

THE CHRISTIAN SUN

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

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CARDINAL PRINCIPLES.

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

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EDITORIAL SUMMARY.

THE NORTH CAROLINA Press Association met at Charlotte, N. C., last week. It was well attended, and the brethren of the trim pencil fraternity seemed to have a good time.

LEAGUES ARE FAST organizing in New Orleans to prevent the desecration of the Sabbath. This is good news to the SUN. Let all effort be forth to prevent the desecration of the Lord's day.

IT LOOKS NOW like the Columbus Exposition at Madrid, Spain is to be

a big thing; and it ought to be, for his was a big work. But every thing in this great celebration, as in all others, ought to look to the glory of God.

When a man is no longer afraid, but is prepared to welcome whatever comes, because he sees in it the appointment of a loving father, why, then he is in a happy state.—*Spargeon.*

THE BIBLICAL RECORDER says: "This is the year for every pastor to preach from Rev. 21:8 All liars shall have their part in the lake which burneth with fire and brimstone." It might be too hard on the politici ns.

THE LICENSE COMMISSIONERS of the District of Columbia, in an official report of the licensed and unlicensed liquor dealers of the national capitol, name "seventy-one houses of prostitution." Toronto proves that such places can be suppressed.

More than thirty ballot-box stuffers in Jersey City have actually been sent to prison for their treason against suffrage. The sentence was only fourteen months. It should have been the traitors' halter.—*Christian Statesman.*

IT NOW LOOKS like there may be serious trouble in Cuba soon. The disturbances bursting out in so many places show that the people in these unfortunate Sections are trying to manage their affairs in stead of calling on God to direct.

STOUC CITY, IOWA, has wisely refused the \$10,000 offered by the liquor dealers to the fund for its flood sufferers on condition of being allowed to break the prohibitory law. Intemperance is itself the worst of floods.

IS IT POSSIBLE that the time has come when the political press care nothing for the truth. In reading the papers representing the different

political parties, you find statements as opposite as white and black. These opposite accusations cannot all be true. Let us have the truth.

THE GRAND OLD MAN, Mr. Gladstone, is receiving many congratulations on his recent political victory. And now the cry is coming to him from other nations for help in their work at better government. The world has produced but few, if any, greater men than Mr. Gladstone.

HUEY WING WAS shot down on Sabbath evening in San Francisco, while on his way to church, for rescuing Woong Si Fang, a Chinese slave, from a house of prostitution. The "highbinders" had offered \$1,000 for his death. The crime will probably result in the abolition of the slavery of Chinese girls in California.

The head of the gambling snake is crushed in Louisiana, but his fat belly in New York and vicinity is full of the "game" of the race track and the stock exchange, and we shall hear the deadly rattle of his tail in election bets ere long. The mark of this world-encircling snake is "Something for nothing." Whoever seeks that is a gambler.—*N. Y. Exchange.*

WHISKEY, AS USUAL where it is used, has caused innocent blood to flow. At Mohoney City, Pa., July 25, Mary Kolsovitch was married to John Sipski. The guest drank freely, a dispute arose about the wedding gifts, revolvers were used, the bride receiving a shot in the side, which caused her to fall to the floor. Let all good men speak out against whiskey traffic and drinking.

THE PROPOSITION to bring the Passion Play, of Oberammergau, to Chicago for the amusement of the crowds who will throng the World's Fair, has awakened a storm of condemnation. The religious press of all denominations, and much of the secular press as well, has spoken out in un-

measured denunciation of the impious scheme. Such an exhibition among the simple inhabitants of the German mountains may be all right, but as a money making show for the idle and curious at the World's exposition would be shocking beyond expression.—*Christian Evangelist.*

Columbian Exposition Finances.

The most recent estimate of the cost of the Columbian Exposition makes it \$22,226,406. Of this Chicago will pay \$11,965,426. It is expected that the gate receipts will be \$12,500,000, the revenues from the sale of privileges \$500,000, and the proceeds of the sale of building material after the fair \$1,000,000. The Philadelphia Centennial cost \$5,000,000, and the Paris Exposition of 1889 \$10,000,000.

From Rev. H. H. Butler.

Last 4th Sunday morning we met a large congregation at Old Cypress, we were glad to see them, we had a good meeting. Many felt like praising the Lord for his goodness, his loving kindness and his tenderness, we were to go home with Bro. Frank Parker but owing to having a couple to marry in the afternoon and wanted to talk with Deacon J. B. Harrell, we went home with him. Bro. Harrell is a man of God full of the Spirit of the Master, I did enjoy his presence so much, we do not only get nearer to each other when we meet, but we get nearer to God and nearer to heaven. Bro. Harrell has a very interesting family, his wife, God bless her she is just as good if not better, than Bro. Harrell, and the children, some six or eight all just as good and sweet as they can well be.

Old Cypress Chapel is a grand old church, God bless her, last Sunday I said to my brethren, I am going away next week to hold a meeting will you all pray for me if you will hold up your hand and over two hundred hands went up. Don't you know the Lord is going to help me.

H. H. BUTLER.

Is the Church Declining?

BY REV. JAMES MAPLE, D. D.

In recent days much has been said by agnostics and infidels of all schools about the decline of the church, and it is claimed that it is rapidly dying out. The wish is the father of the thought, but what are the facts in the case?

The census of 1890, so far as completed, shows that the membership of the different denominations is more than keeping pace with the growth of population. The Northern Methodist Episcopal denomination shows an increase from 1,707,000 communicants in 1880, to 2,229,287 in 1890. The Presbyterian denomination exhibits a gratifying growth from 884,036 twelve years ago, to 1,227,287 two years ago. The total membership of the Catholic, Methodist Episcopal, Presbyterian, Dutch Reformed, German Reformed, Lutheran, Congregational, Disciples of Christ and Jewish churches in 1880 was 9,739,760. In 1890 it was 12,487,382, an increase of 28.21 per cent., the gain in population during the same decade being only 24.86 per cent. The denominations not reported undoubtedly maintained as gratifying a growth. The Baptists claim a membership of 3,164,227, a gain probably of 30 per cent over 1880; and the evident prosperity of the Episcopal church indicates a growth fully as great.

The great work done by individual churches and ministers is another test also of the vitality of the Christian church. An inspection of the balance sheet of any working church would show a surprising field of activity. There is hardly a phase of life the church of to-day does not touch. It is prominent in all social reforms, active and earnest ameliorating the condition of the working classes, is making its influence felt in the solution of the labor problem, and has attacked the corruptions of politics with a vigor that points to victory. With all these evidences of vitality, it will need stronger proof than the alleged increase of non-church goers to prove that the church is declining. A steady growth in membership, an annual increase in contributions for church missionary and philanthropic purposes, and an activity which is typified in the success of the society for Christian Endeavor are not proofs of decay.

The recent annual convention of the Society of Christian Endeavor held in the city of New York is a grand evidence of the vitality of the Christian church, and shows its increasing strength. Of the one million and a quarter members of this society 30,000 were present in this

meeting. The annual report of the society shows a total membership of 1,200,000. Last year at the Minneapolis convention the reported number of societies was 16,274. There are now 22,000.

The total number of societies cover thirty evangelical denominations, the Presbyterians leading with 4806; Congregationalists, 4495; Baptists, 736; Methodist, 2335; Disciples of Christ, 1557. The total membership is 1,370,200. New York leads all the States, Territories, and Provinces in the number of societies, having 2532; Pennsylvania is next, with 1829; Illinois third, with 1447; Ohio fourth, with 1363; Massachusetts fifth, with 1055; Iowa sixth, with 1024. The banner for the greatest proportionate increase of societies made this year goes to Manitoba. The banner for the greatest absolute gain in the number of societies goes this year to the Province of Ontario.

There are 2574 junior societies. The banner of the junior societies goes this year to Illinois having 266 junior societies. Pennsylvania is a close second with 257, while New York is third with 214. There are in Canada 1377 societies, an increase of over 500 during the last year.

In Australia, the growth has been phenomenal. Last year eighty-two societies reported; to-day there are enrolled 232 societies, and more are forming each week. England now has 200 societies; India has 32; Turkey, 20; Mexico, 17; the West Indies, 12; Samoa, 9; Africa, 9; China, 9; Japan, 6; the total from foreign and missionary lands, 648.

The growth of this society is the Christian phenomenon of the last quarter of the nineteenth century. It has a history of only eleven years to look back upon, but in that time it has grown from a small and insignificant company to a great army. The figures themselves will tell the story best. Here is the record of its growth since 1881, when it was founded:—

Year.	Societies.	Members.
1881.....	2	67
1882.....	7	481
1883.....	56	2,870
1884.....	156	8,905
1885.....	253	10,964
1886.....	850	50,000
1887.....	2,314	140,000
1888.....	4,879	310,000
1889.....	7,672	485,000
1890.....	11,013	660,000
1891.....	16,274	1,008,980
1892.....	22,000	1,200,000

The secret of the wonderful growth of this society is in the simplicity of its organization. There are no theological dogmas over the door forbidding entrance to all who cannot earnestly subscribe to certain beliefs. The one essence to all is a desire to live a simple Christian life. There is no initiation fees and no dues. The whole expense of conducting the society is made up by voluntary contributions. It has made its conquests

by faith, prayer, and quiet earnest, loving work for the master.

It beats no drums and sounds no cymbals, and yet it is an army of salvation; it marches with neither sword nor banner, and yet it is a holy crusade. But quietly, with the voice of prayer and the Word of God, it has taken possession of the earth. In China, Japan, Ceylon, in Africa, India, Mexico and the countries of South America; in Anstralia, as in England and Scotland and Ireland, the Society of Christian Endeavor has labored. And so silently has its work been done that even those who study the religious movements of the day are surprised at its strength and widespread influence.

This society is composed of young people and is popular; not because it is a popular movement composed of great numbers of young people associated in endeavor, however fiery hearted and strong, but because it is Christian. The secret of the strength of the work lies in the word *Christian*.

Fermented and Unfermented Wine.

This is a question that has recently been introduced and discussed through the columns of the SUN. Bro. Fuquay seems to want the ideas of the brethren on this subject. One brother has responded and taken the opposite side of the question and given his ideas.

We would notice a few points in connection with this subject. Bro. Fuquay is quite mistaken when he charges all ordained ministers with administering fermented wine at the sacramental board, and it seems that he might narrow down his statement considerably. A number can be pointed out that refuse to do this.

I am ready to agree with my brother that fermented wine should not be used for the Lord's supper.

Bro. Petty says: "I must decide that it is the individual and not the wine that needs to be regenerated purified, or something of the kind." That will do for a man that simply takes the wine for its effect but that is not the point in question. The greatest harm that comes from the use of fermented wine is the effect it has upon those who once were in the habit of drinking ardent spirits and whose appetites are calculated to lead them astray. There was once a man so completely under the power of alcohol that although he had reformed yet he said that if he were to see a glass of alcoholic spirits hanging over the raging, furious, leaping flames of damnation and that the point of a needle was dipped into its contents and touched to his tongue that he could not resist the temptation to drink the alcohol even though he knew that he must writhe in the

flames of torment forever. This man was reformed but his appetite remained and the man that would revive it by administering the first drop would be guilty of his blood even though he might be a deacon or a minister or at least it seems so to me.

I am ready to agree with my brother in believing that what our Savior used was the juice of grapes but I do not believe it was fermented juice. It would seem more natural to call the unfermented juice of the grapes the *fruit* of the vine than it would to call the fermented, because then it would be denominated wine. My brother says: "When I as a deacon can procure wine from grapes and offer it in a cup I have done my duty the best I could."

It seems that if there is doubt about this question in the deacon's mind and that the recipe given will do what is claimed for it that he could do his duty better to be on the safe side for no one doubts that unfermented wine is as much the fruit of the vine as fermented wine.

It is quite right that a man should examine himself and drink the fruit of the vine to the glory of God. Self examination will not prevent a serpent's fangs from depositing poison into our bodies if we put the serpent into our bosoms. Self examination will not keep the flames of fire from burning our flesh if we thrust our hands into them neither will self examination keep an intoxicating liquid from arousing a dormant appetite and leading men on to drunkenness.

Look not upon the wine when it is red when it giveth his color in the cup, when it moveth itself aright, at last it biteth like a serpent and stingeth like an adder. Prov. 23: 31, 32. Abstain from all appearance of evil. 1 Thess. 5: 22.

I heartily agree with my brother that we in the fear of God ought to resist it with the sword of the spirit.

The texts I have quoted were taken from the sword of the spirit and the following also. Woe unto him that giveth his neighbor drink that putteth thy bottle to him and maketh him drunk also. Hab. 2: 15. By administering the fermented wine we may not make any drunk but we may arouse an appetite that would have otherwise remained dormant then in one sense we have put our bottle to our neighbor and made him drunken also. Our brother says: "Let us all remember that drunkenness comes from drinking and not from a gift or purchase." That may be true but from the last text it is woe comes from a gift or purchase. Let us not put our bottle to our neighbor and make him more afflicted by the woe of crime, debauchery and death. We are about the drunkenness and shun drunkenness because

fects upon the race let it come by a gift or purchase or by neither.

Again our brother says that the drunkard fully understands it is not the man who sells ardent spirits but the ones who drink it continues this great curse and calamity upon us. Let us grant the brother his position and see what it leads to.

If it is not the man who sells ardent spirits that perpetuates this crime upon the nation then he is no more amenable for all the bad results of the liquor traffic than the deacons of our churches.

If the liquor seller is not responsible for any of the drunkenness of our land then the liquor traffic is as honorable as selling Bibles, for both the man who sells liquor and the men who sell Bibles are simply working for an honest living.

Why do our deacons not attach a barroom to the entrance of our churches if there is no responsibility attached to the sale of ardent spirits? This would be a paying business and would swell the church treasury and increase our attendance at church and make some of those available that never attend church.

This argument will not hold good for the sword of the spirit says: "Woe unto him that giveth his neighbor drink that putteth the bottle to him and maketh him drunken also" and that woe is what we must shun, that was pronounced because of the wickedness of those that continue the drunkenness of our land by giving or selling our youths ardent spirits.

This statement seems to be misleading because one of my church members who once sold liquor came to me and said that our brother's letter gave him license to sell all the liquor he desired and yet be a Christian.

This was the greatest thing that lead me to reply to this article because I was afraid that it might wield a bad influence upon some church member that was halting between two opinions. If I am wrong I hope our brother will direct me in the right way. The truth is what we desire to follow.

Respectfully,
W. C. WICKER.

The Essentials to Our Success.

An address delivered before the 11th annual session of the N. C. & Va. Christian S. S. Convention by Prof. Herbert Scholz, A. B.

This subject opens up a broad field for fine figures, elegant language, and imaginative flights, but in a busy world like this, where all are working as they never worked before, where the man who would be successful finds no time to consider the imaginative and the unreal things of life, we have no need for meaningless nothings, nor for the sounding brass

and tinkling cymbal which tickle the fancy for a moment, but we need ideas fraught with wisdom, and suggestions capable of being put into execution. And in consideration of this fact, it is our purpose to give you a plain, practical talk on some things which we ought to do and some things which we can do.

The first great essential to our success is, *more work*. What is work? Well, it is the exertion of strength. Hence, we need the exertion of more strength. Whether it be the exertion of muscular strength or mental strength, it all comes under the head of work. No man ever has, nor ever will, accomplish anything without work. Work is the controlling power of the world, and they who do the work are the controlling factors of the world.

The Great God of all the earth once sat upon his throne in heaven and looked out upon a world without form and void, and with the darkness prevailing over the face of the water. In six days thereafter, out of the mighty chaos which was then existing he formed all the beautiful worlds as we see them to-day, with man as the crowning glory of his *work*. The example was laid by the Almighty, and ever since that time the instinct to work has existed in the whole animal creation from the most minute organism to the gigantic elephant which roams the jungles. The little ant which burrows in the earth, having no master nor guide, lays up for herself food in summer for consumption in winter when the bleak north winds shall blow and the earth be bare and cheerless. The squirrel that leaps from bough to bough, the mocking bird that flits among the morning blossoms, the bee which sips the honey from the flower, the lowing herd that winds slowly o'er the lea, all, put forth continual exertion to procure a living for themselves and thus rear and establish their species on the earth. And rising above the brute creation, man has attained the same degree of superiority in work over the remainder of the animal kingdom that he has in intellect. Man will put forth exertion of some kind to obtain a living in this world. The beggar as he trudges about the world living principally on air and water, steps off many a weary mile in the course of a day, and utters many a pitiful appeal for the few dry crusts of bread which he receives at the hands of some kind hearted sister of charity. His life is a hard life. His work is hard work. The farmer will follow his plow from the rising of the sun to the going down thereof, day in and day out, for the purpose of providing for his family. The doctor will arise from his warm bed the coldest, darkest, stormiest night

that may ever come, to attend the bedside of some sick patient. What he is after is a living.

The lawyer will sit up all night long to get himself ready for the important law case which he is to argue the next day. And I sometimes fear it often happens that preachers consider salary first and the good of Christ's cause second in their efforts to get a comfortable living.

And now the point toward which I am drifting I hope you may readily see all men of every profession are striving to get a living out of the world.

To a certain degree they obey the divine command, "Six days shalt thou labor and do all thy work" but at the end of the six days, what do they do? What do they do on the seventh day? Do they rest from their labors? Well, yes, they rest after a fashion; but how do they rest on the seventh day? Do they rest their minds and bodies from worldly cares, and engage in the worship of God? Do they arise from their slumbers as early on Sunday morning as they do on Monday morning? Do they lay aside their secular newspapers and take up Bible literature? Do they attend Sunday School and church regularly and strive to derive benefit therefrom? Do they visit the sick and afflicted, the downcast and oppressed? Do they try to make their neighbors and themselves better by association? It is not to be expected that those who claim no part in God's kingdom should observe the Sabbath in this way, but it is to be expected that Christians should observe it in this way. And it is a sad fact that there are but few Christians who do observe the sabbath properly. That is what is the matter with many churches to-day. That is the reason the bounds of this convention have not been more widely extended within the past eleven years. We do not work as we should work and as God requires us to work. Six days we toil and worry for ourselves, and each night as we retire, our limbs ache for want of rest, and our minds are weary with study and care.

How about Sunday night? Are we tired on Sunday night from going out among the children of the neighborhood and trying to get them to go to Sunday school? Are our minds weary on account of study and care for the advancement of the cause of God? Ah, my friends, not until we learn to work for God as we work for ourselves will we be blest with Heaven's richest blessings, and will we see this grand cause move along as it should move.

God does not require us to do special work for him but one day out of every seven. Do not misunder-

stand me here. It is our duty to do all the good we can at all times, and it is not to be presumed that we shall do nothing for God during the week, but on every seventh day we are to lay aside everything but God's work. It is not by any means an unreasonable requirement. It is not hard work which we have to do, but how great, how far-reaching would the consequences of that work be, if we were to do our duty.

No success can be obtained without work, and that very persistent. The greatest achievements ever enacted by men cost years of toil and study.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

When Demosthenes delivered his great oration, "On the Crown," his opponent remarked that it smelt of the lamp. This observation was true, but the oration served its purpose, and is today a master piece of oratory and an adornment to classic literature. This is the kind of work we need to make us progressive and prosperous. One honest day's work for God out of every seven for the next twelve months will increase our numbers ten-fold, and make us the largest Sunday school convention in the Old North State.

The second great essential to our success is *good literature*. It is needless to enter into an argument to show the value of literature. Its value is already realized by all who can read. The greatest promoter of general education in the world to-day is the press. And education is what is most needed by the masses. The absence of literature in our Sunday schools is one of the greatest drawbacks with which we have to contend. With the exception of a few Quarterlies and Lesson Papers, no literature is used by a majority of our schools. This fact has not hitherto been considered as it should have been. The distribution of tickets with gospel verses, attractive cards, simple and interesting little tracts and Sunday school papers among the members of the school on each Sunday produces an untold amount of good. It causes little children, the boys and the girls, and the grown people to read, when they otherwise would not read. This reading gives them a greater variety of ideas, and causes them to think, and that is exactly what our people need to do, think, and think about something of some value. The fewest number of our young people who attend our schools know anything about the principles of the Christian church. The fewest number of our grown members know enough about them to defend them intelligently when attacked by the cynical disputer and

the egotistic bigot. We need to place these principles clearly, plainly and simply discussed and defined into the hands of our people that they may understand better their stability and grandeur. Our principles are such as we ought not to be ashamed of, but we should take some steps to scatter them in black and white among the people, and thus let the world know who we are and what we believe.

The cost of Sunday school literature is so small that any Sunday school can afford to supply its members at least semi-monthly. No one knows how many souls have been brought to a sense of their condition and pointed to the Lamb of God simply by reading some simple gospel declaration received from the Sunday school. The silent pages of the little tract often preach sermons to those who cannot be reached by the eloquence of the minister. They hold within their grasp the thoughts of the wise and good, and retain them for the perusal of all who may chance to glance upon them. By this means we must educate. Educate in the great truths of eternal life and this education will then draw within its circumference the secular education of the school room. Not far from here is the denominational college of the Southern Christians. A fine structure that the results of unremitting toil and persistent effort. No one can tell what that institution may expect from the Sunday school if we will only start the wheels of education to turning.

The third great essential to our success is *more music*. Poetry and song have ever been two great refining elements in the world. All who have read the book of Psalms cannot have failed to note the beauty of the thought and expression and the sweetness and loftiness of the sentiment. That was the Jewish hymn book, and the land that flowed with milk and honey often listened to the melodious notes of Israel as they bore upon the breezes the sweet words of King David. The Homeric bards of Greece wandering from place to place inspired the people with their recital of the brave deeds of tallen heroes, and by that means had a great deal to do with shaping the thought and fashioning the society of their time. We all have felt the inspiration occasioned by the national airs of our country. Let the band strike up Dixie in the presence of those who for four long years wore the gray and battled with the overwhelming odds of Union forces, and you will see the dry eye begin to moisten, the hard sun burnt cheek begin to flush, and memories of the cruel times gone by will gather thick and fast. Listen to the sweet strains of the Old North State. For-

ever, and as the chorus rolls upward and outward, the spirit of patriotism will be kindled within the breast of every loyal son and daughter of North Carolina, who hears it. Let the church organ swell forth in long drawn cadences, the grand sublime notes of Old Hundred, and the heart of every true Christian present will be lifted upward, and will leap with ecstatic joy at the soul reviving tune. There is power in music. We need more of this power in the Sunday school. There is nothing that can take its place; there is nothing that can so enliven and cheer. And permit me right here to remark that, if all the representatives present will present this matter to their respective schools when they go home, in its most forcible and favorable light, and endeavor to organize singing classes for the purpose of training in music, their labors will not be put forth in vain, but the results which will follow, will show a vast improvement by the assembling of the next convention. We have in our schools the talent, we have in our midst as fine a teacher as any ordinary student could desire, and all we need is to arouse enthusiasm enough among our schools to enable them to put forth the proper effort to secure his services.

The ability to sing is an accomplishment which not only adds pleasure to individual life, but it wields a power for good when put to the proper use. For the same reasons that a human being should strive to develop his mental faculties, should he also strive to develop his talent for music? It is a God-given talent and the only higher capability which the little birds have in common with human being. There is a great deal of good advice in the little stanza:

"If you have a pleasant thought
Sing it, sing it,
Like the birdies in their sport
Sing it from the heart."

The fourth and last great essential to our success is *more prayerful earnestness in our work*.

Light-hearted carelessness will do very well for some kinds of worldly work whose results will amount to but little, and affect nobody's interests, but it will not do in our work for God. When we realize that there are growing up right within the shadow of our own homes, children who know nothing of the gospel truths; when we consider that the spiritual welfare of their young lives is depending to a certain extent upon us, it is enough to make us serious and earnest. But we do not feel the responsibility always as we should. We often meet a few of our friends in the S. S. room, and sing a few songs, go over the lessons, and do the other business all in a kind of mechanical manner, not thinking of the

consequences of our work and its far-reaching influences. But that manner of work does not accord to all concerned the greatest amount of good. You cannot get fire from dead coals. It is the live coal that kindles. It is the being who is thoroughly interested in what he desires to do who makes others interested and who carries out his plans to perfection. Before we can accomplish much in the S. S. we must believe there is something worth accomplishing, and then set to work with the same zeal and earnestness that we would about a matter of dollars and cents. We must get the idea that we can benefit others and be benefitted ourselves, we must strive to put the happiness of those with whom we have to do far above our own happiness and then we will get happy by making others happy. Once there were two little brothers. It was observed that the older one was always laughing and talking merrily to the younger. The question was asked him why he was so gay. He said he always tried to say something to make Jim laugh, and Jim's laugh caused him to laugh.

It does us good to do others good and the happiest moments of our life are those in which we are reminded that we have been instrumental in doing some needy one a kindness, or reforming some wayward one on his way to destruction. "Be in earnest" must be our motto. It is this quality that will send us by some neighbor's house on Sunday morning and make us prevail on him to go with us to church. It is this quality that will put it into our heads to go into the highways and get the rambling children to follow us to Sunday school. It is this quality that will turn defeat into victory and make the sky ever clear and bright.

Christ was always in earnest. Never a jest escaped from his lips. The apostles were always in earnest and they showed it by sealing their convictions with their blood. The Great Judge of all the earth is in earnest when he says, "This is my beloved son, hear him." And that Son is greatly in earnest when he says, "Whosoever would be my disciple, let him take up his cross and follow me."

"Only a worker for Jesus,
Steadfast and earnest and true,
Doing your best for the Master
He hath done great things for you."

There were reported at our last convention 34 Sunday school containing a membership of 2296. Of these 336 were teachers. Let us make a little calculation here. There are 52 Sundays in a year. Suppose each one of those 336 teachers had given to God as good a day's work on each Sabbath as they gave to themselves on an average week-day 52 x 336 = 17472 days work for

God in the convention year of '91 and '92. But the work these teachers did was not the work of whole days but of pieces of days. About one hour every Sunday morning they worked and some of them worked very shabbily then. It went mighty hard with them to stand up before their classes about a half an hour once a week and teach those classes. Often they did not feel like it, and therefore did not even attend Sunday school. This is the kind of work that has been done, and what are the results? Comparatively no progress.

Suppose those teachers next year increase their labor a little, and give the Sunday school three hours work every Sunday instead of one. What a great difference we would see in this assembly the next time it meets. There would be no schools unrepresented. There would be no schools with unpaid assessments or dues. There would be no schools going into winter quarters in winter, nor languishing in summer. But every department of work would be made lively by progress. We have the means and the material. We have the workers, but what we need is more earnestness in the matter.

And now, in conclusion allow me to impress upon you the crying necessity of active energetic work in this session of the convention. We know not what we can do until we try. People laughed at Dr. Judson for preaching five years in Burmah without a single convert. But there are 20,000 Baptists in Burmah today. People called Dr. Morrison a fool for preaching in China seven years without a single convert, but there are 25,000 converts in China today. When Columbus walked along the streets of his native city, the children would touch their foreheads with their fingers and laugh, but Columbus executed his plans, and the world has been made better by it. And we could stand here for hours and point you to the apparently insuperable obstacles overcome by men, but it is not necessary. In our work there are but three obstacles to overcome, stinginess, pride and laziness. These three demons conquered, a broad avenue opens up to success. Let us strive to conquer these enemies to our welfare. Let us be honest with ourselves and with God. Let us have harmony, good feeling and general interchange of ideas, and when the time comes for us to adjourn, may we all look back upon our work here with that degree of satisfaction which we always experience when conscious of having done our duty.

A search light is to be placed on the top of Mt. Washington, which will be so high and strong that it will be seen from Canada.

THE SUNDAY SCHOOL.

Lesson VI.—The Apostles Confidence in God.

ACTS 4:19-31.

GOLDEN TEXT:—They spoke the words of God with boldness.—Acts 4:31.

TOPICAL ANALYSIS.

- I. The Apostles Answer. (vs. 17-20).
- II. The Apostles Released. (vs. 20-22).
- III. Rejoicing Together. (vs. 23-31).
- IV. The Prayer Answered. (v. 31).

INTRODUCTORY.

This lesson is a continuation of the story begun in the last lesson. It is interesting to notice how the leaders of the Jews fought against God and how puny were their efforts. They were determined to maintain their corrupt form of religion if they could, and they readily saw that the teachings of Christ were antagonistic to their teachings. Like a great many earthly potentates they valued power and rule over men far more highly than they valued right and duty, and struggled to the last to maintain their hold upon the people. The chief priests and elders formed the opinions and shaped the society of Judea, and their methods and doctrines became so corrupt that doubtless they often laughed within themselves at their poor misguided subjects. The whole system of Jewish morals was corrupt, and as Christ himself expressed, the advocates of this system were "whited sepulchres filled with dead men's bones."

THE LESSON PROPER.

I. *The Apostles' Answer*

19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

The above words were spoken to the council of the Jews directly after the council had commanded Peter and John to teach and preach no more in the name of Jesus. This answer decided the question with the apostles. They did not propose to give up God and their future hopes just to gratify the selfishness of man. They did not hesitate to show their colors and to stand by their convictions. Here is a grand example for us all.

20. For we cannot but speak the things which we have seen and heard.

They had followed Christ through his ministry among men, had been eye-witnesses of the miracles performed by him, had seen his death, burial and resurrection, had beheld him as he ascended into heaven, and had felt the Holy Spirit pervading their hearts and impressing them with the work which was given them to perform. And acting upon impulses which are common to all they desired to communicate these things to others.

II. *The Apostles Released.*

21. So when they had further threat-

ened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

Whenever the popular feeling is aroused, it is unnecessary for leaders to attempt to oppose them. The council knew this. The people had been moved by the apostles, and had realized that what they had seen was a demonstration of the power of God.

22. For the man was above forty years old, on whom this miracle of healing was done.

The people knew they had not been deceived by Peter and John. They knew that the cure of the lame man was a grand reality, and their belief was confirmed by personal observation.

III. *Rejoicing Together.*

23. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

It is supposed by some that the word *company* means church, and that since the pentecost, the people had organized into several churches, and Peter and John now go to their respective church and report what had transpired. They wanted to tell their victory and let others share their joy.

24. And when they heard that, they lifted up their voice God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is.

The first deed of the church after hearing the news from the apostles was to thank God for their deliverance. Their faith in Him was strengthened and they reiterated their belief in his being the creator of heaven and earth.

25. Who by the mouth of thy servant David hast said Why do the heathen rage, and the people imagine vain things?

The reference is made to the second Psalm. The tense in the first clause is changed from the original, it being, Why do the heathen rage. They possibly had in mind the fact that this prophecy of David was already fulfilled, and thus confused the tenses.

26. The kings of the earth stood up and the rulers were gathered together against the Lord, and against his Christ.

This prophecy was fulfilled in Herod's seeking to destroy the young child Jesus, and in the Jewish Sanhedrin giving judgment of death to him. Herod and his followers did all they could to blot out the name of Christ from the earth.

27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together.

This is just an enumeration of the persons who conspired against Christ.

28. For to do whatsoever thy hand and thy counsel determined before to be done.

It was predestined by the Almighty that Christ should come into the world to restore man from his lost condition as soon as Adam fell into

the unholy state. And God also foresaw how men would act when Christ should be given them as an example and a sacrifice.

29. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word.

The church prays for strength to sustain it in its warfare against sin and Satan. It knew from this encounter of the apostles with the council that there was some hard fighting to do and that only by the continual success of the Spirit could they have the courage to face the overwhelming odds against them.

30. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

It would take signs and wonders in those evil and degraded times to convince the incredulous of the power of the Holy Spirit. The apostles needed to be armed with the most powerful weapons which human beings are capable of using; and feeling the need of these things, they did not hesitate to ask their father for them.

IV. *The Prayer Answered.*

31. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness.

Here is another demonstration of the power of prayer. God answered their prayers. He has never failed to answer prayer even from a Publican, if it was asked in a proper spirit. There are cases in which prayer is apparently not answered, but such cases are simply the outcome of our short-sightedness, and inability to see the answer when it comes.

REFLECTIONS.

The consciousness of being right makes one bold in his cause.

We ought to speak the truth when we know it and when it becomes necessary.

If we are acquainted with a good idea, or have experienced anything elevating, we will be anxious to communicate it to others.

The cause of right must triumph. The prophecies of the Bible have largely been fulfilled.

Prayer is simple communication with God.

HERBERT SCHOLZ.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Concert of Prayer for August.

In August occurs the Annual meeting of the Woman's Board for Foreign Missions of A. C. C. at Craigville, and during August, September, October and November a majority of the Annual Conferences are held.

These are meetings full of great responsibilities, and fraught with the destinies of immortal souls, for upon the methods devised at these meetings depends largely the forward movement of the organized systematic work for Foreign Missions. There is great need for the power of the Holy Spirit to be present in these meetings to guide in making wise plans and organizing for future work, for creating missionary zeal and raising money for missionary purposes.

Will not each and every prayer meeting of the Christian church take these.

TOPICS FOR THE CONCERT OF PRAYER.

1. The Annual meeting of the Woman's Board for Foreign Missions.

2. The Annual Conference in the several states.

Hymns—"Come, Holy Spirit, heavenly Dove" "My Faith looks up to Thee." The Morning Light is Breaking."

Scriptures—Luke 11: 13. Luke 11: 5-9. Matt 17: 19, 20.

EMILY K. BISHOP.

Dayton, O. July 23, 1892.

From Japan.

From Bro. D. F. Jones' June report we have the following facts:

The wet season was just past and the hot season was upon them. During the hottest part of this season, because of the enervating influence of the weather some of the regular work must be given up and the workers have a little rest.

Bro. Rhodes, just before leaving for home, baptized one at Wakuya and one at Azabu, Tokio.

Mr. Takahashi, the new native preacher recently settled with our church and parish at Ichinozeki, is reported as being very happy in his work. Our brethren are very hopeful of his young preacher as he is very promising.

Our Azabu meeting house, though but a store room and small, was looking much brighter and cheereful because of recent repairs.

Since Bro. Rhodes left, the wife of one of our native preachers in Tokio presides at the organ.

At Hongo there is an increase in the number of those who come to hear the Gospel, though they seem very slow in accepting Christ. I ask all our churches to join in very earnest prayer for an outpouring of the Holy Spirit on our Japan mission.

Another missionary writing from Japan says, "I have never known a time in my ten years ministerial service when the work has been as inviting and pressing as it is now. Never have I felt how the utmost possible is called for, and yet how much there remains undone, even

after the utmost possible is done. And it is this undone part, this seeing such mighty opportunities unused, fruit rotting in the field, that wears and frets one's spirits. Weariness of the flesh I can sleep away, but the work undone, the work for which there is no worker, looms up every day, renewing its plea. * * * We have scarcely begun to touch the field right around us."

Do not such appeals touch our hearts and make us feel like opening our purse wider for the work? Although Brother Rhodes has relinquished the work and come home, others are now under appointment nearly ready to go. And still a number of others have taken the foreign mission pledge and are preparing for the work in the future. I have no anxiety now for persons to go. The Lord is giving us them—noble young men and women who are saying, "Here am I, send me." Will the church furnish the means to send them? Here is our great anxiety.

The general Missionary Board, at its recent meeting in Dayton, decided to send Miss C. Tena Penrod with Prof. Rev. A. D. Woodworth and wife, Mrs. Ida Woodworth, this fall. They purpose sailing in September. The sending this force involves the raising of more means than we have yet done. With strong faith that God who has given us the missionaries will put it into the heart of our people to furnish the necessary means, we have ventured. Shall our faith be disappointed?

J. G. BISHOP,
Sec'y Mis. A. C. C.

Home Again.

When we were nearing the coast of California, one of the passengers said when he first saw the dim outline of the shore, "There is God's land." A sense of inexpressible joy came over me when I felt under my feet the solid earth, and a prayer of thanksgiving was offered for the coveted privilege of being again in the homeland.

The return expenses of myself and family were paid by myself, and this money had to come outside of my salary. In order to raise this I took a position for a part of my time in a school controlled by the Canadian Methodist Conference; that is sixteen hours per week. This was not done to the neglect of any part of my work as missionary of the Christian church, but taken out of the time other missionaries devote to resting. This to some may seem impossible, but, if we think a moment, it will be easy to understand that no person in any employment devotes all his time to that one employment.

The climate of Japan is very enervating, and people frequently break

down, nervously, even with short hours for work. I have preached as many sermons, taught more lessons, wrote more Sunday-school lessons, held more consultations and conversations with the Japanese people since I undertook double work than I did before, and this to the satisfaction of all concerned in Japan. It would be impossible to expect that even as strong a frame as mine could bear such a strain without deterioration to the nervous system, and I find myself much in need of rest, but a combination of circumstances will not permit complete rest from work.

It is too much to expect that my course will not be criticised, and most severely, by those who know least about the matter, or have done little to sustain the work of Japan, but time will, no doubt, show the wisdom of my conduct, and I hope to prove that my love for our Japanese brethren is true and firm, and that my return home may be of more benefit to the work there and here than my stay there under the circumstances could possibly be.

There seems to be no doubt that my successor is better qualified in every way for the work than myself, and the gain of one additional worker is a substantial gain in the right direction.

My voice and pen will always be at the command of the church for the cause so close to my heart, and that has nearly cost me my life.

Sincerely yours,
H. J. RHODES

Will You be There?

Illustration of the power of that influence which is found in one's personality, as over against, or as in addition to, any influence of the truth which one has to present, are to be noted in all spheres and on every side. A pioneer Sunday school missionary was canvassing a thinly settled neighborhood in the West, for the purpose of organizing a Sunday school in the log school house of the settlement. Going through a clearing, he met a little boy whom he had not seen before; and greeting him pleasantly, he asked him to take a seat by him, on a fallen tree-trunk. As they sat there, the missionary gave the boy a little picture card and told him of his plans for a Sunday-school, and of the meeting called for that evening, for the starting of the school. "We are going to have a nice school," he said, "and we want all the boys to be in it. You'll come and join us to-night, won't you?" "No," was the abrupt, and emphatic reply. The missionary was not a man to be easily discour-

ed; so he took out a picture paper from his pocket, and, putting his arm tenderly around the little fellow, he showed the paper and explained the pictures; adding, that papers like that would be given to the scholars of the new Sunday-school, and that attractive books would be loaned to them also. "You'll come and get some of these papers and books, won't you?" he said confidently. But again an emphatic "No" was the boy's only answer. That did seem a little discouraging, but the missionary tried once more. He was a sweet singer, and he thought he would try the power of music on the boy. He sang several verses of "I have a Father in the Promised Land;" and then he looked down at the little fellow without a doubt of the result of his trial, and said heartily; "There, we're going to have such singing as that in the Sunday-school. Won't you come and hear it, and learn to sing for yourself?" "No," was for the third time, the resolute reply. Then the missionary was discouraged. He had found one inaccessible boy, so he rose from his place on the log to go his way, leaving the boy sitting there. "Say!" called out the boy, as the missionary moved off: "Are you going to be there?" "Yes, I expect to be there to-night," answered the missionary. "Then I'll come," responded the boy, and he was there when the school was started.

Ah! there was the power of unconscious personal influence. The truth that a Sunday school was to be started, was in itself if no weight with that boy. All the direct and intentional efforts of that missionary to influence the boy, by kind words, by earnest invitations, by the exhibit of cards and papers, a promise of attractive books, and by the inducements of music, were ineffective. The boy knew little about those things, and he cared less. But he had a human heart, and that heart was touched and swayed by the personal interest in himself, on the part of the man who had been sitting by his side on the log whose arms had been put around him tenderly, and who had been at the pains to show him those things, and to sing to him. He wanted to be near that man. If that man was to be in the school house, the boy wanted to be there also. If it had been a grog-shop to which that man was going, the boy would have been ready to follow him there. And so the unconscious influence is influencing, all unconsciously to themselves, the boys and the girls and the men and the women, in our newer settlements and in the older ones, influencing them for the right or against it, to the Sunday school or to the drinking saloon.—H. Clay Trumbull.

Genesis 4:9.

A church member with a pistol in his pocket, says to a rough: Do you see that man going along there with the lantern?" "Yes," said the rough.

"Well, that man is my brother; he has got five thousand dollars in his pocket; he is going away down in the dark river swamp to give the money to his wife and children, and I was just thinking how nice it would be if you and I had that money, but I would not do any thing wrong for all the world, you see I am a church member; but I have right here in my pocket the best pistol in the world. You can kill a man one hundred yards with it, and it makes the least noise you ever heard. Now, if you wanted to, you could take this pistol and go and hide by brother's path and when he gets close to you, you could take this pistol and—well, I know you would be well paid for your trouble; but I would not have anything to do with it for the world,—I am a church member,—but all that I want is just enough to pay me for the use of my pistol; you can have all the rest. Remember now that I am perfectly innocent; I would not have my name coupled with it for anything in the world,—I am a church member; but you could get that money and nobody would ever know it; in fact it would be very foolish in you to let this chance pass, for there is nothing else you can do to get as much money as quickly as you could get it this way, and no one will ever know who got the money. True, some one may come along and see his body, it will be all puffed up, and then you say: 'he died of bilious fever.'

"Now, this pistol has killed many a man since I have owned it. I have received a trifling sum for every one it has killed, but the man who did most of the shooting was well paid for he lives in that nice house and he drives that nice horse. Say, now, we have talked long enough; if you want this pistol and that five thousand dollars, say so quick! for no one will ever suspect anything wrong, and you will be very foolish to let this chance pass. And if you don't get it somebody else will, and you had just as well have it as anyone. I am a church member, and I would not have anything to do with it for the world, but if you want to be wise take this pistol and go; but remember that I am an innocent man."

The rough, with death in his eye, looks towards his victim; reaches his hand back; the church member gives him the pistol; and the rough goes out in the dark. The last words he heard the church member say were, "I am an innocent man."

The church member goes to church

and says: "Thy kingdom come, Thy will be done on earth." The rough goes to the back swamp with the pistol that the church member placed in his hand. A report is heard. A man is mortally wounded and sinks to the ground; the rough appears, and finds the church member's brother unconscious, strangling in his blood. The rough takes his money and leaves the wounded man to die.

The above is spiritually true. The innocent(?) man is the church member that owns a bar room. The pistol is the bar room. The wounded and dying man is my brother and he is your brother.

Will you not tell him that the robber is after him?—*The Moralist*.

FROM PASTORS AND FIELD.

A Good Meeting.

The meeting at Hebron, Va., began on the 4th Sunday in July and continued till the next Sabbath. It was a good meeting. The church was greatly revived. There were thirty-four converts, some of them aged men who, we were informed, had never made any pretensions to seeking salvation before. There were nineteen additions to the church, with others to follow later. On the last day of the meeting the ordinance of baptism by pouring was administered to a number of candidates. Several will be baptized by immersion. Rev. M. L. Hurley did the preaching on the first Sunday of the meeting. Rev. B. C. Thompson of the M. E. church, assisted the pastor during the entire meeting. The church labored faithfully, and the result was a gracious outpouring of the Holy Spirit. This church is in a prosperous condition and is working well.

P. T. WAY.

Durham, N. C., Aug 1, 1892

From M. W. Butler.

DEAR SUN:—I returned from the Sunday School Convention Saturday morning and preached at Spring Hill Sunday morning at eleven o'clock, and here at night. The congregations were very good. The congregation at Spring Hill took dinner on the church ground and in the afternoon the Ladies Aid Society met and rendered a nice program of song and recitations.

On Saturday before the 1st Sunday in August the Sunday school will have a grand picnic. This church shows some progress and activity. The church pays a larger salary than ever before by seventy five dollars, has built an addition to her house

of worship, while the congregations and Sunday school are increasing.

The church at Waverly has built a room adjoining the pulpit, to be used as a pastor's study. Mrs. J. H. West has received funds and furnished the study with a beautiful carpet, window curtains, table covers, rubber mats, etc. Mrs. West is a good church worker and a valuable addition to our membership here. The Sunday school here under the superintendance of Judge West is in a most flourishing condition and steadily increasing, it now numbers one hundred and ten members, while two other schools in the town at the same hour.

Prof. J. U. Newman of Elon College, N. C., is spending some time in this community in the interest of the college. Prof. Newman was once a popular pastor in this community and has many admiring friends here who after a lapse of several years are glad to see him.

I have just received a telegram to preach the funeral of Mrs. Sarah Lee, near Wakefield, Va. She was the youngest child of Bro. W. E. Morris and just a little more than one year ago left her father's house a beautiful bride. May the Lord of all mercies and grace strengthen and comfort the troubled heart of the young husband, father, mother and sisters.

Dr. T. E. Baird, the zealous superintendent of the Ivor Sunday school, who has been confined to his bed of serious illness for several weeks past, is slowly improving and strong hope of his recovery now encourage his friends who have so vigilantly ministered and watched by his side. This news will be a relief to his many friends abroad who have been anxiously remembering him at throne of grace. He is able now to walk across his room. The dedicatory services of the church at Union (Surry) will be conducted next Sunday. I am expecting Rev. J. P. Barrett, D. D., and Rev. J. U. Newman to conduct the services. The minutes of the Sunday School Convention will be sent to the printer today and we hope soon to see them distributed. The schools reporting to the convention at its recent session raised about \$1,800.00 during last year.

M. W. BUTLER.

Holy Neck, Berea, and Vacation.

MR. EDITOR:—Doubtless you think I have forsaken you and the SUN, but I haven't. It has been warm weather you know and I have tried to be very sparing to you, your readers and myself. Hence my long silence.

As has been stated in your columns. Bro. Hurley got me to serve for him

at Berea and Holy Neck during the months of June and July. These months having about expired Bro. Hurley is expected home soon. We sincerely hope that he has been much benefitted by his stay up in N. C. and that he can now return to his people much improved in health and strength. His people are very anxious about him and many have been the prayers that have gone up in his behalf. Let us hope that he will yet entirely recover and thus be enabled to do many more years of valuable service in the cause to which he has so earnestly and successfully devoted his life.

Let me say that my service for the past two months with Holy Neck and Berea has been a service of pleasure. I found the people of Bro. Hurley's charge pleasant, social and hospitable. They have my sincere thanks for their kind treatment of me.

Services have been regularly at both churches at the appointed time and Children's Day was duly observed by both. Children's Day was a success financially, socially, and spiritually—so far as we were able to judge.

At the Sunday school Convention which convened at Berkley last week the Holy Neck Sunday school carried off the convention banner and hence will for the coming year at least be termed the banner Sunday school of the Convention. This should be quite an impetus, as well as an occasion of great pride, to the Holy Neck Sunday school. This should arouse the Holy Neck Sunday school workers to greater efforts and more efficient work. She is to be congratulated upon her effort already put forward and success attained and now let her put forward a far greater effort that the success already attained may be only a forshadowing of what is to follow.

The Ladies Local Union of Berea church gave an excursion last Tuesday, July 19, to Soldiers Home. The Va. Dare carried the party and despite the inclement weather the excursion was a success. Refreshments were served on board at low rates while dinner in abundance was furnished free of charge. The ladies realized from the excursion a clear profit of \$119.00.

It is useless to say that the occasion was one of genial pleasure and delight to all.

Well Mr. Editor, vacation is rapidly passing away. One more month and it will be gone. We hope all of the old students are enjoying these warm days, recruiting their wasted strength, and are preparing to go back to Elon and carry their friends and acquaintances with them. By an earnest effort all along the line, there is no reason why the roll should not be greatly increased over previous years.

J. O. ATKINSON.

Young Preachers.

A young preacher's reputation is as delicate as a young lady's and therefore they should be as careful of themselves as they can be.

They should by all means try(?) in every particular to imitate the dude for he is the most(?) important being in the animal kingdom.

Let him wear such a dress as will attract(?) the attention of every one that passes. He should by all means(?) wear glasses whether he needs them or not, because they gave him a classical appearance. He should use his gold-headed cane on all(?) occasions because that is one of the essentials(?) of a young minister. Let him wear a sash and show as much of his shirt bosom(?) as possible for that gives him the air of an actor on the stage in some theatre.

Let him spend all the money he can(?) even though he is dependent on some one else for his education because people do not like(?) to contribute money to educate an economical young man. Let him study the young ladies and become a society(?) butterfly more than he does his books for what the church needs today is society(?) cranks and intellectual(?) dwarfs. He should know more about every subject that comes up than his sermons in the church because of their old foggy ideas.

He should never notice or pay any attention to old people or children for the former can give no advice and the latter are too insignificant to notice. He should do all he can to disgust everybody he meets with his clerical dignity, tone of voice, etc., etc., etc..

A CHURCHMEMBER.

Belford's Magazine for July is an excellent number and fully up to the standard of monthlies.

One of the most beautiful improvements of the new revision of the Testament is that which makes Rev. 7: 17 read thus: "The Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto the fountains of water of life." This carries into the heavenly world one of the most tender and profound relations which Jesus bears to his redeemed followers. . . . All we were but sheep going astray, and God hath laid on him, the divine Shepherd, the iniquity of us all. This tells the whole story as to the ground of my hope for salvation; this, too, establishes such a relation between me and my Shepherd that I am under supreme obligation to follow him whithersoever he leadeth. If we ever expect to be guided by him to fountains or waters of life in heaven, we must learn here to submit to his guidance completely.—*T. L. Cuyler, D. D.*

The Christian Sun.

THURSDAY, AUGUST 4, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES.

"Strange," read it on page 445.

Let us have the news and subscribers from your protracted meetings.

Fermented and Unfermented Wine is quite freely spoken of in this issue.

There is to be a Sunday School picnic at Catawba Springs, Wake Co., Aug. 5th.

Rev. J. D. Wicker gave this office a pleasant call a few days ago. Come, again brother.

Be sure to read the advertisement of Elon College, and send your sons and daughters there next session.

Rev. J. W. Wellons, assisted by Rev. J. L. Foster, is conducting a meeting at Walnut Grove this week.

The Children's Corner is bright and interesting this week. We hope the children will keep it up this way all the time.

Rev. Geo. Young, the first president of the Franklinton Christian colored College, is dead. He died at Laurens, N. Y.

Read carefully the neat advertisement of Elon College. If every one will do his duty, we will have an increased number of students there next year.

Catalog of Starkey Seminary of Eldytown, N. Y., of which A. H. Morrill is principal is on our table. The fall term of this excellent school opens Aug. 30.

Dr. Long wants you to drop him a postal giving the name of parents, guardians or young men and young women who might be induced to attend college this year.

We are glad to note that our fear in regard to the lack of interest in canvassing for Elon was groundless. It seems the Faculty have been on a sort of "still hunt" for students.

Several of the best and most intelligent brethren in the Christian Church, have recently spoken in complimentary terms of the CHRISTIAN SUN. Many thanks. Now that we are out of the school work, if the church will give us a full subscription list, we will give you a good paper.

Our young friend, J. Wayland Jones has entered the clothing house of Whiting Bro.'s as clerk. Mr. Jones is a worthy young man and is anxious to have his friends to call.

Rev. J. O. Atkinson preached two fine sermons Sunday (July 23) morning and night at City Hall to good congregations. The pastor, Rev. W. W. Staley, preached at Berea church.—*Suffolk Herald*.

Rev. W. W. Staley left this morning (Aug. 1) for his home in North Carolina to spend the heated term. There will be no services during his absence. His congregation will have a "vacation."—*Suffolk Daily Progress*.

Rev. J. W. Wellons closed a meeting at Mt. Carmel last Friday. He was assisted a portion of the time by Revs. R. C. Coghill and J. B. Floyd. It resulted in six converts and church greatly refreshed.

The demand of the general reader seems to be for short stories. In none of the current magazines is this tendency more fully recognized and better met than in the August number of *The Cottage Hearth*. Handsome illustrations and interest to the stories and articles. (W. A. Wilde & Co., Boston, Mass.)

In a note to the editor, Rev. M. L. Hurley says: "I have returned to Franklin, Va., to finish up my year's work. It is now my purpose to move to Buffalo Lithia Springs and remain at least one or two years to try and recruit my health. I am convinced I can never be a pastor and get well." It is earnestly hoped that our dear brother will regain his health and be spared to many years' labor in the vineyard of the Lord.

We are always glad to have our conferences include the CHRISTIAN SUN in their commendations of our literature. It would also have been only a small return of courtesy had the Southern Convention included the *Herald of Gospel Liberty* in their literature commendations.

We take the above from the *Herald of Gospel Liberty*, and would add that, if the committee on publication did not mention the *Herald* it must have been an oversight. We know the *Herald* was highly commended by the speakers, among them the editor of the CHRISTIAN SUN.

"Cicero said 'all religion consists in action.' There are those in our own times who seem to have caught the spirit of the heathen orator and philosopher. They measure their own religion and that of others by the amount of work done. There is a very subtle and a very real danger in this. It becomes so easy to substitute doing for being, that one may delude himself into a belief that he is an active and zealous Chris-

tian, when he is seeking only his own selfish ends. All religious work that does not grow out of true heart devotion is a delusion."

The August *Wide Awake* is a veritable vacation number, and indeed is so labeled upon its cover. It is full of the scent and spirit of the sea and the shore, of mountain and lake and forest. It is especially noticeable for short, practical papers on out-of-door doings. There is a capital story of camping out, "French Leave," by that breezy story-teller, Gertrude Adams. The poetry is contributed by Susan Hartley, M. F. Butts, Zitella Cocke, Martha Perry Lowe, Robert Beverly Hale, John B. Tabb and others, and the illustrations and the departments are equally attractive. The vacation *Wide Awake* is surely well fitted to be a real vacation companion. Price 20 cents a Number, \$2.40 a year. On sale at newsstands, or sent postpaid on receipt of price, by D. Lothrop Company, Publishers, Boston.

Harmony.

All the many forces thrown out by the power of God, move in the smoothest harmony under His divine laws. No where is any friction found until some law is violated. The powers of nature are so balanced one against another, that the world's harmony is continually maintained. The divine voice says to the forces in action, "Thus far shalt thou go and no farther." If any one of these forces was unrestrained, desolation would be unbridled everywhere. Should the increasing cold as it commences in autumn be allowed to go on through the year, desolation would be far above the conception of any mind. The cold icy breath would grow into an army of storm clouds following each other in such close touch, that soon the deep broad valleys would be filled with mountains of snow, and dwelling houses would be seen no more forever. But God in his goodness has managed His laws in such harmony, that these direful results are unknown.

Every where, in the animals that move, the trees that grow and bear fruit, the flowers that bloom and send out their fragrance, the snow flakes that glide and whirl through the air, and the stars that glitter and sparkle in the sky, harmony sits, queen on the throne.

Then why should such discord be found in the spiritual kingdom? Simply because God has not made His laws in the spiritual kingdom entirely compulsory. Men are left to think and act for themselves.

Where men are left to think and act for themselves, each one marks out his own line of action, and these

often cross each other, bringing about collisions, and thereby putting in motion disturbing elements, destroying the desired Christian harmony. But if all people were filled with the spirit of Christian love, the various lines would cross each other with such smoothness as not to make a jar.

Let us endeavor to have so much of the oil of God's grace as to overcome all friction.

Holy Spirit.

God has been pleased in all His works to separate them from the dead touch of monotony; for in all of them may be seen His various finger prints lapping and blending into each other like the delicate colorings of the rainbow. Thus the world of nature is thrown out in an architectural beauty that presents new thought and attraction at every point and angle.

As God has made a world of nature free from sameness, so He has set in motion a spiritual world that rotates continually in old pleasures made new. In the natural world many agencies are used to carry forward the world, so in the spiritual realm different powers are brought into requisition.

The wisdom of salvation moves under three of the greatest names ever spoken by men or sung by angels, God, Christ and holy Ghost. Around these three divine names all the powers of grace gather; and from them goes out the million of little streams, along channels of different kinds rippling through hearts made glad by sins forgiven.

But we have divirged and must come back to the text. It was about the Holy Spirit, we wanted to say something.

We can neither be happy nor succeed in Christian work without the influences of the Holy Spirit; therefore the first thing to be prayed for is the Holy Spirit. "Who, when they were come down, prayed for them, that they might receive the Holy Ghost." Acts 8:15. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3:16. When the soul is fired up by the Holy Spirit, there is a comfort and a joy that intensifies the desire which runs out after unconverted ones; and this burning desire carries with it an earnestness that waits not to consult flesh and blood; for the one thought is to bring sinners to Jesus. And when Christians are thus burned forward, they will soon see the fruits of their desires.

The Holy Spirit is a teacher. "Howbeit when, he the Spirit of truth: for he shall not speak of himself; but whatsoever he shall hear,

that shall he speak; and he will show you things to come." John 16:13. From the time the first puny effort is made towards heaven until the moment we pass through the pearly gates, lessons of truth of the higher life are to be learned; and this can be done only by the unfolding influences of the Holy Spirit. As one chapter is learned and enjoyed another is presented; and thus the body of new truths increases as the spiritual man develops.

"The evidence of Christianity is made manifest in us by the operations of the spirit. Who hath also sealed us, and given the earnest of the spirit in our hearts." 2 Cor. 1:22. If we have not the evidence of the Spirit to our religion, all the comforting joy has faded out of it, leaving it as a dead skeleton without vitality.

Force Machinery.

During the last century continual effort have been put forth to invent and improve machinery. These efforts have gained new energy at every step, throwing themselves into almost every department of labor, until to-day, much of the work, which, in former years, was shunned with awful dread, has changed into delightful pleasure.

In this interesting world of machinery, the mechanism of the various machines, is generally such as to force complete obedience to its laws. That is, when the machine moves all of its parts move in harmony according to the mechanical laws, upon which it was constructed. Most of these machines may properly be called force machines; for by the mechanical action sufficient strength is gathered to accomplish the work designed.

As man is the highest animal creation he is capable of forcing obedience to his desires, respecting much of this world's matter, both animate and inanimate. But in all force law, the power acting must be greater than the power upon which it acts, hence the absurdity of the enforcement of a power of equal strength.

Man being made a free agent, and in a general way equal, no such thing as an individual force machine to divide men individually against their will is known to the human family.

Laws may be made that will force some men to do things against their wishes, and restrain them from doing things which they desire to do, provided there is a stronger sentiment in favor of the law than there is against it. A law on the statute looks perfect in language and strong in legality, is a dead letter if a large majority of the people are against it. Men cannot be force with an acting power

weaker than the power, upon which it acts.

First create a strong sentiment in favor of right, both by precept and example; and then there will be a power strong enough to bring the wrong into subjection.

Dry Shod.

We see that the Guide Printing and Publishing Company [Campbellites] has reduced the price of Baptismal Pants from \$15 to \$12.50, and they are guaranteed to give satisfaction. But what a scare-crow a man is with a pair of them on! Do they mean by giving satisfaction that they effectually keep the water from the preacher? If so, ought not the candidate have a like protector? If immersion is essential to Christian baptism, can it be performed without wetting both preacher and candidate? Who will answer?—*Central Methodist.*

Don't think Philip wore such pants when he baptised the eunuch. They are of a later invention.

Elon College.

The CHRISTIAN SUN intimates that there is a lack of interest on the part of the faculty in canvassing for the college. This may be true in part. If so, it is to be regretted, I wish to say that some of the faculty have not been idle.

We have on hand a large number of catalogues and wish to send them out. Will the friends of the college, teachers, preachers, trustees, students, etc., please send in the names and addresses of parents and guardians, or the names of young men and women to whom I may send them. Please do this *at once*. The interest in this work of the church should not abate, and I trust it has not. Each one makes his interest known by the work he does. Friend, have you secured a student or sent a name? In other branches of the church great activity prevails. Men and women are at work for their schools. Men should be equally alive and in earnest. All the friends co-operating we can make the next year more successful than the last. I want to see a postal card or a letter from every one who is working, or who proposes to work for the college within ten days. Let us see who will be first, and how many helpers we have.

Truly,
W. S. LONG.

Something Definite.

The Eastern Virginia Sunday School Convention put a missionary in the field last year to work the Sun-

day school cause. Bro. Bowden who was appointed to the work said in his report to the convention at Berkley that he did not know whether it paid or not. I can say however that he did much good in awakening an interest in the schools to a higher sense of duty both in punctuality and liberality. Let this good work go on, and soon we will see a greater interest in training the dear children. Let us try to do more this year than ever before. Brethren let us here from you.

Yours in the Sunday school work,
I. W. NORFLAT.

To the Sunday Schools of the N. C. and Va. Christian Convention.

I hope you will soon see a report of the last meeting in which you will see that the attendance was small, but I wish to add that the zeal and energy of those present seemed to be large and strong. And further, that a good majority of the schools sent up reports together with the contingent and missionary funds, and further, that our secretary, Bro. J. M. Turner, has informed me that two schools have, since our meeting sent to him their reports and assessments. I now wish to say to you dear brethren who have not paid up your assessment in full that it is highly important that you do so forthwith. My report will be printed in full in the minutes and show the amounts collected from each school and the name of any school not reporting will appear blank, and any one that paid only in part will show as it was received. But dear brethren, I do hope every school which has not done so will report forthwith to Bro. J. M. Turner Big Falls, N. C., with the amounts in full whether you have paid in part or not at all. Now brethren, by complying promptly with this request we can make a model exhibit in our minutes, and bring good feelings to our own bosoms, and encourage, zeal and brotherly love to all our brethren and thus strengthen each other in this good work.

Bro. Turner writes me that he is much encouraged at the prospects ahead of us. Now let us all push up close to our President and officers, and thus realize how good and how pleasant it is for brethren to dwell (and I will add to work) together in unity.

May the good Lord bless us all.
W. S. PERRY,
Treas.
Pittsboro, N. C.

Elon Vacation Notes.

Mrs. J. U. Newman has returned from her visit to Virginia, much delighted with her trip.

Rev. D. A. Long's family, of Yellow Springs, O., are visiting relatives at Elon.

Miss. Nora Porter is visiting in Burlington. Miss Lillie Stroud will leave in a few days for Ramseur, N. C., where she will teach. Fortunate are the people of Ramseur.

Miss. Faucett of Durham is visiting Mrs. Moring's family.

Rev. N. G. Newman of Va., changed cars at Elon for Graham one day last week.

Elon is said to be a poor place, but Mr. S. Crawford has cabbage heads that weigh fourteen lbs. to the head, and everybody has melons, tomatoes and potatoes in abundance.

We had an interesting prayer meeting Sunday night conducted by Mr. Henry Simpson. Subject was love and there is no better one in the Bible.

All students will agree with me that love is the sweetest and most powerful word in the English language. If I know what religion is, it is simply love. Love for our fellowmen. Love for truth, honesty and uprightness of character. Love for God.

Old students will all regret very much that Prof. Moffitt and Atkinson will not be with us another year.

JOHN M. COOK.

August 1, 1892.

The dove waits, for the voice, and it does but need the baptism of consecration, and the dove would alight on your head and on mine, and the voice would come out of the now silent heaven, and speak to us as it spoke to Him of olden time: "You are my beloved Son." But we bid the dove wait and the voice to be still we have grown a little older and gone a little farther. As one touched by some sorceress hand, and turned from prince to brute, waits for the hour of deliverance and restoration, so we live our sensual and animal, or half-sensual and half-animal lives, while He that would redeem us, would lift the world off would touch with his divine wand our nature, waits our permission and consent.—*Lyman, Abbott, D.D.*

Let Boys Learn: Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being gentlemen at home.

To build a fence correctly.
To fill the woodbox every night.
—*Etc.*

 THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

I am delighted with the number and quality of the letters this week. With such a splendid array of letters every week there is no telling the vast amount of good that you will do. Surely God will abundantly bless. There are some who have been afflicted and others bereaved, but through it all trust the God who is able to save to the uttermost. The Lord chasteneth whom he loveth. Lack of space prevents me writing the note to each of you, but bear in mind that your writing often will keep this old man in a good humor and keep him from scolding. And then you should see the bright smile on Aunt Myrtle's face when I hand her the dimes and your names, it would do you more good. One of the little cousins was severely hurt recently by a wagon running over him. Let us pray for him. And now write often. Love to all.

Cordially yours,

UNCLE TANGLE.

§ §

PROVIDENCE, July 29, 1892

DEAR UNCLE TANGLE:—I waited so long the last time before I wrote I will write sooner this time and let you know I don't intend to desert you or the Corner either, for I think too much of both although I've never seen you but you have been so kind and thoughtful to the cousins, writing such nice letters and saving some encouraging words to each of our letters that I almost feel like I know you. Every one needs a little encouragement, older people as well as children, therefore I think we ought to write oftener and encourage you for your kindness to us. We have so many cousins, and new ones still coming it doesn't look like there would be room for their letters in the Corner. I know it is discouraging to you to see such a few but perhaps some are like myself, didn't mean to neglect the Corner, but it wasn't convenient to write. We do care for the BAND and its mission I hope. I do and I think every one should, especially those who are members of the church. We ought to send in our dimes as often as we can. While we as children can't make much, I think with a little effort on our part we can do more for the BAND than we are doing. Although dimes and half dimes are small if we all would write often and send our dimes as often as we could we would be surprised to know how many dollars would be sent in one year. Dear cousins if any of us have crawled into a hole let's get out as soon as possible

for vacation will soon be over and we will have our lessons to study so we had better go to work. I saw Miss Myrtle Daughtery at the convention in Berkley. I was very glad to meet her, the first cousin I have met except the ones I know. I hope you will be at the conference at Berea in October. I would like so much to see you. I would answer some of the cousins questions but perhaps my letter is too long already for I expect there will be a great many letters next week. I send one dime for the BAND. I will close with much love to you and the cousins.

Your little niece,

ALLIE GIBSON.

§ §

FRANKLINTON, N. C., July 26, 1892

DEAR UNCLE TANGLE:—We did not fall out with you and the little cousins because our last money and letters got lost, but you know it is vacation and we have been having a nice time. We spent the first month at Elon and enjoyed the commencement exercises also our visit to friends and relatives. We went down to Graham and saw our old home, for it was there I took my first lesson in walking, talking, and learned my letters on the CHRISTIAN SUN. My last teachers live there and I spent a pleasant day with them. I passed the store that at two years and five months old I went alone and bought my first candy. On my way from Elon I had a pleasant visit with friends in Raleigh. I enjoyed meeting Uncle Tangle and others at Sunday school, and services that night conducted by Mr. Foster. A Raleigh friend came home with me to enjoy a country visit. We fished, and hunted berries. Catching a turtle was anything but easy work, if you don't believe it, you just ask Maggie Moring. But the most exciting scene I saw was the launching of the Texas at Norfolk. I sent ten cents to the BAND. Whose birth was foretold by an angel? There were no questions to answer in the SUN last week. Uncle Tangle please ask another.

Your friend,

BESSIE STALEY.

§ §

FRANKLINTON, N. C., July 26, 1892.

DEAR UNCLE TANGLE:—I can't recollect as far back as Sis, but she hasn't left much for me to write so you see I must do just like she did, except I traveled fast. I learned to crawl in Graham, walk in Suffolk, where papa stays now. Sis and myself went to see him and spent a week there, most of the time with Annie, Susie and Theresa. I do not think any of the little cousins had a better time than we with so many little friends we went down the Nausemond river on a boat to Norfolk

to see the cruiser slide in the water. Then to Virginia Beach to see the big Atlantic Ocean, tasted the water, had the waves to run at my feet gathered some shells and played in the sand. So we are back at home, but did not forget to save my dime for the BAND. How old was David when he was made King over the twelve tribes? I send one dime to the BAND. Love to all the little cousins.

Your little niece,

ANNIE STALEY.

§ §

SELMA, N. C., July 30, 1892.

Haven't written to the Corner in so long, I thought I would write. All we old cousins ought to be ashamed to neglect the Corner so, and leave it to the new cousins to fill up. Now how many of the cousins will write every week and keep the Corner bright and cheerful, always filled with nice letters, and try to keep Uncle Tangle from thinking we have deserted him. I go to Sunday school. I like to go very much. Mrs. Vick is my teacher, and I love her dearly, she is so good. I will answer Allie Gibson's question, Eutychus was the young man that fell out of the window while Paul was preaching, and was taken up dead and Paul brought him to life. I will ask a question? Who is the first person spoken of in the Bible as being laid in a coffin, and where is it found? Inclosed please find one dime for the BAND.

I remain your living niece,

MARGARET E. ETHEREGE.

§ §

STEPHENS CITY, VA., July 27, 1892.

DEAR UNCLE TANGLE:—I am a little girl 14 years old and I thought I would like to write to the little cousins. I go to the M. E. Sunday school every Sunday, there is going to be a camp meeting close where I live and I want to attend some. I surely am glad to hear that Uncle Barry's health is better. There are five of us children I have two sisters older than myself, one brother older and one younger. I have a brother in New York city in business, and my sister is married and has two of the sweetest little children. My parents and oldest sister belongs to the Christian church. Well I will have to bring my letter to a close. From your little niece.

FLORENCE SHOWALTER.

§ §

MORINGS, Va., July 29, 1892.

DEAR UNCLE TANGLE:—It has been a long time since I wrote to the corner, and I would like to know what has become of the cousins they don't write oftener. We have had some trouble since last I wrote. My grand mother and my little cousin have died. Grand mother was about 65 years old and my cousin about 7 years. I miss them very much, but

I hope to meet them again. Dear cousins, I hope you will brighten up the Corner. I will ask a question: Where is wash pot mentioned in the Bible? where is cedar trees mention? Enclosed find five cents for the BAND. I will close for this time.

NETTIE MAY PIPPEN.

§ §

FRANKLINTON, N. C., July 28, 1892.

DEAR UNCLE TANGLE:—I wrote you that when I learned the multiplication table I was going to grandma's. So I went and played with little girls, and I want them to write to the BAND. Our cousins came last week. O how we run and played! O such fun! Then we built a dam across the branch. So you see I did not get to the ocean. But I believe I will go with papa when he comes, that is if he comes any more this year. Time seems long to me. Who was Jonah? Five cents for the BAND.

Your wee niece,

WILLIE STALEY.

§ §

SELMA, N. C., July 31, 1892.

DEAR UNCLE TANGLE:—I am a little girl eight years old and wish to join the BAND. I have been to school two months and have learned to read and write. I have been reading the cousins letters and like them very much. We are having very warm weather. Our lesson last Sunday was about healing of a lame man, can any of the cousins tell me his name? I will close with much love to all. Please find one dime for the BAND.

Your loving niece,

JULIA FULLER ETHEREGE

§ §

BERKLEY, Va., July 27th, 1892.

DEAR UNCLE TANGLE:—It has been some time since I have written to the Corner still I have not forgotten you and the consins. We have reorganized our Sunday school since the convention. Mr. D. J. Bowden is our superintendent. We expect to have a nice time during the coming year for he is such a good superintendent and besides we will have all the missionary work we need for Mr. Bowden has gotten so much in the habit of such work he can scarcely stop even though his time is out. I think he has gone on a missionary trip now and will be gone for a month, but when he returns he will not be *singlehanded* in the work here for we will be ready to do all we can to assist him. I will ask the cousins a question: What two miracles were wrought upon the sun? Where is the answer found? Enclosed find five cents for the band. Love to all the cousins.

NAOMI ELEY.

An Hour at Home.

WRITE THEM A LETTER TO-NIGHT.

Don't go to the lecture, party, or hall,
But stay in your room to-night;
Deny yourself to the friends that call,
And a good long letter write—
Write to the sad old folks at home,
Who sit when the day is done,
With folded hands and downcast eyes,
And think of the absent one.

For the sad old folks at home,
With locks fast turning white,
Are longing to hear of the absent
one;

Write them a letter to-night.

Don't selfishly scribble: "Excuse my
haste,
I've scarcely the time to write."
Lest their brooding thoughts go wander-
ing back

To many a by-gone night
When they lost their needed sleep and
rest,

And every breath was a prayer
That God would save their delicate babe
To their tender love and care.

For the sad old folks at home, etc.
Don't let them think that you've no more
need

Of their love and counsel wise;
For the heart grows strangely sensitive
When age has dimmed the eyes,
It might be well to let them believe
That you never forget them quite—
That you deem it a pleasure when far
away,

Long letters at home to write.

For the sad old folks at home etc.
Don't think that the giddy friends
Who make your pastime gay,
Have half the anxious thoughts for you
That the old folks have to-day.

The duty of writing do not put off,
Let sleep or pleasure wait,
Lest the letter for which they looked and
longed,
Be a day or an hour too late.

For the sad old folks at home, etc.

—Selected.

A Negative No.

HOW A RAILROADER'S SUCCESS WAS HIN-
DERED BY DRINK.

A fine young fellow was Tom Jef-
freys, strong, pleasant and good-
looking. He was but eighteen when
he first began "railroading" but he
could set a brake with the best.
When his clear deep voice announc-
ed the stations, people listened and
made no mistake. Old ladies caught
the gleam of his pleasant eye, and
let him help them on and off with
grateful surprise. Mothers with more
children than they could manage,
tired women bundle-laden and old
men recognized a friend and made
use of him. Nor were the railroad
officials blind to the young man's
helpfulness and popularity, and al-
though Tom did not dream of it, he
was one on a list of names that meant
promotion.

The young brakeman's easy-going
good-nature, however, was a draw-
back in one direction. He disliked
to say no. When the train reached
Boston he always had two hours to
spare. In that time some one of the
boys was sure to say: "Come, Tom,
let's go to the barber's."

Now, this sounded very innocent,
but in the barber's back room was
a green door which opened on a stair-

way leading down into a drinking
saloon. Here the men use to gather,
a few at a time, to take "a little some-
thing."

Tom usually said his good-humor-
ed no, that meant a reluctant yes,
and ended by going. He never felt
wholly at ease when taking his beer.
He would not have gone for it alone.
Over and over again he acknowledg-
ed to himself that it was the laughter
of his chums that took his courage
away, and so things went on. A
year slipped by, and beer had be-
come almost an everyday drink with
him, when one afternoon he was sum-
moned from the "barber's shop" to
the office.

"Jeffreys," said the superintend-
ent when he entered, "I have been
very much pleased with the way in
which your duties have been per-
formed on the road in the past, and I
find we need another conductor." The
gentleman suddenly stopped and
then the pleasant smile was gone.
"Mr. Jeffreys, your breath tells me
that you have been drinking."

"Only a little beer, sir," said poor
Tom, flushing crimson.

"I am very sorry," replied the
superintendent, "but that will be all
to-day; you may go."

The young man left the office
down-cast, disheartened. What he
had been wishing for, what he had
so nearly gained, had been lost
through his own misconduct. As he
thought of it the good-natured lips
took on a firmer curve. The next
day one of the boys said: "Comin'
over to the barber's?"

"No," replied Tom.

"O come on, what's struck yer?"

"That barber has shaved me all he
ever will!" was the answer.

Although Tom's "no" seemed very
determined in its sound, there was
yet something wanting in it. He
felt it, and when, after a few days,
the real longing for a glass of liquor
began to make itself felt, it seemed
as if the "no" would be "yes" in
spite of himself.

"No use in lockin' the barn door
now," said his chum; the boss is
stole; the 'super' known you've
taken a 'smile' now and then, and
he'll never forget it. Better be young
while you can."

Tom still said "no," but the little
negative grew weaker and weaker;
the next thing it would be yes.
When this was almost accomplished,
spurred by his danger and remember-
ing early training in the right, he
went into an empty car and, kneel-
ing on the bare floor, prayed for
strength to resist.

"And then," he said, "I learned
to speak a 'no' that all the men on
the read couldn't turn into a 'yes'—
*Henry C. Pearson, in Christian at
Work.*

A King's Daughter.

Mary Ellen brushed back her hair
and twisted it into a hard little knob
at the back of her head.

A little silver cross with a bit of
ribbon tied to it, a bangle bracelet,
and a white lace ruche lay on her
bureau. Mary Ellen's "Sunday
fixin's" were what the children call-
ed them.

The girl folded the ruche up care-
fully and laid all away in the top
drawer.

It was Monday morning, and a
large wash was waiting for her and
an early breakfast must be ready for
her father in time for him to catch
the train.

Everything seemed to work wrong;
the milk was curdled, the fire wouldn't
burn up, the coffee was out, and, by
the time the children were ready for
school, she was, as they expressed
it, "crosser than two sticks."

Later on, the wash-boiler sprung a
leak and a slow dribble from it sizzled
and fizzled on the stove the rest of
the morning; and, to help matters
along, little Ruthie emptied a whole
bottle of bluing into the rinsing
water while she was hanging out her
first basket of clothes.

By the time the children came
home from school there was a look
about Mary Ellen's mouth that they
were accustomed to see there fre-
quently, since their mother died.
They were too young to make allow-
ances for this older sister upon whom
the cares of the household had sud-
denly fallen. They only felt that
she was "cross," and "disagreeable
to them most of the time," and that
home wasn't what it used to be when
"mother was there."

So, child like, they showed their
resentment in ways that did not tend
to make things pleasanter.

It was nearly four o'clock when
she sat down in her mother's chair
by the window.

A group of girls with their racquets
were going by on their way to play
tennis; they beckoned to her, but she
shook her head.

"There isn't a girl in this town
that has so little pleasure as I have,"
she thought, as she watched them out
of sight. "It's work, work, from
morning till night."

She looked at her hands, red and
puckered with the day's work, and
then she leaned her head back and
thought how tired she was, and how
hopeless the future looked with fifty
two washing-days in the year, and
as many ironing and sweeping-days
to follow.

She remembered how pleasant the
home used to be when her mother
was alive—how different everything
was now—the children growing saucy
and ill-behaved, her father gloomy
and careworn.

"I can't help it! I can't do every-
thing!" she said aloud, as if in self-
justification.

Little Ruthie looked up, startled
at her voice, and something bright
and shining that the child had been
playing with fell on the floor.

It was Mary Ellen's silver cross.
Ruthie's fat little hand closed over it
quick, for fear her sister would take
it away. "Go put that cross right
back where you found it, this min-
ute, Ruth," she said, sternly.

But Ruth didn't stir, only held it
tighter, and said:

"What's it for?"

"It's a King's Daughter's badge.
Did you hear me tell you to take it
up-stairs?"

"What's a King's Daughter's
badge?" persisted the child

"It's something to wear—to make
people good."

"Then why don't you wear it all
the time?" came the child's quick
retort.

There was a moment's silence—the
words had struck the older girl like a
blow. She had kept it most of the
time in her bureau drawer, only
wearing it on Sundays or when she
was going out in the evening.

Had she kept her love and patience
for these little brothers and sisters
that her mother had left in her charge
shut up in some bureau drawer
within her, not for every-day use,
but only to be brought out occas-
ionally?

There was plenty of thought crowd-
ed into the few minutes that Mary
Ellen sat there watching the child
who was waiting for her answer, then
suddenly she crossed over to where
Ruth was sitting.

"Little sister, if you will pin it on
my dress, I will wear it all the time,
and perhaps it will help me to be
good and patient as mother was."

* * * * *

There were warm biscuits that
night for supper, and fresh apple
sauce, and a brighter looking row of
faces around the table that had been
seen for many days.

"This seems more like old times,"
said the tather, glancing about him,
quick to note the change.

"It's because Mary Ellen's got on
her silver cross," chimed in Ruthie's
shrill little treble.—*The Household.*

Rev. D. M. Williams' First Prayer.

About twelve months after Bro-
Williams' conversion, he said to me
one day that no one had ever asked
him to lead in prayer. So the next
Sunday at Sunday school, I called on
him, and he astonished us all; for
his soul seemed to be filled with the
Holy Ghost. We remember well
that prayer.

I shall hear him on earth no more,
but hope to meet him in heaven.

C. C. WILLIAMS.

One Thing is Needful.

A young believer who had lost his joy in the Lord, and had fallen into consequent despondency. As he sat in the house, in the depth of sorrow, his anxious mother said to him, "My dear boy, you seem bowed down with care, you look as if the whole world were resting upon you, and you had to bear up the universe." His answer struck me as well worthy of remembrance. "Mother," said he, "If I had to carry the world I could do it more easily with God, than I can bear my life without him." It is even so. When the Lord is with us, nothing is beyond our power; but when his presence is withdrawn, not only is the grasshopper a burden, but we are a burden to ourselves, and we grow weary of living, whatever temporal comforts we may possess. You may light as many candles as you please, but there is no day till the sun rises and so with all the consolations we can muster, our soul is still in the dark till the Lord shines upon us in grace.—*Spurgeon.*

A Bit of Advice.

- When the preacher, who comes to hold the protracted meeting at your church, spends the night with you, please observe these rules if you can:
1. Give him a room to himself.
 2. Do not insist on his eating what does not suit him.
 3. Do not keep him up too late at night.
 4. Do not make him eat his breakfast before his usual hour.
 5. Give him time to be alone.
 6. Don't tell him bad things about the members of the church.

You say that you object to these rules and that preachers ought not to be so particular, do you? You are mistaken. The preacher who is holding a meeting ought to be very particular. His meals ought to be regular and simple, so as to keep his digestion right. He needs abundance of sleep to compose his nervous forces. He needs the solitude. It rests his voice and gives him time to think and pray. The man who is laboring for souls needs to be in the best condition of body, mind and heart. Cut out these rules, keep them in reach, and when the brother comes you put these suggestions into practice.—*Selected.*

Jewels of a Woman's Life.

There are so many jewels that may be worn day and night; so many gems that are always and only your own, that you need not grieve for those that show their brightness only by day. There is the jewel of Consideration, that you may wear just over your heart; there is the

moonstone of Hope, that may glitter over your brow, filling your eyes with brightness; there is that brilliant stone of Sympathy; the sapphire that makes you put your right hand of help; and there is the beautiful one of loving kindness, that makes the left hand help the right. But, above all, over-shadowing all, pinning down your tresses is the diamond of true love—love which endureth all, suffereth all, hopeth all. Are not these better than jewels dug out of the earth? For, indeed, these jewels come from the heaven above.—*Ladies' Home Journal.*

A Word For Christ.

Outside of a large Sunday-school room, where a society of Christian Endeavor was holding a meeting, stood a rough-looking man. He was peering in as though he would like to enter but was afraid to. After standing there for some time, he turned, and would doubtless have gone off had he not heard a sweet voice behind him say, "Won't you come in with me, sir? I will take you to a seat where you can hear all." Looking round, he saw a little girl standing with one hand stretched out to him. He hesitated, and she said, urgingly, "Please do." Unable to refuse, he entered with her, and when, an hour later, he came out, he was a changed man. He is now an earnest Christian, and attributes his conversion to the few sweet words spoken for Christ. I think one of the noblest deeds we can do is to speak for Christ and so bring souls to Him.—*Golden Rule.*

Blind Eyes Opened.

A little boy was born blind. At last an operation was performed; the light was let in slowly. When, one day, his mother led him out of doors, and uncovered his eyes, and for the first time he saw the sky and earth. "O! mother!" he cried, "Why didn't you tell me it was so beautiful?"

She burst into tears, and said, "I tried to tell you, dear, but you could not understand me."

So it is when you try to tell what is in the Bible.

Unless the spiritual sight is opened, we can not understand.

The psalmist prays, "Open Thou mine eyes that I may behold wondrous things out of Thy law."—*Sel.*

"I can forgive, but I can never forget!" a sort of forgiveness, let me tell you, that isn't worth the name. It is base coin; and whenever you feel in that way toward anybody, you may as well take a long breath, and think seriously before you say the "Forgive us our trespasses" in the Lord's Prayer.—*Margaret Sangster.*

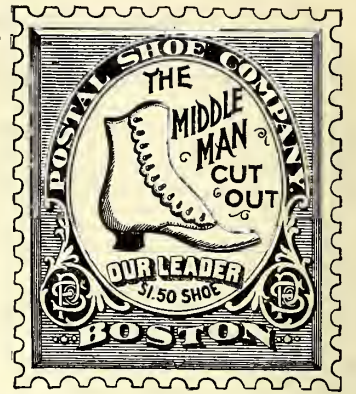
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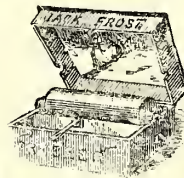
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Strange.

Why is it that one peril is courted while another peril is shunned in popular estimation? Boys for example, love to play with gunpowder in spite of its risks, but are disinclined to play with poisonous snakes. And men and women who are afraid of strychnine have no fear of wine or whiskey.

Nothing, indeed, is more remarkable in connection with the liquor question than the officious readiness of unprofessional people to recommend something that has "the drunk" in it to their friends and neighbors as a remedy for every imaginable complaint or disorder. No matter what one's trouble is—headache, indigestion, lame back, corns, languor, nervousness, a sense of fullness, or a sense of "goneness"—as soon as it is mentioned some one who makes no pretense to medical knowledge or skill will tell of bottled porter, or a wine sngaree, or milk punch, or a spoonful of whiskey, to be taken at mealtime, or in the middle of the forenoon, or before going to bed, as the certain cure of that particular trouble. Persons who would never think of prescribing strychnine, or aconite, or hasheesh, or even oil of vitrol or croton oil, without asking a physician about it, will speak with the utmost positiveness of the propriety of their pet dose of intoxicating beverages.

And the next strangest thing is that so many people are fools enough to take such advice—and the liquor which comes with it. Yet there is ten times as much harm done by liquor drunk at the advice of friends as by all the other poisons put together. There is trouble enough from physicians' currying popular favor by recommending liquor to their thirsty patients; but if drunkards must multiply on the plea of medical necessity, by all means let them go to ruin with a certificate from "regular practitioners," and not start off for perdition on the advice of their unprofessional aunt or next door neighbor.—*Sel.*

A Good Man.

"Is Diarca Dows a good man?" This was the question that I heard addressed to the cashier of the First National Bank the other day. The reply was: "Yes, he is good for a hundred thousand dollars." That was goodness from the financial standpoint.

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And then I thought how much depends upon our standpoint in what we think and say about our fellowmen! There is a wide difference between being good for a hundred thousand dollars and good for nothing. Yet both the banker and the director were right in the case of Diarca Dows. In a business point of view he was a good man, but from every other point of view he was selfish and mean, narrow-minded and narrow-hearted.—*Sel.*

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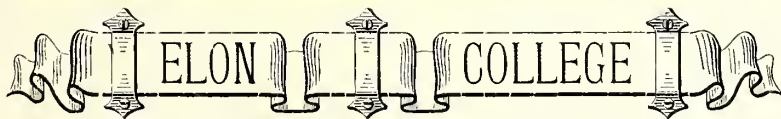
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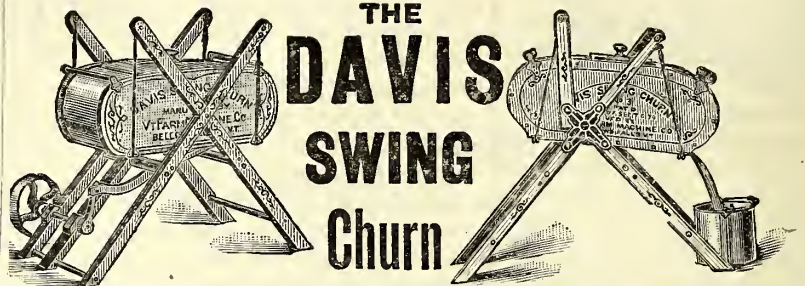
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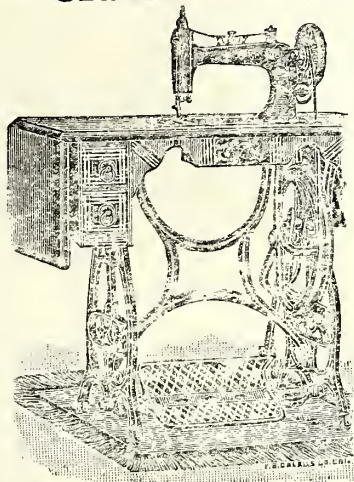
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Lv Richmond 7:30 p. m. 8:20 a. m.

Burkeville	5 03	5 00
Keysville	5 42	5 44
Ar Danville	8 01	8 06
Greensboro	10 10	10 11
Lv Goldsboro	4 90 p m	4 45 p m.
Ar Raleigh	6 00	11 30
Lv Raleigh	*6 15 p m	*7 10 a m
Durham	7 22	7 58
Ar Greensboro	10 00	10 00
Lv Winston Salem	*8 15 p m	*8 50 a m
Lv Greensboro	*10 20 p m	*10 20 a m
Ar Salisbury	12 12 a m	12 00 m
Ar Statesville	*2 35 a m	*1 09 p m
Asheville	5 50	5 58
Hot Springs	10 30	7 57
Lv Salisbury	*12 22 a m	*12 08 p m
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	11 25 p m	10 30
Lv Charlotte	*2 10 a m	*1 50 p m
Ar Columbia	6 07	6 60
Augusta	9 37	9 25

NORTHBOUND DAILY.		
	No 10	No 12.
Lv Augusta	*7 00 p m	*8 15 a m
Columbia	10 50	12 25 p m
Ar Charlotte	3 10 a m	4 30
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27	8 10
Lv Hot Springs	*7 25 p m	*12 19
Asheville	9 00 a m	2 30
Statesville	2 50 p m	7 01
Ar Salisbury	4 00	7 51
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20	10 20
Ar Winston Salem	*11 40 a m	*11 05 a m
Lv Greensboro	*10 50 a m	*12 01 a m
Ar Durham	12 24 p m	1 02
Raleigh	1 23	2 00
Lv Raleigh	*1 28 p m	*4 45 a m
Ar Goldsboro	3 05	12 30 p m
Lv Greensboro	*10 30 a m	*10 40 p m
Ar Danville	12 10 p m	12 45 a m
Keysville	2 50	3 35
Burkeville	3 31	4 19
Richmond	5 30	6 20

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BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 20 p m daily; leave Keysville 5 55 a m; arrive Oxford 8 08 p m, Henderson 9 10 p m, Durham 9 35 a m, Raleigh 10 40 a m. Returning leave Raleigh 8 15 p m, daily, Durham 9 25 p m, Henderson, 9 30 p m, Oxford 10 47 p m; arrive Keysville 1 05 a m, Richmond 6 20 a m. Through coach between Richmond and Raleigh.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train

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

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

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

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

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta. On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, and Pullman and Buffet Sleepers between New York, Washington and Hot Springs via Denville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

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

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RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

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

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Leave Weldon,	12 15 p. m. 6 00 a. m.
Macon,	1 13 7 06
Warren Pines,	1 20 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 Road.

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

RALEIGH & AUGUSTA AIR LINE

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

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Leave Raleigh	4 00 p m. 8 35 a. m.
Cary,	4 19 9 20
Merry Oaks,	4 54 11 28
Moncure,	5 05 12 10
Sanford,	5 28 2 10
Cameron,	5 54 5 0
S'th'n Pines,	6 21 5 35
Arrive Hamlet,	7 20 8 10 p m.
Leave " "	7 40
" Ghio	7 40
Arrive Gibson,	8 15

GOING NORTH

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7 00 a. m.
" Ghio,	7 18
Arrive Hamlet,	7 38
Leave " "	8 00
S'th'n Pines,	8 58 7 40 a. m.
Cameron,	9 26 9 31
Sanford,	9 52 10 55
Moncure,	10 16 12 10 p. m.
Merry Oaks,	10 26 12 50
Cary,	11 01 2 45
Arrive Raleigh,	11 20 a. m. 3 20

Pittsboro Road.

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

Carthage Railroad.

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

Died.

Mrs. Martha A. King July 14th, 1892, at her daughters, Mrs. Richardson, on Kilby St., Suffolk, Va., aged sixty-eight years. Sister King was sick only a short time, she came to Suffolk to visit her daughter and to see her grand children and friends not thinking that it would be her last visit, but none of us know when we are going to be called to leave the world. Sister King was a good Christian, a true member of Bethlehem Christian church, she bore her sickness with fortitude and seemed to be fully resigned to the Master's will, not quite a year ago, her dear husband, who was a good Christian man, was taken away. It was a sad time at that home—mother and children and grand children all weeping, but mother's sorrows are now all over and she rests with her dear husband in the sweet home which Jesus prepared for them, by his sufferings and death upon the cross, sister King was so kind hearted so benevolent, that all who knew her, loved her, almost as a mother. Dear mother, sweet mother, no one like mother. May we all meet mother, by and by, where mother will leave is no more, and where we will never leave mother. The family circle will never be broken there. Oh! how happy it will be there, we will not be called upon there to see any of our loved ones if fering or dying, happy home! When I die, I want to go where mother is, and there I know I shall be forever happy.

The children and all who were connected with the dear mother have my sympathy and my all! Sister King leaves to mourn their loss, two sons, three daughters, two brothers one sister, several grand children and a great many friends. Husband and one daughter had gone before to greet her, no doubt when she came up to the beautiful gate. May all of us so live, that mother and father, some day, may meet us, as we cross the river and walk with us through the eternal gate into the blissful home, where together we will forever praise him, who loved us and gave himself for us. The funeral services were conducted at her home, by her pastor assisted by Rev. W. G. Clements, Rev. R. H. Holland and H. H. Butler.

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