

THE CHRISTIAN SUN

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

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

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

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FACTS AND FIGURES.

Our congress is studying politics more than the good of the people.

Many churches are working more for members than they are for souls.

At one period of his life Spurgeon preached regularly eleven times a day.

The man that undertakes to live by faith without works, will eat but little.

The way to increase our talents is to employ them to the utmost.—*Wayland*.

The Pope has decreed on account of La Grippe there will be no Lenten Fast this year.

Mrs. Spurgeon the widow of the celebrated preacher has been an invalid for many years.

Bad acts in other people are magnified a hundred times; but good ones are very much diminished.

Love's secret is to be always doing things for God, and not to mind because they are very little ones.

More conclusions are reached from the Bible than any other book; and yet, its teachings are very definite.

He is a poor Christian who cannot give God his own time, or who cannot dispense with earth long enough to enjoy the sanctuary privileges to his spiritual nourishment and growth in grace.—*McKinney*.

"Is this Baptist usage?" a brother asks. Well, suppose it is not, does that prove it wrong? Baptists are not infallible and their "usage" may not necessarily be a sure guide. Better ask is this *Bible* usage? Antiquity does not mean orthodoxy.

The two worst off men in the judgment day will be the minister of religion and the editor if they wasted their opportunity. Both of us are the engineer of long express trains of influence, and we will run them into a depot of light or tumble them off the embankments.—*Talmage*.

The final figures of the Census in India show, according to religions, Hindus, 207,654,407; Mussulmans, 57,365,204; Christians, 2,284,191; Jains, 1,416,109; Sikhs, 1,907,836; Buddhists, 7,101,957; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshippers), 9,302,083; atheists, agnostics, etc., 289; in the other cases the religion is not returned. Among the Hindus are included 3,401 members of the Brahmo Somaj and 39,948 members of the Arya Somaj. The Brahmos are chiefly in Bengal,

the Aryas in the Northwest and the Punjab. The latter return themselves as Vedic or Aryans by religion, sometimes as Hindu Aryans, while even a few Sikhs describe their sect as Aryan. The total population is given as 288,159,672, of which 221,356,187 are in British India and 66,803,485 are in the native States. The net increase in those States that were enumerated both in 1881 and 1891 was 27,991,000.—*Independent*.

The recent discovery, in Egypt, of what is generally known as "Pharaoh's library" has already proved valuable, although only a comparatively small portion of it has been unearthed, and the translation of this portion has been, for several unexplained reasons, comparatively slow. It has, however, gone far enough to clearly prove that the Melchizedek named in Genesis xiv., 18; in Psalms cx., 10; and repeated by Paul, the apostle, in his epistle to the Hebrews, was not a myth, but a living, active and influential personage of whom we shall probably hear a great deal more as the works of exhumation and translation go forward. How long ago is it since it was thought by the champions of infidelity to be one of the strongest—if not the strongest—of its objections to the Bible, that the arts and mysteries of reading and writing were unknown in the days of Moses, and even in later times than this? The Divine Providence refuted such ignorance in His own time. The new records promise to be valuable, and in this matter of shedding additional light upon the times when Abraham wandered through Palestine and down to Egypt, and when Moses was a youth in the court of Pharaoh.—*Northwestern Christian Advocate*

Often enough have I been offended with a certain class of ministers. To lament over their poor pay is their whole business, their main topic of conversation. Nowhere is there less of faith and contentment than among men of that sort. With them the earthy mind thoroughly predominates. In no class is there less of di-

vine understanding. In heaven we shall probably meet the smallest proportion of ministers; for it is well nigh impossible that such an ease-loving, selfish minister should enter the kingdom of heaven. Is it not a real mercy that we are even kept a little short? How much money then must a preacher have on hand? Or how much must he have in furniture and pictures? On this absurdity I could descant for a day, and not exhaust the topic, dealing not with individual cases but with the thing itself, nor yet out of illiberality of feeling, but from long observation. Ah! where is the imitation of Christ's life of poverty? No doubt, there are many who suffer, but why? The true sufferers are they who are silent and endure, looking up to God.—*Lange on I Thess. ii., 9.*

A grain of mustard—just one kernel of seed—what a little matter it is. How apparently insignificant! But wait. It has a very distinct nature of its own, and wonderful possibilities of development. It rises out of the realm of herbs, and becomes in form and firmness a tree, the resting place if not the nesting place of the birds. The power of this little seed impressed the mind of Jesus, and he made it preach us all a sermon: "If ye had faith as a grain of mustard seed, ye should say to this mountain, Be thou removed and cast into the sea, and it should obey you." The faith which is energetic, positive, loaded and crammed with life and purpose and power, that is the mustard-seed faith. Not its magnitude but its nature, is the thing which characterizes this faith. But the mustard-seed grows to be a tree only because it feeds on material divinely provided and adapted to promote growth. It is a voracious appropriator. It is a wonderfully active plant, a great feeder. So, there is food for faith, an unstinted store of it, and life and energy in the food. Faith will not grow save as it has substantial food. Faith will grow only as the soul eats of the Bread of Life.—*Inquirer*.

State Library

OUR PULPIT

Talmage's Sermon.

TEXT:—"Behold, the half was not told me." *I Kings 10:7.*

Solomon had resolved that Jerusalem should be the center of all sacred, regal and commercial magnificence. He set himself to work and monopolized the surrounding desert as a highway for his caravans. He built the city of Palmyra around one of principal wells of the east, so that all the long trains of merchandise from the east were obliged to stop there, pay toll and leave part of their wealth in the hands of Solomon's merchants. He manned the fortress Thapsacus at the chief ford of the Euphrates, and put under guard everything that passed there. The three great products of Palestine—wine pressed from the richest clusters and celebrated all the world over; oil which in that hot country is the entire substitute for butter and lard, and was pressed from the olive branches until every tree in the country became an oil well; and honey which was the entire substitute for sugar—these three great products of the country Solomon exported, and received in return fruits and precious woods and the animals of every clime.

He went down to Ezion-geber and ordered a fleet of ships to be constructed, oversaw the workmen, and watched the launching of the flotilla which was to go out on more than a year's voyage, to bring home the wealth of the then known world. He heard that the Egyptian horses were large and swift, and long-maned and round-limbed, and he resolved to purchase them, giving \$85 apiece for them, putting the best of these horses in his own stall, and selling the surplus to foreign potentates at great profit.

He heard that there was the best of timber on Mount Lebanon, and he sent out 180,000 men to hew down the forest and drag the timber through the mountain gorges, to construct it into rafts to be floated to Joppa, and from thence to be drawn by ox teams twenty-five miles across the land to Jerusalem. He heard that there were beautiful flowers in other lands. He sent for them, planted them in his own gardens, and to this very day there are flowers found in the ruins of that city such as are to be found in no other part of Palestine, the lineal descendants of the very flowers that Solomon planted. He heard that in foreign groves there were birds of richest voice and most luxuriant wing. He sent out people to catch them and bring them there, and he put them into his cages.

Stand back now and see this long train of camels coming up to the king's

gate, and the ox teams from Egypt, gold, and silver and precious stones, and beasts of every hoof, and birds of every wing, and fish of every scale! See the peacocks strut under the cedars, and the horsemen run and the chariots wheel! Hark to the orchestra! Gaze upon the dance! Not stopping to look into the wonders of the temple, step right on to the causeway, and pass up to Solomon's palace!

Here we find ourselves amid a collection of buildings on which the king had lavished the wealth of many empires. The genius of Hiram, the architect, and of the other artists is here seen in the long line of corridors and the suspended gallery and the approach to the throne. Traceried window opposite traceried window. Bronzed ornaments bursting into lotus and lily and pomegranate. Chapiters surrounded by a network of leaves in which imitation fruit seemed suspended as in hanging baskets. Three branches—so Josephus tells us—three branches sculptured on the marble, so thin and subtle that even the leaves seemed to quiver. A laver capable of holding 500 barrels of water on 600 brazen ox-heads, which gushed with water and filled the whole place with coolness and crystalline brightness and musical splash. Ten tables chased with chariot wheel and lion and cherubim. Solomon sat on a throne of ivory. At the seating-place of the throne, on each end of the steps, a brazen lion. Why, my friends, in that place they trimmed their candles with snuffers of gold, and they cut their fruits with knives of gold, and they washed their faces in basins of gold, and they scooped out the ashes with shovels of gold, and they stirred the altar fires with tongs of gold. Gold reflected in the water! Gold flashing from the apparel! Gold blazing in the crown! Gold! gold! gold!

Of course the news of the affluence of that place went out everywhere, by every caravan and by wing of every ship, until soon the streets of Jerusalem are crowded with curiosity seekers. What is that long procession approaching Jerusalem? I think from the pomp of it there must be royalty in the train. I smell the breath of spices which are brought as presents, and I hear the shout of the drivers, and I see the dust-covered caravan, showing that they come from far away. Cry the news up to the palace. The queen of Sheba advances. Let the all the people come out to see. Let mighty men of the land come out on the palace corridors. Let Solomon come down the stairs of the palace before the queen has alighted. Shake out the cinnamon, and the saffron, and the calamus, and the

frankincense, and pass it into the treasure house. Take up the diamonds until they glitter in the sun.

The queen of Sheba alights. She enters the palace. She washes at the bath. She sits down at the banquet. The cup bearers bow. The meat smokes. You hear the dash of waters from the molten sea. Then she rises from the banquet and walks through the conservatories, and gazes on the architecture, and she asks Solomon many strange questions, and she learns about the religion of the Hebrews, and she then and there becomes a servant of the Lord God.

She is overwhelmed. She begins to think that all the spices she brought, and all the precious woods which are intended to be turned into harps and psalteries and into railings for the causeway between the temple and the palace, and the \$180,000 in money she begins to think that all these presents amount to nothing in such a place, and she is almost ashamed that she has brought them, and she says within herself: "I heard a great deal about this wonderful religion of the Hebrews, but I find it beyond my highest anticipations. I must add more than 50 per cent. to what has been related. It exceeds everything that I could have expected. The half—the half was not told me."

Learn from this subject what a beautiful thing it is when social position and wealth surrender themselves to God. When religion comes to a neighborhood, the first to receive it are the women. Some men say it is because they are weak-minded. I say it is because they have quicker perception of what is right, more ardent affection and capacity for sublimer emotion. After the women have received the gospel then all the distressed and the poor of both sexes, those who have no friends, accept Jesus. Last of all come the people of affluence and high social position. Alas, that is so!

It there are those here to-day who have been favored of fortune, or, as I might better put it, favored of God, surrender all you have and all you expect to be to the Lord who blessed this queen of Sheba. Certainly you are not ashamed to be found in this queen's company. I am glad that Christ has had His imperial friends in all ages—Elizabeth Christiana, queen of Prussia; Maria Feodorovna, queen of Russia; Marie, empress of France; Helena, the imperial mother of Constantine; Arcadia, from her great fortunes building public baths in Constantinople and toiling for the alleviation of the masses; Queen Clotilda, leading her husband and 3,000 of his armed warriors to Christian baptism; Elizabeth, of Burgundy, giving her jeweled glove to a beggar,

and scattering great fortunes among the distressed; Prince Albert, singing "Rock of Ages" in Windsor castle, and Queen Victoria, incognito, reading the scriptures to a dying pauper.

I bless God that day is coming when royalty will bring all its thrones, and music all its harmonies, and painting all its pictures, and sculpture all its statuary, and architecture all its pillars, and conquest all its scepters; and the queens of the earth in long line of advance, frankincense filling the air and the camels laden with gold, shall approach Jerusalem, and the gates shall be hoisted, and the great burden of splendor shall be lifted into the palace of this greater than Solomon.

Again, my subject teaches me what is earnestness in the search of truth. Do you know where Sheba was? It was in Abyssinia, or some say in the southern part of Arabia Felix. In either case it was a great way off from Jerusalem. To get from there to Jerusalem she had to cross a country infested with bandits, and go across blistering deserts. Why did not the queen of Sheba stay at home and send a committee to inquire about this new religion, and have the delegates report in regard to that religion and wealth of King Solomon? She wanted to see for herself, and hear for herself. She could not do this by work of committee. She felt she had a soul worth ten thousand kingdoms like Sheba, and she wanted a robe richer than any woven by oriental shuttles, and she wanted a crown set with the jewels of eternity. Bring out the camels. Put on the spices. Gather up the jewels of the throne and put them on the caravan. Start now; no time to be lost. Goad on the camels. When I see that caravan, dust covered, weary and exhausted, trudging on across the desert and among the bandits until it reaches Jerusalem, I say, "There is an earnest seeker after the truth."

But there are a great many of you, my friends, who do not act in that way. You all want to get the truth, but you want the truth to come to you; you do not want to go to it. There are people who fold their arms and say, "I am ready to become a Christian at any time; if I am to be saved I shall be saved, and if I am to be lost I shall be lost." Ah! Jerusalem will never come to you; you must go to Jerusalem. The religion of the Lord Jesus Christ will not come to you, you must go and get religion. Bring out the camels; put on all the sweet spices, all the treasures of the heart's affection. Start for the throne. Go in and hear the waters of salvation dashing in fountains all around about the throne.

Sit down at the banquet—the wine pressed from the grapes of the heavenly Eschol, the angels of God the cup-bearers Goad on the camels; Jerusalem will never come to you, you must go to Jerusalem. The Bible declares it: “The queen of the south”—that is this very woman I am speaking of—“the queen of the south shall rise up in judgment against this generation and condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold! a greater than Solomon is here.” God help me to break up the infatuation of those people who are sitting down in idleness, expecting to be saved. “Strive to enter in at the straight gate. Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened to you.” Take the kingdom of heaven by violence. Urge on the camels!

Again, my subject impresses me with the fact that religion is a surprise to any one that gets it. This story of the new religion in Jerusalem, and of the glory of King Solomon, who was a type of Christ—that story rolls on and on, and is told by every traveler coming back from Jerusalem. The news goes on the wing of every ship and with every caravan, and you know a story enlarges as it is retold, and by the time that story gets down into the southern part of Arabia Felix, and the queen of Sheba hears it, it must be a tremendous story. And yet this queen declares in regard to it, although she had heard so much and had her anticipations raised so high, the half—the half was not told her.

So religion is always a surprise to any one that gets it. The story of grace—an old story. Apostles preached it with rattle of chain; martyrs declared it with arm of fire; death beds have affirmed it with visions of glory, and ministers of religion have sounded it through the lanes, and highways, and the chapels, and the cathedrals. It has been cut into stone with chisel, and spread on the canvas with pencil; and it has been recited in the doxology of great congregations. And yet when a man first comes to look on the palace of God's mercy, and to see the royalty of Christ, and the wealth of this banquet, and the luxuriance of his attendance, and the loveliness of his face, and the joy of his service, he exclaims with prayers, with tears, with sighs, with triumphs: “The half—half was not told me!”

I appeal to those in this house who are Christians. Compare the idea you had of the joy of the Christian life before you became a Christian with the appreciation of that joy you have now, since you have become a Christian, and you are willing to

attest before angels and men that you never in the days of your spiritual bondage had any appreciation of what was to come. You are ready to-day to answer, and if I give you an opportunity in the midst of this assemblage, you would speak out and say in regard to the discoveries you have made of the mercy and the grace and the goodness of God: “The half—the half was not told me!”

Well, we hear a great deal about the good time that is coming to this world, when it is to be girded with salvation. Holiness on the bells of the horses. The lion's mane patted by the hand of a babe. Ships of Tarshish bringing cargoes for Jesus, and the hard, dry barren, winter-bleached, storm-scarred, thunder-split rock breaking into floods of bright water. Deserts into which dromedaries thrust their nostrils, because they were afraid of the simoon—deserts blooming into carnations, roses and silver-tipped lilies.

It is the old story. Everybody tells it. Isaiah told it, John told it, Paul told it, Ezekiel told it, Luther told it, Calvia told it, John Milton told it, everybody tells it; and yet—and yet when the midnight shall fly the hills, and Christ shall marshal his great army, and China, dashing her idols into the dust, shall hear the voice of God and wheel into line; and India, destroying her juggernaut and snatching up her little children from the Ganges, shall hear the voice of God and wheel into line; and vine-covered Italy and all the nations of the earth shall hear the voice of God and fall into line: then the church which has been toiling and struggling through the centuries, robed and garlanded like a bride adorned for her husband, shall put aside her veil and look up into the face of her Lord and King and say: The half—the half was not told me!”

Well, there is coming a greater surprise to every Christian—a greater surprise than anything I have depicted. Heaven is an old story. Everybody talks about it. There is hardly a hymn in the hymnbook that does not refer to it. Children read about it in their Sabbath school book. Aged men put on their spectacles to study it. We say it is a harbor from the storm. We call it our home. We say it is the house of many mansions. We weave together all sweet, beautiful, delicate, exhilarant words; we weave them into letters, and then we spell it out in rose and lily amaranth. And yet that place is going to be a surprise to the most intelligent Christian. Like the queen of Sheba, the report has come to us from the far country, and many of us have started. It is a desert march but we urge on the camels. What though our feet be blistered with the way? We are

hastening to the palace. We take all our loves and hopes and Christian ambitions, as frankincense and myrrh and cassia to the great King. We must not rest. We must not halt. The night is coming on, and it is not safe out here in the desert. Urge on the camels. I see the domes against the sky, and the houses of Lebanon, and the temples and the gardens. See the fountains dance in the sun, and the gates flash as they open to let in the poor pilgrims.

Send the word up to the palace that we are coming, and that we are weary of the march of the desert. The King will come out and say: “Welcome to the palace; bathe in these waters, recline on these banks. Take this cinnamon and frankincense and myrrh and put it upon a censer and swing it before the altar.” And yet, my friends, when Heaven bursts upon us it will be a greater surprise than that—Jesus on the throne, and we made like Him! All our Christian friends surrounding us in glory! All our sorrows and tears and sins gone by forever! The thousands of thousands, the one hundred and forty and four thousand, the great multitudes that no man can number, will cry, world without end: “The half—the half was not told us!”

Care of the Mouth and Fauces.

Among the prominent revelations of the more recent studies of disease is the fact that so many ailments are derived from without, and are not the direct result of changes that are solely dependent upon primary lesions in organs. Most of the diseases spoken of as specific either originate entirely from without, or have their first declarative evidence when some microphyte from the air enters and settles upon the susceptible part. This generally means that the mouth and throat are the great conduits for the introduction of disease—the one class making their entrance into the digestive, and the other into the pulmonary or breathing apparatus. Besides the recognized contagions of smallpox, scarlet fever, measles, diphtheria, etc., it is now claimed, by good authorities, that pneumonia and many ordinary catarrhs are distinctly communicated from the outer air.

To these the mouth and fauces are related in two ways. If these are in an unhealthy condition they emit foulness which infects the air and which is especially injurious to those who most directly breathe in the outgoing breath. Next an unhealthy condition of the mouth makes it peculiarly susceptible to disease—bearing particles contained in the outside air, and thus invites the sedation and development of disease. The mouth

and throat are made up of a series of marvelous structures. Besides glands for lubrication and for the furnishing of digestive juices, the mucous membrane of the tonsils are filled with crypts and thickly located lymph follicles and abundant lymphatic and blood vessels, so as to be prepared for an activity of service which almost entitles the tonsils to be called organs.

In addition to the chief tonsils the lymph tissue is so abundantly distributed in other parts of the buccal cavity as to have become designated by different names, such as the lingual, pharyngeal and discrete tonsil. Dr. Hingston Fox has called all this lymphoid tissue the “nursery for young leucocytes.” It is so abundant as to furnish a great outspread surface for absorption, so that we have not only the secretive function of the mucous glands, but an absorption apparatus in most intimate relation to the entire lymphatic and circulatory system.

There is more and more reason to believe that many diseases are local before they are constitutional, and that the implanting and development begins in the tonsils or other parts of the buccal cavity—in other words, that the disease is local in the mouth and throat before it invades the system. This is now very fully recognized as to diphtheria and not unlikely is true of most of the contagious diseases. Nor is this beginning accidental. There is not only this local progress and distribution of disease, but the soil is fully prepared by the condition of the mouth structures. It is, therefore, most important that minute attention be given to the mode of breathing and to the condition of the mouth and the breath. First of all remember that the nose and not the mouth is the chief organ for the inbreathing of air.

The nostrils are the avenues, the wind pipes for the lungs. By their moisture, their minute hairs or cilia and their tortuous course they are admirably fitted to warm and to help to purify the inbreathed air. It is no useless precaution to warn those exposed to concentrated contagion to keep the mouth closed and do all the breathing through the nose. Next to this, cleanliness of the mouth is a most important consideration. The sweet, pure breath, and the perfect condition of the mucous membranes, the follicles, the teeth and of the entire buccal cavity is not easy of attainment. In it lodge particles from our food which easily become septic, and to it both from within and without is too often furnished an atmosphere which in its worst forms declares itself as bad breath. The foulness of air and the need of ventilation is not so much

because of the carbonic acid in the air as from the organic matter in a mobile or decaying state. Especially where there are assemblages, as in schools and public rooms, the bad breath of a dozen persons is more polluting than that of a hundred whose mouths are in a perfectly healthy and normal condition. Hence we cannot too much insist upon mouth rinsing and frequent cleansing of the breath as indispensable to young and old. Often there is need to add the use of some pleasant disinfectant as, thymol, borax, etc. The subject is a most important one, not only in relation to the health of the individual but to the prevention of the disease. It is now well understood by physicians that in those who are exposed to disease we are apparently able sometimes to prevent contagion by early and close attention to the mouth and its secretions. Topical application to the throat and the frequent administration of such substances as the tincture ferri chloridi, quinine, potassium chlorate, etc., are for this purpose.

Thus not only are the exposed surfaces of the mouth and throat protected, but the liability of transmitting disease to others is greatly diminished. The care of the mouth and teeth should be an early subject of instruction in each school. Spitting on the floor or in handkerchiefs is to be avoided, and where there is the least disease all expectoration should be received in a disinfecting solution or burned.

In addition to this, the habit of breathing through the nose is to be insisted upon, as well as the evils of mouth breathing and excessive talking in very cold or damp air.

Now that so much is said as to the prevention of disease by insolation, we are also to study what can be done by systematic cleanliness, and with especial reference to the mouth and its secretions. Children should use the tooth-brush if, for no other reason, than that, as a consequence, there is rinsing of the mouth. The use of ordinary borax as a mouth wash is valuable. We believe there is much need of more rigid inquiry into mouth conditions, and that in all schools the subject of mouth care should be impressed upon the pupils.

—Independent.

No religious system is fully tested until it sets itself to reform and train large masses of men. Under such a test Unitarianism has signally failed to vindicate itself. In the chief city of New England it can point to a few congregations of cultivated people, and some creditable philanthropic work; but it has not grappled with the problem of reforming the life of all classes of men. As a spiritual force upon the community at large it has reached the vanishing point. If Christianity means Unitarianism, as it has historically developed itself, no man can be blamed for calling Christianity a failure. —*The Watchman*.

MISSIONARY DEPARTMENT.

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

The Necessity of Union in the Foreign Missionary Work, and How it Might be Effected.

If there had not been an imperative need for the union of all God's people, do you suppose the Lord Jesus would have asked his Father for it? Nay, verily. Union means strength; division means weakness; union means love and fellow'ship; division means strife and hatred. "He that is not against us, is on our part." Mark 9:40. "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us." John 17:21. "One is your master, even Christ, and all ye are brethren." Matt. 23:8. Let us labor and pray till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13

The evangelical church of God has been praying for the heathen as an inheritance for more than one hundred years. Ps. 2:8 God has heard that prayer and granted the church's request. There now is no heathen country but what has been entered with the Gospel. But alas! What has the church done with this new inheritance? It has gone in and divided it up into sectarian forms, and have built their partition fences so high, that it has confused the heathen world, and therefore seeing our differences the heathen of Japan have been led to say that there are more differences between our missionaries than there is between themselves in their idolatrous worship. This very thing lead the Japs to the consideration of establishing a state religion, "Shintoism," during the last year. Now, the Protestant church put this trouble in the way, and therefore, she is responsible for the damage it has done the cause of our Lord; and it has been done more from a sectarian principle, than from Gospel convictions. Now can we not go to work, as true followers of Christ, and remove this obstacle, lest it continues to be a hinderance?

Our Father has given us the "Inheritance" for which we ask. Now let us make the proper use of it in trying to save the heathen instead of trying to build up our sects.

How can this be effected?

1st. By dropping all sectarian names and then call the entire Protestant church in heathen lands, "The Church of Christ." This can be done without injury or disgrace to any, and they that refuse will still hinder the work.

2nd. By adopting one mode of baptism, and especially the one which would be most suited to that peculiar people, and I for one who want the heathen saved, will accept either of the modes, that the heathen can best agree upon. Now this need not interfere with the true statistical report of our missionaries at all. Each denomination can receive the report of the missionaries sent by them and can know as accurately the amount of work they are doing, as well as the success with which they are meeting, as they now know. I believe this is God's view of this matter, and if so, I am on His side of the question, and that is just where I want to be. And if I am who can be against me? Where, dear brethren, do you stand on this question? And now I want to say another thing in connection with this union question, viz: That if the differences spring up among the heathen converts, as a result of studying the word of God, as we have among us. Why we will accord to them that privilege, and then it will not impede the progress of God's cause as I believe it does now.

The work of union being one of the high aims of the Christian church, it therefore becomes us to take hold of this matter, and press it. Let us all pray God to rule in this step, and let us leave off our prejudice and be sure we are led by the good spirit.

My soul has been on fire with this subject for some time, and what I have said, has been promoted by the purest motives of my heart. Oh God grant what ever is best for the church!

Yours for union in Christ,

P. T. KLAPP.

[*Herald of Gospel Liberty* please copy.]

For Jesus' Sake.

The cause of missions is the cause of Christ. He gave himself for the world's redemption. He emptied himself and became obedient unto death—yea, the death of the cross. Because of this God also highly exalted him, and give unto him the name which is above every name, that in the name of Jesus every knee should bow, and that every tongue should confess him as Lord. On the day of Pentecost Peter said to the listening multitudes: "Let all the house of Israel, therefore, know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." On a mountain in Galilee he appeared to his disciples, and said: "All authority hath been given unto me in heaven and on earth." He had become the author of salvation to all who obey him. His last command to his followers was to evangelize the world. He

requires every disciple to contribute to the accomplishment of this work to the extent of his ability. It will not do for us to be content when we make our own calling and election sure. The fact is, we cannot be sure of our own salvation if we refuse to participate in the work of the world's evangelization.

As Christ emptied himself of all and bore his cross, so we must be willing to deny ourselves for his sake. We are to bear the cross after him. It will not suffice to give the crumbs that fall from our table or the smallest coin that comes from the mint. David would not make an offering to the Lord of that which did cost him nothing. That would have been an offense to the Most High. Christians ought to deny themselves not only of luxuries, but of necessities, that they may have the more to give. A little plain living and a good deal of high thinking are needed. As long as the professed followers of the Christ give only one thirty-second part of one per cent for this cause they cannot claim to be denying themselves to any great extent. The drinking people of the United States pay \$1,200,000,000 for malt and spirituous liquors. The same number of people pay for foreign missions less than \$5,000,000. It was said of our Lord that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. Unless we have his spirit we have no right to wear his name. If we eat and drink and are merry, while a thousand millions live and die without hope because without God, we are not living as Christ lived. The evangelization of the world is the greatest of all enterprises. We need to put mind and heart and strength and means into it. We must enlarge our views and operate upon a different scale, or this work will not be accomplished in centuries. Our risen Lord bade us do this work. We ought to hear and obey. —*Missionary Weekly*.

THE SUNDAY SCHOOL.

The Sunday School Department of the A. C. C.

I have to-day mailed the following letter to the secretaries of the unreported conferences with a hope that they will respect the call and at once send in their reports:

"FELICITY, OHIO, March 4, 1892.

Dear Brother:—Again I appeal to you for the Sunday school report of your conference, and sincerely hope that you will at once return the blank with every item filled. I would not trouble you so often did I not know that we should save ourselves from

this awful negligence. The American Christian Convention says gather the statistics. If you cannot furnish the statistics, please write me. Now give this your immediate attention."

SOUTH EASTERN MICHIGAN.

Pres. Rev. Geo. L. Oliver, Briten, Mich.
Sec. Rev. James R. Smith, Berkley, Ohio

No. of churches in conference...	4
" members "	238
" schools holding 12 months... ..	4
" using Christian literature... ..	4
" of Quarterlies taken.....	270
Amount of money raised.....	\$88.43

Here is a small conference in number but certainly a power for good. With the same spirit and accuracy that characterizes this conference the Christian church of America would soon come to the front as a force for Christ and his cause. The report is definite, full and is a good example for others.

RICHLAND UNION, WISCONSIN.

Pres. Rev. Geo. W. Jones, Ithica, Wisconsin
Sec. Rev. J. H. McNeese, Richland Center, Wisconsin.

No. of churches in conference...	19
" members "	475
" schools.....	15
" reported.....	15
" officers.....	45
" teachers.....	60
" classes.....	60
" pupils.....	200
Whole number in school.....	200
Average attendance.....	150
" conversions.....	84
" schools holding 12 months. 6	
" using Christian literature. 12	

There are several items in this report unfilled which if filled would have added much to the sum total of the work. It would require but little time and effort to keep the records correctly and to make reports to conferences and up through them to the state and general conventions and the results thus reached would more than compensate for our time and trouble.

SOUTHERN OHIO.

Pres. Rev. C. W. Garoutte, Higginsport, Ohio
Sec. J. F. Burnett, Felicity, Ohio.

No. of churches in conference...	37
" members "	4170
" schools "	36
" reported.....	34
" officers.....	194
" teachers.....	186
" classes.....	181
" pupils.....	2067
" in school.....	2277
Average attendance.....	1347
No. schools holding 12 months... ..	24
" using Christian literature... ..	32
" of Quarterlies taken.....	2286
" papers taken.....	957
Amount of money raised.....	628.37

The churches of this conference are mostly in the country and in localities of early settlement, but these facts are no excuse for the small average attendance at Sunday school. Here are four thousand, one hundred and seventy men and women professedly religious and members of the Christian church and only one thousand, three hundred and forty-seven in regular attendance at school. Now from my personal knowledge of this conference fully one-half of the regular attendants are children and youths who do not belong to church, hence there is in this conference 673 Christians who do, and 3497 Christians (???) who do not attend Sunday school. This conference has a good Sunday school convention and aside from the very small average attendance does well. We have a few schools that are not yet thoroughly cooked but are cooking rather rapidly, and shows signs of being quite palatable when done. There are yet a few who do not see the necessity of reporting, (and as strange as it may seem some ministers see no good in it) but there is promise of better days in the near future. Brethren send in your reports.

J. F. BURNETT.

To the S. S. Superintendents of the E. Va. S. S. Convention.

DEAR BRETHREN:--The 1st. Sunday in April closes the 3rd quarter of the convention year and I suppose all would like to know something of the Sunday school work, especially of the success of the new plan for raising a Sunday school missionary fund.

Some of the schools are in an excellent condition, and have taken much interest in the missionary collection. They have raised a handsome sum and will continue the work according to the plan of the convention, until the convention meets in July. It is already evident that the school which bears "the banner" away from the next convention, will have to send up a handsome sum per member.

Some schools have failed to take up the missionary collections at all. Some because they did not get the barrels (and somebody is to blame for this), some because they did not like the plan, some just neglected it, others because they are "too poor to help others;" they "need it all at home"; and so on.

Other schools have "closed up for the winter." Some, because the health of some of their officers "would not admit of their attending through the winter." (?) Some, "because it is better to close a school than to let it die." Others, "because there are so

many Sundays during the winter on which we can't have any Sunday school." Well, brethren, these excuses may satisfy your own conscience and possibly your school, but I doubt whether they would satisfy the great Judge of the earth.

It may be as well to close a school as to let it die, but there is no use of either. I have had about eighteen years experience in the Sunday school, and this has made me confident that, when schools close in the winter, it is the fault of the officers. Children are the last to give up and go home in despair. I have known them to come Sabbath after Sabbath when the superintendent was at home by his fire, only to return disappointed. I know a superintendent who proposed to close the school for the winter. The children met him with the response, "Are you getting tired of coming? We are not." "Are you tired of us?" I know there are many Sundays in the winter too bad to have school, but what of that? Do you sit up in the corner by the fire all the winter and do nothing just because some days are too bad to work? No. If it rains to-day, you remain in doors; if it is fair to-morrow, you go to work. Well then, why not do the same in the Sunday school? God requires no more and no less of you.

Now, dear brethren, the winter with its cold rains and winds and snows has about passed away, and spring with all its attendant blessings will soon be here. As nature revives, let us too revive. Let all our schools be re-organized never to "close up for winter" again, and let those who have borne the burden through the winter take on new life "Whatever ye do, do it heartily as to the Lord."

Do not forget the missionary collections. The 1st Sunday in April is the time for the next regular collection. The "barrels" should be labeled and given out two weeks previous - the 3rd Sunday in March. Please do not fail to see that this important work is attended to, and be sure and call them in on the first Sunday in April. If they are kept constantly before the public people will become tired of them and the cause will be injured.

Yours fraternally,
N. G. NEWMAN.

Cor. Secretary.

Lees, Va., March 9, 1892.

Many Christians have to endure the solitude of the unnoted laborer. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazine which describe their labors and successes! Yet some who are doing what God will think a great deal more at last never saw their names in print.

Our Centennial Year.

If no mistake has been made, one hundred years ago the Christian church was founded by Rev. James O'Kelly. And to-day she seems to be numerically small, and why is this? (1) The lack of better organization; (2) The lack of means for the support of the various enterprises; (3) Because her aim, and work are two fold, viz: "The purpose of this church will be consummated in the reformation of the world, and the union of all Christians." In this last mentioned part of our work, we can never be able to give a statistical report, but our Heavenly Father will keep an impartial record of the work we do for the union of all His people, and let that suffice. The Rev. Dr. Deans, of New York said during the life of Dr. W. B. Wellons, that the Christian church would never get the credit, in this world, that was due it, for laboring for the said union. Having a two fold task assigned us, hence the third reason of our slow progress. I just want to drop a word here for our ministers "PREACH UNION," and keep on at it untiringly, and be not ashamed to do it, for Christ was not ashamed to pray for it. We must not be ashamed of the grand cause the Christian church has espoused. Nor must we be afraid to bring its true aims before the world, and if we are either ashamed or afraid, then we ought to get out, for the Christian church neither wants nor needs cowards in its ranks as leaders.

Now in the centennial year of our history, I do not ask the ministers nor members of the Christian church to try to do anything especially to honor James O'Kelly, or the Christian church, but I do ask that they put forth a special effort to honor the Lord Jesus, the head of our church, by giving three times as much this year for the cause of missions as we have given in any previous year. I want the ministers to insist upon the young men and women of the church to come forth in the day of their strength, and by the help of God let the young women pay not less than \$1.00 this year and the young men not less than \$2.00. Now young brothers and sisters can you do this much for your dear Lord's cause who has done so much for you? Your answer is yes. But will you? I hope you will answer this at the close of this conference year with the proper amount. Now dear young brothers and sisters, just think of the great good you may do while the days are going by, during our centennial year, and think how you may aid in delivering the poor heathen from darkness, by sending some one to preach the Gospel to them. We now have three

dear soldiers of the cross, who have laid themselves on the altar and said here am I, send me. But how can they go except they be sent and supported? How can the heathen hear without a preacher? How can the heathen believe except they hear? How can the heathen be saved except they believe? Now dear readers think on these things, and may God bless you with the right understanding. God has commanded the church to send the Gospel into all the world, and anything short of our best endeavors to obey this high command is disobedience. What would you think of your son whom you have commanded to work two pieces of corn, one piece on this side the river and the other on the other side, and he works the piece on the side next to home and will not work the piece on the other side? Could you call that son obedient or faithful? Would he be entitled to your full confidence, affection and mercy? You answer NO—well the answer is right. Now has not God commanded you to give something to the support of Foreign Missions as well as for that of Home Missions? And if you do not obey this High Command can you ever rightfully expect to hear the Lord your Judge say: "Thou good and faithful servant, enter thou into the joy of thy Lord?" Again I request as President of the board of Foreign Missions, that we celebrate our centennial year by giving *three times* as much for missions as we have in any previous year. May God give us *liberal hearts and bountiful crops*, that we may be enabled to honor Him by complying with the above requests.

Brethren should we not arrange to hold some centennial services during the year? Let us hear from you on this subject.

Well, Bros. Clements and Mood, I will bring you some more money for the SUN as I come home.

Yours in the mission interest,
P. T. KLAPP.

News Ferry, Va.

The Value and Place of the Church.

There are many burdened hearts asking how to better the condition of the multitude and remove or lessen the evils of society. Many methods and schemes of reform have been offered; but society has generally refused to consent to these movements, and has gone on very much in the old ways. There are certain forms and laws of developments in the social order that cannot be turned aside. In the actual world we have to take things as they are. The earth has its weeds and briars and frosts and winters and droughts and mankind as conditioned in the

relation of the sexes is full of wants and desires and appetites and passions as potentially good or evil; hence the need of order and law.

This being so the progress of our world does not consist in departing from natural conditions, but the improvement of what these conditions make a necessary part of human life.

The necessity of bread requires progress in the direction of meeting this and other natural wants. Progress in government and schools is necessary to meet man's social condition. And the religious nature of man has its corresponding wants.

Never before in the history of man were the question of justice and reciprocity and liberty and human rights so large as now.

Never before did the questions of religion and of God and righteousness and immortality mean so much as at the present. And there is no grave large enough to bury them. They are ever present and enter into the affections and hopes of humanity. In this we may see the necessity of the church as essential to wants as the farm, or store, or the school house, or court room. The perfection and value of the farm and school and court are to be measured by their efficiency. We do not cast off these things because they are imperfect.

Now the same thing should be tolerated in the church. As men seek to improve the utility of the plow and school and government—so it should be of the church.

The idea of religion has been narrowed to meet the wants of prejudice and superstition, and in the use of the church thought has been suppressed and liberty bound with chains. Doctrines have been taught that dishonored man and God. But all that can be said against the use of the church, is not an argument against its place as a necessary institution to the needs of man. The same argument could be used against the state and any other necessary principles. It is simply a confession of man's imperfect conception of the place and value of the church in the world.

The church stands for the expression and embodiment and organized power of man's conception of the truths and life and experience of religion. Its value therefore is to be measured by the ideal to which it tends as well as by what is expressed at any given time. The positive good of the church has been great in its most corrupt times. It was so of Judaism, in the midst of their sins and pagan idolatry the church stood for the thought of God and right. And Christianity even in the Dark Ages and the Middle Ages stood in spirit for justice and was the safest refuge for the poor and the oppressed. The

best thought of every people have sought expression in their conception of religion and for these their church was intended to stand.

Passing from these general reflections let us note the value of the church in some of its special forms. The church keeps the thought of religion before the world. We behold great blocks of business and places of amusements and school houses, and in the midst of them are temples of worship. But the church is more than a reminder: it is a constant advocacy and a persistent appeal through teaching and example. Multitudes wend their way to temples of worship to hear truth and righteousness taught in the name of God. The church stands for the elucidation of truth and while some hurtful things may be so sent forth, it is a rich blessing to mankind in the precious truths that are taught therein. But the age is outgrowing the crude conceptions of the past and the people are looking to the pulpits for a re-statement of theology. The pulpit is an educator and thousands are being instructed to think and reason for themselves upon these questions that are so vital to the present and future destiny of man.

As a social power the church is of great worth to the world. Power is usually increased by the union of the many. This was largely the idea of Christ in a church, that mankind might be brought together in a common sympathy, under the great thoughts of God and righteousness and immortality; that they might be as a fold, as a flock, as a family. It is only by such union that the full power of sympathy, of faith, of song, of worship, can be known. When a thousand hearts and voices unite in song and prayer; and the deeper chords that make humanity one are touched, then are there moments of ecstasy, visions of truth, waves of emotions and heights of joy unknown in all the ordinary hours of life. It is to such scenes and associations as these that the church invites human hearts. What father would hesitate a moment between the church and an orderly Sabbath and the gambling room and saloon with their association of vice as a home for his child.

Again, the value of the church is found in the consolations it gives to man in the hour of greatest need. In it man is taught to live for the future as well as the present, to look upon life as a discipline through experience, and to trust in the goodness of God; and when sickness comes and the shadows deepen and death draws near and loved ones are called away their religion whispers words of comfort to the living and hope for the dying.

The mission and privilege and joy of the Christian church should be to welcome and unite mankind in an earnest effort to do good, and in the love of Christ, seek the salvation of the world.

W. H. ORR.

Lebanon Ohio.

P. S. I want to endorse most emphatically Dr. Barrett's article on the necessity of better organization. The demands of the times are such that we must have it. Let us all speak out.

From the College.

TO THE READERS OF THE SUN:

Silence of late does not indicate indolence on my part. When well, I have been busy, notwithstanding the financial crisis which strikes the college work a severe blow. However, the only thing I know to do is to push our cause regardless of circumstances.

I have just returned from the Deep River conference with a respectable subscription from some of the churches. I hope our ministers and local agents will aid me just now in pushing collections. We are now very much in need of funds. Also, I wish to request that all friends will aid me in raising at least \$3,500 by June, at which time I will submit my report.

On my last visit to my old home, Morrisville, I spent a portion of Saturday evening very pleasantly and profitably with the editor of the CHRISTIAN SUN. On Sunday morning just as he was making arrangements to visit his church at Durham, a messenger came with the sad intelligence that his mother was dead. How sad to lose a mother! But she was a dear good Christian woman, and leaves behind her the influence of a well spent life. She was my friend; I loved her. She was a lady who commanded the respect of all who knew her. She was descended from a good family, and in early life received a fair education for that day, and possessed indomitable energy, making herself very useful. Peace to her ashes, and consolation to the bereaved ones!

The church at Bethlehem is in a fair condition. Some of her members are among the best of our denomination. The church contemplates remodeling their house of worship soon.

W. T. HERNDON.

Wet Logs.

There are wet-log charges—set in their ways, and the ways very peculiar. Too many to thrive, but they will neither swarm nor give up a single member. Able to build chapels, but without the will to do it. Devoted to centralization, but too narrow to build a cathedral and a parsonage, and to offer shekels enough to tempt the giraffe.—*Holston Methodist.*

* On *
Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.
schools.....
report.....
officers.....
teachers..... and look on
classes..... are white al-
pupils..... John iv. 35,
No in school.....
Average attend.....
No. of.....
sch. Walk about Zion, **** Mark ye
well her bulwarks, **** that ye
may tell it to generations follow-
1 g.—Ps. xlviii. 12, 13.

Elon College Notes.

You or I one, Mr. Editor, make some wonderful typographical errors in the "notes" frequently. Guess it is my pen, however, which goes at a terrible rate and never has been controlled. In the letter last week it should have been three (3) members were added to the church here instead of your "the". But this is only one of many which has been numbered with the past and forgotten, so let it go.

The church work here is favorable now and Dr. Long has been giving us some able and interesting sermons of late whose effect and influence will yet be felt. It was stated last Sunday night at prayer meeting that we would have a series of meetings soon; having one service a day lasting possibly one hour and continuing for a week or two. This we know is needed and we hope it will do much good. Let us pray for a gracious outpouring of the divine spirit in our midst. We are here mingling together in a school capacity the one influencing the other and we need more of divine grace and divine wisdom in our head and heart that every influence great or small may be for the good of our fellowman and the advancement of God's kingdom on earth. So if parents or friends may perchance read these notes will they not offer up a solemn prayer to God that we may have a glorious revival of religion at Elon? It is not yet learned who will conduct the meetings for us, but let us hope and pray that he who comes may come with the spirit's power and have many souls for his hire.

Prof. George T. Winston, President of the University of North Carolina, is booked to lecture for us the 17th inst. President Winston is an able man and a fluent speaker and we are quite sure of a literary treat.

Prof. S. A. Hollemen is building a nice residence near the new home of Dr. Long. Some other building is going on in the place, and gardening is going on at a brisk rate. Somebody put in a store last week, but it is in the other end of town and if I have heard his name I have forgotten it. He is none the less ready for customers, however, on that account.

Quite a number of us have had "bad colds" of late, but probably the March winds will take them to other climes soon and spring will come and then sunshine and birds and flowers and grass and green forests and "spring fever."

J. O. ATKINSON.

March, 12, 1892.

Items From Holland.

Yesterday, March 6th, was a lovely day; and the writer spent the morning with the Holland's Corner Baptist church. There being no minister present to hold services, the writer was kindly invited to address the people. He yielded to their request, and he preached to an attentive, and apparently appreciative congregation; and I have the gratification of feeling that some good impressions were made.

In the evening at half passed two o'clock, I was at our church Sabbath school. And although the school was not so full as on some former occasions, for several reasons, the exercises were interesting—the lesson being very instructive.

As I should have stated above, the beloved pastor of Holland's Corner Baptist church has been sick for nearly three months. He was attacked with la grippe about Christmas, or before, and he has not yet regained his former health. His people very much miss him, and with many others deeply sympathize with him in his affliction.

Having not said anything heretofore, of our little town, we would say that Holland is destined to be quite a place. It is a central point for shipping, many peanuts and other produce are shipped here. It is growing perhaps as fast as any new place on the A. & D. railroad. Several new two-story houses have recently gone up, several lots have recently been bought, and several resident and business houses are in prospect. There are already three stores of general merchandise, one furniture and undertaker house, one wheelwright and carriage making establishment, one barber shop and shoe-making shop, and real estate is rapidly going up. The Christian church is in the place, and Holland's Corner Baptist church is about one-fourth mile off. We have preaching here every fourth Sunday, and prayer

meeting every second Sunday evening at 2 o'clock. Next fourth Sunday and Saturday before is our quarterly meeting.

R. H. HOLLAND.

Windsor, Va.

Mrs. Mary L. Gay, the beloved wife of E. E. Gay, departed this life last December in the 31st year of her age. All the family except her mother and one brother, preceeded her to the "silent city." A devoted husband and three loving children are left to mourn her early loss. Our deceased sister was a consistent member of Mount Carmel church, from which I preached her funeral. Let us express our feelings in these beautiful lines:

"Dearest mother, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that has bereft us;
He can all our sorrows heal."

Not long since, it was our privilege to spend a night with Bro. J. C. Thomas and his very interesting family. Our profound thanks are returned to Sister K. Thomas for several useful things which she gave us, and which were used in the kitchen for the Kitchen.

Our 2nd quarterly meeting with the church at Mt. Carmel, was held last first Saturday and Sunday. The meeting Saturday was a most pleasant one. Every thing moved on well. The devotional exercises were pleasant, and the business was done well.

Sunday was a bright and lovely spring day, when a very large congregation met, to which I preached the word of eternal life.

Saturday night I visited Brother J. C. Johnson, a deacon of Mount Carmel, who is also a very pious and influential man. He has a most interesting family. My visit to his kind home was pleasant in every way. He is the superintendent of the Sabbath school of his church, and will do a grand work for God in that important field of Christian labor. His brother, Rev. J. A. Johnson, came over and spent a while with us. He and I attended school together years ago, and it afforded me great pleasure to meet him, and recount the glorious past.

Bro. Jno. M. Ballard, a highly respected and useful citizen, a man of influence and a former member of Antioch—was received into the church Sunday. I trust in Jesus to help us in our work at M. Carmel, as well as every where else.

Last week I called to see Mr. Jno. M. Gay, who has been confined to his room for several weeks. He has been a very industrious and successful business man. If our country had more such men, times would be

better in many ways. Friends are anxious to see him out again:

The same day I went to see deacon Benjamin Roberts, who has been confined to his bed several weeks. Bro. Roberts is one of Antioch's oldest deacons. He has worked long and faithful in his church, and we believe the Lord has blessed his earnest labors. One who has been so active and punctual, ought to be commended. Our afflicted brother asked us to pray with and for him before leaving. I did so with great pleasure. He assured me that his hope for Heaven was strong. He is waiting, only waiting a little longer, to be escorted by angels to the beautiful, glorious city, called Heaven. Hope, yes precious hope, "Which hope we have as an anchor of the soul—both sure and steadfast" is what every body ought to have. The pleasure of hope inspires the mind to think on grander, sublimer and nobler things than those of earth. The Christian's hope is worth more than every other combined. It would be very well for us to see, to feel, to know that we have that hope.

J. T. KITCHEN.

City Pastors and Church Papers.

If there are any men in the world who should labor to circulate church papers, and especially the church organ, those men are the pastors of large city churches. Many of them say that they haven't time to do this, when the truth is, they haven't time not to do it. Their congregations are subjected to so many diversions, dissipations and temptations, and they themselves have so many delicate responsibilities to meet that they cannot afford to be without such help as a wise, strong religious journal would afford. We are not writing in the interest of an individual or business enterprise, but for the church and humanity. The city churches have suffered and been weakened at many points, and we must do our part in trying to repair these wastes.—*Wesleyan Christian Advocate.*

Dr. Beard pronounces this brief but eloquent eulogium on the Bible, viz: "You find the Bible the patriot's charter-book, the child's delight, the old man's comfort, and the young man's guide. In its pages the sick and weary find the solace which they need, and the tempted meet with timely succor. Its words whisper hope and peace to the dying, and minister daily food to the healthy and vigorous household. With the pious music of its sublime or plaintive songs, echo the roofs of ten thousands times ten thousand Christian temples, and the child's prayer, night and morn, is lisped forth in the simple and comprehensive words which were dictated by Him who is its central light."—*Id.*

The Christian Sun.

THURSDAY, MARCH 17, 1892.

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

Terms of Subscription.

One year, cash in advance \$2.00
Six months, " " 1.00
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Advertising rates furnished upon application.

EDITORIAL NOTES

The work at the Christian church at Raleigh continues to brighten.

* * *

Will the brethren in the Deep River Conference, give us the church news?

* * *

Bro. N. G. Newman's article in the last week's SUN is worth reading again.

* * *

Brethren, spring will soon be here. Push your work from every standpoint.

* * *

Rev. J. W. Wellons is pastor of five churches. That must keep him pretty busy.

* * *

Prof. J. O. Atkinson of Elon College has been a little indisposed of late but is better now.

* * *

The orders for Hymnaries continue to come in. Let them come on; we will take pleasure in filling them.

* * *

Brethren, get ready for the convention. May will soon be here. If any member of the convention knows that he cannot attend let him notify his alternate.

* * *

The editor of the CHRISTIAN SUN expects to preach in the Christian church at High Point, N. C., on the first Sunday in April, both in the morning and at night.

* * *

We want every subscriber to the SUN to send us one new subscriber within the next month. If each minister will send one it will help very much. Who will make the effort?

* * *

ROUGH CREEK, Va., Mar. 7th, 1892.

BROTHER CLEMENTS:—Enclosed you will find \$2 00, for which please continue the SUN to me. I think the SUN is an excellent church paper. It is read with great care by us, as we are living so far from any of our Christian churches. Brother Rick's sermons are quite consolations, especially his reason for being a Christian. I hope the lost sheets will soon be added to the SUN.

Yours truly,

L. T. ATKINS.

The above is a sample of many letters which we receive. We want two thousand just like it.

Growth.

Growth is of three kinds; physical, mental and spiritual. Each of these includes many sub-divisions. Physical growth is better understood than either of the others; because it is seen from a visible consideration. We take hold of that which comes to us through the lines of object teaching more easily than any other.

The average man or woman is ordinarily as large physically as one may desire; but not often so well formed as to satisfy the earnest wish. Often the symmetry is in comparison far below the bulk of flesh carried around on the bony frame. This irregular, unproportionate appearance is often the result of careless habits and sinful dressing during the period of growth.

As it is in physical growth, so it is, with few exceptions, in both mental and spiritual growth. Exercise of mind is as necessary to its growth, as exercise of body is to physical development. The mind never gets much larger than the realm in which it moves. If one always stays on his own farm, eliminating from his mind all thought outside the boundary lines of home, his mind will be but little larger than his own plantation. But, if he should read about, and study closely the formation and shape of the globe, making himself well acquainted with the people, their customs and laws, his mind would be as large as the globe. And after this, if he should send his mind on a voyage to other planets, studying their nature and works, it would be still larger; and thus it might continue to grow. It might be possible, however, for this great mind to be a power for strength, but a turtle in beauty. Many great minds are so kept in the moulds of sin during their growth, that they finally stand forth as huge masses of power painted with cold, stern ugliness. Hence, the importance of keeping the mind during the mental growth erect in all the positions of righteousness.

Many of the things necessary in the first two spheres of growth, are required in the third. Each one, however, according to the laws of development in its own kingdom. If our spiritual work takes in nothing but home, our souls will be no bigger than home; if it takes in nothing but one denomination, our souls will be no larger than that denomination. Mentally and spiritually we are as large as the kingdoms in which we live. A man who keeps himself locked up in one thought, purpose or creed, gets no larger than that one, and never sees any of the beauties, joys and comforts in others.

Many men who might have been great, have remained mere pigmies, because they have suffered themselves to be locked up in the iron cell of prejudice by some particular idea or creed. Do like Luther, Bunyan, O'Kelly, Spurgeon, and others, burst the cell, and come out. Be as big as Christianity is itself. Why not be as big as Christianity? We must be as large as Heaven when we get there!

In Heaven our love will take in all God's children. Why not do so now? Because you love your church, is that any reason you should hate some other? Oh! may the time soon come when the followers of Christ may be willing for each to think for himself.

The Train that Follows.

The acts done in this world do not fall lifeless to the ground to be seen and heard of no more. They are used to make up a variegated train of cars, either of happiness, or woe and misery, according to the deeds performed.

As the wicked man adds new acts of evil, his train grows longer and more desperate in its onward course. But as the righteous take on from God's Stations the holy commands given from above, their train increases in length, and more smoothly runs toward the heavenly shore, taking on bright, smiling, singing passengers all the way.

On this railroad to the future world, whenever the wicked are turned to the past by memory's cord, they see and hear these desperate trains coming with the passengers on board, drinking, cheating, gambling, cursing and yelling after the man in front. And every one has his own train after him. If they continue on this track of sin, they will finally land in the lake that burns with fire and brimstone with all this hellish train of misery falling headlong upon them. And there can be no end to this suffering, but always on the increase; for every train is pulling another behind it.

The only way for the wicked to escape from the miserable train which they have tied to themselves, is to pull out the coupling pin and jump on the other track. They are now on the track of sin. Let them cut loose and swing in on the track of righteousness, and they will dart into heaven leaving the train on the other track.

The idea mentioned above respecting the wicked, gives birth to a thought of the most pleasant kind on the other hand. As the righteous look back on the train that follows them continually, they see acts of kindness and mercy being done, benevolent institutions going up, and the hungry fed.

Moreover, they hear singing and praises going up to Him who so loved us as to give his only begotten son to redeem us.

At heaven's gates as the saints come every one brings a glorious train. And as we stand out on the top of some mansion, we see these saints continually darting in, bringing new trains of honor and glory. And as we are mutually dependent upon each other here, so all these trains running into heaven are in some way connected by various threads of influence by some means interwoven among themselves.

When we see ourselves thus tied and fastened together as one grand whole, we get a better idea of the followers of Christ being one. May we always remember that as the nerves permeate every part of the body, so the threads of Christian influence run all through the body of Christ, or the church.

A Fearful Picture.

The brewers and the distillers are very anxious to secure space in the World's Fair Grounds, where they can exhibit their ware and show what progress has been made in their trades, and in the facility with which drunkards are made in these latter days. A correspondent of the *Voice* proposes, if the brewers and distillers are allowed the opportunity for "an extensive exhibit of the process of making beer and liquors, and to open a beer-garden for the sale of their ware," that space be secured by prohibitionists for a comparison exhibit, "showing the finished products of the liquor business." The correspondent would have in this exhibit "life-size pictures of those twenty St. Louis murderers, with the story of each, and similar collections from other cities; flash-light photographs from the dives and the slums of New York and other cities; pictures from the wards of insane asylums where alcoholic patients are confined, and from the haunts of misery in the drink-cursed districts."

The proposal is endorsed by other correspondents of the *Voice*, and money is offered for carrying it into effect. There may be some opposition on the part of the managers of the fair to granting the prohibitionists the space for their exhibit, but it is only fair that "this picture" should have its place if brewers and distillers are granted space to exhibit the nation's shame. Let both be seen.—*Missionary Weekly*.

If the above should finally culminate in a reality a fearful picture will be seen, but not half so fearful as the one which will appear in the future world of dark despair.

It would be well for these drunkard makers to stop and take a look at the awful picture they are painting. When they shall see it in the eternal world of misery in all its blackness as they have made it, they would give ten thousand such worlds to banish it from their view forever; but it will always stay with them.

To and Fro.

Last Saturday night on entering the cars at Morrisville, Wake Co., N. C., one among the first that we recognized was Miss Alberta Moring, the efficient art teacher at Elon College. She has done excellent work in her department, giving the college a name in this line equal to the best. A few minutes and Durham is reached. Miss Moring is busily engaged talking through the window to her friends who have come to the depot to see her. One of her lady friends talks back so fast and joyfully, that it looks like she almost drowns herself with her own words. Why is it that so many ladies talk like they are obliged to say a thousand words in a minute? The pleasant conversation is broken and here we go again. University station is reached. We bid Miss Moring adieu. On stepping on the ground, we meet brethren J. J. Pritchard and J. L. Clements. The former got on the cars at Durham going up to see his sick father, and other relatives in the neighborhood of Damascus. He was in a great hurry, as his wife had gone up a few days ahead of him, and he was very anxious to see her. We are always glad to meet with such dear friends. Now we are out on the Chapel Hill road noted for curves and winds, ups and downs, and slow time. But we get there after awhile. Chapel Hill is reached, and the night is spent with our true and tried friend, Hon. W. N. Pritchard.

Sunday is here. The church at Damascus is reached. The day is fine. The congregation is large. We enjoy meeting the brethren, sisters and friends. We greatly miss several. Bro. Long is absent at the burial of his sister; Bro. Dave Nevil is absent with his sick uncle; and sister Julia Pritchard having learned to love Bro. S. M. Holt better than any one else, had gone to Pittsboro to live with him.

Dinner is taken with Bro. I. W. Pritchard. He is the faithful, energetic superintendent of the Sunday school.

Sunday night finds us at Bro. J. W. Pritchard's. He is the father and grand father of all the other Pritchards in the neighborhood. Here we met Mr. Ed and Miss Mamie Stroud. Also met again Bro. J. J. Pritchard and wife. Bro. Wilson Pritchard, as he is known, has been in poor health nearly all the winter. May the Lord soon restore him to good health again.

Monday on our way home we meet Bro. P. T. Klapp. He as usual, is full of the spirit of the Master.

At Morrisville we met Bro. J. W.

Holt on his way home from Center Grove. Bro. Holt's health is not quite as good as usual. He is doing very much hard work. He reports the church at Happy Home in good condition, and two others of his charge doing well.

As usual we feel thankful to God for protecting care on the journey, and a safe return home.

Be Ye also Ready.

We read the scripture text, "Be ye also ready; for in such an hour as you think not the Son of man cometh," knowing that it is true, but giving it only a passing thought. But, when such an event occurs as did in Wake county, N. C., near Catawba Springs, last week, the truth of this text is emphasized in a way to make people think.

One of Col. L. D. Stephenson's sons was standing at the mill in front of the steam boiler; when all on a sudden the boiler exploded, sending the dear boy up through the trees, throwing him at least one hundred yards away. When he was found, he was a lifeless boy. The accident was fearful. The Col. and family have our sympathies and prayers. May the Lord overrule this terrible event to the good of the family.

The *Preacher's Magazine*, Published by Wilbur B. Ketcham, 2 Cooper Union, New York, for March, as usual is full of excellent thought. For \$1.50 you may receive it for one year.

Suffolk Letter

The Christian people of this country are entering emphatic protests against opening the Columbian Exposition on the Sabbath. In the cities meetings are being held, the subject is discussed, and resolutions of protest are unanimously adopted, and then forwarded to those in authority. Perhaps all the church bodies have already sent in their protests, and many more will follow. Ministers discuss the matter from their pulpits, and editors wisely show its evils. The Philadelphia Centennial observed the Sabbath, and this greatly impressed European nations. Expositions are great schools to teach the nations. The Columbian Exposition, representing as it will many nations, should close its doors on the Sabbath, not only to give rest to the thousands of employees, but to teach all who attend to reverence God's day of rest. The individual can do more and better work in six days, by resting on Sunday, than by working all the seven; and what is true of the individual in this respect, is true of states and nations. This is the low-

est reason perhaps; but it appeals to a busy and eager world. The highest reason is found in the spiritual needs of man. He must have opportunity and time to learn of God, and improve in holiness of heart and life. "The Sabbath was made for man," and it is his duty to use it as God designed: to "remember it to keep it holy."

R. E. Jones, of Winston, N. C., came down last week and there is a family reunion and birthday dinner at the homestead of W. H. Jones, Sr., near, Holy Neck to-day.

The Ladies' Benevolent and Social Union of the Christian church here held a very pleasant monthly meeting at the residence of Otis S. Smith last Monday night. Over one hundred and twenty-five are regular members of this society and the monthly dues are ten cents a month. The present work of this society is the purchase of property for a parsonage. The property purchased adjoins the church lot, and cost \$3000. The present cash income of the society from rent and dues is more than \$25 per month. Brother ministers, if you want to raise money and do good, organize the ladies. They are willing workers. They will break the box, and sweet odors will fill the house. The social feature in organized work must not be neglected, as it warms the social nature, and keeps alive the fires of love, which is greatest of all.

I like to read the bright letters which appear in the SUN from Elon College. I am glad to hear that the work moves on smoothly and prosperously. That is what we need in our little church. We need a college whose work compares with the best; whose graduates can take their place with the foremost in the great field of work. We are needing now, as never before, superior men and women. We need them in the pulpit, in the school room, at the desk, in all lines of service. Besides this, we need religious character having substance and strength beneath literary achievement. That is the best foundation for life. I believe Elon strives after excellence in this. Attainment can never go too high in right and truth. Young people need an ambition for scholarship, a passion for goodness, and a love for work.

W. W. STALEY.

March, 4, 1892.

Living at Our Best.

Do not try to do a great thing, you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win

his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a life.—*F. B. Meyer.*

Cures for Fits.

1. For a fit of passion: Walk out in the open air. You may speak your mind to the winds without hurting any one or proclaiming yourself a simpleton.

2. For a fit of idleness: Count the ticking of the clock. Do this for one hour, and you will be glad to pull off your coat the next hour, and work like a slave.

3. For a fit of extravagance and folly: Go to the workhouse and speak to the inmates of a jail, and you will be convinced.

Who makes his bed of briar or thorn. Must be content to lie forlorn.

4. For a fit of ambition: Go into a church-yard and read the grave-stones. They will tell you the end of ambition. The grave will soon be your bed chamber, the earth your pillow, corruption your father and the worm your mother and sister.

5. For a fit of despondency: Look on the good things which God has given you in this world, and to those which he has promised his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

6. For all fits of doubt, perplexity and fear: Whether they respect the body or the mind; whether they are a load to the shoulders, the head or the heart, the following is a radical cure which may be relied on, for we have it from the great Physician: "Cast thy burden on the Lord, and He will sustain thee."

7. For fits of repining: Look about for the halt and the blind; and visit the bed-ridden and the afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.—*Dr. J. B. Taylor.*

Telegraph Operator's Prayer.

When the *circuit* of years is broken,
And the *local* of life grown *weak*:
May we all find a heaven of peace
In the *office* that all men seek.

When the *crosses* of earth fade
away,
And the *grounds* and *escapes* are no
more;

May we not be afraid to *report* to
our *chief*
When we *cut in* on eternity's shore.

When the *ledger* o' life has been
closed,
And life's *balance-sheet* handed in;
Pray God that no *error* be *charged*
In the *auditor's* column of sin.

When the fatal *death message* has
been *received*,
And God *calls* us to say
How the *office* he gave us was man-
aged,
May our answer all in truth be O K

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Happy greetings to you all and may many long and joyful days be the portion of all my dear little workers. I believe that from now all will strive to do what they can—will you? The warmth and brightness of spring has come and we will throw off the sluggishness we have had all winter and like the little busy bee—my proper work to mind; look for some sweet in all I meet and store up all I find. Three nice letters have just been received but are too late for this week's paper. One of them contains the first correct answer to Aunt J.'s question. Let us have a number of answers by next week.

Cordially yours,
UNCLE TANGLE.

YOUNGVILLE, N. C., March 12 '92

DEAR UNCLE TANGLE.—As sister is going to write I thought I would write a short letter, I am a little boy six years old, would like very much to become a member of the BAND if you and the cousins will admit such a little fellow, I will answer Naomi Eley's question: Noah's ark was made of gopher wood, found in Genesis 6, 14. I will ask a question: Where did Christ get money to pay his tax. Enclose find half-dime for the BAND

Your little nephew,
EDGAR WILLIAMS.

This is a nice letter for such a little fellow. Write again, my man, and answer some more questions.

FRANKLIN, VA.; March 6, 1892.

DEAR UNCLE TANGLE.—I have just been reading the SUN. I am glad to see that the Corner was not forgotten

by some of the cousins last week. Aunt J.'s letter is very nice; I will try to find the answer to her question. To-day is a very lovely day, it seems to invite all out to enjoy its sunshine, it is so different from last Sunday. I was anxious to go to church last Sunday, but owing to the inclemency of the weather, I could not. I will answer Allie Gibson's question, Micah named Bethlehem-Ephratah as the birthplace of Christ. The answer to Naomi Eley's is: Noah's ark was built of gopher wood. Matthias was chosen an apostle in the place of Judas, is the answer to Mary McCullers' question. What does the parable of the great supper show? Love to all.

MYRTIE DAUGHTRY.

Myrtie has written a splendid letter and will try to answer Aunt J.'s question and I hope many more will try it. It is interesting.

YOUNGVILLE, N. C., March 12, 1892.

DEAR UNCLE TANGLE:—I have been silent so long that I am almost ashamed to write. Hope you and the cousins will excuse me I will try to do better in the future. I am very sorry that the cousins are neglecting the corner. What is the trouble? Have they all got la-grippe? Hope they have not. I am very sorry to know that Miss Pattie Newman has withdrawn from the Corner. I hope that she will write for us again. Now cousins let us go to work and have the corner bright. Uncle Tangle has promised to do his part, and if we will do our part the Corner will be bright every week, now let us try and see. What has become of our cousin Ira Winston? I wonder if she has forgotten the BAND. Let us hear from you cousin Ira? I will answer Naomi Eley's question: Noah's Ark was made of gopher wood. I will ask a question: Where do we find the word "fullers", and what is the meaning? I will close with much love to you and the cousins.

Your niece,
NORA WILLIAMS.

We are very glad you have written again, and such a nice letter too. I hope you will keep your promise to do better in the future better than many others who have promised. You will try, wont you?

Lesson XII. Quarterly Review.

A large part of the lessons in this quarter are prophetic. The actual events that took place, however, are the most heart rending in their nature. Three great prophets figure prominently. Isaiah, Jeremiah, and Ezekial. Some of the most disastrous things are disclosed by them to the Jewish nation. Fates which the Jews were to meet on account of

their transgressions. While, on the other hand, the greatest blessings which were ever bestowed upon man, are predicted as certain to come to pass.

The coming of the Saviour is foretold in the beginning, and his kingdom described. That kingdom, though small, is flourishing today, and the prophecies made in regard to it have not all yet been fulfilled: The second lesson contains a song—a song of salvation. Music has ever formed an important part in the worship of God, and it is good to give thanks in song when we can give it from the heart.

The third lesson pronounces a curse upon drunkards. The people, it seems, as a nation, were degraded by the use of strong drink. This curse is as binding today as it was when pronounced. It is a pity that a man will so let his appetite control him as to cause him to lose his soul. And yet there are millions doing this very thing today.

The fourth lesson tells us of the power of prayer. Hezekiah whips Sennacherib's army with prayer as his only weapon. But that is a pretty good weapon for any one to use when they wish to fight. It served Hezekiah's purposes, and caused one hundred and eighty-five thousand Assyrians to be slain.

The fifth lesson foretells the trial and crucifixion of our Saviour. How fully the prophecy was carried out is known to all believers in Christianity.

The sixth lesson contains the invitation to all those who are in sin to come and be saved. The invitation is qualified by only one epithet, "every one that thirsteth." Those that do not thirst need not come to the fountains of living water.

The seventh lesson contains the new covenant which God would make with his people Israel. God is always ready to enter into a covenant with the weakest and vilest sinner, provided the sinner becomes willing.

The eighth lesson tells us about the wickedness of Jehoiakim, and how he destroyed the parchment containing the work of God through Jeremiah, his prophet. There are some men, today, who are trying to teach that God's word is a farce, and they would gladly burn every Bible in the land if they were able. But God's word is immutable.

The ninth lesson presents Jeremiah as prosecuted. Religious persecutions have always been cruel and severe. What a blessed privilege we enjoy today in worshipping God according to the dictates of our own conscience. No one to chase us from place to place, seeking our lives. And yet religious persecution today in some forms. Parents sometimes persecute their children for not

believing as they believe and *vice versa*.

The tenth lesson gives us the terrible account of Judah's downfall. This event had been foretold, but the people would not believe it. Finally it came in all its terribleness, and Judah passed into Babylonian bondage.

The eleventh lesson promises to the Jews a restoration of land and property, and a cleansing from their villainess. Perhaps the Jews after their captivity were repentant and willing to return to their God. Adversity always has the tendency to draw us nearer to our maker. The life of the Jews is simply the life of every individual, a constant wandering away from and returning to God.

I Will Not Fear.

So said the courageous David. And he gave his reason for it, which is this: "The Lord is on my side." He did not say that it was because he had a large army on his side, nor because he had vast wealth on his side, nor yet because he had strong fortification on his side, but simply because the Lord was on his side. And what more could he have asked or wished to be on his side? To have the Lord on his side was to have everything that was needful to have, everything that was worth having, on his side. It was boundless wisdom, limitless power and infinite goodness on his side. Therefore David had the best of reasons, the strongest of grounds for saying, "I will not fear." But how did he know that the Lord was on his side? Well, for one thing, the Lord had promised to be on his side, and when the Lord promises anything He not only means to fulfill it, but He does fulfill it. Yet it must be remembered that many of God's promises depend upon the fulfillment of certain conditions by man himself, if the promises be fulfilled. And there is no doubt but that David did fulfill his part of the contract, not perfectly perhaps, but with honest purpose of heart and so far as he was able, and this was all that God required of him. And hence there can be no doubt that the Lord was really on David's side. He felt sure of this, and hence he boldly and courageously and confidently said, "I will not fear." And then he at once asked: "What can man do unto me?" What vital harm could any man inflict on him, so long as the Lord was on his side? What evil power could destroy his soul? None. He was in the safe keeping of his almighty Lord. Reader, if the Lord be on your side, you need not fear that you will be left to perish, not to suffer any real harm, with the Lord on your side. But it is of much importance that you do have the Lord on your side, as one whom you love and adore.—C. H. Wetherbe, in N. C. Baptist.

The Power of Example.

A well known Christian merchant of this city not long ago had an urgent telegram calling him to see an old friend residing in a suburban town. When he arrived at the house of his friend he found the latter very ill only expected to live for a few hours. The friend asked to see him alone, and when by themselves, said: "My doctor tells me that I can live at the most but twenty-four hours. I wanted once more to see you and say to you something that I have never told you." In early life, as young men, they had met in this city in business relations, and it was at that period that the close bond of personal friendship was formed. They went much together in society, and had great happiness in each other. The one who was about to pass away had in their young manhood a cousin, a beautiful young lady in this city, in whose society both these friends passed much time. On one occasion she gave an elegant party, at which both were in attendance. During the evening when refreshments were served, she came to the friend of her cousin and asked him to drink with her a glass of wine. Very fond of her, the young man was sorely perplexed, but finally declined, saying: "I will do anything for you that I properly can, but I cannot drink the glass of wine." Turning from him with somewhat of an air of displeasure, she said: "Well I will go to—" (her cousin), "he will drink it with me." She crossed the room to her cousin, extended the invitation to him with the air of confident expectation, but he also declined, greatly to her astonishment, and not a little to her chagrin. In this last interview, many years after the party in question, one thing which passed between these two old friends was the statement of the one who was about to die, which he wished to make as something of a confession, to the effect that he was at that time an observer across the room of what transpired with his cousin, and although he had never before thought of abstaining from intoxicating beverages, to the social use of which he had always been accustomed, influence by the example of his friend in declining, he also determined to decline. He wished now to make acknowledgment of his gratitude for this eventful incident in his life, which he had no doubt had saved him from excesses and ruin which, in his case, would have almost certainly followed the continuance of the drink habit.

In this incident may be seen a practical illustration of the power of right example. Its influence is sometimes more potent and far-reaching than

words of counsel alone, however good they may be. May every one, young and old, realize in the light of this dying statement of one friend to another, the great value and importance of the abstainer's example to others.—*National Temperance Advocate.*

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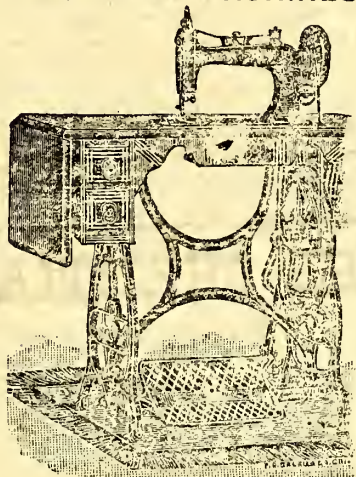
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The Merry Company, or God's Picnic: Introducing melodies from the Mikado The Mascot, Patience, etc, with other popular airs. Price 40 cents. School Festival. A pretty Cantata for school exhibitions. It is instructive and simple; no scenery. Price 25 cents. Voices of Nature: bright and interesting; one hour in length. Introduces birds, animals, insects, and flowers. Price 40 cents. Strange Visitors, or A Meeting of Nations, by J. C. Macy. 20 children, in the costumes of fairies, sing characteristic national songs; a little dialogue. Price 30 cents, or \$3.00 per dozen. Hour in Fairyland. Five scenes, very simple; time one hour and a half. (Orchestra parts may be rented, \$5.00 per month) Price 50 cents. Day in the Woods, by Gabriel. Excellent Music, easy for children, but very bright. Some recitations; a charming Cantata. Price 40 cents; \$3.60 per dozen. Kingdom of Mother Goose (by Mrs. Bordman, in three acts) Price 25 cents; \$2.28 a dozen. A Trip to Europe (just issued, in three scenes) Price 30 cents; \$3.00 per dozen. The Dairy Maid's Supper (for church festivals; with music and illustrative pictures) Price 20 cents; \$1.80 per dozen. The Rainbow Festival (for a fair or church entertainment, in two scenes; very pretty tableaux) Price 20 cents; \$1.80 per dozen.

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Garden of Singing Flowers, by Holden. One simple scene; the only characters are the gardener and the different flowers; the music is simple and very pretty. Price 40 cents; \$3.60 per dozen. Gypsy Queen, in two acts; easy costumes and scenery. Exceptionally good music. (Orchestra parts can be rented) Price 60 cents. Quixotic Quakers: (a droll dialogue with bright humorous music) Price 30 cents; \$3.00 per dozen. The Jolly Farmers; (for high school, amateur clubs, etc) Price 40 cents; \$3.60 per dozen. Heroes of '76; (dramatic cantata of the Revolution, in three acts) Price \$1. Words only 10 cents.

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A Mother's Last Letter.

To My Dear Little Edward and Loos, My Darling Boys:

FEBRUARY 10th.

As I expect to-morrow to go through an operation which might possibly terminate fatally, I feel that I must leave you a message of loving counsel.

O my dear, dear children, how I love you, and how my heart goes out to you, being left motherless so young! But my loving heavenly Father is your heavenly Father, too, and he has never left me nor forsaken me all my life time, and I have perfect faith that he will watch over you, too, and guide you all your life long. I have prayed most earnestly that it should be so, and I know it will be. Your dear papa loves you more than you can know. He is not only very good, but very wise, so you must always tell him everything—all your little sorrows, and your great ones—and if he has to go away and leave you, be sure to write to him every week, as soon as you learn to write, and before that get some one else to write for you. Your aunt, Lou Campbell, will probably be your mamma after I am gone, and she and Uncle John love you very much, and you will love them, I know, and obey them in everything, and try to please them, for it is very kind in them to take care of you, and I know that God will bless them for it. God has given you such good grandmas and grandpas and uncles and aunts, and they all love you, and I hope you will always listen to their advice, and be kind and respectful to them. But remember that, after all, your heavenly Father is your best friend, and so is the dear Jesus, whom I have taught you to love. O my dear children, I want you to love Jesus more and more every day, and to try to be like him, and then you will grow up to be good men and useful to the world, and when you die you will come to meet and see mamma again in heaven, and then we will never be parted any more.

I have prayed to God, too, that you, my two dear little boys, will love one another, and be kind to one another, and help each other. If you hurt each other, even accidentally, be sure to ask each other's forgiveness! Never forget to pray morning and night. Tell Jesus every-thing you do, and when you and your papa and mamma and I want you to do something every day. As you grow older I hope you will be a great help and comfort to your dear papa, who has never then. I love you, and I say good-by. my darling boys. When I kiss you good-by to day you will not

know that it may be for the last time, but I know it. If I die my last thoughts will be loving ones of your dear papa and my two little boys. You must think of mamma as very happy in heaven beyond the blue sky, waiting till you all come up there to meet me. Perhaps God will let mamma watch you from day to day as you draw pictures and go to school and play, or whatever you do all your life long, till you come to me in heaven. May God bless you and keep you and lead you in the path of right until we meet again in heaven, is the prayer of your loving mamma, CARRIE LOOS WILLIAMS.

(Isaiah lxiv: 13; Matthew v: 8; I John iv: 8; Ecc. xii: 13. See Timothy, chapter 2nd; Daniel xii: 3) —*Missionary Weekly.*

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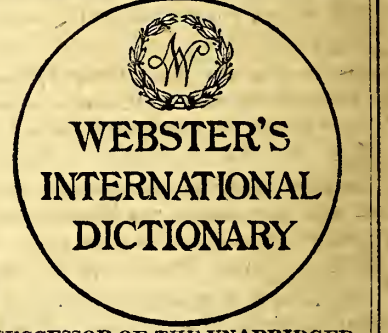
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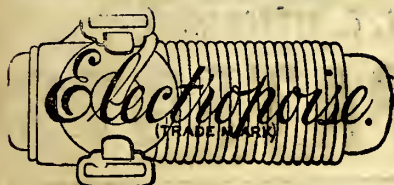
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Richmond & Danville R. R.

CONDENSED SCHEDULE.
In Effect January 17, 1892.

	DAILY.	
	No. 9.	No. 11.
Lv Richmond	*3 00 p. m.	*3 20 a. m.
Burkeville	5 06	5 00
Keyville	5 44	5 44
Ar Danville	8 40	8 05
Greensboro	10 15	10 12

Lv Goldsboro	12 15 p. m.	† 1 35 p. m.
Ar Raleigh	1 55	5 45
Lv Raleigh	*6 40 p. m.	*3 05 p. m.
Durham	7 44	5 07
Ar Greensboro	10 15	9 49
Lv Winston-Salem	† 8 40 p. m.	* 8 50 a. m.
Lv Greensboro	* 10 25 p. m.	* 10 20 a. m.
Ar Salisbury	12 18 a. m.	11 57
Statesville	* 1 52 a. m.	* 1 09 p. m.
Asheville	6 55	5 59
Hot Springs	- 8 56	7 44
Lv Salisbury	* 12 28 a. m.	* 12 05 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 27
Greenville	6 10	5 34
Atlanta	7 20 p. m.	11 45
Lv Charlotte	* 2 10 a. m.	* 1 50 p. m.
Ar Columbia	6 07	5 50
Augusta	9 30	0 15

	DAILY.	
	No 10	No 12.
Lv August	* 7 00 p. m.	* 1 00 p. m.
Columbia	10 50	4 10
Ar Charlotte	3 05 a. m.	8 00
Lv Atlanta	* 8 50 p. m.	* 9 00 p. m.
Ar Charlotte	6 40	7 50
Lv Charlotte	7 00 a. m.	8 20 p. m.
Ar Salisbury	8 27	9 45
Lv Hot Springs	* 5 22 p. m.	* 12 39 a. m.
Asheville	2 40 a. m.	4 25
Statesville	7 07	9 17
Ar Salisbury	8 00	10 12
Lv Salisbury	* 8 37 a. m.	* 9 55 p. m.
Ar Greensboro	10 20	11 28 a. m.
Ar Winston-Salem	* 11 40 a. m.	† 1 18 a. m.
Lv Greensboro	* 10 30 a. m.	* 12 01 a. m.
Ar Durham	12 32 p. m.	4 20
Raleigh	1 25	7 00
Lv Raleigh	* 1 30 p. m.	† 8 45 a. m.
Ar Goldsboro	3 05	12 28 p. m.
Lv Greensboro	* 10 30 a. m.	* 11 38 p. m.
Ar Danville	12 10 p. m.	1 10 a. m.
Keyville	2 52	4 15
Burkeville	3 36	4 57
Richmond	5 30	7 15

† Daily except Sunday. * Daily

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

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p. m. daily; leave Keyville 6 00 p. m.; arrive Oxford 8 03 p. m., Henderson 9 05 p. m., Durham 9 35 p. m., Raleigh 10 46 p. m. Returning leave Raleigh 9 15 a. m., daily, Durham 10 25 a. m., Henderson, 10 05 a. m., Oxford 11 25 a. m.; arrive Keyville 2 00 p. m., Richmond 5 30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keyville daily except Sunday 9 10 a. m.; arrives Durham 6 30 p. m., Leaves Durham 7 15 a. m. daily except Sunday; arrives Oxford 9 10 a. m., Leaves Durham 7 50 p. m. daily except Sunday; arrives Keyville 2 10 a. m., Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Additional trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 12 45 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 41 p. m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m., Danville 5 50 a. m., Greensboro 7 10 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 25 p. m., Charlotte 9 20 p. m., Salisbury 10 29 p. m., Greensboro 11 45 p. m.; arrives Danville 1 20 a. m., Lynchburg 3 35 a. m., Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 12 15 p. m. and Raleigh 6 40 p. m. daily, makes connection at Durham with No 40, leaving at 7 50 p. m. daily except Sunday for Oxford and Keyville.

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

SLEEPING-CAR SERVICE.
On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro (via Asheville) and Knoxville, Tenn. On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Denning, Salisbury, and Asheville, and Pullman Sleepers between Washington and Augusta.
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Raleigh & Gaston RAILROAD IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH		
No. 34.	No 38.	
Pass. Daily.	Pass. and Mail. Daily Ex. Sunday.	
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'n's	7 14	1 39
Macon,	7 22	1 46
Arrive We'don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.		
No 41	No 45.	
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'n's	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

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

Raleigh & Augusta AIR LINE R. R., IN EFFECT 9:00 A. M. DEC. 7, 1890.

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

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

Pittsboro Road.
Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11.10 a. m., 5.55 p. m.

Carthage Railroad.
Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10.10 a. m., 6.35 p. m.

Died.

In East Burlington, N. C., on March 12, 1892, at the age of 22 years, Miss Nannie E. Long departed this life after an illness of four weeks. The deceased had been a consistent member of the Chapel Hill Baptist church for about seven years, and left the evidence of a Christian life to comfort mourning relatives and friends. A large concourse of people attended to pay the last tribute of respect. Burial services by the writer.
C. C. PEEL.

In Isle of Wight county, Va., March 7th, after a brief sickness, John R. Bradshaw in his forty-third year. A wife, several children, and relatives are left to mourn his loss. For many years he had been a useful and worthy member of Antioch, being always willing to do what he could for the cause of Christ. When the time of his departure was at hand he was ready to meet it. I preached his funeral at his church Wednesday afternoon to many sorrowing and weeping ones. May our Heavenly Father bless and comfort the bereaved ones, and help them to meet their departed loved one on the sun lit plain of immortal glory.
J. T. KITCHEN.

Married.

At the home of the parents, near Damascus church, Orange county, N. C., March the 9th, 1892, by Rev. C. A. Boone, Samuel M. Holt, Esq., clerk of the superior court of Chatham county, to Miss Julia A. Pritchard, daughter of John W. Pritchard of Orange county, N. C. After partaking of a sumptuous dinner, the bridal party left for Pittsboro, the home of the groom. May success and happiness attend them in their new and sacred relation.
C. A. BOONE.

What to Wear and How to Make it.

Important questions at this season which ladies can have satisfactorily answered in *Peterson* for April. There will be found every pretty and useful novelty, from an out-door costume to a spring wrap for the little daughter. "The Colonel's Stratagem," by Robert B. Graham, is a very clever story and is beautifully illustrated. "How Olga Met Ivan," by May Florence Alt, is the finest poem we have seen by this rising young poetress, and is admirably adapted for recitation. "Flower-Lore," by Mrs. E. A. Matthews is a charming paper. "A Strange Country," by Sidney Ross, and "Old Time Thimbles," by Harriet Lath-

am, are among the most interesting articles in any magazine for the month, and their illustrations are noticeably fine. The entire contents are far above the average of periodical literature. *Peterson* steadily progresses in beauty and excellence. No woman's fireside is complete without this popular periodical. A sample copy will be sent for 5 cts. Terms, \$2.00 a year. Address, *Peterson's Magazine*, 306 Chestnut St., Philadelphia.

Frank Leslie's Popular Monthly for April.

NAVAL topics are prominent in FRANK LESLIE'S POPULAR MONTHLY for April. The opening paper is a profusely illustrated account of the Brooklyn NAVY YARD, by Thomas Stinson Jarvis. Many articles of deep interest by very prominent writers are given place, and stories and poems are contributed by Lucy Hooper, Olive Harper, C. M. Harger, David Ker, Belle Hunt, Charles H. Crandall, Madison Cawein, Henry Tyrrell, and others.

The Musical Record.

Letters from New York, Philadelphia, Chicago, and London are the leading features of the March issue of this journal. The 12 pages of Music includes Burnand's taking song, "One day, Margot;" Eduard Holst's waltz, "Happy Birds;" and two instrumental revisions by Leon Keach of Strelzki's "Longing for Home" and Mendelssohn's "Elijah." A copy can be procured free of the publishers, Oliver Ditson Co., Boston, Mass.

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Dr. Wm. Self, of Webster, N. C., an old practitioner of medicine, tells us that after many years experience in medicine he finds it money saved to his patients to use Taylor's Cherokee Remedy of Sweet Gum and Mullein for coughs, colds and consumption.

Sunday School Convention.

For the above occasion the Richmond & Danville railroad will sell reduced rates round trip tickets to Newbern, N. C., and return at the following rates from points named below. Intermediate points in same proportion. Tickets on sale March 27, 28 and 29, limited returning until and including April 2nd, '92:

Charlotte,	\$12.15.
Durham,	7.00.
Henderson,	8.35.
Marion,	14.35.
Rural Hall,	10.60.
Winston-Salem,	10.20.
Asheville,	16.15.
Greensboro,	9.25.
Lincolnton,	13.75.
Raleigh,	5.90.
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