

# THE CHRISTIAN SUN.

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

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## The Christian Sun.

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### Guilty or Not Guilty.

She stood at the bar of justice,  
A creature wan and wild,  
In form too small for a woman,  
In features too old for a child,  
For a look so worn and pathetic  
Was stamped on her pale young face,  
It seemed long years of suffering  
Must have left that silent trace.

"Your name?" said the judge as he eyed her  
With kindly look yet keen  
"Is Mary McGuire, if you please, sir"  
"And your age?" "I am turn fifteen."  
"Well, Mary," and then from a paper  
He slowly and gravely read,  
"You are charged here—I am sorry to say it  
With stealing three loaves of bread.

"You look not like an offender,  
And I hope that you can show  
The charge to be false. Now tell me,  
Are you guilty of this or no?  
A passionate burst of weeping  
Was at first her sole reply,  
But she dried her eyes in a moment  
And looked in the judge's eye.

"I will tell you just how it was, sir.  
My father and mother are dead,  
And my little brother and sisters  
Were hungry and asked me for bread.  
At first I earned it for them  
By working hard all day;  
But somehow times were bad, sir,  
And the work all fell away.

"I could get no more employment;  
The weather was bitter cold,  
The young ones cried and shiv'ed  
(Little Johnny's but 4 years old);  
So what was I to do, sir?—  
I am guilty but do not condemn;  
I took—O was it stealing?—  
The bread to give to them"

Every man in the court-room—  
Gray beard and thoughtless youth—  
Knew as he looked upon her,  
That the prisoner spake the truth;

Out from their pockets came kerchiefs,  
Out from their eyes sprang tears,  
And out from old faded wallets  
Treasures hoarded for years.

The judge's face was a study,  
The strangest you ever saw,  
As he cleared his throat and murmured  
Something about—the law.  
Fer one so learned in such matters,  
So wise in dealing with men,  
He seemed, on a simple question,  
Sure puzzled just then.

But no one blamed him or wondered,  
When at last those words they heard:  
"The sentence of this young prisoner  
Is, for the present, deferred."  
And no one blamed him or wondered,  
When he went to her and smiled,  
And tenderly led from the court room  
Himself the "guilty child."

—Selected.

### An Unyielding Gospel.

While mere denunciation in the pulpit is always to be avoided as unwise and subversive of the very effect desired, yet the exposition of Biblical truth and its principles with uncompromising plainness of speech is the secret of the highest success. Honest bluntness will be welcomed in handling eternal themes provided the spirit of the preacher is deeply earnest, conscientious, withal tender.

For example, John the Baptist, as we are told in that fine eulogium pronounced upon him by our Lord, was not a fickle and wavering character like the reed shaken by the wind, nor yet a wily flatterer, wearing the soft raiment of a king's house, but a stern, unbending advocate of righteousness and the new life. He set himself like an immovable rock against the wanton indulgences and wickedness of an exceptionally depraved age. And what is remarkable is that the people thronged in vast multitudes to listen to his fiery and impetuous call to repentance. Even Herod, the cruel and licentious tyrant, heard him gladly, and was unwilling of his own motion to cast him into prison or to take his life.

Nor did Christ and his apostles fail of a hearing on account of their frank and fearless revelations of the divine will and requirements. It was Paul's reasoning in regard to righteousness, temperance and a judgement to come that made Felix tremble; and again, his "words of soberness and truth" produced a tremendous impression upon the hard and obdurate heart of King Agrippa. In fact, even sensual and low minded men have always been aroused when God and his awful sanctions are unveiled before them. The Epicureans—professionally living for pleasure, the Sadducees proudly boasting their unbelief in God as a spirit and in the future existence of the soul—were drawn, nevertheless, to those early Christian missionaries

who went through the Roman Empire, disclosing the essential degradation of the pleasure seeker and proclaiming the immediate presence and holy demand of the invisible God that made us and will finally judge us. And thousands of converts were won from these very doubters and opponents.

Strange as it may seem, there is something in the soul of man that responds to the authoritative appeal for purity against vice, for self denial sacrifice against indulgence, for conscience against passion, for immortal activities against temporary allurements, and for God against Satan.

The Methodist reformers found the establishment bound hand and foot in a dead formalism and empty ritualism. Religion consisted of perfumery offices, destitute of meaning as well as of vitality. It was useless for the careless and indifferent victims of Pharisaism to aim their shafts of ridicule and contempt against representatives of a new and higher Christian character. John and Charles Wesley, James Harvey, the author of "The Meditations," George Whitfield and their associates, were named in derision, "Bible Moths," "The Godly Club," "Bible Bigots" and "Fanatics." These epithets, however, did not have the slightest influence in keeping the people away from their meetings. Vast multitudes which no building could hold gathered in the open fields to hear the "new gospel," with its summons to duty and its prophecies of retribution against every impenitent soul.

It is the same to-day; the preachers, other things being equal, who are the most faithful and emphatic in uttering the whole counsel of God are the most successful. Fidelity does not consist in thunder nor in personal abuse; the manner of the preacher may be and ought to be tender, his voice pleading and affectionate, his illustrations full of simple yet clear adaptations of God's own truth to the circumstances and needs of his audience. With these qualifications the preacher can be as honest and fearless as any prophet ever was, and will come to the front precisely in proportion as he is honest and fearless. It does not take a congregation long to discover that "the wounds of a friend are better than the kisses of an enemy." Only let it be made manifest, however, by the tone of voice, by the manner, and, above all, by the entire conduct during the week, as well as on Sunday, that the "words" are those of a "friend," and a faithful hearer will be glad of a message that reminds him of shortcomings, and calls him to follow the straight path of duty.

—Christian at Work.

### A Trip to Virginia.

I left home February 14th, stopped at Raleigh a short while—had a pleasant chat with our charming Aunt Minnie from whom I received words of encouragement. Boarded the R & G. train for Carrsville, Va. My trip was pleasant except an accident to the engine which detained us an hour or more. Made connection with S. & R. train. Reached Carrsville two hours late, notwithstanding which fact Brother Duck's Canadian pony and buggy was waiting to take me to his hospitable home. Next morning Brother Duck very kindly carried me to Antioch, one of Doctor Barrett's churches, where I met a large and appreciative congregation, after preaching service, I presented our college claim which finally resulted in a nice subscription of \$1,000. Returned that evening to Brother Duck's and after refreshments we walked a few hundred yards to Mt. Carmel where at 3 o'clock we met another congregation and tried to preach, after which I again presented Elon College for consideration; that noble little church subscribed in all \$850. I hereby return thanks to these congregations for their liberal subscriptions and kind hospitality—no people could be more so. Brother Duck is one of the largest subscribers to Elon College. Bros. T. J. Clements, J. W. Roberts and L. H. Whitley very kindly aided me in my canvass for which I tender many thanks. On Wednesday night the congregation at Windsor was very good, Rev. J. T. Kitchen, their pastor, was present and very courteous. After presenting the college claim I received between two and three hundred dollars. My home was with Bro. M. L. Watkins' most interesting family. We were schoolmates at Graham; he is one of the successful business men of Windsor. On my way from there to Cypress I spent a day pleasantly in Suffolk, picked up some cash, boarded the train and reached Cypress Chapel about 4 or 5 o'clock, spent the night with Bro. J. E. Midick, where I received much kindness. Brother R. has been the honored treasurer of the church for twenty years. He very kindly carried me to the church in time to meet many of the members before the hour for preaching. Soon Brother Barrett came in—he and Brother Butler having arranged to exchange pulpits, was received with warm handshakes and welcome smiles, and eighteen or twenty dollars for the SUN, which caused his genial face to broaden with smiles. After preaching service Brother R. took me to the school house where I listened to a good sermon by Doctor Barrett. He and myself spent the night with Brother James Brittain, where we received all the kindness that could be bestowed by any one. Sister Brittain seemed to be untiring in her efforts to make us comfortable and happy. My canvass at Cypress Chapel amounted to between three and four

hundred dollars. Brother and Sister Brittain subscribed one hundred of that, and they represent Berea, Nansemond county. I am very much indebted to Brother Harrell for his kindness in taking me around in the community and to his good wife and family and also to Sister Parker and family for their kind hospitality. On my return I stopped in Suffolk and spent a short while pleasantly and hospitably with Rev. W. W. Staley. Left Suffolk 10:50 a. m. and reached home 6 p. m. tired and unwell. Have been confined at home for a few days because of indisposition, but hope to be able to meet my congregations at regular appointments.

W. T. HERNDON.

*Morrisville, N. C.*

### A Letter from a Drummer.

DEAR SUN:—Being a drummer and traveling a great deal, I see many things of interest, some of which your editor thinks could be prepared and made into a literary pie for the SUN's readers, and at his request I will try to do so, giving you at least an occasional letter, from various points, wherever I may be when the spirit moves me to write, as our Quaker brethren say by speaking in meeting.

Sometime ago I spent a Sunday night in a small inland town. I spent the night at a hotel. My experience that night was worthy of record for the good of others, to warn them, if possible to avoid it, not to come into this place of torments, lest they too suffer like miseries.

To begin, the sitting room, really the office, was uncomfortable, a good portion of the time. The charge brought against the saints at Laodicea of being neither "cold nor hot," could not be justly brought against this sitting room, for it was generally too cold or too hot. As the prospect was not so inviting to spend the Sabbath evening here, and as I am a church going man, when I am at home, I inquired if there would be a church open that night. I was informed that there would be, and so I went in search of the place, and I found it. I went in and took a seat and tried to behave myself. After awhile the preacher came in and went into the pulpit and kneeled down and prayed secretly(?) before the congregation. That may be a wise thing for a preacher to do, but somehow, I always think of Matt. 6: 5. when I see it! It seems to me that according to Matt. 6: 6 the praying ought to be done before he comes to the pulpit, for this "to be seen of men business" does not seem to me, a drummer, to be a wise course of conduct. I beg you do not misunderstand, and charge me with holding that a minister ought not to pray, for I think he has need of much praying, but his secret prayers ought not to be in public.

Well, at length the preacher took his text

but really I do not remember what it was now, but I remember one thing he said, it was this: "Baptism is not a doctrine." He may be right as to that, but I could but think of Heb. 7: 2. I wish I knew what he will think when he reads this letter

But I must tell you something more of that hotel and its doings. They charge people who stop there. Yes, they do. They charge only 75cts. for a common supper. They charge 50cts for one fire in your room and the fire place is about big enough for mother's old goose a good nest. Now think of that charge, and wouldn't you like to stop there a few days? I understand that some one has calculated that a cord of wood at 50cts. for enough to have a fire in a goose nest would bring \$150. Isn't that a profit for a hotel to make on pine wood, especially as it is run for accomodation(!) Finally, I went to bed for which they charged me only 75cts. and then I found the state of things existing which Rev. Mr. Hurley's friend found when he preached at the association in Mecklenburg Co., Va. from Isa. 28: 20. I refer especially to the last part of the text.

All in all, I got enough of that hotel—wouldn't you think so?

J. VAN NEIST, Drummer.

### The Gospel in a Nut Shell.

I HAVE SINNED.

There is no difference for all have sinned and come short of the glory of God. Rom. 3: 22, 23.

Be sure your sins will find you out. Num. 32, 23.

YET GOD LOVES ME.

God commendeth his love toward us in that while we were yet sinners Christ died for us. Rom. 5: 8.

I MAY BE SAVED.

For God sent not His Son into the world to condemn the world but that the world through Him might be saved. John 3.

I MAY BE SAVED NOW.

Come now, and let us reason together, said the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1: 18,

ACCEPT WILL BE ESCAPE FROM ETERNAL DEATH.

As Mosses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. John 3: 14, 15.

He that believeth not the Son shall not see life, but the wrath of God abideth on him John 3: 36.

TO ACCEPT IS SALVATION.

Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life. John 5: 24.

OUR QUESTION BOX.

QUESTION—How many monarchies and how many republics are there in the civilized world?—

Answer:—There are twenty-six monarchies and twenty-five republics in the civilized world. Sixteen republics are in South America.

\* \* \* \*

Q.—Do you believe that actions speak louder than words?

A.—Yes. A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

\* \* \* \*

Q.—Does faith help the heart only or both heart and mind?

A.—Never did there exist a full faith in the divine word which did not expand the intellect while it purified the heart.—*Coleridge.*

\* \* \* \*

Q.—Is a man responsible for circumstances?

A.—Not unless he deliberately makes the circumstances, for often circumstances are beyond his control, but he is responsible for his conduct under the circumstances. This he must control or lose the vantage ground.

\* \* \* \*

Q.—How large is the largest single room in the world?

A.—The largest room in the world, under one roof and unbroken by pillars, is at St. Petersburg. It is six hundred and twenty feet long by one hundred and fifty in breadth.

\* \* \* \*

Q.—Are railroads being built in Africa?

A.—Yes. Four railroads are projected, or in process of construction, from the east coast of Africa toward the interior; one in the territory of British East Africa Company, one in German territory, one in the Portuguese possessions, and one passing through Portuguese territory to the domain of the British South American Company.

\* \* \* \*

Q.—How high do the clouds rise?

A.—Prof Moller, of Carlsruhe, has made some interesting observations on clouds. The highest clouds, Cirrus and Cirro-stratus, rise on an average to a height of nearly 30,000 feet. The middle clouds keep at from 10,000 to 23,000 feet in height; while the lower clouds reach to between 3,000 and 7,000 feet.

\* \* \* \*

Q.—Will not the expenses of the recent war with the Indians cost the U. S. Government more than to have given the Indians a support?

A.—It is estimated that the total cost of the recent campaign against the Sioux Indians will be not less than \$2,000,000, "a sum sufficient to have given the Sioux the \$100,

000 annual appropriation promised them for a period of twenty years." This appears to be an enormous sum to expend for the luxury of killing Indians, but the government will be lucky if it gets off so lightly. The Sioux war may yet prove to be a perfect harvest to army contractors and pension sharks.

\* \* \* \*

Q.—What is "China's Sorrow"?

A.—"China's Sorrow" is a name that has been given to the great Hoang Ho, which rises in the mountains of Thibet and follows a wonderfully circuitous channel for 2,500 miles to the sea. The waywardness of this mighty volume of water makes the river a constant source of anxiety and danger, instead of wealth, to 170,000,000 of people inhabiting the central part of China. It is known to have suddenly changed its course nine times. It has moved its mouth over four degrees of latitude each time, emptying its vast floods in different directions, and digging a new channel for itself where scores of villages had stood. It has greatly changed the physical character of a wide area, turning fertile region into a sandy waste, or making shallow lakes of them, in which nothing grows, and over which nothing can sail.

\* \* \* \*

Q.—Please tell me has the Refunded tax Bill passed? If so how much will be paid into each state Treasury?

A.—Under the bill refunding the amount of direct tax paid by individuals in the respective States, the States will be entitled to the following amounts:

"Alabama, \$22,520; Arkansas \$154,701; California, \$222,955; Colorado, \$22,189; Connecticut, \$261,981; Dakota, \$3,241; Delaware, \$70,332; District of Columbia, \$49,447; Florida, \$466; Georgia, \$117,982; Illinois, \$974,566; Indiana, \$769,144; Iowa, \$384,275; Kansas, \$60,981; Kentucky, \$605,641; Louisiana, \$385,886; Maine, \$357,702; Maryland \$371,299; Massachusetts, \$700,894; Michigan, \$426,498; Minnesota, \$92,245; Mississippi, 113,324; North Carolina, \$377,452; South Carolina, \$222,396; Missouri, \$646,590; Nebraska, \$19,312; Nevada, \$3,093; New Hampshire, \$185,645; New Jersey, \$382,614; New Mexico, \$62,648; New York, \$2,213,330; Ohio, \$1,332,025; Oregon, \$29,869; Pennsylvania, \$1,654,711; Rhode Island, \$99,419; Tennessee, \$392,004; Texas, \$130,141; Vermont, \$145,707; Virginia, \$442,408; West Virginia, \$18,306; Washington, \$4263; Wisconsin, \$446,534."

\* \* \* \*

Q.—Did the apostles and the primitive church keep Saturday, the seventh day of the week, as the Sabbath? If so, when was the day changed to Sunday, the first day of the week, and by whom? The Roman Catholics claim that they made the change.

A.—The Roman Catholics did not make the change. When the change was made there

were no Roman Catholics. There are no records of any council—ecumenical, provincial, or diocesan—to indicate that the change was made by ecclesiastical authority, early or late. There is evidence enough in the scriptures that the change was made by apostles by divine authority. Jesus made his first appearances to his disciples during the first day of the week—the day of his resurrection. He then disappeared and was not seen until the eighth day afterward—the next first day of the week. Apparently by appointment, the apostles and disciples were met together on that day, and Jesus kept his engagement with them. As Jews, the apostles and Jerusalem Christians continued to frequent the temple until its destruction, A. D. 70.

"Peter and John went up together into the temple at the hour of prayer." (Acts iii. 1.) But Paul commands his converts to lay by them in store on the first day of the week—the ordinary day of Christian assembly—and John, in Patmos, was in the Spirit on the Lord's-day. The day is called in the scriptures the Lord's-day and the first day of the week—never Sabbath. We do not think the name Sabbath is rightly applied to the Christian day of rest and worship.—*Advocate.*

\* \* \* \*

Q.—Can you give me some good rules for health—for every day life?

A.—Try the following:

1. Be regular with your habits.
2. If possible go to bed at the same hour every night.
3. Rise in the morning soon after you are awake.
4. A sponge bath of cold or tepid water should be followed by friction with towel or hand.
5. Eat plain food.
6. Begin your morning meal with fruit.
7. Don't go to work immediately after eating.
8. Be moderate in the use of liquids at all seasons.
9. It is safer to filter and boil drinking water.
10. Exercise in the open air whenever the weather permits.
11. In malarious districts do your walking in the middle of the day.
12. Keep the feet comfortable and well protected.
13. Wear woolen clothing the year round.
14. See that your sleeping rooms and living rooms are well ventilated and that sewer gas does not enter them.
15. Brush your teeth at least twice a day, night and morning.
16. Don't worry; it interferes with the healthful action of the stomach.
17. You must have interesting occupation in vigorous old age. Continue to keep the brain active. Rest means rust.—*Herald of Health.*

## THE PASTORS' PAGE.

"Plan your work, and work your plan."

### Barrett's and Mt. Carmel.

BROTHER BARRETT:—As I have not written anything for the SUN, in some time, I thought I would pen a few lines to-day for the column of "News from the Field."

The fourth Sunday, and Saturday, before, was the time of the Quarterly meeting at Barrett's. The business of the church was attended to, and everything passed off pleasantly. The church is not in as good condition as in years past, but we are hoping and praying for greater prosperity.

Last Saturday was the regular Quarterly conference of Mt. Carmel. The business was transacted in harmony. The church decided to add 20 cent. to each member's assessment, to raise the Conference assessment. Deacon I. W. Duck, was re-elected superintendent of the Sabbath school. On Sunday quite a large crowd assembled, to whom I preached the best I could. The communion was pleasant. The singing by the choir good; led by Bro. Elisha Ballard, with Sister Fannie Barrett at the organ.

I am glad to see the subject of a missionary to labor in the bounds of the Georgia and Alabama Conference agitated in the SUN. I hope the money will be raised, and a man sent there at once. As Rev. M. L. Hurley made such a favorable impression out there last fall, and as some are so anxious for him to visit them again, why not raise the money and send him? In all probability, he is the right man, to send. I don't insist, however, on sending Brother Hurley, if a more suitable minister can be found, who will go and do the work.

I am glad to learn that you contemplate making some improvements in the office. I hope you will succeed, and that the SUN will shine brighter, and brighter. It cannot shine too bright to suit me. I love the paper, I have been a subscriber to, and reader of it, from the first number, issued by the lamented D. W. Kerr, all through the Hayes and Wellons, editorship, down to the present time, and expect to continue the remainder of my life, or as long as I can raise \$2.00 to pay for it. Let all its friends rally to its support.

M. B. BARRETT.

### An Interesting Meeting.

BALLENTINE'S MILLS, N. C., Feb. 26, '91.

I have just closed a very interesting meeting at Gully's school house, near Cary, N. C. The meeting began on the night of February 16th, and continued one week. Notwithstanding the inclement weather the congregations were good and the singing excellent. The Holy Spirit was given us and men

and women praised the Lord. Sinners were convicted and converted. Eleven professed faith in Christ and quite a number were reclaimed. At the close of the meeting twelve persons gave me their names for the purpose of organizing a Christian church. Mr. Gully said he would give us the land on which to build. Bro. J. R. Prince says several others are ready to give their names also, and will do so when I go again. I have left an appointment for the fifth Sunday in March, with the expectation of completing the organization. I think that we will organize with not less than twenty-five members. The prospect is for a good church. It is a hospitable community generally. On leaving this dear people they expressed their gratitude to me by presenting me with a well filled purse of silver. We hope soon to have a good house. A Baptist brother offers to give five hundred feet of lumber. Pray for our success here—for God's blessings upon our labors, and to Him we will give the praise.

J. A. JONES.

### From Arkansas.

TONOKE, ARK., Feb. 21st, 1891.

DEAR BROTHER:—Will you please allow me a little space in your paper, having left my pleasant home in northern states to make a tour through the South, and perhaps permanently, locate somewhere in the South; I would ask the brethren this favor: that they would inform me where I might find them as I am a stranger, and should be glad to call and preach for them the gospel of Jesus, see their country and report the same to northern friends, seeking for information and homes in a warmer climate; also with a people of like precious faith as their own; our Christian brethren, many of them, don't like to locate where there is no other except "Creed Churches," Sabbath schools, etc, where the creed is taught first and Christ second. I expect to stop a while in East Tennessee, at Herman; as I like a temperance town and the temperance work; and I hope that the day may soon come when the demon of intemperance may be banished from all the states of this union as it is from Kansas, Iowa, Maine and Dakota, may God hasten the day of redemption. The picture thrown upon the canvass of the world, from the workings of king alcohol, and Romanism are truly dark. Were it not that we have a just God, that heareth the prayers of the just; that saith "thus far and no farther shalt thou go," it would look like the devil had surely got the assembly. But the language of the poet is applicable, "God moves in a mysterious way His wonders to perform," etc.

I have been stopping here and at Stuttgart this state, Ark., about a year, have traveled and preached, lectured, organized and assisted in organizing Sabbath schools; taken in some twenty into the churches and am

now serving as pastor of the Christian church, near Tonoke, trying to do all the good possible in the Master's vineyard. May the God of love and truth ever direct us in all that we do to his honor and glory.

S. B. BLOOMFIELD.

### Durham---The College, etc.

After preaching at Durham the fourth Sunday in February, at 11 a. m., and 7 p. m., I left at 3 a. m. on the following day for Elon College. Here I spent the day pleasantly with professors, students and citizens. The college is in a prosperous condition. The finest looking and best behaved boys and girls it has been my fortune to meet. From this place I went to Pleasant Grove, Va., to aid Bro. P. T. Klapp in a protracted meeting. The Lord blessed us, some nine or ten converts. Bro. K. was called home by a telegram to the bed side of his dear little boy. The people about Pleasant Grove are among the best I ever saw.

W. G. CLEMENTS.

### Notice!

UNION RIDGE, N. C., Feb. 20th, 1891.

According to a resolution passed at the last District Meeting held at Union church, Alamance county, I am required to ask the pastors, and the secretaries of the churches of this district to see that the delegates are elected to the district, which is to convene at Shallow Ford church, March 28th, and 29th, 1891. The program will be arranged by Revs. J. U. Newman and A. F. Iseley. To this district belong the following churches, viz: Hines' Chapel, Long's Chapel, Bethlehem, Big Falls, Concord, Union, New Providence, Burlington, Mt. Zion, Shallow Ford and Apple's Chapel. If any others, they will please send delegates.

THOMAS W. STROUD.

Secretary Pro tem.

### Ebenezer.

UNION RIDGE, N. C., Feb. 20th, 1891.

I have filled all my appointments since Conference at Concord and Ebenezer churches. I held the Quarterly meeting at each of my churches at my last appointments. The fourth Sunday in January I received three members into the church at Ebenezer. Both of these churches are at work. One-fourth of the Conference assessments are ready.

Yours in Christ,

THOMAS W. STROUD.

Rev. J. W. Wellons has been feeble of late, but was better when last heard from—his last letter brought another subscriber.

Rev. H. H. Butler is one of the popular men in the pastorate among our Virginia churches.

Rev. H. C. Moore, of Lawrenceville, Va., is pushing ahead on his work. He hopes soon to have church number two well under way.

### Comfort in Affliction.

It was a sad affliction. Death is nearly always sad; but in this case a mother was robbed of her only boy. She was eleven years a wife before she was a mother; then the baby came to bless her. She welcomed him as a gift from God. Boy of her love. Boy of her heart. Boy of her hopes. Dear boy! Dearer to her than she could tell. But now, at four years, he was dead. Dead! How much that means! Some do not know, but she knew. Many know. All will know.

The minister heard of her affliction, and went to comfort her. Her lips quivered as she said: "I don't understand it. My own life and my husband's were made better and happier by the coming of our boy to us. I tried to teach him what was right, and beautiful, and good, and now he is taken from us. We are left all alone. I do not see why he should be taken."

So it is. We do not see—our tears blind us. We do not know, but God knows. Mayhap, with our friends all here, our thoughts are too much on earth; but if some of them are there, our thoughts will go toward those we love, and the heaven which their presence enriches and endears, and thinking of the heaven, we shall more surely long to go there ourselves, and more certainly make the necessary preparation. Anyway, God knows why the sorrow and wherefore. And for all the afflicted there is a balm, a solace, comfort, hope, joy even. "Weeping may endure for a night, but joy cometh in the morning"—joy for this mother when she shall clasp her boy again in her arms, and fold to her bosom the immortal, whose life on earth was short, but whose life in heaven shall be eternal, and comfort for all the sorrowing sons and daughters of the Lord Almighty.

"Comfort ye, comfort ye, my people!" saith your God. The Father will have them comforted. He remembers them in sorrow. He hears their cries, sobs: sees their tears, knows their griefs, and he is God, Father, Friend. To trust him, to love him, to adore him, to serve him, and to wait his own time for the vindication of his providences to us will bring us that for which we wait, and the heaven and friends for which we long.

### The Minister Must Study.

Paul, in his second Epistle to Timothy, says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He thus gives his "Son in the Gospel" to understand, that if he would be a successful preacher he must be a close student. And surely if to preach the gospel effectively in Paul's day required study, the present age has not lessened the demand. No minister in this en-

lightened age can long hold a congregation of intelligent people unless he gives attention to study.

We talk about great men, often, perhaps, without stopping to think what makes them great. Ralph Waldo Emerson well exclaims: "What is a great man, but one of the great affinities who takes up into himself all arts, sciences, all knowables as his food? Every book is a quotation; and every house is a quotation of all forests and mines and stone quarries; and every man is a quotation from all his ancestors." Here is truth in a nutshell, and the conclusion drawn therefrom by another writer is both forceful and correct. "Let not the minister be ashamed then," he says, "to incorporate into his sermons the best thoughts of all the godly and true men who have gone before him. Thoughts are common property. Make them your own by brooding over them prayerfully. Clothe them in your own language and utter them out of a full and fervent heart and God will bless the resurrected germ with delicate flowers and luscious fruit."

Such a minister will be true to his mission for he will teach as he has himself studied, and will not fail to seek divine guidance in his studies.

D. E. MILLARD.

Portland, Mich.

### Eternal Things

The only things which endure are moral truths and the characters which they form. No matter what changes occur in human society or in the realms of the physical world, no matter whether the world or the universe changes or not, right is right, and always will be. Goodness is better than sin. Love, charity, self-sacrifice, and holiness remain the same, and ever must. God is "the same yesterday, to-day, and forever," and as the divine character is unchanging, so is that imitation and reflection of it which men and women are permitted, and enabled by divine grace, to attain. To this holiness change in the sense of development and further culture must be possible, but not in the sense that its nature can vary. The eternal endurance of righteousness is an inspiring fact which nothing can disprove, and on which we may depend safely.—*The Congregationalist.*

### Unfulfilled Conditions of Revival.

Christians desire a revival, deeply feel the need of it, meet together and pray for it, and then wonder why it does not break forth. They comfort themselves in their disappointment with the thought that God is trying their faith, or in his inscrutable wisdom he sees that this is not the right time. They do not take hold of the fact that God has already poured out his Spirit. Like the sun in the heavens, he is always shining. All the conditions of a revival, so far as God is concerned have been prepared; but certain other con-

ditions have been left for us to fulfill and when these are fulfilled spiritual results will follow as certainly as the harvest reward the toil of the husbandman. A revival is not a miracle; it is the result of a rational movement taking advantage of the provisions of grace made ready to our hand—*New York Christian Advocate.*

### Windsor, Va., Letter.

The Windsor church and congregation has been very much revived under the earnest and able sermons of Rev. C. J. Jones, D. D. Every body is charmed with him and his preaching, for it is in demonstration of the spirit and with power. For beauty of style—depth of thought—vivid and brilliant imagination, and for superior power of illustrating his subject none can surpass him. May he be spared long to do a still grander work for his Master. He is the right man for Norfolk, and he is doing a blessed work for God there. His ability combined with his popularity will give him unlimited success. It would be a great blessing if all our churches possessed and enjoyed more spirituality. Preachers need more consecration to God, and less desire for worldly influence and affluence. Pastors and churches need, yes need, and must have, more Godliness, because Godliness with contentment is great gain. The great throbbing moving world wants earnest servants of the Lord—wants men and women full of the spirit of Jesus—less of self and more of Christ. Are we working to save sinners, or are we laboring for the loaves and fishes? It will do us no harm—none of us—to ask our souls this question.

At Black Creek church, Southampton county, Va., February 17th, 1891, I married Miss Eliza J. Harris and Mr. John A. Beaton. It is the wish of many friends that the new relation into which they have entered may be long and happy.

February the 20th James Powell passed from the sorrows and sufferings of life to the joys and blessings of everlasting life. For many years he had been a member of Antioch church—from which his funeral service was conducted by the writer, on last fourth Sunday afternoon. Sleep on in that peaceful sleep, "From which none ever wake to weep."

Mr. Joseph McClenney, a young man from this county, in the employ of the N. & W. railroad, was killed by a passing train near Salem, Va., last Saturday morning. His remains were brought to Windsor Sunday, and carried out to the old home where his funeral was preached Sunday afternoon by the writer. It was indeed a sad time to see and hear his dear old mother grieve over his lifeless form. Every day we are reminded by the word of God to be ready to meet the last enemy.

Thomas Bittle died at his home near Windsor last Saturday. He had been suffering for some months with consumption. He was laid away to rest in the church yard at Antioch until the resurrection day. The funeral service was conducted by your correspondent. "Passing away" is written upon us all. As we pass over the mystic river into the great future state may we have the everlasting Arms under us! Soon we may have to go. Are we ready? If not, let us get ready.

J. T. KITCHEN.

Windsor, Va., March 2d, 1891.

**Programme of the Ministers and Laymens  
Meeting of the Deep River Chris-  
tian Conference.**

PLACE:—Parks Cross Roads, N. C.

TIME:—March 28th, and 29th, 1891.

FIRST DAY, SATURDAY 28TH.

- 10:00 a. m. Organizing. Religious exercises conducted by Rev. J. W. Patton.
- 10:30 a. m. The pastor's duty to his charge, C. H. Welch, J. R. Parks and Hiram Freeman.
- 11:15 a. m. The church's duty to its pastor, Revs. J. S. Lawrence, W. B. Richardson and W. R. Brown.
- 12:00 m. Adjourn for dinner.
- 1:00 p. m. Importance of the Sunday School work to the church, Revs. J. A. Webster, J. A. Cooper and Brother M. E. Hamner.
- 2:00 p. m. The value of the Missionary work to the progress of the church, Revs. H. T. Moffitt, W. W. Hayworth, J. W. Patton and E. H. Jarrell.
- 3:00 p. m. How can we best meet the evils of intemperance? Revs. S. H. Way, W. W. Lawrence and H. A. Albright.
- 3:45 p. m. Miscellaneous business.

SECOND DAY, SUNDAY 29TH.

- 10:00 a. m. Mass meeting.
- 11:00 a. m. Preaching.
- A full attendance is greatly desired.
- H. A. ALBRIGHT, Sec'y.

**District Meeting.**

TIME:—Saturday and Sunday, March 28-29.  
PLACE:—Johnson's Grove, Va.

SATURDAY.

- 10:00 a. m. Devotional exercises led by Rev. W. W. Staley.
- 10:30 a. m. DISCUSSION: Our Home Mission work as it effects our weaker Conferences, by Revs. M. L. Hurley and M. W. Butler.
- 11:20 p. m. Our Educational Institutions and how they benefit the people, by Revs. J. W. Barrett and W. W. Staley.
- 12:00 m. Preaching by Rev. W. W. Staley.

DINNER.

- 2:00 p. m. Foreign Missions by Revs. John T. Kitchen and W. W. Staley.
- 2:30 p. m. The CHRISTIAN SUN—What it does for the church and what the church ought to do for the SUN by Revs. M. B. Barrett and W. W. Staley.
- 3:00 p. m. Pastoral work and what is the pastor's duty as to it by Rev. M. L. Hurley, Hon. I. W. Duck and J. W. Johnson, Esq.
- 3:45 p. m. Miscellaneous business  
Adjourn.

SUNDAY.

- 9:30 a. m. Sunday School Mass Meeting—the leader to be appointed on Saturday.

11:00 a. m. Sermon by Rev. M. L. Hurley.  
DINNER.

2:00 p. m. Sermon by Rev. M. W. Butler.  
Churches: Johnson's Grove, Ivor, Burton's Grove, Union, Bethany and Franklin. Each church is requested to send two delegates to be present on Saturday and Sunday.  
J. PRESSLEY BARRETT, Secretary.

**District Meeting.**

PLACE:—Mt. Bethel, Rockingham Co., N. C.  
TIME:—March 28, 29.

SATURDAY.

- 10:00 a. m. Religious Exercises by Rev. R. A. Ricks. Election of officers.
- 10:30 a. m. How to get the churches to do their whole duty, by Rev. P. H. Fleming and H. C. Fulton.
- 11:20 a. m. How we raise conference assessments, by Rev. J. W. Holt, W. T. Walker and others.
- 12:00 m. DINNER.
- 1:30 p. m. Revise the church Records, by Revs. J. W. Patton J. W. Pinnix and T. B. Dawson.
- 2:00 p. m. How to interest young people in church work by Revs. J. W. Fonville H. C. Fulton and others.
- 2:30 p. m. Is it our duty to pay for Home and Foreign Missions, by Revs. J. P. Barrett, J. W. Holt, R. A. Ricks and others.
- 3:00 p. m. Temperance by Rev. W. T. Walker and whosoever will.
- 3:30 p. m. Can a church prosper and not read the church paper? by Revs. J. P. Barrett, William Sharp and others.
- 4:00 p. m. Resolved that the District Meetings ought to be abolished. General discussion led by Capt. J. W. Foster, M. B. Madison and J. M. Kallam.  
Adjourn.

SUNDAY.

- 10:30 a. m. How to make a Sunday-School attractive. Rev. T. B. Dawson, Dr. Shaver, M. B. Madison.
- 10:30 a. m. How to prepare and teach a lesson by Capt. J. W. Foster, Rev. J. W. Fonville, and others.
- 11:00 a. m. Sermon by Rev. J. W. Holt.

DINNER.

1:30 p. m. Sermon by Rev. W. T. Walker.  
The churches composing this District are Happy Home, Reidsville, Pamyra Howard's chapel, Kallam's Grove, Mt. Bethel Salem Chapel and Pleasant Ridge.

As this is the first meeting of this kind ever held in our Western border, I hope will come and let us have a grand time. Those coming by rail will get off at Stokesdale on C. F. & Y. V. R. R. at 11 a. m. from Greensboro.

There will be conveyances to meet all who come and take them out to church. Let all who intend to go, to write me a card to Reidsville, N. C.

Come on Friday, March 27.

JOHN A. WHITEMAN.

**District Meeting.**

PLACE:—Morrisville, N. C.  
TIME:—March 28th, 29th, 1891.

SATURDAY.

- 11:00 a. m. Prayer meeting and organization.
- 11:30 a. m. The necessity of a more thorough consecration in our church work, by Deacon A. Moring, Rev. N. B.

Hunnicut and others.

12:00 m Sermon by Rev. C. H. Rowland.

12:40 p m. Dinner.

1:30 p. m. Why does the Christian church hold to, an advocate, open communion principles, by Revs. J. L. Foster, W. G. Clements, D. R. Yarboro and others.

2:00 p. m. Elon College by Rev. W. T. Herndon and others.

2:30 p. m. Revs. J. L. Foster, T. W. Mangum and A. Moring.

3:00 p. m. Home and Foreign Missions by Bros. J. L. Banks, A. Moring, J. H. Moring and others.

3:30 p m Can this District get up a plan by which we can support one Missionary by all present

4:00 p. m. Miscellaneous business.

7:00 p. m. Sermon by Rev. D. R. Yarboro.  
SUNDAY.

10:00 a. m. Sunday School mass meeting conducted by Brother A. Moring and singing led by Prof. J. H. Moring.

11:00 a. m. Sermon by——.

Let all the churches be represented and the speakers present with good speeches.

J. A. JONES, Pres.

**A Complaint.**

DEAR BRO. BARRETT:—I have had the pleasure of meeting many of our preachers for the last twelve months, both at the Eastern Va. and N. C. Conferences, but how sad it is when I think that I shall never meet them again on this earth, but thank the Lord for the blessed hope of meeting them again on the other shore. Dear brethren, I am a poor layman, and I love you all, but I want to ask you a question. Why is it you do not write some article for your church paper? I get the SUN and look all over it, and but a very few of you have anything to say. Now brethren, if you only knew how much encouragement your letters give us, you would write to the SUN often. We laymen want to hear from you all; do write and tell us how you are getting on, if well, it does our heart good to know it if you are not doing as well as you think you ought to, let us know and we will try to help you in some way. If in no other way, we will promise to give you our prayers. I want to see the circulation of the SUN increased, as we cannot expect to succeed as a denomination without our church organ, and our dear Bro. Barret can not give us the paper unless we give him our support. I know no better plan than to get preachers to write for our paper. God bless Bro. Staley! I look for his letters just as I do for the SUN. If more of our preachers would write it would gladden the hearts of so many, and give new life to the paper. We all have our pastors and it is natural that we should love to read letters from them, but I am sorry to say it, yet it is true, or my memory has failed me dreadfully. Our pastor has not written one thing about our church since he became its pastor. The world does not know that we have such a pastor, if they have to find it out from his letters in the SUN I meet brethren from other churches and

some times they ask the question "Who is your pastor now? and when I tell them they say I did not know Bro.—was your pastor. Now, brethren, I do not say this in the least degree of complaint or of dissatisfaction with our pastor, for our members love him and hold him in high esteem, but we write this to let him know we would like to hear from him through the SUN now and then. Now brethren, as you are pastors of your respective churches, won't you please feed your flock with a little encouragement? Let the world know of what church you are pastor and then you will see your members take more interest in you and in their church. Some of you say that your members are cold and indifferent to their church work. I admit this is often the case. Did you ever know a shepherd to have full control over his sheep and have them to follow him where ever he goes and do as he wishes them to do and at the same time he failed to do everything in his power to watch over and take care of them? Now, brethren, if you want us to do our whole duty and to go forward in good works, you must give us encouragement. Let your sister churches hear what you are doing, and you will see new life spring up in all our churches. Come, brethren, get your pens and paper and make a report of your field of labor and success will be ours.

Your brother,  
LAYMAN.

CHILDREN'S CORNER.

MY DEAR CHILDREN:—In the new "make up" of the SUN, I have not forgotten you, but have assigned you a corner on this page and hope you will like your place and write often to make your corner bright and interesting. I do not know why it is that so many of the children are neglectful about writing for the corner and working for our BAND.

Today I am going to give you a "child's sermon," which I found in a paper some time ago. I hope you will study it closely. Here it is:

- A—ATTENTION. When thou goest to the house of God, hear.
- B—BOOKS, BIBLE. Bring the books, especially the parchments.
- C—CONSCIENCE. I exercise myself to have always conscience.
- D—DECISION. Go the one way or other right hand or left.
- E—ENDEAVOR. Endeavor to keep the unity of the Spirit.
- F—FRIEND OF GOD. And he was called the Friend of God.
- G—GRACE. Grit, greenbacks—but by grace are ye saved.
- H—HOME. Where dwellest thou? Go home to thy friends.

- I—IMMORTALITY. Who hath brought immortality to light.
- J—JOY. The joy of the Lord is your strength.
- K—KEEPERS OF MEN. And he said, Am I my brother's keeper.
- L—LIGHT. Let us walk in the light of the Lord.
- M—MASTER. The Master is come and calleth for thee.
- N—NEW YEARS. Go to now, ye that say, "We will continue a year."
- O—OBEDIENCE. If ye love me keep my commandments.
- P—PRAYER. Men ought always to pray, and not to faint.
- Q—QUIETNESS. In quietness and in confidence your strength.
- R—RIGHTEOUSNESS. Whether in rags or riches Lazarus or Dives.
- S—SAVOR. Have sat in yourselves, and peace.
- T—TRUTH. To this end was I born. What is truth.
- U—UNDERGIRDINGS. They used helps, undergirding the ship.
- V—VOCATION. The vocation where with ye are called.
- W—WAITING. A man should both hope and quietly wait.
- X—CHRIST. Christ is all and in all. Xavier.
- Y—YOKE-FELLOW. I entreat thee also, true yoke-fellow, help.
- Z—ZION. But ye are come unto Mount Zion.

Well, children, how do you like the new SUN? Well, I hope. Let me hear from you often.

Fondly,  
UNCLE BARRY.

YOUNGVILLE, N. C., March 5, 1891.

DEAR AUNT MINNIE:—It has been quite a long time since I have written for the "children's corner," but please excuse me. I like very much to read letters. I go to school now. I like to go very much. My teacher's name is Miss Lillie Mitchel. I will ask a question: What blood kin was Abraham to his wife? Can any of my cousins answer? I will close with love to you and the cousins.

MINNIE KLAPP.

That is nice, Minnie, and I am glad to welcome you again as one of our letter writers. I hope you will not be silent so long again.

MORTON'S STORE, N. C. March 3, 1891.

DEAR AUNT MINNIE;—I thought I would write to the BAND. I am a little girl twelve years old. My mamma and papa are dead and I am living with my uncle and aunt. I have a good home. I live in sight of Oakwood school house, and I go to school every

day I like to read the cousins' letters and I hope they will admit me into their BAND. I have commenced to read the New Testament through, and I want some one of the little cousins to tell me how many Chapters there are in it. I will close with much love to you and Uncle Barry and the cousins.

LEONA KERNODLE.

Welcome, Leona. All are welcome, but the child who has no father and mother shall always have a double welcome. Write often. Be a good girl and I hope by and by you may go to live with those who have died in the Lord.

MORTON'S STORE, N. C. March 3, 1891.

DEAR AUNT MINNIE:—I thought I would write to the BAND. I am a little girl, eleven years old. I am boarding with my uncle and aunt and cousin Leona. I am going to school to Mr. Johnston,—he is a good teacher and I like him very much. I like to read the cousins letters and if mine does not find the way to the waste basket I hope to read it again. I will ask the little cousins a question: I have just commenced to read the New Testament through and I want the cousins to tell me how many chapters I will have to read a day to read it through by Christmas. I will close with much love to you and Uncle Barry,

Your loving niece,

ALMETTA KERNODLE.

I am glad to have you, Almetta. Hope you will be a faithful member of the BAND and write regularly.

WINDSOR, VA., March, 4, 1891.

DEAR AUNT MINNIE:—I am very sorry that we have had no letters for the past few weeks. I wonder what has become of the little cousins.

We are having very rainy weather now, but we cannot always have sunshine, but we can make sunshine in our homes, even though the "Day is cold and dark and dreary." I just know one thing if we work for the BAND we will always have one bright corner in our hearts.

If we're resolved to do a thing,  
And mean to do it really,  
Never let it be by halves,  
But do it fully, freely.

I will ask some questions. "What city was called "the city of palms?" What was there so peculiar about the building of the Temple?"

I send 25 cents to the BAND. With much love to Aunt Minnie, Uncle Barry, the cousins, and best wishes for the BAND,

I am lovingly,  
PATTIE NEWMAN.

That is a capital letter, Pattie, and I hope your good example will stimulate others to do as you do. Keep up the good work.

## The Christian Sun.

THURSDAY, MARCH 12, 1891.

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

## FIELD NOTES.

How do you like the new SUN?

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Any church objecting to, or neglecting the missionary work ought to have a missionary sent to teach them the way of duty more perfectly.

+++

The District Meetings for this month are numerous and ought to be well attended. These meetings are capable of great usefulness to the church, if properly worked. See that your part is well done.

+++

The Missionary Society is a mirror which reflects the real standing of the church. An active Society speaks loudly of the love the church has for souls. A dying Society or none speaks loudly of the indifference of the church.

+++

Eleven young men in Elon College preparing for the ministry! Brethren that is a picture never before seen in our work. Let us take courage and pray the Lord to give them grace to be humble, faithful and devoted to his cause.

+++

"A Layman" in this issue will make such of our pastors as read what he says feel like keeping up the Pastor's Page, and we hope they will do it. Let us have the news from your field. It will do your work good, and interest the people.

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A brother wishes to know if we will admit a reply to the article which was recently published in the SUN on Judas Presence at the Lord's Supper. If it be in the right spirit and well prepared we shall be glad to give the other side of the question.

+++

The field in Alabama is peculiarly an inviting field for missionary efforts. Bro. Jno. W. Manning says he is willing to give liberally to the support of the work if the right man can be put there to lead the work. Rev. M. B. Barrett in this issue also says he is anxious for this work to begin.

+++

There is an inviting field opening to the Christians about Lawrenceville, Va. Judging from Rev. H. C. Moore's statements, we shall soon have new churches established in that section, churches which bid fair to be self-supporting from the start. We wish Bro. Moore abundant success, and we hope at no distant day this new field may become a strong arm in one of our conferences.

## The New Sun.

Standing to-day on the threshold of the forty-fourth volume of the CHRISTIAN SUN, we make our bow in a new form of sixteen pages, in a new dress of beautiful type, and printed on a new press, one of the best of its kind in the world.

We have made these changes for various reasons, which seem to us good and wise, not the least of which is a matter of convenience to our subscribers, for the paper is much more easily handled, read and preserved in this form than in the old blanket style. A large portion of the religious papers of to-day are adopting this form, because of its manifold advantages, and the SUN desires to keep as far to the front as possible in all that is good, both for itself and its readers.

There may be a few who from long acquaintance with the paper in its old form will feel a sense of loss when they realize that the dear old SUN in its large spreading leaves is now a thing of the past, and that henceforth it will come to them as a new visitor. Let none feel shy. A few weeks acquaintance will satisfy you that the change is a wise one, and that we shall love the new SUN even better than we did the old one. With sixteen pages, with new and beautiful type and with a new press on which to print it, we see no reason why the SUN should not greatly increase its usefulness and popularity with the people.

We mean to do our "level best" for the church—that is all we can promise, and to this end we plead with every lover of the church to stand by the paper and give it the widest possible circulation, for therein lies the hope of its highest usefulness. We hope for a hearty support both from the pens of the brethren and sisters who are competent to write, and from all who can do even so much for the paper as to pray for God's blessings upon it, and get at least one new subscriber for it. We have purchased new type and a new press at heavy expense to the SUN. Now, we must urge the friends of the paper to do their best to support it, and in return we promise them a paper of which they shall have no cause to be ashamed, God being our helper.

## A Pardonable Pride.

The Christians are not the most numerous body, nor are they the most useful, and yet they have done a work along some lines which puts them in the front rank as leaders in the progressive spirit of the Church of Christ in America. That is a bold claim, but we can substantiate it, and, we trust in doing that much, our brethren of the larger denominations will have the generosity and magnanimity to accord to us what is justly due us. To begin, the Christians originated the religious newspaper idea, and published the first religious newspaper of which we have

knowledge, the *Herald of Gospel Liberty*, beginning September 1st, 1808. It is still published, now in its eighty-third year, and is one of the best papers of the day. It is published at Dayton, O., by Rev. T. M. McWhinney, D. D., as publishing agent for the church, and is ably edited by Rev. Josiah P. Watson. This claim has been denied, but the New York *Independent*, having investigated the matter, says our claim is good. In a recent issue the *Independent* says:

"The *Independent* is not a young paper, but we feel young as we take up *The Herald of Gospel Liberty* and see at the head of it 'Volume LXXXIII. Established September 1st, 1808.'" It is the oldest religious paper in the country."

If any doubt remains as to this fact, let the contrary be shown and the Christians will cheerfully yield the honor to whom the honor is due.

Again, the CHRISTIANS were the first to open a college to ladies on equal terms with men. This was done under the labors of Horace Mann, at Antioch College, Yellow Springs, O., now quite a half a century ago. The idea has spread rapidly till to-day, more than half the colleges, academies, etc., in the United States are conducted on this plan of co-education.

The Christians have also been leaders in many reforms which have blessed the civilization of the Nineteenth century, among which we name the breaking of the yoke of bigotry—ecclesiastical intolerance in the Church of Christ, which was so common before the advent of James O'Kelly and his associates in labor and reform.

As compared with some others of our sister denominations, we are small in numbers, and so is the leaven when compared with the meal, but what the leaven is to the meal that we have, by the grace of God, been to, or among the leading denominations of our land.

With the experience and prestige thus given us, we are reaching out into wider fields of usefulness along the lines of education, Home and Foreign Missions, Publications, etc. A brighter day has already dawned, and we are doing more than five times as much work as we were doing twenty years ago. The fields are white, already to harvest and the reapers are busy. With new churches organizing, at home and abroad, with prosperous educational institutions, with our literature growing, and all backed by a growing and healthy membership in the church, we believe we have a right at least to be devoutly thankful to the Giver of all good for many blessings.

The new Hymnal we hope to have ready for sale by May 1, although it may be later. That work is designed to be the book of church music for the Christians, but the Evangelist's Songs of Praise by Rev. O. V. Strickland will fill the place very well, although it was designed for the prayer meetings and the social worship. It may be ordered from the SUN office. Price 35cts a copy by mail, or \$3.60 per dozen by express—not prepaid.



## PERSONALS.

JONES.—Rev. J. A. Jones expects to organize a new church at Gulley's school house the fifth Sunday in this month.

HURLEY.—Rev. M. L. Hurley extends sincere thanks to Bro. W. Q. Peel and Sister J. R. Jones for valuable presents.

HASKINS.—Deacon T. J. Haskins of Mt. Auburn kindly remembers the SUN. We are glad of a good word from his pen.

GRIFFIN.—Bro. M. V. Griffin of Churchland, Va., makes an effort and sends us two new subscribers for the SUN. Thanks.

RHODES.—Miss E. R. S. Rhodes of Linville, Va., has very kindly interested herself in the welfare of the SUN and sends us a new subscriber. Thanks. Who else will do so?

KLAPP.—Rev. P. T. Klapp's only son, De Witt, has been very sick of late, but was better at last accounts. We hope the dear child may be spared and restored to health.

LONG.—The Rev. Dr. W. S. Long, President of Elon College, who has been on an extensive tour through the Eastern, Northern and Western States, is expected home this week.

LANGSTON.—We are sorry to hear that Deacon J. E. Langston of Auburn church got his foot cut bad recently. We trust it may not prove a serious hindrance to his work.

ATKINSON.—Prof. J. O. Atkinson of Elon College is to deliver an address on 'Teachers and Teaching' before the State Sunday School Convention at Fayetteville, the last of March.

FOSTER.—The Rev. J. L. Foster wishes pastors in the N. C. Conference to send in reports from the blanks he recently sent to them, as he desires to make a report to Dr. Summerbell at once.

STRICKLAND.—The Rev. C. V. Strickland, who wrote the music for "A Reunited Church," has been invited to fill a place in a large music publishing house. We do not know if he will accept.

PETTY.—We regret to hear of the extreme illness of Bro. S. B. Petty of Orange county, N. C. He is one of the noble young men of the church. May his valuable life be spared—to this end let us pray.

WOLFORD.—Pressley Wolford is a new comer in Bedford county, Pa. The editor of the SUN takes off his hat to the young man and bids him welcome to his name and to our American shores.

WAY.—Rev. P. T. Way of Jonesboro is specially anxious for the District Meeting at Zion, in Chatham county, N. C. We trust he may have a fine meeting. Let every one do his part, and the success will be most gratifying.

WILLISON.—Bro. John B. Willison, of Flintstone, Md., has of late been bereaved of his mother and his sister. We tender a

brother's sympathies. May those left ever be ready to answer the call to meet those who have gone before.

WICKER.—Rev. J. D. Wicker recently held a good meeting at O'Kelley's chapel in Chatham county, N. C. He says during the meeting they got up a good list of new subscribers for the SUN, and then he adds: When the heart gets right, the people will work for the enterprises of the church. That is so!

GUNTER.—We desire to return thanks to Bro. J. D. Gunter of Jonesboro, for kind attention to the SUN. We asked him, with many others, to get the SUN one new subscriber. He got two and said he hoped it was all right. It certainly is all right—just the kind of excesses we like. Who else will do so?

BARRETT.—Elsewhere in this issue we announce the death of Mrs. Mary Barrett, mother of the late Rev. J. R. Barrett of Wisconsin. We had a very pleasant acquaintance with her gifted son, whose early death was so deeply regretted by a host of friends. We tender a brother's sympathy to the bereaved ones.

BLAND.—A brother suggests that a memorial window be put in Elon College in honor of John Bland, of Chatham county, N. C., who gave the first money which was given for erecting the building. The brother who makes the suggestion offers \$1.00. The SUN will give another. What say you brethren? Such an act would be a fitting tribute to his memory.

BUTLER.—Rev. H. H. Butler says: "I have before me a copy of 'Looking Heavenward' by Rev. J. T. Kitchen. I have read it with much pleasure and profit and I recommend it to the public. Hope my friends will read it." We heartily join Bro. Butler in his commendation of Bro. Kitchen's book. Every creditable effort of this kind ought to be encouraged by our people. This is the only way to build up a literature of our own.

## Elon College Library.

As will be seen by reference to our "College Notes," in this issue, several donations in books have been recently made to the library of Elon College. That is a step in the right direction. If the friends of the College will add by June 1, 1891 to the one hundred volumes recently given enough to make 450 volumes, we will add to that number enough to make 500 volumes—that is, if the number of volumes reaches 450 by June 1, 1891 we will add 50 and make the number of 500. It can be done easily enough if the friends will try. Let us make the effort. Five hundred volumes will be a decent start for our College library. Let them be secured at once. There are many of our people who could spare from one to a dozen books and never miss them, and they could in this way make valuable additions to our college library.

We urge every friend of the College to read what Prof. Atkinson says in this issue, and, at once go and look over your books and spare as many as you can. It costs the sender nothing, as the College pays the freight.

## Another Step.

No religious sect, with the exception of the Friends and the Christians, have made the same provisions for the education of both sexes, and Guilford and Elon Colleges are today monuments of the wisdom of their founders.—*Editorial in the Wake Forest Student.* We are glad to see the leadership of the weak sometimes recognized. Our people have done nobly in their efforts to give the girls a chance, and we are glad to see our efforts appreciated. Especially is it encouraging when it comes from a source which has long been fully set against our policy as to education—the Baptists.

## Elon College Notes.

We are happy to say that our appeal in last week's SUN was not altogether ignored. Some books have been sent in and we hear that there are others in the possession of some of our generous hearted people soon to follow. Now the good work has begun and our earnest prayer to God is that it may continue, and why not? There are enough books—and good ones—in the homes of our people, seldom or never read, to make up a splendid library. The mind loves to wander the paths untrod for years and take a glance at things and men as they used to be. Some of the most pleasant hours of my life have been spent in poring over those volumes that I pulled down from the top shelf and on which was accumulated the dust of many summers. Books often, like old age, seem to us to grow tender and sacred with years. No one need fear to send a book because it is old. Be it new or old, the good is good and the truth is truth wherever and whenever found—be it a novice or a senility in its existence.

Our thanks are due Mr. W. H. Albright for four excellent volumes, Miss Imogene Turrentine four volumes, Mr. L. M. Smith for splendid volume entitled "The Story of Man," Mrs. E. J. Summerbell, of Yellow Springs, Ohio, for several volumes of her husband's writings and last, but not least, for the following, which will explain itself.

SUFFOLK, VA., March 5th, 1891.

PROF. J. O. ATKINSON:

KIND SIR:—I saw in this week's CHRISTIAN SUN your request for more books to be donated to the college library. I have only a few which I take great pleasure in giving, thinking perhaps they would be acceptable, although they are few in number, my prayers go with them, hoping they will benefit some one. I feel very great interest in that college, for I have three great nephews there and quite a number of friends in attendance this session. By the same train that you receive this letter you will receive the box. You will please be so kind as to let me know if they are received.

Very truly and respectfully your friend,

MRS. JAMES A. NORFLEET.

When I read the above I could not help saying "God bless our noble hearted women"—and it will be seen that three of the five

named contributors for last week were ladies. Who will be the next?

We have a treat in store for next Friday night, March 3d. Doctor Hume of the University, of North Carolina, will lecture for us. We look forward to this with much pleasure. There is not a more erdite, ornate and fluent speaker in North Carolina than Doctor Hume. Other distinguished men have been invited to lecture for us this spring and we hope to be able to announce their names and acceptance soon.

Our Y. M. C. A. is doing splendid work now and is having a telling effect upon our students. An open service was held in the College Chapel Saturday night and the subject of Foreign Missions was discussed. A collection was taken amounting to \$3.65—which will be forwarded to the secretary, Rev. P. T. Klapp.

The State Y. M. C. A. Convention meets at Durham next week and if nothing happens Elon will be well represented. Besides sending five delegates, quite a number of others will attend.

J. O. ATKINSON.

March 7th, 1891.

#### Suffolk Letter.

The weather for weeks has been almost unprecedented for clouds, rain, mud and dullness. It does not take long for the Lord to teach men that, "In Him we live and move and have our being." We are more or less subject to the weather—and the weather is of His disposing. "The sea is his and he made it: and his hands formed the dry land." God is mighty even in the shifting clouds, and pattering raindrops, and morning sunbeams, and the tiny frost crystals, and changing air motions, as well as in storm and tempest. But he is mightier in the moral world, where hearts beat out destiny, and thoughts start character, and faith trusts Jesus ere unbelief begins the ruin of the soul. Man looks at the visible and outward; God sees the inward and invisible. "The things which are seen are temporal; the things which are not seen are eternal." The lesson to be learned is to trust God in all weathers, to serve him in adversity, to follow him when sight loses him, and not to measure life and success by material quantities.

News comes from Norfolk that the Mission Band there will soon have completed a comfortable Tabernacle in a favorable locality on a desirable lot of their own. The Chapel originally purchased was neither a suitable location nor building for increasing the congregation, and hence it was disposed of at a price in advance of the cost and the money invested in this new and more desirable property. For those who are easily discouraged or who do not understand the situation this will tell them that the new step is a forward one, with opening seas and a land of promise. It will, no doubt, require patient work and waiting, but permanence and strength are

est, an attractive preacher, and a tireless worker; and his helpers are a noble band of consecrated Christians. The signs now, more than ever before, are hopeful for our Norfolk Mission.

Three members were received into the Christian church here yesterday morning, and the meeting was spiritually refreshing. We move along quietly, increasing our numbers, and trying to improve our spiritual forces.

The notes and reports from Elon College are cheering in these quarters. Doctor Herndon's visits and appeals, and the students there from this conference awaken new interests in the Institution. One helpful report is that the students are well fed, and another is that they are kept busy. These two are essential features. Students will not remain where board is poor and parents do not care to send where work is not required. A good table and good teachers will secure students. I am counting on something pleasant at the Commencement, especially, if Doctor Jones and Judge Clark fill the places to which they have been elected.

Rev. M. L. Hurley passed through on Saturday to fill his regular appointment yesterday at Berea. He pushes his work and hence has good churches.

Much of the winter weather has been unfavorable to country work, but the spring will soon open and country churches may brighten with spring roses. It has been a good winter for country pastors to study, as they could not visit much. Study! study! study! should be the preacher's motto. Study men. Study books. Study current thought. Study human nature. Study human experience. Study his own congregation. Study the Bible. Study himself. Study the best methods of doing work. Study finance. Study art. Study nature. Study God. Study Christ always. Then "work, for the night is coming."

W. W. STALEY.

March 9th, 1891.

#### What Peggy Abbott Says.

Mr. Editor:—If you will permit me, I want to make a few remarks concerning some irregularities I have observed in my wanderings to and fro. And it may be best to say, at the outset, that they will be mainly about the preachers.

It is a remarkable fact that some of the preachers become very zealous on the College question whenever the agent for the college is in the community, or perhaps it were better to say when the agent is present. But let his back be turned, and you may hear something like unto this: "They want entirely too much money for that college, and I don't feel able to give them the whole of my living. I have to work for what I have." Repeating this several times to the members of his congregation, gives them the idea that that man is a martyr, and that the people

hopefully expected. Their leader, Rev. C. J. Jones, D. D., is enthusiastically in earnest and around Elon College are a set of vultures preying upon the unsuspecting public. Now if you will take the trouble to investigate, you will find that he paid, perhaps, ten dollars, to the college, only after much begging and persuasion, and if the truth was known, it is more than likely he regretted that.

Occasionally one hears a complaint some thing like this: "It certainly was a grand mistake to put that College where it is, and I never expect to put a cent of my money into it at that place," and directly you find his congregation echoing the sentiment, and about all the money the Agent will count at that place will be that with which he pays his expenses.

Once in a while, a preacher says, "I don't see so much need of building a college. We have high schools here and there, and I never went to a College, and I have gotten along." If you see such a man, please tell him for me, that a vessel will get full by putting in only a drop at a time, and if you pour in quite a large stream, it can only get full, and the rest will run over.

We don't need Colleges for those who get full at other places.

They are for those who would take too long to get full by the "one drop at a time" method.

One preacher has been sorry enough to grumble because the professors at Elon were paid such high salaries—at the same time admitting that he did not know how much it was—and said that if he lived there among such a set of rustics, he could live on half as much.

Any body who is shortsighted enough to say that those teachers are over-paid—Well! it is too absurd for any thing?

PEGGY ABBOTT.

Ketchum, N. C., March 4, 1891.

#### Thanks!

The Ladies' Aid Society, of Norfolk Mission, wishes to return thanks, through your paper to those dear people of Berea, Nansmond, who contributed so liberally last Thursday and Friday evening, March 5th and 6th, at the supper here in Norfolk. Mr. and Mrs. W. J. Lee, Mr. and Mrs. L. R. Gaskins, Mr. and Mrs. J. W. Brinkley, and Miss Mamie Lee, Mrs. Mittie Ames and Mr. Walter B. Gaskins. They sent fine oysters, by the ten gallons, cakes, eggs, pickles, butter of the finest quality and style and better than all, each one of those named charmed us with their company, and with pocket books full, and returned home with them empty. Long may they live and prosper and continue to build new churches, both at Berea and in Norfolk.

Mrs. M. J.

#### Rates Y. M. C. A. Convention, of North Carolina, Durham, N. C.

For above occasion the Richmond and Danville railroad will sell tickets to Durham, N. C., and return, round trip from points noticed. Tickets on sale March 17th to 21st inclusive, limited, good returning March 25th, 1891. From Charlotte, N. C., \$6.75; Winston-Salem, \$4.30; Greensboro, \$2.95; Henderson, \$2.45; Raleigh, \$1.65; Selma, \$2.95; Goldsboro, \$3.85. Rates from intermediate points in same proportion.

# A Fact

**W**ORTH knowing is that blood diseases which all other remedies fail to cure, yield to Ayer's Sarsaparilla.



Fresh confirmation of this statement comes to hand daily. Even such deep-seated and stubborn complaints as Rheumatism, Rheumatic Gout, and the like, are thoroughly eradicated by the use of this wonderful alternative.

Mrs. R. Irving Dodge, 110 West 125th street, New York, certifies:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months. I am pleased to say that it effected a complete cure, and that I have since had no return of the disease."

Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."

"I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood-medicine I know of."—L. W. Ward, Sr., Woodland, Texas.

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Dr. J. C. Ayer & Co., Lowell, Mass  
Price \$1; six bottles, \$5. Worth \$5 a bottle.

### Rates North Carolina State Sunday School Convention, Fayetteville, N. C.

For above occasion the Richmond and Danville railroad will sell tickets to Fayetteville, N. C., and return at following rates from points named, limited good returning until and including March 30th, 1891. From Charlotte, N. C., \$7.20; Winston-Salem, \$6.45; Durham, \$5.70; Henderson, \$6.75; Raleigh, \$4.40; Goldsboro, \$3.60. Rates from intermediate points in same proportion.

Sweet Gum and Mullein is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

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### Are Some People Always Late?

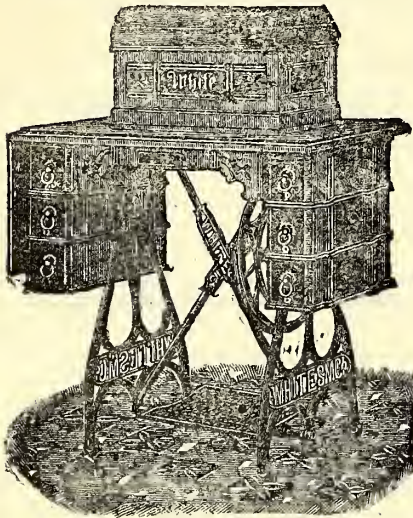
They never look ahead nor think. People have been known to wait till planting season, run to the grocery for their seeds, and then repent over it for 12 months, rather than stop and think what they will want for the garden.

**VICK'S SEEDS** never disappoint, is the verdict from the millions who have planted them. If it is Flower or Vegetable Seeds, Plants, Bulbs, or anything in this line, **MAKE NO MISTAKE** this year, but send 10 cents for **Vick's Floral Guide**, deduct the 10 cents from first order, it **costs nothing**. This pioneer catalogue contains three colored plates, **Grandest Novelties** ever offered, \$200 in cash premiums to those sending club orders. \$1000 cash prizes at one of the State Fairs. Grand offer, chance for all. Made in different shape from ever before; 100 pages 8 1/4 x 10 1/2 inches.

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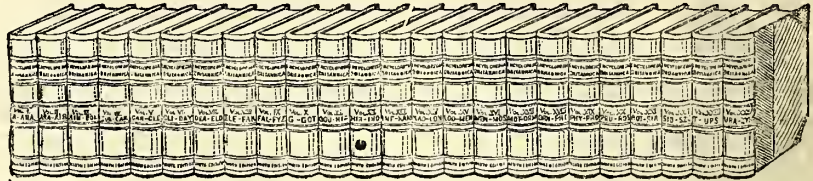
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**Suffolk Letter.**

One of the sadest accidents in the history of Suffolk occurred last Tuesday about noon. The amonia tank in the ice factory exploded, killing Mr. T. M. Baldwin, the superintendent, and seriously injuring two colored men engaged in the factory. It carried the boiler some distance, driving it into a hill near the residence of Wm. J. Walters which was saved only by the rise in the hill putting the house above the line of its course. A residence in front of the factory across the street had a hole torn in its roof by the fragments from the wreck. The sides of the factory building were torn away, the whole neighborhood was terrified, and the excitement over the death of young Baldwin was intense. He was a genial fellow, popular among the young people, the soul of pleasant entertainments, full of life and fun. The last conversation I had with him, he said that he was not a member of the church, but was trying to live a christian life, and for several months past had felt that he was succeeding pretty well.

John Wilson Williams son of of M. G. Williams, and in his fifteenth year, died four miles from Suffolk on Saturday night. He had been sick only one week. He was just taken with hemorrhagic fever which passed into meningitis. His sufferings were severe and all attempts to save his life were fruitless. He was a professor of religion and his family cherish fond hopes of meeting him again in heaven. The belief in heavenly recognition is a source of comfort to bereaved ones, and will hold on to it under our present view of heaven. A large congregation assembled at the homestead yesterday afternoon to witness the funeral services and interment. The assembly was attentive to words intended to comfort the family. How sad to lay away the young in death and yet it is so often our duty as ministers to do so. My duties were on Sunday: Sunday School at 9:30 a. m.: preaching at 11 a. m.: the funeral above named at 3: p. m. and preaching at 7:30 p. m. At this last service a dear man came out on the Lord's side. This will give some idea of a preacher's Sunday work.

Rev. W. T. Herndon in his work for Elon College is doing well. He sets his mark high and works hard to get to it.

Peanuts are low in price, roads are bad, business is dull, times are quiet, but I guess the truth fairly stated would put Suffolk and surrounding country in comfortable circumstances with a hopeful spring prospect. We are standing on the edge of winter and watching the swelling buds, and springing grass, and lengthening days, and waiting for the season that is as old as our years and as new as it is rich with hyacinths and modest daisies.

W. W. STALEY.

Feb. 23, 1891.

Two sad accidents occurred in the county

last Friday. Capt. James Goodman near Cypress chapel had an epileptic fit, fell into the fire and was badly burned. But he is still alive. John W. Arline, a member of Cypress Chapel and residing at Nurneysville on the same afternoon was burned to death. He was seventy six years old, was in the house alone at the time, and when discovered his bed was burned, his clothing burned off, and life already gone. It is not positively known how the bed took fire; perhaps from a spark while he was asleep. I conducted the funeral service on Sunday afternoon. The house was filled with neighbors and friends notwithstanding the bitter cold wave that made all dread to move. His neighbors give him a good name. "A good name is rather to be chosen than great riches and loving favor rather than silver and gold." He leaves two married daughters and one single son. Thus ends the mortal life and then the immortal life begins.

J. E. West of Harper & West, Insurance agents, has been absent at Waverly, sick for more than a week. Friends here hope for his speedy recovery and return to Suffolk.

The *Weekly Observer* of Suffolk, Prof. P. J. Kernodle, editor and proprietor, has been enlarged and improved and is working its way into the homes and good favor of the people. Journalism is now a recognized department of human affairs, and offers scope for the useful exercises of the most versatile talents and the profoundest scholarship. "The pen is mightier than the sword" now if not in the time that is past. The editor's desk is now the strongest fortress of defense, and his pen is the loudest gun on earth. The cannon shot may fall a few furlongs or leagues from the rampart, but the editorial touches every civilized nation under the sun. The click of the type means more than the tramp of armies, and the type-setters are more to be felt than kings.

Three members united with the Christian Church yesterday, and others will join soon.

Rev. J. W. Brrett was in Suffolk one day last week and purchased a horse of Geo. W. Nurney for use in his country work.

Miss Lydia Portlock has returned from a pleasant trip to Richmond.

W. W. STALEY.

March 2, 1891.

**ROSES.**

For \$1 we will send you 14 roses or plants, of your own selection from our catalogue, by mail, and 16 roses or plants by express. Catalogue free on application.

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**DETROIT SURE GRIP**  
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**SPECIAL SALE**

BEGINNING

Wednesday, February 11th.

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

All goods left from the season, without reserve, will be reduced to prices which will not fail to move them in the very limited time allotted for this sale. We like occasionally to give those a chance who lay up hard cash until they see *Big Discounts in Prices!* To this class we promise a harvest. The fact is we have the largest ever offered by us at any previous closing out sale. We have too many goods; cannot carry them over to another season; they must be closed if desirable stuff and cut prices will accomplish this end. Many of these are staple goods, which are as seasonable for Spring as for present use.

**ALL IMPORTED AND DOMESTIC DRESS GOODS,**

Including black wool and silk-warp Henriettas, wool Surahs, plain and fancy Black Goods of all kinds, are placed on the market.

**NOTIONS AND FANCY GOODS.**

Towels, Napkins, Doylies, Kid Gloves, Hosiery, Gents' Furnishing Goods, special job in Men's and Boy's Shirts, Carpets, Trunks and Hand-bags are all included.

**CLOAK DEPARTMENT.**

There are some goods in our cloak department which are extremely desirable. Seal Plush Jackets, Seal Plush Sacques, Cloth Jackets, Long and Short Wraps, all of which will be marked down to close.

**SHOES! SHOES! SHOES!**

The best line of Ladies, Gents, Misses and Children's Shoes yet offered, in Ziegler's, Hanan's, Saller Lewin's, and many other makes will come to the front among the inducements.

The largest, most complete stock of Cambric, Nainsook and Swiss Edgings, white Flouncings, fast-black Flouncings, Torchon Linen and Cotton Laces, and White Goods, just received, will be a side line on which special inducements will be offered during this sale.

Permit us to add that, as we conduct these sweeping-out sales at least twice each year, you are not in danger of getting old, shop-worn stock.

Promising bargains to all who honor us with their presence, we are,

Yours very truly,

**BALLARD & SMITH.**

SUFFOLK, VA.

**RALEIGH AND GASTON RAILROAD**  
in effect Sunday, Dec. 7, 1890.

TRAINS MOVING NORTH.

	34	38
	Pass.	Pass. and Mail.
	Daily.	Daily ex. Sund.
Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

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

**LOUISBURG RAILROAD**

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

**RALEIGH AND AUGUSTA AIR-LINE**  
R. R. In effect 9 a. m. Sunday, Dec. 7, 1890

Going South.

	NO. 41	NO. 5
	Passenger & Mail.	Freight & Passenger
Leave Raleigh	4 00 p m	8 35 a m
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10 p m
Sanford,	5 23	2 10
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 10 p m
Leave " Ghio	7 40 p m	7 59 p m
Arrive Gibson	8 15 p m	

Going North.

	NO. 38	NO. 4.
	Passenger & Mail.	Freight & Passenger
Leave Gibson	7 00 a m	a m
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave " Southern Pines,	8 00	5 00
Cameron,	8 58	7 40
Sanford,	9 26	9 31
Moncure,	9 52	10 55
Merry Oaks,	10 16	12 10 p m
Cary,	10 26	12 50
Arrive Raleigh,	11 01	2 45
	11 20 a m	3 20

**PITTSBORO ROAD.**

Lv. Pittsboro at 9.10 a. m., 4.00 p. m.  
arr at Moncure at 9.55 a. m., 4.45 p. m.  
Lv Moncure at 10.25 a. m., 5.10 p. m.  
arr at Pittsboro at 11 10 a. m., 5.55 p. m.

**CARTHAGE RAILROAD.**

Lv Carthage at 8.00 a. m. 3.45 p. m.  
arr at Cameron at 8 35 a. m. 4.20 p. m.  
Lv Cameron at 9.35 a. m. 6.00 p. m.  
arr at Carthage at 10.10 a. m. 6.35 p. m.

**Richmond and Danville Railroad Company.**

Condensed Schedule.

In Effect January 4, 1891.

**DAILY SOUTH BOUND.**

	No. 9.	No 11.
Lv. Richmond,	a1 00 p m	a3 15 a m
" Burkeville,	3 02 p m	5 16 a m
" Keysville,	3 42 p m	5 56 a m
Ar. Danville,	6 15 p m	8 25 a m
" Greensboro,	8 20 p m	10 25 a m
Lv. Goldsboro,	a12 15 p m	†4 30 p m
Ar Raleigh,	2 04 p m	7 35 p m
Lv. Raleigh,	a4 15 p m	a1 25 a m
Ar. Durham,	5 20 p m	3 27 a m
" Greensboro.	7 45 p m	7 50 a m
Lv. Winston-Salem,	†6 30 p m	a6 50 a m
" Greensboro,	a8 30 p m	a10 33 a m
Ar. Salisbury,	10 35 a m	12 03 p m
" Statesville,	a 12 35 a m	a12 57 p m
" Asheville,	5 55 a m	5 38 p m
" Hot Spring,	8 32 p m	7 20 p m
Lv. Salisbury.	a10 45 p m	a12 08 p m
Ar. Charlotte,	12 20 p m	1 30 p m
" Spartanburg,	3 41 a m	4 33 p m
" Greenville,	4 53 a m	5 46 p m
" Atlanta,	10 00 a m	11 00 p m
Lv. Charlotte,	a12 40 p m	a1 45 p m
Ar. Columbia,	4 40 a m	5 50 p m
Ar Augusta,	8 15 a m	9 30 p m

**DAILY NORTH BOUND.**

	No. 10.	No. 12
Lv. Augusta	a9 30 p m	a10 45 a m
" Columbia,	12 20 a m	2 00 p m
Ar. Charlotte,	4 0 a m	6 10 p m
Lv Atlanta,	a6 00 p m	a7 10 a m
Ar Charlotte,	4 40 a m	6 35 p m
" Salisbury,	6 20 a m	8 00 p m
Lv. Hot Springs	a11 32 p m	a12 27 p m
" Asheville,	1 04 a m	2 19 p m
" Statesville,	5 26 a m	6 33 p m
Ar. Salisbury,	6 20 a m	7 25 p m
Lv. Salisbury,	a6 27 a m	a8 30 p m
Ar. Greensboro,	8 11 a m	10 25 p m
" Winston-Salem,	a11 45 a m	†12 10 a m
Lv Greensboro,	a10 35 a m	a11 15 p m
Ar. Durham,	12 33 p m	4 30 a m
" Raleigh,	1 32 p m	7 35 a m
Lv. Raleigh,	a: 37 p m	†9 00 a m
Ar. Goldsboro,	3 10 p m	1 00 p m
Lv. Greensboro,	a8 20 a m	a10 37 p m
Ar. Danville,	10 01 a m	10 25 a m
" Keysville,	12 50 p m	3 25 a m
" Burkeville,	1 32 p m	4 03 a m
" Richmond,	3 30 p m	6 06 a m

BETWEEN

West Point, Richmond & Raleigh.

Via Keysville, Oxford, and Durham.

15 and 14.	STATION?	16 and 13.
*7 50 a m	Lv... West Point... Ar	6 00 p m
9 15 a m	Ar... Richmond... Lv	4 58 p m
10 35 a m	Lv... Richmond... Ar	4 30 p m
12 45 p m	"... Burkeville... "	3 21 p m
1 40 p m	"... Keysville... "	1 40 p m
2 17 p m	"... Chase City... "	12 24 p m
2 50 p m	"... Clarksville... "	11 47 a m
3 41 p m	Ar... Oxford... Lv.	a10 57 a m

4 05 p m	Lv... Oxford... Ar	10 15 a m
5 05 p m	"... Henderson... "	*9 15 a m
3 46 p m	Lv... Oxford... Ar	10 52 a m
6 32 p m	Ar... Raleigh... Lv.	a8 15 a m

† Daily except Sunday. a or \*Daily.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11.10 a. m., Danville 7.25 p. m., Greensboro 8.50 p. m., Salisbury 10.20 p. m., Charlotte 11.40 p. m., arrives Atlanta 6.20 a. m. Returning, leave Atlanta 10.10 a. m., Charlotte 7.05 p. m., Salisbury 8.20 p. m., Greensboro 9.45 p. m.; arrives Danville 11.05 p. m., Lynchburg 1.30 a. m., Washington 6.53 a. m.

Additional train leaves Oxford daily except Sunday 11.05 a. m., arrive Henderson 12.05 p. m., returning leave Henderson 2.15 p. m. daily except Sunday, arrive Oxford 3 15 p. m

No. 9, leaving Goldsboro 12.15 p. m. and Raleigh 4.15 p. m. daily, makes connection at Durham with No. 40, leaving at 5 35 p. m. daily, except Sunday for Oxford, Henderson, and all points on O. & H, O & C. and R. & M. Roads.

Passenger coaches run through between West Point and Raleigh, via Keysville, on Nos. 15 and 14, and 16 and 13.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

**SLEEPING-CAR SERVICE.**

On Trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York, Danville and Augusta, and Greensboro, via Asheville, to Morristown, Tenn.

On 11 and 12. Pullman Buffet Sleeper between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro and between Washington and Augusta, and Pullman Buffet Sleepers between Washington and Hot Springs via Asheville.

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Traffic Manager Gen. Pass Agent  
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ETC., ETC., ETC.

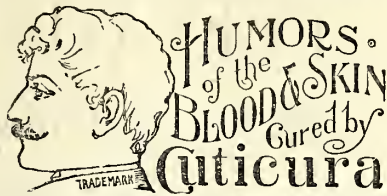
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Obituary.

At the home of her daughter, Mrs. H. Hamlin, Sugar Bush, Wis., Jan. 26, 1891, Mary Barrett, wife of Russel Barrett and mother of Rev. J. R. Barrett, both of whom have gone before.

She leaves three daughters and many friends to mourn. Sermon by Rev. Wm. Stewart at the Maple Creek Christian Church and also at the Brick Church in Greenbush, Wis., where she was taken for internment, near her husband, four sons and one daughter, all of whom we hope to meet in the bright beyond. Mary Pettet, was born in Jefferson Co., N. Y., Aug. 25, 1822. She was married to Russel Barrett in 1842 and moved to Greenbush, Wis., in 1848. She became a Christian at the early age of ten, was a member of the Methodist Church till after her marriage when she joined with her husband, the Christian Church of which she was still a member at the time of her death. After the death of her husband in 1876 she moved with her two youngest daughters to Snelton, Iowa, one daughter, Mrs. J. D. Bunce, having preceded them. In July 1888 this daughter passed away. Since that time she has divided her time between her two remaining married daughters, Mrs. C. M. Kenny, Sheldon Iowa, and Mrs. H. Hamlin at whose home she died. In the Fall of 1889 she went from Iowa to Wis. to spend the winter. Soon after her arrival at her daughter's she was taken with Influenza from which she never fully recovered. During the Summer of 1890 the two daughters in Iowa went to see her. Mrs. Kenny to stay only a few weeks, and the youngest daughter Stella stayed till she could do nothing more for the dear mother. She was ready and anxious to go for months before her time came. She chose for a text ii Cor 13: 11. S. B.



**HUMORS of the Blood, Skin and Scalp,** whether itching, burning, bleeding, scaly, pimply, crusted, blotchy, or copper colored, with loss of hair, either simple, scrofulous, hereditary or contagious, are speedily, permanently, economically and infallibly cured by the Cuticura Remedies, consisting of Cuticura, the great Skin Cure, Cuticura Soap, an exquisite Skin Purifier and Beautifier, and Cuticura Resolvent, and greatest of Humor Remedies, when the best physicians and all other remedies fail. Cuticura Remedies are the only infallible blood purifiers.

Sold everywhere. Price, Cuticura, 50c. Soap 25c. R solvent, \$1. Prepared by Potter Drug and Chemical Corporation, Boston.

Send for "How to Cure skin Diseases."

☞ Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap. ☜

☞ Backache, kidney pains, weakness and rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. ☜

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My Medical Discovery seldom takes hold of two people alike! Why? Because **no two people have the same weak spot.** Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, **inward humor** makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

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**ATTORNEY AT LAW,**  
SUFFOLK, VA.  
COURTS — Nansemond, Isle of Wight, and Southampton counties.

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**PATENTS**

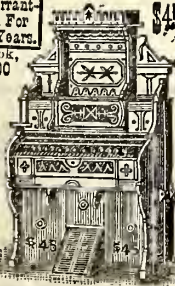
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The fact of anything giving satisfaction to my customers is a guarantee of its efficacy. Taylor's Cherokee Remedy of Sweet Gum and Mullein gives more satisfaction to those wanting a good cough medicine than any other I sell says Mr. B. O. Wood, of Monroe, City, Mo

Let quality, not quantity, be the test of a medicine. Ayer's Sarsaparilla is the concentrated extract of the best and purest ingredients. Medical men everywhere recommend medicine in the market.

The great majority of so called cough cures do little more than impair the digestive functions and create bile. Ayer's Cherry Pectoral, on the contrary, while it cures the cough, does not interfere with the functions of either stomach or liver

Sumter, South Carolina, June 2d, 1887,  
Dr. A. T. Shallenberger.

Rochester, Pa Dear Sir: I have been using your Antidote for Malaria in my family for several years. For more than a year I had chills and was so low down that I had not strength to walk. Mr Whomsley begged me to try the Antidote and it cured me at once. I am now a strong, healthy man. We use no other medicine in the family as we find it the quickest, safest, and also the cheapest. Your very truly,  
SAMUEL CLARK.

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### The Gouty Diathesis, Dyspepsia, Calculi, &c.

Dr. WM. A. HAMMOND, of New York, Surgeon-General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, &c.

"I have for some time made use of the Buffalo Lithia Water in case of affections of the Nervous System, complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is moreover, better borne by the stomach. I also often prescribe it in those cases of Cerebral Hyperæmia resulting from over-mental work—in which the condition called Nervous Dyspepsia exists—and generally with benefit."

HUNTER MCGUIRE, M. D., LL.D., late Professor of Surgery, Medical College of Virginia, Richmond:

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