

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

VOLUME XLV.

RALEIGH, N. C., THURSDAY, OCTOBER 13, 1892.

NUMBER 39.

## The Christian Sun.

The Organ of the General Convention of the Christian Church.

### CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient evidence 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.

### Table of Contents.

A Message to Young Men .....	588
The Wisdom of God's Ways.—Notes from Harvard .....	589
How to Reach the Masses.—The Saints.—The Worst Phase of Our Immigration Problem.—The Lost Testament.....	560
The Sunday School.—Will Not Say "No." .....	591
Editorial Notes.—A Converted Church.—Ga. and Ala. Conference.—Elon College Notes.....	592
Notice.—Conferences Meet.—Holland Items.—Shady Grove.—District Meeting.—Program.....	593
The Children's Corner.....	594
The Woman's Temple.....	595
Brevities.....	596
The Proposed Nicaragua Canal.....	597

### EDITORIAL SUMMARY.

It is said that we may know a tree by its fruits. An apple from the Capital Club tree dropped last Saturday when a once prominent business man of this city suicided in a fit of delirium tremens.

§ §

In our great Nation are 190,000, saloons, and in 1891 290,000 people were arrested for drunkenness and crimes growing out of it. The Nation permits the opening of the schools for the education of criminals and then arrests the very criminals she authorizes the education of. Shame on our Nation!

Rev. Dr. Watson, Editor of the *Herald of Gospel Liberty* thinks that labor was never so well compensated as now. He says, Forty years ago, wages for laboring men hardly equalled \$6 00 a week. Our brother seems to have had his mind entirely on the laboring classes who work in shops and manufactories, forgetting the farm laborer. It is a known fact that here, in the south, the farm hand is glad to get \$4.00 a week, and board himself at that. And farmers cannot afford to pay more. The men who own the land does not, on an average get more than that for his own labor. This is far from a desirable state of affairs. There is too much difference between the manufacturers and the farmers.

§ §

The village of Ogden, N. J., now known as Edison, has been built up within the last two years. The site is an old iron mine, known as the Ogden mine. It was abandoned many years ago, and until two years ago the vicinity was entirely deserted and had grown up with shrub oaks and bushes. When Mr. Edison invented the magnetic ore separator, he organized the New Jersey and Pennsylvania Concentration Company, and a plant was established at Ogden, the name of which was then changed to Edison. The ore as taken from the mine is run through enormous crushing machines, and then passed through the Edison separator, where powerful magnets attract all the metal, which is afterward run into pigs.

§ §

In speaking of the death of the great poet, Lord Tennyson, which occurred in London Oct. 6, 1892, the *N. Y. Mail and Express* says:

"There was no artificial light in the room, and the chamber was almost in darkness, save where a broad flood of moonlight poured in through a western window.

"The moon's rays fell across the bed upon which the dying man lay, bathing him in light and forming a Rembrandt background to the scene. All was silent save the sigh-

ing of the autumn wind through the trees.

"Motionless Lord Tennyson lay, the tide of life gently ebbing. No pain caused a ripple on the outgoing tide. As peacefully as he lived, he died, looking into the eyes of those dear to him.

"All his family were by and did not know he was gone until Dr. Clark broke the news to Lady Tennyson, who bore the closing scenes well in spite of extremely delicate health."

### The Annual.

The Annual for 1892 and '93 will be published at the CHRISTIAN SUN office. Besides the minutes, it will contain the Almanac, the pictures of Revs. M. B. Barrett and R. A. Ricks, possibly some others, and much other interesting reading. Let the churches in getting ready for the conferences, remember their money for the Annuals. The price will be as usual, ten cents a copy.

### Notice to Delegates and Visitors

Delegates and visitors expecting to attend the E. Va. Christian Conference at Berea, Norfolk Co., Va., Nov. 1, 1892, will please notify me at once, 1. As to their coming and 2. as to how they will come—whether by rail or on private conveyance. The Secretary will give notice as to way of travel and the rates.

J. PRESSLEY BARRETT.

Norfolk, Va., Oct. 10, 1892.

### Suffolk Letter.

Rev. C. L. Jackson has been conducting a meeting for two weeks in Norfolk for Dr. Jones, and it has been my privilege to be with them most of the time. The congregations have been very large filling the church. Perhaps seven hundred crowded into the building. I am sure Dr. Jones will report the results. The great desideration in Norfolk is a first class church building. There is no trouble about a congregation and a membership. It is in a new part of the city and building up around the church rapidly with a new population. God speed the day when a more substantial

building than the present chapel shall be erected.

I am now in place again for work, having been absent in meetings several weeks.

I have received fifty members since our meeting in September, making sixty-five members received during the conference year.

As chairman of the committee on Education for E. Va. Conference I desire the pastors of this conference to see that the full assessments for education are sent up by the churches as we will need the entire sum for necessary expenses of young ministers now in College. This request may apply with equal force to all assessments made on the churches by conference. The conference is drawing near and we will have to give our account for the year's work. So the time moves on and after awhile we will have to give account of all our life to God.

The Suffolk fair last week was well attended and a grand success.

The walls of the new church here are completed and the roof is about ready for the slate which will be put on very soon.

Rev. Thomas Dixon lectured in the City Hall here last Thursday night to a small audience. The lecture was considered very fine, and the smallness of the audience was regretted by many who would love to see the community take more interest in lectures, than in minstrel troops.

Another summer is gone and the harvest time is here and the great crops of the nation are being gathered. "What shall the harvest be" when God shall send forth His angels to reap the spiritual field? May we all be gathered into the garner of the sky. As years are left behind us, we have larger conception of our being and attach less importance to time. Futurity looms up before us infolding eternal good for our being, and offering endless activity for our souls. This life is but the flower of a life beyond whose fruitage is perpetual bliss. "Forgetting those things which are behind we press toward those which are before."

W. W. STALEY.

Oct. 10th, 1892.



## A Message to Young Men.

BY REV. JAMES MAPLE, D. D.

Run, speak to this young man. Zech. 2:4.

The Hebrew nation had been conquered and the mass of people carried captive into Babylon where they were held in slavery for seventy years. Zechariah foretells their deliverance, and restoration to their native land. He had a vision of "a man with a measuring line in his hand." This was probably an angel in human form, and his mission was "to measure Jerusalem" to determine its dimensions. The city was to contain a vast multitude, and he wanted to provide for them. As this angel went forth to his work he met another angel who desired him to first explain the vision to the prophet. The prophet was a young man and needed instruction and encouragement, verses 4-5.

There are some questions of great moment that I want to speak to young men about this evening. They are the following:

I. There is a God, and you sustain a peculiar relation to him. This relation has always existed, and ever will. There is no changing it. It grows out of the nature of things.

1. He is your creator, and you are dependent upon him for everything that makes life desirable. Mat. 2:10; James 1:17.

This brings you under obligations to love and serve him. You are conscious of this. Many think that they are not under any obligation to serve God unless they become Christians; but the same obligations rest upon all men, 1 Cor. 6:20.

2. He is your Lord who has a right to command, and it is your duty to obey. Eccl. 12:13-14. Being your creator and preserver gives him this authority. It grows out of the natural relation that exists between you and him. You are conscious of this. It is not simply a theory, but a matter of consciousness.

3. He is your Judge to whom you must answer for your life. "God the Judge of all." Heb. 12:27; Eccl. 11:9. The laws that he has given are all for your good, and this is why he enforces them. It is to promote your own happiness in time and eternity.

Your personal relation to God is not a pleasant one, for you are conscious that you are not living as you ought. This brings a sense of condemnation. Your outer circumstances may be all that is desirable, but the mind is not at rest. Isa 48:22; 78:20-21.

This is a fact that you don't like to think about, but you cannot banish it from your mind. There is no es-

cape from it. No change of circumstances or place will change your relation to God, nor bring peace to your mind on this question. A man left his N. E. home wandered all over the world to find peace of mind, but he could not; and he came back home and sought and found it in Christ.

My young friend, what are you going to do with this question? How are you going to settle it? You are conscious that there is but one way to do it successfully, and that is through faith in Christ and repentance towards God. This an abiding conviction, and you feel that you can never be prepared to meet God and enjoy his society till you become a Christian. Why not settle this question with him now and be at rest? The Bible says, "Acquaint now thyself with him, and he will be at peace; thereby good shall come unto thee," Job 22:21.

II. You want to make the most out of life that you can, and how are you to do it?

You desire to secure a home and surround yourself with all the outer comforts of life. This is right, and it can be done by industry and economy; but the only sure road to this position is the path of honesty. You need the guiding and sustaining influence of Christianity in this work. It will make you wiser and stronger.

There is something more important than this, and that is peace of mind; for we cannot enjoy the outer blessings of life without this. A man may have wealth and social position, and yet be unhappy. In one of England's great cathedrals is a grave stone resting on the grave of a man of wealth and position, and on it there is but one single word put there by his own direction: "Miserable." Nathan Myers Rothschild, who died in London some 30 years ago, wielded the wealth of the world and closed and opened its purse to kings and emperors at his will. He had more power in great Britain than the proudest noble in the realm. He purchased bills of the government in one day to the amount of \$20,000,000, and with the profit of a single loan purchased on estate at a cost of \$75,000. With all this wealth he was unhappy, and when a man congratulated him on the gorgeous magnificence of his palatial mansion, he replied with sorrowful earnestness, "Happy! me happy!"

To enjoy and get the most out of life your mind must be at rest on the question of your relation to God, and of your future destiny. Then you can be happy in any condition of life; in poverty, in sickness, in prison. A pious cheerful old slave being asked if he was never unhappy, answered, "I never allow myself to re-

flect on the bad things that happen me, nor the good things that I never had. I think about some things to call my own, it seems as if I had a big treasure right here, that I don't owe any man for. When all the rest of the world are saying, "This is my house," "that is my sugar-mill." "There is my great cotton patch." I say, "There is my hope, and there is my Savior: and when I own the Lord Jesus it seems as if I owned all the rest; for the earth is the Lord's and the fulness thereof. The air is mine, and I can breathe it; the sunshine is mine, and I can sit in it; the earth is mine, and I can lie down on it to sleep."

This peace of mind is a treasure that no one can rob us of. They may take our property, shut us in prison, and even destroy our life; but they cannot take away our peace of mind, nor steal our hope of heaven. Matt. 10:28. Our peace of mind comes from a source that no earthly power can touch, our souls cannot be destroyed, and to kill a Christian is to send him straight to heaven. Joseph was shut up in prison, but he was happy there, far happier than the wicked woman who caused his imprisonment was in her princely mansion with all its outward comforts. Outer things cannot impart happiness independent of the state of the mind. After the death of Abdermon, Caliph of Cordova, the following was found in his own hand writing: "Fifty years have elapsed since I became Caliph. I have possessed riches, honors, pleasures, friends; in short every thing that man can desire in this world. I have reckoned up the days in which I could say I was really happy; and they amounted to fourteen." On the other hand the life of the Christian is one of continued peace. He has "peace with God through our Lord Jesus Christ," and rejoices "in hope of the glory of God." He can glory "even in tribulation, knowing that tribulation worketh patience; and patience experience; and experience, hope."

III. You must soon die and pass into eternity, and you need something that will give you an abiding assurance that you will be happy there.

You want to know that there is another state of being. The nature and capacities of the soul, and the longings of the heart point to an immortal existence. This prophecy of our nature is confirmed by the demands of justice which required another state to mete out to man his just deserts, but the only sure light is God's word. Eccl. 12:7; Heb. 9:27; Matt. 10:28; 15:46; John 6:40.

You not only want to know that there is another life; but to be happy

and meet death in peace you must have the assurance that you will be free from all suffering there. Christ has promised this to his disciples. John 7:16-17; 14:1-3.

You may not fully realize the absolute need of this assurance now, yet you have some convictions on it. There are times when you see and feel the need of this to some extent. When a friend dies, or something occurs to make you realize the nearness and solemnity of death, then you feel the necessity of some assurance of your safety for the future; but when you come to face death itself you will realize this need as never before. This is only a question of time, and what will you do about it? Two things are impossible: 1 You cannot escape death. It will come. 2. You cannot escape your accountability to God, nor find assurance of a happy immortality only through Christ. John 3:35. There must be an entire consecration to Christ. An incident is related of a missionary, and a proud and powerful Indian chief. The chief was convicted of sin. Trembling under a sense of guilt, he approached the missionary, and proffered his belt of wampum to be freed from his crushing fears. "No," said the missionary, "Christ cannot accept such a sacrifice." The Indian departed, but soon returned, offering his rifle, and the skins that he had taken in hunting. "Christ cannot accept these," said the missionary. Again the Indian went away, but soon returned with a troubled conscience, and offered his wigwam, wife, child, everything, for peace and pardon. "No," was still the reply of the missionary. The chief seemed oppressed with surprise for a moment; then, lifting up tearful eyes to the face of the missionary he feelingly said, "Here Lord, take poor Indian too." This is all that we can do, and all that Christ requires. When Senator Foot of Vermont experienced pardon during his lost illness he said, "I have been thinking much of these two lines:

"Here Lord, I give myself away:  
'Tis all that I can do."

I begin to understand that this comprehends all; and I begin to lean alone on Jesus Christ as my Savior and friend."

Millions have gone down into the valley of death with joy through faith in the promises of Christ. On the 30th of last August the ship Tenton went down in the waters of South Africa. There were more than 200 persons on board, and only a few escaped to tell the sad story. Among these were John Cooper who had his family with him. His wife and children were gathered around him, and he said, "My daughter Alice commenced singing the hymn,



Abide with me," in which we all joined, and endeavored to cheer one another. All at once the ship gave a sudden plunge, bow first, and carried us all down under the water. We all went down together, my wife and children in my embrace, just as we were standing; but we were soon separated by the force of the waves, and I saw them no more. Giving myself up as lost, I prayed, "Father, They will be done." I arose to the surface, and caught hold of some of the wreckage, from which I was afterwards taken by a boat, and after 12 hours sailing, I arrived at Simon's Bay alive, but all alone, deprived of those most dear to me. I can testify to the worth of religion in the hour of danger and in the face of death, and I am sure that by and by I shall join my dear wife and children, when life's voyage is over, in heaven." My young friend, this is just what you need now to be really happy. You may think, "O I don't need this till I come to die, I will need this hope then, but I can wait until that hour comes." This is a mistake, for two reasons: 1. You may die suddenly or in an unconscious state when you cannot secure this forgiveness and hope. 2. By settling this question now you will increase your happiness here, and make life much more pleasant. It will take the most disturbing element out of your thoughts and bring a sweet peace that will spread sunshine over everything in life, and fill your heart with songs of joy."

My young friend, I want to call your attention to a fact in your own conscious experience, and it is this: In your own inner life you are conscious that you need just what the Bible promises, and that you ought to live as it commands. This is not a matter of speculation but of consciousness. The Bible promises pardon, and you are conscious that you need it; it promises peace of mind in your relation to God, and your conscience tells you this is just what you need; it requires you to live a life of obedience to God, and you feel in your inner consciousness that you ought to do it; it promises eternal life through Christ and you are conscious that you need this, and cannot meet death in peace without it.

The strangest of all strange things is man's indifference to his salvation, and the great difficulty in persuading him to be saved. This is illustrated in an incident that occurred recently when the French ship *Panthien* was dashed to pieces on the rocks near Penzance. The wreck was seen from the shore, and a crowd of brave men soon gathered to attempt the rescue of those on board. No boat could reach the wreck, but by means of the maroon rocket apparatus a line

was thrown across the deck. This was made fast to the vessel. None escaped by it, but after a time the sea calmed, and the life boat was got out and all the ship's crew were rescued but the captain. The life-boat's crew entreated him in vain to leave the sinking ship, but he would not. A coast-guardsmen went out with a letter from the French counsel urging the captain to leave. The guardsman came near losing his life in his effort, but the captain still refused. The ship was rapidly going to pieces, and the coast-guard fired a line over the ship. The captain seized it, but even then he hesitated; and it seemed as though he was determined to perish with the ship. After a time the love of life triumphed, he tied the rope around him; and was drawn ashore. Within an hour the ship had gone to pieces and nothing of it left. Then the captain recognized how narrow his escape had been from a watery grave, and in broken words thanked those who had tried so hard to save him in spite of himself. How many sinners are just like this captain. Christ sacrificed his life to save them, and all heaven entreats them to be saved; but they will not.

#### The Wisdom of God's Ways.

In wisdom the teacher must always surpass the pupil. God is our all-wise Teacher. He instructs us and leads us along step by step. He teaches the higher lessons when we are prepared to receive them. "I have many things to say unto you, but you cannot bear them now. As our capacity to learn enlarges we are taught the higher lessons of life. As character develops, larger responsibilities are committed to us. In the history of every true believer a twofold process constantly goes on—a progress in character which makes way for a progress in knowledge. Men are fitted in this world for another. We must learn submission to and acquiescence in God's will. We are under daily tutorage. Darkness is necessary to some process of improvement, and light to others. Some lessons are written on the blackboard of sorrow; others in the effulgence of fadeless light. God darkens our cage that we may be taught to sing. He giveth songs in the night. Christ learned obedience in the school of suffering. Can we indeed drink that cup? Can we indeed pray, "Nearer, my God, to thee," though it be a cross that raiseth us? In fresco-painting, the colors are applied while the plaster is fresh. It is the drying of the plaster that fixes them. They thus enter into the very constituency of the material painted. Thus our Great Master lays on us

those colors which are to endure through eternal years. Thus he beautifies our life when the spirit is melted and tender through sorrow. Again, in fresco-painting a design cannot be all painted at once. A moist coating is covered with one portion of the design, and so step by step the work goes on. Thus it is that imperfect mortals like ourselves are fitted to receive the image of our Lord Jesus, little by little, from grace to grace, from glory to glory until we stand before him in the image of a new and divine creation.

H. Y. RUSH.

#### Notes From Harvard.

Here they are, old and young, great and small, white and colored, American and otherwise—which latter term signifies almost anything you please. How many students there are here, I don't know and wouldn't suppose that any one else did—they are so scattered and diversified you know. I saw from a last year's catalogue that there were 2658 enrollments for that term and "they say" that there are over a hundred more "fresh" here this year than last, so other classes being proportionate, the figures will doubtless run up to some 3000 students this term. And as to the number of teachers and instructors here, who can tell of their number! I have been here now nearly a week and it has been my happy privilege to gaze upon the forms and features of four of those august personages—the four however under whom I came to study and it makes little difference to me whether I ever see the other 250 or not. Of course I would like very much to see them and bear them talk, but I guess their time is otherwise occupied and so is mine. It has also been rumored in newspaper circles down in N. C. and elsewhere that Harvard had a President—Mr. Eliot; well I suppose the rumor is true, but where that important and distinguished personage resides and how he looks, acts and speaks and what he does I am not yet able to say and don't know that I shall ever be—but that makes no difference at all as he will keep on acting as President I suppose. Am quite sure that I shall not disturb the spirit of his dreams one way or another—or at least I hope I will not. But to tell it in short Harvard University is a tremendous affair. No definite idea as to its dimension can be portrayed save to those who have been and observed for themselves.

The buildings and the grounds, the libraries, the laboratories, the halls, the chapels—all are large, everything is great. It has cost time, energy, labor, money, to make Harvard what it is and it stands today a monument

to its own greatness with a history covering over two and half centuries—having been founded in 1636.

In her walls are the names and paintings of numbers of the most noted men our country has produced even from ante-revolutionary times down to the present. Here they studied, here they found their Gama-liel and the world has been their field of toil and conquest.

I was thinking last night of a difference of terms and phrases used in our colleges South. Down there the teacher tells his pupils to get up a chapter or chapters in a text book. Up here he says get up a volume or volumes. Down there they say study a lesson, up here they say study an author. Down there they speak of recitations; up here of lectures. Down there compositions and essays, up here thesis and papers. Down there students use text books, up here they use libraries. Down there you meet your Prof. bow to him raise your hat and address him. Up here, you meet him, don't notice and go on—from the very substantial reason that you don't know him from any one else unless he happens to be your Prof. in charge. College life here—what little I have seen of it—is also on the outside quite different from what it is South. From a social standpoint, I should say that the University here has nothing to remind one of those pleasant communistic and agreeable fellow-feeling, and brotherly characteristic features so prominent in Southern colleges. The student life here is considerably more reserved independent and absolute. It is every man for self—and if you don't look out for self, assured that no one will stop or take time to look after you. So much for a few day's life and observation at Harvard. There are many things which come to mind that would probably be of more interest to the general reader, but these will be reserved for future notes. Let me say, Mr. Editor, that as I have consented to write some notes each week for the *SUN*, I shall usually write whatever is uppermost in mind at the time of writing, and in these my first notes from Harvard please allow me one or two personal observations. First I am not writing for those who have been to Harvard, to Boston and the surrounding towns and closely observed with their principal places of interest, but for those who like myself up to the present, have not had this advantage—or disadvantage, which ever it may be termed. Second, it will be endeavored on the part of the writer to visit some place or places of interest each week and give in the notes some partial description of these. Third, I will try not presume on too much of your space, and, fourth,



those who do not desire to read the Harvard Notes, please don't do so—both for your own sake and for mine. This leaves Prof. Moffitt and myself pleasantly quartered at 37 Trowbridge St., Cambridge, Mass. The former trying to increase his stock of knowledge in English, and the latter trying to study Philosophy and write these notes and not doing much at either. Our hearts go out to God in prayer for the SUN, Elon College, and the important work of the conferences which will now soon begin.

J. O. ATKINSON.

Oct. 3, 1892.

### How to Reach the Masses.

BY THE REV. GEORGE S. RICKER.

It is worthy of more than a passing remark that Jesus seemed to shun the multitudes and prefer to deal with individual men and women. The call of Philip and Nathanael, the conversation with Nicodemus, or the woman by the well-side, or the rich young ruler, serve as examples and illustrations of what may fittingly be styled a characteristic feature of his ministry. Not once or twice did he command those upon whom miracles of healing had been wrought not to make known the miracle. Would he have done so had he sought to gather the multitudes about him? Again and again did he withdraw from or send away the throngs who were fain to follow him. Why did he take such a strange course? A man's success as a public teacher is likely to be measured by the numbers that hang on his lips. This uncertain thing which we call fame is usually heaped on those who have a large following. Assuredly Jesus was not in quest of cheap fame, nor was it his wont to count his followers that he might proclaim how numerous they were.

So marked a characteristic of our Lord's ministry is suggestive. Is it not to be inferred that better work can be done by dealing with individuals rather than with multitudes? The teacher must know his pupil in order that he may render him the highest service. It is evident that he can best discover what is in the pupil's mind and heart when he is alone with him. The pupil will open his heart more freely and disclose his thoughts more frankly then. In the presence of others he may be as a sealed book; but by himself he may become as accessible and open as the day. Becoming open he also becomes susceptible. He listens eagerly, is deeply impressed under such circumstances; whereas he might be careless, or cold, or hard, if surrounded by the multitudes. There is also a certain power, by no means slight, which comes to the

teacher as he concentrates all his efforts on a single scholar. There is nothing arising from the presence of numbers to divert his attention or dull his thought, as there is nothing to divert the attention of the scholar. One soul wrestles with another, and it must needs be that the highest and noblest effects be wrought out. A masterful teacher can mold his one pupil into what shape he will.

It is seriously to be questioned whether this discussion, of which we have had so much latterly, as to how we may reach the masses, be wise. Certainly every true disciple of Christ is sincerely desirous that the masses may be reached and saved; but the question just now under consideration is one of methods, and it is more than barely possible that the way to reach the masses is to work earnestly for individuals. Comparatively few have such gifts as will enable them successfully to deal with the many, but every one has power and tact to deal with some one; nor are so many killed and wounded by the modern *mitrailleuse* as in the old times when they fought in close ranks and every man slew or was slain. The way to reach the masses is for us to send out masses, every one of whom is armed with a short sword, to engage the enemy hand-to-hand! With such an army the slaughter would be tremendous; the field of battle would be covered with the slain! It is the hand-to-hand encounter, teacher with scholar, parent with child, soul with soul, that is to win the great victories, and make the great multitudes to pass under the Christian yoke.

Moreover, in this individual effort a soul may now and then be won that will at length become a mighty captain of the Lord's hosts. Andrew brought Peter to Jesus, and Peter in one day brought thousands to him. Assuredly the way for Andrew to reach the masses was to reach one man. A single soul is often the key to the multitudes; bring him and the others are sure to follow. While, doubtless, the Peters are rare, the Andrews ought to be plentiful. The church is in great need of men of one talent who will put the talent to the noblest use,—who on change, in the counting-room, on the street, in the home, every where, shall be on the lookout for individual men whom by their one talent they may bring into the kingdom of God. It is by this assiduous, patient, persevering endeavor to win souls to Christ that not only the multitudes are to be saved, but also now and then a masterful soul by whom, single-handed, thousands shall be brought into the kingdom. And, after all has been said that may be with regard to reaching the masses, the important fact still remains, that the masses are nothing more than aggregations of individuals.—*Star*.

### The Santals.

When the desire to gain standing and influence in society no longer actuates men and women in America to join the church, then people in India will cease becoming Christians for the sake of "the loaves and fishes." To say that none become Christians for the sake of money would be false. To say that the majority do become Christians for that reason would be equally false.

The man who came to me a year or two ago and offered to bring a hundred Christians to me if I would give him a hundred rupees was after the loaves and fishes. The man who came afterward thirty miles to be baptised, and then with tracts, pictures, and books went back to his farm and family, and preached Jesus till in a few months in his village five others became Christians, was a seeker after the truth.

The weaver who came to me eighteen months ago, saying that he was lost and without hope, that he had searched in Hinduism in vain for salvation, and now as a last resort wanted to see if there was any virtue in Christ; who declared that he had no mercenary motive, that he had enough of everything but salvation; who on profession of his faith was baptized a few weeks afterwards, but who from that day would have nothing more to do with Christians,—expected a present for becoming a Christian.

The Santal chief who was baptised two years ago has never asked or received anything from the mission, but has preached and worked till he has around him a little band of twelve Christians; besides this he has built a church for them at his own expense. This man cannot be accused of seeking the loaves and fishes.

The talented and consecrated young preacher with whom I am working now in revival services, stays in this mission on twenty-five rupees per month, when he might without doubt get twice that by going to Calcutta. He says the Lord has called him to stay in this field.

It is a fact that very many of our Christians get employment as servants, preachers, and teachers; but we have need of them; why should we not employ them? That some are mercenary there can be no doubt. Neither is there any doubt in my mind but that the average Christian here is actuated by as pure motives as is the Christian at home who withholds his contributions to the work and thus disregards Christ's commands, because he is not sure that all who become Christians over here are not actuated by mercenary motives. Many are actuated by the same motives that actuates him, viz., love of

money but God will judge both him and them.—*Rev. E. B. Stiles, in The Independent*.

### The Worst Phase of Our Immigration Problem.

One who desires to study the vital phase of the immigration, problem, should go to the anthracite fields of Pennsylvania. There he will find one of the richest regions of the earth overrun with a horde of Hungarians, Slavs, Polanders, Bohemians, Arabs, Italians, Sicilians, Russians and Tyrolese of the lowest class—a section almost denationalized by the scum of the Continent, where women hesitate to drive about the country roads by day, where unarmed men are not safe after the sinking of the sun. There he will see prosperous little cities like Hazleton, Mahanoy, Ashland, Shenaudoah, with fine business houses and educated people of fortune, and surrounding these towns great wastes of the Commonwealth diseased by thousands and tens of thousands of foreigners who have no desire to become Americans, who emigrate to the United States for a few years to make money, who have driven to the cities, and to the West the great army of English, Scotch, Irish, Welsh, Germans and Americans who once gave stability to the coal regions; in short, a condition of affairs which, if equalled elsewhere, may become more than a National problem—a National peril. They leave their families abroad, and send to them sums of money that seem enormous when the fact is considered that they belong to the laboring class. The little city of Hazleton is said to send each month to Southern Europe from \$75,000 to \$125,000. Such immigrants, as a rule, make no attempt to become Americans. They care naught for our country but as a place where they can accumulate enough money to make them independent when they return home.—*Henry Rood, in the Forum*.

### The Lost Testament.

A brother preacher gave public notice that he had lost his Testament on the camp-ground, and stated that he would be grateful to whoever might find it if they would return it to him, as it contained most of his sermons. The Testament was found, but there were no writings in it.

"Nevertheless," said the preacher, "it contains the most of my sermons. The sermons not found in my New Testament are to be found in the Old Testament." Would that all of our sermons could be found either in the Old or New Testament rather than in books of "philosophy, falsely so called." What people want is the preached word. The Holy Ghost gives power to the work.—*Et c.*



## THE SUNDAY SCHOOL.

## Lesson. IV.—Peter at Ceasarea

ACTS 10:33-48.

GOLDEN TEXT:—Through his name whosoever believeth in him shall receive remission of sins, Acts 10:43.

## TOPICAL ANALYSIS.

1. Waiting for light. (vs. 33.)
2. God no respecter of persons. (vs. 34, 35.)
3. The gospel for all men. (vs. 36-43.)
4. The witness of the Holy Spirit (vs. 44-46.)
5. Received into the church (vs. 46-47.)

## INTRODUCTION.

In this lesson we see God's welcome to all the world. The Jews had been impressed with the idea that all other nations were common and unclean, but Peter's vision in last lesson sets aside this idea. Peter comes to Ceasarea by the direction of the Holy Spirit, and is ready to perform the work that he had been directed to do. Ceasarea was the Roman capital of Judea and the home of Cornelius. In anticipation of the arrival of Peter Cornelius had called together his kinsmen and friends who were seeking the truth as he was Peter was welcomed with almost divine worship for they remembered his power as a preacher and his miracles. The apostle objected to such reverence to himself and explained how God had removed his Jewish prejudices and how he, by a vision, was directed to come. He enquired of Cornelius what he wanted. Cornelius replied by relating his vision to him.

## LESSON PROPER.

I. *Waiting for light.*

33. Immediately therefore I sent to thee and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

In the preceding verses we read that by the fasting and prayer of Cornelius he was directed by an angel to send to Joppa for Peter to teach him. Cornelius obeyed this command immediately, and his heart was filled with gratitude when he saw Peter coming. All seemed to be anxious to hear the words of Peter and not only to hear but to obey.

II. *God no Respector of persons.*

34. Then Peter opened his mouth and said: Of a truth I perceive that God is no respecter of persons.

It seems that Peter begins a regular discourse, preaching the grand truth of the Christian religion that God is no respecter of persons neither for power, for influence, for wealth, for honor, for rank in society nor for any other reason but that all might be saved. This was the origin of one of the grandest revolutions that had ever been proclaimed in that land.

35. But in every nation he that feareth him, and worketh righteousness is accepted with him.

Now we see that both Jew and Gentile, bound and free are accepted providing they fear God and keep his commandments. The religion of the Lord Jesus Christ saves men not because of rank nor position but because the spirit of fear *i. e.*, reverence with love, fills his heart and leads him to do the will of God. This should impress all the Christian world with the importance of leading those in spiritual darkness into the light of the gospel truth for all that fear God and work righteousness are accepted with him in love, in mercy, and in truth.

III. *The gospel for all men*

36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ. (He is Lord of all.)

"The word" is the message of the gospel. This Gospel was sent by God in the gift of Jesus Christ. Preaching the Gospel of peace on earth good will to man. Peace with God, among men, and in the soul, harmony in all the faculties of the complete man. All the saving powers of the gospel are by Jesus Christ and all peace of mind must come by him.

All the excellent qualities of our Savior's life constitute the strongest proof that he is truly God and man. By these qualities he is preached to the nations for he is Lord, not simply teacher, or prophet but Lord of all nations, tongues and tribes.

37. That word I say ye know which was published throughout all Judea and began from Galilee, after the baptism which John preached.

"That word" here means tidings as will be seen from the original text. They had already received some knowledge of the life and works of Christ. The fame of his miraculous power had no doubt extended to Ceasarea. Philip whose home was there may have excited public attention as a preacher of the Gospel.

Some suppose that Cornelius was the centurion at the crucifixion of Christ as it was customary to send some of the troops of Ceasarea up to Jerusalem to maintain order during festivals.

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil for God was with him.

In this and the three succeeding verses we have the epitome of the Gospel which is the power of God unto salvation.

Christ had triumphed over the powers of the devil. God cast out wicked spirits and thus showed his supreme power over sin of ever nature.

39. And we are witness of all things which he did both in the land, of the Jews and in Jerusalem, whom they slew and hanged on a tree.

A knowledge of his wonderful works had spread like a tempest over

that land, both of his work within and without Jerusalem. All the Jews knew of Christ's crucifixion because Jerusalem was their central place of worship.

40. Him God raised up the third day and showed him openly.

Some of the Gentiles as well as the Jews may have doubted his resurrection but God had raised him from the dead and he had made several appearances to his disciples at different times.

41. Not to all the people but unto witnesses chosen before of God even to us who did eat and drink with him after he rose from the dead.

Christ did not appear to all people after his resurrection but simply to chosen witnesses that there could be no doubt as to his resurrection. Christ ate broiled fish and honey comb with the disciples to assure them that he was more than a spirit which they supposed him to be.

42. And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be a judge of quick and dead.

This sets forth the mission of those who preach the gospel. They should make Christ the main center of the Gospel. It is he that must judge the world; for God ordained him for this purpose. He shall judge both living and dead. He will judge all mankind by himself as the standard. He is the true ideal of humanity. Let that spirit dwell within you which was also in Christ Jesus.

43. To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins.

All the prophecies of the Bible before Christ's coming pointed to him and prepared the way directly or indirectly for him. Belief here refers to saving faith which prompts a man to fear God and obey him in word and deed. All men need this forgiveness for all are condemned without Christ.

IV. *The witness of the Holy Spirit.*

44. While Peter yet spake these words the Holy Ghost fell on all them which the word.

Doubtless Peter would have continued but all that heard the word accepted the Gospel, as soon as they heard it. They were anxious for the truth, and they were ready to apply it to themselves so soon as they understood it. These Gentiles were prepared to go out and show that God was ready to save all mankind. This seemed to be the Gentiles Pentecost as it was to the early church, when 3000 were converted. (Acts 11: 15.)

45. And they of circumcision which believeth were astonished as many as came with Peter because that on the Gentiles also was poured out the Holy Ghost.

No wonder that they were astonished when they saw that God was pouring out his spirit upon all flesh and refuting their narrow ideas of

religion. This confirmed Peter's visions.

46. For they heard them speak with tongues and magnify God. Then answered Peter.

Speaking different languages as had been done ten years previous on Pentecost Magnifying God's name with praise and thanksgiving. Christianity will manifest itself. It cannot be hid. It will shine as the stars and none can hinder.

V. *Received into the church.*

47. Can any man forbid water that these should be baptised which have received the Holy Ghost as well as we?

Perhaps some of them doubted the propriety of receiving them into the church but Peter removes this thought by emphasizing the fact that they had received the Holy Ghost as well as those with him. Some claim that regeneration takes place when baptism is administered but here the Holy Ghost came before baptism.

48. And he commanded them to be baptised in the name of the Lord. Then prayed they him to tarry certain days.

Peter believed that they should receive water baptism. They had already received the Holy Ghost and he used this as a reason for water baptism.

Some don't believe in water baptism but Peter commands baptism here in the name of the Lord.

They desired Peter to remain with them perhaps for they loved him and desired his counsel and instructions.

"All who possess Christ should profess Christ. Baptism and profession are of real importance."

W. C. WICKER.

## Will Not Say "No."

"I've done refusin'!" There were the words, writes Rev. P. D. Cowan, of an aged Christian who had been unexpectedly asked by his pastor to lead the special meeting for the evening. In commencing the service he stated that he had not expected to take charge of the meeting, and so was unprepared to make remarks on the topic before them. "But," said he, "I have made up my mind that when I am asked to do anything [i. e., in Christian work] by one whom I have confidence in, if he thinks that it is my duty, even if I do not feel that I am prepared, I will try to do it. *I've done refusin'.*" No better opening for prayer-meeting that night was needed. What better keynote could be found? What a difference would be made at once in our social meetings and every branch of church work if only each professing Christian would say, "I've done refusin'!" —*Northwestern Christian Advocate.*

God mingles the bitter with the sweet in his life, to set us seeking another life where there shall be sweet alone.—*Augustine.*



## The Christian Sun.

THURSDAY, OCTOBER 13, 1892.

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

## Terms of Subscription.

One year, cash in advance ..... \$2.00  
Six months, ..... 1.00  
Three months " ..... .50

Advertising rates furnished upon application.

Any and all communications to receive any notice must be accompanied by the name of the writer—not necessary for publication but as an evidence of good faith.

Address all communications to  
THE CHRISTIAN SUN,  
RALEIGH, N. C.

## EDITORIAL NOTES.

Blanks for Ministerial reports will be sent out next week to all the ministers of the N. C. & Va. Christian Conference.

The city of Raleigh will celebrate its 100th anniversary on Oct. 18, 19, 20 and 21, 1892. We acknowledge receipt of invitation.

The school taught by Rev. D. R. Yarboro, Glenaloon, N. C., has closed and any one needing help can secure his services by writing to him.

The SUN is under obligations to Dr Davis, of La Fayette, Ala., for acts of kindness shown its editor when on his way to the Ga. and Ala. Conference.

Prof. A. P. Fuquay attended the late session of the Ga. and Ala. Christian Conference at New Hope church, and made a favorable impression upon the minds of the people.

We are putting an engine and other machinery in the office this week which will account for the ads. being left out and the SUN appearing a day sooner, that we might have a chance to get things in shape.

Rev. J. L. Foster is engaged this week in protracted work with the Mt. Zion Christian church, Rev. W. J. Luine pastor. This is one of the oldest churches in the south. They are engaged in building a new house of worship. May the Lord bless the efforts of the meeting.

The Secretary of the N. C. & Va. Christian Conference informs us that the Annual church letter blanks have been sent to all church secretaries in the said conference. If however anyone should fail to receive a blank make application to J. L. Foster, Sec., Raleigh, N. C., and they will be supplied.

Rev. J. W. Wellons will resign his present pastoral charges to take

effect at conference. Bro. Wellons has labored faithfully in his present field for the past five years and his people will give him up with sad hearts. He will probably go into the evangelistic work. Bro. Wellons has the well wishes and prayers of a large circle of devoted friends for his success in whatever field he goes.

## A Converted Church.

The Christians, with an open Bible as their only Creed, must contend strongly for a converted church. The Bible does church organization with a membership of unregenerated men and women. A church may have all the component parts of organization; but if the membership is unconverted, it is nothing more than a society of the world.

A church, with all the membership converted, is sure to be a good working body for Christ; for whenever a man realizes his own sins forgiven, he desires the same heavenly blessing for others. And whenever you find members of a church refusing to give their time, talents, or money to the cause of Christ, you may conclude that they are yet in the bonds of iniquity.

A converted church is not only a working church, but a loving church. Whilst all converted churches are working, all working churches may not necessarily be converted churches; but all true loving churches are almost sure to be converted churches; for Christian love is the fruit of regeneration.

A converted church furnishes a pleasant field for the pastor. If work is to be done, laborers are plentiful. If sympathy is needed, it is in abundance. If difficulties arise, they are easily adjusted. With prudent steps, it is easy to settle difficulties between converted men. But in an unconverted church, wrangling are found that cannot be settled. Unconverted men say, I have been wronged, and God does not require me to forgive, unless pardon is asked. Not so with the converted soul. Christ like he prays for enemies.

## Ga. and Ala. Conference.

The Ga. and Ala. Christian Conference met with the church at New Hope, Chambers county, Ala., Sept. 29, and continued in session three days. The body was called to order by Rev. J. D. Elder, president of last session, and he was re-elected as president again. He is a good preacher, an energetic worker, and has the full confidence of the brethren. Rev. H. W. Elder resigned as standing secretary, and Rev. G. D. Hunt was elected to fill the vacancy. These are both good preachers. Rev. C. M. Dollar was elected vice presi-

dent. He showed himself a worker. Rev. Bro. Orr preached the introductory sermon. Missions was the leading thought in the discourse. He had procured a little idol god which he exhibited while he was preaching. He handled his subject very well.

Nearly all the preachers were present, and nearly all the churches represented. Both preachers and delegates were fine, gentlemanly looking men. They dress neatly and made a fine appearance. The natural talent of the brethren and sisters in the Ga. & Ala. Conference is equal to the best. Of course they have not had the literary advantages of some others, but they are fast coming to the front on that line.

Three new churches were received into the conference as a result of the mission effort. All the Foreign Mission money was raised, and even more than the conference requested. Some few churches failed on the Home Missions; but the delegates pledged themselves to go back home and raise the money. These brethren are alive on the mission question.

Arrangements were made to open New Hope High School in November with Prof. A. P. Fuquay in charge. We shall look for good results; for the brethren and friends of the school seem to be determined to raise their educational standard, and with Bro. Fuquay at the head, there is no reason why they should not have one of the best schools in the country. Elon College may expect in a few years to have some students from the New Hope High School.

The CHRISTIAN SUN was enthusiastically endorsed, and some subscribers obtained, with promises of more in the future.

One young brother, by the name of Hughes, was licensed to preach. He is a nice looking young man, and tolerably well educated. May the Lord bless him in the work of preaching.

Love and work were the moving forces made prominent all the time through the sitting of the conference. Congregations were large and attentive. Victuals were in abundance, and of the best quality.

We spent two nights with Bro. C. B. Truett, one with Bro. Hodge, one with Bro. Radney, and one with Bro. Manning at Roanoke. These are all excellent Christian families, and know just how to make their guest happy. May the Lord bless the brethren, sisters and friends of the Ga. & Ala. Conference.

We are under many obligations to Bro. J. D. Elder for kindness shown us in conveying us from place to place.

## Elon College Notes.

According to previous announcement, Rev. W. S. Long, D. D., ad-

ministered the ordinance of baptism to two of the students last Sunday at a small stream not far from the college. It was a solemn occasion, and, we presume, that all Christians present, felt glad that two more souls had openly manifested a desire and a determination to set out in search of the kingdom of God and its righteousness. There is nothing more inspiring to older Christians than to see the young trying to follow in the footsteps of our Savior.

Dr. Long has been suffering very much with his eyes for several weeks, and he is now unable to attend the class-room. All of us feel interested in his welfare, and trust that the trouble is not serious, but that he will soon be well again.

Mr. J. A. Long and family formerly of Graham, N. C., moved into their elegant residence here this week. Mr. Long is one of the foremost lawyers in this section of the state, and we are glad to welcome him as one of our number.

The saw and the hammer are still to be heard in the village and we are pleased to note that two new buildings are in course of erection. All the houses built here thus far are very nice ones, and we are anxious to see the good work continue.

The club house gotten up by some of our energetic young men is proving a success, and good board can be obtained at \$7.00 per month. Any young man of moderate means, desiring an education, and also desiring to get it at Elon College, will find the board at the club house as good as could be desired, and to be obtained at cost of provisions plus the expenses of cooking which does not amount to more than the above named price.

The afternoons are made merry around the college by the tennis and base ball players. The most of the students believe in muscular as well as mental exercise and we think this a good sign. The body must be strong, if the mind is to develop as it should, and the boy who takes all study and no exercise will find when weighed in the balance that he is badly wanting in flesh. Extremes in anything are not good. The Y. M. C. A. held a mission meeting in the chapel last Sabbath evening. Some interesting speeches were made by Messrs. Elijah Moffitt and W. P. Lawrence in behalf of the mission cause. A collection was taken up at the close of the exercises. The subject of missions is an interesting one and probably the greatest which all religious bodies can have under consideration at this period of the world's history. The young men of the land have taken hold of the work and we may expect great result from their efforts.

H.

Oct. 8, 1892.



NOTICE.

Deep River Conference.

Owing to a combination of circumstances the Deep River Conference will meet at Union Grove, Randolph Co., N. C., Nov. 8, 1892, instead of at Mt. Union, Moore Co., as heretofore published.

Those going by rail will get their ticket to Asheboro. We presume arrangements will be made to take delegates to the church.

Conferences Meet.

Eastern Va. Conference meets at Berea, Norfolk Co., Va., Nov., 1, 1892.

Deep River conference meets at Union Grove, Randolph Co., N. C., Nov. 8, 1892.

North Carolina & Virginia conference meets at Wake Chapel, Wake Co., N. C., Nov. 22, 1892.

Holland Items.

The SUN, by some means last week was miscarried and up to date I have failed to get it. It was quite a disappointment, as I always enjoy reading it so much.

[We are sorry such carelessness exists in the postal department but suppose that as soon as the fall election is over the authorities will have time again to turn their attention to their work and not need to be looking after their political fences so closely.—D. J. M.]

There has been two protracted meetings going on the first week. One at Beaver Dam Baptist church and one at Mt. Carmel Christian church. And although the two churches were only about five miles apart, large congregations attended each, and each one enjoyed a great revival. Fifty conversions are reported at Beaver Dam and seventy at Mt. Carmel, with large accessions to both churches. Of the Beaver Dam converts, about forty were immersed last Sunday evening.

Rev. Roger Charnock, of Berkley is expected to deliver a lecture at the Holland Christian church on Friday night, October 7th at 7 o'clock. Subject: "Little Abe, the Bishop of Berry Boon." We are hoping to have a large turn out, as Bro. Charnock is a new man among us, and one of good pulpit talent. The ladies of the church are expecting to have ice-cream and cake for sale. Proceeds all for the benefit of the church.

Our prayer meeting every Sunday night, is largely attended. Last Sunday night we had a praise meeting, and many, both male and female participated in the exercises, which were very interesting, and I believe

greatly enjoyed by all. The congregations at each succeeding meeting grows larger, and the interest more than increases with the congregation, and this writer is much gratified at seeing the young members of the church, as well as older ones, taking such an active part and in improving their gifts and this improvement has been most admirable.

We had quite a frost yesterday morning (Monday) for the first. Sweet potato, tomato and other tender plants show signs of its icy touch. We are having refreshing rains. Farmers, generally, will begin digging peanuts next week. The crop is not an average. R. H. HOLLAND.

Oct. 4th, 1892.

Shady Grove.

DEAR BRO. CLEMENTS:—Saturday morning before the 1st Sunday I left home for Shady Grove, Montgomery Co., reached there at 2.00 P. M. and held the 4th quarterly meeting for this church. Besides the regular routine of business, delegates were elected to the Deep River Conference to convene at Union Grove, Randolph County, N. C., Nov. 8, 1892. The place being changed from Mt. Union, More Co., to the above.

There are marks of improvement at this church, the brethren and friends are now erecting a new house of worship which when completed will be equal if not superior to any in the Deep River Conference and will be a credit to our people. The brethren and friends are helping liberally in this good work, but they need help to complete it. It is a necessity that we have a good house here as it is the remotest southwest church, and the only one in Montgomery County. The field is open south and west to us, and a good church house here will speak well for us in this direction. money will not be lost spent here. If any one will contribute to help on this church it will be thankfully received and receipt acknowledged through the SUN. And may be sent Postal or check to me at Moffitts Mills, Randolph County, N. C.

W. W. HAYWORTH.

District Meeting.

PLACE:—Egypt, Chatham Co., N. C.  
TIME:—October 28th, 29th and 30th.

FRIDAY.

2:00 p. m. Organization, religious services, by Rev. J. D. Wicker.  
2:30. The business of District Meeting, by Rev. G. R. Underwood and Rev. J. A. Whiteman.  
3:00. The duty of the churches toward District Meeting, by Dr. D. H. Albright and others.  
2:30. Are prayer meetings essential to growth of churches, by W. T. Gunter, A. W. Wicker and others.  
4:00. Home Missions, discussed by Rev. J. D. Wicker and others.

SATURDAY.

9:30. a. m. Prayer meeting, conducted by A. W. Wicker.  
10:00. Foreign missions, by Rev. P. T. Way, H. C. Tarrell and others.  
10:30. Church literature, by Rev. G. R. Underwood, J. W. Hatch and others.  
11:00. Preaching.  
12:00. Dinner.  
1:30. Should Sunday schools be run all winter, by W. L. Petty, F. Kelly and others.  
2:00. Should all the churches be represented in District Meetings, Rev. J. A. Whiteman, P. T. Way and others.  
3:00. The best method to get church members to attend Sunday school, W. L. Petty and others.  
3:30. Miscellaneous business.  
4:00. Selecting place for next meeting

SUNDAY.

9:30. Sunday school mass meeting, by all.  
21:00. Preaching.  
Earnestly, let all the churches be represented.

J. W. HATCH, Pres.

Program.

PLACE:—Union Grove, Randolph county, N. C.

TIME:—29th and 30th of Oct., 1892.

10:00 a. m. Organization.  
10:30 a. m. The importance of union among the ministry, Revs. J. W. Patton and W. R. Brown.  
11:00 a. m. Would it be better for our churches to adopt the assessment plan to raise the pastor's salary and money for missionary purposes? General discussion led by Rev. J. S. Lawrence and Bro. M. A. Baldwin, and others.  
12:00 m. Adjourned for dinner.  
1:00 p. m. Is the missionary work taught by the Holy Scriptures? Revs. W. W. Hayworth, W. B. Richardson, J. R. Comer, and B. F. Kern.  
2:00 p. m. Are the Christian people of the various denomination responsible for the existence of the liquor traffic? Bro. L. E. Brady, Revs. S. H. Way, H. A. Albright, and others

3:00 p. m. Do the Sabbath schools and prayer meetings effect the prosperity of the church? How? Revs. H. T. Moffitt, J. A. Webster W. Lawrence and S. G. Moffitt.  
4:00 p. m. Adjourned.

SECOND DAY, SABBATH, OCT. 30TH, 1892.

10:00 a. m. Mass meeting.  
11:00 a. m. Preaching.  
2:00 p. m. Preaching.  
We urge the ministers and brethren to attend this meeting, study the subject, and let us try to make it a success.

H. A. ALBRIGHT.

District Meeting.

PLACE:—Christian Chapel, Chatbam Co., N. C.

TIME:—Oct. 28th, 30th, 1892.

FRIDAY.

10:00 a. m. Religious exercises, by Rev. J. W. Fuquay.  
10:15. Organization.  
10:30. How can the District Meeting be made productive of more good? by Rev. J. A. Jones, R. C. Rollins and others.  
11:00. Why should not our Sunday schools take winter quarters? Bros. L. S. Mann and J. L. Banks.  
11:30. The duties of a pastor to the Sunday school, Rev. W. G. Clements and J. W. Fuquay.  
12:00 m. Dinner.  
1:30 p. m. Singing by the audience.  
1:45. The duties of a superintendent to his school, Bro. J. E. Langston, Revs. L. W. Mangum and D. R. Yarbrough.  
2:15. The best methods of conducting Sunday school, by Rev. J. L. Foster.  
2:45. Should the church assist in supplying the Sunday schools with literature? Revs. W. G. Clements, J. A. Jones and others.  
3:15. The importance of religious literature, Bro. J. E. Ballentine and Rev. W. G. Clements.  
4:00 p. m. Adjourn.

SATURDAY.

10:00 a. m. Song and prayer service, conducted by Rev. J. A. Jones.  
10:30. The needs for, and the progress of, Home Missions, by Revs. J. L. Foster and J. W. Fuquay.  
11:00. Preaching, by Rev. L. W. Mangum.  
12:00 m. Dinner.  
1:00 p. m. Foreign Mission and its demands, by Revs. J. A. Jones, W. G. Clements and R. C. Rollins.  
1:30. The duty of a church member to the liquor traffic, Bro. J. E. Langston and others.  
2:00. How to raise conference assessments, Rev J. W. Fuquay and Bro J. L. Banks.  
2:30. The need of prayer meetings in our churches, Rev. J. A. Jones and Bro L S. Mann.  
3:00. Miscellaneous business  
4:00 p. m. Adjourn.

SUNDAY.

10:00 a. m. The aim of the Sunday school, and who should attend, Rev. W. G. Clements, followed by a general discussion.  
11:00. Preaching, by Rev. J. L. Foster.  
12:00 m. Dinner.  
1:30 p. m. Preaching, by Rev. W. G. Clements.  
All the churches comprising this district are requested to send delegates, and all the ministers are requested to be present and prepared to make speeches.

C. H. ROWLAND, Sec.



# THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

It seems a long time since I wrote to you. Now I do hope the Corner will never be left out again. Of course if you don't write I think you do not enjoy the Corner and don't want it. But remember it is not just the Corner, it is the Mission Band that you neglect. You as followers of Jesus Christ must try to do something, and this is such an easy way to work. A dime from one and a dime from another and the dimes all put together make a large amount. Read Aunt Myrtle's report and see what a large sum has been sent in this year and you have been so lazy too. Now if all had been right smart there is no doubt but the sum would have been twice as much. No, my dears, I am not scolding. Far from it. I know times are very hard and your papas and mammas are not all rich, and too that your chances for earning money are not many. I am truly thankful for the encouragement and work that has been given and done through the Corner. Let all work on and pray on and I know God will bless.

Dear children, the thought that God, who is so mighty, will hear the lightest whisper we say to him is so grand? When one of the little cousins speaks to him in prayer I think he must lift up his pretty hand and say "Hark! I hear a little boy or a little girl praying," and all the angels and the mighty hosts of heaven stop playing their harps and blowing their trumpets and singing and keep just as still, almost holding their breath that God can hear every word and every wish of your prayer. Ah children he knows when one is thinking naughty thoughts just as well as he knows when you are thinking and doing good things. Ain't it strange that a being so great lives who can tell the thoughts of the whole world full of children and grown folks at the very same time? Yet it is true. Then when we all are dead and the judgment day comes and all are gathered together the devil will be standing close by and when a name is called and that person has been naughty he will step up and say "that one belongs to me," and will pass him over to his waiters or imps to carry him out of the presence of God; but when they come to one who has been trying to do right and has trusted in God, Jesus will step up and say "Father this is one of the children who loved me, give it a place in one of the mansions prepared for the good, and the beautiful angels of God will take this one to a beautiful,

beautiful place where happiness will be always. Then there will be no more trials nor any thing to vex. Every one of us can be on Jesus' side. Shall we? I will be on the watch for the cousins on that day and will expect to meet all of you, so don't disappoint me. May God bless you.

Cordially yours,  
UNCLE TANGLE.

RALEIGH, N. C., Oct. 6, 1892.

MY DEAR CHILDREN:—For some time I have been wanting to write to you, but as you know, have not done so. I am not going to excuse myself however, but will promise to "do better in the future." How I would like to meet each one of the little cousins! Have met one or two and hope at some early day to meet a great many more.

Now that the fall of the year has come, and the schools and colleges open once more, there is a greater demand for money, and those whom you have been helping and other young men wishing to prepare themselves for the ministry, but have no means of their own are, I expect, eagerly watching the "Corner" to see if the nickels and dimes are coming in very fast. And then it must be such a happy thought to you to know that you are helping to preach the Gospel.

I think you all will be interested to know how much money you have sent in since January; so I will make a short report of that which has come in since I was elected Secretary. On the fourteenth day of January I received the first dime and the amount now is \$7 75.

Now will not the little cousins write often? Once a month surely every little girl and boy should rub up their pens to write, and earn a small sum to send to the BAND. This week there is not a letter and it has been some time since I had the pleasure of dropping a dime in my bank and hearing the music it made.

Let us try with all our might to make the Corner interesting. With love and happy greeting to all, I am  
Very lovingly yours,  
AUNT MYRTLE.

FRANKLINTON, N. C., Oct. 7, 1892.

DEAR UNCLE TANGLE:—As my sisters are in a hurry to send their letters off, I will write one and send my dime with theirs and tell the little cousins how I made it. Well I have a sure enough wagon made entirely of wood and large enough for me to ride in. I picked the body full of cotton and sold it to Uncle Duncan for ten cents and here it is for the BAND. I will ask a question: Who dreamed he saw a ladder reaching to heaven? Love to you and all the cousins.

Your little niece,  
WILLIE STALEY.

My little niece, it does us good to hear from the little folks. Guess I will have to go down and have you learn me how to pick cotton. You

would do it wouldn't you? Hope you will write real soon again.

WHALEYVILLE Va., Sept. 27, 1892.

DEAR UNCLE TANGLE:—I wrote to you some time ago and was so delighted to see my letter in print I write again. I am going to school now to our same teacher. I love to go to school, but am sick a great deal and cannot attend very regularly. We had a protracted meeting at our church the third week in Sept. conducted by Revs. J. T. Kitchen and H. H. Butler. There was quite a number of conversions, and several added to the church. I will not write a long letter this time for fear it will be cast into the waste basket. With love to you and all the little cousins.

LIDA DOUGHTIE.

Lida, we are glad to get your nice little letter and hope to hear from you often. Am very sorry you are sick so much. God can cure a sick person if the person has enough faith.

FRANKLINTON, N. C., Oct. 1, 1892.

DEAR UNCLE TANGLE:—I bid you and the Cousins a merry good-morning, for I think you all must be enjoying this pretty weather. We little folks love to run and jump and skip while the hickory nuts are dropping and the squirrels are hopping. So we will hasten on to school together, but don't forget to put in our mites to the BAND. I made mine picking cotton. I will finish when I get back, we are going to run and catch the wagon and take a ride. I will answer Margaret Etheredge's question: Noah was nine hundred and fifty years old when he died. I will ask a question: Where did Mary and Joseph go to be taxed? I send ten cents.

Your little niece,  
ANNIE STALEY.

Yes, indeed Annie, this beautiful bracing weather makes even older people feel like hopping and skipping about. Only wish we could get out in the country where we would have room to run and jump. Write often Annie.

FRANKLINTON, N. C., Oct. 7, 1892.

DEAR UNCLE TANGLE:—I promised to write again soon; for I do not want Aunt J's thief to take hold of me if it holds me as long it did her. "Procrastination is the thief of time." Come little cousins and let us keep our BAND as an evergreen banner and not let it fade like the leaves in Autumn. We gladly welcome all the aunts that give us such good advice. I watch for Aunt J's letters and hope to see her some day. My lesson kept me so busy that I could not get my letter off any sooner. But I think I have found all the questions, and I will send them and see if they are correct.

1. Job lived in the land of Uz. Job 1:7.
2. Nicodemus brought a mixture of myrrh and aloes to embalm the body of Christ. John, xix:39.
3. Cesar's image was engraved on the money. Matt. xxi:21
4. Lamech was Noah's father. Gen. v:28.

5. Ehud went through the door, shut and locked it after him. Judges, ii:23.

1. Paul left his cloak at Troas. II. Tim. iv:13.

2. Ahab built an ivory house. I Kings, xxii:39.

3. Nebuchadnezzar lifted up his eyes and understanding returned to him. Dan. iv:24.

4. Saul and his sons were killed on Mount Gilboa. I Sam. xxi.

5. Laban was Rebecca's brother. Gen. xiv:29.

6. Ehud was the first left-handed man. Judges. iii:15.

How many disciples were together in Jerusalem after the ascension? I send one dime for the band.

Your true friend,

BESSIE STALEY.

We certainly are glad to get your letter Bessie and hope to hear from you often. Am glad to see your answer to Aunt J's question.

CHAPEL HILL, N. C., Sept. 29, 1892.

DEAR UNCLE TANGLE:—Some time has passed since I last wrote. Perhaps you think I have forgotten the BAND, but I have not. Please excuse me and I will try and do better in the future provided the thief does not steal my time. I love dearly to read yours and the cousins letters. I am going to start to school next week, but I will try and not forget to write. I will answer some of the cousins questions:

Joseph was the first person that was put in a coffin. Gen. 50:26.

Dorcas made clothes for the poor. Acts. 9:39

Samson was the strongest man.

Jonah ends with cattle.

Esther ends with seed.

Judges with eyes.

I hope Aunt J. and Aunt L. will write oftener. I will answer Aunt J's questions:

Uz, where Job lived. Job. 1:1.

Nicodemus brought myrrh and aloes to embalm the body of Christ. John 19:39.

Cesar's image was engraved on the money. Luke 20:24. Matt. 22:20.

Lamech was Noah's father. Gen. 5:29.

Ehud went through the door shut and locked it after him. Judges 3:23.

Troas, where Paul left his cloak. 2 Timothy 4:13.

Ahab built an ivory house. I Kings 22:39.

Nebuchadnezzar lifted up his eyes to heaven and his understanding returned to him. Dan. 4:34.

Gilboa, Mount where Saul and his sons were killed. I Sam. 31:8.

Laban was Rebecca's brother. Gen. 24:29.

Ehud was the first left-handed man. Judges 3:15.

The first letter of every answer spells "Uncle Tangle." Am I correct. I will send ten cents to the BAND. I close with love to you and all of the cousins.

I remain your niece,  
MARY E. McCauley.

Mary, we are glad to get a letter from you after quite a long silence. You have answered the questions very nicely. Do hope you will not keep us waiting so long again.



## The Woman's Temple.

DEAR SUN READERS:—We have never made an appeal through your columns for the greatest of our enterprises, the Woman's Temperance Temple at Chicago, now about completed and declared to be the most attractive business building in the world. Besides being the headquarters of the World's W. C. T. U. the National W. C. T. U. and the Woman's Temperance Publishing House, it is also used as a Banking and office building, four of Chicago's largest banks having their quarters in it. The rent roll from the building already amounts to \$140,000, although it has only been occupied since the first of May. When it is entirely filled, which we expect will be within a year, its rental will be something over \$200,000 annually. The Temple has a frontage on La Salle Street of 196 feet and is 13 stories high. It contains a beautiful memorial hall on the ground floor. Here every day in the year will ascend prayer and supplication for the salvation of the drunkard, and the speedy overthrow of that traffic which is the world's greatest curse. Within its sacred precincts the wanderer far from home, amid temptation, will find its doors ever open, with motherly and sisterly hearts and hands ready to help and lead the erring to Him who can save to the uttermost.

The capital stock of the Temple is \$600,000; we are using every effort to gain possession of the entire stock, for of course, those who own the stock receive the income from the rentals and are the true owners of the building. We are glad to say that through gifts from our white ribboners and the sale of Temple trust bonds, Mrs. Matilda B. Carse and her Board of Trustees now hold for the National W. C. T. U. \$275,000 worth of stock, almost half of the entire capital.

The object of this letter is to ask your influence and help for the Woman's Christian Temperance Union, which has done so many helpful things for every temperance paper in the land, always showing a sisterly spirit of good-will to all ventures, journalistic and otherwise, that promised help to the temperance reform. We believe that the editor will be willing and glad to print this letter. We wish to ask if there are not scores and hundreds among the readers of this paper, who will be glad to send one dollar to Miss Esther Pugh, Treasurer of the National W. C. T. U. the Woman's Temple, Chicago, as a token of their interest in this great movement whereby the World's and National W. C. T. U. have a beautiful home for their work and a

prospect of such sure income from rents as shall enable them greatly to enlarge and strengthen the movement which is now extending, not only throughout our own land, but to every corner of the civilized world. A dollar is but little for any one of us to give, while the aggregate of these small gifts, if promptly sent, would make the Temple our own before the National Convention meets in Denver, Colorado, October 28th, 1892.

It is a moderate request that I make here and now, but it represents purpose and power for the great society which must have, not only a name, but a local habitation; not only an inward spiritual life, but outward form and substance. The world has never had an object lesson in philanthropy that appealed so strongly to the eye as this noble pile standing on one of Chicago's most notable streets, not a stone's throw from the Chamber of Commerce, and capable of bringing in such a noble revenue. This however, cannot be done until we own all the stock. Will you not, a good friend and brother, earnest-hearted white ribbon sister, whoever you may be, purchase a post office order for one dollar, the next time you have opportunity, and let it go in to swell the constantly deepening current of that money power which must be an element in every good cause, as well as every evil undertaking on the face of the earth? The touch of that fabled king, Midas, turned everything to gold; give us this little wedge of gold, and we will turn it into everything good for the great reform that means purity and patriotism, progress and prohibition, health and happiness.

Yours for God and Home and Every Land,

FRANCIS E. WILLARD.

A sporting man said, after hearing Ingersoll's recent oration in New York, "It's a spicy thing to laugh at for an hour, but not very cheering doctrine to have around when there is a funeral in the house."

W. A. SLAYTER & Co.,

Fine Clothiers  
and Hatters

MAIN AND MANGUM STS.,

Durham, N. C.

For Malaria, Liver Trou-  
ble, or Indigestion, use  
BROWN'S IRON BITTER

EXTRAORDINARY BARGAINS AT

E. T. JORDAN,

JEWELRY STORE.

I have just purchased a line of ladies  
and Gents'

WATCHES AND JEWELRY

that I can afford to sell at prices less than  
WHOLESALE COST  
and while they are going I will sell any-  
thing else in my large stock of

WATCHES, CLOCKS, JEWELRY, AND  
SILVER WARE

at correspondingly low prices. Remem-  
ber when these goods are gone I cannot  
purchase any more at the prices I offer  
them now.

E. T. JORDAN,

practical Watchmaker  
ington Square,

r, Wash

It Will  
Pay You

—TO—

GO AND SEE  
W. B. Mann & Co

Wholesale and Retail Grocers.

Corner Fayetteville and Hargett St.

RALEIGH, N. C.

**TEACHERS** Register NOW and secure po-  
sitions in the Colleges, Semin-  
aries and Schools of the South  
and Southwest. Vacancies are  
occurring every day. Registration fee \$2.00. Send stamp for  
blank. AMERICAN BUREAU OF EDUCATION.  
MISS CARTER, Proprietor, Cole Bldg., NASHVILLE, TENN.

**6 MONTH TRIAL**  
A BATTERY AND BELT COMBINED AND PRODUCES SUFFICIENT ELECTRICITY TO PRODUCE A SHOCK.  
**ELECTRIC BELT**  
LUMBER TRUSSES, BOX BATTERIES. ELECTRICITY WILL CURE YOU AND KEEP YOU IN HEALTH.  
FREE MEDICAL TREATMENT. PRICE OF BELTS, \$3, \$6, \$10, \$15. GIVE WAIST MEASURE, PRICE,  
FULL PARTICULARS. GREATEST OFFER EVER MADE. DR. C. B. JUDS, DETROIT, MICH.

**AGENTS** We want one in every town **DEALERS**  
to handle the

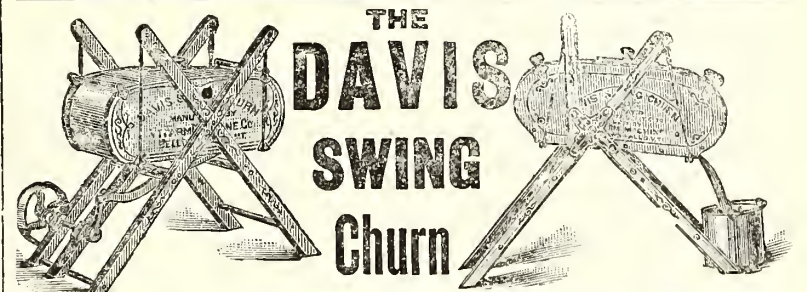
**JACK FROST FREEZER**



A Scientific Machine made on a Scientific Principle.  
Save their cost a dozen times a year. It is not mussy or  
sloppy. A child can operate it. Sells at sight. Send  
for prices and discounts.

29 Murray Street, NEW YORK.

**Makes Ice Cream in Thirty Seconds.**



**Power or Hand. Greatest Concussion. Churns most thoroughly. Churns easiest.**

80 Pounds in Davis Churn as Easily as 40 lbs in Barrel Churn.

The No. 8 Churn purchased of you gives entire satisfaction. We churn 80 lbs as  
easily as we did 40 lbs in the barrel churn. The self ventilation not only saves much  
trouble but improves the quality. Yours truly, G. GATES & SONS.

No. Hartland, Vt., Nov. 10, 1887

Quicker and Easier Than the Barrel Churn.

The Swing Churn is a grand contrivance, it is both easier and simpler to work  
than the ordinary barrel churn, and brings the butter quicker and better, and washes  
thoroughly. Yours truly, F. BENTON, JUN.

Naiwawai New Zealand, August 8, 1888.

Send for Illustrated Pamphlet. Free to All.

VERMONT FARM MACAINE CO., Bellows Falls, Vermont.



## Brevities.

Character grows; it is not something to be put on, ready made, with manhood or womanhood; grows with the growth and strengthens with the strength, until, good or bad, it becomes a coat of mail.

It is a firm belief in the Bible, the fruit of deep meditation, which has served me as the guide of my moral and literary life.—*Goethe*.

Sin is the death of the soul, but despair is its descent into hell.—*Isidore*.

It is the character of an unworthy nature to write injuries in marble, and benefits in dust.—*Palmer*.

Who has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and to make a further growth in holiness.—*Thomas à Kempis*.

Christians have derived their name from Jesus Christ; it is a name which binds us. Being inheritors then of this name, let us imitate the virtue of him from whom we derive it.—*St. Bernard*.

A contented spirit covers a man like a mackintosh in a rain storm.—It makes him impervious to petty annoyances that distress and torment those who are not thus protected.

The Saxon for Deity is unequalled for beauty and truth. They call him "God," which is "good."—*Turner*.

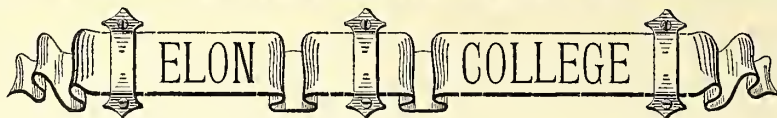
To return good for good is human; evil for evil, brutal; evil for good, diabolical; good for evil, divine.—*Royard*.

## A Good Cause.

*The Humane World*, a twelve page handsomely illustrated monthly, published at St. Paul, Minn., is accomplishing much good in preventing cruelty to animals and children. Their method of working, is to present to teamsters and drivers throughout the country a year's subscription to their paper free of charge. In so doing, it reaches the hand of those having the care of horses and animals, and will have a tendency to arouse a humane sentiment and awaken a humane feeling towards the creation. Last year over 100,000 copies were distributed gratuitously to teamsters and drivers.

Any one wishing to help this work so deserving the support of all Christian men and women, can do so by sending fifty cents for six months subscription for themselves, and an extra copy will be furnished some teamster or driver free.

A copy of that wonderful book, *Black Beauty*, will be sent free to any one sending for a six months' subscription. This is one of the most valuable books ever published. Address of this publication is *THE HUMANE WORLD*, St. Paul, Minnesota.



LOCATED ON THE NORTH CAROLINA R. R.

ELEGANT NEW BUILDINGS.

LARGE AND INCREASING PATRONAGE.

BOTH SEXES.

FACULTY OF TWELVE MEMBERS.

Curriculum Equal of Male Colleges: Academic Department, Music, Art, Commercial.

MORALS OF STUDENTS UNSURPASSED.

Opens September 1st, 1892.

For further information or Catalogue Apply to

REV. W. S. LONG A. M., D. D.  
President,  
ELON COLLEGE, N. C.

## A GOOD THING

Will be talked about. People all over the country within the reach of FRANKLIN, VA., are TALKING about the

## Big Clearing Out Sale

OF SUMMER GOODS AT

J. P. GAY'S

AND THE

## BEAUTIFUL FALL AND WINTER GOODS

which he has been receiving during the last three or four weeks.

J. P. GAY follows the seasons closely, and is always on the lookout for the

## NEWEST AND BEST STYLES

— AT THE —

## LOWEST POSSIBLE PRICE.

PAINTS, OILS, COLORS, GLASS, IRON AND STEEL, FILES, BELTING, PACKING,	HARDWARE	FARMERS, BUILDERS, WAGON MAKERS, MILL MEN - AND SPORTSMEN'S SUPPLIES
THOS. H. BRIGGS & SONS.		
HAIR, PLASTER, LIME, CEMENT, NAILS, SASH, DOORS, BLINDS.	RAILROAD	BELLOWS, VISES, ANVILS. BEST GOODS, LOW PRICES, SQUARE DEALING. SEE US BEFORE YOU BUY.

## Kennedy's Medical Discovery

Takes hold in this order:

**Bowels,  
Liver,  
Kidneys,  
Inside Skin,  
Outside Skin,**

Driving everything before it that ought to be out.

*You know whether you need it or not.*

Sold by every druggist, and manufactured by  
**DONALD KENNEDY,  
ROXBURY, MASS.**

**JAS. I. JOHNSON,**  
(Successor to Lee & Johnson)

**DRUGGIST**  
AND

**Seedsman**

MANUFACTURER OF

**"Anticephalgine,"**

the great headache remedy.

DEALER IN

FANCY GOODS,  
PERFUMERIES,  
FINE CIGARS  
TOBACCOS, &c.

Corner Fayetteville and Martin  
Sts., Opposite Post-office,

**Raleigh, N. C.**

Scientific American  
Agency for

**PATENTS**  
CAVEATS,  
TRADE MARKS,  
DESIGN PATENTS  
COPYRIGHTS, etc.

For information and free Handbook write to  
MUNN & CO., 361 BROADWAY, NEW YORK.  
Oidest bureau for securing patents in America.  
Every patent taken out by us is brought before  
the public by a notice given free of charge in the

**Scientific American**

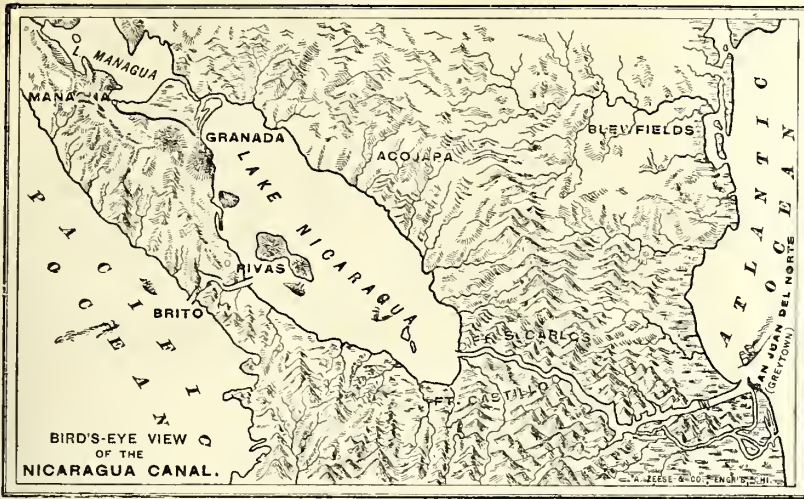
Largest circulation of any scientific paper in the  
world. Splendidly illustrated. No intelligent  
man should be without it. Weekly, \$3.00 a  
year; \$1.50 six months. Address MUNN & CO.,  
PUBLISHERS, 361 Broadway, New York.

## BOWLING GREEN ACADEMY.

A chartered preparatory school of the highest reputation and success. Health record perfect. Charges low.  
Address John Hart, M. A. U. of Va., Bowling Green, Va.

**CINCINNATI BELL FOUNDRY CO**  
SUCCESSORS IN BLYMYER BELLS TO THE  
BLYMYER MANUFACTURING CO  
CATALOGUE WITH 2200 TESTIMONIALS.  
BELLS, CHURCH, SCHOOL, FIRE ALARM





### The Proposed Nicaragua Canal.

EXTRACTS FROM THE COMMITTEE'S ADDRESS  
TO THE PEOPLE OF THE UNITED STATES.

The committee appointed by the National Nicaragua Canal Convention at its meeting in St. Louis, June 2d and 3d, to prepare an address to the American people giving information as to the feasibility of the Nicaragua canal and its commercial and other advantages to the United States, just finished the preparation of such address.

The address is supplementary to the resolution adopted by the St. Louis Convention, which pointed out the advantages of the canal and urged its construction, ownership and control by the American people rather than the English, French or any other nation. It takes the position that a canal, joining the Atlantic and Pacific oceans, should be constructed for the most important commercial, strategic and patriotic reasons, and says that the subject of such a canal is the most vital connected with the welfare, growth and prosperity of the United States. It declares that the only feasible route for such a canal is by way of Nicaragua.

It appears that all the engineers have agreed in expressing a decided preference for the Nicaragua route, because, among other reasons, only 26 1/2 miles of the entire distance of

feet at its deepest point. Vessels entering the canal from the Atlantic ocean will sail on a level with the ocean for 12 1/2 miles, at the end of which they will be raised by three locks to the level of the lake, as will be seen by the profile.

They will sail along the San Juan river and the lake on the lake level to a point within three and one-half miles of the Pacific ocean. Here they will be lowered by the locks to the level of the Pacific ocean.

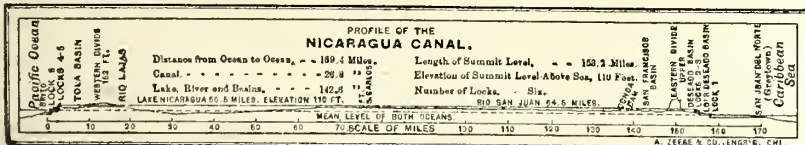
The committee says the cost, including the payment of interest during the progress of the work, will be less than \$100,000,000 and the time required for completion of the work is within five years. The climate of Nicaragua is healthy.

The distance saved between sea-ports by this route will range from 12,000 to 3,000 miles.

The Nicaragua Canal by shortening the route to Atlantic ports would not only save the producer cost of freight but the revenue of the canal at \$2 per ton toll would be nearly \$3,000,000 on wheat alone.

The gross addition to value of merchantable timber would amount to the enormous sum of \$1,000,000,000, even at the low estimate of \$2 added to the value per thousand feet on account of cheaper transportation.

The fruit industry of California, the lead, copper, silver and gold and cereal industries of the western states, will receive a great impetus, as will



169 1/2 miles from the Atlantic to the Pacific ocean through Nicaragua will have to be excavated. The other 142 1/2 miles consist of Lake Nicaragua, the San Juan river and depressions in the surface of the earth. Lake Nicaragua will constitute a harbor sufficient to accommodate the navies and commerce of the world. It is 110 miles long, 69 miles wide and is 250

feet at its deepest point. Vessels

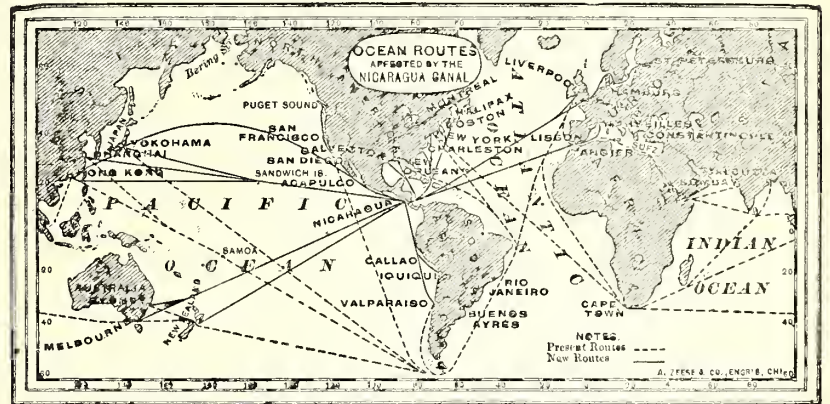
The commercial and naval supremacy of the nation which might secure control of the canal demands imperatively that its control should not pass away from the people of the United States. It is made plain that two fleets would be required to block an American fleet in Nicaragua where one would be necessary elsewhere.

As a foothold from which to attack or defend, to threaten or protect all the coast, islands and adjacent seas, it is a more commanding power than Gibraltar.

Among the beneficial results foreseen are a more practical drawing together of the remote parts of the vast domain of the world and a firmer cohesion of the widely-separated sections of the United States, added to a stronger feeling of neighborhood and community between the Atlantic and Pacific seaboard.

The tonnage tributary now to the Nicaragua Canal, and which would pass through after its opening, is over 6,000,000 tons a year. At \$2 per ton, the charge made by the Suez Canal, this would be \$12,000,000, in tolls. The cost of operation and maintenance is placed at less than \$1,000,000, and 6,000,000 tons would show a net income of \$11,000,000 per annum. The committee is confident that within five years the income will be over \$20,000,000.

The committee says it is no longer a question whether the canal will be built or not. The only question is as to who shall build it, and who shall control it when built? It says it has been informed that European syndicates have already made overtures to the canal company, but the committee believes the United States cannot afford by carelessness, hesitation or neglect to permit an enterprise of such magnitude and of such far reaching advantage to pass under the control of any foreign company. "It therefore behooves us," the address concludes, "as a nation conscious of the power we wield and of the greater influence we may exert upon the destinies of this continent, to perform the duties without delay which we deny other nations the privilege of assuming, and to adopt now the best means of securing the early completion of this work, whose advantages we are willing to share with the world but whose control should never be allowed to pass out of our hands."



The committee thinks the completion of the Nicaragua Canal is only needed to develop that country to production of gigantic proportions and double the population of the Pacific Coast in a few years.

At present the coal trade of South America and the Pacific coast is monopolized by the English. The committee thinks that if the Nicaragua Canal were opened the Alabama and West Virginia coal would have a decided advantage over English competitors, not to mention the enormous amounts of coal the canal company itself would use. At the entrance of the Suez canal last year 1,500,000 tons of coal were sold. In competition with England for Pacific Ocean trade the Nicaragua Canal would give American commerce an advantage of 2,700 miles, while besides the specific benefits, the committee thinks great general benefits will accrue to the entire Mississippi Valley, the lake ports, and the Atlantic coast. Ship building and the shipping interests in New England will receive a new impetus. A new coasting trade will spring up and American tonnage on the high seas will largely increase.

### Brevities.

The effect of the Free Education Act upon the schools of England and Wales has been unexpectedly gratifying. Out of a total of 19,000 schools affected by the act, it is estimated that between 15,000 and 16,000 are now absolutely free, and the attendance has largely increased, especially among younger children.

It is not enough to wish to do right; the right thing must be done. The will is good, but better far the actual performance. A willingness to do what God commands, combined with a full compliance with his demands, in our several stations and relations, merits his benediction as well as evinces the operations of a gracious principle. — *Presbyterian Observer*.

The University of Berlin, with its 6,000 students and scores of famous professors, has a capital of but \$750,000. Its largest endowment, that of the Countess Bose, is only \$150,000. Nevertheless, it is the seat of the highest German learning, and claims to have the ablest corps of instructors of all the world's schools.



## That Pretty Evangeline.

We published recently under the head of "A Pretty Surprise" a notice of a new and very charming edition of Longfellow's most celebrated poem, "Evangeline." Upon examination, the book proves so delightful in every way that we believe it will be a favor to our readers to refer to it again. It is handsomely illustrated, mainly by Birket Foster, one of the most famous of English artists, and bound in exquisite taste in a combination of white and blue cloth, with gilt edges and ornaments, and is sold only by the publisher direct (not by booksellers), at approximately the actual cost of manufacture by the hundred thousand—19 cents a copy, plus 6 cents postage, if by mail. His object is to place an example of his book-making in the hands of a vast number of readers. He could certainly choose no more excellent volume, to please all people of good taste. His catalogue of good books, covering every department of literature, a veritable feast of good things for book-lovers, and at wonderfully low prices, considerably over 100 pages in size, is sent post-paid for 2 cents. Address, JOHN B. ALDEN, Publisher, 57 Rose St. New York.

In 1880 says the *Herald of Gospel Liberty*, the debt of the American people, including the national, state and municipal obligations, averaged \$300 to a family of five persons. The debt in 1890 had been reduced to \$160 on the average to a family of five persons. This was a grand record in debt paying. In 1880 the average wealth of American families was \$4,000, but in 1890 the average had risen to \$5,000. The national debt in 1880 was \$1,900,000,000; against, for 1890, \$900,000,000, so that in the ten years we paid \$1,000,000,000 on our debt. The state and municipal debt in 1880 was \$7,123,000,000, but had increased in 1890 to \$1,135,000,000. England is the only other great nation that is reducing its public debt, and she is doing so at a very slow pace. Her debt is one-eighth of her national wealth, while our own debt is only one-thirtieth of our wealth. Some other nations are in a far less favorable condition than England; Italy, Spain, and Portugal, all having debts equalling one-fourth of their national wealth. The last-named nations can not, by any possible means, ever pay their debts, while all of them are absolutely certain to further increase them. All European nations are oppressively taxed, and the door of relief will not soon open to them. All the debts of the nations have been contracted through wars and preparations for wars.

## Reduced Rates, Dedictory Ceremonies Worlds Columbian Exposition, Chicago, Ills.

For above occasion, the Richmond & Danville R. R., will sell tickets to Chicago, Ills., and return at following rates from points named. Asheville, \$27.14; Charlotte, 31.45; Greensboro, 27.45; Durham, 29.85; Raleigh, 31.00; Goldsboro, 31.80; Henderson, 27.85; Danville, Va., 24.35; Lynchburg, 22.65; Charlottesville, 22.65. Tickets on sale Oct. 18, 19 and 20; limited returning October 26th, 1892.

When the hair begins to come out in combing, it shows a weakness of the scalp that calls for immediate attention. The best preparation to arrest further loss of hair and restore the scalp to a healthy condition is Ayer's Hair Vigor.

A fine head of hair is an indispensable element of beauty. Ayer's Hair Vigor maintains youthful freshness and luxuriance, restores to faded and gray hair its original color, prevents baldness, removes dandruff, and cures scalp diseases. It gives perfect satisfaction.

## RAWLS' NEW YORK CASH STORE

### Durham, N. C.

Is the acknowledged headquarters for  
Genuine Bargains in  
SHOES, HATS,  
DRY GOODS, NO-  
TIONS, TINWARE, &c.

When you come to Durham do not fail to visit the Old Reliable NEW YORK CASH STORE.

A 40-PAGE BOOK FREE.

# PATENTS

Trademarks, Caveats, Labels and Copyrights promptly procured. A 40-Page Book Free. Send Sketch or Model for Free Opinion as to Patentability. A business treated as sacredly confidential. Twenty years' experience. Highest references. Send for Book. Address

**W. T. FITZGERALD, ATTORNEY AT LAW**  
WASHINGTON, D. C.

# PATENTS

A 40-PAGE BOOK FREE.

**Richmond & Danville R. R.**  
F. W. Huidekoper and Reuben Foster, Receivers.  
**CONDENSED SCHEDULE.**  
In Effect Aug. 28, 1892.

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

Burkeville	5 03	5 00
Keyville	5 42	5 44
Ar Danville	8 00	8 06
Greensboro	10 05	10 10
Lv Goldsboro	3 50 p. m.	*7 45 p. m.
Arkaleigh	5 45	11 50
Lv Raleigh	*6 00 p. m.	*7 10 a. m.
Durham	7 07	7 58
Ar Greensboro	9 40	10 00
Lv Winston Salem	18 01 p. m.	*8 40 a. m.
Lv Greensboro	*10 20 p. m.	*10 15 a. m.
Ar Salisbury	12 12 a. m.	12 00 a. m.
Ar Statesville	*5 55 a. m.	*1 09 p. m.
Ar Asheville	7 50	5 58
Hot Springs	10 30	7 57
Lv Salisbury	*2 21 a. m.	*12 08 p. m.
Ar Charlotte	2 40	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	7 25 p. m.	10 30
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 02	6 00
Augusta	9 37	9 25

NORTHBOUND		DAILY.	
	No 10	No 12	
Lv Augusta	*7 00 p. m.	1 - *8 30	
Columbia	1 10	1 - 11 40 p. m.	
Ar Charlotte	3 50	3 0	
Lv Atlanta	*5 50 p. m.	*8 05 a. m.	
Ar Charlotte	6 30 a. m.	6 10	
Lv Charlotte	7 45 a. m.	6 30 p. m.	
Ar Salisbury	8 14	8 00	
Lv Hot Springs	*7 25 p. m.	*12 9	
Ar Asheville	9 00 a. m.	30	
Ar Statesville	2 50 p. m.	7 01	
Ar Salisbury	4 00	7 51	
Lv Salisbury	*8 25 a. m.	*8 15 p. m.	
Ar Greensboro	10 00	8 50	
Ar Winston Salem	*11 40 a. m.	*12 30 a. m.	
Lv Greensboro	*10 20 a. m.	*11 05 a. m.	
Ar Durham	12 71 p. m.	1 02	
Raleigh	1 10	2 00	
Lv Raleigh	*1 28 p. m.	*8 45 a. m.	
Ar Goldsboro	3 05	12 30 p. m.	
Lv Greensboro	*10 20 a. m.	*10 20 p. m.	
Ar Danville	12 01 p. m.	12 40 a. m.	
Keyville	2 46	3 30	
Burkeville	3 28	4 15	
Richmond	5 30	6 18	

† Daily except Sunday. \*Daily

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

### BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 20 a. m. daily; leave Keysville 5 55 a. m.; arrive Oxford 8 08 a. m., Henderson 9 20 a. m., Durham 9 30 a. m., Raleigh 10 40 a. m. Returning leave Raleigh 8 15 p. m. daily, Durham 9 25 p. m., Henderson 9 30 p. m., Oxford 10 47 p. m.; arrive Keysville 1 05 a. m., Richmond 6 18 a. m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed train leaves Keysville daily except Sunday 9 00 a. m.; arrives Durham 5 40 p. m. Leaves Durham 7 58 a. m. daily except Sunday; arrives Keysville 2 36 p. m.

Additional trains leave Oxford daily except Sunday 6 00 p. m.; and 11 55 a. m., arrive Henderson 6 55 and 12 40 p. m. Returning leave Henderson 10 30 a. m. and 2 30 p. m. daily except Sunday; arrive Oxford 11 15 a. m. and 8 1 p. m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m. Danville 5 50 a. m., Greensboro 7 09 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 4 05 p. m. Returning leave Atlanta 1 00 p. m., Charlotte 8 30 p. m., Salisbury 9 43 p. m., Greensboro 11 02 p. m.; arrives Danville 12 15 a. m., Lynchburg 2 07 a. m., Washington 7 00 a. m. Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

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

## SLEEPING CAR SERVICE

On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, and Pullman and Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12, Pullman Palace Sleeping Cars between Raleigh and Asheville.

**E. BERKLEY, W. A. TURK,**  
Sup. G. P. A.  
RICHMOND, VA. WASHINGTON, D. C.  
**W. H. GREEN, SOL H. AS,**  
Gen'l Mgr., Traffic Manager,  
WASHINGTON, D. C.  
**S. H. HARDWICK, A. G. P. A.**  
ATLANTA, GA.

## RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

### TRAINS MOVING NORTH.

N. 34.	Pass. and Mail.	No 38.
Daily	Daily Ex. Sunday.	
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 5	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pines,	7 4	1 39
Macon,	7 22	1 46
Arrive We don,	8 30	2 45 p. m.

### TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren PPs,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 59	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 49	9 15
Arrive Raleigh,	3 55	9 30

### Louisburg Road.

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

## RALEIGH & AUGUSTA AIR LINE

R. R.

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

### GOING SOUTH.

	No. 41	No. 45.
	Pass. & Mail.	Freight & Pass.
Leave Raleigh	4 00 p m.	8 35 a.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave	7 40	
" Ghio	7 40	
Arrive Gibson	8 15	

### GOING NORTH

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

### Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

### Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.