

THE CHRISTIAN SUN

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

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

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EDITORIAL SUMMARY.

Neither wealth nor power can enoble the man.

§ §

THE WAY to get the devil in the heart is to drive Christ out.

§ §

IF YOU WANT to bring Spiritual fire down, send up a Holy Ghost prayer.

Good fruit, though it does not constitute the goodness of the tree, is necessary to demonstrate that it is good,

§ §

IT WAS LINCOLN that said, "A man's legs were long enough, if they reached the ground;" And we may add, a man's heart is never high enough until it reaches Christ.

§ §

THE NEW YORK *Observer* has an article headed with this interrogation: "Is Life Worth Living?" After careful consideration we have decided it is, provided all our subscribers will pay up.—*Baptist Standard*.

It is, if you live right.

§ §

THE DENOMINATIONAL STATISTICS as given by the United census show the Roman Catholics nearly equal to all the other denominations combined, and the Methodists next in members, but the *Asheville Baptist* says, "We assert, without the fear of successful contradiction, that the Baptists, in point of members, are equal to and surpass either the Catholics or Methodists. Which shall we believe, the Statistics given by a man appointed to get it up or brother Speight, the Editor of the *Asheville Baptist*?"

§ §

IF MR. HENRY M. Stanley has found English politics in any wise distasteful, says an exchange, since he failed to get into Parliament, he still has something to live for in the three negro boys whom he bought in Africa for three cents apiece. They are now in their twelfth years, and are being well educated by the noted African traveler. If England would none of Stanley as a politician, she has reason to bless him for his connection with Livingstone and the Dark Continent. Should his negro boys prove equal to expectations, they may be more to his honor, as educators and Christianizers in the land of their fathers, upon their return, than if he had gained a seat in the House of Commons and plead the cause of Africa there.

§ §

Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going out on a fool's errand to convert the heathen. Carey died aged seventy-three years. He was visited on his death-bed by the Bishop of India, the head of the church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing place on his first arrival in Bengal; but when he died, the government dropped all its flags to half mast, in honor of the man who had done more for India than any of their Generals. The Universities of England, Germany and America paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers.—*Presbyterian*.

§ §

THE FIRST COLLEGE in the United States was Harvard. It was founded as a state school in 1636, and for fifty years remained the only college of the land. John Harvard, whose name the college took, gave several thousand dollars to the school as an endowment, and his library of 300 books. Up to 1643, some 20,000 persons had come to New England as settlers, and of those above 100 were college-bred men, hence their ambition for a school that would give their children such advantages as they themselves had enjoyed. They acted wisely and well in founding the college at so early day. Only one other college was founded within the century—that William and Mary, in Virginia. The eighteenth century did better, as we might expect, and of the colleges now existing, 22 others were founded before 1800 A. D. Of existing colleges, by 1810, there were 17; by 1820, 34; by 1830, 46; by 1840, 71; by 1850 there were 142, the number having doubled in the last decade. For the ten years, ending with 1860, 75 others were added making the total of American colleges still existing 217. Since that period the number has been greatly increased. A list in 1879, which was no

complete, embraced 364 colleges. Of the colleges in the list named, 76 were reckoned as nonsectarian. To the Methodists pertained 49; to the Baptists, 37, and to the Catholics 37; Presbyterians 33, and the Congregationalists 15. There are hardly less than 500 colleges in name in the Nation at this time.

Hayes Chapel.

The protracted meeting began at this church the third Saturday at 2 p. m., and continued till Thursday following holding two services per day, and the brethren holding prayer meeting at night. The meeting was much enjoyed by the *believers* in the community—for many of them rejoiced in the goodness of the Lord. A few backsliders reconsecrated themselves. And there were about fifteen conversions and eleven joined the church, most of them coming from the Sunday schools. This is the second good meeting held at Garner this year; the Baptist church held the first. In each of these meetings we have seen the results of Sunday schools. The people are enjoying the *goodness and mercy* of the Lord. I pray they may be grateful! The church at Hayes Chapel is much revived, and I think will, by the fifteenth of Nov. 1892 close up a successful year's work and be ready for conference. For all this prosperity our hearts go up to God in humble gratitude.

Fraternally,
 J. L. FOSTER,
 Pastor.

Raleigh, N. C., Aug. 29, 1892.

Seed Thoughts.

What we weave in time we must wear in eternity.

We never please Jesus more than when we lean our whole weight on Him.

As water rises to the fountain head, so Christ's life in us raises our life up to Him.

Repentance has two eyes: a weeping eye for the past, and a watchful eye for the future.

Prayer is the Christian's telegraph, all whose wires meet where Jesus sits at the right hand of God.

At Prayer Meeting.

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen
And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread.

We knew His look in our leader's face,
So rapt, and glad, and free;
We felt His touch when our heads were
bowed,

We heard His "Come to me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "peace" was His token to every
heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little palace of prayer,
Outside were struggle, and pain, and sin,
But the Lord Himself was there;
He came to redeem the pledge he gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer
flowers,

And not the crash of a storm;
"Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had
come

To feed us with living bread.

—Margaret E. Sangster.

The Girl Who Wins.

BY REV. J. MAPLE, D. D.

And he said, Blessed be thou of the
Lord, my daughter. Ruth 3:10.

Naomi was deeply interested in the happiness of her daughter-in-law, and planned wisely to secure it. She arranged to bring her to the notice, and under the care of one who had it in his power to do much for her. Boaz was a rich and influential man of the east, and when he became acquainted with Ruth he learned to love her. The beauty of person, and loveliness of character won his heart; and he made her his wife. Her life was a grand success.

Every girl should desire and seek to win all that there is in life for her. God intends this, and has endowed her with noble faculties of mind and heart for this very purpose.

I. What is it to win in the race of life? What is there for the girl to attain, and how is she to attain it? The answer to this question comes from the nature of the mind and heart, the relation that the girl sustains to God and society, and the duration of her life. What are her mental faculties, her heart power, her relation to God and her fellow beings, and how long will she live? These things are all to be taken into consideration, for what does not develop the faculties of the mind, meet the wants of the heart, and endure as

long as the soul shall live is not a success. It is an awful failure.

To win is not simply to be the best dressed girl in the community. God has planted in woman's soul a love of the beautiful, and she desires to appear to the best advantage. This is right. Dress is an important thing, for it elevates or degrades a woman; but dress should not be the end, only a means. The true woman dresses for her own good, and the good of others. Every good and true woman, who has any respect for herself and others, likes to look her best, and have her surroundings as pleasant and attractive as her means and station in life shall permit. She likes to dress as neat and becoming as possible, not for the sake of others.

For if she is married and loves her husband and home she wants to make her home happy and pleasant, and herself look neat and attractive in the eyes of her husband and children.

She is content and willing to spare no labor or pains in doing those things which she thinks will promote his happiness and add to his comfort.

For she wants him to enjoy the comfort of a well kept and tastefully arranged room. She likes him to admire her work, for she likes to hear his words of praise, and a pleasant smile and a kind word, accompanied by a kiss, reward her for all trouble she has taken to provide for his domestic comfort and to make his home life bright and happy.

She is satisfied if she knows her husband appreciates her efforts to make him happy and considers her his household angel.

And if she is single, you may just rest assured she has some one in her mind whom she dresses to please. Or if not already there, she is on the lookout for some one who will think she is the "best and dearest little girl the world contains," and who will love and praise her for her sake alone.

These are only some of the many reasons why women do a great many things which have puzzled more than one masculine mind and been termed "women's whims and foolish notions."

Now, I hope the men will be less severe in their criticism of the fair ones when they know that some of this dressing and the host of other things which are done are done for their own sweet sakes.

Criticise the really silly ones, who dress for no other earthly purpose but love of dress and show to excite envy in the heart of others, if you wish to, but for mercy sake spare the true woman who loves you and tries to make you happy and comfortable, and dresses especially for your own sweet sake.

To win in life is not simply to win

in society and govern its fashions. The girl should desire to be respected, and have a noble place in society; but not as the supreme end of life. Let her cultivate her faculties, lead a pure life, and do all the good she can to others. This will secure to her the respect and love of society.

To win in life is not to catch the most beaux. This is the sole ambition of some girls. Every girl desires to find a good husband, and this is right. How is she to secure him? Not by flirting. The girl desires to be admired by all young men, and if she develops a womanly character she will be; but she should not want them all for beaux. This will injure her own better nature, cause her to be looked upon as a flirt, lose her the confidence and respect of all sensible young men who are best qualified to make good husbands. Ruth won a noble husband by the loveliness of her character, and her womanly life.

To win in life is not simply to appear as the handsomest in society. Beauty is desirable, and gives a girl a power over both men and women; but it is often a curse. It sometimes makes the girl vain, and leads to the neglect of the cultivation of her mind. It excites envy in others and makes trouble. True and lasting beauty is of the mind and heart, the disposition and spirit. A noble, Christly spirit and a warm heart transfigures homely features and makes them radiant with beauty. An unlovely spirit, pride, envy, jealousy, and hatred, will transform the loveliest face into unloveliness. The greatest charm of woman is beauty of soul. Like the church chimes in the busy, noisy streets, in life woman makes the music of the world.

The girl who wins in the race of life is the one who cultivates and enriches her mind with the treasures of wisdom and knowledge. This opens to her rich fountains of happiness and fits her for usefulness. The girl who wins is the one who cultivates a sweet, loving spirit, and seeks to promote the happiness of all with whom she comes in contact. This commands the respect and wins the hearts of all. It is intelligence and goodness that wins in this life.

The girl who wins is the one who accepts Christ as her Lord, Teacher, and Savior; and devotes her life to his service. She wins a peaceful conscience, rest of soul, victory over self, a useful life, and eternal happiness in heaven. She does not win unless it is for time and eternity. What if she gains the highest position in fashionable life, the brightest literary honors, and great wealth, and wins nothing for eternity? Life soon passes away, but eternity is enduring as God.

There is only one path that leads to true success in life, and that is the path of obedience to Christ. Many seek to win through other paths. But they all fail. An apple tree loaded with ripe, luscious fruit stood on a beautiful eminence. A company of girls started to go to it, but the path, though pleasant, went around the hill so as to make the ascent easier. One girl thought she would cut across and get there first, and secure the finest fruit. She tried it but encountered a briar patch, ran into a beehive, got stung, scratched, did not reach the tree at all, while those who kept to the road succeeded grandly. Thus it is in the race of life. Christ has marked out the way to the tree of life, the way of holiness, but many are not satisfied with it, and take a short cut. "Blessed are they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city."

II. The Bible and human experience teach us that the greatest of all victories is the conquest of self. It saves from the degradation and misery to which self indulgence leads. Young girls blinded by the blandishments of sense seek for happiness in self indulgence, and sinfulness; but it is the pathway to ruin in time and eternity. The pleasures of sin are delusive. They promise well, but fail in the end. They are like the mirage to the traveler in the hot burning desert. He sees what seems to be a beautiful lake of water surrounded by lovely groves of vines and trees. Burning with thirst he rushes on to cool the fever in his veins with the enchanting water, but he finds that the vision fades away and nothing is left but the hot sands of the desert. Thus it is in the pursuit of happiness in the sinful pleasures of life. It ends in ruin and wretchedness.

REMARKS.

1. The girl who fails to win in the race of life has no one to blame but herself. The path is plain and the directions clear. All needed aid is within her reach and she can win if she will. Millions have won, and are now rejoicing in heaven.

2. Girls to win must commence life with right motives, and a pure ideal. Some girls have no motive in life. They only think of to day and its pleasures. They simply drift on the current. Girls, you should look beyond this life, and live for eternity, you are destined to live through all the ages of eternity, and you should seek for those things that will bring you happiness as long as you shall exist. By patient continuance in well doing seek for glory and honor and immortality, eternal life."

A Word To Young Christians.

"Good books, like good friends, are few and chosen: the more select, the more enjoyable" and to this wise quotation we will add, "the more profitable." Our friendships influence our character very strangely. The thought, speech, and manner, especially of young people, take color from their associates. So it is a matter of serious consideration that you, my young friend, should have your friends "few and chosen." But I wish to say a word just now more particularly about your reading. A book may have even more influence over us than a living presence. Surely it cannot be necessary to speak here about impure or immoral books or papers I cannot believe any one who reads a Christian paper would tolerate that which would bring a blush of shame to the cheek if it were known. But let me say, if the temptation to read that which you would be ashamed to read aloud to your mother ever comes to you, be sure it is from the evil one himself, and put it from you as you would a viper.

But there is a great deal of reading not exactly vicious which is certainly harmful. Now, if you wish to be a strong, earnest, common sense man or woman, you cannot afford to feed your brain upon chaff. I knew once a little boy who had a very loving mother, but very unwise. She could not bear to deny him anything, so he ate pie and cake and candy all day long, and lost all relish for good bread and butter and meat. The result was a sallow boy with stunted growth and no strength to resist illness. It is just so with the brain; if we do not give it good mental food it loses strength and ability for useful work. There are many excellent stories written now; they teach good truth and are very helpful in giving one a knowledge of human nature through the well-drawn characters to which they introduce us. But too much story reading is not good. It is like eating too many sweetmeats. You, Christians as you are, in these days of stirring questions need a brain with power to reason, to judge, to decide, and so you must furnish it with the facts of history and also exercise its faculties by mastering the thoughts of the great thinkers of the age. One page a day thoroughly made your own from a book requiring real thought will be of more value to you than a dozen of a lighter sort hastily gone over. And let me suggest that hurry is not a good thing for you in reading. "Skimming" over books and papers may do for editors and reviewers, whose brains are tough and who have overmuch of reading necessarily; but your

books, remember, like your friends, should be "few and select."

How many charming biographies there are nowadays! They are not like they used to be, stilted and solemn records from the "diary" or "religious correspondence" of some very good man or woman whose true self is never seen. But if you read the life of Dorothea Dix, or Sister Dora, or John G. Paton, and many another which I would like to suggest if I could in this brief talk with you, you will feel that you have made the acquaintance of a human friend whose real character and noble work inspires you to better living and higher service. In closing, let me say that you cannot grow spiritually, which after all is the chief thing, without devotional reading. The Bible stands first for this. We "grow there-by" both intellectually and spiritually; but there are many deeply spiritual books that are the outcome of Bible inspiration. Andrew Murray's books are very helpful, and require thought to master them. "The Still Hour" has been a great blessing to many, and so has "The Christian's Secret of a Happy Life." There might be a long list given, but this is not the place for book notices. Look over the short reviews in the church papers, and select from them what you think would do you good; consult your pastor, or some friend who has a knowledge of books, and let these summer hours be rich with the companionship of pure and elevating thoughts. For

"After you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven it will come."

— Selected.

Hindu Hell.

We have always wondered how the Hindu could believe as he does about the process of finally entering heaven; that he may be born again many times as beasts, birds, or reptiles, but finally to become, by transmigration, a part of God and so lose his identity. As strange as this doctrine seems it is not much more strange than the Hindu's doctrine of hell. It could hardly be expected that any system of religion would be wholly void of truth, and of ideas that appear just. There are many things in Hinduism that at least impress one with their appropriateness. How appropriate some of the Hindu teachings of hell are can be seen by what follows.

Entering the places of future abodes they teach that there are four doors. The doors on the west, north, and east are entrances to heaven. All the pious people will enter by these doors and will obtain much happiness together with much property. The door in the south is always shrouded

with darkness and is the entrance to hell.

The Shastras teach that hell is composed of eighty-four thousand pits like wells, each pit or well is a place of punishment and the punishment is suited to the crime committed. On entering the south door the person is cast into the well which will afford him proper punishment for his sins.

Not all of the eighty-four thousand wells are described, but some of them are. Twelve of the wells are described as follows:

One well is for adulterers, and is called *Poradar*. In this is a red-hot iron woman who embraces every adulterer cast in, and a red-hot iron man to embrace every adulteress.

Another well is for trespassers, and is called *Goman*. Any one who enters the private apartments of another or approaches the wife of a Brahmin is cast into this well. The punishment is of two kinds. First, they will be beaten on the head with iron clubs. Second, worms will infest the flesh. If a Brahmin approach the wife of another man he will be cast into this well.

Another is called *Para Stree dorson*, or Evil Eye. Whoever looks on a beautiful woman to lust after her will be cast into this well. To punish such an one his eyes will be torn out by the roots.

Those who set up an idol and then do not worship it are cast into a well called *Debata stapon korea puja na kora*. These will be bound with leather cords and cast into the well, which is full of fire.

Poradhon horan O dakati, or theft and robbery, are the sins for which people will be cast into another well. There they will be cut into pieces with razors. One piece will be cut off, then after some time another piece will be cut off, so the punishment be lengthened out.

Metha shakhya O metha katha is the name of the well in which liars and perjurers are punished. All who are so sinful as to deserve a place in this well will have their tongues pulled out by the roots with red hot iron pinchers, and will be beaten on the head with an instrument such as is used in driving elephants.

For embezzlement people will be cast into a well called *Gochit dhon horon*. These unfortunate ones will be forever rising and sinking in human offal.

Those guilty of the sin of disrespectful words to Brahmins will receive the same as the first given to the trespasser, being beat on the head with iron clubs, but it will be administered in a different well.

The well for the punishment for the sins of jealousy, giving of a young girl to an old man in marriage, or for taking a price from him to whom a

daughter is given in marriage is described about as follows: These wicked people will have baskets full of decayed flesh put onto their heads. The juice from this decayed mass will run through the meshes of the basket, filling the eyes, mouth, and running down over the bodies of the ones being punished.

He who is disrespectful to a guest, or prevents almsgiving, will be cast into a well and a millstone will be adjusted to his breast and made to turn forever as in grinding.

For moving a landmark, setting a house on fire, partially, killing a Brahmin, drunkenness, oppression of subjects by rulers, a well is provided in which the inmates will forever be whirling around in such a manner as to cause dizziness. The language is not clear, but seems to convey the idea that they too will be in the midst of offal.

One who oppresses an inferior that he may thereby gain favor with his superior will be cast into a well and there born a thousand times as a dog.

If a woman commit any of these sins the punishment will be the same only to a degree twenty-two times greater than for a man.—*M. C. Miner, in Morning Star.*

Where the Money Goes.

"Every rag stuck in a window to keep out the cold from the drunkard's home, denotes a contribution toward buying new suits for the publican and his family. The more elegance and ease in the publican's family, the more poverty, degradation and despair in the families of those who patronize him. The corner grogshop, with its blazing windows and marble floors, is paid for by the tenants of other landlords who do not pay their rents. The more plate glass and marble slabs there are in the saloon, the more old hats and worn out garments must be stuck in the windows of the their patrons to keep out the cold air. The more silk flounces upon the dress of a saloon-keeper's wife, the cheaper the calico upon the wife and children of his patrons. The more spacious the parlor and brighter the fire of the publican, the more scantily furnished, cheerless and cold are the abodes of those who patronize him. While the publican drives his expensive span of horses, his customer cannot afford a five-cent ride."

Poor men's money buys the rich runseller's luxuries; and hard-working women suffer, and little children pine in want, that burly runsellers may roll in wealth, and their families riot in ease and plenty. But there is a God, and he will be heard from about this business by and by. How long, O Lord, how long?

THE SUNDAY SCHOOL.

Lesson X — Philip Preaching in Samaria.

ACTS 8:5-25.

GOLDEN TEXT.—And then there was great joy in that city. Acts. 8: 8.

TOPICAL ANALYSIS.

- I. Philip's Mission to the Samaritans. (vs. 5-8).
- II. Simon the Sorcerer. (vs. 9-13).
- III. The Apostles in Samaria. (vs. 14-25).

INTRODUCTORY.

Following the death of Stephen which was recorded in our last lesson, great persecution arose against the church. We are told that Saul was consenting to the death of Stephen, and after that he became one of the most merciless persecutors which the church had to contend with. The great company which had been living in common in Jerusalem as a great family of brethren was broken up and scattered to different parts of the country. Saul went from house to house and seemed to take a special delight in arresting all the Christians he could find and throwing them into prison. Special mention is made of this man because of his ardor against Christianity. We cannot charge him with dishonesty of purpose, because he seems to have been honest in his convictions; but he was a poor misguided tool in the hands of the Sanhedrin. We believe that Saul was a man who went into the thing which he understood with his whole soul, mind and body; and being honest in purpose God afterwards led him into the truth and showed him that he was fighting against God, in persecuting Christians. Converted to the Christian faith, Saul was as arduous in upholding Christianity as he had previously been in trying to subdue it.

THE LESSON PROPER.

I. Philip's Mission to the Samaritans.

5. Then Philip went down to the city of Samaria, and preached Christ unto them.

Philip went from Jerusalem. He was fleeing the persecutors, and seeing that Samaria was a good mission point he decided to work in the cause of Christ there.

6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

There are some people who want to be saved, and some who do not. The Samaritans heard the word believed it, embraced it. They desired to be saved. They saw the miracles which Philip did as a proof of the reality of the religion he advocated, and they were convinced that no earthly power could do such wonders.

7. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

There have been a great many conjectures in regard to what the unclean spirit of Bible times were. It is the opinion of the writer that they were nothing more than evil habits acquired by people, which had taken such a strong hold upon their victims, and had developed to such a degree as to be too firmly rooted to be broken up by human means. We can look around us at this time and see men possessed of all kinds of evil spirits which nothing but the saving power of God can destroy.

8. And there was great joy in that city.

The Samaritans were despised by the Jews. They seemed to be looked on as a degraded race. And yet within their breast was a longing for something nobler and better than they had hitherto known. They saw the sweetness and purity and beauty in the religion of Christ, and having embraced it, were made to rejoice at the great blessings which followed.

II. Simon the Sorcerer.

9. But there was a certain man, called Simon which before time in the same city used sorcery, and bewitched the people of Samaria giving out that himself was some great one.

There were many impostors in the early history of Christianity. It is not so much wonder after all, that so many Jews doubted the divinity of Christ, since they had been deceived by so many others, but it is a wonder that they continued to doubt after so much evidence was presented, Simon was one of the numerous impostors of the time.

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

One of the easiest things men ever try to do, is to deceive. It is no sharp trick to deceive a person. It is very simple and foolish. And yet men have practiced deception in all ages for the purpose of attaining fame, and thinking it something smart and funny.

11. And to him they had regard, because that of long time he had bewitched them with sorceries.

How easy it is for men to wield an evil influence and to lead ignorant people into error! These Samaritans little dreamed that they were merely the victims of an unprincipled smart aleck. Their credulity was strong enough to blind faults else they might have detected the fallacy.

12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

This baptism was the same which Christ partook of in the river Jordan, and it was destined to show forth to

the world a renouncing of and cleansing from the old life which they had been leading.

13. Then Simon himself believed also: and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done.

Simon, no doubt, believed that the miracles which Philip wrought was the power of God. And he desired to be admitted into the church. But all his belief was deformed by his desire for greatness and fame. He thought if he could become as Philip, his success in life was insured. He thought he was entering into a new field of sorcery.

III. The Apostles in Samaria.

14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.

The newly converted people needed a great deal of instruction. The apostles knew that the work was too much for Philip by himself, so they sent Peter and John to help.

15. Who, when they were come down prayed for them, that they might receive the Holy Ghost.

We suppose that these people were truly converted but in the same condition the apostles were before they received the Holy Ghost. They could not understand the spiritual kingdom as it existed, without the Holy Ghost to teach them.

16. For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus Christ.

They had taken upon themselves the vow to lead the life which Christ laid as an example, but it required the Holy Ghost to teach them how to live it.

17. Then laid they their hands on them and they received the Holy Ghost.

The apostles were given the power to call down the Holy Ghost by the laying on of hands. It was a part of the series of miracles which was given them only to perform.

18. And when Simon saw that through laying on of the apostles hands, the Holy Ghost was given, he offered them money.

This shows us the idea Simon had of the new religion. The moral nature of that man was so obtuse that he could not comprehend anything of the grandeur of the cause he desired to embrace.

19. Saying, Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost.

He thought it could be bought with money. Some men think that now, but money is powerless when offered in exchange for religion.

20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

The man receives the curse of Peter for not thinking more highly of God's gift than to measure its value with the gold of earth.

21. Thou hast neither part nor lot in this matter.

He had carried out none of the requisites necessary to become a Christian, and therefore could not be admitted to the privileges of Christians.

22. Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee.

No sin is too bad for God to forgive save the one mentioned by our Savior.

23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

The man was still the slave of Satan, though he may have thought otherwise. His desire was not really to obey God, but to make gain of religion.

24. Then answered Simon and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

Simon becomes terrified at the thought of being destroyed, and wants Peter to implore in his behalf. The prayers of others will not do us much good if we do not pray for ourselves.

25. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages in Samaria.

They sought out those places where persecutions were not so threatening and where they could get some foothold. Their great desire was to establish forever the Christian religion.

HERBERT SCHOLZ.

A Double Preparation.

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

The times in which we live are very exacting, and to meet their demands one needs a very thorough preparation on mental and moral lines. For every particular conflict or service special preparation is made. The artisan gives long years to laborious cultivation of himself in his art. If he is to lay brick, set stone, frame and finish a house, or make a plow, or shoe a horse, he sees the wisdom of long years of apprenticeship, and patiently gives himself to the sacrificing service.

So if one would enter the navy or the army, or if one would become a physician, a lawyer, a teacher, or a merchant, he is willing to begin at the lowest level in preparation, and lay deep and broad his foundations. The compensation for the outlay will return, he reasonably expects, after many years, and the more perfectly he qualifies himself for his intended sphere, the more confidently will he expect success and reputation at last.

If one needs such careful and complete preparation for any one particular service in this life, it stands to reason that for the general work of life and its multifarious responsibilities, one needs the best qualification

he can possibly secure. The church and the state realize this fact, and with large wisdom both have planned for the education of the youth of the Land. The sacrifices on the part of the church for a higher education have been very great, while the state has, by an elaborate system that challenges the admiration of the world brought the means of a general, though limited, education, within the reach of all.

No state in the world bestows such facilities upon its youth, as does the American state, and, as a result, no nation in the world is so wise, so prosperous, and so happy. The school-house everywhere crowns the hilltop, and nestles within the luxuriant valley as its chief gem. It is the joy of the home, the pride of the Land, and the praise of the world. But the school house of the district is only a stepping-stone to higher halls of learning. It awakens thirst for deeper forms of instruction, and as our schools of state abound, so schools of higher grade, furnished by the state, the church, or individual philanthropy, open their gates everywhere.

What nation, in proportion to its population, has so large a number of academic and collegiate institutions as our own? No nation has, because the demand for such schools nowhere else exists in such a wide proportion. The Britannica Encyclopedia (American Supplement) gives a list of 313 colleges, which it calls only a partial list. In fact, it speaks of 31,555 students in 334 colleges in 1889. There are hardly less than 500 American colleges to-day, therefore, and two-thirds of all these open their doors equally to both sexes.

What a grand opportunity exists, then, for the higher education of American youth! And how extensively this opportunity for higher education is being improved! There are not far from 50,000 students in the colleges of our land to-day. What a grand army they are? Justly the Church and Nation are proud of them. They constitute the men and women that will chiefly mold and control the state and church for the next fifty years of time.

The people who would share in the control of the future must educate in higher spheres their sons and daughters. A share in this control is extremely desirable, and, hence the struggle everywhere with all denominations for the establishment, endowment, and patronage, of higher institutions of learning. It is not for the preservation of the special faith of the churches that this is done, but for a commanding influence in the affairs of the state, the Nation, and the world. Usefulness and influence involve a deeper measure of education in this age than ever before. Education is general, and the leaders

of the people must be unusually wise or they may not retain place.

But a preparation of the mind alone is not enough. There needs to be a peculiar preparation of the heart as well. Men and woman, to be influential and useful, must take God into the account as well as men. While the mind is being cultured the heart needs to be garnished and furnished by the Spirit. An endowment of wisdom is not alone sufficient, there must be, if one is fully adapted to his place of honor in this life, an enlargement of the heart.

Wisdom is called the principal thing, but it is that form of wisdom which involves godliness. The man not wise toward God, can not be fully wise towards man and the world. To look deeply into nature, one needs first to look devoutly into the face of God. The light of his countenance wonderfully illumines the heart and mind, and qualifies for explorations of the most scientific nature. In fact, the wisest scholars of all the ages have, as a rule, been devout men. This has been specially true of the last few generations.

We should store the mind with wisdom, then; but meanwhile look well to the heart. Education, without that character which involves godliness, is shorn of half its strength and worth. A good heart wonderfully inspires to mental effort of the best and highest nature. The man in sympathy with God and in love with his fellows, is most certain to put forth his mightiest mental energy. It is much to feel that under the eye of a watchful God we are serving the best interests of our fellows. Such a conviction will not only turn our efforts in the right direction, but it will inspire us to most earnest action.

Let us not forget that God calls us to a double service. He would have us serve him while we also render service to our fellows. We can ever do the last most successfully when we are engaged in the first most fervently. But for the service, the double qualification is necessary—that which schools of human wisdom furnish on the one hand and that which the school of Jesus furnishes on the other. Let the mind and heart be trained together.

Amusement and Instruction.

There are many associations and societies which find it necessary to use various means to amuse and instruct the younger people who come within their reach. They desire to keep them from bad associations and evil surroundings, and to do this they must provide something which will occupy their minds. How to do this is a problem of importance.

In too many instances the main question seems to be, What method

will bring the most money into the treasury? and it is believed by some that the most money is obtainable where there is the least instruction, and the slightest possible religious flavor. We have heard of entertainments which, although professedly for religious purposes, touched the very verge of vulgarity and even of profanity. We have heard of "readings" in a Christian Association where words were read which would not be allowable in a well ordered parlor. Surely this method of entertaining people is not to be commended.

There is one line of work which may be made highly entertaining and still convey sound instruction and produce powerful religious impressions. We refer to the use of the Stereopticon, or Magic Lantern for the exhibition of photographic views, by which any picture can be cast upon a screen from ten to twenty feet across, and thus exhibited to thousands of people.

A lantern exhibition of course, may degenerate into mere conicality, and absurdity; but properly managed, it may be made, not only very attractive but peculiarly instructive. Large congregations will gather and will remain as if spellbound, to listen to lectures illustrated by the stereopticon. Some of these may have reference to matters which are purely secular, and of no special religious interest, such as travels, views of cities, mountains, etc., but the same instruments may be used to convey powerful religious impressions.

There is, perhaps, no method by which the truth of the Bible and the fulfillment of prophecy can be more strikingly illustrated than by the use of the stereopticon. The wonders of Egyptian discovery, the illustrations of Scripture prophecy as gathered from the heaps of Babylon, the buried ruins of Nineveh, the desolate temples of Egypt, the ruined cities of Palestine, and other similar illustrations of the divine inspiration of the Scriptures, and the almighty energy of the Word of God which liveth and abideth forever, may be brought before the minds of the careless and the indifferent in such a way that they can never be forgotten. Fishers of men who are seeking for something which will interest the young and awaken the indifferent, will do well to take into consideration *this* method of reaching the masses and winning lost souls to Jesus Christ. — *Exchange.*

Frauds.

"Some of these men are frauds," said a minister to a Christian worker, referring to a number of intemperate men who had expressed a desire to be free from the curse of strong drink. "They are *all* frauds," was

the prompt reply. "Why, you were a fraud yourself, before you was converted."

There is a most important truth imbedded in this brief statement. No man without God is willing to be seen just as he is. As soon as Adam sins he hides, and a man who walks in a sinful path walks in a hidden path. There are many people who are not really known to their nearest friends, and who are not in fact known to themselves. They know their neighbors, perhaps, quite thoroughly, but they know not what manner of spirit they are of.

When a man comes to God he must be honest; he must receive the truth, and know the truth, though it be a most uncomfortable knowledge; and love the truth and tell the truth though something else might be far more agreeable to itching ears and to the carnal heart.

The world's religions leave men to be frauds, walking in a vain show, and lacking honesty, sincerity and truth. "Behold," says the penitent psalmist, "thou desirest truth in the inward parts, and in the hidden parts shall thou make me to know wisdom." When truth is thus planted in the inward parts, and fraud and deception are turned out, when men are anxious to be free from sin and to be cleansed from all unrighteousness, then they are no longer frauds, but in simplicity and godly sincerity they hold the truth as it is in Christ, and walk in the light as he is in the light. — *Christian.*

Drunkenness in High Circles.

At one of the most brilliant and expensive weddings which has occurred in the United States for many a year, the working of the drink curse was very plainly seen. The people were not total abstainers. Money was lavished on the preparations. All that wealth could do was done. But wine flowed like water, and proved itself as much a mocker in the mansion of a Western millionaire as it was in Solomon's day in Jerusalem. Before the scene was over it was said that the waiters themselves were intoxicated. High government officials participated in the hilarity. Prominent citizens were in such a condition that they thought it more prudent to go to a hotel for the night than to go to their homes. Even young ladies found themselves so overcome by the spell of the deadly cup that they were glad to escape from the scene before their disgrace should become known; and the general result was to disgust decent and sensible people with a practice so fruitful of evil, so fruitless of good results. The newspapers praise the glare and glitter of the fairy scene, but the stories of the coiling serpent and the stinging adder amid the fairy bowers were left to be whispered in undertones from one to another. What "a send off" for a rich man's daughter! — *Christian Safe Guard.*

Communion Wine.

MY BRETHREN: After seeing articles in the SUN in answer to the question of fermented wines, it gives me courage to write again. Bro. Wicker thinks I must narrow down my article as touching all ministers administering fermented wines. Just here if there be any minister that has refused to offer it to his church in my judgment, he is right in doing so. And we think the church should indorse his undertaking. Christ would refuse to do it. Christ in speaking of temporal things meant to introduce spiritual ones. In the first place he says I am the water of life. In a temporal sense he is not, but in a spiritual, is. Again we hear him say I am the bread of life. In a temporal sense he is not the bread of life, but in a spiritual sense he is, bread to feed a hungry soul. Again we hear him say I am the vine, temporally speaking, he is not, spiritually he is. Then we hear him say on the night of the supper I will not drink any more of the fruit of the vine until I drink it afresh in my Father's kingdom. What is meant by the word afresh, on this occasion? Did he mean he was going to drink a fresh temporal wine in his Father's kingdom? Not by any means. Christ himself was introduced in this world as a temporal being as well as a spiritual one. Christ known as the carpenter's son, was put to death as a man, but now known as a spirit. The word afresh means a change from temporal things to spiritual things. Paul in drawing the contrast of temporal and spiritual things says. For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. We stated in our first article that water colored so as to represent the blood of Christ would be sufficient. But as Christ spoke of temporal things to introduce spiritual we might leave out the word (*color*) and just use water of itself as a temporal token of Christ's spilt blood. I hope my brethren will not think I am gone wild. Isaiah 1: 18. Come now, and let us reason together, saith the Lord. The church to-day is making slow speed for Christ. Because there are so many that are making wrong construction. Take the Bible meaning and go by it, then have we the mind of God.

J. W. FUQUAY.

Vernia, Aug 19th 1892.

FROM PASTORS AND FIELD.

DEAR BRO CLEMENTS.—We have just closed another grand revival. Bro. Elder was here to conduct the meeting he received 20 members into

the fellowship of the Christian church. Surely the Lord was with us, and many lost souls are now rejoicing in the love of God. Our Principles are becoming known, and the people are accepting them.

The cause of our church is beginning to be felt even here.

The time for our Conference is drawing near. Who is coming from N. C. & Va.? Surely some of the brethren will come. If not Providentially hindered I will be with Bro. H. W. Elder next week at McGures Chapel. We expect a good meeting. I will report the results.

GEO. D. HUNT.

West Point Mills, Aug. 19, 1892.

§ §

Our meeting closed at Bethlehem last Friday. The Lord blessed us abundantly. Thirty-seven were converted to God and twenty-seven united with the church. I baptized at Comoon's bridge on Saturday morning twenty-four. The church has been greatly revived and built up. Bro. Kitchen helped us and did most of the preaching. God bless him. He has many warm hearted friends in and around old Bethlehem.

There will be baptizing from Damascus church, next Sunday at Bro. Frank Cross's mill. Last Sunday morning the congregation was so large at Oakland that a great many had to remain out doors. The brethren are making arrangements to have the house of worship enlarged and fitted up in modern style. Sunday afternoon I preached to a large and attentive congregation at Mt. Zion. Also recently four additions to the church. We have received several members into this church lately. I am glad to say Mt. Zion church is growing in numbers and in spiritualty. There are some fifteen or twenty in this church who pray in public. Bro. Robert Field, who is one of the Deacons, is especially gifted in prayer. The deacons, Capt. Garry Haughwaut and Capt. Robert Fields keep up a warm prayer meeting in the church. They have had several conversions in their prayer meeting. Last Sunday night we stayed with Capt. Theo. Haughwaut, who is a warm hearted Christian. This is a most excellent family. His wife and his dear old mother are all members of the church, and they are just about as near the Savior as any one can get. God bless them all.

Old Cypress is at work. The congregations are large and attentive. She held a festival there some week or two ago and raised one hundred dollars clear of all expense.

The Lord help us all to work while we have the opportunity of so doing that it may be well with us here and well with us hereafter.

H. H. BUTLER.

Virginia Valley.

We are nearing the close of this conference year, next Sunday at Linville in the morning and Melrose in the evening will be my last appointments. I have been here nine months and while there is much work that needs to be done, more than one man can do, yet I have found it a pleasant field to work in.

The churches have raised the amounts asked for by conference, yet they have not done all they could. If people were as willing to lay up treasures in heaven as on earth, it would not take so much talk to get a little money to support the gospel, build colleges, orphanages and alms houses.

Thanks to our heavenly Father that we can see some rays of the coming day, when people will awake from their sleep and put on the whole armour of God, and go forth to win the world to Christ.

I would ask how some ministers who are engaged in worldly pursuits and do not preach interpret 1 Cor. 9: 16. They may say they can't make a support preaching, is this not saying the Bible is not true. Mat 20: 7, 21, 22. Some of us do not get much pay in dollars and cents nor much spiritual food, why do we not get all we deserve?

A congregation fed on dry bones and nuts become disgusted and spit them out and go to sleep and wake in time to hear the doxology. When the gospel is preached in its purity as 1 Cor. 3: 1, 2., people will support it. Isa. 55: 11.

I heard a man say yesterday he heard a minister say he did not have to preach, he could live without preaching. Is it not a pity that the ministry is cursed with such drones only eating up the food that might support one called of God to preach his gospel.

While we do not think ministers are all doing their duty in preaching as they ought, yet is the laity not in fault also for not supporting those who are called of God to preach His gospel?

None of us will ever do too much for the cause of our Savior. May we all rise up to a higher life and give more of our time, influence and money to the Lord, then we will be happy in time and eternity.

E. T. ISELEY.

§ §

Holland Items.

It was my pleasure to be at Bro. H. H. Butler's meeting at Bethlehem, two days last week. Bro. J. T. Kitchen was helping him, and good success seemed to crown their united efforts. There were quite a number who professed faith in Christ. Per-

haps the number of conversions would reach 30 or more. We learn, as we were not there at the close of the services, that twenty, one a Baptist lady, united with the church. Baptizing was appointed to take place Saturday morning, the day after the close of the meeting. I enjoyed the meeting very much, but probably would have enjoyed it better, had I performed more and better service. But my brethren in the ministry, know best my real worth and what service I can best perform; yet it is a little humiliating for an old minister, though not of first-class talent, to realize that he is counted off the roll of active ministers.

Yesterday was quarterly meeting at Holy Neck; and as usual a large congregation was in attendance. Bro. Hurley though very feeble was there to perform his last service, for the present. He was unable to preach, but made a short statement as to the condition of the two churches, Holy Neck and Berea, his charge, which he was about to resign. That it afforded him pleasure to know that he was about to give them up, in a state of prosperity, whilst all was in harmony, and without a jarring note that he knew of. And with a degree of satisfaction testified to the real kindness of his brethren. That they were always willing to satisfy his every known want, and in the end, had paid him every dollar due for his services.

After his remarks, which occupied about ten minutes, this writer followed in a talk of perhaps fifteen minutes, when the sacrament was administered. He then concluded with some very effecting remarks, in which he bade adieu to his brethren, then to his sisters. It was a truly sad occasion and many tears were shed. Bro. Hurley was held in high esteem by his churches and he has done a noble work for the Master, and if his work is finished, which we hope not, he no doubt has the consolation of a glorious reward in prospect.

We have been having the weather a little dry, but a very fine rain watered the earth yesterday, and still another to day. Everybody seemed glad and all nature is refreshed and invigorated.

R. H. HOLLAND.

§ §

DEAR BRO. CLEMENTS:—The meeting at Christian Chapel has just closed. It was a glorious meeting. The Lord blessed the people, and church wonderfully. There were eighty-six public professions, some of them were backsliders reclaimed. Some were aged men and women. Old Mr Andrew Holt and wife were the two old ones. Mr Holt is 84 and his wife 82 years. There were thirty-three

additions to the church, and there will be several more to join at my next meeting. Bro. Barrum of Ebenezer church was with me, and did good work. Oh that we had more just such workers as this dear brother, may the Lord bless him in his home and church. Oh how sad my heart was made when I reached home, and heard the sad message that Rev. N. B. Honeycutt was dead, and that they had sent for me to preach his funeral. This is another one of our preachers that has gone from the pulpit to the glory land. Last Sunday he was in the pulpit at Pleasant Grove, Johnson Co., and just ready to preach, when he said he would never speak again, just at that moment he sat down, and never did speak any more. He died the same evening at 8 o'clock. Oh how sad to have to part with this dear one. May the Lord comfort the dear wife and friends, and help us all to be ready when death comes so we can go and meet with the dear ones gone before.

The meeting at Spilona began on the first Sunday in August, and continued till Friday. It was a good meeting. The church was greatly revived. There were 10 converts and seven united with the church. Others will unite at my next appointment. The church at this place is moving on well. The meeting at Ebenezer began on the fourth Sunday in July and continued till the next Tuesday week. This was another good meeting. The church was greatly revived. Here we had thirty-nine converts and 14 accession to the church. Rev. J. W. Fuquay was with us in this meeting, and preached once every day. He made many friends in this community, Bro. Fuquay is splendid in a revival. May the Lord continue to bless him in this work of saving souls. The church here is in fine working condition. To God be all the praise.

Yours in Christ,
J. A. JONES.

§ §
New England Matters.

There are no special church news at present from New England. The pastors generally, have had a "vacation." The Christian campmeeting, was held as usual, at Craigville, Mass. What the results were, I am not prepared to say. About all the churches have held their camp-meetings, or public denominational gatherings. The Methodists, generally report many conversions. If they made any reports this year, they have not been published, I think. There is a much better feeling among the religious denominations, than existed formerly. Pulpit exchanges are more general, and more frequent. The Calvinistic Baptists are more liberal in their preaching, but

they still hold to their "close communion!" The Friends (Quakers) have changed very much. Now they hold "revival meetings," and sing gospel hymns! They are a nice people. You never find them in the saloon, or Police court.

The Universalists, have changed for the better. They hold "revival meetings," and are increasing numerically and financially. Their ministers generally are prohibitionists, and earnest temperance workers. The Congregationalists, have become more liberal in their preaching, and some of them have rejected their old creeds entirely, and have substituted the "Apostles creed." Others have greatly modified their creeds. They are a good people and exert an excellent influence. Their women take part in their social meetings, a thing that was not one in my youthful days. I know them well and preach for them frequently. The Christian church is strong in many towns. In the cities of New Bedford and Fall River, they have an excellent influence. In Maine, they are quite numerous. As a church, we have less wealth than some other churches: and do less for Missions and education. Our people are not stingy, nor are they half as liberal as they should be. Perhaps there is a defect in their teaching; if they should practice more liberality, they would have a richer Christian experience.

Thousands of people from the large cities, come to New England to spend the summer. The summer resorts in Maine, are becoming very noted. On Mount Desert Island, are probably over twenty thousand visitors every summer. Bar Harbor is the most noted place on the Island. Several steamers reach these "watering places" every day. Many of Washington's most noted officials, are there now. The Island embraces three towns, and is connected with the main land by a bridge.

The prohibitionists, are working hard to gain a victory over the saloon. I wish the same were true of either of the old political parties. The saloon must go; and it will go, when Christians vote as they pray! I may not live to see that day, but my sons will, if they live to be as old as I am.

H. M. EATON.
Walpole, N. H., Aug 27th, 1892.
§ §

DEAR BRO. CLEMENTS:—I have been so busy that I have scarcely had time to give you an account of our work, but this morning, while waiting here at Middleburg for conveyance to go out to church at Mt. Auburn, I will give you a short note of it.

We began our meeting at Pleasant Grove, Va., first Sunday and continued till the following Friday, with the following results 22 professed

faith in Christ, 3 professed to be restored, and the church I think was greatly revived, 27 additions to the church, 14 baptized by immersion and 3 by pouring, and some 5 or 6 are expected to unite with the church at our next appointment.

On second Sunday we began our meeting at Ingram, Va., some 8 miles west of Pleasant Grove, Va. On Sunday the beautiful house here was dedicated to the worship of God. The dedicatory services were rendered as follows:

1. Voluntary, by the choir. "Thy will be done."
2. Invocation, by Rev. W. W. Staley.
3. Hymn, I gave my life for thee by the pastor.
4. Collection, by Bro. Staley and pastor which amounted to \$338.50.
5. Hymn, by pastor.
6. Scripture lesson 1 Ks. 8:12-21 and Ps. 48, by brother Staley.
7. Hymn, by Bro. Staley.
8. Dedicatory prayer, by pastor.
9. Hymn, by Bro. Staley.
10. The sermon and Dedication, by Bro. Staley.
11. Doxology, by the pastor.

This sermon was of the finest order, for its appropriateness and pure thought: the subject was "Christ and the church." At this service the crowd was very large after the house was packed as full as we could get it, then there were as many out doors as were in the house. On Monday we began our protracted services, and continued until Friday following resulted as follows, 12 professed faith in Christ, 2 professed to be restored and 7 united with the church, 3 were baptized by pouring and the others will be baptized at my next appointment. I think there was much good seed sown here which may honor God in days to come, and prove a gracious blessing to this dear little church and community. Bro. Staley's sermons were excellent all through both of these meetings, and he none for himself a great many friends. May God bless him where ever he goes, and give him "good speed" in his work.

We began our meeting at New Elam third Sunday and continued till Thursday night, resulting in some 15 professions and 10 additions to the church. Bro. S. B. Klapp was with us in this meeting till Wednesday evening, preached and labored with us very zealously. On Wednesday the consecrated Bro. Braham from Ebenezer Christian church came in and took a very active part in the meeting. This dear brother stayed over Friday and conducted the meeting, the pastor being compelled to leave Friday morning.

God be praised for the out-pouring of his Holy Spirit upon our field of labor.

P. T. KLAPP.

§ §

The Meeting at Berea.

As had been previously announced Rev. C. L. Jackson of Brooklyn, N. Y., began a series of meetings with the church at Berea (Nausemond) the second Sunday in Aug. The meetings continued for ten days, and resulted in some twenty-five or more conversions. The church was greatly revived and many were the

hearts and lives re-consecrated to God and His service during the meetings. There were thirteen added to the church and seventeen baptized. But numbers and figures tell nothing as to the benefit of a religious service. We can tell but little of effects and results from mere calculation. There are other things to consider. The power of the Holy Ghost, the manifestations of the divine Spirit, the Godly influences, the re-binding together of broken bonds of brotherly love, the revival of church work and spiritual development are all to be considered in one's estimate of a revival meeting. And who can determine the final result of these? Taking into consideration all these facts we consider the meeting at Berea one of the most successful, so far as we are able to judge, that it has ever been our privilege to attend.

Bro. Jackson preached two sermons a day for nine days and he seemed not to grow tired or weary in the effort. Young, vigorous and energetic, he goes at his work with an earnestness, an enthusiasm, a Godly piety that surmounts all obstacles and deems no failure possible. Given to nothing of sensation and inclined to nothing of excitement, he handles Bible truth with an eloquence that attracts his hearers and with a logic that is as forcible as it is attractive, and with a simplicity that is as plain and practicable as it is profound and far-reaching. Bro. Jackson wins souls for Christ by his earnest pleadings and the plain, logical presentation of pure Bible doctrine.

People flock to hear him and when he is once heard he attracts and wins. He began a meeting with the Suffolk church yesterday and will thence go to Providence.

Let our prayers go out for him that God will bless his labors greatly while in the south and that through his influence many souls will be made to rejoice and the churches greatly revived.

J. O. ATKINSON.

Aug. 29.

§ §
From Dr. Herndon.

DEAR BRO. CLEMENTS:—The meeting at Bethlehem was quite a success, over one hundred conversions and forty or fifty additions to the church. The funeral of Mr. Shepperd aged sixty-five was preached by the writer on Tuesday, after which the corpse was interred in Bethlehem cemetery. I was aided in the meeting by Bros. Wellons and Peel, also Dr. Long was with us two days. These all did effectual work. All praise to our heavenly Father for the results.

W. T. HERNDON.

The Christian Sun.

THURSDAY, SEPTEMBER 1, 1892.

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

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EDITORIAL NOTES.

Elon College opens to-day. We hope this session may be a grand success.

Brethren and sisters, don't forget the SUN in your precious revivals; we need your help very much.

The *Asheville Baptist* comes to us again in the old blanket form and new large type. We wish it much success.

This seems to be a year of gracious revivals in the Christian church. Surely we ought to have a day of thanksgiving.

Rev. S. B. Klapp closed a meeting at Union with a large number of conversions and accessions. God is blessing him in his efforts.

That was a glorious meeting at Christian Chapel, conducted by Rev. J. A. Jones, the pastor. Surely Bro. Jones must live near the Lord.

The SUN congratulates the University of N. C. on its success in adding to the already able faculty the name of Prof. H. J. Stockard. He does well whatever he undertakes.

Bro. P. T. Klapp's letter accidentally escaped the proof reader and consequently some of it makes bad sense. We are sorry, and hope Bro. Klapp will pardon the *butchery*.

Do not fail to renew your subscription as soon as it is due. There are subscriptions coming due every week and if paid promptly the money would keep us from a great deal of worry.

In Miss Myrtle Daughtrey's essay on Missions in the issue of Aug. 11, several mistakes occur, "Significant," for "insignificant," "to-day" for "body" and "time" for "true," which change the meaning considerably.

The fine educational make up of the last week's issue of the *Herald of Gospel Liberty*, tells us that we are living in a nation of colleges. Dr. Watson is to be congratulated on his

educational issue. But he always knows how to do a nice thing.

The SUN greatly sympathises with Bro. Hurley in his afflictions. We are sorry indeed that his feeble health forces him to give up his pastoral charge. But we congratulate the churches left by dear brother Hurley on being so fortunate as to procure the services of Rev. N. G. Newman. He is a young man of culture and piety.

The political kaleidoscope of Central and South America is continually changing, and probably few even of the best readers could name offhand the actual Presidents of the various Latin-American republics. The current (September) number of FRANK LESLIE'S POPULAR MONTHLY gives a concise account of them all, with numerous portraits and illustrations, in a timely article entitled "A Bird's-eye View of Latin-American Politics," by Jose Bornn.

Write With Pen and Ink.

Will the secretaries of conferences please write up their minutes with pen and ink? This request is made in the interest of the various churches in the conferences. For it is to the interest of all to have matters stated accurately, which is often impossible, if the minutes are written with pencil.

Have an Object in View.

Judging from what may be seen in almost any community, we are forced to the conclusion, that many men and women drift along upon time's tide with no definite object of work or plans in their minds. This is not only demoralizing to them, but it is weakening to the communities in which they live.

The traveler with no point of destination in view, moves along a zig-zag, don't-care line which brings no good to himself nor any one else. When he dies, no one knows from whence he came, whither he is gone, nor where are the footprints he has left behind. If any one else should want to make the same journey he cannot, for no guide posts have been left on the way.

As it is with the actual journey so it is with all the business of life. Every successful farmer has some definite object in view each day, week, month, year, and decade. And so it is with the physician, lawyer, and all other professional men. Whatever kind of work may be necessary, have an object in view, and so shape everything that all will finally centralize at the desired point.

With some it may be no easy task to select a definite object. But there ought to be no trouble about this,

for in the highest sense every one should select the same thing, the betterment of the world. It is true this much desired climax cannot be reached by every one through the same channel. For God has given minds as diversified as the trees of the forest or the stars of heaven. Therefore this supreme object which should wave in beauty before all eyes, must be reached through all the honorable avenues of life. To do this the great aim of life should always be to see that the smaller objects towards which we are pressing forward, are on a direct line between us and the betterment of the human family.

As it is with individuals, so it is with collective bodies, there must be a desired object for which effort must be put forth. And the church should be no exception to this rule. It is true that the people say, it is the business of the church to save souls. But who will say that it is not well to have some well defined guide posts to direct one in the best paths of soul saving? Has not the the practice of churches and conferences drifting along in some indefinite current retarded the progress of the wheels of Zion?

In the future let us look out for something definite and then press forward to that point, looking all the time toward the Star of Bethlehem as the point of our final destination.

Assimilation.

The laws of the natural world are such, that assimilation is a natural consequence. In the grain crop, the originality of one kind is often seen changing toward that of another. Various kinds of corn are often changed toward the nature of some other by means of contact from the pollen of each. Thus, in vegetables, the similarity has often blended until the shade of difference has almost faded out. It may be that God has given the law of assimilation as a blessing to the world; for by it the power of variety continues to increase more and more by day and night, giving the world new beauty and grandeur each moment of its history.

The laws of assimilation are not restricted to natural growth and propagation. The boy endeavors to walk like his ideal young man, though it may be no improvement on the amulations God may have given him. The young preacher often betrays his *alma mater* by the whine or accent peculiar to her president and professors of it.

Often you tell to what denomination the preacher belongs by noticing closely the idiosyncrasies peculiar to the church of his choice. Sometimes the black slave carries the voice of a

former kind master. Not unfrequently you hear in the voice, and see in the jestures of a young preacher something peculiar to the good old pastor that received him into the fellowship of the church. At the bar, in the pulpit, with the physician, and almost everywhere, we see foot prints made by the the laws of assimilation.

It is much better to imitate the good acts of others than to do no good acts at all. Therefore if you can think of nothing good to do, you had better do like somebody else. Will any one say that it is wrong to imitate the good acts of others? Certainly not. There is quite a difference, however, between imitated acts of mercy and imitated acts of voice or gestures. We should imitate no one's voice only as it may be to improve ours. It is lawful for us to imitate another's walk or movement, if it improves our own. But never take the voice of another with the thought of being or doing like him. If you do you will fail. A can never walk like B, read like C, preach like D, nor sing like E. But A can walk read, preach and sing like A. Be good and do good, but be yourself.

The law of assimilation carries with it some precious thoughts. As we love and worship Jesus more and more, the laws of assimilation will change us more and more like him, until by and by we are to be like him. It should be the strong desire of every one to be more like Jesus and less like the wicked one.

Circumspectly.

Circumspect comes from the Latin *circum*, around and *specio* to look. Therefore, when Paul tells us to walk circumspectly, he means that our walk shall be such as to enable us to look or see all around. Christ tells us to watch and pray. By looking on every side we may see the quagmires of sin, and all the approaches of its influence.

Many people fail in this life, because they look only at one side of business. Look at the outgo as well as the income. For if you do not, the former may grow larger than the latter.

And the reason that so many members of the church are always in trouble, is because they look out for wicked influences, only on one side. While they are shunning the side of drunkenness Satan approaches through the money channel; or some other one. Let God's people look on every side.

Wake Chapel.

We commenced a protracted meeting at Wake Chapel, N. C., the third Sunday in August, and continu-

ed it six days. We were aided by Revs. Mr. Spence and C. W. Blanchard of the Baptist Church, and J. A. Jones and J. W. Fuquay of the Christian church. All these brethren are good workers. May the Lord bless them all. There were three conversions and three accession to the church. The church is in very good condition.

Most of our time while in the community was spent with brethren J. L. Johnson, W. M. Ballentine, W. W. Johnson, B. Jones, J. D. Ballentine, M. C. Utley and Archie Johnson. These are all excellent families, and know just how to make one feel at home.

It will be remembered that this is the church with which the North Carolina and Virginia Christian Conference meets this year, and all may expect to be well cared for. Crops in the community are tolerably good, and the people are expecting a good time at conference.

Concerning The Elon Y. M. C. A.

Soon after the opening of first session of Elon college in the fall of 1890, the Elon college Y. M. C. A. was organized for the Christian training of young men and to arouse a deeper interest in the study of the Bible. During the two sessions that have past there has been a vigorous spiritual growth among the students. This has been brought about principally through the Y. M. C. A. At the last State convention of the Young Men's Christian Association held in Greensboro last March, it was shown by comparing the statistical reports from the several colleges in the State that a larger per cent of the Elon students were professing Christians than those of any other college in the State. At the close of last session 98 per cent of the Elon students were Christians, a record that cannot be beaten in the United States. While our work in the Association during these two years has been greatly blessed, yet the work has been done without any permanent hall in which to hold our meeting. A large room in the college building has been given to the Association for a Y. M. C. A. hall. The room has not been plastered neither has all the woodwork been done in it. It is our purpose to complete the room as soon as possible and furnish it substantially so as to have a more attractive and comfortable place in which to hold our meetings, that we may be more able to reach some of our fellow students who seem unconcerned about a life beyond. The woodwork is now being done and the plastering will be done next week. We haven't much money and we need assistance very much. Kind reader, will you send

us something for this good work? It is in this Association that our young preachers must begin the work of the ministry. It is here that Christian boys come in touch with each other and develop the heart along with the mind. It is here, father or mother, your wayward son (if you will send him here to school) will receive a powerful restraint against his evil inclinations. Any contribution, we assure you, will be thankfully received.

W. P. LAWRENCE,
Pres't. Y. M. C. A.

Aug. 27, 1892.

Rev. N. B. Honeycutt.

Truly the death rate in the North Carolina and Virginia Christian Conference has been heavy since last session. First Rev. L. C. Madison fell a sleep in Jesus, then Rev. D. M. Williams, and last Sunday in the pulpit at Pleasant Grove, Johnson county, N. C., Rev. N. B. Honeycutt was taken speechless, and died that afternoon at his home near 8 p. m. He went to the church near his home to fill the appointment for Rev. J. A. Jones, but did not preach. The full particulars will be given by Bro. Jones as soon as he can learn them.

Bro. Honeycutt had done a grand work in his community. But now he has gone to reap his reward. He made great sacrifices in building the house of worship. May his devotion to the cause continue to bring souls to Christ.

The late war left him a penniless boy, but by the energy and economy of himself and wife, they had acquired quite a little fortune. But he has gone where the wealth of this world is not needed. Let us also be ready; for in such an hour as we think not the Son of man may come.

May the Lord bless and comfort the dear sorrowing wife.

Suffolk Letter.

My absence from Suffolk for three weeks, on vacation, was unmarked by special incidents in my congregation, except the death of Mrs. M. C. Brown, one of my members, who had been sorely afflicted for many years. Just before my departure she requested me to pray that she might die happy. This was an earnest desire of her soul and was granted to her by her Savior. Her last moments were moments of happy peace. She leaves only a husband who feels keenly the loss of his companion, but hopes to meet her "over there."

The walls of the new church are nearly ready for the roof, the frame of which is ready to put on. Our hope is to get the basement ready to occupy this winter.

Rev. C. L. Jackson, having closed

a very successful meeting at Berea in this county, reached Suffolk Saturday and preached twice for us yesterday, to a good congregation in the morning and to a very large one at night. We are expecting a blessing from the Lord during his stay.

Rev. J. T. Kitchen, assisted by Rev. H. H. Butler, will conduct a meeting in the new church at Isle of Wight Court House this week.

The saddest news to many of us is the retirement of brother Hurley from his field of labor, on account of failing health. Brother Hurley and myself came to this conference at the same time in 1882, and we have co-operated in the work of the Master for these ten years. His withdrawal from active service is painful news to me, and yet it could not be otherwise. But his resignation to the Divine will is touchingly sweet, and I can but hope that he may yet be restored to health in the quiet of retired life. I had set to-day to visit him but was called last night to attend the funeral service of James Copeland, one of Holy Neck's members, aged seventy-six.

W. W. STALEY.

Aug. 29, 1892.

Elon Vacation Notes.

Vacation, we may say, is over and soon we must return to our work at Elon. Some, may be, have spent their vacation at work, others in pleasure but however the case may be we all look forward to this year with not only the pleasure of meeting with each other again, but that we have the opportunity of being students of such a noble institution as Elon College, and of having our names upon her roll. And we are very sorry that some of our number cannot be back with us, but we hope they may not forget old Elon, and I am sure that their friends at Elon will not forget them.

We will greatly miss Profs. Moffit and Atkinson, but we hope to have them back at Elon sometime in the near future.

I want to tell the old students of Elon that we had an "old time reception" last Friday night a week ago and all the difference was the Faculty were not "in it." The young men of Elon who had been at work on the college campus, were given an ice cream supper by the young ladies, and of course every one enjoyed it, and we are unable to express our thanks and appreciation for it.

It was one, though, which only the young ladies of Elon can fix, and you all know what it was when at the head of it was Miss Berta Moring. And let me say that at all times the young ladies have always shown their love for Elon as great if

not greater than the young men, and we did not only enjoy the supper but the cause for which it was given.

Mr. Jno. T. Moffitt of Ashboro came over last week on a visit to his wife and son who are at Dr. Hern-don's.

Jno. W. Roberts, Esq., of Windsor, Va., came up last Monday night and all were glad to see the pleasant face of "old Roberts" again.

Rev. W. T. Walker and wife came over last Friday to look over our college, etc., and decided to send down one son and daughter to college this year.

Mr. S. I. Bagwell and sister Mrs. Pool came up last night. Mr. Bagwell will return, but Mrs. Pool will remain with us, and we hope that she may be pleased with our town, and we extend to her a hearty welcome.

These notes close the Elon college vacation notes. We have written them this summer because we thought some would be glad to hear from old Elon. If you have appreciated them we thank you, if not we can't help it. So the members of the Elon College summer Co-educational society bids you all good bye for this year.

B. F. LONG, Jr.

Aug 30th 1892.

Regrets.

Oh! what a sad day at Holy Neck on last third Sunday. When we were forced to part with our beloved pastor (Rev. M. L. Hurley) on account of impaired health, never was a more trying scene witnessed. We had all hoped and dispaired alternately that his health would be restored, and that he could be with us, for many years, but, God in his wisdom has withheld this blessing from us, and we must bow with resignation to his will.

When our loved pastor arose to speak his sad farewell, every word that fell from his honored lips, seemed to touch a responsive chord in each sad heart.

Our hearts were full of sadness, and eyes overflowing with tears as we realized that he was no longer our guide and teacher. It would be impossible to enumerate the good accomplished in his ministerial duties, and the sad hearts cheered by his tender words of comfort, during his stay with us. While our hearts seem almost overwhelmed with sorrow at this sad event, we sincerely trust, that the mantle of this holy man of God, may fall upon his successor. May God in his infinite mercy spare him and restore him to health and strength, for future usefulness! But, if it should be his will otherwise may we all be prepared to meet him in the land of eternal peace and happiness.

SCRAPPIE PEELE.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

It is with a light and happy heart we greet you this week. It makes us glad to hear of the good meeting that preachers are holding, and knowing that God is in those meetings working good to the souls of men. Let us thank God for his goodness and love. Write more and work more for our BAND.

Myrtle Daughtery writes a nice letter this week but we will have to keep it over till next week, for good reasons. Hope to have several letters to keep it company next week.

Cordially yours,
UNCLE TANGLE.

§ §

DURHAM, N. C., Aug. 26, 1892.

DEAR UNCLE TANGLE:—I will write you a few lines as I haven't written in a long while. This leaves me well, truly hoping these few lines will find you the same. I am yet attending my Sunday school. My every-day school has not commenced yet, but it will start in a week or two. One question please answer: Do the saints ever fear in death? I send one dime for the BAND. I will close for this time.

DANIEL KELLY.

Glad to get your letter my boy, and hope to hear from you again soon. If by your question mean to ask if saints fear to die, I will say that in dying there is generally physical pain and none can help but dread that, but the thought that death is the gate to eternal happiness removes all fear, is my opinion. There is no fear in death.

§ §

PROVIDENCE, Va., Aug. 28, 1892.

DEAR UNCLE TANGLE:—The Corner looked so lonesome last week and you seemed so discouraged. I will make an attempt to write again. Margaret Etheredge asked who would write once a week. I couldn't make that promise for I am afraid I would break it. But I would promise to try and write once a month. That has been my intention ever since I joined the BAND, but it hasn't always been convenient. Who else will make that promise and try to keep it?

I wish we could have the Corner filled with nice letters every week like it was three weeks ago. O how glad I felt when I looked at the Corner! and I know you felt glad too. I think there were more letters and dimes than there has been for some time. I will answer some of the cousins questions: John the Baptist's birth was foretold by an angel. David was thirty years old when he was made King over Israel. Wash-

pot is mentioned in the 108th Psalms 9th verse. Jonah was a prophet sent to Nineveh. The sun stood still, Joshua 10:13; and the sun returned ten degrees by which degrees it had gone down, Isaiah 38: 8. I will ask the cousins a question: Who made clothes for the poor? I send one dime for the BAND.

Lovingly,

ALLIE GIBSON.

Allie, I do not think the Corner will be without any letter from the cousins again. I hope many of the cousins will write as you propose, in that way we would have a bright and full Corner every week. Your dime was handed over to Aunt Myrtle, who has partly promised to write something pretty soon.

§ §

Preserved Sunshine.

"Well," said Nellie Ray, as she threw herself upon the lounge beside Aunt Ellen, "I am very tired, but I have had the loveliest afternoon."

"What have you been doing?" asked her aunt, as she stroked the rippling masses of golden hair lovingly.

"I have been carrying around a little 'preserved sunshine.'"

"What can you mean?" was the wondering reply.

"I saw a very pretty incident in a child's paper the other day. A little girl had been watching her mother preserve fruit, and when she went out to play in the field, she came running in with her hands full of buttercups. 'See, mamma,' she cried, 'I have some preserves, too, preserved sunshine. I think God preserved it so.'

"Well, the child's words set me to thinking, and I said to myself what a lovely thing it would be if every one went to work to preserve sunshine and carry it around. How much brightness might be shed into dark places, and I determined to do what I could this afternoon.

"The first place I went to was old Miss Vane's, for I knew few darker places than her beautiful home, and few sadder ones than her luxurious chamber, where she sits shaded by screens from every breath of God's pure air, suffering all the maladies that come from the want of it. She began to tell me all she had to bear, but I told her that I came to talk, not to listen, and in a little while I had her laughing heartily; and before I left she promised me take a drive to-morrow if the day is fair. I really felt sure that I left a little sunshine there."

"I am sure of it, too, my darling. You have done more than her doctors have been able to, if you have now that promise. Well, where did you go next?"

"To Mrs. Barr's. You know her children have been sick, and she has been kept from the outside world so long. I thought she would be interested in hearing all about the fair she worked so hard for, and she was. When I rose to go she said, 'My child, your visit has been a charity. I did so need a little change of thought.' Her face was really quite bright and interested.

"On my way home I met Kate Wellman. She looked sad and discouraged. I asked what was wrong, and she told me she was making up her mind to give up her Sunday school class of boys. 'I do not seem able to control them,' she said, and I think that some one else may do them more good."

"'Why Kate,' I replied, 'only the other day the superintendent told me how much he depended upon you.' 'The Sunday School room is like a different place,' he said, 'since Miss Wellman took that class of bad boys.'"

"I wish you could have seen the look that sprang into her eyes, Aunt Ellen, and the lovely smile that parted her lips. I felt glad that I was able to send the sunshine in."

"You may well be," said her aunt. "The knowledge that her work of love is appreciated will add a new interest to it."

"As I stood on our doorstep there suddenly came up before me the face of a young girl who is in the same bible class with me. She is a very respectable girl; but the family are poor, and the father is intemperate and gives them a good deal of trouble; as she does not live far away I concluded to go and see her. I am so glad that I did, for she seemed to so appreciate the visit. The tears came into her eyes as I bade her good-by, 'Oh,' she said, 'you, who have so many helpful loving friends around you, cannot even understand the loneliness and desolation of my life.'

"Then, almost before I knew it, words sprang to my lips from God's treasury of sunshine, and I whispered softly, 'When you feel in this way think of the blessed promise, "I, the Lord thy God, will hold thy right hand saying unto thee fear not, I will help thee.'"

"A bright look shone through the tears that stood on her lashes, and she said tremulously, 'It is a blessed promise; I thank you for reminding me of it. If he will hold my hand the darkness will become light.' Oh, Aunt Ellen, I am so glad that I went to see her."

"And I am glad, too," said her aunt fondly. "You certainly have left a line of sunshine behind you this afternoon, and if some of the rest of us, in the midst of the many activities of our lives, would make it

one of our duties to preserve sunshine, it would be a most valuable addition to our list of household necessities, and most welcome as a gift to our friends. For to many this world is a sorrowful place, and dark days crowd out the brightness in even the happiest lives."—*Advocate and Guardian*.

Keep Life Pure.

An Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling haste unlocked the treasure; and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words: "Dear Pupil—May you learn from this a lesson for your life. This trinket, when enclosed, had upon it a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the results, you will find it as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society, and a source of true pleasure to yourself and your friends."

Children's "Mites."

Learning to give to the Lord's work opens the heart of the young and surrounds their lives with a fragrance like the aroma of a bed of flowers in spring. Mrs. Caswell, one of the editors of *The Home Missionary Magazine*, tells the following incident, illustrating the value of juvenile giving as a means of spiritual education and growth: In a little mountain village in Virginia she organized a Home Missionary Society and established a "mite-box meeting." The boxes were sent to the families of the district for the use of the children. On being opened, almost all were found to contain 52 cents. "Once in a while we found a dollar, but you never saw such a surprised company as we were when we counted up \$57 for Home Missions, and all through giving one cent every Sunday morning. Some of us remembered when the minister's wife tried to raise same money for Home Missions, how she went all round and worked hard and got just \$10, and the minister gave \$5 of that."

The Bible in France.

No sign in the horizon of France is more cheerful than the fact that the Bible is having a greatly increased circulation among her people, and that many of her foremost citizens are encouraging and assisting the work. Leading men, even freethinkers and Roman Catholics, as well as Protestants, are awakening to the importance of this matter. M. Sorel, a Rationalist, in a book published last year, regarding the Bible merely as a classical work, would have it taught and studied as "an allpowerful antidote to the utilitarianism of the age and a wholesome incentive to noble ambition." M. Michel, a prominent Romanist, points out the danger incurred through the neglect of the Holy Scriptures. "Safety," he declares, "lies in their diffusion." Monsignor Hulot, rector of the Catholic Institute in Paris, has openly said that the Bible ought to be the look of the house, and advocated the circulation of a French version approved by the Pope. The Abbe Garneir has forcibly remarked that "the Gospel has produced civilization, and it alone can reproduce it." He has published one hundred thousand copies of an illustrated edition of the Gospels, which is largely sold at a low price. Nor has the British and Foreign Bible Society been backward in meeting the increased demand for the Word of God. Their sales in 1890 increased by thirty thousand, seven hundred and fifty-three copies, besides certain special sales, and M. Monod, the secretary, is deeply convinced that "the current of thought and life is very manifestly less irreligious than it was a few years ago."—*Selected.*

Comforted of God.

How many hearts need comfort! Often in hours of grief they turn hither and thither for solace and consolation. To be comforted by friends and by brethren, is a joy; and we are to comfort one another in affliction, by the words of hope and the prospect of the resurrection. But the great source of comfort to Christian hearts is the loving God. The promises he has made, the hopes which he inspires, the prospect which he sets before us, the present help which he grants us in times of need, all these are sources of abundant comfort. And it is only when we have tasted and shared this comfort that we are prepared to be comforters of others in their affliction and desolation. As we become acquainted with "the God of all comfort," as "through patience and comfort of the Scriptures" we have hope, our acquaintance with the mysteries of

divine consolation enables us to be the comforters of others in the days of their grief and affliction. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of all mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in my trouble, by the comfort wherewith we ourselves are comforted of God."

"Come, ye disconsolate, where'er ye languish;
Come to the mercy seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven cannot heal."

—*Selected.*

The Last Cry.

It is said that the last cry that was heard on board the ill-fated "Schiller" when wrecked, was that of a little child in the cabin. While the ship was being dashed upon the restless rocks, and three hundred and fifty human beings went down to a watery entombment, the piteous cry of the little one was heard.

Alas for our humanity, the bitterness of children comes to our ear on every hand—children more horribly exposed than on the "Schiller." "Yes, somebody's child is in peril. It may be that the iron grasp of the rum vender is upon him, or the deep-laid scheme of the gambler threatens him, or the dark-souled libertine pants for his blood. Who will rescue that child—the son of many prayers it may be? Who will launch the life-boat, and, pulling at the oar right manfully amid the angry waves, bring him safe to land, and give him to his mother—who?

A child was in the street, helpless, exposed, well-nigh under the wheels of a vehicle. A woman sprung out hurriedly from an adjoining house, and snatched the precious one from the jaws of destruction. "Is that your son?" was the inquiry of a passer. "No," replied the woman, "but it is somebody's son." Ah! yes; on every thoroughfare, on every sea, "somebody's son" is nigh unto death. To the rescue, Christians, to the rescue!—*Selected.*

Valiant for the Truth.

The Prophet Jeremiah, complaining of the degeneracy of Israel and saying, "Oh that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people! Oh that I had a lodge in the wilderness, a lodging place of wayfaring men that I might leave my people and go from them;" declares that "they bend their tongues like their bow for lies, but

they are not valiant for the truth upon the earth." Jer. ix. 1-3.

Truth is a stranger in an enemy's land, subject to assault, to insult, to misrepresentation and opposition. And as truth has many fierce assailants, it needs many brave defenders. But how few there are who are valiant for the truth on earth! How many there are who care little what men believe, if they are only sincere; who think that the difference between truth and error is not so great or so important as some suppose; and who are inclined to obliterate all lines between truth and falsehood, right and wrong. How often men who believe the truth listen quietly while it is assailed, while the name of Christ is blasphemed and his religion is derided, and have no words of warning, admonition, and stern rebuke for men who thus disregard the truth as it is in Christ.

In consequence of this cowardice truth is fallen in the street and judgment is turned away backward. Righteousness is despised, and distinction between right and wrong, between the truth and a lie too often ignored. God would have us valiant for truth, ready to rebuke those who disregard it faithful to testify for the truth, steadfast to bear or witness for Christ and glorify the name of the Lord. It is time to be done with this arrant cowardice that leads Christian men to listen without protest to cursing and scoffing and filthiness and blasphemy, when a word or kind but stern reproof would hush the speech of scoffers and silence the blasphemies of the profane. May the Lord help us to be bold soldiers in the Master's cause, that when he who is the truth shall appear we may receive his blessing and enter into his rest, not as cowards fleeing from our foes, but as victors wearing never-fading crowns.—*Armory.*

What Is He Good For?

When you cannot believe what a man says, what further use have you for him? His word is worthless; his promises are good for nothing. "Confidence in an unfaithful man is like a broken tooth, or a foot out of joint." It is bad enough to have men who are ignorant, prejudiced, mistaken, and thus unreasonable; but we can bear with the infirmities of such men; but when men will not "put away lying," when they will not speak the truth, when they mislead, and deceive, and deliberately falsify, of what earthly use are such men? Where can you put them? What can you do with them?

Many a man has found by bitter experience that he had no use and no place for a liar. And the Lord has

no place for a liar; and if he cannot cure a man of lying he will give him his part in the lake that burneth with fire and brimstone.

God desires truth in the inward parts. He bids men to put away lying, and speak every man truth with his neighbor; he calls men to be upright, righteous, honest, truthful, and the God of love and of peace will be with such men and bless them. But let no man think to thrive or prosper by falsehood, whether in business, in politics, in religion, or in anything else. The way of falsehood is not the way of prosperity, and any man who wishes for prosperity and advancement in this world should pray with the Psalmist, "Remove far from me the way of lying." The deceiving, treacherous dealer in falsehood and misrepresentations is sure at last to come to grief; if not in this world then in the next, where he will surely learn that falsehood does not thrive.

God is against lies and liars; truth lives while falsehood dies; truth has eternal vitality; lies are only for a day. Lies burst like bubbles, they vanish like clouds. Woe to the men who have made lies their refuge, and under falsehood have hid themselves. The hail shall sweep away their refuges of lies, the waters shall overflow their hiding places, and the judgments of God shall overtake and destroy the men who have thought to prosper by falsehood and deceit. "Wherefore put away lying."—*Selected.*

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The Bible in the House.

A good man once entered a house in Germany and found it very wretched—no fire, no furniture, no food. Everthing bore the appearance of utter poverty. But, glancing round, he saw in a neglected corner a copy of the Bible. When he went away, he said to the poor inmates:

"There is a treasure in this house that would make you all rich."

After he had gone, the people began to search the house for what they thought must be a jewel, or a pot of gold; and finding nothing, they went to take up the very floor, in hopes of discovering the hidden store of wealth, all in vain.

Some days after, the mother lifted up the old Bible, and found written on the flyleaf of it, "Thy testimonies are better to me than thousands of gold and silver."

"Ah!" she thought, "can this be the treasure the stranger spoke of?"

So she told her thoughts to the rest; they began to read the Bible; they read of the love of God in sending his Son to die for sinners, became changed in character, and a blessing came in to stay with them.

The stranger returned to find poverty gone, contentment and peace in its place, and a hearty, Christian welcome, while, with grateful joy, the family told him:

"We found the treasure, and it has proved to us all that you said it would."—*The Sunlight*

Altogether Religious.

It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put it in a second place. Then prayer-meetings are dull, and fellowship gatherings are uninteresting. But the moment a man begins to seek first the kingdom of God and his righteousness, all things are right. Any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, may be religious; but there is something he loves more, and both worlds are spoiled to him. He has the cream neither of the one nor of the other. The great desideratum of the present day is not more Christians, but a better brand of them.—*Henry Drummond.*

A Chance to Make Money.

After reading of preserving fruit by the California Coll Process, I got samples, and cleared over \$50 last week, selling directions. People will

pay a dollar for directions gladly when they taste the fruit, which, not being heated or seled, looks beautiful and tastes perfectly fresh. I think this a grand chance to make a hundred or two dollars round home: I have a friend that has made from ten to twelve dollars a day for the past three months, selling directions. The Cold Process being so much better, cheaper and healthier than canned fruit, everybody wants it; you can put up a bushel in ten minutes. I will mail sample and complete directions to any one for 19 two-cent stamps, which is the cost of sample, postage, etc. In this way I can help you to start in a good business.

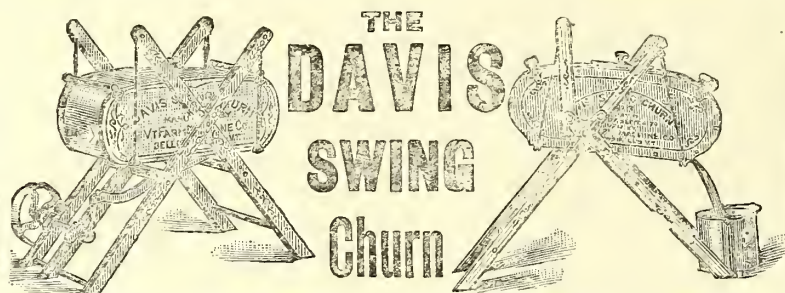
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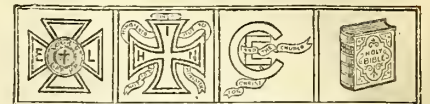
which he has been receiving during the last three or four weeks.

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The Bible and Character.

The contemptuous verdict of Napoleon upon the French people is well known. He gave them their character in the simple declaration that they had none. A nation that rejects the Bible is certain to lack that which only the Book of God can constitute. It has been well said that character is man's most precious possession. Singularly, as it might be thought, the word does not occur in the Old or New Testaments. The ancients had no such abstract idea as our modern conception *Xarakter* was a Greek term of solid material meaning. "Character" has become ethical and spiritual only in its modern use. And this is all owing to the casting of the term into the Christian crucible.

The Bible, is received, used, practised, and obeyed, is itself character, in the old classic sense. It is itself the graving tool divinely fashioned for the production of a higher form of manhood. Let it be put aside; let Cabinets govern without it; let men shape their individual lives in scorn of its requirements; let society organize itself apart from its prescriptions; let a nation tread it under foot and despise it in dealing with other nations; let classes burn its pages in the consuming fire of social jealousy; and the result will be ever the same. Disasters will succeed each other with frightful speed in "the line of least resistance, as mechanics say, till hopeless decay sets in. Thus fell Spain. Thus France is falling, though with a faint hope of recuperation, for there are some symptoms of a great coming reaction in favor of the Bible. And as for England, the cardinal lesson of modern history is that her happiness or misery must depend on her fidelity, or otherwise to the same charter of all her boasted liberties.

Is Ireland the land of political chaos? Only in the regions overshadowed by that Romish heresy which tolerates no version of any kind in the vernacular. The Book is shut out of the homes, and they become hovels. Scotland is, considering its lesser natural advantages, a far happier portion of the kingdom than England itself. The Bible is more honored there. This explains all. The Heavenly Volume is read in nearly every cotter's hut. And nearly every cotter aspires to education and gains it. The poor English, as a rule, neither understand the Scriptures nor the civil rights of citizenship. The real home of both loyalty and liberalism is Wales; that beautiful principality, where a royal residence ought long ago to have been purchased, is the land of Sunday schools and Bible classes, and, as might be supposed, of settled peace and content.—*Christian Commonwealth.*

"Divine Service."

It is a great error to confine "divine service" to temples and assemblies, or to suppose that we are only doing the Lord's work when we are engaged in devotional exercises or laboring for the conversion of sinners, or for the edification of Christians. Whatever right thing which a man does heartily as unto the Lord, is doing the Lord's work. Plowing is as truly a religious work as praying. The merchant when he makes an honest exchange is doing the Lord's work. Dealing justly is as truly a religious act as warning sinners to flee from the wrath to come. A man is doing God's work when he is doing that which pleases God. A man is doing the Lord's work when he is faithful to his employer—does a fair

day's work; when he takes proper care of his health; when he governs his temper; when he is courteous to strangers and lends a helping hand to the needy; when he has a word of encouragement for the desponding; when he sets an example of industry and honesty; when he returns good for evil; when he leads such an upright, benevolent, God-honoring life that men take knowledge of him that he has been with Jesus. Religion does not consist solely in reading the Bible, praying, attending church and laboring for the conversion of men. These are important duties, but they do not include the whole duty. God's will has reference to every act of our lives, and by faithfulness in the common walks and acts of daily life, we may "adorn the doctrine of God our Savior in all things."—*Selected.*

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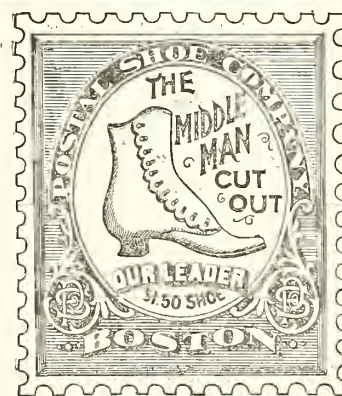
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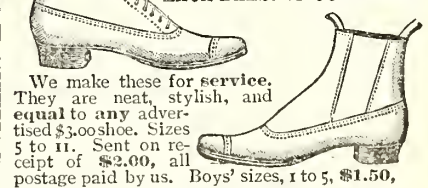


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Insanity and Intemperance.

Bishop Horne has very pointedly said: "A goose that sees another goose drink will do the same, though it is not thirsty. The custom of drinking for company, when drink is dispensable and prejudicial, seems to be a case of the same kind, and to put a man—feathers only excepted—upon a footing with a goose."

Attention has lately been directed to a report made to a convention of French physicians, containing a remarkable array of facts as to the increase of insanity in France, and especially as to the increase of that form of the malady due to excessive indulgence in alcoholic drinks. It appears that in seventeen years, insanity increased throughout the country to the extent of 30 per cent, 56 per cent of the insane being men, and 44 per cent women. The increase during the past seventeen years has in fact been almost entirely in the branches of alcoholic insanity and of general paralysis or paresis, only a very little advance being noted in mania, melancholia and chronic delirium; alcohol and overwork are therefore responsible for the greater part of the increase of insanity thus recorded. Some fifteen years ago the proportion of women among the cases of alcoholic insanity was reported to be one-sixth, while at present it is one-fifth. The singular fact is also mentioned that the number of new cases of insanity is greater in the spring, the month of May seeming to inaugurate annually an epidemic.—*New York Tribune.*

Moral Courage.

A Christian soldier once said to his chaplain: "Last night, before going to bed, I knelt down and prayed. My companions raised a loud laugh,

and began to throw boots and clothes at me."

"Well," replied the chaplain, suppose you defer your prayers till after you retire, and then silently lift up your heart to God." Meeting him soon after, the chaplain asked him if he had taken his advice, and "how did it answer?"

"Sir," replied the God-fearing soldier. "I did take your advice for two or three evenings, but I began to think that it looked like denying my Saviour; so I once more knelt down and prayed as at first."

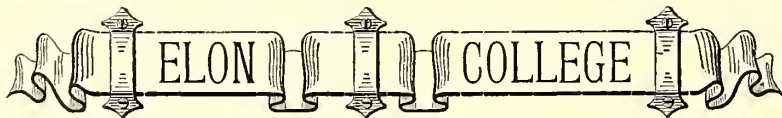
"What followed?"

"Why, sir, not one of them laughed at me any more."

The whole fifteen now knelt down, too, and I prayed with them—*Dr. Cuyler.*

What Boys Should Do.

Horace Mann says; You are made to be kind, boys; generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags within his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or a stronger boy has injured you and is sorry for it, forgive him. All the school will show, by their countenance how much better it is then to have a great fuss. And remember who said: "Love your enemies," and "Bless them which curse you."



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The Cottage Hearth For September.

The September number of THE COTTAGE HEARTH is full of good things and among them we notice an unusually good story by MARGARET SIDNEY, the scene being laid in Nantucket—one of the quaintest old places in America. The fourth and last of the series of travel sketches in the heart of England is given us by A BOHEMIAN. As a general thing but little is known of the life our American fishermen lead, and the account Alfred F. Coulter gives of A TRIP TO THE GEORGES will therefore be of great interest. The regular departments are filled with timely hints, and EDITH ROBINSON in "Home Dress-making" tells mothers what the latest things are and how to make them. The September number is excellently illustrated. (W. A. Wilde & Co., Boston, Mass.)

Married.

On the 18th instant at the residence of the late Phillip Waynock, Miss Judy Waynock to Mr. L. D. Rippey. The writer officiating. May much happiness and prosperity attend their union.

W. T. HERNDON.

Death.

Departed this life, Aug. 15, 1892. Joseph H. Blande at the age of 63 years I was at Center Grove church assisting Rev. J. W. Holt in a protracted meeting, when, on the morning of the 16th inst, a messenger arrived with the request that I go to New Elam church and attend Bro. Blande's funeral.

Bro. Blande had been a member of New Elam church from its organization, and died in the triumphs of a living faith, desiring to live only that he might do good. He left to mourn his departure, a wife, two sons, two daughters, three sisters, one brother, and a number of other relatives and a lot of friends.

Two children, Johnny who died at the age of 2 years and Carrie who died at the age of 3, were also mentioned in the services.

After preaching a sermon to a large and attentive congregation, his remains were laid to rest in New Elam Cemetery to await resurrection's morn.

Let us all so live as to meet our brother in the Glory Land.

C. C. Peel.

Cora Ella Golladay was born March the 7th, 1874, and died Aug. the 4, 1892. Sister Golladay was a devoted member of Concord Christian church. She said when asked by her friends if she wanted to get well that

she did not. A father, mother, seven brothers, and two sisters are left sad by her death. May this be the means bringing all to a better life and a home above. Funeral by the writer.
E. T. ISELEY.

Many people, not aware of the dangers of constipation, neglect the proper remedy till the habit becomes chronic, or inflammation or stoppage results. A dose or two of Ayer's Pills in the beginning would have prevented all this.

The only way to cure fever and ague is either to neutralize the poisons which cause the disease or to expel them from the system. Ayer's Ague Cure operates in both ways. It is a warranted specific for all forms of malarial disorders, and never fails to cure. Try it.

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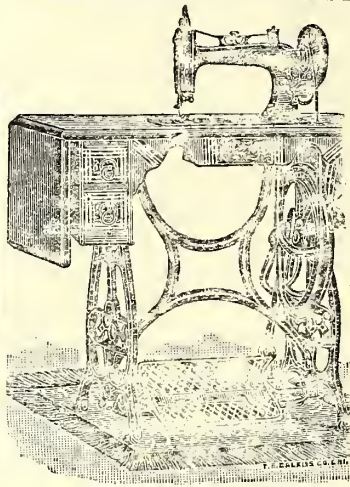
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SOUTHBOUND DAILY. No. 9. No. 11. Lv Richmond *3 00 p. m. *3 20 a. m.

Burkeville	5 03	5 00
Keysville	5 43	5 44
Ar Danville	8 01	8 06
Greensboro	10 10	10 11
Lv Goldsboro	4 00 p m	4 45 p m.
Ar Raleigh	6 00	11 30
Lv Raleigh	*6 15 p m	*7 10 a m
Durham	7 22	7 58
Ar Greensboro	10 00	10 00
Lv Winston Salem	*8 25 p m	*8 50 a m
Lv Greensboro	*10 20 p m	*10 20 a m
Ar Salisbury	12 12 a m	12 00 m
Ar Statesville	*2 35 a m	*1 09 p m
Asheville	5 50	5 58
Hot Springs	10 31	7 57
Lv Salisbury	*12 22 a m	*12 08 p m
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	11 25 p m	10 30
Lv Charlotte	*2 10 a m	*1 50 p m
Ar Columbia	6 07	6 00
Augusta	9 37	9 25

DAILY.		
NORTHBOUND	No 10	No 12.
Lv Augusta	*7 00 p m	*8 15 a m
Columbia	10 50	12 25 p m
Ar Charlotte	3 10 a m	4 30
Lv Atlanta	*8 50 p m	*8 05 a
Ar Charlotte	6 40 a m	6 00
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27	8 10
Lv Hot Springs	*7 25 p m	*12 19
Asheville	9 00 a m	2 30
Statesville	2 50 p m	7 01
Ar Salisbury	4 00	7 51
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20	10 20
Ar Winston Salem	*11 40 a m	*11 05 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	1 02
Raleigh	1 23	2 00
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05	12 30 p m
Lv Greensboro	*10 30 a m	*10 40 p m
Ar Danville	12 10 p m	12 45 a m
Keysville	2 50	3 35
Burkeville	3 31	4 19
Richmond	5 30	6 20

† 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 p m daily; leave Keysville 5 55 a m; arrive Oxford 8 08 p m, Henderson 9 10 p m, Durham 9 35 a m, Raleigh 10 40 a m. Returning leave Raleigh 8 15 p m, Durham 9 25 p m, Henderson, 9 30 p m, Oxford 10 47 p m; arrive Keysville 1 05 a m, Richmond 6 20 a m. Through coach between Richmond and Raleigh.

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 Oxford 9 40 a 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 3 15 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 Sleeper 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.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

No. 34.	Pass.	No 38.	Pass. and Mail.
Daily.	Daily Ex. Sunday.		
Leave Raleigh,	5 00 p. m.	11 25 a. m	
Mill Brook,	5 15	11 41	
Wake,	5 39	12 05	
Franklinton,	6 01	12 26	
Kittrell,	6 19	12 44	
Henderson,	6 36	1 00	
Warren P'ns	7 14	1 39	
Macon,	7 22	1 40	
Arrive Weldon,	8 30	2 45 p. m.	

TRAINS MOVING SOUTH.

No. 41	No 45.
Leave Weldon,	12 15 p. m.
Macon,	1 13
Warren P'ns,	1 20
Henderson,	2 22
Kittrell,	2 39
Franklinton,	2 56
Wake,	3 17
Mill Brook,	3 40
Arrive Raleigh,	3 55

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 Louisburg 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.
Cary,	4 19
Merry Oaks,	4 54
Moncure,	5 05
Sanford,	5 28
Cameron,	5 54
S'th'n Pines,	6 21
Arrive Hamlet,	7 20
Leave " Ghio,	7 40
" Ghio,	7 40
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7 00 a. m.
" Ghio,	7 18
Arrive Hamlet,	7 38
Leave " Ghio,	8 00
S'th'n Pines,	8 58
Cameron,	9 26
Sanford,	9 52
Moncure,	10 16
Merry Oaks	10 26
Cary,	11 01
Arrive Raleigh,	11 20 a. m.

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.