the college.

The Virginia Valley Conference meets at Linville, Va., September 3. So far as we have heard Rev. P. H. Fleming will be the only visiting minister from North Carolina.

Friends of the SUN will please make known the offer of Drummond's book, as made in the last issue. It is a rare chance to get a good book, but positively it will be withdrawn Sept 1.

The offer on the "Secret of 41 Parts" is withdrawn, as Dr. Maple gives the secret to the public in this issue. The first letter in each paragraph when put together gives the secret. Dr. Maple made it out right.

Bear in mind the offer made in the last issue to send HENRY DRUMMOND'S book to all who send us \$2 for the SUN, renewals or new

subscribers, with 6 cents in postage stamps to pay postage on the book, will be withdrawn promptly September 1. Don't let the time pass before you renew.

Bro. N. G. Newman has greatly won the confidence of our people. His appearance and conduct have forced us to believe that he is a young man of fine qualities, of noble Christian character and of marked intelligence. He is much beloved by all.—*M. W. Hollowell, Great Bridge, Norfolk Co., Va.*

## The Burial(?) of Religion.

Religion is devotion to a higher power, real or imagined, true or false. The Christian religion is devotion to God through the Lord Jesus Christ. The Buddhist's religion is devotion to Buddha, Mohammedan to Mahomet, and so of the various religions—they all demonstrate the fact that man is essentially a religious being—he must look away from himself to some higher power.

However, the last decade of the Nineteenth Century is besmirched with the utterances of persons who are claiming that religion has had its day—that the near future will witness its burial. That is infidel boldness run mad. Many reasons may be easily given to show the groundlessness—the absurdity, of any such charge, of which we mention:

1. *The Moral Necessity of Religion for the People.*

It is a fact well known in history, as well as in every day life, that the Creator has made ample provisions for all the necessities of the human family. When water was made a necessity for man, the water was made and distributed over all parts of the earth where man could make a habitation for himself. So of food and air, and it is no less true of Religion as a natural necessity of man, as a race. Having implanted the religious principle in man's nature, to be true to Himself, God must give man some expression of these principles. At no time in the world's history has God withdrawn from the use of man any gift which He had made a necessity for man's well-being. This is true whether the gift was physical, intellectual or religious. Hence any preparation for the burial of religion is an absurdity on the grounds of its necessity for the happiness of the human family here and hereafter.

2. *Religion's Vitality.*

The religious world is bounding with life, it is full of the aggressive spirit of conquest, which shows not only that it is not dying, but flourishing—it is spreading as never before since the foundation of the church of Christ. At home and in foreign lands the religion of Christ shows now, in the closing days of the Nineteenth Century of its history, the power of self-propagation and

of conquest—in fact a vitality never seen before. This could not be true of a religion which is about ready for its grave. No reasonable man will claim it, and it will be to the credit of Christian people, if their faith shall hold them above such a thought.

3. *The Conditions for such an Event do not Exist.*

For every Moses there is a Joshua. No religion, so far as we are informed, has been buried till another was ready to take its place. We believe upon a close examination this statement will hold true, and if so, it would be marvellous if the religion of Christ should prove to be the exception. One thing is assured, there is no religion ready to take its place, or if so, it is not yet in sight. Ingersoll infidelity can not succeed it—and we believe that is the hope of those who claim that the religion of Jesus is ready for burial—for between the two a great gulf is fixed the faith of Christendom stands as a mighty barrier—there can be no passing the faith of the one unto the faith of the other. The religion of Christ can not be succeeded by the religions of heathendom, for these are strangers to us, sending no missionaries to us, while the followers of Christ are fairly plowing the fields of heathenism, making conquest after conquest on their territory, so showing that instead of being succeeded by another, it is itself making ready to succeed the false religions of earth, thereby hastening the period when the kingdoms of this world shall become the kingdom of our Lord and his Christ. Christianity is marching on the domain of heathendom, carrying enlightenment and civilization, backed by the Gospel—as the light of the world, and before it superstition and darkness are fleeing as birds before the wind.

The burial of religion, indeed! Were it a reality, it would signal the death of enemies, for without religion this count under the free sway of rum and kind evils, would be more of a hell on earth than even these infidels could stand. Take the influences of religion and the attendant temporal blessings from the earth and we believe that it would convert the earth into one great mad house of sin for mad men and women. The man who thus desires the retirement of one of the most positive, one of the strongest, influences for the preservation, not only of all spiritual good, but also the temporal welfare of the whole people, whose good fortune it is to live under the halcyon influence of a living religion, deserve the pity of sensible people. Let us hope that we have no such persons in our midst, and if we find we have, let us pray for them and thus seek their elevation, at least in the scale of moral well being, and this course may lead them to accept the Savior and find peace here and eternal life hereafter, but we shall see no burial of the Christian religion.



Interesting Reading for Dr. Bailey.

We do not like to say, publicly at least, unpleasant things about members of our own family. If we have in the household one who is "weakminded," we like to say as little as possible about it. Applying the same rule to denominational affairs, Dr. Bailey seems to lose sight of a fact which is worth remembering, viz: That there are some co-educational "weakminded" people in the Baptist denomination, and that when he says the friends of the co-educational system are crazy women and a few weak-minded men, he is striking a blow at prominent members of the household of his own faith. Dr. Curry is not alone in his advocacy of co-education, even among Baptists. The *Religious Herald* of Aug. 6, in an educational issue and in it we find the following significant facts:

"Carson and Newman College is located a Mossy Creek, and Rev. W. A. Montgomery, D. D., LL. D., is its president. It is working on the co-education plan, and is steadily growing in favor and patronage. There are twelve teachers in the faculty, and there were three hundred and twenty-two names enrolled last session. About \$45,000 has been raised for endowment and building. The new edifice is 150x165 feet, and three stories high. It is now up to the third story, and the work rapidly progressing. The property of the College is worth \$50,000. It has an endowment of \$25,000, and a fund of \$20,000 for the education of young ministers. The needs are: a larger endowment—which it is proposed to raise—and other buildings, including a boarding-house for girls, and a gymnasium for both sexes. The location is beautiful and healthful, in the great valley of East Tennessee. There has not been a death in the college in ten years. The resolute and stirring president says: "We intend to be the Baptist college of the South some day."

How do you like that, Dr. B? Is Dr. Montgomery a "weakminded" brother? If so the Baptist brotherhood has shown a decided weakness also, for they have trusted Dr. M. to fill important and responsible positions in Baptist work outside of the Presidency of Carson and Newman College.

Really, Dr. Bailey, we believe if we were in your place we would take back that ugly saying about crazy women and weak-minded men, and we would do so for the following reasons:

1. Because it is not true.
2. Because it is not charitable.
3. Because it is not just.
4. Because it is dangerous to take a stand on the railroad track when a train is near and rapidly approaching, and as we see it that is what Dr. Bailey is doing. He has planted himself on the track and the co-education train is near and is rapidly approaching. Dear Doctor, we do not wish to see you hurt and so we beg you get off and give the train the way—withdraw your ugly words.

Isn't This Somewhat Mixed, Doctor?

We read the *Religious Herald* with interest and—some times with amusement as well. In the issue for Aug. 6th, 1891, we have a regular theological medley, at least, so it seems to us. In the same sentence occur these two clauses: . . . . "baptism is a marriage ceremony between Christ and the believer" . . . . and baptism is, in part, a burial.

We have been studying that paragraph and we have decided on a few things as follows:

1. The *Religious Herald* has been napping, or else it is not truly baptistic.
2. If the first be not true, then the *Herald* (Dr. Landrum) is off on a mining expedition and as he goes deeper into the mine he sees more and more of truth till he begins to map out new ideas for the Baptist brotherhood.
3. If so, one of his new ideas—that baptism is a marriage ceremony between Christ and the believer—the *SUN* will endorse it, as that must be about the truth of the matter.
4. But we cannot see how baptism can be both a marriage ceremony and a burial. The two things are so far apart we do not see how they could be represented by the same thing. We mean to say, if the old doctrine of baptism being a burial be true, how can it also be a marriage ceremony? If on the other hand, the new doctrine that baptism is a marriage ceremony, be true, how can it be a burial? Will Dr. Landrum please turn on the light?

5. We think as the matter now stands there is a decided mixture of theological ingredients, and the probability is that the *Herald* will hear of a dispute in the camp of its friends—for some will stand by the old idea that baptism is a burial, while others will accept Dr. Landrum's idea that baptism is a marriage ceremony: He claims baptism as only a burial in part, while it is a full marriage ceremony. Will the doctor tell us in what part baptism is a burial and also in what part it is not a burial? Do it, please for it ought to make very interesting reading matter—that is, if there be any strength behind it.

Ellon College Notes.

Vacation is now drawing to a close for this year. I don't think a single one of our number has died. And I think the most of the old students will be back and many new ones. Though the "fresh" need not be uneasy for there will be several of our Y. M. C. A. boys here to give them all necessary attention.

Dr. Long and wife are attending the protracted meeting at Bethlehem.

Miss Hontas Rawls of Holland, Va., is here awaiting the arrival of other members of the family Wednesday to stay.

Mr. Hughes' livery stable is completed. He has several nice turnouts. He says if any one comes here with an intention of investing, he will "carry them any where in the place or vicinity free of charge."

Those who attended the protracted meeting at Shallow Ford report a good meeting.

H. C. SIMPSON.

Suffolk Letter.

There are many things I desired to write for the *SUN* during the past few weeks, but I have been too busy to write them: some things get old for a paper, but I will pen a few facts any way.

The death of Mrs. Elizabeth A. Bartlett, wife of Deacon Rob't J. Bartlett of Bethel-hen church, and in her fifty-fourth year, was a sad affliction which occurred July 2, 1891. Their little daughter had died only one week before. Sister Bartlett was a most excellent Christian wife and mother, and a host of friends wept with her grief-stricken husband on the day of her burial. She was the daughter of Mills Pruden, who died a few years ago, and was noted for her devotion to the Christian church of which her father and little Bettie were members. May God give grace to our brother to bear his bereavement with christian resignation; and may his remaining years in the flesh be so many steps toward heaven and the future meeting in glory.

The protracted meeting in Suffolk was opened July 8th and closed July 26th. Rev. C. J. Jones D. D. was with us nearly all the time and did the preaching. The services were in the City Hall, as the Christian church has been torn away for building the new one. The congregations were good, the interest unabated, and the preaching was of the highest order. The number of conversions was not so large as we had desired, but those who were won to the gospel life were valuable accessions and the best quality of spiritual thought and purpose was awakened in many souls and the religious life of the church was aroused and intensified by the meetings. Dr. Jones is a master in preaching, and those who love to hear the gospel from his lips may be counted legion in Suffolk. Dr. Jones left on Friday night July 24th to hold a meeting in the Valley with Brother Barney.

On July 17th I went to Lebanon church, Caswell county, N. C., to aid Rev. P. H. Fleming, the pastor. The meeting continued eight days, and the results were good, both in reviving the church and in new converts. Twenty conversions and two restorations. Church greatly quickened and encouraged. I renewed old friendships and formed new ones. I was there with Rev. D. A. Long, when I first entered the ministry. I visited a young woman, who, when I was there before was a jovial Christian girl, but now is a quiet, patient, invalid; for three years she has been confined to her room and bed, but still she trusts in Jesus. Religion is good all through life and in health and sickness. Miss Stella Hamlet presents two pictures to my mind: one a young blooming girl of health; the other a wasted body on a bed of affliction; but in both is the presence of a loving Saviour. God bless the afflicted.

I am now with my family, by the consent and good wishes of my congregation, and I am brown with exercising in the August sunshine, and happy in the sweet air of the hills, the quiet of the country, and the companionship of loved ones.

Aug. 15th 1891.

W. W. ST. LEY.

### •Facing the Truth.

In the presence of many cares my perusal of this little volume heretofore was interrupted and broken, so that no definite impression of the whole design was produced.

Recently an opportunity presented itself for a careful study of the whole at a single sitting, and the result is so satisfactory that I could wish in the interest of truth that every one would do as I finally did, and take in at once the design of the author, and gather up for extended study the many points of essential truth.

For the facts which constitute the continuous base the author is not responsible. If to certain brethren the statement of these facts, together with the sad and humiliating results growing out therefrom, are like swords, cutting resistlessly and deep, the fallacious and intollerant theories must bear the burden, and the believers and propagators of such theories the responsibility, for the reasonably correlated facts and results. I have not seen or heard of an attempt on the part of any one to meet the issue, or answer the arguments set forth by the author, and while I am personally acquainted with a number of scholarly and gifted ministers in that grand body of believers, I do not think any of them would succeed much better than Dr. Jenkins did with the heroine, Iola. Personally I want thank the author for the labor involved in the necessary correspondence and literary construction of the little volume, and I wish a copy of "Facing the Truth" could be placed in the hands of every advocate and believer of restricted or close communion.

C. J. JONES.

### To New Students Going to Elon.

I wish to say to new students for Elon, also to the praise of old ones, that there will be no *initiating* of new students at Elon this fall. There has been a committee appointed by our Y. M. C. A. to meet and welcome you. This committee will be designated by a Y. M. C. A. badge worn on their coat, and instead of a masked band entering your room at night and asking "if you have had your bucks," (as is the case at most colleges) you will be called on by neat and pleasant Y. M. C. A. boys who will enquire after your health and feelings and try to make you feel at home. This reception committee will give you any information you may desire; introduce you to the president and professors, or to any one else at Elon you may desire to meet.

A part of this committee will go up on the Seaboard Road to Raleigh on Monday, August 24th, and will take great pleasure in assisting young ladies in transferring their baggage, etc., and will try to make the trip pleasant for them.

Don't hesitate to call on the boy that wears the Elon Y. M. C. A. badge, for he will assist you in every way possible.

We hope to meet a large number of students, both new and old, at Elon on the 25th.

Truly yours,

J. H. JONES.

Holland, Va., Aug. 11, 1891.

### The Quadrennial Book—1891.

From the Christian Publishing Association, Rev. T. M. McWhinney, D. D., Agent, Dayton, Ohio, we have a copy of the Quadrennial Book for 1891. It is about 6x9 inches, 252 pages, nicely bound in cloth and full facts interesting to the members of the Christian Church. The book as a whole contains Preface by the secretary, the Rev. J. J. Summerbell, D. D., the Latest Information Received, List of Christian Churches, alphabetically and geographically arranged, List of Christian Conferences, List of Various Representative Organizations of the Christians, List of General Missionary Organizations, List of Educational Institutions, List of Christian Ministers, Ministers of Christian Publishing Association, Constitution of the American Christian Association. Index, making altogether the most complete manual of information about the Christian Church ever given to the public. Price \$1.00. Address: Rev. T. M. McWhinney, D. D., Dayton, Ohio.

### The Value of a Good Commentary Wisely Used.

Every intelligent Bible student, teacher or preacher has almost constant need of the assistance of a Bible commentary. From actual experience we have felt this need and we know something of the benefits of a good commentary. We have recently enjoyed the privilege of examining the Large Commentary, published by the Scribners of New York City. It is a great work and has a decided advantage in that it is complete, even the Apocrypha has a commentary on it. The whole work consists of twenty five volumes and is sold at \$3 per volume bound in cloth. True it costs something and so does everything else that has real worth in it. If a church would make a present of this set to its pastor and he did not do better preaching, then they ought to ask him to resign and leave the commentary to his successor. We wish all our ministers, to say nothing of other Bible students, could have a full set of this excellent work:

### The Proper Work of the Church.

Some months ago one of our prominent magazines, devoted largely to the discussion of social questions, asked, "seriously," if "united, bold, determined, persistent attacks" by the clergy "on the evils of our times" would not be "the most effective way for the Church to prove the beneficent character of her mission," and proceeded to sup-

port its argument by reference to the example of Christ, who, it was asserted, "chose to strike at the evils of his age, and cared little for the dogma, the rite, or the ritual."

The attentive student of Christ's life will wonder at this; for the truth is, our Lord's silence respecting great governmental and social problems, in an age and under circumstances which called for their profoundest study, is one of the most striking features of his ministry. Doubtless Nicodemus, a ruler of the Jews, hoped to obtain light from him concerning some of these problems.

We know what answer he received, and what statement concerning the expression and purpose of God's love in the world.

Why should not the Son of God instantly repel and forestall all argument when he sees so clearly that all needed good will come to humanity if all men will come to God and seek first his kingdom and his righteousness?—*Dr. O. H. Warren, in Zion's Herald.*

### Temperance And The Children.

Alfred Taylor writes as follows in the Living Issue:

What have the children to do with it? Is there any danger that they will be drunkards? Can they exert any influence to help on with the Temperance work? Is it not sufficient that we teach them religion, and leave them to take their chance as to the Temperance question?

Such inquiries as these are often honestly made by good people, who think that teaching children Temperance is a needless expenditure of time and effort, or that it is an intrusion on juvenile religious education.

It is the children's business.—Drunkards they may not be now, and the thought of one's own child ever becoming a sot is so horrible that every parent shrinks from considering the bare possibility of it; but if the business of drunkard-making goes on in its present vigor till our children grow, it is well that we teach them how to guard against the temptations placed in their way. The children's influence, both for prevention and for reform, is so great that the cause cannot afford to be without it. And, so far from Temperance being either antagonistic to religion or an exorcism on it, the two are so intimately linked together, nay, a part of each other, that it is impossible faithfully to teach the one without at the same time teaching the other.

### Bigoted Ecclesiastics

The self-conceited and bigoted ecclesiastic who speaks of his own religious denomination as "the church," and all other Christian bodies as "sects" has reached the point where contempt for his littleness is folly and pity for his ignorance is wasted. He must be left to himself and the grinding down process of the centuries of God. There are not a few such clerics. They are not all Angelicans and Roman Catholics, but some of them hold places in the evangelical churches, though we are happy to say their tribe is decreasing.—*Pacific Methodist Advocate.*

CHILDREN'S CORNER.

MY DEAR CHILDREN:—We have several interesting letters in this issue, which I hope each of you will enjoy, as you read. I am glad you all take so much interest. Now, let us see if we can make the "Children's Corner" so bright and interesting that it shall not only be the favorite Corner for us, but for the grown people as well.

Next Tuesday Elon College is to open and I hope many of the cousins who are large enough and far enough advanced in their studies will enter and there lay the foundation for future usefulness. By the way I want every child who reads this to send to Margaret Etheredge, Seema, N. C., before Sept. 1st, *one dime* to help her get the Communion Set for Elon College church? Surely each one of you can get that much and send it in at once. We wish you would ask a few of your friends, who are grown, to give a dime each for this good cause. Try it, you can do it, and the Communion Set shall be known as the CHILDREN'S GIFT to the Elon College church. Remember to do all this by Sept. 1st.

Fondly,

UNCLE BARRY.

MORINGS, Va., August 6, 1891.

DEAR LITTLE COUSINS:—It has been some time since I have written to you so I thought I would write a few words. I am glad to hear that Uncle Barry is improving, hope he will soon be well. I will close by asking a question: What good man was put in the lion's den and came out safe? Enclosed find five cents for the BAND. Much love to the cousins, Uncle Barry and Aunt Minnie.

NETTIE MAY PIPPEN.

MYRTLE STATION, Va., August 12, 1891.

DEAR UNCLE BARRY:—As I have not seen my letter in the SUN yet I will write to you. I came here Saturday and am visiting my relatives; will go to Waverly next Saturday. I sympathize with you and Aunt Minnie very much in the loss of little Addie. If I am away from home I do not forget the Corner. I enjoy reading Uncle Tangle's and the cousins' letters very much. But I am so glad you are coming home again and have your health restored. My birthday was the 18th of July and I was 10 years old. I put my last letter in papa's pocket and forgot to mail it. I would have been very much pleased if I could have seen you and Aunt Minnie, but I suppose you had so many friends to see you did not get time to see us. Cousin Pattie Newman's brother was to see us not long ago, and he says she is nearly grown and has been writing to the Corner ever since a child. Now if every member of the BAND was as faithful as she is we would have a lovely Corner. Good-bye.

Your niece,

MATTIE C. WHITE.

EVERETTS, Va., August 9, 1891.

DEAR UNCLE BARRY:—As I am at home all alone this lovely Sabbath I will spend a por-

tion of my time in writing to our Corner. We had an interesting Corner last week, and I hope it may always be as interesting. I am very glad to know that Uncle Barry is so much improved in health and is back at home. He will take his place in our Corner now, though Uncle Tangle has filled his place so well I could see no difference with the exception of his name instead of Uncle B.'s. I have surely enjoyed Uncle T.'s letters, and hope that he may not forget us for we have all taken such an interest in him. Since I last wrote I have attended two S. S. Conventions and a revival meeting, all of which I enjoyed very much indeed. The Convention at Bethlehem was a success I think, and everything passed off pleasantly and all had an excellent time, notwithstanding the heavy rains which fell that week. I met several of my old schoolmates from Elon, and I surely was made happy by meeting them again. The Convention at Isle of Wight C. H. was very largely attended and pronounced by all a grand success. The revival meeting resulted in the conversion of 8 souls and 6<sup>1</sup>/<sub>2</sub> accessions to the church, and a general spiritual refreshing among the people. Rev. W. W. Sawyer preached some very able sermons. A protracted meeting will begin at Oakland next Sunday, conducted by Rev. H. H. Butler, the pastor, aided by Rev. W. C. Wicker, and others. Prof. Atkinson has been canvassing E. Va., and I hope he met with much success. He was at the Isle of Wight Convention and made an excellent address in behalf of students for Elon College. Vacation is almost over, and soon we must enter upon our school duties. I have surely spent a pleasant vacation, but am quite anxious to begin work again. I think the members of our Corner can raise money enough to get a communion set for Elon. I am willing to do my part. I would have been very much pleased to have met Myrtle Daughtry at the Convention. Yes, I am always so glad to meet any of our cousins. I think it would be very nice for all the members to have badges alike, then we can know each other when we meet. I have my badge that Aunt Minnie gave us about five years ago, but I suppose only a few have badges like those. What do you think of us having badges alike?

With much love I remain—

PATTIE NEWMAN.

To wear badges alike would surely be very nice. What would be a suitable design, Pattie?—U. B.

RALEIGH, N. C., August 17, 1891.

DEAR CHILDREN: I am glad to tell you that Margaret is receiving some encouragement towards the Elon Communion Set. We met her excellent mother yesterday, who told us that \$1.50 had been received. Now let each one put forth an effort to help Margaret. If you intend helping send your money to her at once; don't wait for somebody else. We want you to have the money all in for the Set by September 1, and I know you can. Lazy children don't have such bright and earnest countenances as you all have, for I have met several of the cousins lately and I am delighted with them.

Cordially yours,

UNCLE TANGLE.

The new missionary problem is to double the missionary force in the next seven years.

In Memoriam.

Died, in Williamsburg, Va., July 2, 1891 at 4 o'clock, A. M., MILLS BENJAMIN GODWIN ("Webb,") son of Jonathan and Sallie E. Godwin, aged 20 years and 3 months.

The deceased was born and reared near Everetts, Va. He was well and favorably known throughout this community and was loved and highly esteemed by all who knew him, for he always had a kind word for all whom he chanced to meet. He was a true christian young man, having been a follower of Christ from early youth, and was a consistent member of Oakland Christian Church. In October 1889 he entered William and Mary College, at Williamsburg, and was a ministerial student at that place at the time of his death. He was taken sick the first of June, but no danger was feared till a few days before his death, when a change was noticed in his countenance. The many sympathizing friends and relatives and the skilled physicians stood by with anxious hearts and ministered till the last breath was gone, but to no avail, for our Heavenly Father, "Who never chasteneth unwisely, saw fit to take him to his final resting-place. During his sickness he never murmured nor complained, but bore his intense suffering with christian fortitude and would often call on his sister to lead in prayer and pray for him, which she did, and then he would pray himself and look too beautiful for earth. Prayers were also offered up to God in his behalf in the churches by the ministers of Williamsburg, and when ministers and people would visit him he would draw them to him in loving embrace and ask them to pray for him. He was a faithful student and did his work well, and was loved and highly esteemed by his schoolmates and teachers for his amiable ways and good character. His death has cast an abiding shadow into two homes. He was an obedient and loving son and an affectionate brother. He leaves behind a kind mother and father, three loving sisters and two brothers, besides a host of friends and relatives, to mourn their sad and great loss. His remains were brought from Williamsburg to his home, near here, on the evening of the 2nd. of July and on the day following were interred in the family burying-ground. The funeral was preached by Rev. W. W. Sawyer, of Chuckatuck.

May God fully fit and prepare us to meet him in his new home, 'made without hands.' Remember that he is not dead but sleepeth; for

"There is no death, an ange' form  
Walks o'er the earth with silent tread  
He bears our best loved things away,  
And then we call them, "dead."

'He leaves our hearts all desolate.  
He plucks our fairest, sweetest flowers;  
Transported into bliss,  
They now adorn immortal bowers.

And when he sees a smile too bright,  
Or heart too pure for taint and vice.  
He bears it to that world of light.  
To dwell in Paradise.

"And near us though unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—there are no dead."

From one who loved him dearly,  
"ANNIE."

Everett, Va.

**Barnum's Remarkable Offer.**

The recent death of the widely known T. P. Barnum recalls the fact that the doctors attributed his strong hold on life to the fact of his temperance principles—his system not being poisoned by alcohol. In a book called "The Economics of Prohibition," by James C. Fernald, appears the following offer made by Mr. Barnum. It is needless to say nobody ever took up the offer or challenged the statement:

"I will undertake to give bond for the fulfillment of a contract that if the city of Philadelphia will stop selling liquor, and give me as much as was expended for liquor last year to run the city next year, I will pay all the city expenses, no one shall pay taxes, and there shall be no insurance on property, and a good suit of clothes shall be given to every poor man, woman and child, and a barrel of flour to every needy and worthy person, and then I shall make a half million dollars by the operation."

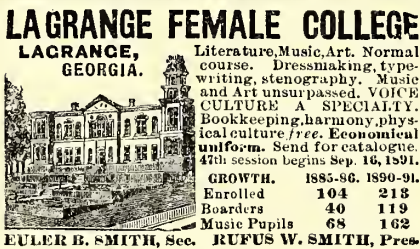
The man who cannot find the ground and reason of faith in himself will never prove strong or helpful as a teacher of truth to others. He who continually goes outside of himself to measure conviction and judgment by other men's opinion, will change his status with every rally.

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ion was so great that he could not resist its pressure. He disposed of his property and attempted to resume his business in a different part of the country, but his reputation had gone before him. Men regarded him with suspicion. He was unable to secure the confidence necessary to success. His sins went before him, and shut up the avenues of business. A prisoner spent several months toiling at the construction of a mine from his dungeon by means of which he expected to escape, when at last he broke ground and let in the light of day, which he had so fondly hoped to enjoy, the first object that he saw was an armed officer waiting to arrest him. This man's sins met him when he least expected it, and he is brought to judgment.

A man may masquerade for a time under a false reputation and deceive the world, but sooner or later his real character will be revealed. Something will occur to expose his hypocrisy, for God rules, and a man's sins will find him out. A nobleman once gave a supper. While the guests were at the table two maskers came into the hall who were no larger than children of five or six years old. One personated a lord the other a lady. Their dress was as splendid as could be, and they danced very skillfully, to the great diversion of the guests. Every body said they could not but admire the dexterity of those polite children. Then an old officer took an apple and threw it between the dancing couple. Suddenly the lord and lady rushed after the apple as though frantic. In the struggle they tore off each other's masks, and, behold! instead of children, a couple of monkeys. All the company at the table laughed heartily, but the old officer said very gravely: "Monkeys and fools may dress themselves splendidly, but the day soon comes when it is known who they are." The judgment of God will reveal the true character of man. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil."

## OUR QUESTION BOX.

Q.—What is real scriptural heresy?

A.—Disobedience to Jesus Christ.—*President Northup.*

Q.—What are the chief blessings of the Christian Sabbath?

A.—Amid all the pressure of public cares and duties, I thank God for the Sabbath with its rest for the body and the soul.—*Wm. E. Gladstone.*

Q.—Why do Christian people say so much against tobacco?

A.—On all hands it is admitted that the effect of tobacco on a growing person is altogether and exclusively injurious to both mind and body.—*Churchman.*

Q.—Why do so many brain workers seek rest, when manual laborers go on from year's end to year's end?

A.—The fact is that both classes ought to take seasons of rest and recreation. They could then do more real work and live longer to do it.

Q.—Is the world a foe to the church in fact?

A.—We think so. The Bible tells us to love not the world—that is its sins and follies. We had at least better try to keep the world out of religion, but get all the religion we can into the world.

Q.—Do you fear the results of the higher criticism on the Bible?

A.—Not at all. It should be borne in mind that the most hostile criticism has not yet found a single error on any point vital to the Christian faith, and that whatever may be the mistakes of men in its transcription and interpretation, "the Word of God liveth and abideth forever."—*Western Christian Advocate.*

Q.—Is it likely that the World's Fair will be open on Sundays?

A.—We fear it will be. It is intimated that the authorities of the World's Fair propose to postpone decision whether or not the Fair is to be opened on Sunday until a month or so before the Fair opens.

We regret that the gentlemen in charge have not bravely concluded to honor God's day, and as bravely announced long in advance their intent to honor the Christian sentiment of the world.—*Northwestern Christian Advocate.*

Q.—Why does Paul say lay hands suddenly on no man?

A.—Because men who are to be set apart to the sacred work of the ministry should be men who are well tried and found to be true.

Unfortunately men of this stamp [religious quacks] are too often found in the pulpit. Men who are not willing to be brayed in the theological mortar are found too frequently braying in the pulpit. The proportion of men who lapse denominationally and theologically is largely of those who have never had careful, general and professional training. Endowed by nature with a fatal facility of speech, they rush into the pulpit and often use their powers to betray their trust.—*Dr. R. S. MacArthur.*

Q.—What are the facts as to the increase of immigration to the United States?

A.—The following is as good as we can give you now:

The arrivals from 1871 to 1890 were 5,176,212, a growing increase of immigrants. The only falling off has been from France and China, the Chinese exclusion bill accounting for the few from China. Italy sends ni more and yet more, as does Hungary and

Russia and Portland. During the last decade 514,552 were skilled laborers, and 26,257 professional men; but the vast bulk are of no skill or profession.

The immigration statistics of the United States from 1820 to 1890 have been made public. Previous to 1820 no official record was kept, but from 1821 to 1890 no less than 15,641,688 foreigners have settled in this country, mostly in the North and West. The following figures give the arrivals of each nationality during the entire period from 1820 to 1890: Germany, 4,551,719; Ireland, 3,501,683; England, 2,460,034; British American possessions, 1,029,083; Norway and Sweden, 943,330; Austria-Hungary, 464,435; Italy, 414,513; France, 370,162; Russia and Poland, 356,354; Scotland, 329,192; China, 292,578; Switzerland, 174,333; Denmark, 146,237; all other countries, 606,006.

Q.—Who owns and what is the value of the most costly book in the world?

A.—So far as we have any information from a money stand point Rome boasts of the most valuable book in the world. It is a Hebrew Bible, preserved in the Vatican at Rome, and remarkable for its size, weighing over 325 pounds, and requiring usually three men to carry it. In 1512 "a syndicate of Venitian Jews" offered Pope Julius its weight in gold, or \$125,000, for it; but though needing the money greatly, he refused it. According to the present standard value of gold, as compared with that period, the book ought to be worth, upon the terms of those old Jews, about \$375,000, and it is doubtful if Rome would sell it for any such amount. Yet, notwithstanding the wonderful money value placed upon it, it is of little practical service. It is too cumbersome for use, and is preserved as a memento of the past, and as a library treasure. Occasionally some scholar may examine it as an ancient curiosity, or consult it for comparison in textual reading; but it is not a book for daily use, or mind enrichment, or heart comfort, or life regulation. While it has its place as a legacy from bygone ages, each man and woman and child in Christian lands can have the Bible in his own language and at a small cost, which he can study day by day. We ought to be thankful we have not the Bible in costly folio simply for the few, but in cheap form for the many. All who will can have it. Many a poor woman whose Bible costs but 50 cents makes better use of it than the possessor of the finest and rarest of Bibles.—*Presbyterian Observer.*

### Your Own Choice.

This we get from a newspaper, and is wise withal:

If we were to make our own choice at this moment, whether we would live or die, be sick or well, have poverty or abundance, be in public favor or in general disrepute, we might choose that which would be the worst thing possible for us, although it seemed the thing most to be desired. But if God were to choose for us, he would make no mistake. Which, then, is better—to choose for ourselves, or to ask God to choose for us?

## Sun Rise Gleams.

Life is the test of faith.—*F. W. Robertson.*

Our best power is Holy Ghost power.—*Cuyler.*

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

A government that is hated seldom lasts.—*Seneca.*

He that despiseth little things shall fall little by little.

A foe to God was ne'er true friend to man.—*Canon Liddon.*

Make me know my transgression and my sin.—*Job xiii, 23.*

True self-examination is in asking, "Is it I?"

Do not wait for an opportunity, but work for it.—*J. M. Buckley.*

Vice incapacitates a man from all public duty.—*Edmund Burke.*

Our to-days and yesterdays are the blocks with which we build.—*Longfellow.*

The joys of parents are secret, and so are their griefs and fears.

He who takes the child by the hand takes the mother by the heart.

Precious opportunities are often lost by weakness of the flesh.—*Vincent.*

Be charitable before wealth makes thee covetous.—*Sir Thomas Browne.*

A man can see his way into a fight better than he can see his way out of it.

A passionate reproof is like a medicine scalding hot; the patient cannot take it.

Those that live in the Lord never see each other for the last time.—*German Motto.*

Christianity always suits us well enough so long as we suit it. A mere mental difficulty is not hard to deal with. With most of us it is not reason that makes faith hard, but life.

The man who knows that he has got a body, but doesn't know that he has got a soul as well as a body is in a sad plight. If he had no soul he would not know that he had a body.

He who with strong passions remains chaste—he who, keenly sensitive, with manly power of indignation in him, can yet restrain himself and forgive—these are strong men-spiritual heroes.—*Robertson.*

A farmer should always pray for a blessing on his fields, but he should also weed them. Providence leaves us to pull up the thistles, and we know that crop will more than double itself every year if we do but leave it alone.—*A. L. O. E.*

An anonymous correspondent of the *London Times*, in endeavoring to show that property is no longer safe in these democratic days, says that the late Charles Crocker, of California, told him he had trained his sons to earn their own living, adding that he would not give twenty years' purchase for any piece of property in the civilized world.

The influence of character is unceasing. We cannot always speak or act. We must have rest. But character works on unconsciously, without our knowing or intending it. I cannot always *spea*k for Christ; I can *live* for him. I cannot always *do* good; I can always *be* good. Bushnell said: "Simply to be in the world is to exert an influence, compared with which words and acts are feeble."

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**Richmond and Danville Rail Road Company.**

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. Goldsboro,	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 26 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. Goldsboro,	3 10 p m	12 20 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 by 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 9.00 p m daily; Keysville 6.00 p m; arrive Oxford 8.03 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 4.16 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 7.30 p m daily except Sunday ar 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 Vestibled 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 8.48 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.

**SLEEPING-CAR SERVICE.**

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 Pulman Buffet Sleepers between Washington and Hot Springs via Asheville.

SOL HAAS, Traffic Manager  
JAS. L. TAYLOR, Gen. Pass. Agent  
W. A. TURK, Div. Pass. Agent,  
RALEIGH, N. C.

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

**TRAINS MOVING NORTH.**

	34	38
	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 Weldon,	8 30	2 45 p m

**TRAINS MOVING SOUTH.**

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

**LOUISBURG RAILROAD**

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

**RALEIGH AND AUGUSTA AIR-LINE**  
R. R. In effect 9 a. m Sunday, Dec. 7, 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 16
Sanford,	5 28	2 16
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 00
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 34
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 Carthage at 10.10 a.m. 6.5

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**Died.**

In Nansemond Co., Va., June 15, 1891, near Holy Neck Christian church, Sister **MARTHA SUSAN RAWLS**, at the age of 66 years. The deceased was a member of Somerton M. E. church, and died as she had lived, happy in Jesus. She was a very affectionate and attentive wife, and a kind and true step-mother. Just before she bade farewell to earth she called her family around her bed and asked them to meet her in heaven. Bro. Rawls, the husband of the deceased, is almost entirely blind, and is anxiously awaiting the day when seeing through a glass darkly will be done away with and when he shall see face to face his beloved companion and the dear ones gone on before. Sister Rawls was a model Christian woman.

Sister, thou wast mild and lovely,  
Gentle as the summer's breeze,  
Pleasant as the air of evening  
When it floats among the trees.

Blessed be her memory. Funeral by the writer. **J. W. BARRETT.**

Red-hot hearts and words become the gospel. Sheridan said: "I like to hear Rowland Hill; his ideas come red-hot from the heart." This fire need neither hiss nor spurt, too intense for noise, a consuming flame, its words as lightning strokes to sin.

**Rates North Carolina State Firemen's Association.**

For above occasion the Richmond & Danville R. R. will sell tickets to Durham, N. C., and return at following rates from points named. Tickets on sale Aug. 24th, 25th and 26th, limited returning Aug. 29th, 1891: From Charlotte, N. C., \$4.30; Greensboro, 2.10; Winston Salem, 2.85; Henderson, 1.80; Raleigh, 1.20; Selma, 2.10; Goldsboro, 2.60. Rates from intermediate points in same proportion.

**Laying Corner Stone Methodist Church.**

For above occasion the Richmond and Danville Rail Road will sell tickets to Hillsboro, N. C., and return at following rates from points named.

Tickets on sale Aug 29th 30th and 31st limited returning Sept. 1st 1891. From Durham, N. C., 75; Greenboro, \$2.45; Winston-Salem, 3.60; Raleigh, 2.20; Henderson, 3.15; Rates from intermediate points in same proportion.

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Or you are all worn out, really good for nothing, it is general debility. Try **BROWN'S IRON BITTERS.** It will cure you, cleanse your liver, and give a good appetite.

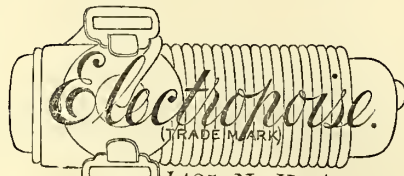


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Absolutely pure, delicately medicated, exquisitely perfumed, Cuticura Soap produces the whitest, clearest skin and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads and most complexional disfigurements which admit of no comparison with other skin soaps and rivals in delicacy the most noted nursery soaps. Sale greater than the combined sales of all other skin soaps. Price 2c. Send for "How to Cure skin Diseases." Address: Cuticura Drug and Chemical Corporation, proprietors, Boston, Mass.

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