

THE CHRISTIAN SUN

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VOLUME XLIV

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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 rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

The sun never sets on the soil of the United States. When it is 6 o'clock at Attoo Island, Alaska, it is 9:30 o'clock a. m. the next day on the eastern coast of Maine.

Love cannot be hid any more than light, and least of all when it shines forth in action, when you exercise yourself in the labors of love in beneficence of every kind.—*John Wesley.*

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Christ asks that our love should resemble his if it cannot equal it. A pearl of dew cannot hold the sun, but it may hold a spark of its light. A child by the sea trying to catch the waves cannot hold the ocean in a tiny shell, but it can hold a drop of the ocean water.—*Stanford.*

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DELEGATED RESPONSIBILITY is often without conscience or interest. The assistant cashier of the wrecked bank in Kingston, N. Y., says: "If at any time during the past ten years the bank examiners had done their duty the fraud would have been detected, but they made only a surface examination, and were deceived."

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"If we work upon marble," said Daniel Webster in one of his immortal speeches, "it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with right principles, with the just fear of God and love of our fellow-men, we engrave on these tablets something which will brighten to all eternity."

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A RARE CASE.—An Ohio Presbyterian minister is attracting attention because he is about to give up an \$1,800 pastorate to serve a Church which is able to pay him only a pittance. The sacrifice deserves proper recognition. To reduce this man, because of his self-denial, from first-class to third rate, would be a shame. The preachers of small salaries supply the vigor and life blood of the Church as a rule.

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As to the amount—says Professor Peabody, of Harvard university—of liquor consumed in 1886, \$337,000,000 was spent for spirits, \$304,000,000 for beer, \$16,000,000 for imported

wines and \$34,000,000 for domestic wines—a frightful total of about \$7,000,000,000. Only about one-twelfth of this amount is spent for food, clothing and necessities of life. In the same year was received in wages \$9,470,000,000 and the liquor bill consumed two-thirds of it. Again, it costs \$350,000,000 year for churches, and the drink bill would buy all the churches in six months.

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HUSBANDS AND WIVES.—A good husband makes a good wife. Some men can neither do without wives nor with them; they are wretched alone in what is called single blessedness, and they make their homes miserable when they get married; they are like Tompkins' dog, which could not bear to be loose, and howled when it was tied up. Happy bachelors are likely to be happy husbands, and a happy husband is the happiest of men. A well-matched couple carry a joyful life between them, as the two spies carried the cluster of Eshcol. They are a brace of birds of Paradise. They multiply their joys by sharing them, and lessen their troubles by dividing them; this is fine arithmetic. The wagon of care rolls lightly along as they pull together, and when it drags a little heavily, or there's a hitch anywhere, they love each other all the more, and so lighten the labor.—*John Ploughman.*

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The total number of graduates from Harvard, since its organization in 1636, is now 17,400; and at Yale, since 1701, 13,580. Comparing these two American universities with those of Oxford and Cambridge, the number on the books in the Oxford calendar is 11,931; and Cambridge, 12,899. The assessed value of college property at Harvard is \$12,000,000, and at Yale \$5,000,000. The income in the twenty-one colleges which constitute the University of Oxford is \$949,925; and that of the seventeen included colleges at Cambridge, \$1,550,995; from which figures it is plain that we in America deal more liberally with educational institutions than do English people. In Oxford there

are 3,145 students, and in Cambridge 3,020. Harvard musters a goodly roll of 2,271, and Yale 1,635. While the number of institutions in Great Britain and Ireland classed as universities is only ten, the United States has no fewer than fifty-four such institutions scattered all over the country. Many States and religious bodies, and private individuals, provide these with abundant endowments for carrying on the work of education. Oxford and Cambridge have been for nearly five centuries the great and almost exclusive centers of learning patronized by the crown and aristocracy of England. Men are sent there as much for the social associations which they give them for life as for what they learn. To be in Oxford or Cambridge is to be trained from youth upward in the very choicest circles of English society. Americans, on the other hand, are more practical in selection of schools, and care less for these social attractions than for giving young men a sound and substantial education. An idea of the useful work which is being done by American colleges can be gathered from the following: Oberlin College (Ohio), with an endowment of \$1,000,000, has 1,713 students; Ann Arbor, established only a quarter of a century ago, has graduated 10,000 students, and this year has 2,312 names enrolled; the Northwestern, at Evanston, has 1,692 names on its roll; Cornell University, 1,350; Columbia College (New York), 1,645; Johns Hopkins University, 400; while Dartmouth, since its establishment, has turned out 6,650 young graduates. And in a field unknown in England, and exclusively devoted to women, there is Vassar College, which has sent out 891 "sweet girl graduates;" Smith College, with 459; Mount Holyoke, with 2,114; and Wellesley, with 622. The American people are exceptionally generous in providing means of education for both sexes; and in no country is there more enthusiasm or more pride among college students than in the United States.—*Chicago Inter-Ocean.*

In Me Ye Shall Have Peace.

Long days and nights upon this restless bed
Of daily, nightly weariness and pain;
Yet Thou art here, my ever-gracious Lord
Thy well known voice speaks not to me
in vain:

"In me ye shall have peace."

The darkness seemeth long, and even the light
No respite brings with it, no soothing rest
For this worn frame; yet in the midst of all
Thy love revives. Father, thy will is best!
"In me ye shall have peace"
Sleep cometh not when most I seem to need
Its kindly balm. O Father, be to me
Better than sleep, and let these sleepless hours
Be hours of blessed fellowship with Thee.

"In me ye shall have peace."

Not always seen the wisdom and the love.
And sometimes hard to be believed when pain
Wrestles with faith, almost overcome;
Yet even in conflict thy sure words sustain:

"In me ye shall have peace."

Father, the flesh is weak. Fain would I rise
Above its weakness into things unseen;
Lift Thou me up; give me the open ear
To hear the voice that speaketh from within:

"In me ye shall have peace."

Father, the hour is come—the hour when I
Shall with these fading eyes behold thy face,
And drink in all the fullness of Thy love;
Till then, O speak to me thy words of grace.

"In me ye shall have peace."

—Dr. Bonar's last

OUR PULPIT.



THE BIBLE RULE

For the Selection and Performance of Christian Work.

BY THE LATE REV. R. A. RICKS.

TEXT:—Whatsoever thy hand findeth to do, do it with thy might."—*Ecclesiastes 9:10.*

All created things, both animate and inanimate, have a special work to perform. and all, man alone excepted, are busily engaged in the performance of this work. Make any selection you please from the works of a nation, high or low, great or small, and this rule holds good. Nothing can be found so insignificant as that its annihilation would

not detract from the perfection of creation and of divine economy. Nor can anything be found, man excepted, whose God-appointed mission is not being faithfully and accurately performed.

The whole universe is one busy work-shop—each department thereof doing its work with a perfection attainable only by divine power and skill. Nothing can be added thereto; nothing can be taken therefrom. Nothing is susceptible of improvement; nothing needs to be improved. It is one grand, complete, perfect success. Words cannot be found sufficient to describe it. It is simply indescribable. Let us notice some of the departments of this great work-shop. Notice first the heavenly bodies—the sun, the great center of the planetary system is fulfilling its mission as the dispenser of light and heat, as the grand center of attraction for the universe itself, and as the source of all natural life.

The moon and stars, by reflecting the brightness of the Father of Light, relieves to a certain extent the blackness of night, beautify and adorn the firmament of heaven, and, in connection with the sun, by a combination of attraction, one upon another, hold all in their proper orbit, thereby preventing any jar or discord from marring the harmony of the universe.

Take the earth, the footstool of the Most High; view it as a whole, in its proper capacity as the abode of man, and see how admirably it serves the purpose for which it was intended. With its mountains, its plains and its valleys, its rivers, its lakes and its seas, and with its varying seasons of heat and cold, nothing can be imagined wiser in conception, or more perfect in construction, or that would better serve as the abode of man. Notice the productions of earth, divided as they are into the animal, the vegetable, and the mineral, kingdoms, and see how they all contribute to the happiness and well-being of man and to the glory and honor of God—the very purpose for which they were created. And thus we might go on and examine each and every work of creation; and we would find them all doing the will of God, performing faithfully and accurately their mission in the world, and acting well the part assigned them in divine economy.

Man alone is idle! Man, the last and crowning act of creation, specially honored above all other created things by being made in the image of of the Maker, and a little lower than the angels, is not fulfilling his mission in the world. Man has a mission no less than has the other objects of creation; and his mission is to so live that the world may be the better for his having lived, that God's name may

be glorified by his life, and that he may make that preparation which is necessary to secure for himself eternal life in the Paradise of God. But, some one may say this explanation of the mission of man is rather indefinite. I want to know what special work has been assigned to me. What must I do? This question brings us at once to a proper consideration of the first part of my subject.

The selection of our work. As to what each one must do, my text is a sufficient guide: "Whatsoever thy hand findeth to do, do it." (Of course such work is meant as should be done—work that will result in good to one's self, or to others.) As we pass along through this life, opportunity after opportunity, for doing good work is offered us; and, in our sense, these works vary both in volume and in character. Some are pleasant, and some are unpleasant; but whether pleasant or unpleasant, it is nevertheless our duty to faithfully improve every opportunity for doing good. I will take it for granted that all, who have any disposition whatever to do their duty, are really and willing to do the pleasant work; and I will now give you some reasons why we should as readily and willingly embrace every opportunity for doing the work that is, or seems to be, unpleasant. 1. A work is considered unpleasant when it lies in an humble sphere. Now there are three reasons why such a work should be accepted, rather than rejected:

1st. Those who do such work well, deserve more credit than those who work in a higher sphere; and for this reason: Those who occupy the most prominent places in any work receive more honor from the world than those who occupy a lower position; and, hence, all, with few, if any, exceptions, are more willing to fill more higher than the lower positions. Such being true, I claim that those who fill these lower positions—who do the work which many are unwilling to do—deserve more credit than those who move in a higher sphere of action. If a book-keeper and the boy who sweeps out and puts things in order in the morning do their work with an equal degree of faithfulness, the boy deserves more credit than the man; from the fact that one would be more willing to be a book-keeper than an office boy.

The common track layer on a railroad deserves more credit than the president of the road, if he does his work as faithfully, because most any one would be willing to be president of a railroad, while but few are willing to be track layers. The country preacher who acts well his humble part in life, deserves more credit than Spurgeon or Talmage; because none

would disdain to be a Spurgeon or a Talmage, while many would be unwilling to be a humble country preacher. The most humble lay-member of a church, who leads a consistent life, and does patiently and willingly his part of the church work, deserves more credit than he who occupies the sacred stand. He is doing his work, comparatively speaking, without encouragement or assistance; while the whole church is encouraging and holding up the hands of the pastor.

2nd. My next reason why we should accept, rather than reject, a humble sphere, is, that such a well done, will be a stepping-stone to a higher sphere of action. Before trusting any one with a great work, we desire first to try him with a smaller work—a work that involves such great consequences; and if he is faithful in the discharge of a smaller work, we do not trust him with the greater. In the chapter just read, the Lord said unto the first two to whom he had given talents: "Thou hast been faithful over a few things, I will make thee ruler over many things." The Lord gives His work out according to a man's ability; and when one by a faithful performance of small duties, shows himself capable of undertaking greater things, an opportunity of testing his ability will be given him.

3rd. And there is another advantage in accepting work in an humble sphere—in communing at the foot of the ladder: We thereby gain a knowledge of the different grades of work. The mechanic first serves as an apprentice, doing the rough and simple work—work requiring but little skill and precision; and as his knowledge of mechanics increases, he is advanced upward through the different departments of the work, until he is a perfect master of his trade, having a knowledge not only of the most difficult, but of the simplest branches of his trade; the necessity of which all can see at a glance. This is true in a spiritual sense. The Great Master Workman metes out our work to us in proportion as our ability to perform increases, just so much is the quantity and quality of our work increased.

A work is considered unpleasant when it is very difficult—when to complete it requires great exertions and sacrifices.

Now these are true reasons why we should accept rather than reject such a work as this.

1st. To be given a difficult work to do, is a mark of honor. When a general, in order to storm successfully a strong-hold of the enemy, finds it necessary to send out what is known

as a forlorn-hope; he selects his bravest and most trusted men—men, tried and true, and who are strangers to fear—to act in this capacity. And the men who are chosen look upon their being selected as a mark of honor, and as the highest tribute to their bravery in his power to pay; and they advance to the discharge of their duty with a firmness and determination bordering on the sublime. Just in the same manner does the Lord mark out our work for us. When he has a difficult work to do, he selects men best fitted to do the work—those possessing the greatest amount of Christian fortitude and endurance. And when such marks of honor are bestowed upon us—when we are selected to do some great and difficult work—we should esteem it as a mark of honor, and go forward in the performance of the work with a firm determination and an unflinching trust in His promise of guidance and protection. And one more thought just here: He never makes a mistake in his selection. He knows our ability, and never requires us to do that which we are unable to do, and when he selects us to do a certain work, it is unfailing evidence that we can do the work, if we will only use to the best of our ability, the means at our disposal.

2nd. The other reason why we should accept, rather than reject, a difficult work is, that the harder the work, in reason, the stronger and more insensible to fatigue we become. The ancients are said to have prepared their men for war by requiring them to take such physical exercise as would best develop their strength and bring out their latent powers of endurance. A man unaccustomed to hard work is weak, his muscles are soft and possess but little strength, and he is fatigued by the slightest exercise; but let him exercise his muscles by hard and continued labor, and he becomes inured to toil and insensible to fatigue. So also in a spiritual sense, the more and the harder the work, the better are we prepared for work. It develops latent powers that we know not of, and prepares us for any emergency that may arise in our conflict with "the world, the flesh, and the devil."

Having said sufficient in regard to the "Selection of Work," I will now notice briefly—

How the work should be done. In regard to this point the text says: "Whatsoever thy hand findeth to do; do it with thy might." *Do it with thy might.* This is the secret of success. No man has ever accomplished anything in the world who did not "do" with his "might." Examine the pages of history and you will find that every man who has risen to eminence in any of the pursuits of life

has done so by bending his whole energy to the accomplishment of the work in hand. Only the drones have done nothing. They have hardly filled the place of decent mummies upon the stage of the world, and have at last made their exit, making the world richer by their departure. This rule holds good in a spiritual sense. All who have done anything worthy of special notice towards the salvation of souls and the up-building of Christ's kingdom in the world, have done so by hard, determined, persevering work; of whom, the great Apostle to the Gentiles is the example. Others have had work offered them—opportunities for doing good in the world—and have either neglected the work altogether, or done it in such a manner as to condemn themselves and insult God. Of this class Judas is a fit representation. In view of these facts, let us then, as workers for God, and as workers with our Lord and Savior Jesus Christ, do with our might what our hands find to do; for by so doing we will please God and secure to ourselves "an inheritance that is incorruptible, and undefiled, and that fadeth not away forever." But Paul gives us another rule for work—"Whatsoever ye do, do it heartily as unto the Lord and not unto men." A large proportion of the secular work done, is only half done. The rule seems to be with most people, to do just enough work to enable them to obtain the price for the work. Employ a man to do you a day's work, and he seldom does more than he ought to do in a half of a day; have a house built by contract, and the contractor generally comes just near enough to the specifications as to enable the building to pass; and so on through all of the various industries of the human family. Let me give you an illustration of this fact: A short time ago a ship was taken from the stays where it had been undergoing some repairs; and when it struck the water it skimmed over the surface like some water fowl, and seemed indeed a "thing of beauty." But before it could go into service it must be inspected. The inspectors came on board to make the necessary examination. Nothing seemed amiss; everything seemed perfectly safe and sound; but upon closer examination, they found that some of the inside timbers were in such a state of decay as to be hardly sufficient to hold the different parts of the ship together in a calm sea, and in the first storm it would inevitably go down. Here in these contractors we see men, so lost to all sense of humanity, that, in order to make a few more dollars than they would have made by doing their work well, as they were paid to do, were willing to palm upon the public a conveyance

that would have been the destruction of the precious freight and more precious lives entrusted to its care. And this is the way in which much of the world's work is done; and there are some who do the Lord's work in just the same way. They want the quantity and quality of their work to be just sufficient to enable them to creep into Heaven. Their question, instead of being, "How much can I do?" is, "How little can I do, and be saved?" And I am very much afraid that this class of people will be found upon the left in the last great day—in the day of final account. Therefore, Christian friends, "Whatsoever ye do," (whether the work be of a temporal or of a spiritual character) "do it heartily as unto the Lord and not unto men." It is our Christian duty to do even our temporal work well; and we please God by so doing it. It might not be amiss to mention just here.

When our work should be done. Upon this point we can gather nothing from the text except by inference; but in the Gospel by John 13:27 we have it: "That thou doest, do it quickly." Those who procrastinate never accomplish much either in a temporal or in a spiritual sense. Life is short and uncertain, and we have no time to lose. If we improve every opportunity for doing good and live to an advantage, we cannot do very much; hence, the necessity of doing what we would do quickly.

When I look back at the amount of work I have done since I entered upon the work, I am appalled at its insignificance and an almost constrained to hang my head in shame. And I believe this is the experience of every Christian under the sound of my voice. Oh! Christian friends, let us work the work of him that sent us while it is called day, for the night of death cometh when no man can work."

There is one more reason why we should do quickly what our hands find to do, and that is, that an opportunity to do the same good is never offered us but once. Opportunities for doing good pass by quickly, and when once gone, they are gone forever, never more to return. Today we will have opportunities for doing good that we will never have again. Oh! then "that thou doest do quickly;" "for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." And now a few words in regard to the proper motive of work, and I am done. The motive of all work should be that God's name may be glorified, whether the work be of a temporal or spiritual character, for it may be glorified by a faithful performance of temporal work when the work is done with that object in view. Therefore

whether we work in a temporal or in a spiritual capacity—for the things of this world, our own advancement in the divine life, or for the good of others—let us labor with this one object in view, that God's name may be glorified thereby, and that the world may be the better for our having lived. And, by and by, when the labor is about to be changed to the reward—the cross to the crown—we will be enabled to exclaim, as did Paul: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto them also that love his appearing." "Thanks be to God which giveth us the victory through our Lord Jesus Christ." "All is well with my soul."

—
"Jesus of Nazareth Passeth By."

A beggar, and hopelessly blind at that. He cannot go to any celebrated physician, and it were useless if he could. He has heard of one (invalids are quick to learn such facts) who cures the blind; but he has never been to Jericho. Will he ever come, and knowing it, can I gain an audience? Painful and oft-repeated questions, suspending his hopes on the frail thread of remote contingences.

But one day there was a crowd rushing along, trampling over and by the poor blind man. "Hearing the multitude, he asked what it meant." The answer thrills him by the double fact so briefly told. It is Jesus, and he is "passing by." It is the moment of the man's life. Jesus, who alone can help him, was then in Jericho for the first and last time, and was even then leaving. What a thread for a blind man to find and follow! He calls, is opposed; calls louder, is heard; Jesus stops, speaks to him, does for him all he asks; he sees the Lord of glory, and follows him in the way with gazing, feasting adoring eyes.

O, many a blind sinner sits by the wayside of the world! Once in their life Jesus comes near, nearer, nearest, but is "passing by." How much for them hangs on that fact at the precise time! You are in a crowd, or in some deep sorrow, or with his disciples, or alone with the Holy Spirit when he was "passing by." And you knew he was going by? Did you call, and did he stop and answer you?

There is a critical point for every sinful beggar when Jesus goes out at Jericho's gate. The Christian looks back to it, and so does the lost sinner. It may seem a trivial thing at the time to let him pass by, for they who call are answered. And O, the wonder of the mercy! Jesus of Nazareth will stop and help when poor blind sinners call after him.—
Boston Review.

real sorrow in the world, so much in almost every life to obscure the sunshine if we linger on the dark side of the cloud, that it seems as if the talent of being cheerful is the best sort of talent one can have. "A merry heart doeth good like medicine," and "pleasant words are as a honeycomb, sweet to the mouth and health to the bones." That dear old lady was far from having outlived her usefulness who sat every Sunday in church near the door in her wheel-chair. "What good does it do for you to come here when you cannot hear any thing?" asked a gruff old man one day. "O," she replied, cheerily, "they couldn't get along without me. When the folks come I smile them in, and when they go I smile them out." The pastor said her friendly smiles were worth as much as his sermons. But how can one be cheerful when real sorrows weigh upon the heart? We do not say: how can one be cheerful under ordinary perplexities and worries? There is no excuse for being any thing else then. We have no right to go with long faces and despondent voices, making everybody around us miserable because things do not go to please us and we have some discomforts to endure. But ah! the real sorrows! There are plenty of them without making much of the minor difficulties! Is there any way to be cheerful when the heart is bleeding and the mind oppressed with care from which there seems no release? Thank God, there is, and many hearts have found it to their own comfort and the comfort of all who come under their influence. St. Paul gives the secret in his word to the Romans: "Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost.—*New York Advocate*

Expulsion of Members.

I am pleased to see a discussion of this subject in the SUN. It is practical and vital. It bears directly upon the condition, influence and interest of every church. While there is very rarely any necessity of a church trial or of exclusion from membership, it is nevertheless important to know what is Bible teachings and Bible authority in the matter. I am not disposed to write now any "say" on the subject. Brethren Long and Bro. Jones will hold up the Biblical torch, and we will think of the subject in the light they may be able to throw upon it. What the Spirit teaches is an end to all controversy.
H. Y. Rush.

"How shall ye escape if ye neglect so great a salvation?"

"Go Work To-day in My Vineyard."

MATTHEW XXI:28.

BY REV. JEREMIAH W. HOLT.

If the Master has promised a mansion to me;
If he cheerfully gives up his kingdom for you;
If his gifts on a single condition are free:
Fellow Christians, I ask, is there nothing to do?

If the Bible is true, and its precepts divine;
If the wicked must die, and be punished in flames;
If the righteous shall live, and eternally shine;
What of those in the church only known by their names?

If the world must be saved, and the church is the salt;
If thy Saviour has promised to help by his grace;
And the Father upholds whom his Son may exalt,
How can Christians repose ere the world Christ embrace?

There are loved ones so dear, who are lying in sin,
And ten thousand more, burdened with sorrow and care,
And still others, hard fighting the battle to win,
While the church, half asleep, seems content with a prayer.

Let the church go to work, and the drunkard reclaim;
Lead the vicious from vice, for the needy provide;
To the friendless be true, and be worthy the name
Of the Master whose love they expect to abide

When so much must be done, will excuses avail,
If the Master should come—unexpectedly come—
And should reckon with all, but should signify fail
To receive any gain on the talents of some?

Now, the Master is gone, but has left in control,
All those servants who honor the words of His Son;
But shall Christians rely in their names on a roll,
When the Master rewards them for what they have done?

We're commanded to work and to watch and to wait—
Quite enough, I should think if attended with care—
For an enemy lurks in the bolt of the gate,
And will open the moment no porter is there.

There's enough, fellow Christians, conclusive and plain,
That the work to be done is a labor of love,
And that Christians should strive, who expect to obtain
The reward and the crown in the kingdom above.

In that beautiful land we already can spy
A bright mansion of rest, called the home of the soul;
I am sure it will stand, as a refuge on high,
When this mundane abode shall be burned like a scroll.

'Tis a refuge for all, 'mid the stars I am told,
Where the weary shall rest, when their labors are o'er;
'Tis a refuge for me, in the city of gold,
And I learn, when I'm there, I shall sorrow no more.

Burlington, N. C., Oct. 1, 1891.

Dr. C. J. Jones' Article.

Dr. Jones' article on the expulsion of church members, expresses

an opinion new to me. The Dr. is an able theologian, and he may give some plausible reasons for his opinion, but it differs from my understanding of God's word, or my conceptions of Christ's and the apostle's teachings on that subject.

I have long been of the opinion, that churches are sometimes too rigid in their discipline, and expel brethren, when more Christian forbearance and kind brotherly admonition, would have restored them to fellowship. Yet, I am decidedly of the opinion, that there are extreme cases where forbearance ceases to be virtue, and admonitions are unavailing. Cases so deeply fixed and confirmed in their evil courses that they will not be "converted from the error of their ways," or restored to fellowship. Like Ephraim they are "joined to their idols," and the church must be content to "let them alone."

I have always understood that the vine and its branches to be a figure of Christ and his church. Says Christ, John xv: 5, "I am the true vine and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Then in verse 6, he says: "If a man abide not in me, he is cast forth as a branch"—cut off, taken away, and is withered; and men gather them, and cast them into the fire, and they are burned. Fitly representing the incorrigible offender and his final doom. As the husbandman or vine dresser prunes out the dead branches, that the remaining ones may be more thrifty, vigorous and faithful, so God the great husbandman by his servants cuts off, "casts forth", or expels the "dead in trespasses and sin," the obdurate, unrepenting backslider. This is necessary for the purity of the church, its growth and that it may bring forth the fruits of righteousness to the glory of God.

I am aware that Paul, the great apostle to the Gentiles says in Gal. 6:1, "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness," etc. But I am also aware as I have before said, there are cases that will not admit of restoration, as the case in Matt. xviii:17, and we have simply to let them "be unto us as heathens and publicans," or to be rejected as the unwelcome guest, Matt. xxii:11-13. To illustrate, the physicians often called to restore if possible the unsound or diseased limb of his patients, and oftener than otherwise he succeeds. But there are some cases presented for treatment that are so unsound, the most effectual remedy or skillful treatment will not restore the limb to healthfulness. Therefore amputation is necessary and the only

alternation. The diseased limb must be cut off for the relief, and it may be, preservation of the entire body. So it is necessary sometimes to cut off wicked men from the church to preserve its purity, its healthfulness and sometimes its very existence. Sometimes men become so sinful, connection with them is contaminating and separation from them, is the only disinfectant.

My opinion is, mere suspension from fellowship, as Dr. Jones advises, will not do for gross offences. As the suspension holds a sort of connection with the church still under its watch-care and the church being somewhat responsible for their conduct suffers reproach. Hence, will become so corrupt it will be a sort of refuge like David's, i Sam. xxii:2—composed of a heterogeneous mass of all classes and conditions, and in time become as corrupt as the Romish church in 1519, and another Luther will be needed to reform it.

I would add that I was glad to see Dr. Long's article upon this subject, and I fully endorse what he has said, and should not have written seeing his rejoinder, but my article was nearly ready for publication, and I had a desire that the reader might see that there were some still like old Jeremiah, standing in the way, asking for the old paths" Jer. vi:16

R. H. HOLLAND.

Joyful Thanksgiving.

I love to think of another truth these days bring home to me with their joy—that, as some fruits ripen early and some late, and some flowers shed their white glory in the spring and their fragrance, while some endure to the frosts of winter—for this is the law of their life—yet how rich the year is for this whole treasure, and good and fair. So on this and all our Thanksgivings, as we think of what life has brought us, shall we not summon our hearts to thanksgiving by His blessing for the fair and fragrant flowers and the fruits that have been gathered away from your life and mine? All too soon we moaned, and still moan, when the clouds fall about us, all too soon; but we had them once, touching them with our hands, and we have them still, living in our hearts, our treasures laid up in heaven. Let us try to thank God they were given to us, these fair fruits and flowers of our life; and well one sang by a grave:

'Tis better to have loved and lost
Than never to have loved at all,

even though the wings of our hope are still wet with tears and must wait to plume themselves for yet awhile before we can sing of the eternal joy.—*Rev. Robert Collyer.*

A Division in the Church.

It sometimes happens that a minister (for they are awfully human), to defend himself against a real, or fancied wrong, will stir up the membership of the church till the church is divided—and then leave. What a pity? Better would it be for the church and the minister too, to say nothing of the cause of Christ, if he (the minister) should bear all the wrongs, real or fancied, in his own bosom and leave the church united in and for Christ.

The greatest sin with which Jeroboam stands charged in the Old Testament is that of dividing Israel, for therein he not only sinned himself, but he made Israel to sin also. It thus appears that while a man's own sin is fearful, yet when he makes God's people to sin it is a double sin. It is then a fearful thing to sin, but to make others to sin is especially heinous in the sight of God. Better bear a thousand burdens in wrongs others may heap upon us, than to displease God by trying to throw them off, and so divide the church of the living God—for therein we should add to our sin that of making others sin.

We are commanded to endure hardness as good soldiers of Christ, and no doubt it would be as practical if we should interpret this language to mean that we should bear some hard things—*things hard against us*—for Christ's sake, rather than attempt to throw them off upon others, and therein divide the church of Christ—thus adding to our sins the sins of the church. Keep the church united, for therein rests her strength among men.

J. PRESSLEY BARRETT.

Between Whom Does Christ Mediate.

Question: Does Christ act as Mediator between God and the unconverted?—H. S.

Answer: If Prof. S. will go to his Latin dictionary for the meaning of the word Mediator, and then stop and think a minute, he will see the answer to his question.

Webster says the word mediator means "one who interposes between parties at variance for the purpose of reconciling them." This being true, and we think it is, it would seem that Christ's mediation is specially between God and the unconverted.

A man would be called a simpleton, if he should go out as peace-maker between two persons who are on the most friendly terms—there is no need of reconciliation, for the parties are not at variance. Would it not then be a work of supererogation for Christ to go out as the mediator between God and the converted—those who are at peace with Him? God is at peace with those who love and

serve Him. Then why should Christ go on the mission of mediation between God and those with whom He is at peace? Jesus Christ did not come as peace-maker, or mediator, between loving friends, but between God and the unconverted—between whom there is variance.

As illustrating this fact, it is related that a ragged little boy in England took up an idea that he wished to see the Queen. He presented himself at the palace gate, and was driven away by the soldier who stood guard there. The little fellow turned away, weeping, met the Prince, the Queen's Son. The boy's tears touched the pity of the Prince, who stopped to enquire the cause of his grief, and being told by the boy that he wished to see the Queen, but that the soldiers would not allow him to go in, the Prince said: "Come with me, child, and you shall see the Queen." Taking the weeping boy by the hand the Prince led him past the stern soldier into the presence of the Queen, and stating the facts as he had witnessed them, she graciously received the lad, spoke tenderly to him, made him a present and bade him go in peace. All this because he was brought in and introduced by the Prince, the Queen's son. Without the intercession of the Prince the boy could never have seen the Queen. So it is of the sinner. At Heaven's gate the law stands as a sentinel with flaming sword and refuses admittance to the unconverted because of the rags and filth of sin with which he is clothed: but if he will go to Jesus, the Mediator between God and man, and tell him that he wants to see God—to be pure in heart—he will take him by the hand of his love and gently lead the sinner up from the groveling things of the flesh to the palatial and heavenly home of God and the angels—forever free from sin and its curses in Jesus, for God for Christ's sake will blot out his sins and make him an heir of heaven.

So then, Jesus Christ is the Mediator between God and the unconverted—the sinner man.

J. PRESSLEY BARRETT

We Want Help.

Last Saturday and Sunday were our regular days of service at Union Grove, Stroud, Ala. We have been holding our services in a school house since we organized; but the accommodations are not sufficient any longer. We have bought two acres of very desirable land and will soon begin building. Will some of our brethren and sisters of N. C. and Va., or of the North send us a small donation? This is now, in reality, a mission point. Bros. Holt, Hurley and Klapp have all visited the place and they

will bear witness, that it is a place of importance. I will receipt all amounts through the SUN immediately. Please help!

H. W. ELDER.

Milltown, Ala., Nov. 11, 1891.

* On * Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.

Lift up your eyes and look on
the fields; for they are white al-
ready to harvest.—John iv. 35.

Walk about Z on, **** Mark ye
well her bulwarks, **** that ye
may tell it to generations follow-
ing.—Ps. xlviii. 12, 13.

Michigan Conference.

I have just returned from attending the Michigan Christian Conference, at Belding. We had a very interesting and profitable session. Ministers in attendance, C. I. Deyo, E. Mudge, E. M. Harris, D. E. Millard, P. L. Ryker, M. W. Tuck, Scott Thompson, S. McGeorge and Sisters Flora Thompson and Jennie M. Jones and N. J. McLaughlin. The subjects of Education and Publications, Home and Foreign Missions, Temperance, Sunday Schools, and Evangelistic work were all considered and acted upon. Sister Jones will probably be retained and employed as State Evangelist, for which she seems specially adapted. On Conference Sunday all three of the pulpits of the place, M. E., Baptist and Christian, were supplied by our ministers, Deyo, Ryker, Mudge, Harris and Sister Jones, under direction of the writer as former pastor. The church will probably soon have a pastor in Bro. Deyo.

D. E. MILLARD.

Portland, Nov. 17, 1891.

Elon College Notes.

We have changed our program a little and now have all recitations before taking dinner. The recitation periods are the same in number and length as before, but instead of giving an intermission at twelve o'clock, as heretofore, we work on till two p. m., and then the recitations of the day are over. This was done to

avoid those drowsy after-dinner recitations. It is hoped that better work will now be done, especially on the evening lessons. It may take a few days to become accustomed to dinner at two instead of twelve, but the habit will soon grow upon us and we will not realize the difference.

Dr. Long and the writer attended the N. C. and Va. Conference last week and quite a privilege and a pleasure did we deem it to be there. The session was very well attended and so far as we could see and learn, one of perfect harmony. We were pleased to meet there Revs. M. L. Hurley and W. W. Staley, the latter of whom came by and spent a few hours at the college.

The features of last Friday evening was a play entitled the "Social Glass," gotten up in the interest of the literary societies. The admission fee was 25 cts. and all who attended were, we understand, highly entertained and speak in words of praise of our amateur actors. Representing the Psi. Society were Misses Ammie Ballentine, Blanche Long and Emma Williamson. Actors from Olio were Messrs. John W. Roberts, B. F. Long, Jr., assisted by Mr. J. H. Shelburn of Burlington. From the Phi. Society were Messrs. J. W. Rawls, S. M. Smith and R. T. Hurley. They have been asked to repeat the play in Burlington or Graham.

Next Friday p. m. we have the second public speaking of the session, at which time the Freshman class and some of the Sophs. will hold forth. The public are invited.

Herndon & Young have moved into their handsome brick store just finished and located near the depot. They are now ready to receive customers.

Dr. Herndon preached here last Sunday.

J. O. ATKINSON.

Nov. 23, 1891

From Rev. M. W. Butler.

DEAR SUN:—I am serving this year Waverly, Spring Hill and Union, Surry. Since our Annual Conference I have preached at each of these churches.

Last Saturday and Sunday I spent at Union. On Saturday the Conference was better attended than ever before in the history of the church. On Sunday I met, perhaps, the largest congregation that the church there has had at a monthly service in years. After services at church, we went to the mill-pond where I administered the ordinance of baptism. At my last two appointments there, I received two good additions to the membership. This church has made some nice improvements about the pulpit,

carpeted the aisles and pulpit, bought a new organ, purchased a S. S. Library, and increased pastor's salary.

The cause at Spring Hill, I think is steadily increasing. The Sunday School is improving and congregations have for the past few months been very good. This church has the best system of financiering of our church I ever knew in the country. They have made a new office in the church, known as THE CHRISTIAN SUN AGENCY. This officer reports quarterly the standing of each family with the SUN. Arrangements are being made to purchase a S. S. Library and complete improvements commenced on the house of worship. This church has lost some valuable members from her roll by removal to Waverly Christian church, but has also gained some good members recently. Waverly is decidedly progressive. Here we have received some valuable additions during the past few months. This church has a good Sunday school under the superintendence of Bro. Jesse F. West. Deacon J. T. Harris should never be forgotten when the prosperity of this church is mentioned. He was one of the charter members, and has been active all the way. May the Lord continue blessings upon His Zion. I desire to acknowledge kindness from Bro. J. F. West and family and Bro. R. T. Harris and family during my sickness. I believe I live in the midst of some of the best people that live. We have also been kindly remembered in a most substantial way by Bros. R. T. West, C. C. Richardson, J. M. Cox, Samuel Little, Jesse B. Riggins, Mrs. J. C. Faison, J. T. Harris, R. T. Harris, L. A. Cocks, R. R. Bain, D. J. Bowden, J. J. Faison, A. D. Parsons and H. L. Mallory.

Bro. Bowden, S. S. Missionary, is still working in this section of country, and, I think doing a good work. Rev. N. G. Newman has entered upon his new field, adjoining mine, and, has already made a fine impression. May the Lord prosper His cause in the hands of His servants. To God be praise.

M. W. BUTLER.

Waverly, Va., Nov. 20, 1891.

Field News.

The meeting which commenced at Long's Chapel on the first Sunday in November, closed the following Wednesday. There were five professions and three additions to the church. Bro. Atkinson was present on Sunday and preached both in the morning and afternoon. Bro. Wickler, a student from Elon College, came Monday and remained till Wednesday. We return thanks to these gen-

tlemen for their kindness and assistance. We were glad to have them with us. There was a good revival in the church, and it starts off with new hopes and determinations for another year. Last Saturday we held our quarterly meeting for the year. The attendance was good. Pastor's salary paid in full, and a few dollars paid on salary for the next year. The church decided to have preaching twice a month next year. In this matter the church showed a very generous spirit, for which they are to be commended. The ladies of the church have lately carpeted the aisles and altar of the church, which adds very much to the appearance and comfort. Sister Roney had charge of the carpeting, and it is well done. The ladies have also purchased a beautiful silver communion set. Sister King had charge of the communion set, and she was not long in getting the money with which to purchase it. I think it cost about twenty dollars. The church returns thanks to all those who aided in getting carpet and communion set. May prosperity continue to attend this people, and may the good work go on.

P. H. FLEMING.

From New Providence.

At our last quarterly meeting at New Providence, which met Saturday before the first Sunday in this month, there were two deacons elected. The choice fell unanimously upon Bros. J. C. Holt and J. T. Turner, and on the following Sabbath they were ordained. These are excellent brethren and the church acted wisely in selecting them. I pray God's blessings to rest upon them.

I wish to return thanks to members and friends of New Providence for a nice suit of clothes presented this week. I have the names of the donors and to them I return many thanks. Mrs. Fleming joins with me in thanking those who have kindly remembered us in other valuable gifts. The third Sabbath in this month closed my second year here, and time has endeared the work to me. We hope soon to commence work on our church in Graham.

P. H. FLEMING

The Religious Outlook in England.

American observers cannot fail to be impressed with the fact that speculative theology fills a comparatively small place in the thought of English churches. They are occupied with sociological rather than with theological questions. England is densely populated. In the last fifteen years London

has added to itself a city as large as the whole of New York. It is growing at the rate of a hundred thousand a year; and yet, if a line thirty miles long were extended from the Town Hall in Manchester, and a circle drawn around that as a centre, the population would be found to be larger than within thirty miles of Charing Cross. Many other cities are equally crowded, if not so large. This congestion of population creates conditions elsewhere unknown. Poverty touches wealth on every corner. Thousands of people living from hand to mouth, congregated in narrow quarters, breed moral and spiritual pestilence. The facts concerning the over-crowding are sufficiently well known through the utterances of Cardinal Manning and the writings of Andrew Mearns, Walter Besant, Charles Booth, and General Booth. As a result of these conditions, English ministers have little time or patience for speculation concerning infinity and eternity. The tendency among them to accept "the larger hope," or the doctrine of Conditional Immortality, is probably quite as largely due to the sight of vast masses of humanity born into poverty and criminal conditions as to study of the Scriptures. Indeed, most of the English thinkers who have broken with the old orthodoxy seem to me to have followed what they believed to be their intuitions, rather than to have thought their way through critical or speculative processes. The English pulpit is more practical and less speculative than either the German or the American. Moreover, the English, when compared with the American pulpit, would be called exceedingly liberal. The most prominent of Wesleyan theologians has recently taken positions similar to those of Professor Briggs, and been advanced in his church rather than put on trial. Principal Gore's paper in "Lux Mundi," favoring the Higher Criticism has given him a larger following in the English church than he had before. The strongest Baptist of England, and one of the most eloquent and influential, is John Clifford, of London, and he is as broad in his theology as Mr. Spurgeon is narrow. Congregational and Presbyterian churches are theologically much alike. I do not mean that theological questions are neglected, or that the essentials of the Christian life are held loosely, but rather that the emphasis or thought is put on what can be done for man in the present life. The needs of to-day are so intense and terrible that those who work among the people are compelled to think of the present, and then when their thought reaches to the hereafter they form their doctrines in the right of the life of the people, and

the environment into which they are born through no choice of their own. Of course there are those of different views in all the churches. Canon Liddon's conservatism was well known, and Mr. Spurgeon and his followers, during the last two or three years, have uttered strong and earnest warnings against what they call the "down grade" in theology; but these men are in the minority, and more influential for earnestness than for scholarship. I do not think that any form of negative Christianity is growing in England, but rather that theology, as it is known in our country, is being quite largely rewritten in the light of sociology. Such a controversy as that over Professor Briggs would be laughed off the stage. This may indicate an advance or a retrogression, but it is a fair statement of fact. The English thinkers and writers on these questions seem to reach directly for the essentials of the Christian life, and to spend little time in speculation.—Dr. A. H. Bradford, in Christian Union.

Trouble Made Beautiful.

Most of the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths, they may produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances, such as grains of sand between the mantle and shell. The irritation causes the animal to cover the obnoxious objects with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells to the interior of which small metal images were attached in this manner by the pearly secretions. When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of irritation in this world—the pearl—is something "of great price." Apart from this, its pecuniary worth, the gem has a moral significance. It suggests that trouble may be made beautiful, and reminds us that among mankind some martyrs are more remembered by the glory which they invested in their sorrows than by any other portion of their lives. Biography has its moral pearls, which have been treasured long after the creators of them have perished, just as the material pearls are valued long years after the oysters have been discarded.—Great Thoughts.

Men should not aim at talents they have not, but seek to cultivate those they have.—Anonymous.

The Christian Sun.

THURSDAY, NOVEMBER 26, 1891.

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

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EDITORIAL NOTES.

Rev. J. W. Wellons is in good health and doing a fine work in his field.

Rev. J. O. Atkinson give this office a pleasant call last Saturday. Come again, brother.

If your Subscription is out, do not put off renewing till money gets plentiful—for that might keep us waiting too long

The new house of worship for the Suffolk Christian church is progressing satisfactorily. It will be a fine edifice when completed.

Rev. J. L. Foster's address before the N. C. and Va. Conference was highly complimented by many of the brethren and sisters.

Both the churches of Damascus and Christian Chapel in the North Carolina Conference are building new and substantial houses of worship.

Our people are anxiously awaiting the appearance of the new Hymnary. Can't Bro. Staley tell us something encouraging in this direction?

The Virginia Valley brethren are still without a pastor, so far as we are informed. We truly regret to see a people without a pastor.

The brotherly feeling and kind words spoken at the close of the late session of the N. C. and Va. Christian Conference, were soul refreshing.

Do not wait till the last minute before making preparations for Christmas entertainment for your Sunday School. Christmas Day Carols No. 2 is a 16-page pamphlet containing a beautiful programme of recitations and songs with music, specially prepared for this occasion. Price 5c per copy, 50c per dozen. We have a supply on hand; send in your order at once.

The North Carolina And Virginia Christian Conference.

The N. C. and Va. Christian Conference met in its sixty-sixth annual session at Pleasant Grove, Va., Nov. 17, 1891, and was called to order by Rev. W. T. Herndon, President of last session. Religious services were conducted by Rev. J. W. Hatch. Rev. P. H. Fleming was elected President, and Rev. W. C. Wicker Assistant Secretary. Rev. J. L. Foster is standing Secretary, and Rev. J. W. Hatch, Treasurer.

Nearly all the ministers were present, and the churches tolerably well represented. Ministers and delegates looked like they were well cared for at home; and we know by happy experience that they were during their stay at Conference. The accommodation in the best of Virginia style which is always equal to the best.

The session continued four days, and was one of the best we ever held, being harmonious and enthusiastic all the time. The various committees showed a spirit of work from first to last. The annual sermon by Rev. J. L. Foster was much complimented. It was *chock* full of excellent thought.

Revs. W. S. Long, D. D., W. T. Herndon, W. G. Clements, J. W. Wellons, J. L. Foster, P. H. Fleming, J. W. Holt, and P. T. Klapp were elected from the ministry as delegates to General Convention, and Hon. S. P. Reed, F. O. Moring, Jesse Winborne, J. A. Mills, W. H. Hatch, W. N. Pritchard, E. T. Pierce and W. C. Iseley from the lay brethren. Revs. P. T. Way, T. B. Dawson and L. W. Mangum were ordained to the office of Elders. Brethren A. P. Barbee, J. W. Parker and J. W. Fuquay were licensed to preach the Gospel.

The Conference goes to Wake Chapel, Wake county, next year.

The new editor of the SUN was received with kindness, and assured that the paper would continue to have a place dear in the Christian Church. Oh, how the heart fluttered with grateful emotion at such kindness from the brethren and sisters! It made us say, "O! Lord, thy goodness is past finding out."

We spent three nights pleasantly with our dear brother in the Lord, S. D. Farmer. He and his wife, as well as the other members of the family, know how to make the guest feel at home. One night was spent with Bro. Robt. Crews. He is an excellent brother of the Baptist Church. All good people love to go to his home.

It was soul refreshing to see the brethren at the close, shaking hands

and telling of their prospects for heaven.

One thing made many of the older brethren feel sad: It was the absence of the pleasant face and voice of Rev. A. G. Anderson. May the Lord bless this dear brother in his afflictions.

Now, that the conference is over, let us all go to our fields determined to do a faithful year's work for the Master. Let every minister devise plans, as soon as he reaches his field, to raise the assessments made by conference the first thing.

What Will We Do?

All the Conferences in the bounds of the Southern Convention, have been held and the brethren gone to their fields of labor. Now, brethren, will we go to work, and push it through the year, or, will we wait until next spring? Let us start out in earnest; and at the same time ask God to help us.

Lay your plans early to raise all the assessments. It will be an easy matter to do it, if you will commence soon, and get all the congregation interested in it.

Remember that earnest effort is both the life of the church and the preacher. Water that never moves grows poisonous; and the preacher or church that stands still dies spiritually.

God is satisfied with your best efforts, and nothing less. The widow's best effort was to obey the directions of the Prophet in borrowing the empty vessels; and then God was pleased to give her a great blessing in a stream of precious oil. The best effort of the blind man was to go and wash in the pool of Siloam at the bidding of the Divine Master; and it touched a spring of power that threw his eyes open, and let the light into his sightless vision.

The Stability of the Religion of Jesus.

The laws of nature present matter in all of its various forms to animal vision. Some of these appear, either from size or solidity, or both, to defy any change whatever. But time places his fingers upon them and the prints are left. All the world's matter is continually undergoing changes. And so it is with man-made systems. They give place to each other in rapid succession. Not so with the religion of Jesus. It is the same now that it was when Peter preached it on the day of Pentecost. And if you have it, brother or sister, it is the same kind that carried many of your dear friends to Heaven. It may always be felt and experienced in the soul.

The State Temperance Convention.

One of the knotty questions of this age is to be found in what we popularly call the temperance cause. It is quite a kaleidoscope in its moral and religious aspects, to say nothing of its political features. At first sight it seems to be one question, but if so, it is, like Shakespeare, many-sided; first, it is a question of pure temperance, here division enters, and then we have total abstinence, local option, high license and prohibition. Every phase of the question has its adherents, and here is the great weakness of the temperance cause—its friends divide on every side issue, till the bone and sinew of the cause are lost. One party of the friends of temperance favors moral suasion, another party favors local option, still another favors high license, and last, we have those who favor legal prohibition, but even these divide into two parties, one favors making a political party stand up for the prohibition of the traffic, while the other side believes in prohibition, but thinks it should be kept out of politics and that the one issue of legal prohibition should be pushed for all it is worth with all friends of temperance, regardless of political affiliations. Here goes the temperance cause in North Carolina, "hippity-hoppity," first on one leg and then on another, all the talk and fuss we have amount to very little in anything practical, for the division of the temperance people is the great weakness of the cause, meanwhile the whi-key business is moving right on in its unholy and terrible work of destroying souls.

With this state of affairs staring temperance men and women in the face, a few weeks ago some one conceived the idea of holding a State Temperance Convention for the grand purpose of unifying the temperance sentiment of the State. The Convention was called and it was in session when our last issue went to press. It does look like a Convention called for so noble a purpose ought to have brought together the leading temperance people of North Carolina, but it did not; if there were fifty persons in attendance when we looked in on them, last Friday, we could not find them. Here crops out an ugly fact—even the temperance people of North Carolina are so selfish, that they will not co-operate on any plan but their own. Be it understood we are for prohibition on any honorable terms. We are for the prohibition first, and methods second. We fear some of the so-called temperance people of our State would actually oppose prohibition on any terms other than those held up in their "pet" methods.

We regard the plan of the Convention which met in this city last week as wise and well adapted to the end in view, if faithfully worked; but we much fear that some temperance (?) people will stand aloof from it, only because it is not *their plan*. How wicked is such a spirit—the devil is its father, and its influence is decidedly in favor of the “dark captain.”

The permanent organization was effected, and Hon. N. B. Broughton of Raleigh was elected President and Bro. B. H. Woodell, Secretary. The plan is to organize the temperance people of each county, and under this organization to labor for two things: 1. The development and cultivation of a strong temperance sentiment, and 2. To demand the legal prohibition of the liquor business, calling upon all temperance people to unite in so grand a work, irrespective of party or politics. The idea is good, but to accomplish its designed mission, it must have the support of the temperance people of the state. We suppose the “kickers” will object, but we cannot see why, for this plan may have the ardent support of each man, and yet not lose anything along the line of his favorite notion. The local option man may do all he can for this work and every inch of ground gained will help local option, and the same is true of high license and third party prohibition. The work of the State Convention, as we see it, will help the cause of temperance from any stand point, and therefore it should have the hearty sympathy of every man, woman and child who is in fact a friend of temperance.

If Mr. Broughton, the President of the Convention, could be put into the field and fully sustained, we believe the work would be done, and at no distant day there would not be a licensed bar room in North Carolina. Happy day that would be. But if the friends continue their division and war on one another, then the child is not born who will live to see North Carolina free from the curse of a licensed liquor traffic.

Mr. Broughton will never see the day when he can do a greater work for North Carolina than to make effective the plans mapped out by the State Convention. To do this will open a royal road to him to any position within the gift of the people, and crown his old age (when it comes) with the benedictions of the people, and give North Carolina the greatest era of material, moral and religious prosperity ever known in all her history.

This is a great opportunity. Mr. Broughton—would to God that you might with mind and heart seize it, and holding high the battle flag of temperance, lead this people from the depths of the misery and sin of the liquor business—from its curse and

ruin—up to the heights of life, to the safe tablelands of real temperance and a true prosperity, to glory and to God.

How Strange That Men Reject Christ.

How can sinful men scorn the teachings of our blessed Saviour? Can he not see revealed in his sweet words the wonderful kindness to poor humanity? They listen to the words of Christ as one who speaks not of himself, but of the Father who sent him. But sinful man loves sin, and as Christ teachings condemn sin, men are slow to accept them. If Christ had taught the people to love the world, and go after the pleasures of the same, no persuasion would be necessary to enlist them in his service. Oh! that men every where would learn to love Jesus.

Notice.

Persons having copies of the CHRISTIAN SUN of 12th of Nov. will oblige this office, and also Mr. J. G. Van Alstyne, by sending them to this office.

PEN PICKINGS.

Brother, if there is a mistake respecting your paper in any way at this office, write us immediately so we can correct it promptly.

Rev. P. H. Fleming's field for the present conference year is New Providence, Long's Chapel and Union, all in Alamance Co., N. C.

Rev. C. C. Peel's field is Burlington, Lebanon and one Sunday in each month at Durham. This is in addition to the pastor's regular appointments at Durham.

Rev. P. T. Way becomes pastor at Keyser, N. C. in, place of Rev. P. T. Klapp, resigned, on account of the necessity of the work of which he is in charge in Halifax Co., Va.

The ordination service at the N. C. and Va. Christian Conference was very impressive. The Presbytery was composed of Revs. Sol. Apple, J. W. Wellons, W. S. Long, D. D., and W. W. Staley.

The meeting at Norfolk, Va., conducted by Revs. C. L. Jackson of Brooklyn, N. Y. and C. J. Jones, D. D., the minister in charge of the Christian Mission of Norfolk, is doing great good. The spiritual interest is excellent.

We are glad to report the brick work on the new house of worship at Burlington, N. C., as nearly completed. The house when completed will be a beauty. We wish Bro. Peel and his people great success in this worthy enterprise.

The poem on another page from the pen of Rev. Jeremiah W. Holt of Burlington is worthy of your attention. You can obtain as many as you may want free, by sending enough money to pay the postage, to Rev. J. W. Holt, Burlington, N. C.

Rev. J. P. Barrett is announced to preach at Catawba Springs, Wake Co., N. C., second Sunday in December at 11 o'clock. Also at Providence Norfolk Co., Va. the first Sunday at 11 o'clock and at Berea, same county, in the afternoon of the same day at 3 o'clock.

We are glad to have in the city this week Bro. J. H. Foster and his wife, of Alamance county, N. C., who are here on a visit to their children, Rev. J. L. Foster and wife. We hope, and doubt not, that their visit will be a pleasant one with both parents and children.

All churches that failed to report to the annual Conference, may yet have their reports put in the proceedings of Conference if they will send their reports to J. L. Foster, Secretary, Raleigh, N. C. The Pastors will do well to see that their churches are reported.

Revs. W. W. Staley, M. L. Hurley and C. C. Peel of E. Va. Conference attended the N. C. and Va. Conference at Pleasant Grove, Va. Hope they will come every year. However, Bro. Peel was captured by the N. C. and Va. Conference; therefore he is now a “Far Heel”

We regret to hear that Rev. M. L. Hurley is still a sufferer. He was at the N. C. and Va. Conference last week, but feeble and in much pain. We ask for him the prayers of God's people. He is a hard and most successful worker. May the Lord graciously restore him to full health.

Under the labors of the pastor, Rev. C. J. Jones D. D., assisted by Rev. C. L. Jackson of Brooklyn, N. Y., a great work has been accomplished in the Norfolk Christian church. We rejoice in this success. Letters from friends in the city to our predecessor, give most encouraging reports of the work, and high words of appreciation for Bro. Jackson. He is a strong preacher no doubt.

Rev. W. G. Clements and Mr. D. J. Mood have purchased the CHRISTIAN SUN of Dr. J. P. Barrett, who will devote himself entirely to the ministry, making his future home in Virginia. We regret to see the doctor leave this State and hope that, ere long, he may return to abide with us again. But going or staying, he carries with him the kindest good wishes of a host of friends. —*The Spirit of the Age*

Surely that was a great work at

Clover Orchard in Chatham Co., N. C., under the labors of Revs. A. F. and E. T. Iseley—151 conversions and 82 additions to the church membership in one year, but the chief work, beloved, remains to be done, in the training and putting to work for God all these new converts. If they are not looked after and faithfully led, in a few months, the field now in such splendid condition, apparently, will be like a field of corn, which though well fallowed and planted, has been neglected, allowing all sorts of noxious weeds to grow around the young and tender plants, so choking down their thrift and greatly impeding their progress in the divine life. What is true of this field is equally true of any other field like it—the *training* and *working* of the new members are of the very highest importance to them personally and to the cause of Christ in the community. More pastoral work, better pastoral work, and more and better preaching constitute some of the great needs of the churches of to-day.

Are you arranging for a Christmas service in your church? When you are arranging Christmas gifts, will you remember, or forget, your pastor? If he is the right sort of a man, a Christmas gift presented in the right spirit will bless him and you, too. It will be almost sure to stimulate him to greater effort in his work as your pastor. Let a few of the brethren and sisters put their wits to work and see that your pastor is “not forgotten, at Christmas time.” There are many things which would be suitable for that purpose—a good book, a suit of clothes, an overcoat, shoes for the little ones, a dress for the pastor's wife, cloaks for the girls, or hats for the boys, or a barrel of corn for the faithful horse which all the year round carries the pastor to his appointments, or to visit you at your homes, either in times of health or sickness, in joy or sorrow. Ah! there are so many things you can give—decide according to the strength of the purse of the brethren and sisters who contribute to the sum total for that purpose, but do not pass around your Christmas “gifts” and forget your pastor.

The Greatest Demands.

The two greatest demands of the hour are the liberal giver and the winner of souls. Given these in the individual Church, there will be occasions for spiritual rejoicing over pastors sustained, church improvements made, and sinners saved. Multiply the number of those who devise liberal things for God and labor for souls until every congregation feels their activity, and what fresh life will be infused into Zion at large, how the gospel will be extended far and near, and what a myriad will be won to Christ! —*P' sbyterian Observer.*

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

To-day, while a great nation sings grateful songs of praise and thanksgiving, we are led to take a look at the events of the past year. We have had many disappointments and trials, but the result of all of them has shown me the (to me) wonderful way God has for controlling us and our affairs for the glory of God when we love Him and try to obey Him. "All things work together for good to them that love the Lord." The sorrows of the year have all been crowned with joy, for when the clouds of trial rolled away God's hand could be so plainly seen in it all, if we cared to look, guiding, lifting up, and drawing us sensibly nearer to His loving self. And O, how many, many pleasures and blessings have been set in our pathway that have not been even tinged with a shade of sorrow! Who is there among us that has nothing to thank *Our Father* for? Now then, let us, in the beauty and possibility of our young lives, arise in our strength, and, as with the voice of one person, "praise God from whom all blessings flow." Can not the *BAND* do more during the coming year to make many who are not Christians today thank God that Christ has become precious to their souls ere another Thanksgiving Day rolls around? I promise you I shall do all I can to accomplish that end.

Cordially yours,
UNCLE TANGLE.

WEYERS CAVE, NOV. 6th, 1891.

DEAR UNCLE TANGLE:—I will drop you a few lines to-night as I have not written for some time. Our school has opened and I am busy with my studies. We all enjoy reading the *SUN*, we think it is lovely in its new dress. I am not a member of the church. I am ten years old. I am a Christian. I have been a member of the *BAND* about two years. I think it would be nice if each member of the *BAND* would send ten cents to get a monument for little Addie's grave.

ALFRED W. ANDES.

Alfred, it has been so long since we heard from you last that you seem 'most like a new cousin. Welcome to you and may you write often.

SELMA, N. C., NOV. 23, 1891.

DEAR UNCLE TANGLE:—I have waited so long to write to the Corner, that I am almost ashamed to write now, one reason I was waiting to hear from Uncle Barry. He promised to find out what the Communion set would cost. If he will find out,

I will send him what I have and he can order, or buy the set when he goes to Norfolk. I received \$1.00 from Mrs. Moring and twenty-five cts. from Minnie Smith since I last wrote, for which I return thanks. Mama and I were anxious to go to the Exposition the day the Elon people went, but could not. We welcome Uncle Tangle and Uncle Clements to the *SUN*, but regret so much to give Uncle Barry up, hope he will write to the Corner sometimes. It is a hard matter to make "Tar Heels" out of Virginians I will close, Love to all the cousins, enclose five cents for the *BAND*.

Devotedly,
MARGARET ETHEREDGE.

We are glad to hear from you again. Uncle Barry has been so very busy lately that he had forgotten all about the communion set. He does not have to bother about the *SUN* any more and his little daughter, Ethel Everett Barret, will not absorb all of his attention, so I think it reasonable to expect him to attend to it now, won't you, Uncle Barry? Margaret, write often.

PROVIDENCE, Va. NOV. 21, 1891.

DEAR UNCLE TANGLE:—This is my first letter to the *SUN* since last summer. Though I do not write often I am an interested reader and find much pleasure and interest in the cousins letters, and hope they will continue to write their bright and charming letters. I am boarding in Norfolk going to school and do not see the *SUN* as often as I would like to, but I will read them during the holidays. I am delighted to tell you that I have been converted and have joined the church, since I wrote to the *SUN* last. It was during the revival we had at Providence in September that I gave my heart to God, and intend to lead a better life. I want all the cousins to pray for me. I am now 12 years old and have been a member of the *BAND* one year. Enclose you will find one dime for the *BAND*. I will close by asking the cousins a question: What did God command Moses to do with Aaron's rod?

With love and best wishes.

ETTA SPAIN.

Etta, it is a double pleasure to hear from you this week. What a wonderful thing God has done for you! May you ever live so close to Jesus that your whole life will be one bright example for many poor souls. Write often.

HILLSDALE, Mich., NOV. 20, 1891.

DEAR UNCLE TANGLE:—To all the cousins, greetings. The *SUN* is a welcome visitor to our home. I enjoy the letters from the children. I rejoice when they tell how they go

to Sabbath school and church. What a pleasing sight to see the children, each Sabbath morning, learning of the dear Saviour and his love. Did you little boys and girls ever think how many thousands of other boys and girls are at the same hour learning the same truths? And again how many poor children never heard of God? Shall we not do all we can to send the word to them? I send this short poem from *The Little Missionary*.

"I may not go to India,
To China, or Japan;
To work for Jesus here at home
I'll do the best I can.
I'll tell of his great love for me,
And how I love Him too;
And, better far, I'll show my love
In all that I may do."

"The little water drops come down
To make the flowers grow;
The little rivulets flow on
To bless wh'er'er they go;
The little seeds make mighty trees
To cool us with their shade;
If little things like these do good,
To try I'm not afraid."

"I'll be a missionary now,
And work the best I may;
For if I want to work for God,
There surely is a way.
I'll pray for those who crossed the sea
My offering, too, I'll send,
And do all that is in my power,
This great bad world to mend."

When we have read the *SUN*, we take it to a poor old man who is not able to walk. He so much enjoys reading it. May God bless the children and all workers in His name.

Yours in Him,

MRS. FRED STRICKLAND.

Mr. Fred Strickland and I were school boys together in far-away Indiana, and now he is in a college in Michigan, and his beautiful wife has taken a place among the cousins as a member of the *BAND*. Mrs. Strickland, the *BAND* is trying to raise money to aid in educating young men for the Ministry. Let us hear from you often and have your help.

Kinds Words.

"In her tongue is the law of kindness."—Prov. xxxi: 26-

Kind words do not cost much. They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

I. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

II. Kind words make other people good-natured.

1. Cold words freeze people.
2. Hot words scorch them.
3. Sarcastic words irritate them.
4. Bitter words make them bitter.
5. Wrathful words make them wrathful.

III. There is such a rush of all others kinds of words, in our days that it seems desirable to give kind words a chance among them. There are—

1. Vain words.
2. Idle words.
3. Hasty words.
4. Spiteful words.
5. Silly words.
6. Empty words.
7. Profane words.
8. Boisterous words.
9. Warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.

Our example in speaking kind words is the Lord Jesus Christ.—*Selected.*

Early Growth For Heaven.

A "good old age" is much like a good old oak; it begins away back. It means a sound growth many years ago.

There is something so logical and normal in early piety that all the argument in the world could never discredit it. Only the folly that will "have its fling" denies to wisdom the high function of educating the souls of the young. She says, "Seek me early," because her blessing is by the law of seed time and harvest, and demands all the time from April to November.

"According as her labors rise
Do her reward increase;
Her ways are ways of pleasantness
And all her paths are peace."

Young intellect kept faithfully at school will no more reasonably ripen in to a *learned* old age than a young heart and soul under the schooling of Christ into a *good* old age.

One's spiritual choice, or a faith involving two worlds, would seem to seek room to prove itself,—time and trial-trips enough to guarantee the seaworthiness of the ship—yet thousands wait a life-time unprovided, and then trust to a plank.

If what religion makes is too good for a long life to lose, and what religion prevents is too bad for a long life to hazard; if human faith and piety can learn more of heaven in fifty years than in one; if a God worth serving at all is worth serving always; if obedience to Christ is better soon than late; if continuous health is better than a healed sore; if long experience is worth more than late experiment; if it is true that they who sow bountifully shall also reap bountifully,—then begin your Christian life early. You have everything to gain and nothing to lose.—*Rev. Theron Brown.*

An Appeal from Mr. Moody.

To the Christian Public:—

As one of your fellow-laborers in the kingdom of Christ, will you kindly permit me to address you on a subject in which I am sure you, as well as myself, are deeply interested? The cry of the perishing unreached by the Gospel is heard everywhere. In our own land, in the great cities, in towns and country districts; under the very shadow of churches, are multitudes hardly touched by the personal ministry of Christians. The pulpits cannot reach them. The regular ministry, though able and willing, are inadequate to the work of evangelizing these masses. The harvest is too great, and the labors are too few. The Lord of the harvest must send forth more laborers. This surely the Master desires to do. He has laid the burden heavily on many hearts. From all directions come loud calls for reinforcement. The most earnest and industrious workers realize most fully the need of increasing their numbers, and are praying and laboring to accomplish it. I am persuaded that the time has fully come when a great host of earnest, spirit-baptized men and women must be thrust out into the field, whose chief qualifications for the work of soul rescue are a knowledge and heart experience of the word of God, a burning love for Christ and fellowmen, and the endowment of power from on high. Pastor, churches, missions, evangelists, are calling loudly for such workers. Letters of application are constantly pouring in upon me from all directions. If I had the trained workers, I could send out into the field by hundreds. Is not this the pleading voice of the Master calling for laborers? Is it not a great crisis of opportunity and responsibility for the Church of Christ?

How shall the call be answered? How shall the increasing demand for laborers be met? The Lord has put his spirit upon many young men and women, some of them but recently converted, most of them without early advantages of education, a majority of them poor, but with valuable discipline and experience of hard labor, privation and struggle; and these men and women are standing before the churches as if in answer to the prayers for laborers, waiting for some Christian hand to help them into field of service. They must have some preparation, some training, to do the work which the Lord has laid on their hearts. Where shall they get it?

For the training of just such persons provision has been made in the schools which have sprung up under the head of the Lord at Chicago.

The Chicago Bible Institute provides for thorough instruction in the word of God, in music, and in methods of Christian work, training the students through actual experience of city mission work and use of the Bible for such service as they seek. The school thus serves also as a testing place, where all students can satisfy themselves and others, by actual experiment, as to whether they are fitted for the particular calling which they may have chosen. In this school there might and should be a thousand students in course of training. The rates for tuition and board have been put as low as possible, far below the real cost, or only \$150 a year.

But what can be done for the many young men and women, of the very class most desired and needed, who cannot enter the Institute even at such a low rate, because they have no means? How can they enter? In this way: Christian people who realize that they are stewards of God can supply the means; thus enabling such persons to prepare for a life work of Christian service in schools, mission fields, churches, homes and places of business. Can money be put to better use than thus to transmute it into Christian character, life, and service? Many are doing this. Many more ought to do it. Many more will do it when they begin to realize the privileges and the joy of it. Here is an open door of great usefulness. Will you not come to the help of some young man or woman who longs for a chance to prepare for more efficient Christian work, but cannot provide the necessary means?

May I make this letter so personal as to ask if you could not undertake the support of a student for a single year?

The report of that student's work during the year will, I believe, amply repay the investment. Only eternity can reveal the good that you may thus do by a little timely help, working on in other lives to the end of time. The work is great; the time is short; what we do we must do quickly. Let us do it! I shall be glad to hear from my friends who may be moved to help in this great work. Your fellow servant in Christ,

D. L. MOODY.

Northfield, Mass.

God the Ground of Gratitude.

"Gratitude," says some one, "is the memory of the heart"—that is, it exists between persons; it is one manifestation of love. If the observance of the approaching "Thanksgiving Day" is to be in the best sense religious, the men and women who keep it must find the ultimate ground of gratitude in God himself. Too often our thankfulness partakes of a

self-complacence that is not far removed from selfishness. It finds its ground in circumstances. The home circle is unbroken; the board is well spread; health is prevalent, the State is prosperous and peaceful; disasters, commercial or other, have been comparatively few. Under such conditions praise is easy, and thanksgiving of a certain sort natural. But gratitude thus grounded is perilously like that of the Pharisee who thanked God that he was not "as other men are." It implies a reflection upon God, who seems to discriminate between persons, to the disadvantage of some. It is materialistic gratitude, and not spiritual.

If such conditions of bodily and social prosperity are in themselves the real reason for thankfulness when they are enjoyed, where shall we find occasion for thanksgiving in the day of adversity? What shall they do whose homes are desolate, whose tables are bare? How can they be thankful who are ill, or poor, or sad? Disaster must stifle praise, if the absence of disaster is an ultimate ground of its expression. Anxiety as to the existing financial situation may make "Thanksgiving Day" songless for not a few, if an easy money market and an unimpeded treasury are the real and final reasons for gratitude in more prosperous times. Disappointment, due to the recent change of party control, and the consequent reverse of political and economic policy, would properly affect the patriotic observance of the day by some, if the only cause for thankfulness and confidence in the hour of victory were the fact that one's own side had carried the issue. It is impossible to "give thanks in every thing" if circumstances themselves are the ground of gratitude.

But it is not so. Back of the gift is the Giver. Behind the affliction, also, is the love of Him who chastens. Within and above the changes and fluctuations of history is the Providence that orders all; permitting this, ordaining that; overruling what he does not inaugurate; restraining the wrath that cannot be made to praise him. He is the soul's ultimate portion. It is because his gifts are his that men should praise him. It is for the reason that he withholds that men should be thankful for privations. Neither what he bestows, nor yet what he denies, is, in the last analysis, man's reason for rendering thanks. These are the incidentals of his love. The supreme, the ultimate, fact is the love from which both alike spring—nay, rather is he whose best and unchanging gift to his children is himself. True gratitude is the heart's recognition

of God in his gift:

The heart hath its own memory, like the mind,
And in it are enshrined
The precious keep-akes into which is wrought
The Giver's loving thought.

Such, certainly is the gratitude that finds expression in the Bible. The Psalms are full of thanksgiving; but it runs down beneath the surface of life, whether grave or glad, to found itself on God. The palaces of praise are reared in Scripture on no other foundation. The prophets edge, their cloudy threats of judgment with the silver rays of hope in God, singing in unison with Habakkuk: "Yet I will rejoice in the Lord, I will joy in the God of my salvation." Their most confident predictions of future blessing never end till they have carried thought up to God, "from whom all blessings flow." As sung Isaiah: "In that day shalt thou say, O Lord, I will praise thee, Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song." The secret of the gladness of the Son of man was in his fellowship with the Father, who was, for him, the ultimate fact; whose wise and loving will was for him the only law. Paul was able to rejoice in tribulation, and to co-ordinate thanksgiving with petition in every prayer because he knew so well "whom he had believed."

He who would find his heart swelling with gratitude, and his mouth full of praise, whatever his circumstances, must look for the Giver behind the gift, the Lord behind life; must find in him, and in fellowship with him, his ultimate blessedness.—*Christian Inquirer.*

What to Preach.

"What shall I preach during the coming year?" Such is the inquiry of a young minister who is laying out his work for the season before him. To him, and all others I would reply, preach to sinful souls before your pulpit, redemption by the Cross of Christ and regeneration by the Holy Spirit; preach it tenderly and fervently, but without defalcation or discount. Do not waste a moment in defending your Bible. God will take care of his own Word, if you only take care to preach it. Stand by that bridge of Redemption which divine love has reared, and exhort every man to hasten back by it to God. Pay no heed to the noisy challenge of the skeptics. When the bridge of redeeming grace has carried millions upon millions of sinful humanity over into a purer and holier life, and onward into heaven, there is no need that you or I should be continually digging up the piles to see whether they are sound or whether they are rotten. "Praise the bridge that carries you safe over."—and brings you to God! Jesus Christ came into this world to bring men to God; and your chief business, my brother, is to lead every one you can reach to Jesus Christ. Preach him!—*T. L. Cuyler, Independent.*

Concert of Prayer for December. Topic—Prevailing Prayer.

SUGGESTIVE PROGRAM.

1. Sing, "Sweet Hour of Prayer."
2. Announce topic and prayer.
3. Sing, "What a Friend we have in Jesus."
4. Bible reading.

Deut. ix: 13-20, Moses' prayer saved his brother's life, and Israel from being destroyed.

Acts xii: 5-23, Through the church's prayers the prison gates are opened and Peter is delivered.

2 Cor. i: 11, Note "helping by prayers."

Phil. i: 19, Study closely.

Acts x: 30, 31, Prayers heard and salvation given.

James v: 15-20. Matt. xxi: 22.

5. Songs, addresses, and especially prayers for our missionaries and a revival of missionary interest

IMPRESSIVE INCIDENTS IN MISSIONARY LIFE.

Dr. Adoniram Judson during the years of his missionary life had a great desire to do something for the salvation of the Jews. He said he was never more interested in any object, and he had never prayed so sincerely and earnestly for anything but that it come. But until the last fortnight of his life he lamented that all his efforts for the Jews had been a failure. But during those last days while he was in a state of great languor there came news that filled his heart with grateful joy. There came a letter from Constantinople saying that a little book had been published in Germany giving an account of Dr. Judson's life and labors that had been the means of the conversion of some Jews. A Jew had had the book translated for a community of Jews; and now a message had arrived at Constantinople asking that a missionary be sent to teach them the way of life. What a testimony was that! "The desire of the righteous shall be granted."

Queen Mary trembled at the prayers of John Knox.

What an awakening of missionary interest, what an enlargement of mission contributions, what a quaking in the kingdom of darkness would come if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, "All things whatsoever ye shall ask in prayer, believing, ye shall receive!"

EMILY K. BISHOP.

Dayton, O. Missionary Organizer.

Reflections On the Lesson.

BY PROF. HERBERT SCHOLZ, A. B.

The treatment of Jesus Christ in the scene presented in the lesson is sufficient to make every lover of justice and honor rage with indignation. Should such a case occur in this en-

lightened, and, as some would put it, profligate age, there would be found thousands in the twinkling of an eye who would willingly lend a helping hand to lynch the perpetrators of such a perversion of right. The age in which Christ lived, however, was an age of sensuality, and not of brains. The Jews were controlled by "whited sepulchres;" the Romans ruled the world and tainted it with the epicurean doctrine. Therefore, we cannot wonder so much at the readiness of any ruler, like Pilate, to sacrifice his own convictions for personal gain and popularity. Besides, it was but a fulfillment of the scriptures. It was the carrying out of the plan of salvation which had been devised thousands of years before.

God looking down through the coming ages knew, even before the world began, what events would transpire in the different ages of the world. He knew that Adam and Eve would sin. He knew the world would be turned to spiritual darkness. He knew that his only Son would be treated despitefully by wicked men, and yet, on account of some mysterious purpose not destined to be fathomed by a finite mind, he brought all these things into existence. Those, however, who acted wrongly in connection with these events are certainly responsible for the same. God did not will that the Jews should crucify his Son, as is evident from his sending him first to the scattered flock of Israel, but he knew they would do it, and he simply turned their evil acts into good account. He gave them the power to do either right or wrong, but he did not give them the power to control the results of their acts. He reserved this power to himself, not only so far as the Jews are concerned, but also, all other nations in all ages. Man is a free agent, but he can control only his own acts and not their results.

The submission and meekness which Christ used in this trial is of the highest degree conceivable by the human mind. No man can conceive of one's being less resentful to vile insults and gross perverting of justice. The great beauty of Christ's conduct on earth is, that man can by continual discipline approach within a certain distance to that perfection shown by Christ, but he cannot reach it. Perfection is not reached in this life, however near we may approach, but, how grand are the possibilities for development!

Communion With Christ in Suffering.

It is a sweet, a joyful thing, to be a sharer with Christ in anything. All enjoyments wherein He is not are bitter to a soul that loves Him, and all sufferings with Him are sweet.

The worst things of the best things of the world; His afflictions are sweeter than their pleasures; His "reproach" more glorious than their honors, and more rich than their treasures, as Moses accounted them (Heb., xi, 56). Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not anything in them desirable, but only that likeness. So that this thought is very sweet to a heart possessed with this love: What does the world by its hatred and persecutions and revilings for the sake of Christ, but make me more like Him, give me a greater share with Him, in that which He did so willingly undergo for me?

"When He was sought for to be a King," as St. Bernard remarks, "He escaped; but when He was sought to be brought to the cross, He freely yielded Himself;" and shall I shrink and creep back from what He calls me to suffer for His sake? Yea, even all my other troubles and sufferings I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.

The following of Christ makes any way pleasant. His faithful followers refuse no march after Him, be it through deserts and mountains and storms and hazards that will affright self-pleasing, easy spirits. Hearts kindled and actuated with the spirit of Christ will "follow Him wheresoever He goeth."—*Leighton.*

God's Truth.

"In the day that thou eatest thereof thou shalt surely die." (Gen. ii, 17.)

"The way of a fool is right in his own eyes" (Prov. xii, 15). "The way of transgressors is hard" (xiii, 15).

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

"There is none righteous; no, not one; there is no difference; for all have sinned and come short of the glory of God."

"All our righteousnesses are as filthy rags." "In the Lord have I righteousness and strength."

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life,

and few there be that find it." (Matt. vii, 13, 14).

"Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God" (John i, 3).

"Marvel not that I say unto thee, ye must be born again" (John iii, 7).

"This is the record, that God hath given to us eternal life; and this life is in His Son" (1 John v, 11).

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi, 2).

"Come now, and let us reason together, saith the Lord."

"The wicked shall be turned into hell."—*Sel.*

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Pastoral Visiting.

A few words upon this subject after the lull of discussion. Thanks to Bro. Hurley for disturbing the dead calm among our parishes upon so vital a question. I might not accept all that he wrote, but I concur in all that he purposed and all that he hoped to secure. The real man and the high motive are more to me than mere mental agreement. The Bible figure is safe to follow concerning the pure and the impure fountain. To me there is no scum, or scum, or corruption, in waters from a pure spring. And when a good man writes something not specially transparent to my mind, I fear no poison in his pen. Bro. Hurley painted but one side of the picture. Or, rather, he gave but the *shading of the bright side*. One might say that he sketched only the back ground. Well, of what perfection can any picture boast if it have not suitable shading, background and perspective? I have seen profiles of Webster and faces of Franklin as dark as Fred Douglas. But there were artistic blendings of light that gave them high merit. No subject is fairly discussed till presented in its several phases. If there are unmeant social hindrances or sanitary peril in some pastoral visits, it is profitable that they be plainly pointed out. Errors and evils are often easily remedied when candidly described. No doubt Bro. Hurley's articles will smooth the way to more pleasant as well as to more profitable pastoral work—will blend the light with the shade. He has drawn attention to some things to which the most thoughtful are prone to become thoughtless. Perhaps he could have smoothed the pathway to them just as well with a noiseless plowshare as with giant powder; but Providence does not decree that Luther's way shall be Melancthon's; nor that all parish evils shall flee the mild but effective reproofs of a Maple instead of being Hurley'd out of the way by the noble but outspoken originator of this discussion.

Bro. Maple wrote well and wisely. His article was a volley from smokeless powder, while Bro. Hurley loaded with the old fashioned ammunition that shook the forests at Seven Pines and spoke with deafening echo in the Wilderness. Both men have done good execution in a good cause. Every article inspired by bare facts and their blunt putting by Bro. Hurley, was read by me with interest and profit. They have all helped the writer to a prayerful review of the whole subject, and to new endeavors to make himself a better shepherd to his flock and a more vigilant watchman upon Zion's walls. I did not exactly approve of Bro. Hurley's plain way of putting things; but as I

read his articles I thought of his work and his worth, his numerous and willing sacrifices, his broken health, his wan face, his emaciated form, as I saw him last at Marion, Indiana, and yet he was uncomplaining, devoted to his people, and willing to die in their service. As I read his articles all this arose vividly in my mind, and so I loved him all the more as I thought how a sick disciple, a sick preacher, a sick saint, might involuntarily tinge his utterance with something of the plaint that springs from pain and pensiveness, or with longings for the fresh life that would again put him in the front rank of battle for the Lord and for the souls of the people. Yes, I still think that Bro. Hurley did well to write those articles, and that every other communication published by the SUN upon the same subject has inspired more earnest effort and more anxious desire to know and to do the work of true pastors and shepherds of the Lord Jesus. Welcome to every published unpleasant experience or painful truth that elevates our ideal of pastoral effort and pastoral worth. Welcome to everything that pictures to us the true preacher—that delivers us from that which is dry, perfunctory, formal or overly philosophic. Welcome to everything that shall tend to impart to our preaching a spiritual potency to lift up society on every side, bring pastor and people into closer touch, and enlist communities in behalf of all things noble and good.

H. Y. RUSH.

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Making Others Happy.

Man's soul is like a garden run to waste—is full of good and bad impulses. The garden is full of noxious weeds, as well as fair flowers; but being made for pleasure and profit, should contain only that which is wholesome and beautiful. And so of man, the bad disposition and unkind impulse should give place to better things. The soul can give out pleasure or pain, cheer or trouble. Because of this we are required to please our neighbor "for his good, to edification," and the soul has an infinite field of material from which to select the implements of pleasing. Its affections are full of sweetness as the honeycomb, is full of honey. Its wit and taste and imagination are potent engineers of pleasure. But they are just as strong to produce irritation and unhappiness in other people.

Now we must cast out those elements that give needless pain and cultivate the elements which make our fellowmen happier. In the great movement of human life the lower side of man's nature plays upon the upper side. We are brought in contact with the world through appetite

and passion and the faculties which belong to our physical organization—the tendency of which leads to an animal life. Because of this, men are often unable to excite their better nature. Thousand who are unsuccessful and feeble and perpetually in ill luck, are liable to dwell in the chilly fog of discontent. Now, it is the business of Christians to endeavor to make these people happier. And this business is not half so near the consciousness of men as it ought to be. It is our duty, if possible, to rouse men by touching their higher nature. There are some men who move through life like a band of music, flinging out pleasure to those near and far. Some men fill the air with their presence and sweetness as do the orchards in October with their perfume of ripe fruit. Some women fill the entire community with the subtle fragrance of their goodness, and at the same time cling to their own home like the honeysuckle above the door. What a blessing to hold the royal gifts of the soul, so that they shall be music to some, fragrance to others and life to all. It is no unworthy thing to live so that the power within us becomes the breath of another's joy, an atmosphere of brightness which they cannot create for themselves. A gentle happiness is favorable to virtue and morality as excessive excitement and wearing discontent are favorable to murmuring, rebellion and sin. And he who can please his neighbor in things good, is making him better by making him a happier man.

No man has a right to carry himself in such a way as to strike his fellowman with rudeness either by the tongue or with the hand. If a man should go through an orphan's home and knock the children right and left, he would be turned out as a brute, and yet men go through life carrying their tongue and temper and disposition so others, recognizing much good in them, dread their presence because they know that somebody will suffer before they get away. We are not at liberty to please men by pandering to the bad elements in their character. We have no right to make men happy by feeding their malice or avarice or unmanly appetite. We are to move upon the right feelings of our fellowmen. We are to make them happy by using the best of both our natures, and so promoting the reign of good will and peace, we may say "Blessed are the peacemakers." We might without doing violence to the above read, "Blessed are the happiness makers." Blessed are they that remove friction, that make the courses of life smooth and the intercourse of men gentle. Blessed are they who

know how to shine on another's gloom with cheer. They are "God's torch bearers" sent to those that sit in darkness and despondency.

But in order to do this there must be a discipline in ourselves. We cannot be under the dominion of malign feelings and conceal it from others. If you are irritable you will tend to produce irritation. If you are proud you tend to excite pride. If you go to men with envying and jealousy and selfishness and self-seeking they will catch the infection from you. And these feelings can never minister cheer, for there is no comfort in them. Pride must be clothed in the garments of benevolence, and vanity subordinate to other faculties of the mind before we can send a glow of comfort and good cheer to others.

The whole machinery of life needs a great deal of oiling before we can do much in administering to the wants of others.

Men have been trying the experiment of bombarding men into love and faith for a thousand years and with what luck. Is it not time to experiment by loving men into unity; to drop things disagreeable and insist upon the things that are pleasing for good, to edification; to cultivate the habit of selecting things that are pleasant and let disagreeable things die from neglect?

Ordinarily men on coming together should bear in mind that they are to please one another for good to edification and not to chafe and hurt each other. The poorest business in this world is that of needlessly producing pain; and there is no business more divine than that of producing the higher forms of happiness and pleasure. How much neighbors would rise in value and beauty if they would lay aside the habit of criticism and neighborhood gossip and petty feuds and ridicule; and study the things that make peace and the things that make happiness. What a revolution would follow.

It is not enough to ask "Am I true, and just, and honest, and religious?" But, "Am I an everyday maker of happiness." Let us be followers of Jesus who did not please himself, but who left by the lips of his apostle the declaration. "Let every one of us please his neighbor for his good to edification."

W. H. ORR.

Lebanon, O.

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Rejoice Evermore.

Happy people are of great service in the world. It would be worth while to live for no other purpose than to keep cheerful, and thus help others along the weary way of life. St. Paul says: "Rejoice, and again I say rejoice." There is so much

Watch the Devil's Agents.

The efforts of the devil's agents to detract from the good name and work of God's servants occasionally, even frequently, show up in broad day light. This would be more common were God's people fully endowed with the Holy Ghost, so as to purchase for themselves great boldness in the work. Because so many are not courageous, and because so few are bold, whenever a man boldly avows his confidence in Jesus, by denouncing sin as Jesus denounced it, then you may look out for the devil's best work to show up, and he and his agents will use any means, no matter how low and mean, to carry the point. They will assemble and make lies and tell them, if they can maintain as much as the shadow of truth for their claim. The world, as such, when under the devil's power distinctly, cannot be trusted. Watch its power.

J. P. B.

Will You be One?

If we have drunkards in the future, some of them are to come from the boys to whom I am now writing; and I ask you again if you want to be one of them? No! of course you don't.

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it will never fail; and I think it worth knowing. *Never touch liquor in any form.* That is the plan, and it is worth knowing, but it is worth putting into practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it will probably come in this way. You will find yourself sometime with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milk-sop if you don't indulge with them. Then what will you do? Oh, what will you do? Will you say, "No, no! none of that stuff for me! I know a trick worth half a dozen of that!" or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soup that at once begins to make apologies for itself, and will keep doing so during all its life? Boys, do not become drunkards.—Dr. J. G. Holland.

He who thinks for himself, and imitates rarely, is a free man—Kopstock.

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Girls, Don't.

I was thinking to-night as I sat here and watched the play of fire-light on the dear old walls of the home I love so well, what would be my message to the girls if I had them all here for just one hour. If out of the blue depths of the tender autumn sky a voice should fall like a falling star, saying to me, "Amber, dear, you are going to leave this world to-night; so, if you have a word to say, say it quickly," I think I should remark something of this sort:

Far better, my precious girls, that you die,—yes, that the blue of your eyes pass into the petals of next year's violets, and the bloom of your cheeks dissolve into the blush of next June's roses; that your grave out yonder in the cemetery be all that is left of your presence upon earth,—than that you fall a prey to the blandishments of that type of mankind designated in polite society as the "male flirt," and in the less refined vernacular of the street as the "masher." That is an ugly word, my dears, and I hate it, but it expresses just the specimen of man who courts the fame of being a breaker of women's hearts. Such men are heartless as fiends, more shallow than bubbles, unclean as Chicago River water, deceptive as a broken bridge, and as watchful as spiders.

They are always on the alert for girls and young women who are foolish enough to flirt with the unwisely enough to make their acquaintance clandestinely. It is matter of common occurrence for a good looking girl full of fun and brimming over with mischief, to engage in a flirtation with a handsome fellow on the street or in the street cars. She regards such an adventure as a good joke, and tells it over to her companions as an incident to spice the doing of the day. Such spice, my dears, is worse than red pepper in the end. It will burn and blister in your memory for many a long day, and perhaps corrode the very tissues of that delicate fabric we call "personal reputation" in lieu of a better name to give to something that is more dainty than dew, and more easily rent than gossamer. Fun and frolic are all right in their place and time, but street flirtations, bold acceptance of bolder admirations, promiscuous adventures, and all clandestine appointments with men who seek to make your acquaintance outside the conventional metes and bounds of ceremonious introduction will result in mortification and disgrace as surely as thistles will spring from thistlepods, or salt from the sea. Finally, girls, don't flirt, don't laugh loudly in public places, don't stare at men, don't chew gum, don't put toothpicks between your lips on the street don't be silly.—Amber.

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SOUTH BOUND.		DAILY.	
	No. 9.		No. 11.
Lv. Richmond,	a3 00 p m	a2 20 a m	
" Burkeville,	5 10 p m	5 11 a m	
" Keyesville,	5 53 p m	5 51 a m	
Ar. Danville,	8 10 p m	8 05 a m	
" Greensboro,	10 30 p m	10 12 a m	
Lv. Goldsboro,	a3 45 p m	†7 45 p m	
Ar. Raleigh,	5 30 p m	11 05 p m	
Lv. Raleigh,	a6 40 p m	a3 05 a m	
" Durham,	7 45 p m	5 07 a m	
Ar. Greensboro,	10 15 p m	9 49 a m	
Lv. Winston-Salem,	†8 40 p m	a8 50 a m	
" Greensboro,	a10 40 p m	a10 20 a m	
Ar. Salisbury,	12 32 a m	12 57 p m	
" Statesville,	a1 52 a m	a1 09 p m	
" Asheville,	6 55 a m	5 59 p m	
" Hot Springs,	8 56 a m	7 44 p m	
Lv. Salisbury,	a12 40 a m	a12 05 p m	
Ar. Charlotte,	2 00 a m	1 30 p m	
" Spartanburg,	5 00 a m	4 27 p m	
" Greenville,	6 10 a m	5 34 p m	
" Atlanta,	12 20 p m	11 45 a m	
Lv. Charlotte,	a2 10 a m	a1 50 p m	
Ar. Columbia,	6 07 a m	5 59 p m	
Ar. Augusta,	9 30 a m	9 15 p m	
NORTH BOUND.		DAILY.	
	No. 10.		No.
Lv. Augusta,	a7 00 p m	a2 0 p m	
" Columbia,	10 50 p m	5 05 p m	
Ar. Charlotte,	3 05 a m	9 00 p m	

Lv. Atlanta,	a8 50 p m	a10 10 a m
Ar. Charlotte,	6 49 a m	8 50 p m
" Salisbury,	8 27 a m	11 00 p m
Lv. Hot Springs	a5 26 p m	a12 39 p m
" Asheville,	2 40 p m	4 25 p m
" Statesville,	7 07 p m	9 17 p m
Ar. Salisbury,	8 00 a m	10 12 p m
Lv. Salisbury,	a8 37 a m	a11 08 p m
" Greensboro,	10 20 a m	12 42 a m
" Winston-Salem,	a11 40 a m	†2 20 a m
Lv. Greensboro,	a10 30 a m	a1 00 a m
Ar. Durham,	12 32 p m	5 07 a m
" Raleigh,	1 25 p m	7 20 a m
Lv. Raleigh,	†a. 30 p m	†8 05 a m
Ar. Goldsboro,	3 05 p m	12 20 p m
Lv. Greensboro,	a10 30 a m	a12 50 a m
Ar. Danville,	12 10 p m	2 35 a m
" Keyesville,	2 52 p m	5 02 a m
" Burkeville,	3 37 p m	5 43 a m
" Richmond,	5 30 p m	7 40 a m

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.
Leave West Point 7.50 a m daily and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning Lv. Richmond 3.00 p m and 4.40 p m; arrive West Point 5.00 and 6.00 p m.

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Leave Richmond 9.00 p m daily; Keyesville 6.00 p m; arrive Oxford 8.03 p m; Henderson 9.15 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.30 a m daily, Durham 9.35 a m, Henderson 10.40 a m, arrive at Keyesville 2.10 p m, Richmond 6.17 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keyesville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.30 p m daily except Sunday at Keyesville 2.10 a m. Lv. Oxford 3.00 a m daily except Sunday: arrive Durham 5.05 a m.

Additional train leaves Oxford daily except Sunday 12.35 a m, arrive Henderson 1.35 p m., returning leave Henderson 6.40 and 9.40 p m. daily except Sunday, arrive Oxford 3.35 p m

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No. 9, leaving Goldsboro 3.45 p m and Raleigh 6.00 p m. daily, makes connection at Durham with No. 40 leaving at 7.30 p m. daily, except holiday for Oxford, and Keyesville.

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TRAINS MOVING NORTH.		
34		38
Pass.	Pas. and Mail.	
Daily.	Daily ex. Sund.	
Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 59
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m
TRAINS MOVING SOUTH.		
41		45
Pass. and Mail		Pass.
Daily ex. Sun.		Daily.
Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kitrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

LOUISBURG RAILROAD.
Leaves Louisburg at 7.35 a m., 2.00 p m. Arr. at Franklinton at 8.10 a m., 2.25 p m. Arr. at Keyesville at 12.30 p m., 6.05 p m. Arr. at Louisburg at 1.05 p m., 6.40 p m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent.

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

Going South.

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

Going North.

NO. 38	NO 40
Passenger & Mail.	Freight & Passenger
Leave Gibson 7 00 a m	a m
Leave Ghio, 7 18	
Arrive Hamlet, 7 38	
Leave " 8 00	5 00
Southern Pines, 8 58	7 40
Cameron, 9 26	9 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.
Lv. Pittsboro at 9.10 a. m. 4.00 p m
arr at Moncure at 9.55 a. m. 4.45 p m
Lv. Moncure at 10.25 a. m. 5.10 p m
arr at Pittsboro at 11.10 a. m. 5.55 p m

CARTHAGE RAILROAD.
Lv. Carthage at 8.00 a. m. 3.45 p m
arr at Cameron at 8.35 a. m. 4.20 p m
Lv. Cameron at 9.35 a. m. 6.00 p m
arr at Carthage at 10.10 a. m. 3.35 p m

Married.

At the bride's fathers in Creedmore, N. C., by Rev. M. L. Winston, Miss Sarah Ailila Peace to Mr. Thomas B. Edwards of Durham county, Nov. 18, 1891, at 7:30 p. m.

Died.

Near Chuckatuck, Nansemond county, Va., Nov. 9th, 1891, J. E. Pitt, aged 34 years, 2 months and 9 days. Bro. Pitt gave his heart to God when a mere boy and united with Oakland Christian church. He was a good member. He lived the life of a Christian and died trusting in Jesus. He leaves to mourn their loss a devoted wife, three loving children, two brothers, two sisters and many friends. God bless them all and may we all meet him in Heaven. The funeral services took place at Oakland church where his body was placed away to await the resurrection, by his pastor.

H. H. B.

In the city of Raleigh, N. C., Nov. 23, 1891, Walter R. Womble. He was a young man of much promise, and greatly admired by the citizens of Raleigh. He was a member of the Wake County Board of Education, and did his work well in that sphere. It was he that presented the Raleigh Christian church with a beautiful pulpit Bible on the occasion of its dedication.

In Suffolk, Va., Nov. 16th, 1891, Miss Nellie Raby, aged about 93 years. Sister Raby was a member of Cypress Chapel Christian church. She was a devoted Christian and died trusting in her Saviour. Her funeral took place at the Baptist church by her pastor assisted by Rev. Mr. Bagby. May the Lord comfort the bereaved.

H. H. B.

Nov. 19th, John F. Garriss, aged 2 years, 9 months and 9 days. The Lord bless and comfort the much bereaved parents. Funeral by the writer.

H. H. B.

Nov. 20th, Elise Giraud aged 1 year and 3 months. God bless and comfort the bereaved parents. Funeral by the writer.

H. H. B.

Resolutions of Respect.

WHEREAS, It has pleased God in his wise Providence to remove from the church militant to the church triumphant, our Sister Elizabeth Davis. Be it resolved,

1st, That we bow in due submission to Him that doeth all things well

2nd, That we lose in Sister Davis an earnest, affectionate and warm hearted Christian.

3rd, That we extend to the bereft consort, our fullest sympathy and condolence and admonish him to remember this only makes another link in the chain that binds him to his God now his companion.

4th, That these resolutions be spread upon our church book, be published in the CHRISTIAN SUN and a copy be sent to the bereaved family.

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J. MILTON BANKS,
A. L. HARRIS,
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You must have lots of boy readers who would like to hear of my experience and how I started in business. I am 14 years old, and my father is dead and my mother is an invalid, so I had to leave school and earn some money. I saw in your paper the experience of William Evans, and how he made money plating knives, forks and spoons, and I thought I would try the plating business, so I sent to H. F. Delno & Co., Columbus, Ohio, and got a \$5 Lightning Plater. It came by express and is a beautiful machine. In one week I did \$13 worth of work and last week I was sick and only made \$11. The price received for plating is nearly all profit and the work is very nice. Every person has gold, silver or nickle plating to do and I hope to start a little store soon. If any of your boy readers will benefit by my experience in starting in business I shall be very glad.

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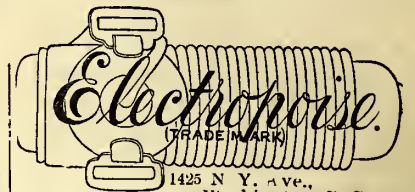
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OFFICE OF YORK ENTERPRISE

YORKVILLE, S. C., AUG. 14, '91

ATLANTIC ELECTROPOISE—Gentleman; For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was a most, entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief.

Through the recommendation of an eminent divine we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubt.

Yours truly, W. M. PROPST.

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Of Roxbury, Mass., Says:

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VIRGINIA CITY, NEVADA, Sept. 6th 1891.

Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your **Discovery**, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your **Discovery** was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your **Medical Discovery**.

Yours truly, HANK WHITE.



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