



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

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The Christian Sun.

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CARDINAL PRINCIPLES.

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

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FACTS AND FIGURES.

I think it must somewhere be written that the virtue of mothers shall occasionally be visited on their children, as well as the sins of their fathers.—*Dickens*.

†

"The last word" is the most dangerous of infernal machines; and the husband and wife should no more fight to get it than they should struggle for the possession of a lighted bomb-shell.—*Douglas Ferrol*.

According to the *Christian World* there seem to be many more unemployed ministers in England than in the United States, and they have a way of applying for vacant places by preparing a circular to which thirty or forty ministers seeking for situations sign their names. This simplifies matters for Church committees. The salaries are often pitifully small, men of good abilities receiving only from \$300 to \$500 per year.

†

An old Methodist preacher once offered the following prayer in a prayer meeting: "Lord, help us to trust Thee with our souls." "Amen" was responded by many voices. "Lord, help us to trust Thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord, help us to trust Thee with our money;" but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardor at once, and seals their lips?

†

The world is badly out of moral joint. Just think of it—of how the world remunerates the devil's agents, and how poorly God's servants are supported. See here!

Mr. Michael Kelly, ball tosser, breaks his contract to accept an offer of \$22,500 from a club in a rival organization. Sixty Congregational pastors in England receive less than \$500 a year, fifty-four less than \$450, forty-five less than \$400, twenty-five less than \$300, and twenty-one less than \$250.—*The Congregationalist*. But God's people will get a reward in Heaven.

†

The young man who has reached the age of twenty years, has received from the hand of God nearly three solid years of Sundays. The man who has reached the age of sixty years has received from the hand of God nearly nine solid years of Sundays. Can it be true that we have no time to seek God in? They mean much—these Sundays. The tempest of toil is hushed beneath their "peace be still!" The strain of life loosens itself a little. . . . As when ships, safe from the swellings and the buffetings of the ocean, ride quietly in some far

harbor, so on the restful Lord's Day may your soul find mooring.—*Dr. Wayland Hoyt*.

†

The *Interior* calls attention to the fact that there are 6,000 saloons in Chicago, which means one for every 200 people; one for every 40 families; one for every 30 voters. It means 10 saloons to every school; 15 saloons to every church. If each saloon controls only 10 votes, as is reasonable to suppose, that gives a total of 60,000 saloon voters in Chicago out of a total of 172,353. This amazing and terrible exhibit causes the *Interior* to add:

"The wisest kind of prohibition, of which we have heard, is that advocated by Dr. Herrick Johnson in the *Voice*. He calls for every friend of temperance to ignore minor differences of opinion and rally to the overthrow of open dramshops. The foregoing object-lesson should arouse many to his call. We are with him."

†

Some curious figures about drunkards are given in the thirty-fifth report of the Reformatory and Refuge Union. It seems in Great Britain and Ireland 247,000 cases of persons committed to prison as drunkards occur every year. England supplies 60,200, Scotland 47,000, Ireland 40,000. Scotland here shows a bad pre-eminence, only it is necessary to say that statistics of drunkenness are apt to be vitiated by a fallacy. One does not know how far the standard of drunkenness set by the police varies in different localities. In some places a man would be arrested as drunk whom the police in other places would regard as being only "half seas over." Of these commitments 171,000 are males, and 76,000 females. The 247,000 "cases" represent 145,000 persons, 112,000 being men and 33,000 women. It is curious that commitments of women are more numerous than of men; that of the female commitments 50 per cent. were for drunkenness only, and 80 per cent. for drunkenness and breach of the peace; whereas of the male commitments 30 per cent. were for mere drunkenness, and 60 per cent. for drunkenness and breach of the peace. Some are convicted thirty times a year—a few even are con-

ted once a week regularly. The punishment, which is from one to fourteen days' imprisonment, it is admitted, has absolutely no deterrent influence whatever on the vice or offense.—*Weekly Dispatch*.

†

The *Homiletic Review* gives this account of an English Prohibition district: "About thirty years since, the then uninhabited portion of Toxteth comprising but a few streets and scattered dwellings, the growth of Liverpool rendered necessary the laying out of the green fields of that neighborhood for building purposes. It was determined by those who had control of the property thereabout that no building leases should be given without a clause prohibiting the sale of liquor on the premises. This, with the co-operation of the Liverpool magistrates and the support of popular opinion, has kept licensed houses out of a district with 168 streets, 10,000 houses, and from 50,000 to 60,000 population. So convinced are the people of this district of the wisdom and general benefits of prohibition, that any attempt to secure a license, even on the borders of North Toxteth, is opposed by public demonstrations of a most pronounced character. The testimony is that the public school in this district is the best attended in the city; that the requisition of police service is a *minimum*; that, during a given period, out of 1,498 applications for charitable relief, but 45 were from those residing in the limits of the district, while from a district but one-eighth its area, with 100 public houses, there were 911 applicants; that the workhouse is without an occupant; that before prohibition the poor-rate for Toxteth was from 2s. 6d. to 3s. in the pound; but since prohibition it has fallen to between 1s. and 10d., there being thus a saving of from £20,000 to £30,000 per annum in this direction alone; that, while the annual mortality in the district referred to as having 100 public houses is 25 per 1,000, that of the prohibition district is but 10 per 1,000; and that religious interest in the latter, as manifested in attendance upon Church, is above the average."

OUR PULPIT.



God's People, The Light of The World.

BY THE LATE REV. R. A. RICKS.

Text:—"Ye are the light of the world"—Matt. 5:14.

In the text, Christ in speaking to His disciples, says, "Ye are the light of the world;" and in John viii:12, in speaking of Himself He says, "I am the light of the world." Now, at the first glance, these seem to be conflicting assertions; but when viewed more closely, and the light thrown about them by other portions of Scripture, it will be found that perfect harmony exists between them. When Christ says that He Himself is the light of the world, He means that He is the origin or source of light; and when He says that His disciples are the light of the world, He means that they are the reflection of the light emanating from Himself. No man possesses any light within himself. Just as the light of the moon and stars is borrowed from the sun, so also is the light of Christians borrowed from Christ. The Christian simply reflects the light of Christ; just as a mirror reflects the light of a lamp or candle. It being true, then, that the Christian's light is a reflected light, I will notice—

1. That as a mirror must be highly polished, and free from all stains in order to reflect perfectly the light of a lamp or candle; even so must the Christian's heart be free from the stains of sin, in order to reflect perfectly the light of the Son of God. Place a lighted lamp in a room whose walls are hung with highly polished mirrors, and the light of the lamp is multiplied by being reflected from so many surfaces: and the room is thereby more brilliantly lighted. But smoke these mirrors, or otherwise stain or mar their surfaces, and instead of adding to, they detract, from the light of the room, from the fact that they absorb rather than reflect the light of the lamp.

This is true in a spiritual sense: when the Christian's heart is kept

highly polished and free from the polluting stains of sin—when he is careful in his associations with his fellow men, to adorn the doctrine of Christ our Saviour by a "pious walk and a godly conversation"—he reflects the brightness of his glory, and is a light and a blessing to the world. But just so soon as he relaxes his vigilance, and allows his heart to become marred and spotted by sin—just so soon as he allows himself to be weaned by the world from a holy and Christ-like life—just so soon does he cease to reflect the light of Christ, and becomes an agent of darkness rather than of light.

II. As a mirror may occupy such a position as that it will not reflect the light of a lamp or candle, so also may the Christian occupy such a position as that he will not reflect the light of Christ. There are three such positions:

1st.—If the back of the mirror is turned toward the light, it does not reflect this light: and when the Christian renounces his allegiance to Christ, and, with a right-about-face, turns his back upon him, preferring the service of the Prince of the power of the air, he ceases at that moment to reflect the light proceeding from the Son of God.

2nd. When the edge of the mirror is turned toward the light, there is little or no reflection, from the fact that such a small portion of its surface is exposed to the light. Neither does the Christian, whose heart is turned edge-ways toward Christ, reflect as he should, the light of Christ. And there are numbers of this kind of Christians. They do not turn wholly away from Christ—they do not withdraw their affections from Him altogether; but they turn the narrowest part of their heart toward Him, and give Him the minor part of their affections; while the broadest part of their hearts is turned in another direction, and the major part of their affections given to unworthy objects. Now, this is not pleasing to God; "For," says He, "I the Lord thy God am a jealous God." He is not satisfied to occupy the second place in our hearts. He wants our hearts turned broadside toward Him; and not until this is done will we reflect perfectly the divine effulgence proceeding from the throne of God.

3rd. If the mirror is so placed as that another body stands between it and the light, there is no reflection: neither is there any reflection when the Christian allows anything to stand between himself and Christ. And this is frequently the case. Sometimes it is sinful appetites, passions and prejudices, and sometimes it is an all-absorbing desire for worldly wealth and honor; but more frequently, it is

self. They make all things else subservient to self aggrandizement and advancement. Self is their god; and with an eastern devotion they worship at the shrine of their idolatry. And in all, or either of these cases, instead of being lights in the world, they are dark spots upon the shores of time, detracting from, rather than adding to, the brightness emanating from the "Son of righteousness that has arisen with healing in his wings."

I will next notice some of the uses of light. The great purpose for which light was created was to dispel darkness. And this it does. Introduce a light into a dark room, and the darkness flees before it. Light and darkness cannot occupy the same place at the same time. They are irreconcilable; and in every conflict that takes place between them, light is always victorious. Witness the approach of morn. It is said that, "The darkest hour is just before the dawn." In that hour, darkness reigns supreme. But, as the "gray in the East," heralds the approach of another day, behold the shadows how they gather themselves together for a hasty flight! And as the sun darts his first ray athwart the Eastern horizon, see how darkness flees before him, and, at last, veils herself from his burning eye behind the tree-tops and mountain peaks of the West! And, not until he has completed the work of another day, and dipped his beams into the waters of the mighty Pacific, does

Night; sable goddess! from her ebony throne,
In rayless majesty, again stretch forth
Her leaden sceptre o'er a slumbering world."

Now, as the light of the sun dispels the darkness of night, so also does the light of the Christian dispel the darkness of sin. That this is true, no one will deny. The very presence of a consistent Christian has prevented the commission of multitudes of sins. At his approach the oath remains unuttered, the obscene joke untold and the shameful act uncommitted. How often have we heard such expressions as these: "Hush! preacher A—is coming;" or, "Stop! there is deacon B—!" It is true, there may be some who have not this respect for a life of godliness; but these are generally of that class which is so wedded to sin as to be almost beyond the pale of forgiveness. The rule is, that even the wicked themselves respect true piety. Those who do not are the exceptions. It being true, that light is a dispeller of darkness, it is necessary, 1st—To show us where we are and the way we *should* go.

In order to travel with safety over a strange road through the darkness of night, it is necessary that we carry a light. The light brings to view, and

therefore enables us to avoid dangers that would otherwise be invisible. It also shows to us the way we should go. There may be numerous forks in the road; and, without a light, we would be unable to learn from the guide-posts the road that will lead us to the desired haven. The pathway of life, when not illuminated by divine light, is enveloped in spiritual darkness, and is black, with a more than mid-night blackness. It is also beset with snares, pit falls and other devices of Satan—placed there by this arch-fiend for the entanglement and destruction of souls. Now, as light makes manifest things obscured by darkness, so also does the light of God's Truth make manifest the hidden dangers along the pathway of life, and makes plain to us the way of righteousness, which is the way to Heaven. The way of righteousness—though the right way—is not always smooth; but it is frequently rugged, and ever narrow. And springing off on either side of this way, to the right and to the left, are numerous other paths; and these paths, apparently, running parallel to the right way, makes it easy for one to step from the one to the other—thereby stepping from the "way of life" into the "way of death." Says Solomon, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It seems all right at first; but at the last—and when it is too late—it proves to be all wrong. But is there no means by which we may know the right way? Yes, there have been guide-posts set up at the forks of the roads, and these, with extended arms, mark both the right and the wrong way; and if we only have the divine light about us necessary to enable us to read the inscription thereupon—to distinguish the right from the wrong—all dangers and mistakes may be avoided, and we will be enabled to reach the desired haven of rest in joy and peace.

2nd. Light is necessary to show *others* where we are and the way we *are* going. To bring out my meaning more clearly, let me illustrate this point by an incident that is said to have occurred in the city of London: That great city is sometimes enveloped in fog so dense as to make it necessary for those walking the streets to carry lights, in order to see which way to go. During one of these fogs a gentleman passing up one of the streets, saw a man coming towards him bearing a light. As they approached each other he concluded from the man's manner of walking, that he was blind. And when they came together, he asked him if such was not the case. The man answered him that it was, "Then," says he,

"why is it that you carry a light? I cannot see of what benefit it can be to you." Says the blind man, "I carry this light in order that others may not stumble over me." What a rebuke to many of God's people, and what a lesson for all! If it were possible for spiritual light to be as unnecessary for us as natural light was for that blind man, yet, it is a duty we owe to humanity to ever have this light about us, and to let it so shine before men, that they may see our good works, and glorify our Father which is in heaven. Let us as Christians, be very careful that others do not stumble over us; for Paul says, "Let *** no man put a stumbling block, or an occasion to fall in his brother's way." People want to know where we are, and the way we are going. And they have a right to know. And it is our duty to let them know. And to do this, we must have our light with us, be we where we may.

Another great use of light is, to beautify and adorn the earth. Destroy natural light, and you destroy natural beauty. It is light that gives the world its beauty. It is light that clothes the forests in a dress of living green. It is light that changes this dress to one of red and gold. It is light that gives the colors to the fragrant flowers. It is light that kindles the fires in the sparkling jewels. It is light that spans the heavens with the seven-hued rainbow. It is light that decks the firmament with scintillating stars. In short, it is light that makes everything beautiful, that is beautiful; and without it, nothing is beautiful. Destroy light, and you dethrone beauty forever. As natural light is the author of external beauty, so also is spiritual light the author of internal beauty, or beauty of principle, in every relation of life, both public and private. Remove the influence of the Christian people of any country, and you remove every influence for good; and, hence, rob it, both of its beauty, and of its desirability. The beauty of any government consists in the equity of its laws, and the uniformity of their administration, or the resemblance it bears to the kingdom of God. The beauty of the social circle consists in its purity and innocence, or the similarity between it and the society of heaven. The beauty of the family circle consists in its love and unselfishness—or the nearness of its approach to the household of God. And thus I might go on and show that all of the beauty of life proceeds from spiritual light, or from the presence and influence of the Christian religion.

Lastly.—While light may occupy different positions, and, in one sense, serve different purposes, yet each is

necessary in its place. Pass along the principal thorough-fares of a large city at night, and you will find, at each street corner, a brilliant light, to give light to all who may be passing along that way. But other lights are necessary besides these upon the streets; for, with these only, a city would be poorly lighted. But as we pass along the streets, we see a light in every window. We see lights in the store rooms, lights in the offices, lights in the work shops and lights in the private residences. Now, the last mentioned lights are private lights—the first mentioned were public. The first are to give light to the many—the last to give light to the few. Now, as the private lights cannot fill the places of the public lights, neither can the public fill the places of the private. Each class has its special work to perform. Spiritually, these street lamps represent the ministers of the gospel—the public teachers of righteousness, whose office is to give light to all who wait upon their ministry. And these other lights—those in the store-rooms, offices, work shops and private residences, represent the laity—the private teachers of righteousness, whose office is to give light in the business pursuits and social intercourse of life. Now, as the laity cannot fill the place of the ministry, neither can the ministry fill the place of the laity. Nor can either be dispensed with in the work of spreading the gospel of the Lord Jesus Christ among men. Then it is the duty of each to let his light shine brightly in his respective sphere, that God's name may be glorified and His kingdom be built up. See to it, then, Christian friends, that your lights never grow dim, nor give a flickering flame; but let them continue to shine brighter and brighter unto the perfect day.

Our Public Schools.

BY REV. J. P. WATSON, D. D., EDITOR OF
THE HERALD OF GOSPEL LIBERTY,
DAYTON, OHIO.

The late Governor Hendricks, of Indiana, in speaking of our public school system, said, "The free school system must be regarded as the foundation of American stability, and the people must consider and treat as a foe any one who brings the system into controversy with a view of injuring the efficiency thereof."

No man knew better than he the worth of our school system, and no one ever spoke more wisely or truthfully of it. However, this very system of education has foes, and foes of a most powerful front in our very midst—foes that are not only seeking the overthrow of the system, but who would rejoice with a fiendish

yell of satisfaction could they accomplish their purpose.

That the Catholic Church is bitterly and uncompromisingly opposed to our school system, and is doing all within its power for its demolition, is manifest from the following utterances: The *Freeman's Journal*, Catholic, some time since, said: "Let the public school go to where it came from—the devil." Archbishop Purcell, speaking of the same institution, said: "It will be a glorious day in this country when the American school system is shivered to pieces." And still higher authority, Pope Pius IX, who secured for himself, blasphemously, the honor of infallibility, said, in writing to the bishops of Nicaragua in 1870: "Freedom of education and worship are both contrary to the laws of God and the Church." If in Nicaragua, so in the United States.

Here, then, is a vast religious corporation, which styles itself the Church of God, combining, through the triple power of press, priest, and Pope, against the free school system of the United States and liberal education throughout the world. We hope their pleas will avail little, and that the free people of our Land, in all churches and of all parties, will adopt the sentiments of Ex-Vice President Hendricks, and act seriously, earnestly, and wisely under the inspiration of those sentiments.

Having seen what the school system of our Land is, and looked for a moment into the faces of the foes of that system that antagonizes it, and listened to the audacious voices they lift against it, let us open the school census roll, just at hand, and see what we may learn from it.

We learn, with very large gratification, that the system has a stronger hold upon the hearts of the American people than ever before. Referring to statistics of 1870 we find that in the public schools of the United States there were 142,000 teachers and 7,200,000 pupils. By the census of 1890, in the same public schools there were 361,273 teachers and 12,563,894 pupils.

Here we see a growth in the enrollment of 5,363,000, while the growth in the efficiency of the schools is seen in the fact that the teaching force is two and one-half times greater now than then. The system has developed in efficiency most marvelously within the two past decades, and the two forms of growth above indicated would seem to declare that the very roots of the system have taken hold upon the hearts of the people with tenacity that can not be broken or loosened.

In addition to our public schools

there are very many private schools wherein, between the ages of five and eighteen, the school age, 686,106 children are enrolled. Adding the two aggregates, given above, we find that in our public and private schools we have exactly 13,250,000 students enrolled, and all of these schools are in perfect harmony with the spirit of our civil government.

There is, however, another system of schools of which we can not say this, for they are established in opposition to our national school system and for the purpose of overthrowing it. We speak of the parochial school system of the Catholic Church. In these schools they have enrolled 673,601 pupils. The parochial school is not established everywhere, but is to be found in nearly all of our cities, and this class of schools has increased rapidly within the last decade.

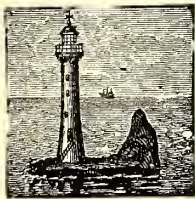
While, however, the Catholics claim one-eighth of the population of our Nation, their parochial students are as yet only as one to twenty of the students of the public and private schools of the United States. There is also possibility that the feeling of protest being expressed by many intelligent and influential Catholics may serve to retard the further growth of the parochial schools. If it be found soon that the parochial system may not draw funds from the state treasury, and that the chances for advancement in civil, social, and business life are most surely with the students of the public schools, the parochial system may fall into decay. Without concessions are made to this system, speedily, we think this will be the case, and especially so, if Catholic teachers were generally refused employment in the schools which the Catholic Church antagonizes.

Just here, however, we are hardly encouraged. We notice that, at a recent examination of candidates in Texas, of seventy-seven applicants for the positions forty-two were nuns. As to the measure of their success we are not informed, but that they applied shows that *there* the public schools were bidding for their services.

Why, however, should the nuns wish to enter schools as teachers which they call *godless*? and why should the directors of our public schools give employment to a class of people who are continually, by word and example, seeking to overthrow our schools? Rome hates our schools, and yet seeks to place within them as teachers the very people she has educated to hate and destroy them. Either Rome should shut her mouth against our school system and sheath her sword, or she should have no place among our teachers.

But she will not sheath her sword nor shut her mouth in her antagonism. The *Catholic Review* has recently said: "Catholics are bound to build up a Catholic branch of the public school system where children will be educated as Catholics at the expense of the state." There is no question that this is the purpose of Catholicism. That it is, is seen further in the action of Bishop Matz, of Denver. His diocese includes the entire State of Colorado, and he has recently issued pastoral letters refusing first communion and confirmation to any child which has not, during the two preceding years, attended a parochial school. This is a high-headed action against the school system of the state, but it is to be hoped that it will have the effect to alienate the nobler class of Catholic from their church. The reverse action of the Fairbault (Minn.) Catholic, reported by us last week, may go far to excite rebellion against this tyranny.

The total enrollment for all the schools of the Nation, for 1890, between the ages of five and eighteen, was the stupendous aggregate of 13,923,601 students. This is a mighty army, and it would seem as though if intelligence is promotive of morality that the future of our Nation should inspire us with hope and not with fear. May our national love for our public schools increase with our growth as a people. We believe it will.



OUR LIGHT HOUSE.

Let us walk in the light of the Lord.—Isa. v. 2.

The light shall shine upon thy ways.—Job xxii, 28.

This is the Star of Duties.

You have not fulfilled every duty, unless you have fulfilled that of being pleasant.

CHARLES BUXTON.

Faith's Work.

It is faith's work to claim and challenge loving kindness out of the roughest strokes of God.

L. RUTHERFORD.

How it Drives Us.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.

PHILIP MELANCTHON.

A Great Beautifier.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy, and not pain, around us.

R. W. EMMERSON.

Work!

Fevered work, flurried work, anxious work, restless work, is always bad work. Work, all of you, as if you felt and realized the dignity of work, the innocence of work, the happiness of work, the holiness of work.

F. W. FARRAR.

How to Train a Child.

If you would train up a child in the way in which he should go, you must go that way yourself. All your teaching will be of little or no avail, except in so far as you illustrate it in your own conduct. Honesty, truthfulness, purity, diligence, gentleness—these and the other Christian virtues are best learned from seeing them exhibited in actual life.

E. E. HOSS.

Our Burdens—Our Strength.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, he sends first one, then another, then removes both, and lays a third, heavier perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.

E. H. MANNING.

Fragment.

If a hundred years ago it had been clearly revealed from heaven that the time would come when we, at our homes, should talk with friends across the ocean as freely as though they were in our presence, who would have been wise enough to divine the way in which this should be done? Who would have believed it? Not

one. It has been revealed from heaven that the Christian, at death shall pass from this body into the presence of Christ and the holy ones in heaven. If we can not understand earthly things, can we expect to understand heavenly things? If we need experience in these things, to even partially comprehend them, shall we demand to know the *modus operandi* of the spirit in the sublime things of God, or ignore the fact because we can not understand it? Oh, the spiritual stupidity! How often, like Nicodemus, we exclaim: "How can these things be?" And how often we might hear Christ saying unto us, "Marvel." Everything we behold or come in contact with in this world is connected with mystery, ourselves the greatest mystery of all. Let us remember that mystery is no argument against the truth of a proposition and no excuse for unbelief. Let us try, in the simplicity of a child, to listen to the voice of God, believe and enjoy his promises.

N. DAY.

Reads Like Romance.

The work of Diaz in Cuba reads like a romance. He was a physician in the island some ten years ago, but joined the revolutionists, and when they were beaten, rather than to fall into Spanish hands, he cast himself into the sea on a plank. He was picked up finally by a fishing vessel, and in some way reached New York. There he was taken sick, but a young girl of the house visited him daily, reading from her Bible and then praying. He did not understand her speech, but became interested and secured a Spanish Bible, which he read with happy effect, being converted by its teachings. An amnesty being proclaimed, he returned to Cuba to teach the people the way of salvation, but the priests had him boycotted as a physician, and from actual want of bread he went again to New York. There Father Chiniquy advised him as to methods of work, and he was baptized and naturalized as an American citizen. He then returned to his work, having financial support from the States. He was greatly persecuted and imprisoned twice, being released each time by American intervention. Soon, however, his work began to grow, and among his converts was his own mother, who was also his first candidate for baptism. Later, at 4 o'clock in the morning, he found his father sitting on the bedside reading the New Testament which he had commenced to read in the early evening. He too was soon baptized. The man now has seven churches and 1,000 Sunday school scholars. He has baptized 2,200 persons on their faith, among

them some very prominent citizens. The Catholics at one time offered him \$20,000 to leave the island, but this he will not do. He hopes for the redemption of Cuba from the Catholic yoke, and it looks as though he was not to hope in vain. Religiously, he is the most important and influential man in Cuba, and his church building in Havana, originally a theater, he has paid \$60,000 for. It originally cost \$140,000. He is laboring under the auspices of the Baptists. God be with him.

J. P. WATSON.

A Great Question.

To want to do some useful labor in the world, to think that useless life is only premature death, to find ourselves apparently shut out from usefulness, and yet to believe that God wants us to grow in his likeness by whom all the work of the great working universe proceeds, that is a puzzle to one's faith. It may be that God used to give you plentiful chance of work for Him. Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. Then it was easy to believe that He was training; His contact with your life was manifest; the use He made of you was very clear. By and by came a change. He took all that away. He snatched your work out of your hands, or made your hands so weak with sickness that they let it drop themselves. What then? Have you been able still, in idleness, in what seems uselessness, to keep the assurance of His care for you? Have you been able still to be satisfied with knowing just that here you were, ready to be used if He wanted to use you, ready also to be laid aside if he thought best? That has depended upon whether all your old work with Him really brought you to know Him. If it did, if in it all, while you delighted in doing it, the principal blessing of it all was that it permitted you to look into God's soul and see how self-complete and perfect and supreme He was; how, after all His workings, it was not in His works, but in His nature, not in His doing, but in His being, that God's true glory lay; if as you worked with Him, you really looked in to His nature and discerned all this—then when He takes your work away and bids you no longer to do good and obedient things, but only to be good and obedient, surely that is not the death of faith. That may be faith's transfiguration. You can be idle for Him, if so he wills, with the same joy with which you once labored for Him. The sick-bed or the prison is as welcome as harvest-fields or the battle fields, when once your soul has come to value as the end of life the privilege of seeking and of finding Him.

PHILIPS BROOKS.

Press Opinions.

Episcopal Recorder:

However good a man may be, he will not escape trial in the flesh.

†

Central Advocate:

The man who tries to break away gradually from his evil habit will surely fail, for the reason that he begins by yielding in a measure to his enemy. Any compromise with evil, however slight, is wrong; and one's only safety is in forsaking utterly the wrong.

†

Southern Star:

Wine-drinking is the mother of all mischief, the root of all crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty, and the plague and corruption of the soul.

†

N. Y. Independent:

The best mode of keeping improper thoughts out of minds is to keep those minds so filled with good thoughts that there will be no room for improper thoughts. He who acts upon this rule will generally have not much trouble with bad thoughts. Such thoughts will not be his usual companions.

Cumberland Presbyterian:

The first thing needed to make a good sermon is gospel truth. If the preacher don't put in enough of that to save a lost sinner or to comfort a discouraged saint, his effort falls short of its highest purpose. Then a good sermon must have two other things—illustration and application. The truth must be made first plain, and then practical. The dullest hearer should be made to understand the message, and the most indifferent one be led to feel that the message is for him.

†*

St. Louis Christian Advocate:

It is a great mistake to suppose that Christianity is merely a fire-escape, of value only to the soul, and that not until after death. Religion is a spiritual illumination, blessing the home and society with a quiet helpfulness in the present life and giving to us a foretaste of heaven. The fact is that heaven begins in this world, and the spiritual atmosphere which we breathe is the same in kind which shall surround us hereafter. There are some professing Christians who would be asphyxiated if they should reach heaven.

†*

Pacific Methodist Advocate:

If we were only a little more tender, one with the other, how much

sweeter, brighter, the world would seem! and sweeter and brighter to both ourselves and those who engage our kindness and long suffering. How much misery grows out of needless misunderstandings and needless criticism. It is not that the hawthorn is more fragrant to-day than yesterday, but that to-day we have a soul to drink its breath. It is not that men are more full of fault than good, but that we have not eyes to see nor hearts to echo the good in them. Be kind. It is kindly, and, more than all, it is Christ-like.

†

United Presbyterian:

We may be so blind as not to see Jesus; but he is sure to see us, and to understand our personal need. Our sorest trials may be a means of illustrating God's love to us, and of evidencing God's glory in his loving ministry to us. Now is the time for our best work in God's service. The time is at hand when we shall be unable to do what is now a possibility. When our Lord would help us, he calls on us to help ourselves. He honors the use of means in his service, while he would have us to know that these means have their value only through his blessing. Our neighbors have a curiosity as to our history and experiences; but it is easier for them to ask questions about us than to suggest what would be for our welfare. If Jesus has shown his loving power in our behalf, we ought to be prompt and hearty in telling others of his goodness. There is a work of witnessing, in this line, to be done by all of us.

†

Ala. Christian Advocate:

We have no strife with our brethren who read sermons; sometimes a sermon well read is very effective. Occasionally it may even be best to read; but by far the most effective method of presenting the truths of the gospel is to preach them, to speak them out from an overflowing heart, and from a well-trained and well-informed mind. Surely it is strange that when other denominations have abandoned reading our preachers should adopt it in many cases. The great end of the gospel is thus lost; for in preaching we seek to arouse the masses, to stir the lukewarm and indifferent, and press home the imperative need of immediate action. The living voice, the kindling eye, the rapt expression of every feature, the warmth generated by the mind when in the full march of all its powers—these are essential when the attention is to be gained, the conscience awakened, and the will dominated by over-mastering speech.

In Memory of Hon. John M. Moring.

On Wednesday Sept. 30th, 1891, pursuant to notice, theretofore given, a meeting of the local and visiting members of the bar was held in respect to the memory of Hon. John M. Moring, deceased, this being the first term of Chatham Superior Court held since his death.

Hon. John Manning was called to the chair and Chas. E. McLean made secretary. Upon taking the chair Dr. Manning spoke in feeling language of the life and character of John M. Moring whom he called his friend.

On motion of H. A. London, a committee was appointed to prepare and report at an adjourned meeting resolutions of respect in memory of Hon. John M. Moring. The chair appointed on this committee, H. A. London, E. S. Parker and A. P. Gilbert. At the adjourned meeting the following resolutions were unanimously adopted:

WHEREAS, Since the last term of this court the Hon. John M. Moring, a distinguished member of this bar, has departed this life, we, his surviving brethren, and the citizens generally of his native county in public meeting assembled, do hereby resolve,

1st. That in the death of our deceased brother the bar of this court has lost one of its most prominent members who was ever faithful to the interests of his clients and true to his solemn obligations as an attorney.

2d. That in the death of Mr. Moring the county of Chatham has lost one of her most distinguished and devoted sons, who had frequently and most faithfully represented her in the general Assembly of the state of North Carolina, and as speaker of the House of Representatives, in 1879, and reflected high honor on her and himself.

3rd. That we tender to his family our heart-felt sympathy at the loss of so devoted and affectionate a husband and father, whose every thought and care was for their comfort and happiness.

4th. That a copy of these resolutions be sent to his family, and copies be published in the *Chatham Record* and *CHRISTIAN SUN*, and that his honor, Judge R. W. Winston, be requested to order that they be spread upon the minutes of this court.

H. A. LONDON,

E. S. PARKER,

A. P. GILBERT,

Committee.

His Honor made the order as requested and in doing so said in the language of Judge Reade in directing like resolutions commemorative of the life of Chief Justice Pearson to be spread on the record: "If our de-

ceased brother had any faults none ever reached his heart never, never!"

JOHN MANNING,

CHAS. E. McLEAN.

Chairman.

Secretary.

The Muffled Conscience.

The alarm-clock sits upon the mantle. The owner of the clock every night before retiring sets it to give the alarm at six in the morning. At exactly that time the sleeper is awakened from his pleasant dreams by the whirring and rattling and ringing of the clock. He obeys the summons and bounds with alacrity from his bed. He girds on his apparel and gets ready for the work of the day. Morning after morning he pursues this line of conduct, and obeys the summons of his little time-keeper. After awhile, on some morning when he is a little lazy, having been awakened by his clock, he rubs his eyes, yawns, grunts, turns over, and goes to sleep again. The next morning, he does the same way; likewise the next, and so on for a week; and in a little while he sleeps so soundly he fails to be aroused by the alarm, and hears it only as if it were a dream.

Just so with the one who first begins to practice a certain vice. At the first act conscience gives the alarm. He starts up in self-reproach at the deed. The second time he commits the same wrong, the same thing takes place. He feels the reproach; he knows he is wrong; time after time he resolves to do so no more; but outside influence or environments help him onwards in the path of vice, and soon, the once loud alarm of conscience becomes only a faint, dreamy whispering, and the poor wretch is a slave to an evil habit. Muffled conscience! Muffled conscience!

Is it a hard matter to keep our conscience in a normal state? No, but it is a hard job to unmuffle them, and better it is to keep the muffler away. "Lead us not into temptation" is the prayer Christ taught, and we must not only pray it, but act it. Keep out of the way of temptation, thou vain and weak-minded man. Remember the adage: "don't trifle with fire." Fire burns; temptation was always a liar. Don't start wrong. Here in a certain part of the country is a road which forks. The two prongs for several miles are not far apart, but the farther we get from the point of separation, the wider apart they become, until they, finally, lead out to sections a thousand miles from each other. So it is in life. We often come to the fork of the road. We take the wrong prong, and, after passing over many

rough hills and miry valleys suddenly catch a glimpse of the flaming palaces of hell.

A bell was once so arranged that in a storm it would ring loudly, and thus warn mariners of their danger. Some pirates muffled the bell so that it would not ring out its alarm, hoping that in its silence, some unfortunate vessel might be driven upon the rocks and become their prey. Strange to say, they themselves were the first to suffer. They had silenced the warning bell and all perished. Beware, my friends how you muffle the bell of conscience, lest its tones may not be sufficiently loud to pierce your ears and save you from the rock-bound coast of death.

HERBERT SCHOLZ.

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

The Meeting at Durham, N. C.

We commenced a meeting at the Christian church in Durham, N. C., the fourth Sunday in Sept., and continued it eight nights. The spirit, in convicting and converting power, was with us, to the great joy of our hearts. Twelve professed faith in Christ, five united with the church, with two more to follow. The congregations were large and attentive.

Quite a number of the Methodists and some of the Baptists worked with us faithfully. Our dear Bro. C. C. Peel, did all the preaching except two sermons. His Logic was convincing. He is one of our best preachers.

The church at Durham is doing well. Much of the success is due to the membership of the church.

W. G. CLEMENTS.

BRO. BARRETT:—My meeting at Pleasant Cross is now going on. The meeting is interesting and I hope

much good is being done. There have been seven conversions, and much interest manifested by the members. Revs. E. H. Jarrell and W. W. Lawrence are with me, and are laboring earnestly and faithfully in the Master's cause.

My meeting at Shady Grove was blessed to the building up of the church. Six precious souls were left at the altar of prayer crying for mercy. May they not give up, but may they find the pearl of great price.

Bro. Lawrence's meeting at Shiloh, last week, was interesting. There were several conversions, and seven bright young converts united with the church. Rev. Rufus King of the Friends and three sisters of that church were present, and did much earnest and faithful work, which added no little to the success of the meeting. They are noble and large hearted Christians, and may the good Lord spare them long to labor in His Vineyard. Our cause is advancing gradually, and I hope that good reports from the several fields will come at our next Conference. May the Lord bless and comfort you is my prayer.

H. A. ALBRIGHT.

The Meeting at New Providence, Graham, N. C.

The meeting at New Providence which commenced on the Second Sunday in Sept. closed last night, Oct. 2d. Rev. C. J. Jones, D. D., of Norfolk, Va., was with us after the first eight days, and remained till the close of the meeting. Dr. Jones did all the preaching after his arrival, and to those who have had the pleasure of hearing him, it is useless for me to say that his preaching was of the highest order, and accompanied with good results. He won for himself a warm and loving place in the hearts of this people. Time cannot estimate the results of this revival—eternity alone can tell. There are strains of love set in motion which will flow on and on for good, after this generation shall have passed away. There were according to our best knowledge one hundred and sixty-one who came forward to the altar for prayer, and of that number three were there when the meeting closed. This does not include the many in the congregation who said pray for me, but did not come forward. One hundred and fifty, we believe, found the Saviour, and possibly many more that we do not know of at this writing. There were a good many who found Christ between our services, and in this way we think some have become satisfied that we have not heard of yet. Last night Oct. 2d, there were

twenty-six who united with the church. The doors of the church will be opened again Sunday, and the ordinance of Baptism administered. God be praised for the work he is doing in our midst. Rev. W. S. Long, D. D., was with us on the third Sunday in Sept. and preached two good sermons. Several others ministeral brethren were with us from time to time, and took part in the altar work. To them all we return thanks. Just before we closed on Friday night the congregation joined in singing "God be with you", and as Dr. Jones said good bye many hearts swelled with emotion, and tears flowed down many a cheek, as we thought we all would never meet again here below.

P. H. FLEMING.

From Windsor, Va.

First Sunday in present month service was held at Isle of Wight C. H. Three united with the church, they were young people of hope and promise. Six received baptism and went on the Christian way rejoicing because they found happiness in obeying the command of their Lord. Doing our duty always makes us happy and always will. Much suffering may have to be endured to perform duty, but he who holds on firmly to the line of duty will have a beautiful record and a glorious reward. After passing a short time very pleasantly at the lovely home of Bro. L. H. Whitley, I went to Antioch same Sunday afternoon to preach the funeral of Bruce Uzzell, the three year old child of Mr John Uzzell. When the service was over the dear little boy was conveyed to the church yard and laid away in the silent embrace of the grave. Its parents were so much grieved when they took the last sad look at the breathless form of their darling baby, but hope gave relief in the believing that its gentle spirit had taken its immortal flight to the Heavenly land, and that it had joined the angelic throng which hovers around the throne of God.

Some will invite you to help them on to success, and you are a clever fellow while thus engaged, but when prosperity smiles upon them they frown upon you. There are scores of old, dull, rusty axes that need grinding, and when they get sharp they have no use for the grind stone until they get dull again. Looks and actions say "An ax to grind, please help me to do it." To help the weak and needy to encourage the desponding, to lift up the fallen is the duty of all.

It has been my privilege to be in several precious revivals of religion

during the year. Scores have been brought to Christ and made happy by his pardoning love. It is my earnest desire that every one of these converted souls shall walk in the light of God until that bright world above is reached.

This is the last month before conference. We are doing up our year's work. Am on my way to Liberty Springs to hold quarterly meeting, and am spending a little time at the hospitable home of my dear brother H. H. Butler. His wife's health is very much improved, which gladdens the hearts of her many friends. It always gives us pleasure to call at the home of Bro. Butler. He is such a Godly man that one feels better by being in his presence. He is certainly an active, earnest, able preacher of our Lord Jesus Christ and is doing much good in the conference. May he be spared many years to work for the Lord. He is deservedly popular wherever he goes.

J. T. KITCHEN.

Oct. 10, 1891.

Elon College Notes.

Everything is moving along so smoothly, quietly and pleasantly at Elon this year that it is somewhat difficult to find news items worthy of "write up." New students are still coming in from time to time and we look for others yet.

Let them come. We will receive them gladly make it as pleasant and as comfortable for them as possible and last but not least give them plenty of work to do. Work is our watch-word and we sincerely hope that no pupil will come here who does not intend to work. The members of the Senior and Junior and some of the Soph. classes are now busily engaged "at their spare time" in preparing their essays and orations for four weeks hence. "What shall I write about has been the question uppermost in their minds for some time and judging from the number that now daily crowd our reading room and library considerable research is being made. A few moments in the reading room will prove that we have done what we could with the means at our disposal to furnish the students with plenty of facts and figures and discussions of questions of general interest to the political, social and religious world, all the leading papers and magazines of our country which are likely to be of interest and benefit to the reader are on our shelves and if our students go away from here uninformed as to what is taking place in the great world around, it must be (dis)credited to their neglect not to want of opportunity. The day for going to the Exposition has

been changed and instead of Oct., 23, we will doubtless go November the 5th. Among other reasons for this change was the fact that the Eastern Va., Conference came off about the same time that we had designated for Exposition day and a number of our friends desired to attend both. Nor had we finally decided on Oct., 23.—The decision was conditional. We now invite all our friends to meet us at the Exposition at Raleigh on November the 5th and then come home with us for a few days. We are always glad to have visitors—especially are we glad to have patrons come, visit the class rooms and see for themselves our general plan of work.

It is the intention of your correspondent to ask the instructors in the various departments to furnish a short "write up" of the work being done during the present session and include one of these in each letter until all the departments have been given a place. We are sure this will interest the patrons and hope it will not be deemed altogether out of place and of no interest by those who are not patrons.

Two weddings have been the feature of the social world near us here recently. As was noted in last week's SUN, Mr. J. H. Harden and Miss Lulu Graham were married at Union Ridge church on the evening of Sept. 23. There were many visitors and friends present, the decorations beautiful, the ceremony performed by Dr. Long and Rev. P. H. Fleming was impressive and the presents numerous and costly and withal quite a brilliant affair.

On last Wednesday, Sept. 3, Dr. Long united in marriage Dr. Kernodle and Miss Kate Cobb, at the home of the bride. Only a few immediate friends were present. No tickets. The bride and groom left for Baltimore where they will spend the fall and winter.

Brother Boone and family arrived at our place last week—which will be their future home. We give them a hearty welcome.

As there are several other houses nearing completion we would suspect our place will increase its number of inhabitants soon. Let all come who will and help us build up Elon and may every one who comes be prompted by the finest motives—that of contributing in some way to the upbuilding of our work here.

J. O. ATKINSON.

Sept. 5th, 1891.

Meeting at Grace Chapel.

This meeting began on Saturday before second Sunday in August and continued all Saturday night following. Services were conducted day

and night. The congregations were large at the beginning and kept growing until the meeting closed. There were about thirty conversions and renewals, and fourteen accessions to the church with others to follow. The church and community were greatly revived. It was generally spoken of as the best meeting that has been held in that community for many years. I had no ministerial aid. Our house of worship there will soon be completed and ready for dedication. This church is looking up and bids fair to become a power for good. The Sunday school is large and increasing in interest. This church was started from the Sunday school. Bro. J. H. Phillips, the superintendent, is one of those men who never tire in this part of the work.

P. T. WAY.

DEAR BRO. BARRETT: Please say through the columns of the SUN that Rev. J. W. Patton will preach at the Christian church at Holland next fourth Sunday at 11 o'clock. Bro. Patton will probably take work in this, the E. V. Conference, the ensuing year.

We are glad to report that since going into our new house we have organized a Sunday school which has grown interesting and bids fair to be large. Prospects for growth and permanency are most encouraging.

R. H. HOLLAND.

An Important Question.

Should the *Christian Church* under any circumstances expel a member? INQUIRER.

That is indeed an important question. We respectfully ask Rev. Dr. Jones of Norfolk, Va., to give an answer to Inquirer's question, with reasons for the answer. We think this is an interesting subject for discussion and we hope it may be profitable to the cause.—ED. SUN.

PEN PICKINGS.

—"Polly Pointer" has been writing to our readers for a few weeks past. This week no letter has come in from her. We hope she will not leave us without a letter often, as she seems to be interesting some of our readers.

—Be sure to read carefully the plan for the Missionary Convention and also the explanatory editorials in this issue. Think well before you make up your mind. If it be not a wise movement, do not endorse it, but if it is wise, we hope every reader of the SUN will heartily endorse it.

—Rev. M. W. Butler is still quite feeble, but up a part of the time and improving. Rev. N. G. Newman

spent last Sabbath with him and preached for him. More than 20 members have recently joined the Waverly Christian church under the labors of Bro. Butler. We pray that he may soon be fully restored to health.

—We begin in this issue the publication of a series of "sermon sketches" from the pen of our late lamented brother, the Rev. R. A. Ricks, who died so suddenly in the pulpit at Burlington, N. C., last April. He was the finest sermonizer of his age, in the Christian Church, South. He was rarely what people call eloquent, but he was a fine preacher, a good analyzer of thought. We shall publish several of these and doubt not that our readers will enjoy them very much. They were not prepared for publication and cannot be revised now. The package came to us as he left them, so neat and all in order. Through these he will speak to our people.

—Rev. R. A. Ricks left a number of well written sermons, when he was cut down in the midst of his usefulness. How would it do for these to be published in a book and so let his work go on? We have felt that it would be a good thing and a fitting memorial of his young life, which was so suddenly cut short in the midst of his greatest usefulness. If published with a sketch of his life, making a good size volume, who will agree in advance to take a copy at \$1.00, to be paid when published and delivered? As many as are willing, let us hear from you at once. If enough are secured, we will publish the book this winter. The sermon in this issue is a sample. Others will not be published till we decide whether to issue the book or not.

—Dr. R. I. Lassiter of Four Oaks, N. C., writes us a very interesting letter concerning the work in Johnston county. He says of the work at Spilona: "We had a glorious revival some weeks ago, and added some fourteen members to our church. This has been a dead country—spiritually—for years. We need good workers in the ministry all the time. Rev. J. A. Jones deserves much credit for his hard and faithful work here. I have never known such improvement in a neighborhood as has been made in this for the last two years and under God's blessing I attribute it all to the work and influence of Spilona Christian church. We want you to help us work here and bring the balance of the dead people to life. Can't you and others come down and help us to persuade this people to give up Hardsbellism?"

—According to the *Western Baptist*, of which our old college classmate, Rev. R. T. Hanks, D. D., is editor,

Rev. John A. Broadus, D. D., LL. D., the President of the Southern Baptist Theological Seminary, is up before the bar of public opinion in the Baptist denomination—and for what do you suppose? Guess? Well, Dr. Hoge, the noted Presbyterian preacher and orator of Richmond, Va., was some time ago invited to Louisville, Ky., to dedicate a Presbyterian church. Dr. B. and Dr. H. were dear old friends. Dr. B. took Dr. H. as his guest. When the dedication came off, Dr. B. attended along with his guest. Dr. Hoge called on Dr. Broadus to lead in prayer during the service, and bless your life, the first thing Dr. B. knew his brethren had him over the coals for praying in the services dedicating a Presbyterian church. Well, such is—Baptist life.

—Rev. P. T. Klapp gives us a cheering word from the Alabama Conference. He says: "The Conference has closed and they say it has been one of the most enthusiastic and enterprising sessions they have ever held. They have taken steps to establish a High School just so soon as they can get a teacher. They have arranged to raise more money this year than ever before. They have also taken hold of the foreign mission work. Would write more, but they keep me busy." That is good. Now, let the brethren begin at once and keep at the work they have laid out for the ensuing conference year, till the next session assembles, and the incoming year, under the blessings of God, will be the grandest success in all their history. God bless and spare the Alabama Conference in its work for his cause.

—The complaint comes that our new hymn-book is too high. It may be too high for the people, but it is too low for the good of the treasury of the publication fund. After deducting the cost of publication what is left would hardly buy enough meal brand for the mice to play in to say nothing of the money needful in the building up of a great publication house. Cheap goods are all well enough in a certain way, but goods so cheap as to make no ample allowance for the workman who produces the goods is, to say the least of it, of doubtful wisdom. The hymn-book is a beauty—judging from what we have seen—and we hope it may give great satisfaction to all of our people. Certainly there should be no grumbling over what the church will make in the transaction, for that can not be much—although we do not know the exact figures, but basing our estimate on general statements the profits must be very small.

The Christian Sun.

THURSDAY, OCTOBER 15, 1891.

REV. J. PRESSLEY BARRETT, D. D., EDITOR.

EDITORIAL NOTES.

That was a good meeting at Durham, N. C. Rev. W. G. Clements, the pastor, was ably assisted by Rev. C. C. Peel, of Burlington. See Bro. C's letter in this issue.

The New Hymnal (Hymn Book) is nearly ready. We hope to begin to deliver very soon. Bear in mind that no order under any circumstances will be filled without the cash. Such is the order from the Convention. Please do not send us an order without the money.

We have been sending out notices to our subscribers during the past week—to those whose time has expired. Brethren, you must pay up, or the SUN cannot get along—we just must have some money. We have waited on you, many of you at least, for a long while, and we are now in need, and we must have help. Act promptly, please.

To veil the truth is the way to be popular, so says the Rev. Mr. Boland in this issue. The price of popularity, at that rate, is a fearful thing to contemplate—think of it! A man who would veil the truth, or in any sense cast even a shadow over it, for the sake of being popular, deserves the scorn of all good people, in or out of the church. Never veil the truth—see to that, brother.

The *Public School System* of this country is a mighty lever for moving the masses either in the right way or the wrong way, all depends on who directs the lever. The importance of this fact is developed in this issue by Rev. Dr. Watson. His article is full and well calculated to make the Protestant people think. Be sure to read what he says on the subject and try to keep yourself informed.

That was a great meeting at New Providence, and now that it is over and Dr. Jones has gone home, Bro. Fleming, the pastor, has his hands full of work. That is just the idea. Young converts are like a young and growing crop—they need a great deal of attention and cultivation. The best results in revival work are never attained except when followed up, after the revival meeting is over, by faithful labor for the advancement in the divine life of the young converts. Every pastor should keep this point steadily in view.

"Our Marching Orders."

The church is under marching orders. The Commander-in-Chief has spoken and we read in plain language: "Go ye into all the world and preach the Gospel to every creature." This is the marching order under which we plead for the adoption of a more thorough and comprehensive system of missionary work in the Christian church. We can, we must, do more to carry the glad news of the Light of the World to those sitting in the great and awful darkness of sin. Brethren, we are about half asleep in this great movement. Let us wake up. Let us cry mightily unto God—that he may awake us to a sense of duty and send us on the great mission of carrying the gospel to the unconverted. He came, suffered and died that this might be accomplished. Brethren, shall we, claiming to be his servants, stand in the way of this movement? Nay, nay—let us lay self down in the dust, if need be, and plead with God for wisdom to undertake and to do much in this direction for his glory and honor. In the past we have undertaken little and we have done less. Pity, pity! Now the call is to look upon the fields which are white already to harvest, and to go therein as laborers and gather sheaves for the Master. Who will oppose the movement? Who would lay the weight of a feather against the Heaven-born idea of more and better work for the spread of the gospel—the salvation of the world?

On page 74 of this issue we publish the plan adopted unanimously by the General Convention at Suffolk, Va., in May, 1890. It comes up for approval or rejection before the Conferences this fall. If approved, then it becomes a part of our church government and a law; if not approved, it fails, and the church will continue under the present, or some other, plan.

We urge our brethren to give the plan a careful and prayerful study. Try to do so without the help of prejudice, either for, or against it, for prejudice never renders a just verdict. In the Convention which adopted it, nearly two hours were spent in its discussion. At first there was much opposition, but after the plan and its ideas had been drawn out and understood, not a single vote was given against it so far as we now remember. Changes and modifications may be needed, but we sincerely believe that the plan, in its essential features, is what we need, and what we must have sooner or later, if we are ever to attain the success which our principles so richly deserve. We have been long delayed in the accomplishment of our great mission under the delusion that our principles

are Heaven-born and therefore bound to succeed. We believe our principles are all sound and safe, but principles do not work when left alone. We need two other P's—that is we need "Principles, Plans and Practices." We have the Principles—now we want good plans faithfully practiced. To this end we urge a careful reading and a faithful and prayerful consideration of the plans proposed on the page named above.

Some Questions Answered.

We publish in this issue the plan for the Missionary Convention to which Dr. Long invited our attention in the last issue of the SUN. As it is read doubtless certain questions will be asked by the SUN's readers. We have heard some and propose to answer them so far as we can.

1. How will the proposed changes affect the work of the church at large?

Ans.—If the plan is adopted and *practiced* it will give a definite shape and a practical purpose and a unity of ends sought, to every department of our general work. Besides it will render the efforts of the church as a whole much more effective in producing results.

2. That is plausible, if the proposed plans will do that, but why will not our present plans do that?—in what respect is our church government defective that these ends may not now be accomplished? Is not the trouble found in the fact that we do not work our present plans?

Ans.—We think not, and we think so, because we have no plan in our church government to meet the crying needs of the hour to send missionaries to the Conferences which are too weak to help themselves. Alabama affords a fine field for this sort of work, but our Alabama Conference is too weak to do the work needed—it cannot do it, and at present we have no means of helping it to do that work. Now, what shall we do? We have no plan in our government for raising money to be used outside of our Conference bounds. Do you not see, with this as a fact, that our general plan is defective?

3. That may be, but I want the *need for the change* shown so we can all see it—can't you so give it?

Ans.—We will try. It is a law as old as the New Testament at least, that the *strong* ought to help the *weak*. Under our present plans we can not obey that law. That is to say, we have *five* Annual Conferences. Of these *two* are strong and *three* are weak. The *strong* ought to help the *weak*, but we have no plan by which a Conference can go outside of its own territory to work. This is true for two reasons.

1. We have no law authorizing one Conference to go into the bounds of another to work, and if we did,

2. No one of our Conferences is sufficiently strong to do its own work and then undertake the work single handed and alone in another Conference. Hence you can easily see that our present plan practically means this: The strong helps itself and the weak weakens itself, for the want of the aid of the strong.

4. That seems to be a good view of the case. But now tell me, suppose this new plan is adopted what will the church *gain* by it?

Ans.—We are glad to answer that question. If the plan is adopted and *practiced*, as contemplated, the church will gain several valuable points, among which we name:

1. Symmetry of body.

2. Unity of action in combining the strength of the stronger Conferences to help the weaker Conferences.

3. A special development of each department of our church work, as 1. Educational. 2. Home, and Foreign Missions. 3. Church Extension. 4. Publication and colportage. 5. Sunday schools. Now turn to the plan as published on page 74, then turn to the head of MISSIONARY CONVENTION and read carefully, especially when you come to the DUTIES OF COMMITTEES and that will give you an idea of what we mean by the development of each department, as named above.

The chief end to be accomplished then in the proposed change is to enable the *stronger* Conferences to aid the *weaker*, till they too shall be able to join missionary work with the stronger, so enlarging our field of operation and developing every local church and every Conference, till in the mercy of God we are all called home to Heaven.

5. But does not the plan give us too much machinery?

Ans.—We think not. We must have machinery if we would work. What would be said of a factory that should attempt to run without machinery? The amount of machinery depends on how much work you want to do. A little machinery will do a little work, but if you have much work more machinery is necessary, but there is none too much to do the work contemplated—it can all be made effective in the Master's service.

A Fire-Escape.

In large cities great hotels are provided with fire-escapes, so that in case of a passage way being cut off by fire, the inmates may escape the terrors of being burned to death. For this purpose the fire-escape is a

very desirable arrangement, but its only value is a fire-escape. This is the way it is with some people's religion—they rarely ever use it for any other purpose than to be ready to escape the fire of eternal punishment—on all other occasions they keep it by them for use only in case there should be a fire, that they might be ready to escape its horrors. But to say the least of it, that is a very poor way to show real appreciation of the great work God has done for us in giving us redemption through his Son. We believe Religion is more than a fire-escape—it is a source of happiness and usefulness, both here and hereafter, and a joy to its possessor forever.

He who uses religion only as a fire-escape realizes only the least possible good there is in religion. It is not only a means of escape from suffering, but it is a real source of happiness to the possessor, and further, a means of imparting happiness to others, and this is one of the delights of a Christian's life.

We Doff the Hat Editorial to Bro. Speight.

The *Asheville Baptist* is very kind and its kindness is appreciated. It says: The CHRISTIAN SUN, of Raleigh, which is one of the best religious weeklies in the State has been enlarged and improved so that if there is a paper in the State that appears to better advantage we have not seen it. Dr Barrett the editor is to be congratulated and his people should show their appreciation by largely increasing its circulation.

The *Asheville Baptist* will, about the last of this month, show in a practical manner that it means what it says, for it proposes to adopt the form of the SUN in its own make up.

How to Conduct a Sunday School.

How to conduct a Sunday School successfully might vary with different people and in different communities. However, some things are necessary everywhere to conduct the Sunday school so as to accomplish the desired aim.

1. The superintendent must be not only a good Christian man, but he must be an energetic Christian worker. He should be prepared every Sunday to review the lesson or to give any information on the lesson that might be needed.

2. The superintendent should use good judgment in selecting teachers. Teachers, such as are suitable to the different classes. Teachers who show some talent for teaching, and should be of such a disposition as to gain the confidence and respect of their

class. Now, as to conducting the school, I think it should be left somewhat to the superintendent. He knows the members of the school. He knows something of their dispositions. He knows something of their likes and their dislikes. He knows what is likely to please the majority of his school. He knows also that he can't please every body. There is always a crank in every Sunday school, or you could not turn it. As to the order of devotional exercises. I cannot suggest anything better than the order of exercises printed on the first page of our Sunday school quarterlies which should be used by every Sunday school in the E. V. C. S. S. Convention, of course we can insert a prayer or a number of songs if necessary. There is nothing more encouraging, or more beneficial to Sunday school children than to learn them to sing in the Sunday school. Every little boy, or girl, who has learned to sing praises to God is cultivating a good talent. To conduct a school successfully, I think it well to introduce something new occasionally in the way of a Sunday school entertainment, something that will be interesting and encouraging to the children. I think it well also to offer a reward of some kind to the most punctual scholar, or to the one who has the largest number of perfect lessons. But do not leave them to believe that, that is the final reward of the faithful worker. Always call their attention to the crown of righteousness that is laid up for them in Heaven. That eternal life which none but the faithful shall inherit—for—whoever believeth in him shall not perish but have eternal life.

D. J. BOWDEN.

From Indianapolis, Ind.

MY CHRISTIAN ENDEAVORER FRIEND:—

It is assumed that each member of the Christian Endeavor Society, the world over, is in sympathy with the proper observance of the Sabbath day. Especially should this be true of the officers of this organization. We are now interested, particularly, in the closing of the World's Fair of '93 on the Sabbath day. In all probability, you are familiar with the resolutions which were unanimously adopted at that great C. E. Convention, recently held in Minneapolis. The resolutions are as follows:

"Resolved, That as patriotic young people, we are intensely interested in the celebration of the Columbian Exposition, and we especially rejoice that the intellectual and moral aspects and achievements of civilization are to be brought out by a series of world's congresses on religion, education and temperance."

"Resolved, That we, the representatives of 1,008,000 members of the Young People's Society of Christian Endeavor of this Continent, in convention assembled, do re-affirm our allegiance to the sacred observance of the Sabbath day, and hereby express our commendation of the strong opposition to the opening of the Columbian Exposition, on that day."

"Resolved, That we urge active effort on the part of individual members, societies, local and state organizations, to prevent such openings, and to that end that all state and local gatherings appoint committees to have this special work in charge."

The following committee was appointed to organize and plan for carrying out the spirit of the above resolutions, and push forward this very important work: Rev. R. D. Hunter, Rev. S. S. McPherson, D. D., Bishop Samuel Fallows, D. D., Hon. B. F. Jacobs, Col. G. R. Clark, Rev. O. H. Tiffany, D. D., Rev. Chas. F. Deems, D. D., Hon. E. P. Searle, Hon. T. J. Kirkpatrick.

There is great danger that certain influences will lead the Commissioners of the World's Fair to vote that the gates may be opened on the Sabbath. This would be a burning shame. Our nation is known the world over as a Christian nation. Should the Sabbath be disregarded in this flagrant manner, not only would the blush come to the cheek of every Christian in our broad land, but it would be a dangerous precedent to establish. There would be no means of measuring the great injury done to the cause of Christ, which would surely follow.

The committee appointed at Minneapolis has not fully matured its plans as yet, but the following features have been agreed upon, viz:

That the C. E. forces should be organized, in order that they may bring the proper influences to bear upon those Commissioners in whose hands the deciding of this question lies. We should seek to influence these Commissioners, when assembled in Chicago, but especially while at their homes. There are many Sabbath organizations looking after the Commissioners when in session. It has been agreed that the proper function of the C. E. forces is to influence these Commissioners in the retirement of their homes. More can be done with an individual by a friend or neighbor when alone, than can possibly be accomplished when overwhelmed with business, and in company with the Commissioners at Chicago. Let the C. E. forces then emphasize this particular phase of the work.

Something can be accomplished also by bringing Christian and patriotic influences to bear upon the Commissioners of the various state ex-

hibits. If a large number of the states can be induced to close their exhibits on the Sabbath; and if those departments of the Exposition over which the ladies have control can be closed also; and if, as we have reason to believe, a few of the foreign departments may be closed, the logic of the situation will compel the National Commissioners to close the whole affair on the Sabbath day.

Now what this committee would advise is, that your State C. E. Executive Committee, either through the district or state conventions, or in any way that may seem best to the State Executive Committee, shall proceed to organize, so that influential men and women may be led to bring their influence to bear upon these Commissioners, State and National, in favor of Sabbath closing. This can be done by different bodies calling on these gentlemen at their homes, and by pouring in thousands of personal letters upon them on this subject.

Let the necessity of Sabbath closing be urged in every possible way, upon every legitimate ground. This can be argued on grounds of economy, morality, religion and patriotism. Urge that we are a Christian nation, and that our example before the world should not be immoral. Commence action at once. Enter into this work with zeal and wisdom.

The National Commissioners from your state are Alex. B. Andrews, Raleigh; Thos. B. Keogh, Greensboro.

You may find out from the Governor of your State or from your State Secretary, what persons constitute your State Commission. Do not fail to communicate with them. Their influence will be valuable.

It would be well if a place should be given in your State and District Conventions to the consideration of this subject. Let some one be selected who can present the question in a strong, clear, and enthusiastic manner. Large numbers would thus become acquainted with the plan, and, we hope, interested in pushing the cause.

It has been proposed also, if possible, to secure the passage of a bill in the coming Congress, instructing the Commissioners of the World's Fair to close on the Sabbath day.

The honor of our Master is at stake; the good name of our Republic is threatened by the ungodly; the million Christian Endeavors should be felt in this matter. For the sake of our Lord, our country and the world, let us act promptly. Pray, organize, push.

Yours in the Master's cause.

B. V. HUNTER.

Chairman of Committee.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Happy greetings to you. Is it not enough to make us happy to learn that our friends are Christians and working for the glory of the Savior we love? Those who have answered the questions asked have said they were Christians, and I have no doubt that the host of cousins who have not written are too. But, children we want to hear from you. If you have not the money you want to send, write any way and send your money another time. Uncle Barry will let us have this whole page and I know there are enough of us to fill it every week with nice letters full of encouragement, with questions and answers, etc. You can if you will—now will you? Send money for the BAND if you can; if you can't, write any way. Margaret, have you received any more towards the communion set lately? Last week I gave you a description of the kind of boy I like to see, now I will tell you the sort of girl I don't like. Here she is—

THE GIRL TO BE AVOIDED.

She is the girl who takes you off in one corner and tells you things that you wouldn't repeat to your mother.

She is the girl who is anxious to have you join a party which is to be "a dead secret," and at which, because people are very free and easy, you are uncomfortable and wish you were at home.

She is the girl who tries to induce you "just for fun," to smoke a cigarette or to take a glass of wine; and you don't know, and possibly she doesn't, that many of the sinners of to-day committed their first sins "just for fun."

She is the girl who persuades you that to stay at home and care for and love your own, to help mother and to have your pleasures at home and where the home people can see them, is stupid and tiresome; and that spending the afternoon walking up and down the street, looking at the windows and the people, is "just delightful."

She is the girl who persuades you that slang is witty, that a loud dress that attracts attention is "stylish," and that your own simple gowns are dowdy and undesirable. She doesn't know, nor do you, how many women have gone to destruction because of their love for fine clothes.

She is the girl who persuades you that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is,

an outward visible sign of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as "a gay girl." She is very, much mistaken.

And, of all others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—*Ruth Ashmore, in Ladies' Home Journal.*

Cordially,
UNCLE TANGLE.

COURTLAND, Va., Oct. 6th, 1891.

DEAR UNCLE BARRY:—I will write a few lines to the BAND, to let you and the cousins hear from me. I was sorry that there was no letters in the SUN last week. I hope there will be more this week. I am glad to know that you are able to come to the Corner again, not being tired of Uncle Tangle for he does write such nice letters. Papa and mama are members at Union Southampton; Rev. J. W. Barrett is our pastor and I like him very much. I will ask a question: Who was it that saw Jesus after he arose from the dead? We had a good meeting the second week in August. The baptizing was the second Saturday in September. Papa began to dig peanuts to-day. We are having beautiful weather for digging them. I send five cents to the BAND, hoping it will do some good. I will close with much love to Aunt Minnie and the cousins.

ERNEST L. BEALE.

Yes, sir, Earnest, your money will do good, and I hope your every effort will be to do good. I hope the cousins will answer the questions asked. There are a number that have not been answered yet. Get out your Bibles and go to work. Write often.

COURTLAND, Va., Oct. 6, 1891.

DEAR UNCLE TANGLE:—I thought I would write to the Corner as it has been a long time since I last wrote. I will ask the cousins a question: How far did Jesus travel to be baptized of John? I went to mama's brother's Saturday before last and stayed until Sunday evening. In the morning we went to Sunday school at New Hope. I guess school will soon commence. I am anxious to go to school now, and wish I could start. They have been trying to get a school at the corner of our fence, and I hope they will for it is too far for us to walk to Courtland. I was very sorry to see no letters in the Corner last week, and I hope there will be some this week. Brother is going to try to get up five subscribers for the Life of Christ. I think it is a better book than the Pilgrim's Progress, though I would like to have both. I wonder where Mr. Peel is. I wish we could get him back again—he was our pastor once. Next Saturday is quarterly meeting at Union. I send five cents to the BAND with much love to all.

LOLO A. BEALE.

It does us good to know that our

little friends love school and learning. The better scholars we become the more we can learn of Jesus, and the more we can teach others. The Life of Christ is a splendid book, and I think the Pilgrim's Progress should be read by every Christian. Mr. Peel is at Burlington, N. C., now, and is doing good work for the Lord. Write as often as you can.

PROVIDENCE, Va., Oct. 6th, 1891.

DEAR UNCLE TANGLE:—The Corner looks very discouraging this week. After you have been kind enough to write such a nice letter, I hope the cousins will do the best they can to keep the Corner full of nice little letters, for every one needs encouragement. I am sorry to give Uncle Barry up. He was our pastor the first of the year and we love him so much; but he can't preach for us any more on account of his bad health. I hope he will write to us sometimes although I think your letters are just as nice, and think you are very kind to take so much interest in us. I will answer the questions you asked us in week before last: I am twelve years old, have only been a member of the BAND since you have been writing to us. I am happy to tell you I am a member of the church. I am one of the number that was converted at Providence during the revival. Pray for me, Uncle Tangle, that I may be a true Christian and a faithful worker for the Lord. I want the cousins to pray for me too. Enclosed you will find one dime for the BAND.

Love to all,

ALLIE GIBSON.

Allie, your letter give me much pleasure for I look forward for a long, happy, useful life for you in the vineyard of the Lord. You will doubtless meet many disappointments and trials, but always make Jesus your confident, and depend upon him to bring all things right. We pray, however, that yours may be a happy life. Trust Jesus! Let the cousins hear from you often.

The Changes Proposed.

The General Convention at Suffolk in May 1890, adopted unanimously the following changes in our Form of Church Government. Now it goes to the annual Conferences for approval. If approved by the Conferences, then the changes becomes law. Let each one give this a careful consideration.

SECTION III.

BUSINESS OF CONFERENCE

1. Conference shall meet once in each year for the transaction of such business as may advance the interest of the church and the cause of God.

2. Business shall be transacted in order of time in which it may be brought forward; but reports of standing committees first, and then reports of special committees, shall have the precedence, except a matter that is made the special order of the day.

3. Conference shall appoint at the close of each annual session, through its President, subject to the approval of Conference, the following committees for the ensuing year's work:

On Education, Home Missions, Foreign Missions, Church Extension, Religious Literature and Colportage.

Each committee shall report on its work at the regular annual meeting next succeeding its appointment.

The Conference, in its discretion, may appoint special committees on the Standing of the Ministry, on the Standing of the Churches, on Sunday schools, Temperance, and such other subjects as the body may deem necessary.

DUTIES OF COMMITTEES.

I. The Committee on Education shall be composed of Elders. To it shall be referred all questions pertaining to education, ministerial students, applications for admission to Conference, examination of candidates for licensure or ordination. No ministerial student shall be admitted to college as a beneficiary without the recommendation of this committee. To it shall be intrusted the work of raising all funds for educational purposes.

II. The Committee on Home Missions.—To it shall be referred all questions pertaining to missionary effort in the bounds of Conference. Its duties shall be—

1. To supervise carefully and economically the missionary operations within the Conference.

2. It shall collect all possible information touching the work in hand, unoccupied fields demanding attention, the success or failure of the efforts for the year then closing, together with the financial condition and the needs of the work for the incoming year, and submit the facts to Conference.

3. This committee shall have charge of the collection of whatever mission funds the Conference may order to be raised during their term of office.

III. The Committee on Foreign Missions shall have charge of the raising of funds for the foreign field. It shall gather all possible information touching the work abroad, and submit it to Conference.

IV. The Committee on Church Extension shall have charge of the collection of funds which shall be used strictly to assist in building houses of worship in destitute places.

V. The Committee on Religious Literature and Colportage shall have charge of all matters pertaining to the publication, sale and distribution of religious literature under the direction of the Christian Missionary Convention. (See Missionary Convention.)

1. All funds raised for ministerial education, foreign missions, church extension, publication and colportage with half of the home mission funds—the other half being reserved for work within the bounds of the Conference—shall be sent to the Christian Missionary Convention to be used by that body, under the auspices of the Christian Church, for the extension of the Redeemer's kingdom in the world, wherever, in the judgment of that body, the best opportunity is offered for the accomplishment of the desired end; *provided*, however, that this Conference shall be allowed a delegate in the said Convention for every twenty-five dollars thus contributed.

2. Conference should require every minister to make a full report in writing of his ministerial labors during the year, stating his success or failure in every matter claiming his attention; and if he neglect to make this report, he should be censured therefor.

3. An executive committee, of three or more Elders, should be appointed, whose duty it shall be to attend to any and all business which is necessary to be transacted between the annual sessions of Conference, *i. e.*, such as ought not to be deferred to the annual meeting, or such as cannot then be conveniently transacted.

4. All committees appointed by Conference are amenable to that body, and should report thereunto when required.

5. Conference ought to appoint fraternal messengers to attend the sessions of sister Conferences, to receive and offer such suggestions as may conduce to the peace and prosperity of the redeemer's kingdom, and to keep up a free and social intercourse between the different parts of the church.

6. Suitable efforts should be made to establish primary and high schools in every Conference, and the standard of education among the ministry should be raised as high as possible.

7. Conference should provide for the support of aged and infirm ministers and their families, who have not sufficient means to keep them from want.

8. Every available means should be used to promote true religion and spiritual mindedness.

THE MISSIONARY CONVENTION.

1. The Missionary Convention shall be composed of delegates from Christian Conferences, churches, Sunday schools, Missionary Societies, or individual members, within the Christian Church, on a basis of one delegate for every twenty-five dollars actually paid into the treasury of the Convention for the year pre-

ceding the annual session in which said delegates shall be enrolled, for the support of the church enterprises fostered by the Missionary Convention.

2. The Convention shall meet annually, at such time and place agreed to on adjournment.

3. The purpose of the Missionary Convention shall be to develop the strength and activity of the Conferences in the enterprises of the denomination, and to combine their means and energies for the spread of the gospel among men through the agencies of Education, Missions, Home and Foreign, Church Extension, Religious Literature and Colportage and Sunday schools.

4. The Missionary Convention shall have a President, and from each Conference, represented in the Convention a Vice-President, a Secretary, Treasurer and an Auditing Committee of three, (one minister and two laymen) The duty of these officers shall be fully defined by the body itself.

5. At the close of each annual session, the president shall appoint, subject to the approval of the Missionary Convention, the following committees, which shall hold office for one year, or till their successors are appointed: On Education, Home Missions, Foreign Missions, Church Extension, Religious Literature and Colportage and Sunday schools.

DUTIES OF COMMITTEES.

The Committee on Education shall have charge of whatever concerns our educational interests at large, such as the financial department of ministerial education, the building and endowment of colleges and theological seminaries.

The Home Mission Committee shall cultivate territory looking to the establishment of new Conferences, labor to build up weak Conferences, and have general supervision of mission work in the South. They shall furnish the Convention with all available information bearing upon the work, both as to success or failure during the past year, and as to the fields to be worked, and the necessary preparation to do it during the ensuing year.

The Foreign Mission Committee shall have charge of all missionary operations of the church South in foreign lands, doing all in their power to awaken interest in the salvation of the heathen, and to support our missionaries who preach to them.

The Committee on Church Extension. Applications for help in building houses of worship shall be made to this committee at least one month before the annual meeting of the Convention. The committee shall examine all applications for such help, carefully enquiring into

the merits of each case, as to its character, and the wisdom of undertaking the work, submitting all the facts to the body.

The Committee on Religious Literature and Colportage shall have the supervision of our literature, and manage its publication, sale and distribution for church at large. Whenever practicable the committee shall put one or more, according to the demands of the work, colporters into the field. They shall in such cases supply him, with such literature as they may wish sold, and on such terms as they deem wise and for the good of the work. The colporters shall make weekly reports of the work done, and weekly returns of money collected to the committee or to their authorized superintendent of colportage. He may, when so directed, assist the committee in collecting funds for the prosecution of colportage work. The profits of this department shall belong to the Missionary Convention, to be used in its judgment for the advancement of Christ's kingdom in the world.

The Committee on Sunday-schools shall have the supervision of Sunday-school work in the bounds of the Missionary Convention. They shall labor to provide for the maintenance of a Sunday-school Convention in each Conference, and the appointment and support of a Sunday-school Missionary in each Convention. They shall carefully guard the literature the Sunday-schools use and as far as possible see that no damage comes to the church through this channel.

Funds accruing from profits on business managed under the auspices of the Missionary Convention shall be entitled to representation in that body in the regular ratio of one delegate for every twenty-five dollars actually paid in for the year. The committee in whose department the money is made shall make the appointments.

The Missionary Convention shall, under no circumstances appropriate money to be used for any purpose other than that for which it was originally contributed.

The Missionary Convention shall be auxiliary to the General Convention, and its work shall be subject to the supervision of the Convention quadrennially.

THE GENERAL CONVENTION.

Beginning at Chapter IV and Section III the following changes were agreed to:

THE BUSINESS OF THE CONVENTION.

The Convention shall have jurisdiction in all questions pertaining to Doctrinal Standards, Church Laws, The establishment of new Conferences, Conference boundaries, ap-

peals from churches or Conferences. It shall also review the work of the Missionary Convention once in four years, making such suggestions to that body relative to the needs of the denomination in its work of spreading the gospel as in its judgment it may consider needful.

COMMITTEES.

Committees of three each shall be appointed on Doctrinal Standards, Church Laws, Conference Relations, Appeals and the Supervision of Missionary Convention's work. Each committee shall work under the following regulation:

1. The Committee on Doctrinal Standards shall consider all questions pertaining to doctrinal and distinctive denominational teaching.

2. To the Committee on Church Law shall be referred all questions pertaining to church government.

3. To the Committee on Conference Relations shall be referred all questions concerning the establishment of new conferences, conference boundaries, conference changes, etc.

4. The Committee on Appeals shall have for consideration all appeals coming from any source whatsoever within the jurisdiction of the body.

5. The Committee on the Supervision of the Missionary Convention's Work shall be charged with the careful examination of the work of that body in all its departments once in four years, reporting the facts as they find them to the Convention, showing what has been accomplished during the preceding four years, and what the needs and possibilities of the work are at that time.

6. Each standing committee shall report to the Convention quadrennially at the regular session of that body which next succeeds the committee's appointment.

7. Special committees for special work may be appointed at the discretion of the Convention, but their work should be defined and the time for their reports should be stated when the appointment is made.

8. All difficulties arising in the local Conferences may be carried by appeal to the Convention, whose decision shall be final.

9. The Convention shall determine the boundaries of the local Conferences.

10. For the division of existing Conferences or the formation of new ones, application shall be made to the Convention; and when it shall appear that the good of the cause demands the division of an old Conference, owing to its great size or large extent of territory, a division may be ordered; or a new Conference may be formed when a number of ministers and churches sufficient to give influence and perpetuity to the cause, are widely separated from any other Christian Conference.

The Ideal Home.

We may build a house, enter it and call it home; but unless it is the place of all others for soul culture and mental growth, it seems almost sacrilegious to give it that endearing name. An ideal home may be in an unpretending cottage as well as in a palace. In either case, love must be the pivot on which the intricate machinery of home duties turns. If we desire a model home, we must be willing to work for it—with brain and heart as well as hands.

Children should receive their first lessons in usefulness around the family hearth-stone. Very early should they be taught that their own desires must be made subservient to the comfort of the family. Were this rule generally followed, there would be fewer selfish exactions, and the home-life would be largely filled with generous, disinterested deeds.

If more time and pains were taken to make homes—homes worthy of the name—the wrong-doings of sons and daughters would not so often plant thorns in the pillows of their parents during their declining years.

Though the mother should take a certain portion of her time for social duties, as a rule she should be found at home to welcome husband and children when they return from the cares and lessons of the day. Every thing seems dreary and cheerless when mother is away. There are no sweet smiles and loving words of welcome; no one to inquire about the successes and failures of the work undertaken. The remembrance of a loving word or smile will often gladden the whole day. Mother tact will do much towards inventing ways and means to interest the little flock growing up around her; but to have a real home, the father must contribute his part towards making the house in which his family dwells more than a mere shelter from the summer's heat and the winter's cold. His leisure hours belong to her wife and children; and no matter how dull the home life may be, it is his duty to help share the burdens and cares of the one he has promised to love, cherish and protect.

If parents would take more interest in the amusement of their children, there would be less danger of them entering forbidden paths of pleasure when they are called to leave the home that has sheltered their childhood. Young people must have recreation of some kind. It is natural and necessary, and needs much thought and care.

People sometimes wonder why the sons and daughters of religious parents so often go astray. But until more of the "spirit" and less of the "letter" of Christianity is manifested in our home discipline, we must not expect ideal homes or model children. As we sow, we shall reap.—Rocky Mountain Christian Advocate.

Millionaires and Their Millions.

The assumption that the wealth possessed by our millionaires would do the Nation and the people who compose it more good were it distributed into the hands of a greater number of holders is one scarcely susceptible of proof. The use that the majority of men make of money does not warrant this inference. The aggregation of great wealth in the hands of man who have by securing it demonstrated their capacity to handle it prudently and successfully insures the transaction of the Nation's business, the sustaining of industries in which the less prudent and self-sustaining to a sure market of the products of those who cry out the loudest against the men who provide the facilities, and the promotion of these conditions under which our great national prosperity has been attained. Doubtless the greatest calamity the Nation could suffer would be the confiscation of this wealth and the distribution of that small fraction which would be tangible among the people. It must not be forgotten that the great fortunes so much deplored by those who do not possess them, do not consist of money, but of land and stocks, neither of which would possess the value they now have, if the present conditions were overthrown and an effort were made to scatter them. Land in cities, now valued at thousands of dollars per foot, would not be worth hundreds, if there were a serious interference with the business of the country that gives them their value, nor would railroad, bank, insurance, and other stocks, be worth a tithe of their present quotation were they to be confiscated. Political agitators who say that \$23 per capita is not enough money for the people because of the millionaires, are either fools or demagogues, or a combination of both, for doubtless there is many a comparatively poor man who has actual possession of more coin than the richest plutocrat in the country. This great wealth consists of the possession of credits, which would be dissipated as soon as the credits, or that upon which they are based, were attached.

The millionaires in reality possess but a small fraction of the actual wealth of the country, and that fraction would make no appreciable difference in the condition of the thousands who are clamoring for it, save for the worse, were it to be confiscated and divided among them. Such a paralysis of industry, such a shrinking of values as would follow such an effort would totally bankrupt the Nation. Nor does it seem that much better results would follow the attempt by legislation to prevent the accumulation of large fortunes, since the same paralysis of industry would follow. The raising of the standard of prudence, industry, frugality and general intelligence rather than the legal repression of them, is the direction in which lies the remedy for the inequalities of the life complained of.—The Portland Oregonian.

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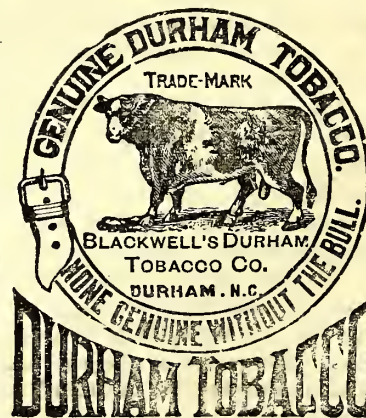
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Rain To Order.

IT IS CLAIMED THAT THE EXPERIMENT AT MIDLAND, TEXAS, RESULTS SUCCESSFULLY

CHICAGO, August 20. —A special dispatch from Midland, Texas, says: Gen Dryenforth and his party have again achieved success in their effort to produce rainfall by artificial means, and all this region is rejoicing in a heavy and widespread rain storm, insures winter grass and averts the distress which a few weeks more of dry weather would have brought. This is the second heavy rain on the Morris ranch which has fallen inside of eight days, besides several light showers, and there seems to be no reasonable doubt but the rain-makers deserve much of the credit, especially for the copiousness of the fall.

Ten days ago they began operations, and they have kept up a continual "skirmish" since that time. Some of the most powerful apparatus has not been used to a great extent, but large quantities of "rack-arock," a mixture of giant powder, dynamite and oxygen gas, have been exploded on the ground, from kites and balloons.

The readings of the instruments which Prof. Curtis, of the Smithsonian Institute, brought from the Weather Bureau at Washington, clearly show that the operations have had a marked effect on the meteorological condition, and have produced definite and practical results."

If this be true, and certainly it seems scientifically plausible, then was this a "miracle?" And what about those "fixed natural laws," that God can't interfere with without working miracles every time? Is man able to interfere with the clouds, and able to bring down rain, and is God's arm short that he cannot do it? And is the ingenuity of the All-wise and the All-mighty not sufficiently inventive to know how to bring a rain cloud over one spot of ground rather than over another, without its being said that he must needs work a miracle every time he does so? And is it indeed pitiable "ignorance" and lack of "common sense" and innocence of the merest "inkling of science" to insist on believing that God sometimes causes a cloud to veer in a particular way in answer to a prayer of faith? "common sense" and the commonest "science," as well as common Scripture, are all in favor of praying for rain. It is uncommon sense and uncommon science, and with all due respect, no Scripture at all, that denies it. — F. H. K. in Religious Herald.

W. S. LONG, Jr.,
DENTIST,
Elcn College, N. C.

News from Ballard & Smith.

Now that our special sale has succeeded in cleaning out all our Summer goods and remnants we are arranging for Fall business and are constantly receiving

NEW GOODS IN EVERY DEPARTMENT.

We are looking forward to the coming season with more than usual interest, as it is our intention to arrange for some new features in the business, which will add attractions and throw more specialties in the hands of the trade. The most attractive carpet department yet shown by us has been on exhibition since opening the big Fall line of Ingrains, Tapestry, Brussels, Velvet and Moquet Carpets. We handle none but first class, full weight goods, controlling our line of goods in this market, and always promise best values to be had in Carpets as well as the most select styles.

We have also received another big lot of those Famous White Shirts noted for perfect fit, style and comfort. Customers who for years have been hunting a sure-fitting, strictly first-class hand-finished Shirt, are highly pleased and are led to inquire why we did not supply this long-felt need earlier, while the extensive business done with the goods already astonishes us.

The Fall Shoe Business is to be run on a larger scale than ever before and is to be pushed for all it is worth. Having picked up a great many Specialties in Men's, Ladies', Misses' and Children's Shoes at figures away down below the market, we shall Cut Prices until it gets interesting.

Ziegler has promised us many extras in his fine line of goods, which we run from B to E last, in order to fit comfortably every foot that comes into our house.

When you have failed to find what you want or to get fitted, our Shoe Department can supply the need.

But the thing which is pleasing the ladies most just now is the fifty-five dollar light-running Demorest Sewing Machine, which has all attachments and late improvements, guaranteed five years, and selling daily (sometimes two in one day) at \$19.50 cash.

We also keep in stock a full line of Demorest's Patterns and Portfolio of Fashions, which lead the styles.

Our Orders Through Mail continue to increase, which is an evidence that goods are sold at the same figures as to customers who come into the house.

We promise the same strict attention in the future and shall try this season to carry many specialties which will make it to the interest of customers at a distance to forward mail orders.

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Is it Thy Will?

My Father, say, must this p t lamb be
given?
Oh! Thou hast many such, dear
Lo'd, in H-aven
And a soft voice said: "Nobly ha-t thou
striven;
But peace,—be still"

To-day is the first anniversary of the death of our dear little boy, WILLIAM; and I feel certain that there is not one in the Children's Corner who would not like to know the pretty verses he recited at Bro. Staley's Sunday School Mission Ship, a few weeks before his death. I remember well the night, a lovely summer's night in July, the moon and stars giving a weird light, and our darling whistling ahead of us in the "big boy's manly air."

The "ship" was presented in the old town hall, which was filled to its utmost capacity. Mr. G— looking around the large audience said in a whisper to me: "Do you think that our little boy can stand this?" My heart began to beat, it seemed to me where it never beat before, and to beat *twice* where it was wont to beat but once, and in that large assemblage, largely composed of youth and levity, went up a solitary prayer, which none knew but God, for the child who was to speak first that night—his piece being the "Greeting."

"Before you call will I answer." The promise was fulfilled. For never did so young a child speak so well to so large a house. The curtain rolled up and "one little soul, which long had been, half way 'tween earth and sky," stood upon the stage. Silence! Silence! never before did we see "order" so duly observed in that old hall. Not a sound was issued but the tender voice proclaiming the goodness of God, and the duty of us all, and that was heard distinctly word for word—

"For all our mercies, God be praised
And for this pleasant place of
meeting;
Kind friends, and dear assembled, here,
The children give you greeting."

"It is not much we do for Christ,
Our talents are not great or many,
Yet, what he gave, he bids us bring,
Nor left the weakest without any."

"We are but young, yet we have
learned,
That nothing from this duty frees us,
To send the Gospel over the seas
To bring a heathen world to Jesus."

"Perhaps, I'd better not say more
Nor of our plans make further
mention;
But ask that what you now see and hear
May engage your kind attention."

Applause after applause followed, which was highly appreciated by the writer, for WILLIAM had asked me if the people "would slap their hands?" and I told him if he said it *well* they would. When the ship was "built" which I suppose is familiar to every Sunday school, the old and world-

wide hymn, "Ship of Zion" was sung and handkerchiefs waved from deck—waved, and waved till one could almost imagine himself tossing upon the billows of immortality while yet listening to the warbling adieus chanted to friends left behind. I looked on with great feeling, for I think now that the "spirit was striving with me," and in the depths of my soul wondered *who* on that juvenile ship would be the first to take hold of Zion? Ah! I little knew that it would be my own lamb, the tenderest of the crew. I know now what I did not know then—the *cause* of the tears that would start and flow in spite of the effort to keep them back.

When all was over, WILLIAM said to me regretfully, "Mother, you did not give me any handkerchief to-night. * * * I had to wave my little hand. Did you see me?"

No; I did not see him. The least on the ship he was hidden from my view. But God saw him, and saw him first—which makes good my words to him, "never mind the handkerchief, darling! God thought just as much of your little hand."

On our way home that night I said to my husband, "I have cherished many hopes of WILLIAM, but I have unexpectedly realized something that I had never thought of." "And what is that?" he asked.

"I have heard the sound of his voice in the walls of a public hall." And the "sound" of that "voice" I shall never forget. It impressed me weeks after and it impresses me yet. Mr. Staley said at his death, "I never heard anything like it. Every word that child said was heard in the four corners of the house." We never heard him again. What was begun here was perfected in Heaven. A little more than a month, that much dreaded, and equally dreaded, disease laid its fangs upon him, diphtheria.

MRS. W. H. GAY.

Suffolk, Va, Sept. 30, 1891.

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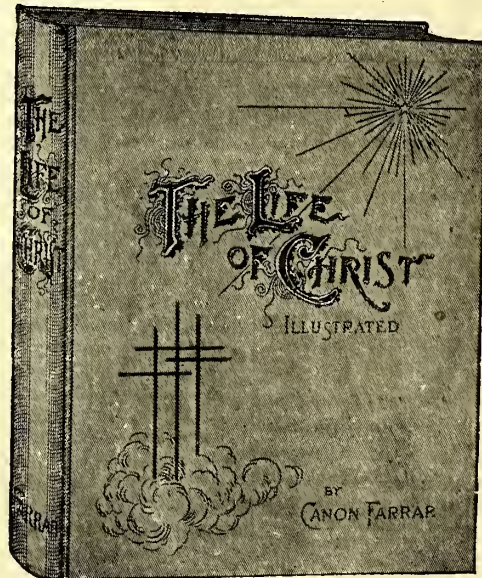
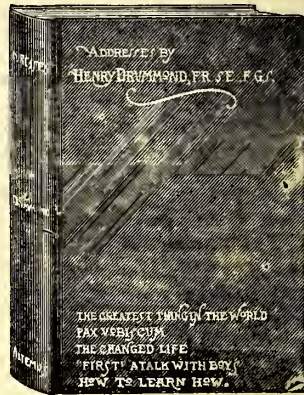
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RALEIGH, N. C.

Popularity.

While reading a sermon by a popular preacher recently, the following train of thought arose in my mind: Religious men in every profession and vocation, are often surprised to find that many of the avenues of preferment and promotion are closed to them. The humble, consecrated, conscientious minister complains to his personal friends that his fidelity to truth and principle stands in the way of his popularity and preferment; while another minister, who can rise above such delicate scruples, or can soften the eye of truth, rises into position, and is always in demand. The high-toned, Christian lawyer complains that his practice is limited, while the unprincipled practitioner is overrun with clients; and the God-fearing physician feels sad and sore when he perceives that charlatans and quacks take the place that is due to superior knowledge and skill. But let such men take comfort in the fact that such popularity and preferment is one of the things of an earthly harvest, to attain which earthly qualifications are necessary. I mean by earthly qualifications a certain art in keeping a veil over the majestic face of truth—a certain flexibility of disposition—a certain adroitness in catching the tone and the spirit of society, and adapting ourselves to its prejudices. Without some of these qualifications, no man is likely to be very popular in any sphere of life.

But, let me ask, What has a champion of truth and principle to do with popularity? What is popularity but the voice of the populace, and who are they but the surging mass who are swayed by blind passions? Hence, Webster defines the populace "the vulgar people," and popularity "the art of pleasing the vulgar;" and Dryden says, "Popularity is vulgar fame." So, I ask again, What has a disciple of Him, who was truth itself, to do with popularity? When incarnate Truth stood at Pilate's bar, did not the blind, infuriated populace pant, like insatiate tigers, for His blood? Was not Barabbas, the robber, exceedingly popular when the populace preferred him to the King of Truth? And was any man ever so unpopular as the Son of Man when this same populace cried, "Away with Him, crucify Him!" Nay brother, if you want popularity, you must in some way descend to the level of the populace—you must cater to their vulgar and sensual pleasures; for these be their gods, and woe be to the man who has the temerity to denounce any one of them! You must not cut their prejudices against the grain, for that would bring blood, and the scent of

blood would so arouse their tiger natures that they would clamor for your blood! You must leave all truth that would require self denial and self sacrifice to the noble few who are willing to take the martyr's cross and win the martyr's crown ("of whom the world is not worthy"), but verily they have their reward.—*Rev. J. M. Boland, Paris, Ky., in Richmond Christian Advocate.*

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Condensed Schedule.
In Effect September 6, 1891.

SOUTH BOUND.		DAILY.	
No. 9.		No. 11.	
Lv. Richmond, a3 00 p m		a2 55 a n	
" Burkeville, 5 11 p m		4 55 a n	
" Keyville, 5 54 p m		5 36 a n	
Ar. Danville, 8 22 p m		8 00 a n	
" Greensboro, 10 50 p m		10 15 a n	
Lv. Goldsboro, a3 45 p m		†8 30 p n	
Ar. Raleigh, 5 30 p m		11 50 p n	
Lv. Raleigh, a6 00 p m		a1 30 a m	
" Durham, 7 05 p m		3 32 a n	
Ar. Greensboro, 9 50 p m		8 00 a n	
Lv. Winston-Salem, †8 40 p m		a8 50 a m	
" Greensboro, a11 00 p m		a10 25 a m	
Ar. Salisbury, 12 45 a m		12 02 p m	
" Statesville, a 1 52 a m		a12 58 p m	
" Asheville, 6 55 a m		5 03 p n	
" Hot Spring, 8 56 a m		6 46 p n	
Lv. Salisbury, a12 55 a m		a12 10 p n	
Ar. Charlotte, 2 30 a m		1 35 p n	
" Spartanburg, 5 48 a m		4 32 p n	
" Greenville, 7 00 a m		6 05 p n	
" Atlanta, 1 10 p m		12 30 a	
Lv. Charlotte, a2 35 a m		a1 55 p n	
Ar. Columbia, 6 40 a m		5 45 p n	
Ar. Augusta, 10 25 a m		9 10 p n	

NORTH BOUND.		DAILY.	
No. 10.		No.	
Lv. Augusta, a7 00 p m		a11 45 a m	
" Columbia, 10 50 p m		3 00 p n	
Ar. Charlotte, 3 05 a m		7 19 p n	

Lv. Atlanta, a7 00 p m	a8 10 a n
Ar. Charlotte, 6 55 a m	7 20 p n
" Salisbury, 8 54 a m	9 10 p n
Lv. Hot Springs, a4 48 p m	a12 28 p n
" Asheville, 6 25 p m	2 15 p n
" Statesville, 11 02 p m	6 40 p n
Ar. Salisbury, 12 01 a m	7 34 p n
Lv. Salisbury, a9 00 a m	a9 29 p n
Ar. Greensboro, 10 40 a m	10 57 p n
" Winston-Salem, a11 55 a m	†12 40 a n
Lv. Greensboro, a10 50 a m	a12 10 p n
Ar. Durham, 12 52 p m	4 35 a n
" Raleigh, 1 45 p m	7 15 a n
Lv. Raleigh, a 50 p m	†8 45 a n
Ar. Goldsboro, 3 35 p m	12 20 p n
Lv. Greensboro, a10 48 a m	a1 10 p
Ar. Danville, 12 30 a m	12 55 a n
" Keyville, 3 2 p m	4 13 a n
" Burkeville, 4 2 p m	4 55 a n
" Richmond, 6 17 p m	7 00 a n

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8.50 a n daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning leave Richmond 3.00 p m and 4.45 p m; arrive West Point 5.00 and 6.00 p m

Richmond & Raleigh via Keyville.

Leave Richmond 7.00 p m daily; Keyville 6.00 p m; arrive Oxford 8.05 p m; leave Oxford 9.15 p m; arrive Durham 9.35 p m; leave Durham 1.40 p m. Returning leave Raleigh 9.15 a m daily, Durham 9.30 a m; Henderson 9.35 a m, 10.55 a m; arrive Keyville 1.05 p m, Richmond 4.10 p m. Through coach between Richmond and Raleigh

Mixed trains leave Keyville daily except Sunday 9.10 a m; arrive Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.3 p m daily except Sunday arrive Keyville 1.59 p m. Lv Oxford 3.00 a m daily except Sunday: arrive Durham 5.05 a m

Additional train leaves Oxford daily except Sunday 11.16 a m, arrive Henderson 12.1 p m., returning leave Henderson 2.25 p m. daily except Sunday, arrive Oxford 3.35 p m. Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p m., Danville 3.45 p m., Greensboro 5.10 p m., Salisbury 6.34 p m., Charlotte 7.55 p m., arrives Atlanta 2.25 a m. Returning, leave Atlanta 12.25 p m., Charlotte 9.20 p m., Salisbury 10.32 p m., Greensboro 12.03 p m.; arrives Danville 1.30 a m., Lynchburg 3.35 a m., Washington 8.48 a m

No. 9, leaving Goldsboro 2.57 p m. and Raleigh 6.16 p m. daily, makes connection at Durham with No. 40, leaving at 7.15 p m. daily, except Sunday for Oxford, and Keyville.

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

SLEEPING-CAR SERVICE

On Trains 9 and 10, Pullman Buffet sleeper between Atlanta and New York Danville and Augusta, and Greensboro via Asheville, to Knoxville, Tenn. On 11 and 12 Pullman Buffet Sleepers between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro, and between Washington and Augusta, and Pullman Buffet Sleepers between Washington and Hot Springs via Asheville.

SOL HAAS, JAS. L. TAYLOR
Traffic Manager Gen. Pass Agent
W. A. TURK,
Div. Pass. Agent,
RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday, Dec. 1890

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 47
Wake, 5 39	12 05
Franklinton, 6 01	12 26
Kittrell, 6 19	12 44
Henderson, 6 36	1 00
Warren Plains, 7 14	1 39
Mecon, 7 22	1 46
Arrive Weldon, 8 50	2 45 p m

TRAINS MOVING SOUTH.

41

45

Pass. and Mail Daily ex. Sun. Pass. Daily

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

LOUISBURG RAILROAD.

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

RALEIGH AND AUGUSTA AIRLINE . 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	n
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 40
Arrive Raleigh, 11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. n. 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. n. 6.35 p m

THE NEWS.

North Carolina.

—Rev. Sam Jones is holding a meeting at Wilmington.

—Elon College students will visit the Exposition Nov. 5th.

—Jones Watson, a lawyer of Chapel Hill, is dead.

—To-morrow is Educational Day at the Exposition. A large number of distinguished teachers will be present.

—The State Fair is open this week in connection with the Southern Inter-States Exposition. A large crowd is in attendance.

—Rev. Neal Rowland, of Texas, who has been here assisting in some interesting revival meetings, left for his home Tuesday.

—The governor has appointed the following gentleman delegates, to the fifth national convention of the Boys and Girls Home and Employment Association of the United States and Canada: J. H. Mills, Rev. W. S. Black, D. D., and Rev. E. A. Osborne.

Virginia.

—Gen. W. H. F. Lee of Alexandria is very ill—with little hope of recovery.

—Ocean View was badly damaged by the storm of Sunday and Monday last.

—A fire in Suffolk Monday morning destroyed one house and was a heavy loss to Mr. Lamson.

—The State Sunday school Convention met in Norfolk last week. Rev. W. W. Staley of Suffolk attended, and a Norfolk paper pays him quite a compliment.

—At Norfolk the storm was very hard and much damage has been reported. The new line steamer Norfolk, from Washington, D. C., and the steamer Dorchester, from Boston, both due, have not been heard from. The business yards and streets along the water front of Norfolk and Portsmouth are badly flooded.

General.

—The Ecumenical Methodist Conference for the world is in session in Washington, D. C. It is a great meeting and a great work is in progress.

—NIAGARA FALLS, Oct. 13.—At 2 o'clock this afternoon the cagemen, at shaft No. 2 on the tunnel, lost control of the cage, and it fell to the bottom of the shaft killing three colored men and fatally injuring two white men. The cage tenders were in danger of being lynched by the

tunnel men, and they were locked up in the police station for safety, Coroner Walsh is empanneling a jury.

—Adam's Express Company is in trouble. Its President—John Hoey, who has in one capacity or another been identified with the Company for forty years and for three years its president, has been discharged for what is called malfeasance in office, which plainly means for cheating his company, out of \$700,000—Clapp Spooner, the vice-president immediately resigned, being a party to the same transaction. Henry Sanford of Bridgeport, Ct. has been elected president and Fred. Lovejoy of New York, vice-president.

Foreign.

—LONDON, October 13.—A great storm prevailed to-day over the south of England, Ireland and Wales. Telegraphing was severely interrupted. The gale was particularly severe at sea and three sailing vessels are reported wrecked, but so far no loss of life is known. Several collisions occurred in the Thames and many vessels there were driven ashore.

—Parnell, the great immoral Irish leader, is dead. He was buried in Dublin, Oct. 11, 1891. He had been called the "uncrowned Irish king." He was great as a political leader, but small as a moral entity. Notwithstanding his moral wreck, the nation did him marked honor in his death—a great mistake we think. Such demonstrations over an impure character, as was Parnell, only tend to license others of a like type of character to do and dare what they please in sin. This we hold a nation cannot afford. If Parnell had been a pure man, he would have been the idol of his people—he was too much that anyway.

Notice.

Those who expect to come by rail to the Deep River Conference which will convene with the church at Brown's Chapel, More Co., N. C. Nov. 5th. 1891, will please notify me as soon as possible so that conveyance may be furnished them from the railroad. Those coming will get tickets to Aberdeen on the Raleigh and Augusta Air Line road, and from there to Eagle Springs, 4th Station on Page's road. Brethren come, you will receive a hearty welcome and by your attendance the church will be revived and strengthened.

Fraternally,

J. S. L. WRENCE.

Erect, N. C., Oct. 2, 1891.

Notice.

All who expect to attend the North Carolina and Virginia Christian Conference are hereby requested to inform Mr. E. T. Pierce, News Ferry, Va., of the same. Now let no one fail to comply with this request. Please state how you will come, whether by railroad or private conveyance, and also whether lady or gentleman.

P. T. KLAPP.

Married.

In Franklin Co., N. C., Sept. 23, 1891, by Rev. W. B. Royall, D. D., Mr. L. T. Moss and Miss NANNIE C. WEATHERS, all of Youngsville, N. C. We extend hearty congratulations and best wishes to the bride and groom.

Reduced Rates to Black Creek Association, Black Creek, N. C.

For above occasion the Richmond & Danville railroad will sell round trip tickets at reduced rates to Selma or Goldsboro, N. C. Tickets on sale October 23 and 24, limited returning October 27, 1891.

Reduced Rates to Piedmont Fair and Industrial Union.

For above occasion the Richmond and Danville railroad will sell reduced rates, round trip tickets, at following rates from points named below, to Salisbury, N. C., and return. Tickets on sale October 20th to 23rd inclusive, limited October 24th, 1891: Asheville, \$3.00; Gastonia, 1.40; Greensboro, 1.00; Raleigh, 2.80; Winston-salem, 1.60; Hickory, 1.20; Charlotte, .95; Durham, 2.20; Goldsboro 3.60; Wilkesboro, 3.20. Rates from intermediate points in same proportion.

Sweet Gum and Mulein is a natural remedy for coughs, colds, croup, consumption and all throat and lung troubles.

Why Do We Do It?

Vital statistics classified show the respiratory organs to be the feeble point in many diseases of the lungs and cut off all proportion in fatality. Take Taylor's Cherokee Remedy of Sweet Gum and Mulein for coughs, colds and consumption.



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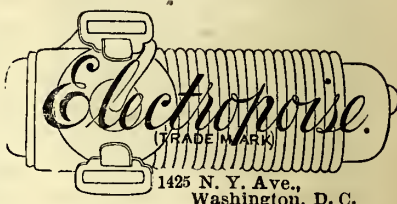
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RALEIGH, N. C.



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. PROBST.



\$3.50 PER DAY
ALL WINTER

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