



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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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, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

CAN IT BE true that the King of Greece speaks twelve languages? If so he must have a limber tongue.

THE BALTIMORE *Baptist* devotes quite an editorial to the Open Communion Baptists of England. But we doubt the editor's ability to make them see like he does.

IT IS STATED, in the *Baptist*, that two thirds of the Baptists of the

United States live in the South. Why is it that the Baptist growth is so much more prolific in the south than anywhere else? Dr. Pritchard said once that the south was the finest field for the Baptist in the world.

IT IS SAID that the Old Testament contains only five thousand and eight hundred different words, while Shakespeare uses twenty thousand in his works. If this statement is true, it only proves that the mouth of the world is much larger than that of religion, and I should teach Christians not to use their tongues too freely.

THE PROHIBITION Convention at Greensboro, N. C., put up the following State Ticket last Thursday: J. M. Templeton for Governor; W. G. Chandler for Lieutenant Governor; Gen. E. G. Proctor for Attorney General; D. B. Nelson for Auditor; R. C. Root for superintendent Public Instruction; J. W. Long for Secretary of State; G. B. Bowser for Treasurer.

IT IS rather curious that in 1762 the principal sovereigns reigning in Europe were the third of their respective names. They were George III, King of Great Britain; Charles III, King of Spain; Augustus III, King of Poland; Frederick III, King of Prussia; Charles Emmanuel III, Emperor of the Turks; Peter III, Emperor of Russia; Francis III, Duke of Modena; and Frederick III, Duke of Saxe-Gotha.

THE LARGEST masonry dam in the world has lately been completed in India, in connection with the new waterworks for the city of Bombay. It is about two miles in length, 118 feet high, and 100 feet thick at its greatest depth. The lake covers an area of eight square miles, and will furnish a supply of 100,000,000 gallons per day. The dam has been five and one-half years in process of construction, and from 9,000 to 12,000 men and 800 carts and animals have been employed upon it.

ONE OF BERGMAN'S fellow anarchists

says, "Their creed refuses to consider any authority, or subject themselves to any orders, rules or regulation." How far one may drift, cut loose from the religion of Jesus, no one can tell. All infidels and anarchists may not go as far as Bergman did in shooting superintendent Frick; but their teaching leads in the same direction. Any one who has thrown off the restraints of religion, is continually drifting towards the blackest crimes.

THE NASHVILLE *Advocate* quoting from the *School Journal* says: "What are the results of the teaching of the effects of narcotics and stimulants? The truth must be confessed that giving instruction on these subjects is unpopular with teachers; they will evade it whenever conscience permits." Having had an experience with more than one hundred and fifty teachers in their work for nearly six years, we are ready to say that the assertion of the *School Journal* does not apply to Wake county, N. C. The teachers seemed to be as much, if not more, interested in teaching the effects of narcotics and stimulants as any other branches; and their work is telling for good in the country.

CONGRESS HAS provided for the coining of 5,000,000 silver half-dollars to be appropriated to the Columbian Exposition with the following provision:

Section 4. That it is hereby declared that all appropriations herein made or pertaining to the World's Columbian Exposition are made upon the condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriation be accepted by the corporation of the State of Illinois known as the World's Columbian Exposition upon that condition it shall be and it is hereby made the duty of the World's Columbian Commission, created by the act of Congress of April 25, 1890, to make such rules or modification of the rules of said corporation as shall require the closing of the exposition on the said first day of the week, commonly called Sunday.

A Startling Accusation.

"A London preacher, famed alike for his outspoken discourses and for his fearlessness of consequences, recently startled a West-End evening congregation by announcing in his sermon that a lady whom he knew had murdered her coachman. Every one was at once on the *qui vive*. "She went," said the preacher, "to a ball; not knowing how long she might be, she told the man to wait. He waited three hours in the bitter cold and frost. The cold struck his lungs, and he was removed to a hospital. At that hospital I," continued the preacher, "attended him; he died, and his death must surely be laid at that lady's door." The congregation, thoroughly solemnized by the stern words, sat in profound silence, every eye intently fixed upon the speaker. Judge, therefore, of the further thrill which awaited them when the preacher, after a pause, leaned forward and said: "My brethren, that lady is present in this church to-night."

BOSTON IS the second wool market in the world and the greatest in the United States. There is only one market where more wool is sold—London. The system to London is, however, an auction system, as largely in Liverpool and Melbourne. London is the largest wool market in the world, and the sales in a year are three or four times those of Boston, which is just a little larger than Melbourne. The sales of colonial wool (the bulk of the business) in London in 1891 were 1,433,000 bales, or about 573,200,000 pounds. The total sales of Melbourne, Australia, in the season just closed, were 292,694 bales, or at most 117,000,000 pounds; the total sales in Boston this last year were 158,155,459 pounds; the sales in Liverpool were 200,139 bales, mostly of East Indian wool, or about 95,000,000 pounds. *Boston Commercial*.

It won't take more than an hour to convince you that the devil is still walking up and down in the land, if you will spend that much time in looking for his tracks.

The Christian Training of Children.

An Address delivered before the N. C. State S. S. Convention held at Fayetteville, N. C., in 1891, and repeated before the Eastern Virginia S. S. Convention held at Berkley, Va., July 20, 21, 1892, by Rev. J. Pressley Barrett.

MR. PRESIDENT AND SUNDAY SCHOOL WORKERS:—"He who teacheth a child is like one who writeth with ink on clean paper, but he who teacheth old persons is like one who writeth on blotted paper." The idea is clear. The training of the young is no new thought. Josephus and Philo were familiar with it. The Talmud abounds in facts which show that the Jews had a system of training in Bible schools in their synagogues, and the Bible itself is very plain and emphatic, enjoining the duty of training the young as essential to their national life. Moses declares its transcendent importance in Deut. 32:64,47. He is giving his last words of instruction to the Israelites, ere he ascended Pisgah's heights. Hear him: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law: For it is not a vain thing for you, because it is your life; and through this thing—the early training of your children—ye shall prolong your days in the land, whither ye go over Jordan to possess it."

This instruction was vital—fundamental—for the life of the Jewish nation was dependent upon their teaching the commandments of the Lord to their children. Their training was an absolute necessity, for their national life depended upon a thorough indoctrination of their children with their own ideas. A childless people must soon become extinct—and this is as true of ideas as of men. Truth is immortal. If this plea of Moses as to their national and religious life depending upon teaching their children was true then, it is true now. How surely there is a great necessity laid upon God's people for faithfulness in the Christian training of their children. The perpetuation of the church as given to us, of the nineteenth century, is dependent upon this work. If infidelity can capture our children from us, certainly the day must speedily come when the churches will be vacated both in pulpit and pew. Indeed the church militant is easily defeated in the great spiritual conflict when the children are untrained. It is not a vain thing to have our Sunday schools—great agencies—for the teaching and training of our children, it is our life. Here rests the hope of the future church. The training of the young is simply the moulding and shaping of character for the future. To illus-

trate: In an iron foundry you will find sand boxes, called moulds. The moulds are of different shapes. One is in the shape of a bell, another, of a pot, another of andirons, and so on. The metal is reduced to a liquid and flows easily like water. It is caught into iron ladles and poured into whatever mould is desired. Then it cools and the metal is shaped according to the mould in which it was poured. The liquid in the bell mould comes out a bell, that poured into the pot, comes out a pot and so on. Now infancy and youth are the liquid metals, the families into which they are from and the influences under which they are reared, are the moulds, and whether they reach the character period of life, shaped as skeptics, unbelievers, mockers of the truth, or the faithful and true pattern of a real, living, acting, Christianity, depends so largely on the character of the training given the child. Train a child in infidelity and he will be an infidel; train him to drunkenness and he will be a drunkard; train him in high handed sin and he will be a high handed sinner. Some writer tells of a child stolen by a wolf and reared in a wolf's cave. Instead of killing the child she became to it a sort of a mother. The child grew, but walked on his hands and feet, and, instead of talking and singing as a child, he barked and howled like a wolf. It all came from the training. So if we as Christian people allow our children to be trained in the caves of sin we must expect them to spend their lives revelling in sin and its miseries.

Already the busy hands of the wicked are tempting our children, planting doubt deep in their hearts and minds, only because their training in the Christian life has been so poor, so defective—not what God meant it should be—and the church is responsible.

Children are the seed of the church, and, as such, they must be carefully protected, else their lives will develop under sinful influences, and leaving the churches, they will walk the unhallowed paths of the wicked.

I have seen a beautiful young and tender fruit tree come forth in thrift, but left unprotected and uncared for, it was broken, its beauty destroyed and its branches badly shaped, and although it lived and apparently regained some of its loss, it continued in its exposure to suffer at the hands of the careless, till ten years had gone, and then it stood an ugly dwarf, crooked and broken, while its fruit was very faulty and poor. This is a true picture, now confronting the church. In its own ranks her children have been left exposed to the cunning influences of the wicked, unprotected by that grand old safe

guard, early Christian training, till spiritually they are dwarfs, ugly in life, and morally crooked and unclean—all because we have not been faithful to their early training in the Christian life.

But how shall we train our children in Christian service? I will answer the question by relating an incident.

While Dr. Hitchcock was pastor in Sandwick he exchanged pulpits with the pastor at Plymouth. In going to Plymouth he must pass through perhaps ten miles of a wilderness, in which almost every traveler either lost his way, or would finally come out at about the place from which he had started. Dr. Hitchcock took the precaution to consult an old woman who lived near by as to directions for getting through and coming out at Plymouth rather than at Sandwick. "Certainly," she said, "I will do so with the greatest pleasure. You just keep right on till you get some ways into the woods, where several ways meet and cross, branching off into different directions. Then you must stop and consider, and take the one that seems to you most likely to bring you out right. He followed instruction and came out at Plymouth. So as to the Christian training of children, I would say, undertake it. Go forward with the work till you come to a place where several ways meet and cross, branching off into many directions. Then stop and use common sense, look to the Holy Spirit for direction, then honestly and faithfully do what seems to you to be best, and I believe you will see your efforts crowned with a glorious success.

However, I would suggest some general principles, which should not be forgotten in this work.

I. We must win the child.

The teacher who first makes the child entertain an unholy fear of him has lost his best chance for success in his labor of love for the child. You must by gentleness win a place in the little heart—gain his confidence—and make the child feel that you are a sincere friend. Then you may proceed.

II. We must interest the child.

To do this find out what he is interested in and interest yourself in the same thing. Finding you are interested in what *he likes* you can easily interest him in what *you like*. You have perhaps heard of the class which no teacher could interest. A new teacher was assigned to duty. He found his class composed of "wild chaps." After talking with them a while he found that they were interested in fires. He then carefully prepared himself on great fires, and the next Sunday he talked "fire" for them and soon he had them spell bound, and then he gave them a les-

son on the fire that shall never be quenched. So he made his start and having gained their attention, he proceeded.

III. To interest and train them in the divine life.

Instruction makes plain the lesson taught—it does not mystify the thought. Some use high-sounding language, which is an offense against good taste anywhere, and it is especially out of place in giving instruction to children. To illustrate: Let me ask one of these "high flyers" in theological terms the question: "What is God?" Now hear him answer: "God is an omniscient, Omnipotent, Infinite, Independent, Absolute, Incomprehensible, self-existent Being, a Spirit having no emotions, no dwelling place, yet everywhere, without beginning of days, or ending of life, in fact he has no limitations by which we can conceive of him." To whom does his answer give a clearer conception of God? Certainly not to children, if indeed to any one.

Now, let us take a little child and ask her the same question: "What is God?" Hear her as she answers with high degree of common sense: "God is my heavenly Father," and from this answer we all have a clearer conception of Him. We know what an earthly father is, and from this knowledge we get an idea of our heavenly Father, we go from the known to the unknown but the "high flying theologian" could not have explained his own answer. Simplicity of language certainly pays in teaching.

IV. We must drill the child.

We estimate too lowly the value of *drilling*. The seaman, the soldier, the merchant, the lawyer, the physician, the teacher, are all *drilled* before they are entrusted with important work, but how little value is attached to the *drilling* of children in the service of the divine Master. Think of it, *untrained* forces arrayed against *trained* forces—the disadvantage is too obvious to call for a word of comment. A general who would with an army of untrained soldiers meet another general with trained warriors, would be accounted foolish. It is clear that if the church is to combat the the trained forces of the world—if it is to combat sin, it must have a trained membership. But one safe way is open to this end, and that is, under faithful training, to win our children to Christ, instruct them in his teaching and drill them in his service. This is the common sense of the world's great leaders, both in sacred and profane history. Jesus himself *called* the disciples, then *taught* them and then *sent them forth* to practice what they had learned under him.

How soon shall we begin the training of our children?

Alexander's soldiers with whom he conquered the world, were born in the camp of the army and taught the use of weapons from their swaddling clothes, till they looked for nothing easier than the battle field. So in our work we want our children to be *born* in Christian homes, *rocked* in Christian cradles, *taught* in Christian truth and *practiced* in Christian duty, till service for God shall be as second nature with them.

The drill is a power. The 700 Benjamites could sling stones at a hair's breadth and not miss, but they could not do this till they had been thoroughly drilled. The Rubbis taught that at an early age—say nine or ten—a child should be drilled in the performance of his religious duties till it should become a second nature with him to do right for right's sake. This accords with the Biblical ideal: Train up a child in the way he should go, and when he is old he will not depart from it." Religion after all is not so much a *theory* as a *practice*, and hence its adaptability to the mind of a child.

To this end God has provided for children three great agencies for right training, viz.: The family the Sunday school and the church. The mother and father gives the first instruction and so prepares the child for more knowledge, and then the Sunday school comes in to assist the parents. Later, being ready for more mature thoughts the church joins in and completes the trio, and standing as so many body guards for the spiritual safety of the children, we go on to perfection in the divine life. The parents are not in opposition to the Sunday school, nor is the school in opposition to the parents, while the church becomes the tower of strength to both, so making ready for the of coming triumph, when the kingdoms of this world shall become the kingdom of our Lord and his Christ. But patient drilling is the price of such a victory. Are we, as the people of God, ready and willing to pay that price? We must do it, if not willingly, then unwillingly, for if we pay not the price of careful training for Christ, than we shall pay a higher price in the sacrifice of our children to the world and its sins. Like Rachel we shall refuse to be comforted because our children are lost—lost not because the Savior did not die for them, but because we did not win them, instruct them, and drill them for Him. Alas! alas!

We are workers together with Him in Christian effort and He awaits the fulfillment of the human part in this great work—the use of human agencies for the spread of a divine gospel.

God's power is always active, but does not always reach our efforts, because we are not in harmony with Him. I have seen the driving wheel of an engine making great speed, while the machinery was standing still, not because the engine was not at work, not because there was no power to do the work—to run the machinery—nor yet because there was no work to be done. The factory was full of work, full of men and full of machinery, but the belting had not been properly adjusted and therefore the power did not reach the machinery. So God made us workers together with Him. But what is meant by "workers together with him!" It means that God and man are working together in harmony to accomplish the same thing. He made us to be workers together with Him.

He furnishes the power and the material and the opportunity to work for His glory in the salvation of souls, and yet our faith, which is the belting, bringing power from above, is weak, not properly adjusted, and therefore the machinery stands still. The work is not done, our children, in a large majority of cases, are not wisely trained for God.

The church is thus handicapping its own power and thereby giving consent to the moral and spiritual ruin of the lambs of the fold, the future hope of the church. We are slow to arouse ourselves—we see not the danger—the imminent peril—which may burst upon us at any time in the darkness and enormity of sin, which, coming as destruction at noon day, shall lay waste our churches by robbing us of the spiritual life of our children. So sad a fate may be necessary to arouse the church and awaken it to its duty and its privileges.

It is said that the nightingale never strikes her highest and sweetest note, till in the darkness of the midnight hour she rests her breast against a thorn of the branches in which she has sought shelter. So it may be with the church of God, resting in her ease, she may not awake to duty and privilege till plunged into a night of great spiritual darkness by the loss of the children whom she has failed to train for Christ. It may be that this must come and pierce, as the thorn, the very heart of the church, and baptize her in her own blood, before she will awake to sing in its beauty and fullest sweetness redemption's song. If need be, God speed the day.

"O loiterers speed thee, the morn weaves apace;
Then squander no longer the moments of grace;
But haste while there's time! with the Master agree:
The Lord of the vineyard stands waiting for thee."

Conscience in Work.

The policy of right doing cannot be doubted. Every intelligent man and woman must see that in nearly every instance it pays richly and fully for whatever labor or self-sacrifice it may involve, and in the few cases where they cannot see this result most of them have sufficient faith in the law to trust it. Yet, if this be the only motive in action, it cannot be called right doing in the best sense. That which is done solely from the hope of gain or advantage cannot be of the highest type.

The habit of doing what we have to do as well, as thoroughly and as speedily as possible, without immediate reference to its probable or possible effects upon ourselves, is one which would of itself secure at once the best success for ourselves and the greatest good of the community. It would settle many vexed questions and solve many knotty problems. Instead of this, the common course is to consider closely the comparative benefit that is likely to accrue to us in return. There are all degrees of this calculation, from the strictly just to the grossly selfish. One man tries to estimate the true worth of his labor and performs it accordingly, another gives as little work and secures as large returns as possible, and between these there is every shade. But in all such reckonings there is one important element left. No one can count up the value of the labor which is both generous and conscientious. Even its money value can never be calculated.

The youth who enters business determined to do all that comes to his hands as well and as quickly as he can, who is anxious to learn and anxious to please, who never measures his labor by his wages, but freely gives all the work and the best work in his power, is vastly more valuable than the one who is always bearing in mind the small pay he is receiving and fearing that he should give too much in return. So the mechanic or the clerk who, beyond his stated salary, beyond even his obligations to his employer or the demands which public opinion could make upon him exerts himself to make his work as perfect as he can, and delights in its thoroughness and excellence, apart from any private benefit it can render him, has a value which can never be computed. It matters not what the work be, whether it be done with the spade of the laborer, the pen of the clerk, the brush of the artist, or the voice of the statesman. Such people are sought far and wide, there are places always open to them, and their services are always at a premium. Talents and skill tell for much, but conscience in work tells

for more. He whose integrity is unquestionable, who can be trusted far and wide, who will work equally well alone as when every eye is upon him, and will do his best at all times, is an invaluable member of society. And he cannot do this simply from the motive of self-interest. It is the result of something more than intelligence and foresight, it is conscience, vitalizing every detail of labor, and raising it to its highest excellence.—*Confectioners' Journal*.

MISSIONARY DEPARTMENT.

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

Japan's Codes.

BY THE REV. J. H. DEFOREST.

The Diet, after three weeks of deliberation, has voted to postpone the operation of the Civil and Commercial Codes. This is by far the most important step that has been taken by the Peers and Representatives of Japan, and is the one action that will draw the most attention from Western nations.

The question is a very easy one to understand in its main features. When Japan, a few years ago, opened her doors to foreign intercourse, and the strange sight of a score of Western legations was seen in the capital, one of the first questions asked by the foreigners was: "What are the laws of Japan?" The only reply that could be made was to this effect: "We have customs and edicts, and the principles that apply to the various relations of a feudal and despotic society. Our customs concerning landed property, caste, etiquette and government have endured for ages; but we have no code of laws relating to personal property, no laws of contracts, no commercial law none concerning the rights of the individual. And our criminal law includes trial by torture and secrecy."

Under these circumstances the only possible way Western nations could treat Japan's request to be admitted to equal treaties was to encourage her to reform her customs and adopt laws that would bring her into line with the treaty powers. How nobly Japan has thus far done is known to all the world. Railroads, post offices, the telegraph, banks, a system of education from the primary schools to the university, the abolition of caste, a constitution and representative government! And as for laws, the Law for the Organization of the Law Courts, the Code of Criminal Procedure, together with the Criminal Code, have all been for some time in operation. And now, all that is formally essential to place

Japan on an equality with Western nations, and to give her apparently a complete right to ask for full treaty revision, is to put in force the Civil and Commercial Codes which, with the Code of Civil Procedure, have already been promulgated, and are theoretically the real laws of the land. Yet the Peers, by an overwhelming majority, voted to postpone the operation of these codes, which have cost over fifteen years' labor, and which were to have gone into effect from January 1st, 1893; the Representatives, by a smaller majority, have taken the same step.

Here are some of the causes that led the Diet to vote the postponement of the operation of the codes:

1. The people are widely dissatisfied with the existing Cabinet, and the Representatives have adopted every possible plan to force the resignation of all the Cabinet members. The very fact that the Cabinet is desirous to put the codes in force, is one reason for refusing consent. It is Cabinet legislation, not that of the people.

2. These codes, it is urged by the Government, are a necessary step to treaty revision. The Minister of State for Foreign Affairs said in the House of Peers that "there was not a man in the whole Empire who opposed treaty revision; but to accomplish this a proper system of laws was essential. If the members should ask why all the ability and care bestowed on the question of treaty revision by men so skilled in foreign affairs as Counts Okuma and Inoue had proved abortive, the answer must be that Japan possessed no codes of law fit to be accepted by the civilized nations of the West. Postponing the codes, therefore, meant effectually shelving the question of treaty revision!"

Instead of helping the Government's plan, this argument stirred up hostility that almost amounted to bitterness. The Minister was virtually told that foreigners had no right whatever to say anything about the laws of Japan; and that these laws were intended for the forty millions of Japanese subjects, and not for the approval of a handful of foreigners. The Minister's argument met with such a hostile reception in the House of Peers that when the question of the codes came before the Representatives, no one ventured to suggest its relation to treaty revision.

3. The debate reached its highest point on the assertion that the codes are imitations of the laws of Christendom and are based on the right of the individual, whereas, the constitution of Japan is wholly built on the two ideas of the family and the Government. To introduce codes of law that give precedence to the individ-

ual instead of to the family, is to throw family life and society into moral confusion. Western society and governments are developed on the rights of the individual; but in Japan the individual has no natural rights, only derived right, granted from the Emperor. The invasion of the family by laws that permit husband and wife to buy and sell as two parties, and to sue each other in a court of law, is in glaring opposition to all traditions of the Japanese family. Even the sacred precincts of the Imperial family are invaded by these proposed codes of law which contain penalties for crimes committed against the person of the Empress, when such crimes had from time immemorial not only never been heard of, but even the suggestion of the possibility of such base deeds gave a shock to people who held in exalted reverence the inviolable person of their Emperor. In short, it became almost a religious question. Outside the Diet, the state of public opinion may be gathered from the fact that with but one or two exceptions, all the newspapers of the capital were in favor of postponing the operation of the codes.

4. One more cause for opposition is worthy of mention. In the compilation of these codes the Government has had the help of able foreign experts. The Civil Code was drawn up by the aid of a Frenchman, M. Boissonade, and the Commercial Code by a German, Dr. Roesler. In the capital are three schools of law—English, French and German—and the English school has used every effort to discredit the work of these Continental lawyers and their followers. Christianity even was brought in as teaching immorality, in that its founder said he came to set a man against his father and the daughter against her mother. Public lectures were delivered to large audiences, and the press was captured. The national feeling was thoroughly aroused, and it is no marvel that the Diet voted as it did.

One of the results of this great debate will be a clearer knowledge of the radical difference between Oriental custom and Occidental law. One is the method of despotism the other of freedom. One recognizes the natural rights of the individual, the other allows only granted privileges. There are thousands of enlightened men in Japan who well know that the day of feudal or despotic morality—the ages when morality and loyalty were synonyms—is going rapidly by forever. The morality of the family, based on the idea of superior and inferior, and giving the wife and children no rights, only duties, is passing away from Japan. In the transition, it is

inevitable that seeming degeneration should set in, and that many noble-minded Japanese should make the mistake of trying to go back to the old family and feudal morality of caste and reverence. But going back is simply impossible now. The only way is to go forward to a nobler conception of the worth of the individual in which children and women and inferiors have rights as well as duties, and in which husbands and superiors have duties as well as rights. Revision of these new codes, therefore, to suit the old ideas of the family would mean to drop the rights of individuals—the very point of difference between the East and the West. The statesmen of Japan will never permit such a revision as that. They may possibly override the Diet and put the codes in force. At any rate, there is no probability that the weary question of treaty revision will be solved until codes that recognize the rights of individuals are in force at the law of the land.—*N. Y. Independent.*

§ Mission Work.

Paper read by Miss Myrtle Daughtry before Missionary Meeting.

I hope none will criticize what I may write, as I am poorly versed on this subject.

I will endeavor to tell you, in a few words as possible a little about how the advancement of the cause of Christ is promoted; and why it is our duty to aid in this noble work.

Mission work is for the salvation of souls; and, "the redemption of the soul is precious."

There are many ways by which we can promote the advancement of the church of God. Kindness, love, prayer, labor, and liberality are the most essential.

The source of this grand work is kindness. When aided by love it wins many hearts. Clark says, "There is nothing in this world so powerful as kindness."

Love has great power also; it has saved many wretched sinners. When by our love and kindness, we have led a poor sinner to Christ; our Father lays up for us one more lovely star in our crown. Now all would love to have a beautiful starry crown to wear in heaven. So let us do a great work for missions in the way of kindness and love; and so obtain a more beautiful crown by and by. For kindness is always rewarded and love is never in vain.

If we wish to uplift humanity we must work and pray faithfully and jealously.

Why should we labor for mission? Christ commands us to do so.

We are making ourselves happy, while enhancing the happiness of

others. If we do not labor for missions we are not kind to the heathen and unconverted; we do not love them.

All of us cannot go to Japan, China, Africa, or some other heathen land; it was not intended that we all should preach the Gospel in the pulpit. We can labor for missions without being a preacher.

It is our duty to aid our ministers so that they may be enabled to preach the way of salvation to the heathens, and to the sin-sick soul.

And to use our own influence when we have an opportunity; always letting our light so shine, that many may be guided by it.

We can do a great deal of good by working here in our little society. It may be that some say our society here is too insignificant to accomplish much; and some, perhaps, who will not join in the work because they think it is too small for them to engage in; they want to do something great. Dear friends, "Despise not the day of small things."

What is more significant than man when born into this world; only a little helpless babe, dependent on some one for everything, but as he grows he becomes more and more useful; and when he has fully developed, he becomes a body of power and can do many feats of strength but for all this he is never independent, but must depend upon God for help.

Look at the Mississippi River. Go to its source and you see merely a little lake, sending from it a very small stream, its waters moving quietly on, innocent of the great work that was allotted for it to perform; but when we follow this little stream, we see that it has attracted an other little stream to mingle its waters with it, and further on another, and presently another; it does not stop here but plows on, continually attracting these tributary waters, on either side; until it becomes a great river fertilizing and enriching the soil as it passes on its way. It does not stop, but passes on, broadening and deepening until it sweeps out into the gulf, a broad and mighty stream bearing huge ships on its surface.

So it is with the work of our society. We are not alone; there are missionary societies dotted over many parts of the world, and when they mingle into one; what is insignificant about our societies then? Nothing, for they form one today, helping in mission the heathens and unconverted to Christ.

While we are laboring for missions, we should pray for them.

A writer says, "Prayer is the key to heaven." The fervent prayers of a Christian availeth much.

There are wonderful answers to the prayers of God's people for the

personal security of the missionaries, and for their success in life, and in his work.

In order to promote the church of God; we should be liberal.

It is time our mission work is advancing, but slowly. Why so slowly? Because we keep so much for self, and give so little to Christ.

Scribner's Statistical Atlas says, the wealth of the United States is increasing at the rate of \$6,800,000 daily. This is \$2,482,000,000 every year. The evangelical population of United States is estimated to population. If so, one-fifth of this vast income gives to the Christian population, an annual increase of wealth of \$496,400,300; yet out of this enormous increase of wealth only \$5,500,000 is consecrated to the work to which Christ gave his life. Just think only \$5,500,000 is the gift of all the Protestant churches for Home and Foreign Missions, when the people of U. S. expend yearly \$900,000,000 for dress; \$810,000,000 for meat and bread; \$600,000,000 for tobacco; \$900,000,000 for liquor; making an aggregate of \$3,218,000,000 and yet this great nation, which expends each year \$900,000,000 for liquor has only \$5,500,000 to give to Christ for the spread of the gospel among the nations. We are exposing ourselves to the terrible question: "Will a man rob God?" "He is true to God who is true to man."

Now my dear hearers, we must do more for Christ in the future than we have done in the past; by working faithfully in our Missionary Society; praying more fervently, so that there may not be said, "There was a lack of believing prayer."

We should be more self-sacrificing and liberal; for, "The liberal soul shall be made fat."

Let us all work earnestly for missions in the best way we can while constantly we repeat:

"We'll spread the gospel o'er the earth
To each dear child so sad;
If one soul saved, gives angels joy,
Then will all heaven be glad.
And if at last we reach the shore
Where sorrow is unknown,
We hope to greet the heathen child,
Safe before the throne."

§ §

Missionary Board Items.

The following items gleaned from the minutes of the recent board meeting of the American Christian Convention Missionary Department will be of general interest to the brotherhood.

It was decided to send Miss Tena Penrod to the foreign field at the same time that Prof. and Mrs. Woodworth made their journey, probably in the month of September. The salaries of our new foreign missionaries, as agreed to by the board, will be as follows: For Bro. and Sister

Woodworth, \$1,000 per annum and house rent paid; and for Miss Penrod, \$400 per annum. This, of course, involves a greater outlay for the foreign work than we have yet made. In view of the growth of the work the board decided it best to trust the people to grow with it, and to respond to all the needs of the cause. May heaven bless this new missionary effort.

The board found the condition of the home fund such as to enable them to set apart \$500 for work in some new field. The board will consider applications, and set the work going as soon as thought advisable in the field that seems to offer the best opportunity. Where will the place be? It should be some city or large town where we have a considerable constituency to begin with.

It was voted that hereafter the missionary secretary prepare the Children's Day program in connection with his soliciting cards, and that he also prepare a program for Foreign Mission Day, with soliciting cards, to be used by the sisters of the churches.

In view of the need of funds for the traveling expenses of our new missionaries to Japan, the board passed a resolution asking each Sabbath-school of the body to vote at least one dollar from its treasury for this purpose. A dollar from each school would make these expenses seem very light indeed. Let us have ready responses. Send to Secretary Bishop.

The following resolution passed by the board will speak for itself:

Resolved, That in view of the importance and demands of the work, the Missionary Board of the American Christian Convention request all members of Christian churches, and all persons interested in the Mission-work of the Christians, to observe one week, to-wit: The week commencing with November 20th next, as a *self-denial week*, the savings and contributions thereof to be given for foreign missions.

The Auditing Committee reported that the books of Secretary Bishop were accurately and neatly kept

A. DUNLAP,
Sec'y of the Board.

THE SUNDAY SCHOOL.

Lesson VII.—Ananias and Sapphira.

ACTS 5: 1-11.

GOLDEN TEXT:—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6: 6.

TOPICAL OUTLINE

- I. The False Statement. (vs 1-2).
- II. The Sin of Hypocrisy Exposed. (vs 3-4).
- III. The Sin Punished. (vs 4-11).

INTRODUCTORY.

We are told that during the time intervening the events of last Sunday's lesson and the lesson to-day the members of the church continued to

sell their lands and other possessions and to give over the money realized from such sales to the apostles. The apostles took the money and distributed it among the needy ones of the church. Thus all the church lived as one great family. There were no sluggards among them. There were no quarrelsome fellows nor those who are always holding everybody else in suspicion. But all were filled with the love of God, and all realized how pleasant it was for brethren to dwell together in peace and harmony. No one of them called anything his own but the "what is mine, is thine" sentiment pervaded the whole congregation. This short reign of communism in the church gives us a fore-taste of what it will be in heaven, where all will be in common, where God will be our Father and we shall be his children.

I. *The False Statement.*

1. But a certain man named Ananias, with Sapphira his wife sold a possession

This man, Ananias was not a noted man. His history is not known, but we can get a general idea of his character from the way he acted about the land he sold. We have full evidence that he was a hypocrite, without the slightest regard for the sincere and true. He was a lover of applause, and thus the possessor of a great amount of false pride. He was no doubt a man in good circumstances, if not rich.

2. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

There is evidently a part of the man's proceedings left out here. The man when he brought in a part of the money must have said that it was the full proceeds of the sale of his possessions, or something to that amount. Because the following verse shows that he left the impression on all that he brought all the money he received.

II. *The Sin of Hypocrisy Exposed*

3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back a part of the price of the land?

This question was a stunner. No doubt Ananias felt confused and dismayed at being so quickly and suddenly exposed. It would have gotten away with any one. And then to be accused of lying to the Holy Ghost was a very serious charge. He who sins against God or Christ will be forgiven; but he who sins against the Holy Ghost is treading on the margin of hell.

4. While it remained was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Cain lied unto God when he said he knew not where his brother Abel was, and he received upon him a curse

which lasted forever. Ananias lied to God and received a punishment which damned both soul and body. Ananias might not have realized the gravity of his sin, before he committed it, but ignorance of God's laws excuses no one who is able to know them.

III. *The Sin Punished.*

5. And Ananias hearing these words fell down, and gave up the ghost, and great fear came on all them that heard these things.

This was severe punishment, and shows us how detestable the sin of lying is to God. It is a warning to all perverters of truth. It produced a great sensation upon all who were present, and gave them a lesson which they remembered to their dying day. Ananias literally stole from God and then lied about it. But he placed his feet on a foundation of error, and when truth in a wild deluge swept the foundation away, his "house of this earthly tabernacle" fell, and great was the fall.

6. And the young men arose, wound him up, and carried him out, and buried him.

We do not know why the young men buried him so hastily, unless it was because all looked upon the corpse as pollution itself, and wanted it out of sight. They wound him up in burial clothes of some description and placing him upon a concern procured for the business, carried him off doubtless to the potter's field of that city. We are not even told that he was given so much as a decent burial in a coffin.

7. And it was about the space of three hours after, when his wife, not knowing what had been done, came in.

All who witnessed the death of Ananias, it seems, were still present. His wife came for some purpose, but that purpose, is only a matter of supposition with us. It might have been simply to see her husband.

8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

It is right and proper for wives to act in concert and harmony with their husbands, provided their husbands act rightly, but it is not right for them to uphold their husbands in wrong.

9. Then Peter said unto her, how is it that ye have agreed together to tempt the Spirit of the Lord? behold the feet of them which have buried thy husbands are at the door, and shall carry thee out.

Sad news to Sapphira when she heard of her husband's death. She did not think that their sin had found them out, and that they were the victims of God's wrath.

10. Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

This was the sad result of their crime. No one pitied them. None shed tears on their graves. But they were left by themselves in the city

of the dead, to sleep the unconscious sleep which departs only at the sound of Gabriel's trumpet

11. And great fear came upon all the church and upon as many as heard these things.

It was a kind of fear which children have of their parents, when halting between the temptation to do wrong, and the still small voice of conscience in its admonition to do right. It was a fear of incurring God's displeasure, and meeting a similar fate through sin.

REFLECTIONS.

To be is better than to seem. We have a right to keep part of the possessions which God has given us, but we have no right to try to deceive God.

Some are punished as examples for others.

Fear of punishment often causes people to act rightly when they otherwise would not.

HERBERT SCHOLZ.

Notice From the Valley.

In view of the fact that the minutes of the last annual session of the Va. Valley Christian Conference were not published in the Annuals, I give here the names on each of the standing committee, in order that all may know their duty and be ready for conference.

EXECUTIVE:

Col. E. Sipe,
J. D. Hilliard,
C. H. Swank.

HOME MISSIONS:

D. P. Rosenberger,
J. A. Silvius,
Chas. Maphis.

EDUCATION:

J. J. Lincoln,
J. S. Kagey,
C. A. Henton.

TEMPERANCE:

E. Sipe,
C. H. Swank,
B. F. Mills.

RELIGIOUS LITERATURE:

J. S. Kagey,
J. D. Hilliard,
R. A. Henton.

SUNDAY SCHOOL:

C. H. Swank,
B. F. Zirkle,
Gideon Rosenberger.

SPECIAL COMMITTEE ON CONFERENCE RULES AND ORDER OF BUSINESS:

J. D. Hilliard,
J. S. Kagey,
D. F. Lineweaver.

FOREIGN MISSIONS:

Ada A. Swank,
Fannie Simmers,
Lucy Lincoln,
Birdie Huffman.

In order to save time and trouble I request the chairmen of each of the above committees will have their reports ready, as far as it is possible to have when conference meets

J. S. KAGEY,
Secretary, Va. V. C. C.

A Profitable Change.

Very few people have any definite conceptions of their own sins. They discover them clearly enough in others. It would be profitable to change identities occasionally.

A Request.

Dear Bro Editor:—Will you be so kind as to find out for me and a host of others, whether or not the Committee on Publications for the General Convention, are about ready to publish the new Edition of the Principles and Government of our church as was ordered by the convention at last session and also the "regulated church Letter," and a letter of transfer for members? It is now not quite one month before one of the Conferences meet; they need the blank church letters; all conferences will now need them. And as for the Edition of the Principles and government of the church, they are badly needed. I need one hundred copies of the separate Edition of the Principles now. There are other matters along this line that I would like to call attention to but have not the time now. Possibly some of the work alluded to is in the hands of our Publishing agent, or properly belong to some other committee, however we simply made the suggestion for the good we hope it may do. This year has been too successful and is yet too hopeful for a little sleep. Shall we hear any response?

Fraternally,

J. L. FOSTER.

Raleigh, N. C., Aug. 7, 1892.

Ga. and Ala. District Meeting.

District Meeting met at Forest Home Christian church, Randolph county, Ala., Friday, 9:30 a. m., opened with religious exercises conducted by Rev. J. D. Elder.

Enrollment of ministers: J. D. Elder, M. F. Lett, T. H. Elder, J. W. Elder, W. R. Knight and H. W. Elder.

Enrollment of delegates.

On motion the following officers were elected: J. D. Elder, Pres., W. R. Knight, Vice Pres., H. W. Elder, Sec., and J. W. Manning, Asst. Sec.

10 a. m. The Christian church and its progress in Alabama since its organization. Discussed by Rev. J. D. Elder and S. N. Sledge.

On motion Saturday evening was set as a time for special report of the delegates as to the condition of the churches.

Sermon by Rev. J. W. Elder.

Refreshments.

Afternoon session: Enrollment of delegates who had not arrived before noon. W. D. Davis was enrolled as a licensed ministers.

On motion the President is to invite any one he thinks proper to a seat as a deliberative member. Rev. J. L. Vineyard was then invited to a seat with us. The program was then taken up.

The support of the ministry discussed by S. N. Sledge and others.

A motion was carried to have a

finance committee appointed in each church.

The importance of a more thorough distribution of our church literature by Rev. H. W. Elder.

On motion Rev. J. D. Elder was authorized to act as our agent.

On motion the subject for Saturday, 2 p. m., The importance of a more thorough statistical report being made to the conference, was taken up and presented by H. W. Elder, and the subjects of Home and Foreign Missions were deferred to Saturday afternoon.

The pastor and delegates of Forest Home were made a committee to arrange for preaching at nights. Conference then adjourned to Saturday 8:30 a. m.

8.00 p. m. Preaching by Rev. M. F. Lett.

Second day: Services opened with Vice President in the chair.

Christ the only head of the church, by G. D. Hunt.

On motion Union Chapel was admitted as a member of this conference with Bro. B. F. Young as delegate.

The name Christian, by H. W. Elder.

The scriptures of the old and new testaments a sufficient rule of faith and practice, by J. W. Elder.

Christian character the only test of fellowship, by T. H. Elder.

The right of private judgment the duty and privilege of all, by W. R. Knight.

Preaching by W. R. Knight.

Refreshments. Afternoon session: Conference resumed its business.

The subject of a High School at New Hope was taken up. H. W. Elder stated the plan, and presented the claim of the school to the conference which resulted in the following amounts being subscribed: J. W. Manning, \$10; H. O. Wallace, 10; Walker Pearson, 5; Walter Pearson, 5; E. Gay, 5; E. Beard, 5; W. I. Manning, 5; A. P. Hunt, 10; Miss Anna Manning, 5; C. W. Stephens, 10; S. N. Sledge, 5; C. W. Carter, 5; W. W. Wright, 5; J. K. Orr, 5; W. T. Pittman, 5; R. P. Jones, 5.

Foreign Missions were then discussed by E. M. Gay and others.

Home Missions, by J. D. Elder and others.

The difference between the Christians and the disciples or Bible Christians explained by J. D. Elder.

The next district meeting will be held with Christiana church embracing the 5th Sunday in October, commencing on Friday night before.

Bros. S. N. Sledge, J. W. Manning, E. M. Gay and W. T. Pittman were appointed a committee to arrange a program.

A motion was carried that the Secretary furnish the *Roanoke Herald* and the *CHRISTIAN SUN* with a copy of the

minutes with a request that they be published.

J. W. Manning offered the following resolution which was adopted:

RESOLVED, That the thanks of this body are hereby tendered the brethren and citizens of this community for the very hospitable manner in which the body was entertained during the present session.

The conference then adjourned to meet at the time and place above mentioned.

8.00 p. m. Preaching by J. W. Elder.

9:30 a. m. Sunday preaching by G. D. Hunt.

11 a. m. Preaching by J. D. Elder.

J. D. ELDER, Pres.

H. W. ELDER, Sec.

Virginia Valley.

It was a pleasure to me to meet Dr. Barrett and wife as it had been some time since I had seen them, but was sad that his health was so bad though he improved much while here. Perhaps if he could have staid in this country and drank the lime stone water and breathed the pure mountain air he might have recovered his health. If a person wishes to enjoy a good meal he can do so by going with a party upon the mountains after berries. by the time they go to the top of the mountain and a mile or two on top and then down they will be ready for a full meal, at least I was. The fourth Sunday of June I preached at Linville and in the evening baptized six persons by immersion at Elom. Dr. Barrett preached for us at Antioch the 21, Sunday in July he gave us an excellent sermon. All regretted that he could not stay longer with us. My work is progressing reasonably well The protracted meeting's season is at hand, here custom makes the fall and winter the time for these meetings and they hold them at night, this is one feature I do not like, putting off worshipping God until night. I think the Bible teaches we ought to seek God first; so it is as much our duty to give him of our time as our money and he will not be put off with the night either. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." I fear if we sow night and withhold the day we may reap the same. Last Saturday I went to Augusta Co. to visit some of our members who live there. Sunday being the fifth I preached for them in the morning and again in the evening. Monday morning Bro. Jacob Andes carried me in his buggy to Weyers Cave four miles from his house. There was no other visitor to go and Bro. Andes having been in several times did not wish to go in to the cave. The guides take much pains in show-

ing visitors through the cave. We entered at a gate the same is illuminated by electric lights. On entering first is the guard room which has the appearance of men on guard. 2d. Art gallery. 3, Marble Cascade which looks natural. 4, Zoological garden. 5, Angels. 6, Canopy. 7, Virginia lady and maids. 8, Armory and shield of Ajax. 9, Drum. This has a clear tone and sound very much like a drum. 10, Senate chamber. 11, Vegetable garden. 12, Grand cathedral. 13, Alpine sunset. Here one is struck with the beauty that surrounds him and seems to whisper to his heart and say, are you living so when you shall be gone you will leave as bright an influence as this you behold? 14, Garden of Eden. 15 Fallen monarch. 16, Bonapart crossing the Alps. 17, Tower of Babel. This is said to be the largest stalactite known it is forty five feet high and one hundred and twenty feet in circumference. 18, Solomon's temple.

This surpasses all the others in beauty and grandeur. I have only mentioned a few things to be seen in this cave. It is one and a quarter miles long and forty feet wide, I guess, by eighty or ninety feet high in places. The cave is worth seeing.

E. T. ISELEY.

Windsor, Va

The week following fourth Sunday in July a protracted meeting was held with the church at Enre, Gates county, N. C., While there were only five converts the meeting was one of much interest throughout, and many were made to rejoice in their hearts, and to make a new—a better start in the service of the Lord. Revs. W. W. Staley and H. H. Butler aided me in the meeting, and greatly endeared themselves to the people by their faithful and earnest preaching. These brethren have the spirit of Jesus, and they succeed well in their work. God bless them both, and may they be enabled to do a still grander work for Him.

The Christian church building at Isle of Wight court house was dedicated to God fifth Sunday in July. For four years a few have been working and praying for the accomplishment of a house of worship at that place. I have preached during the time under temporary structure, in the porch of the hotel, in the court house, and in the clerk's office. Our services all of them, have been treated with the utmost respect. The people have given of their means liberally, and have also given a helping presence to the service. The Lord has directed us and helped us at every step, and I now we have a beautiful house which is an ornament to the county seat of Isle of Wight, an honor the church, and a blessed ad-

dition to the cause of the Master. To every one who has aided me in any way in this work I extend my profound thanks, and pray that the richest blessing of our heavenly Father may follow each of them through life, and that all may at last enter into the untold joys of everlasting life. The blessed Sabbath on which the dedicatory service was held was a pleasant one, and a large congregation met. Rev. C. J. Jones, D. D. preached the sermon to attentive and delighted hearers. He spoke from Exodus where God appeared to Moses in the burning bush. Bro. Jones preached one of his splendid sermons from this subject presenting the precious truth with such clearness, beauty, earnestness, simplicity and power as to charm, thrill and inspire all who heard his splendid rhetoric and burning eloquence. After the sermon in a most impressive way he dedicated the building to God. At night of same day he preached in the Windsor church. The effort was a masterly one, and every face seemed to glow with joy and inspiration as Bro. Jones preached the word. May God bless this dear Bro. and give him great success in his mission.

J. T. KITCHEN.

From H. A. Albright.

BRO. CLEMENTS:—The first Sabbath in May I attended the funeral services of sister Sarah Jane Lewis, wife of William G. Lewis. A large concourse of people assembled at Big Oak that day to pay their respect to this good woman. She died the 5th day of 1st January, aged 49 years. She was a most eminent and worthy Christian woman, a consistent member of the Christian church at Big Oak. She embraced religion at the early age of 13 years. She leaves a husband and six children to mourn her loss. But their loss is her eternal gain. She lived for Christ in this life, and she finds it for better to be with Christ in heaven. May the good Lord who doeth all things well, for our good, bless and comfort husband and children, and lead them gently through this world to join by and by, the dear one gone before.

Our cause at Rundleman, in this county, is more promising now, I think than it has been for some time. We have a flourishing Sabbath school numbering over one hundred. The congregation is good and increasing. This is an important place and requires much attention and earnest work to be done. The house is not completed. The membership is small and not wealthy. Any one who wishes to help in a good cause, has a grand opportunity here. The help would be gratefully received and

highly appreciated. Any one desiring to contribute to this cause can do so by sending their offering to me and it will be acknowledged through the CHRISTIAN SUN.

Our Sabbath school convention and council meeting met in joint session at Paterson's Grove on the 29th of July. The meeting was well attended, the interest was good, and no doubt, a good impression was made for our cause in that vicinity.

The Evangelist's Songs of Praise is highly esteemed by our people. If the book was in shaped or character notes it would have a much larger circulation. We think it would pay the Author and Publishers to publish an editon in character notes. So far as I know this is the general sentiment of our people.

H. A. ALBRIGHT.

Moffitt's Mills, N. C., Aug. 6, 1892.

New Elam and Mt. Auburn.

DEAR BROTHER CLEMENTS:—On Saturday before the 3d Sunday a good crowd met at New Elam to witness the exercises of Children's Day. I must say I never saw children acquit themselves with more credit than these did. The singing was simply excellent, the pieces recited were of a high order and were gracefully rendered. The congregation was as orderly as if they were attending a funeral service. The collection was good. The dinner was splendid, there was an abundance of it, and all enjoyed it. Brothers J. H. Maynard and J. C. Davis gave the children lemonade. Our Sunday school here is in a flourishing condition, W. G. Lasater superintendent. On Sunday the congregation was so large that all did not get in the house. The protracted meeting was postponed till August on account of so much rain, and the farmers being so far behind with their work. Would be very glad Bro. Clements if you would assist us in this meeting. Your friends I am sure would be delighted to have you to come.

The fifth Sunday in July we began our union meeting between Mt Auburn, and Union Chapel M.E. church. This was a glorious occasion. These two churches met as one church and labored together in unity, and it was grand to know that up to Thursday evening there had been about 30 who professed faith in Christ, and the meeting still goes on. Friday morning. I left to the R. R. to start for Pleasant Grove, Va., to begin our meeting there, but just as we drove up to the depot at Ridgeway the train pulled off and left us, and hence we are compelled to remain over here. Bro. Moore of the E. Va. Christian Conference was with us in this union meeting, he was just visiting the Mt. Auburn neighborhood, hence unex-

pectedly, we had this dear brother with us. All were highly pleased with his sermons.

Yours waiting for the train,
P. T. KLAPP.
Ridgeway, N. C., Aug. 5, 1892.

Berkley.

DEAR SUN:—Last night Bro. W. C. Wicker closed his work with the Berkley church, preparatory to his return to Elon College. Bro. Wicker leaves many friends here, in and out of the church. He is a good worker, full of the spirit of the Lord; and we all join in wishing him God speed in his college course.

Although a thunder storm was in progress at the time church meeting was called, many came to bid farewell to the pastor, we all had learned to love. This advice was well received and many pleasant remarks were exchanged between pastor and members, which will have a lasting effect.

Bro S S. Eley, wife four sons and a daughter were received into the fellowship of the church. This family have been stanch members of Antioch church, Bro. Eley serving as deacon for many years. They have cast their lot with us. We trust it will be a mutual blessing. Bro. Eley was elected deacon to fill the vacancy caused by the death of Bro. C. S. Hutchins who departed this life July 30, 1892. Bro. Hutchins was a true Christian, a good husband, and worthy brother who will long be remembered by his church. He leaves a devoted wife and many friends to mourn their loss, which is his gain; for he has gone to the celestial city where there is no sickness nor death, but everlasting life; and may we all live so that we will meet him there.

Bro. Wicker's six months stay with us has been very pleasant and profitable.

A FRIEND.

Aug. 3.

Lebanon.

Bro Clements:—Our protracted meeting at Lebanon began the fifth Sunday in July and closed the following Thursday. Bro. J. W. Holt was with us after Sunday and labored zealously. His preaching was of such a high order that it both revived believers and convicted sinners. The results, we trust, will be of long duration.

Eight or ten professed faith in Christ, and five united with the church.

The church is now in a favorable condition for work. The pastor's salary is nearly paid up to date, and the conference assessments are more than half raised. We hope to go to conference in November with the entire amounts asked for by that body in hand, out of debt for the first time in several years.

C. C. PEEL.

Aug 5, 1892.

The Christian Sun.

THURSDAY, AUGUST 11, 1892.

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

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Rev. J. A. Whiteman's address is Egypt, N. C.

The copious rains interfered with the church services in the city last Sunday.

You will find the committees of the Valley Virginia Conference in this issue.

We are sorry that Col. J. W. Pugh of Morrisville still remains in feeble health.

Bro. Foster makes a request in this issue which we refer to the Committee on Publication.

Evangelist's Songs of Praise are meeting with a ready sale and are liked wherever used.

Bro. H. L. Hines closed a good meeting Aug 4, at Concord. Three accessions to the church.

It is the desire of the editor to call on all our subscribers. But, dear friends, do not wait for him but send, in your subscription as soon as it becomes due.

We hear that the protracted efforts at Ebenezer and Auburn were crowned with glorious revivals. Will the pastors of these churches give us the particulars?

Rev. J. A. Webster, in renewing his subscription to the SUN, speaks words of encouragement, for which he has our thanks. He proves a faithful friend to the SUN.

Strickland's Anthems for the choir has been in use by the Raleigh church for several months and has proven itself to be a valuable book. For any information about them drop us a postal.

The *Musical Record* Published by Oliver Ditson Company, Boston, at \$1.00 per year, is an excellent periodical. The Music the August number contains is worth six months subscription.

The Ga. & Ala. Conference has made a worthy start towards estab-

lishing a school. May their efforts be blessed with success. Read the report of their District Meeting. It shows an excellent meeting.

The *North Carolinian*, the new weekly published at Raleigh and edited by Josephus Daniels, made its appearance last Friday; and as we expected, it is a nice, newsy, political paper.

Rev. W. W. Staley who is taking a short vacation will be back after the third Sunday in this month, and will begin a series of meetings on the fourth Sunday to be assisted by Rev. C. L. Jackson, of Brooklyn, N. Y. —*Suffolk Progress*.

Prof. J. H. Moring is in Alamance teaching local music, but will be at home again soon. If any of our churches want him write him at Morrisville, Wake Co., N. C. He is recognized as the finest teacher of vocal music in the state.

"Cultivate forbearance till your heart yields a fine crop of it. Pray far a short memory as to all unkindness." How many of us even have a desire to forget an unkindness. Our words and actions indicate no desire. For this desire we should also pray.—*Spurgeon*.

Boys going to Elon College next session and desiring good board for about \$5.00 per month perhaps cheaper—will do well to write to S. M. Smith, Elon College. He will be glad to give full information as to how such arrangements can be made. Write to him at once.

The president of the N. C. & Va. Christian Sunday School Convention requests the schools that did not make reports to the convention to report immediately to the secretary, J. M. Turner, Big Falls, N. C., that the minutes may give a full report. If you have lost the blank sent you, so inform the secretary at the above address and he will supply you with another. Superintendents, please give this important matter your attention.

The Rev. Roger Charnock will fill the intervening two months between now and the time Conference assembles, when the pastor will be decided upon, and there is no doubt but the sentiment of the church is centered upon Rev. Charnock. Rev. Mr. Wicker has accomplished much good in his work among the people, and although this being his first charge he has far surpassed the expectation of his friends and hearers. —*Berkley News*.

The Union, Surry, Christian church was dedicated the fifth Sunday in July. Rev. J. P. Barrett,

D. D., preached an appropriate and able dedicatory sermon. He was assisted in the services by Revs. M. W. Butler and J. U. Newman. The church house is a large, handsome structure, a credit to the community and to the denomination, tastily finished and out of debt. The building of this church is due largely to the consecrated and faithful labors of its pastor, Rev. M. W. Butler.

It is a question yet whether the "Epworth League" or the Society of "Christian Endeavor" is to prevail in the Methodist Church. The League was devised to keep the Methodist young people loyal to the denomination, but there is a feeling among many of them, and among the ministry and people, that they can be sincere in their loyalty without wearing a denominational badge, and we judge that it is better to trust them. The effort to make all the societies "Epworths" may cause serious trouble.

It appears that the Chicago managers have already begun to violate the liquor laws as well as the Sabbath laws of Illinois. The *Union Signal* says: "Two saloons have already been established inside of Jackson Park where the great white palaces rise so grandly, and here intoxicants are openly sold to the thousands of workmen employed on the grounds. Just outside the entrance on 63d street, within the sacred limits of the Hyde Park prohibition district, still other places have been opened, and all kinds of anti-prohibitory beverages are retailed over public bars. Between five and six hundred of the men employed on the great Manufacturers' Building are paid off on Saturday night, and a trip through the 63d street groggeries showed how easy it is to accumulate an alcoholic exhilaration and get rid of hardearned wages at the same time."

Asceticism.

In a civilized country, nearly all people, have an idea, either by intuition or education, that a violation of law receives punishment; and this idea is clothed with more truth than many others wrapped in less doubt. In nature, where violation of law and punishment are open to the eyes of knowledge, punishment in some form is always seen to follow the violation of law. Hence, it is reasonable to suppose that the same corollary is found everywhere between law and punishment.

It may be highly possible that the notion of asceticism grows out of the known plain truths seen in the violation of law and its punishment. Some law of right and wrong is broken, putting in motion a disturbing wave

of conscience, eliminates from the soul all that gives it pleasure, leaving an aching void the world can never fill. And then the restless soul, scanning the wide world for pleasure, and finding none, may at last, possibly, reach the forced conclusion that self-punishment in some way will satisfy the broken law. But punishment of body, neither from the dark hands of seclusion nor from the cruel pangsof rough weapons of torture, will ever bring ease to a soul made sick by the poisons of sin. Will the amputation of a limb relieve the throbbing pain caused by an eye pierced with a dagger? Neither will torturing the body in any way alleviate the quivering trouble of the sick soul caused by the goads of sin. Shutting the body up in a monastery does not shut the soul up in heaven; but shutting the world out of the heart, makes place for heaven in the soul. Whipping, or punishing the body no more glorifies the soul, than wearing peas in the shoes, brings the fruits of love to the heart.

Every thought respecting the mechanism of our bodies is fraught with knowledge separating more and more the meridian of space between intelligence and asceticism. The life giving properties of light forbid the exclusion of human beings into a dark monastery; the health giving rays of the sun seem to call in accents of burning love to mankind to walk in this vast sea of light; the flowers of a thousand species point the eyes to God's paradise of the soul; the cooling rivolets that dash down the rocky mountain sides, produce a hungering and thirsting for the waters of life; the gentle breezes playing through the forest trees, tell us of the rustling of angel's wings in the upper temple of God; the musical current here from the choirs of people and winged songsters, gives us higher ideas of music made perfect in heaven; and Christian association here elevates our desires for the association of the blood washed company of glorified souls made happy with redeeming love.

The physical man and mental man are so closely connected, that the condition of one depends very much on the other; therefore any punishment of the body whatever has a corresponding effect on the mind. And as the mind is the element that has more to do with faith than any other, it follows, that asceticism works its way into the conditions of faith, weakening it as the physical man is thrown in a state of unrest by this ungodly practice. In this way faith may be weakened until finally its grasp on God grows so weak, that the connection is severed.

Again the unscriptural idea of reward may grow out of the thought of

asceticism. And anything, whether it be self-punishment, giving alms or other acts of the body or the mind, which carries with it, *per se*, the idea of purchased reward, is a destroyer of that faith which opens up a channel to unmerited grace. If faith is made weak, are not the enjoyment of religion and the prospects of heaven thrown in an unhealthy condition?

We find nothing in the Bible that has a shadow of justification for the practice of asceticism, therefore let the people live in God's beautiful sunshine, breathe the fresh air, look upon the world's beauties, and praise their divine Giver for them. And as this is done with a strong faith holding to Jesus, the growth of grace will be more and more until the perfect day.

Flirtation.

Just exactly when, where and under what circumstances, the word *flirt* was used as applied to playing with, or trifling in love, is unknown. The first account of which we have any knowledge of love trifling, is that of Laban toward Jacob, when the latter was so sick, in love with the former's daughter.

Flirtation has grown to be so common, that many young people indulge in it without considering its sinfulness, or studying its fearful consequences. Careful consideration is always the starting point to change wrong doing. A prophet has said, "In the day of adversity, then consider. And it was consideration that opened the prodigal's way from feeding the herd of swine to a father's house of plenty. Careful consideration by the young people respecting flirtation, would soon reduce this sinful practice to small parts. But you want reasons given showing why it is sinful; therefore we will give them. *First:* It is sinful because it is a violation of the *golden rule*. It is not doing unto others as you would have them do unto you. It is trifling with others in a way that you would not like toward yourself. You are, possibly, no better than those with whom you trifle. Their hearts are as sensitive as yours, and possibly more so. How would you like for one to tantalize with you until your fondest expectations were raised to the highest pitch, only to fall suddenly to the lowest woe? *Second:* It is sinful because it is theft. You steal the most precious jewel anyone has, the heart's affections, knowing at the time you do it, that yours will not be given in return. If property is stolen, you may work for more; but when your heart is stolen, with no other given in return, the very life energy is destroyed. You despise

the very name, theft; and yet flirtation is the highest type of robbery, and you enjoy it as a pleasntry, a pastime. Ah! friend, would you not say steal my horse, cattle and goods, but do not take my affections unless yours are given to fill the aching void made?

Third: It is simple because it is trifling with that which is sacred. And the Lord God said, It is not good that the man should be alone; "I will make him a help meet for him." Gen. 2: 18. Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord. Prov. 18: 22. Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh. Gen. 2: 34. These are only a few of the scripture texts which might be given to prove that marriage is sacred. What can be more simple than playing with that which God has ordained?

It is an evidence of weakness of mind and discourtesy to others to trifle with their honest efforts at right doing, though their ignorance may have led them in foolish paths. Then surely a trifling with the works, laws or institutions of God who too wise to err, too good to be wrong and too perfect to look upon sin with any degree of allowance, must rise to the highest black capped sin known in Satan's darkest kingdom.

Trifling with that which is sacred has a tendency to sap the mind of all the better thoughts, leaving only those drawn from the baser passions, which are sure to build ideas of after life unreal, thereby bringing disappointment with all its unhappy results.

In conclusion, a word of warning. Never commence a courtship, of which you have no idea that a marriage will be its fruits; for, if you do, it may be the first step toward a gulf of the deepest misery known to human hearts. It may be the head of a fountain which will furnish tears to your eyes keeping up a continual flow, or a dark bone ever sending out the saddest woe, or a seed planted bring fourth thorns piercing your heart through a thousand times a day.

The Norfolk Memorial Christian Church.

A memorial is something either real or ideal to present some name or event to our mind's eye. Some times persons who are very fond of each other, and whose separation becomes necessary, agree that at a certain time on a certain night, they will look at a certain star and think of each other. Thus when they look at the same star at the same time

they know that loving thoughts are running out for each other.

The Christian church North and south for long years had no special intercourse with each other; but at last the separated church North and South reached over the bloody chasm, and clasped hands in love, agreeing at the same time we will build in the city of Norfolk, Va., a nice house of worship in memory of the happy event

Now, by all means, let us see this house a grand reality? And then as the people pass by they will say yonder is the house that seals the union of the Christian church, North and South.

It cannot be a memorial church, indeed and in truth of the event of our union, unless both North and South shall unite their prayers, Sympathies and dollars in it. Will either side refuse its best endeavors? No. If it does it will say to the world, we don't want the stream which has divided us filled up to the level.

Let us do our whole duty by the Norfolk Memorial Church.

The District Meeting Pleasant Ridge, N. C.

On Saturday before the fifth Sunday in July, we ran up to Pleasant Ridge to attend the District Meeting at that place.

On our way, at Burlington, we were glad to meet a few of our old friends, among them Bro. J. C. Holt. We noticed that the new Christian church building at Burlington seems to be nearing completion. As seen from the railroad it presents a beautiful appearance. At Elon College, we were pleased to see Revs. C. A. Boon and W. T. Herndon step on board the cars for Pleasant Ridge. They and the Editor of the SUN were all the ministers of the Christian church that put in appearance.

The community around Pleasant Ridge seems to be a very good one, and the people quite intelligent. There are some excellent Christian gentlemen and Christian ladies belonging to this church; and we think some as fine looking babies in the community as it has been our pleasure to see. We spent most of our time when not at the church, with Bro. Huffines and Bro. Nelson. These are both true families to the cause of Christ, and great lovers of the church, to which they belong. We shall long remember the dear people and their kindness to us about Pleasant Ridge.

The meeting was protracted, and there had been some two or three conversions up to the time we bade farewell to the people of the community. Brethren Herndon and Boon did good preaching in the meeting.

There was good, earnest speaking on the subjects of Elon College, CHRISTIAN SUN and possibly some others. The District Meeting goes next time to Elon College, and the sec'y, Rev. C. C. Peel, is to prepare the program.

On our return home we saw some of the delegates of the Prohibition Convention gathering in Greensboro, and among the number Mr. J. H. Southgate of Durham, N. C. He is a fine, intelligent looking gentleman.

At Elon College we stopped over to look after the SUN's interest a little. The place is not so lively as when the students were there; but hammers and saws make merry music. We ran over and spent the night with our old friend, Bro. Samuel Ireland, near Bethlehem church. He kindly furnished us a horse and buggy in visiting the community. His is a family that presents a high type of Christianity.

Now through God's goodness, we are at home again, thankful that the trip so far as we know was a success.

Elon Vacation Notes.

Mr. A. F. Young is on a visit to Asheboro.

Mr. Edgar Long's house is near completion.

Prof. Hollaman has moved in his new house.

Dr. Herndon and family are visiting relatives in Morrisville.

Rev. W. G. Clements paid our little town a short visit a few days ago.

Miss Nora Porter and little Guy Porter left here last Tuesday for Virginia.

Rev. W. W. Staley paid a flying visit last week to his mother Mrs. M. J. Cook.

Miss Lillie Stroud and Miss Lola McAdams left here Saturday to remain quite awhile.

Rev. N. G. Newman who has been on a visit to Prof. Newman's returned to Virginia a few days ago.

Rev. D. A. Long preached a very interesting sermon yesterday. We were glad to have Rev. Long with us.

We had a very interesting prayer meeting last night conducted by Mr. J. M. Cook. The subject was consecration

We are glad to know it is most time for the old students to return to Elon, and hope to see many new ones with them.

Master Moody Stroud is rapidly improving of his wound he received some time ago by a wagon wheel running over his head.

ANNIE PORTER.

August 8th, 1892.

Raleigh Church.

DEAR BRO. EDITOR:—Possibly a word in regard to our work would be of interest.

We are toiling on for the cause of Christ, and we have fair reasons to believe He is blessing our feeble efforts in the city of Raleigh. Up to date we have received nine members into fellowship since last conference. We held two weeks protracted service in June which resulted in several conversions; a number of backsliders reclaimed; the church somewhat awakened, and six persons received into membership at the close of meeting.

Our congregations are larger this year than last.

Our Sunday school now has an enrollment of 67, with an average attendance of 38 from July '91 to July '92.

We hope to hold another meeting in the fall, and are now working to that end. We earnestly request the friends of the Raleigh church to pray that the work may continue to prosper.

Very truly,

J. L. FOSTER,

Pastor

Aug. 7 '92.

A Word From Benlah.

DEAR BRO CLEMENTS:—Our protracted meeting commenced the fourth Sunday in July and continued the following week. Besides 32 professing faith in Christ we had a glorious revival in the church. Rev. P. T. Klapp and myself assisted Rev. S. B. Klapp in the meeting. Seven joined the church and others will at the next appointment.

Yours,

C. C. WILLIAMS

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Happy greeting to you all. What a difference tho, in the looks of the Corner since last week. However, in the absence of letters you will find a couple of nice little stories which I hope you will enjoy. And I hope next week to hear from all of you. There are quite a number of questions to be answered yet. Next week the list of question answers will be given again. Let us hear from you.

Cordially yours,

UNCLE TANGLE.

§ §

WAVERLY, VA., August 6, 1892.

DEAR UNCLE TANGLE:—I will write to let you know that I have not crawled into a hole but I have not

written in a long time. I have something to tell the cousins: July 31 I had the pleasure of hearing Uncle Barry preach. He dedicated the Union Christian church in Surry, M. W. Butler is the pastor. And I heard Bro. J. U. Newman in the evening, they were both very good sermons. I am now near Waverly, Va., out in the country visiting my grandparents. I will try to write more promptly than ever before. I will ask the cousins a question: What relation was Isaac to Rebekah? I must close from your niece.

Yours truly,

MATTIE C. WHITE.

Mattie, we are glad to get your letter. It is the only one this week. Hope you will keep your word and be more prompt. It is very wrong for the cousins to promise to write often and not do it. You know and I know that lots have done that. It makes me sad to think of the careless habit that is being cultivated. There are some men if they promise to do anything will do it no matter what happens and you can always depend on them. Now I would like for all the cousins to cultivate that habit Be prompt.

§ §

Saved By A Lark.

Patty lived in the country, in a white house with green blinds. There was a nice yard, with smooth-cut grass and green trees, where the birds would sit and sing on the boughs. Patty had a swing, too, one that papa put up, of good stout rope, that would go up ever so high into the branches. Patty was six years old.

A short distance back from the house and gardens stood three great barns, filled with stores of hidden wonders. But she liked best to go with mamma in early spring into the woods to gather flowers, and search for ferns and soft, green mosses and in the autumn, to go into the fields where papa was at work and make him a little visit.

One morning, in the harvest time, Patty was alone at the door. Outside all was bright and sunny. Through the air came the softened hum of the distant reapers. Patty thought she would like to go out and see papa; and so in another moment the little feet were trotting across the fields. When she came into the wheat-field she could see the men going one side, following the reaper and leaving a shining row of bundles behind them.

Patty tried to catch up but they worked very fast; and by-and-by growing tired, she sat down to rest on a sheaf of wheat. By her side the mown grain waved in the sunlight. An old beech tree cast a cool,

pleasant shade—it was very beautiful there.

Suddenly a bird flew out of the wheat near by, singing a rich clear song. Patty clapped her hands in delight.

"Perhaps there is a nest in there," thought Patty; and, "In there" she went, looking with a pair of bright eyes eagerly about. And, yes, there it was surely, a nest and three of the dearest, sweetest little birdies. Was there ever anything so funny as those downy little heads with the tiny bills wide open? Such a nice place for a nest, too, Patty thought. It was like being in a golden forest in there, for the grain was high above her head. The yellow straw laughed, too, a waving murmuring laugh, and tossed its heads back and forth, but never whispered to the child of danger, nor even told to the men coming rapidly along, the story of the little girl hidden in its midst. The men came on, the machine leading them the horses drawing steadily and the knives cutting sharp and sure.

What was it that made the farmer stop his team all at once? Did he know his little daughter was in danger? No, indeed; he thought she was safely cared for at home. But he was a noble man, with a large, kind heart and he had seen a lark fluttering wildly over the grain. So as he would not willingly hurt the least of God's creatures, he said to the man, "Here, Tom, come and hold the team. There is a nest some where near the old tree yonder. I'll hunt it up, and you can drive around, so as not to hurt the birds."

Ah, what a cry of surprise papa uttered when he found his darling Patty sitting there. How his heart beat when he thought of the danger she had been in, and how it thrilled and softened as he caught her up in his arms and covering her face with kisses, said "It was the bird that saved her."

When the first excitement was over, and Patty had been carried safely home in her father's arms and the men were going down the field again, leaving a wide uncut space around the lark's nest, somebody—it was a great, rough looking man—said, while the tears glistened in his eyes and his voice grew husky, "God bless the birds"—*Sunlight*.

§ §

He Dared to Tell the Truth.

A boy went to live with a man who was accounted a hard master. He never kept his boys—they ran away, or gave notice they meant to quit: so he was half his time without or in search of a boy. The work was not very hard, opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him. "Sam's a good boy," said his mother. "I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you, because, do your best, you are likely

to have little credit for it. However, Sam thought he would try. The wages were good and his mother wanted him to go. Sam had been there but three days before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones will thrash you for it," said another boy who was in the woodhouse with him. "Why, of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting, and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy, "he was afraid, Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel, and left poor Sam alone with his broken saw.

The poor boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house, the boy heard him. He got up, crept downstairs, and met Mr. Jones in the kitchen. "Sir," said Sam, "I broke your saw and I thought I'd come and tell you before you saw it in the morning." "What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off, I might be tempted to lie about it. I am sorry I broke it but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, "There Sam," he said heartily, "give me your hand, shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and faithful friend.—*Scotch Tract*.

The Land of Dreams.

The twilight deepens, the shadows creep,
The moonlight quivers in silent beams;
And silent we step in the boat of sleep,
And drift to the shadowy land of dreams.

Oh, mystic land where the dead return,
And warm lips cling in the deathless
kiss;
And the years are not, and the wery learn
That anguish dies in the arms of bliss!

Afar in that holy, unknown land,
Ambition gathers the flowers of fame;
And fortune reaches her golden wand,
And pure and white is the soul of shame.

The shackles fall from the prisoner there,
The peasant sits on the throne a king;
The blind eyes open to all that's fair,
And deaf ears hear and the dumb lips
sing.

Dreams! Who can tell what messengers
stray
Around us all in the hush of night;
When the form lies still as the soulless
clay,
And we follow ourselves through love
and light!

And who shall say but the land of dreams
Is the land of the living, after all;
And daily life, with its scars and seams,
Is only a dream where the shadows fall.
—*Mertla Bonner in the Boston Globe.*

Our Individuality Remains.

Some people have supposed that, if they were to become Christians, their individuality would somehow undergo a radical change, so much so that they would hardly be just the same persons. But they have, after conversion, found this notion to be a mistake. The fact is, salvation leaves one's individuality very much as it was before conversion. True, there is a radical change in some respects, in all cases of real regeneration. In some instances it is more marked than in others. But in no case is there a destruction of any fundamental characteristic of the individual, and God never designed that there should be. Hence it is that no two persons have precisely the same experience in conversion. Peter's conversion was quite different in its experience and realization from that of Paul's. Each Apostle and every disciple retained their own distinct individuality in their conversion; and the experience of one was not the copy of another. A writer well says: "When God saves a man from sin, He does not give him an entire new disposition, any more than He supplies him with new limbs, when old ones have been amputated, or with straight ones when old ones have become crooked. * * The marvelous grace of God will fit the case of any man and sanctify his curious disposition to the service and glory of God. * * God gets glory to His name by using men as they are, in His work. You might as well undertake to pitch lity with a barn shovel, or shovel sand with a pitch-fork, as to undertake to mould, into the same tool, every different disposition of man." This is true common sense and yet how many are dissatisfied with their individuality and are trying hard to be like somebody else. Many a preacher, admiring Mr. Spurgeon, has sought to be as near like him as

possible. And there are not a few imitators of Doctor Talmage.

Then, too, many Christian, displeased with their own individuality, have aped some other Christian that they have fancied, if not envied.

Now, let us remember that we can not run away from ourselves. Let us not be covetous of the individuality of others, but be contented with and thankful for our own, trying to develop along natural lines towards complete manhood in Christ. Let us do the work which God assigns us, with just such talents as he has given us, only with a deep purpose to increase their power and efficiency.—*C. H. B., in N. C. Baptist.*

A Word to Partisans.

Christians may well look to themselves in a heated political campaign. The instinct of the rock and thumb-screw is in every one of us. Nothing so surely exasperates as clashing opinions. We must learn to differ in love. We must put on the 13th of 1st Corinthians as our armor. It will help us to remember that each and every party stands charged with the same responsibilities; and that to each and every one our country is equally dear. None has any interests which are not inseparably bound up with our country's prosperity. Every Christian will pray for those who have authority over us. A Republican closet ought to be familiar with the name of Cleveland; and Harrison's name should be spoken in God's ear by every devout Democrat. So a kindlier spirit lives, writing the law of kindness on our tongues, putting the seal of Christian love upon our hearts.

It will help to dwell much upon the nonpartisan interests we hold in common, both public and private. Let us work together as far as possible, that we grow not apart, and so become suspicious and mistrustful. Especially let us redouble our diligence in all Christian duty. Mingling in prayer and praise at God's altars will insure kindly thoughts and brotherly words at the hustings, and at the polls.—*Selected*

Moody Visits Prang's Chromo Establishment.

When I went to Boston, I went into Mr. Prang's chromo establishment. I wanted to know how the work was done. He took me to a stone several feet square, where he took the first impression, but when he took the paper the stone I could see no sign of a man's face there. "Wait a little," he said. He took me to another stone but when the paper was lifted I couldn't see any impression yet. He took me up, up to eight, nine, ten stones, and then I could see just the faintest outlines of a man's face. He went on till he got up to about the twentieth stone, and I could see the impression of a face, but said it

was not very correct yet. Well, he went on till he got up, I think, to the twenty-eighth stone, and a perfect face appeared, and it looked as if all it had to do was to speak and it would be human. If you read a chapter of the Bible and don't see anything in it, read it a second time, and if you cannot see anything in it read it a third time. Dig deep. Read it again and again, and even if you have to read it twenty-eight times do so, and you will see the Man Christ Jesus, for He is in every page of the Word.—*Moody.*

Gathered Thoughts.

Passionate reproofs are like medicines given scalding hot; the patient can not take them. If we wish to do good to those we rebuke we should labor for meekness of wisdom, and use soft words for hard arguments.—*Dodd.*

To-day, more than ever, the principal strength of the wicked is the weakness of the good, and the power of the reign of Satan amongst us the feebleness of Christianity in Christians.—*Anon.*

Do not go in search of crucifixions; but, when God permits them to reach you without your having sought them, they need never pass without you deriving profit from them.—*Fenelon.*

Piety and true morality are but the same spirit differently manifested. Piety is religion with its face toward God; morality is religion with its face towards the world.—*Tryon Edward.*

In many cases it is very hard to fix the bonds of good and evil, because these parts, as day and night, which are separated by twilight.—*Whichcot.*

If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewn with thorns?—*H. More.*

What a Lady Does Not Do.

An exchange remarks that there are several things always absent in a true lady, which girls will do well to notice and remember.

A lady, for example, will never ignore little kindnesses.

Conclude in a crowd that she has a right to push her way through.

Consume the time of people who can ill spare it.

Wear on the street a dress only fitted to the house or carriage.

Talk loudly in public places.

Wear a torn glove, when a needle and thread and a few stitches would make it all right.

Fail in answering letters, or returning visits, unless she is ill or in trouble.

Fret about the heat, or the cold, the sun, or the rain, the air, or the lack of it.

Make an engagement and then not be on time.

Complain of her family, or discuss personal affairs with strangers.

For The Young Preachers.

If I were young again I would strive to be, not in the low, vulgar, selfish sense, but in the high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself. If graces of speech would make me such, I would cultivate these. If youthful enthusiasm would draw men to me, I would keep my heart fresh and young for a hundred years. If simplicity of style and manner would effect it, I would practice the severest simplicity. If going among the people would help me, I would fling aside all conventionalities and reclusive habits, and go from shop to shop, and tenement to tenement, till my soul was saturated with the thoughts and feelings of lowly men. If a new baptism of power were needed, I would plead for that till I received the fresh anointing. I would exhaust all possibilities that I might win the scattered, listless multitudes to listen to the gospel I was ordained to preach.

"Believe It."

Turn with trustful eye to that chapter which has perhaps given more comfort to discousolate believers than any other—the fourteenth of St. John. Our Lord says:

"Let not your heart be troubled." Believe it. He declared, "I go to prepare a place for you." Believe it. "Whatsoever ye shall ask in my name, that will I do." Believe it. "I will pray the Father and He shall give you another Comforter." Believe it. "Peace I leave you My peace I give unto you." Believe it. "Let not your heart be troubled, neither let it be afraid." Believe it all.—*Still Hour.*

The chief business of the Church of Jesus Christ is not to pet and nurse itself, but to save the world; and any branch of the Church that forgets this fact is sure to pay a swift penalty in the loss of spiritual life and power, and sooner or later to suffer in respect of numbers and wealth as well. The mandate of the risen Lord cannot be set aside with impunity. The effort to do it, either by simply neglecting to heed it, or by decrying its terms as impracticable and visionary, betrays a spirit of infidelity that goes to the very bottom of character. The mission of the Church is fixed by the Head of the Church, and this authority must not be gainsaid nor called in question.—*Christian Advocate*

Those that do the Word of God heartily will do it speedily; while if we delay, time is lost, and the heart hardened.—*Henty.*

The Crucifixion.

By REV. W. C. WICKER.

The cross, the cross, the cruel cross
That stood on Calvary's rugged brow,
That caused the world the greatest loss
And yet the greatest blessing now.

O cruel scene, O tragic scene,
Which rent the veil and shook the earth;
Which hid the sun behind the screen,
And shows the world the Savior's worth.

The rabble passed and wagged their heads
And mocked at Jesus as He died,
The cruel "wine-press" thus He treads,
"Forgive them, Father," then He cried.

Suspended there upon the tree
Between the earth and heaven's high,
And bled and died for you and me,
Then let us for Him live and die.

The rugged nails, His bleeding hands,
His pierced side and wounded feet,
Proclaims to men in distant lands
The gospel message pure and sweet.

Though angels blushed and hid their face,
Though mortals stood and wept in awe,
Though Jesus died in vile disgrace
By death redeemed us from the law.

The thunders howl, the lightnings flash,
The billows roll and tempests rage;
The worlds may shatter in one crash,
Still Christ is Christ in every age.

—Berkley Daily News.

Concerning the Nature of Faith.

Let it be borne in mind that it is the object, Christ, not the act of faith that saves. "Saved through faith" is the correct Biblical statement; saved through faith by Christ is the Divine plan of salvation.

Let us consider the nature of faith. It is not a definition of faith that we seek. Who can do more than describe basal and ultimate truths? love, for instance? Faith has been called by Max Muller "the sixth sense." It is scarcely a faculty in the sense that memory and imagination are faculties, but it springs from a more radical act of the soul-centre. It belongs to an original spot of our being where it adheres in God and draws on Divine resources. Out of that spot radiate the faculties of reason, affection, will, etc. Faith, then, is the power by which the regenerated conscious life attaches itself to God—the motion of the whole being by which it comes in touch with God in Christ, and in this movement it animates and inspires all the powers both of the head and of the heart. It infuses and enforces all faculties, so that we can say the whole man believes. Different persons manifest faith according to their dominant temperaments.

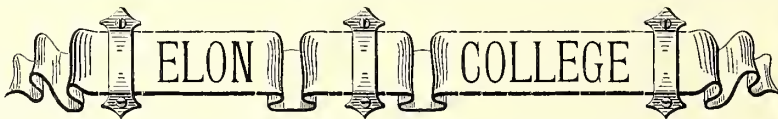
Faith is one; and yet, in its operation, faith is rational, faith is emotional, faith is volitional. It is both assent of the mind and consent of the heart to all the facts and truths concerning Jesus Christ. Every intellection of the mind is fired and flamed by every emotion of the heart, and these directed by every decision of the will—while the conscience is exultant over this triune action of the soul made one by faith. Mental assent and hearty acquiescence coalesce in the embrace of the gospel.

But Christ is the Gospel. Do not suppose that mere belief of a creed is what is meant by faith in its final analysis. We can admire a proposition; we can love only a person. Belief blooming into confidence—this is the characteristic of Christ's disciple. To believe a man is one thing, to believe in him is another and the highest thing. Faith yields to a person—Christ. God shines in the soul in the face of Jesus Christ, faith sees, feels, embraces Christ. Faith once existing becomes a sacred intuition, requiring no process of reasoning to demonstrate its existence and its experiences. Faith, then, is an instinct of relationship, of son-ship, of brotherhood, grounded on inner spiritual fact. Christ's demand for faith must therefore be exacting and urgent, personal and universal. Think, think on Him, with Him, for Him, till your ravished soul swells with implicit trust in Him!—D. W. Grin, D. D., Norfolk, Va., in Central Baptist.

The Missionary Outlook.

In a paper on this subject, Dr Judson Smith makes the following points:

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2. There is a growing ease of communication between all parts of the world.
3. The one thousand million unevangelized peoples of the world are accessible to the Gospel and its messengers.
4. The success of modern missions is simply amazing, and without a parallel in Christian history save in the apostolic age.
5. The incomes of the foreign missionary societies increase steadily from year to year.
6. The number of those who feel called to the foreign missionary work is rapidly increasing.
7. The Christian church is committed to foreign missionary work as never before.



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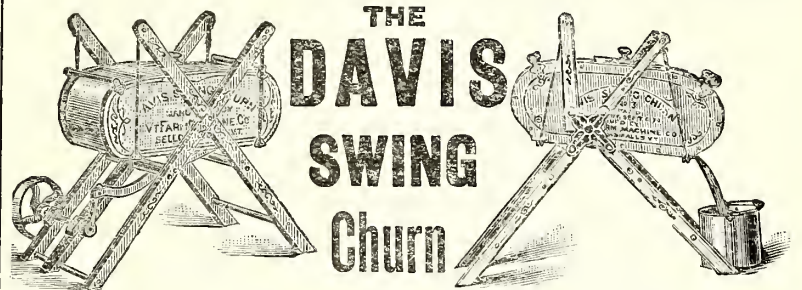
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Clean Hands.

"It's a bargain you won't get again in a hurry, and if you're sharp you won't miss it."

Ned Howell spoke impatiently, as Ezra, the chore-boy at his grandfather's house, stood by the gate, thoughtfully looking at a pair of cuff buttons that lay on his open palm.

"They're real," went on Ned, eager to close the bargain. "Why, one of them is worth more than half a dozen of your fancy pigeons, and here you have a chance to get them for less than half price."

Ezra had come out the loser too often, in his dealings with Ned, to be willing to believe anything that he said; but the buttons did look like real gold, and if they were, he was quite willing to give six of his white fant il pigeons for the n

Don't paw them with your dirty hands if you're not going to take them," said Ned, rudely, as Ezra turned the buttons over and examined them more closely. "If you aren't sharp enough to make a good bargain for yourself, why give them back to me."

"I'll take them," said Ezra, slowly closing his hand over them. "I'll have the pigeons in a basket, ready for you to take home with you tomorrow morning."

He put the buttons in his pocket and went down to the barn to do his evening chores, wondering whether he had really been cheated again in his bargain, as he had often been before. Ned stood at the gate looking after the retreating figure of Ezra, with a smile on his face.

It did not occur to him that he had done a mean or dishonorable action in taking advantage of Ezra's ignorance, and he was proud of what he considered his cleverness.

He knew that there was very little danger that Ezra would discover the comparative worthlessness of the cuff buttons, and so his untruthfulness in the matter would not be discovered.

Presently Uncle Frank left his seat on the porch where he had been sitting, hidden by the vines which climbed over it, and joined his nephew at the gate.

"I wouldn't be a chore-boy for anything," said Ned.

"Why?" asked Uncle Frank.

"O, they have to do such rough, dirty work!" answered Ned. "Ezra's hands are always dirty; I wouldn't touch them for anything," and he glanced with a very satisfied air at his own hands, which were almost as white and smooth as if he had been a girl.

"Ezra's hands are cleaner than yours, to my mind," said Uncle Frank, gravely.

"Why, what do you mean?" asked Ned, opening his eyes in surprise.

"I think dishonest bargains stain one's hands more than honest work," answered his uncle. "I could not feel as if my hands were clean, no matter how white they might be, if I had just been cheating a poor boy out of his pigeons."

Ned's face grew very red. "It wasn't my fault if he didn't know how to make a good bargain," he muttered. "Every one must look out for himself in bargains."

"He simply took your word for the value of the buttons. You told him they were real."

"Well, so they were real buttons," said Ned, smiling as remembered what he had thought his cleverness. "I didn't say they were real gold; I only said real buttons."

"You meant him to think that they were real gold," said Uncle Frank, sternly. "It was just as much a lie as if you had said real gold. You cannot call your hands clean, my boy, when you stain them by cheating, and the stains are upon your heart as well as your hands."

He went into the house, leaving Ned to think about his words.

Somehow Ned did not feel n was if he had done a smart thing in getting the best of the bargain. As he looked at his hands he fancied that he could almost see the stains upon them, and grew uncomfortable at the remembrance of the stain which were upon his heart. At last he made up his mind that he would rid his hands from this last stain, and he went down to the barn to look for Ezra.

"I say," Ned began bravely; "I cheated you about those buttons. They aren't real gold: they're only plated, and worth about twenty-five cents. You can keep the pigeons till I send you the money for them."

Then he went back to Uncle Frank. "I've made it all right with Ezra," he said, "and I mean to keep my hands clean after this, sir."

"Don't forget the stains on your heart, Ned," said Uncle Frank kindly. "Remember to whom you must take those stains for cleansing."

Ned had been proud of his sharp bargains, and it was no easy matter for him to remember his new resolution to keep his hands clean; but he did not give up trying, and when he failed—as he did sometimes—he took care to free his hands from dishonest stains by confessing his fault, and then he took his heart stains to be washed away in the blood of the Lamb of God.—*Minnie E. Kenny, in S. S. Times.*

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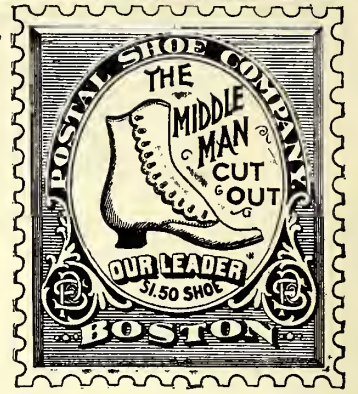
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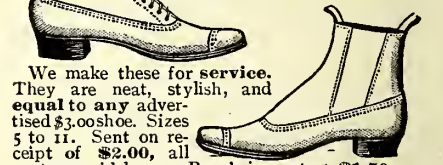


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Good Manners in Christians.

It is written of Dr. Wheelock, the first president of Dartmouth College, that he manifested much urbanity in his deportment. He had a most delicate sense of propriety. His numerous acquaintances he always received in a most cordial and agreeable manner. He used to say that he abhorred that profession which was not marked with good manners.

It is the nature of religion to produce these in its possessors. The religion of the gospel inculcates love and good-will, and when it takes possession of any heart these are more or less manifest. It makes great and happy changes in the disposition and lives of many. It expels selfishness and enmity, and in their place produces benevolence and good-will. It disposes a person to be friendly and cordial, and to seek the wellbeing of others. It smoothes the roughness of a person's character and renders him mild and gentle, kind and condescending. It changes the lion into a lamb, as in the case of Paul, who wrote to the Christians whom he once persecuted: "I was gentle among you, even as a nurse cherisheth her children." It gives no countenance to boorishness of manners, but enjoins the contrary. One of its precepts is, "Be courteous." Whenever you see a professing Christian rough in his demeanor and regardless of his treatment of others you may infer that he is wholly destitute of religion, or that he possesses it in a very low degree. Paul was a model of urbanity, as we see in his addresses before Agrippa and Festus, and in the concluding chapter of his Epistle to the Romans, in which he is particular to send his cordial salutations to various brethren and sisters in Christ.

Good manners are an ornament to religion. They adorn it, and go far to recommend it. The minister or the private Christian who is characterized by these will be much more useful than he would otherwise be. Deacon A — was not as noted for these as deacons and all members of the church should be. He was lacking in amiability and cordiality, so that it is said that it became a test of genuine conversion, that a person loved Deacon A —. Dr. Humphrey a former president of Amherst College, was a man of unlike character. On one occasion a gentleman inquired of a stage full of passengers whether there was any one amongst them that would be willing to take a seat on the box, so that his invalid wife could ride inside. The other passengers showing reluctance, Dr. Humphrey cordially volunteered. Some time after that, as Dr. H — was

soliciting funds for Amherst College, the gentleman referred to said that he knew nothing of that college, but he knew that its president was a gentleman, and cordially gave a hundred dollars. It costs but little to cherish and to manifest good manners; but the gain may be great to one's self and to the cause of religion. —*Senex, in The N. Y. Observer.*

I know a man, a stock-raiser, whose boys are worthless drunkards. He was a good man, a member of the church, but he was at ease in religious matters. The church in his village went down. He felt sorry, but made no struggle for its life. He was more interested in stables than churches. He was more anxious about good food for his colts, than about the spiritual food of his children. He roused himself suddenly to find that his ease and neglect were visited upon his sons; that, left to themselves in a godless community they had become godless. He has repented of his neglect, and brought forth fruits meet for repentance; but the bowed head and sad face show that the woe is heavy. —*Sermons for Silent Sabbaths.*

A gray head does not mean a withered heart. True life is never old. No man's age is to be told by his mere birthdays; they tell the age of his flesh, but not of his spirit. The good, the pure, the wise, flourish in immortal youth. —*Dr. Parker.*

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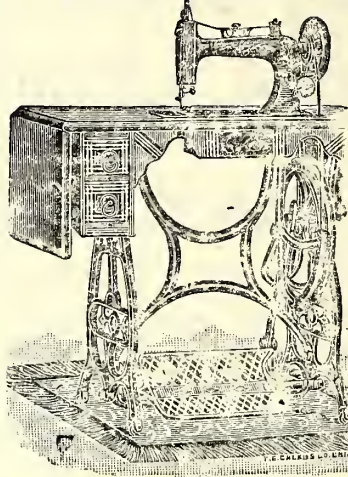
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Richmond & Danville R. R. F. W. Huidekoper and Reuben Foster, Receivers. CONDENSED SCHEDULE. In Effect July 24, 1892.

SOUTHBOUND DAILY. No. 9. No. 11. Lv Richmond *3 00 p. m. *3 20 a. m.

Table listing train schedules for Burkeville, Keysville, Ar Danville, Greensboro, Lv Goldsboro, Ar Raleigh, Lv Raleigh, Ar Greensboro, Lv Winston Salem, Ar Greensboro, Ar Salisbury, Ar Statesville, Asheville, Hot Springs, Lv Salisbury, Ar Charlotte, Sparta, Greenville, Atlanta, Lv Charlotte, Ar Columbia, Augusta.

Table listing train schedules for NORTHBOUND DAILY, including routes to No 10 and No 12, and stations like Lv Augusta, Columbia, Ar Charlotte, Lv Atlanta, Ar Charlotte, Lv Charlotte, Ar Salisbury, Lv Hot Springs, Asheville, Statesville, Ar Salisbury, Lv Salisbury, Ar Greensboro, Ar Winston Salem, Lv Greensboro, Ar Durham, Raleigh, Lv Raleigh, Ar Goldsboro, Lv Greensboro, Ar Danville, Keysville, Burkeville, Richmond.

+ Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

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.

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 Danville, 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 RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1892.

TRAINS MOVING NORTH.

Table listing train schedules for TRAINS MOVING NORTH, including No. 34, Pass. and Mail, Daily, and stations like Leave Raleigh, Mill Brook, Wake, Franklinton, Kittrell, Henderson, Warren P'ns, Macon, Arrive We'don.

TRAINS MOVING SOUTH.

Table listing train schedules for TRAINS MOVING SOUTH, including No 41, No 45, and stations like Leave Weldon, Macon, Warren P'ns, Henderson, Kittrell, Franklinton, Wake, Mill Brook, Arrive Raleigh.

Louisburg Road. Leaves Louisburg at 7.35 a. m., 2.00 p. m. Arrive at Franklinton at 3.10 a. m., 2.52 p. m. Leave Franklinton at 12.30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager W. M. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE

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

Table listing train schedules for GOING SOUTH, including No. 41, Pass. & Mail, No. 45, Freight & Pass., and stations like Leave Raleigh, Cary, Merry Oaks, Moncure, Sanford, Cameron, S'th'n Pines, Arrive Hamlet, Leave " Ghio, Arrive Gibson.

Table listing train schedules for GOING NORTH, including No. 38, Pass. & Mail, No. 40, Freight & Pass., and stations like Leave Gibson, " Ghio, Arrive Hamlet, Leave " S'th'n Pines, Cameron, Sanford, Moncure, Merry Oaks, Cary, Arrive Raleigh.

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.