

African-American Presbyterian.

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii., 32.

VOL. XIII.

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OUR PROPORTIONATE GROWTH.

How does the growth of our Church in its various columns during the last decade compare with that of the general population of the country in the same period? A decade is a good term to take; besides, we can put the precise national and ecclesiastical official figures beside each other.

The population of the country in 1880 was 50,152,866; in 1890, 62,622,250; an increase of 24 per cent. Look now at the Church figures published last week, and compare them with those of a decade ago, 1881. Made up in 1891 and 1881, they are the figures of 1890 and 1880, as the Census figures published in 1891 and 1881 were of the same years. The increase of population then in the ten years was twenty-four per cent.

The number of Churches reported to our Assembly in 1881 was 5,598; in 1891, 7,070; an increase of 26 per cent. The ministers and licentiates in 1881 were 5,387; in 1891, 6,597; an increase of 21 per cent.

The candidates in 1881 were 622; in 1891, 1,317; an increase of more than 200 per cent.

The communicants in 1881 were 581,401; in 1891, 806,756; an increase of almost 39 per cent.

The S. S. members in 1881 were 633,564; in 1891, 893,680; an increase of nearly 40 per cent.

The contributions in 1881 were \$8,674,291; in 1891, \$14,061,356; an increase of more than 62 per cent.

The additions on examination in 1881 were 25,344; in 1891, 59,650; an increase of 203 per cent.

The adult baptisms in 1881 were 8,144; in 1891, 21,076; an increase of 258 per cent.

The infant baptisms in 1881 were 17,489; in 1891, 36,191; an increase of nearly 50 per cent.

Thus the increase in ministers and licentiates is about the same in proportion as that of the population; that of churches about 2 per cent more; of adult baptisms, 26 per cent more; of contributions, 38 per cent more; of additions on examination, 179 per cent more; of adult baptisms, 240 per cent more.

The increase in the number of churches is not as great as that of members. The growth in this respect has been more in enlarging and strengthening the congregations themselves. In 1881 the congregations averaged 104 communicants each, now 114.

The increase of candidates is astonishing. From them, during the decade we have entered upon, the ministry will be far more largely supplied than was the case the last decade.

The additions on examinations and adult baptisms show a greatly increased work of conversion, a remarkably large measure of which was in families that had been outside of the Church; while the infant baptism figures show that the recognition of the household covenant is not going into desuetude, but is growing.

The increase in liberality will be emphasized by saying, not only that the money raised amounted to 62 per cent more, but that in 1881 the average amount to a congregation was \$1,548; in 1891, \$1,989; and the average to each communicant in 1881, \$14.92; in 1891, \$17.42.

Our advance, therefore, is all along the line in greater proportion than the population has advanced. It is not as great as it should have been, as with faithfulness it might have been. It presents no ground for boastfulness. But it rebukes the pessimist. We think it will be found greater than that of other denominations. It is highly encouraging.—*Presbyterian Journal*.

Whether I speak to one or to thousands in my audience, I always try to do my best.—*John B. Gough*.

THE NEGRO AS A SOLDIER.

Some one whose name is not given, but who talks very moderately and sensibly, has been discussing with a Washington correspondent the virtues of the Negro as a soldier. As a rule, our consideration of what we are pleased to call the race problem is confined to its political aspects; and thus we are perhaps likely to do injustice to our colored brother, who has not as a rule, been conspicuously successful as a politician. Besides, the question of his social elevation is the more important. According to the anonymous observer quoted by the correspondent, it is in the army that the Negro finds an admirable opportunity to develop his better qualities. The experience of other Nations, as well as our own in the civil war, has shown that he is amenable to discipline and not wanting in courage. There is at present a colored cavalry regiment in our army which is not only described as a model of good behavior in camp, but which has also done notable service in our recent Indian wars. In all future calculations in this country about war, a Brigadier-General is reported as saying the colored race will cut an important figure. As the correspondent's informant says:

"The colored man as a soldier has been making unobserved progress. While his brother in politics has become a football for the party leaders, kicked here and there, and the object always of unseemly dissension, he who enlisted in the army has found snug quarters, good treatment, and an occupation appealing strongly to his self-respecting instincts. His uniform has made a new man of him. He carries himself all the better for feeling that he is a factor, though an humble one, in the Government's task of keeping the peace on the plains and along the border. He likes his work and does it well."

In some respects, indeed, the Negro soldier appears to be preferable to the white. He does not grow restive under the restraints of camp life, and he is not, as a rule, given to drunkenness. His worst vice, officers say, is gambling, but even that does not lead him to insubordination. All this is very gratifying to the friends of the race. It is true that in this country the opportunities for a military life are not many. But the man who makes a good soldier has the right stuff in him, and is bound sooner or later to succeed in other occupations. Perhaps in the navy, and in that merchant marine which we may have some day under more liberal laws, the Negro will also find a useful and honorable place.—*The Boston Post*.

THE OUTBREAKS IN CHINA.

It has been for many years the testimony of those best acquainted with Oriental affairs, that the fairest and most authentic accounts of political as well as social and religious movements of the countries of Asia have been furnished by American missionaries. Not only are they free from political bias, and thus unlikely to be influenced by the considerations that almost inevitably affect the testimony of the great majority of foreign residents; but they are men of accurate scholarship and wide observation, who have made a careful study of many conditions of life, which are almost unknown to the average merchant, traveler, or diplomat.

An instance of this we are glad to furnish to our readers this week in a letter from the Rev. B. C. Henry, D. D., a missionary of the Presbyterian Board at Canton, China. For the past few weeks the most sensational reports have come from that Empire, which seem to indicate widespread and most serious disturbances, not merely endangering the work of the missionaries but threatening the very existence of the Empire. Various explanations have been offered by different correspondents, some of them evidently plausible, others fairly sen-

sational. Among the latter must be classed the report published in the New York Herald, which takes the position that there is a well-organized movement on the part of the secret societies of China, for the purpose of dethroning the present dynasty and replacing the Emperor by his Premier, Li Hung Chang; and that it is carried on with the connivance, if not the direct support of the British Government, which desires to secure an ally in the far East against its old enemy, the Czar, whose encroachments on Manchuria and Korea have already aroused the fears of the Chinese.

It is undoubtedly true that European politics are felt throughout Asia, but that Lord Salisbury has formed even a silent partnership with the Chinese noblemen we do not believe at all, nor do we believe that the danger of a general uprising is as immediate or as great as is indicated in the papers. That there is danger is evident from the scenes at Wuhu and Wusueh, and that there is an unsettled condition of affairs throughout the Empire is recognized by all; but it must be remembered that those cities represent the most turbulent section of the country, and the prompt and vigorous action of the Chinese Government in them, as well as in other places, does not indicate any great weakness. We can, however, do no better than commend to our readers Dr. Henry's letter, dated two weeks later than that published in the Herald, confident that it will allay the fear aroused by the alarmists, while it will show at the same time the need of constant prayer by the Church that its representatives abroad may be preserved from danger and their work remain unmolested.

How widespread are the interests involved is evident from the fact that almost every missionary society at work in China is represented by the Yungtze Valley, from Shanghai to the province of Yunnan, while the valleys of the Min, from Fuh-chau, and of the Si-kiang, from Hongkong and Canton, are dotted with stations and churches.—*The Independent*.

PROFESSOR C. H. MOORE, M. A., THE PEOPLE'S CHOICE FOR PRESIDENT OF THE COLORED AGRICULTURAL AND MECHANICAL COLLEGE.

The name of Prof. C. H. Moore has been mentioned for President of the Colored A. and M. College.

In consideration of the services he has rendered his people in this State and his qualifications and adaptability, it is not saying too much to say that not a more deserving and capable gentleman than Prof. Moore could be elected President of the above named College. When I say this I express the sentiments of all who are acquainted with Mr. Moore and who are familiar with his labors in uplifting his race. There has not been a more put forth in this State for the welfare and elevation of his race, morally, intellectually and otherwise, in which Prof. Moore has not taken a prominent part and his wise counsel and mature judgment has done much in raising the status of his people in the community and State in which he lives. He has on two occasions been elected by conventions assembled a delegate to Washington City to call on the President in behalf of the interest of his race. He was also chosen by the State Sabbath School Convention as a delegate to represent the interest of the Sabbath Schools of this State at the International Sabbath School Convention which assembled at Pittsburgh, Pa., June, 1890.

Prof. Moore, though modest, unassuming and unselfish, is destined to become the leader of his race, especially in this South land where his labors are confined, and where he has the confidence of his people and also the white people of this State, by whom he is widely known. Therefore I think that his election to the presidency of the A. and M. College will be highly satisfactory and gratifying to

all classes. Now, as to Prof. Moore's ability to preside over this College successfully, there is not a person, white or black, who knows him, who would, for a moment, doubt his competency and his ability as an educator and a disciplinarian. But for the satisfaction of those persons who do not know of Prof. Moore's qualifications, I refer them to the following facts:

He attended Howard University two years, graduating from the preparatory department in 1873; went to Massachusetts and took an extra course in a preparatory school. Afterwards he entered Amherst College, Amherst, Mass., in 1874, from which institution he graduated with high college honors in 1878. After graduating he came to Greensboro and became Principal of the Graded School, which position he held for two and a half years. He was also connected with the State Normal School in Salisbury, during the session of 1883. In 1885 he was invited to take a position as one of the Faculty in Bennett College, which he now holds as instructor of the Ancient Languages.

Aside from Prof. Moore's educational attainments he possesses natural qualities of heart and mind that blend with such harmony with his learning, as to make him admirably adapted for the presidency of the Agricultural and Mechanical College. It is hoped by his many friends and acquaintances that the Board will consider his claims favorably. If he is elected the State will have at the head of the College a scholar and a conscientious Christian gentleman.—*E. M. McKenzie, in Greensboro Daily Record*.

DR. KEELEY'S CURE FOR DRUNKENNESS.

Dr. Keeley regards the social feature of life as the principal cause of the drinking habit. Young men begin to drink as a part of social fellowship. The modern club is the most unfortunate combination for the production of alcoholic victims now in existence. There are also numerous other causes, such as disease, weakness, heat and cold, joy and sorrow.

The result of the alcohol habit is disease. Alcohol is a poison; nature struggles against the effects of this poison and the result is disorder, disease. This disease locates itself in the nerve centers in the brain, the ganglia, the spinal cord. The attack is upon the nerve tissue, in the last analysis, upon the nerve cell. If the cell is not destroyed, variation is produced. New cells show a variation in accordance with the new alcoholic environment.

But now the remedy. This of course must strike the disease. The disease is a variation of the nerve tissue from a condition of nature. To obliterate the disease the tissue must be restored to the natural condition. Atavism must be induced. The restoration is effected just as it is in other cases of disease, by the use of an antidote. This antidote is bi-chloride of gold. Quinine is a specific for malaria, mercury for syphilitic disease, and bi-chloride of gold is the specific for alcoholic poison. It routs it, reverses the variation, makes the nerve tissue every whit whole. The antidote is introduced into the system both by injection and by the usual method of internal application. Four times a day the three hundred or more patients fall into line, and with the left arm bared file past the attendant physician, who dextrously and rapidly makes the injection. The tonic is taken by the patients in their own rooms at the prescribed hours. The use of liquors is not forbidden, and there is no espionage or restriction of any kind, except that every patient is required to behave himself. Men who show a disposition to do disreputable things are sent away.

The remedy is very active, and in a few days the patient finds that the appetite for liquor is leaving him. The awful thirst becomes a frightful experience of the past. Hope springs anew, life opens toward the morning, again there seems to be something to live for.

A PRACTICAL LESSON.

Showing the Sin of Inattention in the House of Worship.

It was a powerful sermon, and our pastor was preaching it from the depths of a heart aglow with the love of Christ. The congregation listened with quickened souls, touched by the power and might of God's holy spirit.

As the pastor noted the rapt attention his heart glowed with new warmth, and each word he uttered was like a burning prayer beseeching God for a promised blessing. It seemed that the quickening spirit had already descended, for old and young alike had centered their attention, while tears glistened in many eyes. A little child near the door began to cry. It was not a loud, shrill cry—a faint wail; yet over a hundred members of the congregation turned their heads to look at the child. Those who would have paid strict attention to the sermon were disturbed by the restlessness of others, and the pastor shortly found himself speaking, if not to empty pews, to a people whose thoughts were wandering in various channels. Who was to blame for this? Not the child surely, but the hundred and more members who turned their heads and whose thoughts were turned thereby was felt by all, and the pastor resumed his discourse with heavy heart. The holy and force of his words were gone. Small things in his count and small sins quickly tell. Yet I question, Christian reader, if the sin of inattention in God's house can be counted small. The pastor spends both time and strength in preparing the truth to present to you, and he demands as his right your strict attention.

We are also disloyal to God when we allow our thoughts to wander, or are distracted by my slight communion. "The Lord is in his holy temple," but he is there only to bless a worshipping, devout people.

Said a preacher, after vainly striving to hold the attention of a congregation, "It must be a very attractive speaker, indeed, who could fill this pulpit."

Churchgoers everywhere make it a point always to pay strict attention while worshipping God in his sanctuary. If the wind rattles a blind, don't turn your head to look. If somebody comes in late on tiptoe, don't stare at him. And even if a baby should cry, keep right on listening to the service. The mother of the child will doubtless be able to manage her offspring. The mother of the church, whose eyes are fixed on her is not likely to case her embarrassment.

"I have found an ideal congregation," said a preacher, in speaking to a brother clergyman. "While preaching to them a severe thunder storm was raging outside and lightning struck a tree only across the way. Yet they listened attentively and appeared to be ignorant of it all." "The Lord preserve the righteous," was the heartily spoken answer.

Dear Christians everywhere, let us see to it that no one is disturbed in God's house by our heedless inattention. Let us make it part of our religion never to disturb the religion of others.—*Sadie V. On Bots in Christian Intelligence*.

The Bible.

The life of man was never so significant and glorious as it is today. Man in the fullness of his existence is being drawn upward, man in the full capacity of his life. Science begins to study in the rocks and in the stars, and by and by she is coming home to man. What he was, how he came to be here on this earth, what has been the history of his development, what he is to do and what he is to be—these are the great questions which before every philosophy and system of religion present themselves and will not down. I think they are answered.

Man knows the mystery of their simple humanity as they never knew it before. The simple intrinsic mystery of human life, the simple wonder of being a man, that has come to us, I believe, in the richness of our progress, in the largeness of our sympathy, in the deep study of ourselves as it never came to our fathers, to the generation of dreamers and poets and philosophers of other days. It is in this significance of the present and the future that it seems to me there comes the great promise at once of the perpetual influence of the Bible and also of a deeper use of the Bible and a profounder understanding of its meaning, to a closer touch upon our human life.—*Address by Phillips Brooks*.

A New Creation.

God never repairs. Christ never patches. The Gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, he does new; new heavens, new earth, new body, new heart: "Behold I make all things new." In the Gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of jails and hospitals and reform shops. We get live effects direct from God. That is the Gospel. The Gospel is a permanent miracle. God at first hand—that is miracle. The Gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct: it works in a new way, and works another work. Compare the wrought chains riveted on the demoniac, and the divine word working a new creation in the de-

moniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still!"—*Rev. C. H. Parkhurst*.

Come, My Soul, Thy Songs Prepare.
Come, my soul, thy songs prepare!
Songs of praise to God above.
Who send forth his angels,
Answered in adoring love.
All thy wants this God hath met.
All thy need hath he supplied.
Never did he thee forget.
Watchful guard and faithful guide
Blessings far beyond thy thought,
Laid on thy pathway strewn.
More than all thy faith hath sought,
Thou hast of his mercy known.
And now right it is fitting,
When thy soul thy praises sing,
Well each heart of love to bring
To him who was our savior.
Yet love not, O my soul,
Thou thy thanks to him are due,
Which his streams of mercy roll.
Be thy praises ever new.
—*R. M. Oford in New York Observer*.

SOW BESIDE ALL WATERS.

This Shows That the Abode Is a Good Place for Christians.

"Don't ever attempt to make a pastoral call on M. and his wife. The old man is a terror to ministers, and declares if one ever dares his doors he will drive him out." So said a friend to the writer during the early part of his pastorate in D—, N. Y.

The old gentleman referred to had, for some reason which nobody seemed to know, conceived a dislike for clergymen, and even a hatred of them. He had boldly proclaimed his aversion to all ministers, no matter what denomination, and declared that when he died no minister should attend his funeral, until he was known in the town as the man who hated ministers. Hence the warning of my friend.

Amid the busy cares of pastoral labor the old couple and the warning passed out of my mind. Months afterward a member of our church, the mother of three little ones, lay on what proved to be her dying bed. She sent for her pastor. The broken hearted babes, and the devoted husband sat weeping at the bedside.

The light of heaven beamed in the dying eyes. She asked for the twenty-third Psalm and the fourteenth chapter of John. Following the reading of these we sang:

Jesus, lover of my soul,
Let me to thy bosom fly,
Where I may forever dwell,
And we commended the sorrowing ones to God in prayer. She died in great peace.

Three weeks after this event a request came to me to attend the funeral of an old gentleman. Said the messenger, who had come in his carriage for me: "He was not always a Christian man, but he met with a great change before he died." Inquiring the name I was amazed to learn that I was about to perform the last rites for him who had been known as the hater of ministers. To my surprise the carriage stopped at the very house from which I had bidden Mrs. B. three weeks before. I then learned for the first time that M. and his wife lived in the other part of the town.

Six weeks after these events Mrs. D., who had the happy art of saying helpful words just when they were most needed, arose in our prayer meeting and said: "I think our pastor does not know how to come to be asked to attend the funeral of M., and I would like to relate the circumstances."

"And I should be glad to have you relate it," replied her pastor. "For I have been greatly puzzled over this mystery." She continued: "Our pastor called on Mrs. B. as she lay dying, and weep and sang and prayed with her. In the other apartment, separated only by a thin partition, lay M. in a helpless condition. As our pastor began reading, 'The Lord is my shepherd; I shall not want,' M. asked to have his bed pushed up against the partition where he could hear every word. When our pastor prayed, M. repeated several sentences over and over, and continued to use them as the language of his own heart, in the few remaining weeks of his life, and while doing so a few days before his death the light came into his soul and he found Jesus. When he died his wife insisted that our pastor should conduct the funeral services, and this is how it all came about. We may sometimes tell low much good our words and prayers may do in God's hands even to those who seem to be farthest from him."

We all sang, "Sow in the morning thy seed," and with especial fervor the verse: "Thou canst not fail in vain."
Cold, heat, and moist and dry,
Shall foster and mature the grain
For harvest in the sky.

Christian fellow workers, "Be ye steadfast, unmovable, always abiding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—*Rev. John W. Sanborn in Christian Advocate*.

We Must Work with Christ.

As long as we refuse warm, loving sympathy with Christ's missionary purpose, and hold aloof from earnest cooperation with him in missionary enterprise, we shall have a poor, dwarfed spiritual life, and be faithless to the great work that God has put into human hands.—*Rev. George Wilson*.

THE AFRICO-AMERICAN PRESBYTERIAN

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BY D. J. SANDERS & Co.

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THURSDAY, AUG. 20, 1891.

PUBLISHER'S 1890 NOTICE 1891

Please examine the tab on your paper to-day and see if your subscription is out. If it is, don't delay but renew at once and send the amount of subscription at the ADVANCE RATE of \$1.50 a year.

If the tab shows that you are indebted to us, please pay up now as we desire to get in all arrears of subscriptions.

Friends, don't put us to the expense and inconvenience of sending you a bill. Examine the tab on your paper and see if you owe us. The tab shows the date to which the subscription has been paid. If the date is past then you owe us.

AN ANNOUNCEMENT.

TO OUR READERS.

It is proper to state for the information of our readers and others who may be concerned, that there will be no change in conducting the AFRICO-AMERICAN PRESBYTERIAN. It will be continued with such improvements as it is possible to make.

The only change likely to occur in the near future will be a removal of the publication office and plant to Charlotte, about Sept. 1.

Very Respectfully,
D. J. SANDERS.

BRIEFS.

We hope all delinquent subscribers will pay up by Sept. 1.

It is pleasing to note so much activity in our churches in this warm season.

The trustees of Biddle University will meet at the University Tuesday, 25th inst., at 3 o'clock p. m. and will fill the remaining vacancies in the Faculty of the University.

By the death James Russell Lowell, which occurred at his home near Boston last Wednesday, American letters and statesmanship are bereft of a representative of the first rank.

An article on the first page of this paper endorses Prof. C. H. Moore for the presidency of the Colored Agricultural and Mechanical College in strong terms. We believe Professor Moore fully competent for the position and would be pleased to learn of his appointment.

The new scheme of emigration under the management of Rev. R. C. O. Benjamin is only another of those *ignis-fatui* which have periodically appeared only to lead multitudes of confiding colored people into an unknown land of plenty, which is never realized. We are glad to know that agent Benjamin will have to put up \$1000 for a license before he can begin deceiving the Negroes of North Carolina.

A "blind tiger" is what they call a place where liquor is sold on the sly. The latest Georgia sensation is that such a tiger has been found secreted within the legislative precincts of that State, the property of a number of thirsty members and in charge of a colored man. This doubtless accounts in part for recent bad legislation in that State and illustrates further the indispensability of the colored man.

COMPLIMENTARY.

Rev. D. J. Sanders, editor of the *Africo-American Presbyterian*, published in this city, announces that it will probably be removed to Charlotte about 1st September, and that there will be no change in the conduct of the paper. He is an intelligent man and so far as we have observed has conducted his paper upon a basis of fairness and loyalty to the Master. We do not mean to say that all he has said met our approval. We do not find that in any man's writings. We wish him success, happiness and usefulness.—*Wilmington Messenger*, Aug. 18.

We appreciate the above, especially when the source from which its comes is taken in consideration, and we cordially reciprocate the kindly feeling so generously expressed by the erudite, versatile and conscientious editor of the leading daily Democratic journal of North Carolina.

During our long residence here occupying a public position as minister and journalist, we have endeavored to make truth and duty our guide, to assume a position in relation to all questions demanding attention with the utmost circumspection, and particularly in times of local or general excitement to weigh carefully every word. We have tried to the best of our ability to be true to ourself, true to our race, true to our people of another race, true to the Church of our choice, and true to our God.

Although the AFRICO-AMERICAN PRESBYTERIAN is a denominational and religious paper, we have found it necessary to discuss all matters arising for consideration except politics strictly speaking. Our environments have demanded this, and it is not strange that we may have incurred the ill-grace of some of our colored and white friends. But our conscience is clear and we are gratified to know that our career in Wilmington has been such as to merit and receive the approval of our best colored and white people and that we are to carry with us to our new and more diversified field of labor the best wishes of the editor of the *Wilmington Messenger*.

Emancipation Celebration.

The Emancipation Proclamation which was proclaimed by President Lincoln Sept. 22d '62 and executed Jan. 1st, '63, was celebrated in a grand way in Plainfield, N. J., Aug. 6th. This season of the year was preferred on account of advantages in hotel accommodations and milder weather and other local considerations.

Most of the colored citizens of this city were in the procession, either afoot, in carriage or on horse back. Large numbers of visitors from Morristown, New Brunswick, Orange, Elizabeth, and other neighboring towns joined in the procession. All along the line were five drum corps and brass bands. There was a manifest good feeling among the white citizens towards the affair, which was exhibited by the generous display of flags and bunting along the route of the parade. There were also prominent in the procession the two Mayors of Plainfield and North Plainfield, six of the city Councilmen, the city Clerk and Counselor and Postmaster.

During the parade, salute from a brass cannon were fired. The various fire companies along the line of march threw open their doors, sounded the gongs and fired a salute. Many white children were dressed in suits made of colors of the U. S. flag greeted the procession as it passed.

The procession ended at the Crescent rink where a large mass meeting

was held; the writer was Chaplain of the day; the Mayor delivered the address of welcome, Mr. C. M. Robinson of Camden read the Emancipation Proclamation; and Rev. W. C. Jason of Orange delivered a patriotic and eloquent oration. The address was full of inspiration and hopefulness.

In the evening a vast concourse of white and colored people assembled. Appropriate addresses were delivered by Hon. Jesse Lawson of this city, Rev. W. C. Jason and your correspondent; after which many enjoyed themselves with various amusements.

I am glad to say, that the appearance and general deportment of our people during the entire time was most praiseworthy, reflecting great credit upon our and the several communities represented by them. Upon this point one of the city daily (*Democratic*) papers can be heard. The following is quoted from the *Daily Press*. "Yesterday's Emancipation Day celebration was very creditable to the colored race. That the masses of the colored people do behave themselves better than the 'white folks', was proven again yesterday. This city was full of the colored people of all classes, and the bar-room did a thriving business, yet it was not necessary for the police to make an arrest." May I not say to many of our people on such occasions—"Go thou and do likewise?"

W. A. ALEXANDER,
113 Richmond St., Plainfield, N. J.
Aug. 10, '91

From Oxford, Pa.

MR. EDITOR:—The members of the Second Presbyterian church of this town were exceedingly pleased to have with them last Sunday their former pastor, the Rev. E. F. Eggleston, who preached two very earnest and instructive sermons to a large crowd. It was indeed a rare treat to all. The Rev., who is an eloquent, devoted and faithful worker for the Master, is most beloved by all classes in this community. The people here are truly devoted to the Rev. Gentleman and would have him return to them, but I am glad to say, that he is now pastor of Grace Presbyterian church, Balto., Md., of which I am an humble elder. Since his advent among us as pastor the church has received new life. Our church is a large two-story brick building, situated on the S. W. corner of Dolphin and Etting Sts. It has a seating capacity of seven hundred. Its locality is just grand and affords a large field for usefulness. Hitherto our people have been very much discouraged on the account of a large debt, but they are beginning to realize that with the assistance of God and the financial ability of Rev. E. F. Eggleston, the faithful man of God. The debt must be removed very soon. Since the Rev. took the church several have been received and there are more to follow. The congregation has increased fifty per cent.

We therefore ask the prayers and co-operation of all those who love God and his cause. Our debt is about (\$6,000) six thousand dollars. Thus you can see that this is quite a burden upon a poor church. Any who may desire to assist us can send their subscription to Rev. E. F. Eggleston, 1102 Etting St. Balto., Md.
Aug. 14, '91. A. R. RIDEOUT.

"Charlotte Mirror."

The statement in last week's "Mirror," that Mr. S. C. Thompson, who is sick over at Biddleville, has been removed to his home in South Carolina, should have read, he will be carried home as soon as he is able to be moved.

Mrs. John Henderson is visiting in Georgia. She will be gone until September.

It is seldom that we have a case of bold theft committed in "Log Town." One of our prominent doctors came near losing his temper upon discovering that his house girl had borrowed six dollars and seventy-five cents from him for an unlimited time, the other day.

Professor J. F. K. Simpson, of the Fayetteville Normal school, who has been spending several weeks in Charlotte renewing his old acquaintances left for his post of duty Wednesday. The "Queen City" is always glad to welcome her sons of earlier days.

We were pleased to see Professor S. B. Pride of the Goldsboro Normal School at the Presbyterian Sabbath school last Sunday morning. The

Professor has not been so well this summer.

Every one that we hear speak of a location for the North Carolina Teachers' Association seems to be living in hopes of seeing that august body snugly housed on the Beach near Wilmington. Now we don't know of a happier idea. It would inspire the tired teachers with new vigor to be able to bask in balmy breezes from over the briny deep while holding the annual meetings.

While the Sabbath School Missionary was in the city the Mission Sunday school was revived and put in working condition.

Miss M. A. Lynch, who for some time filled the chair as president of the Charlotte Woman's Christian Temperance Union tendered her resignation of office at the regular meeting last Monday evening. We know the Union will feel her absence deeply.

Mr. P. W. Russel came down from his school at Huntersville last week to visit his friend Mr. Thompson.

"CAROLINE."

The Bethany Sabbath School Convention.

The Presbyterian Sabbath school Convention, of western North Carolina convened yesterday at 11:30 a. m. in Bethany Second Presbyterian Church, Iredell Co., N. C. The Convention was called to order by the President, R. H. Alexander.

Devotional Services: The Bethany Sabbath School choir sang, "Dear Shepherd of thy people hear." R. H. Alexander read Luke 15:1-24, prayer was offered by Wm. J. Rankin. Roll called, minutes of the previous meeting read and approved.

Business: Messrs. D. S. Alexander, Charles Alexander, and H. A. Phifer were appointed committee on credentials. They retired and, having returned, reported three Sabbath schools, viz., Stateville, Bethany, Cameron—respectively represented by W. B. Wood and Miss N. D. Carson, Chas. Alexander and — Clarke, M. C. Steele.

Result of the Election of '91: President, R. H. Alexander; Vice-president, M. C. Steele; Recording Secretary, Miss M. E. Dean; Treasurer, Charles Alexander; Corresponding Secretary, Miss N. D. Carson, Stateville, N. C.

Reports from the Sabbath School: First, Stateville Sabbath School. They have a roll of 190, average attendance of 63, a spectacle class, in all 11 classes; they observe Children's Day according to the programme.

Cameron Sabbath School have a roll of 80, 4 classes, average attendance of about 60, a spectacle class, they do observe Children's Day, though they did not this year. The Convention advised them to make more classes and to keep a weekly record of all their work.

Bethany Sabbath school. Since the last Convention this Sabbath school reports rapid progress. Raised \$23.41, of this \$8 was collected Children's Day and sent to the Board of Publication and Sunday school work. They have a roll of 61 and there average attendance is good. The Convention insisted on their organizing a spectacle class. At this point Mrs. S. F. Wentz made a terse speech as to the utility of the spectacle class and its probable success in Bethany if they would but begin it.

The reports from the Sabbath schools and their discussions were interesting and instructive. It is in mind to us that the representatives will ever look forward to this day, with much concern in their Sunday school work. All the Sunday schools keep up their collection and take interest in proper stimuli for their Sunday schools, such as picnics and Xmas trees.

Music, Stateville choir. Benediction by Rev. S. F. Wentz. Convention adjourned for 45 minutes recess.

AFTERNOON SESSION.

The Convention was called at two o'clock. Prayer was offered by M. C. Steele. Music, Cameron choir. The roll was called and the minutes of the previous meeting read and adopted.

Next in Order: Place for the Convention of '92: Mooresville, Cleveland and Cameron were offered—Cameron was accepted.

Literary Part: The following was the programme:

Words of Welcome, Rev. A. S. Billingsley; Benefits of the Sunday school, Rev. W. H. Bryant; Who should attend the Sunday school, Rev. J. G. Murray; How to secure a regular attendance in Sunday school, Rev. S. F. Wentz; The model Sunday school

teacher, Rev. D. Brown; Select words to the Convention, Rev. J. H. Crawford.

The first speaker being absent, Mr. E. E. Sumers with warm words and inexpressible earnestness, made the Convention welcome to the community of Bethany. The next two speakers being absent, Wm. J. Rankin was asked to say something on their subjects. He responded. The Rev. S. F. Wentz discussed his subject in a docile and an emotional style. He received many cheers.

Music, Cameron Choir.

The last speakers being away, the Convention listened, with interest, to speeches by Messrs. M. C. Steele and D. S. Alexander. Music, Statesville Choir.

Representation of the Presbyterian Board of Publication and S. S. Work, by a S. S. Missionary. He gave out a number of catalogues of the Board's publications. Music, Bethany choir. Collection of \$1.20 taken. Music, Statesville choir. On motion of Mr. D. S. Alexander the Convention returned a standing vote of thanks to the good people of Bethany for their friendly reception and hospitality on this occasion.

The minutes having been read and approved, the Convention closed with prayer by Wm. J. Rankin.

The Convention adjourned at 5 o'clock to meet in Cameron church, Elmwood, N. C., at 9 o'clock A. M., of 2nd Thursday in Aug. 1892.

Beautiful day—everything went off lovely. First class singing; well selected music both as to sentiment and air. All the choirs did well—calling forth the applause of the Convention every time. They deserve high commendation for their efforts.

Four ministers last year one this! It is hoped that more of them may be able to get out next year. We think that their presence will give greater importance to S. S. Work and so encourage the officers and teachers and draw out the parents.

The writer surely did enjoy meeting with the Pres. S. S. C. of Western North Carolina. He thinks that there remains for them a crown.

WM. J. RANKIN,
Aug. 14, '91. Statesville, N. C.

Proceedings of Fairfield S. S. Convention.

MR. EDITOR:—Allow me a few lines in your columns to relate briefly the proceedings of our Sabbath school Convention in Fairfield Presbytery.

At 10:30 a. m. August 1st the members of the Convention assembled in the neat little Church, (New Haven). After the welcome address by Rev. Seabrook, pastor, and the response by Rev. Miller the roll was called. The topics of the day were discussed, and at an intervening point the Sabbath school Institute was conducted by Rev. Watkins.

Sunday at 11 a. m. a soul stirring sermon was preached by Rev. I. D. Davis and the Lord's Supper was administered. At 2 p. m. Mr. Johnson, M.D., conducted the exercises which consisted of essays and addresses as follows:

Essay, Miss Lizzie Ross, Winnsboro; S. C., "Should non-professors of religion be employed as teachers in the Sabbath school?" This she gave a full discussion and we agree with her in the negative. Miss Ross possesses good elocutionary qualities. Essay, Miss M. S. Wilson, Mayesville, S. C., "Training a child." In this she displayed all the qualities of an elocutionist, and produced unquestionable facts in her discussion. Essay, Miss R. A. Wilson, Mayesville, S. C., "Secret of success." In this she displayed her heroic qualities, her selection tells that she is a heroine. Essay, Miss S. J. Hemphill, Blackstocks, S. C., "Where duty calls." She spared no pains in making this subject interesting. Essay, Miss E. Nelson, Sumter, S. C., She gave "The beginning and the end." Nothing was left unsaid that should have been said.

After the interesting addresses of several distinguished gentlemen, the Convention adjourned with a true Presbyterian sermon by Rev. J. C. Watkins.

Fraternally yours,
A. J. JEFFERSON.

Mayesville, S. C.

Presbyterian Meeting.

The Fairfield Presbytery will meet in Lebanon Presbyterian Church, Ridgeway, S. C., the 2nd, Wednesday in September '91, at 8 o'clock p. m.
J. C. WATKINS, S. C.

Wholesale Swindling.

Mr. A. Frank Richardson of New York, in his recent address in St. Paul, Minn., before the National Editorial Association, called attention to the fact that druggists all over the country are continually defrauding their customers by offering them imitations or substitutes for various Patent Medicines, thus also of swindling the Proprietors of such medicines who have created the demand by extensive advertising. This practice of substitution by the druggists has grown to such an extent that Mr. Richardson invokes the aid of the newspapers in its exposure and defeat. But no one could allow themselves to be thus swindled, especially in the purchase of Simmons Liver Regulator, the great remedy for indigestion and all liver trouble. The genuine article is stamped with a large red Z on the face of the package. Take no other. Any substitute for this is a fraud upon the purchaser who invariably pays the penalty in not securing the relief to be had from taking the genuine article.

Rendall Notes.

One of our teachers often told the boys never to obey Satan for he would never tell us to do any good thing, but we have found a case of late where we wish the man had obeyed for we believe that one time in six thousand years the Devil was right. A certain man has the habit of making long, dry talks that kill out the prayer-meetings. About six-fifths of his time is in praise of himself and family. One night he sat still and we began to rejoice that he would keep still one time, when up he jumped saying that "Satan had tried to keep me from saying any thing to-night." Then he told us about his mules, farm-crops his fine carriage, then he ended by pointing poor sinners to his college educated children and his own noble self as examples worthy for us to follow. Before he quit we were fully persuaded that Satan was right in trying to keep him from talking that time.

Result nobody at prayer-meeting for the next three weeks. (Omit thinking this happened in the Booneville Church.)

"They say" this and "They say" something. We can get news faster from "They say" than we can from the best daily papers in the state. One man started out to find the office of "They say" or at least to get a peep at the old active gentleman. He spent one whole week in fruitless search and came to the conclusion that "They say" is only a modest name for lies, that instead of one meeting you and saying, "I am going to tell you a lie upon some of the people" he cries, "They say", and you get it.

Mr. Pilson has erected tombstones over the graves of his children. We hope more will do likewise and make "the city of the dead" more attractive.

A commission of the Orange Presbytery of the Southern Presbyterian Church organized a colored church in Elkin the other day. They have a lot and will erect the house as soon as the lumber can be put on the spot. A house would have been up but the mill could not furnish the lumber any sooner. Very fair prospect of more churches of that kind in this part of the State. Rev. S. G. Walker, the minister, is a good worker. "Ready Ike" can bid him a hearty "God bless you", so long as he goes where this Presbytery fail to enter.

Miss Ida Boles used the buggy and pony. Sam Jones don't tell anybody that the owner thereof went along, too. "Ready Ike" played off lame one day to get to ride but they did not hand him far.

Mr. Tom R— often stops his horse at Oak Dale on these hot days and asks Miss Matilda if he can have a drink of water and a mellow apple. Ah, Tom.

Missiounary J. H. Gilmer, Jr., has been elected principal of a high school in Georgia with a salary of fifty dollars per month. He has not yet expressed his intentions, but it is thought that he will continue in his present position, where he has labored successfully for the past eight years. "READY IKE."

Notice.

The McClelland Presbytery will meet in the Mt. Pisgah Presbyterian Church, Laurens, S. C., on Thursday, September 3rd, 1891 at 7:30 p. m.
B. F. McDOWELL, S. C.

MR. EDITOR:—Please allow me space in your valuable columns to say a few words about the work in this part of the vineyard.

Our new Church at Mt. Olive has just been completed and was dedicated last Sunday. Long before the time appointed for the services the Church was packed to its utmost capacity and when we conducted Rev. L. J. Melton to the pulpit we found people standing at the windows and occupying every available space. At 11 o'clock it afforded us great pleasure to introduce Rev. L. J. Melton who took his text from the 3rd Chapter of 1st Cor., 11th verse and the 5th Chapter of 2nd Ch., and the 2nd verse. He plainly showed that Christ is the only foundation safe for any Church to build upon and that the Church or the people, whose foundation is not the Lord has no foundation.

Rev. Melton was at his best and his sermon will never be forgotten by the people here. The manner in which he handled the word of God reflected much credit upon Biddle University, his *Alma Mater*.

In the afternoon the Lord's Supper was administered and indeed all felt

According to the action of the Presbytery at its last meeting, the committee gives notice that the first Convention for this year will meet at Gastonia, on the second Thursday of September, at 3 p. m.

ORDER OF EXERCISES.

1. A religious service and opening address on the objects of the convention by Rev. R. P. Wyche.
2. Election of officers.
3. Relation of Session to Sabbath school by Rev. F. T. Logan.
4. Training of Teachers by Prof. Geo. E. Davis.
5. "The Sabbath school in the church" not the Sabbath school *and*

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SOCIAL DIFFERENCES INEVITABLE.

Dr. J. M. Buckley Explains the Possibility of Human Equality.

Were a single family to be cast upon the waves of a farile but uninhabited island, the struggle between man and nature would begin at once. They might live to the full limit of human life without once having the problems of civil and social inequalities thrust upon them. Such terms as "civil government," "rights of property," "laws of inheritance," "private property," "capital and labor," "higher and lower classes," and the ideas for which they stand, might never be known to them. But as the population increased, restrictions on the use of property and government in some form would be required. After a few generations, among the multitude varying degrees of ability, physical and mental, would be found. Social differences would arise, and be perpetuated by dissimilar environments.

That which would inevitably occur on such an island manifests itself in all parts of the world. Customs and laws differ, but wherever society exists several general distinctions appear. The poor, including not only paupers and the indigent, but those who earn barely enough to support them, and whom the sickness of two or three days would transform into objects of charity, constitute in most countries an immense majority.

In the United States, owing to extent of territory, fertility of soil, mineral resources, timber, navigable rivers, sea coast, variety of climate, isolation and the need of development, the poor have been less numerous than in the Old World, but they are now increasing more rapidly than heretofore.

At the other extreme are the rich, the more income of whose possessions at current interest, with only the care necessary to superintend their investments, is sufficient to support them in luxury, though many of them may continue in business for its pleasure and power, or in the hope of adding to their wealth. Between these is the great middle class, having "neither riches nor poverty," subdivided into those who are hopelessly pressing upward to the envied station of the rich, and those who, from infirmity, losses, the rise of new modes of transacting business to which they cannot adapt themselves, and misfortunes, are declining toward poverty.

Intellectual gifts and acquisitions make other distinctions. In all nations the number of the ignorant is far greater than that of the learned, while in the first powers of the globe a large number are well informed.—Dr. J. M. Buckley in Harper's.

A Feather Duster.

When you dress a white hen for market or your table be careful to keep the wings clean and unbroken. Sprinkle the joints with a little salt, that they may dry and cure more perfectly, and then cover the joint end of the wing with a bright scrap of plush or velvet to the depth of three inches.

I made several of these dainty white dusters for Christmas presents, and they were very pretty as well as useful. I feathered the blue plush that covered the handle with old gold embroidery silk, making three bars of stitching down the back of the plush, finishing the duster with a pretty bow and long loop of blue or old gold ribbon.—Clarissa Potter in Good Housekeeping.

Cultivating the Rubber Tree.

The threatened dearth in the world's supply of rubber has led to the formation of a syndicate to cultivate the rubber tree on a large scale. In Ceylon steps have already been taken to carry out the same idea by sowing the seed of the tree in patches of jungle, and the supply of rubber from that island promises to be, in a few years, double what it is at present. Encouraged by the apparent success of this experiment, the syndicate proposes to carry on the rubber cultivation on several large estates in the southern part of Mexico, not far from the gulf, where the climate will be most favorable for their operations.

The rubber tree grows with great rapidity, and a tree of average size will yield about twenty gallons of milk, which is equal to forty pounds of dried rubber. From the testimony of experts it is found that this yield will give a handsome return on the capital to be invested.—New York Telegram.

Mistook a Snake for a Fence Rail.

Joseph Graham, of Jones district, had fed his hogs the other morning and was leaning on the fence looking at them when he felt something chilly fondling and caressing him in a peculiarly earnest way about the head, face and neck. He saw at once that he had placed his elbow about midway on the body of a king snake, several feet long, and was holding him fast down on the rail, and as you would suppose, both ends of the snake being loose, they cut up vigorous and rapid experts about Mr. Graham's countenance. Mr. Graham says he took his elbow off as soon as he found that the snake did not want it to stay on.—Eastman Times-Journal.

The company formed to construct the Brooklyn bridge was incorporated in 1867, with a capital of \$5,000,000, of which \$3,000,000 was to be contributed by the city of Brooklyn, \$1,500,000 by the city of New York and \$500,000 by private individuals. In 1875 the Brooklyn bridge was made a state work, under direction of the cities of New York and Brooklyn.—New York Sun.

THE HILLS OF LYNN.

We wandered down the hills of Lynn,
My love and I together;
Cherish, clinging fine and thin
Made musical the heather;
Within the vale the lamps, like stars,
Shone in the dusk, and ruddy Mars
On his high perchon floated;
O love! O love! a song bird there
Sung for us silver throated.

Oh, pleasant are the hills of Lynn
In summer, greenly growing!
When stars the twilight usher in,
The reapers from the mowing
Come whistling homeward through the
glade,
And each one watches for the maid
To him most dear and pleasing,
While down the lanes the loaded wains
Creak after, loudly wheezing.

The hills of Lynn, to me so dear,
How shall I tread them lonely?
My sweet love is not with me here.
You moon marble, you shape only—
One shadow drawn across the grass,
Where once were two, dear love, alas!
I'd fain be here laid sleeping;
For wandering down the hills of Lynn
Alone, sets me a-weeping.

The hills of Lynn, oh, the hills of Lynn,
Where we used to walk together!
I wish, me dead on the hills of Lynn
At the end of the golden weather,
I wish me dead in a cold, cold shroud,
Beneath the withered clover,
For since he left, gone has come a cloud
The golden hillsides over.

—Elizabeth Dupuy.

Woman's Place in Journalism.

The arrival of woman in journalism is not news of this year or last. Her place in the world of newspapers is well defined. She is there because there is need for her in fields that man cannot fill. She has come to stay, not "until somebody calls her off," but until the professional career of a lifetime is over. Think of some of the female press writers in our own city—Mrs. Sangster, Miss Gilder, Mary Mapes Dodge, Miss French, Marion Harland, Jennie June, Mrs. Heaton, Kate Upson Clark, Midy Morgan, Mrs. Chittenden, Nellie Bly, Miss Disland and Mrs. Archer. Are these ladies triflers in their profession? Are not their positions as well established as those of male writers?

Do not many of them do work that men could not do, which constitutes a special province of female journalism? Fancy a more man undertaking to edit the woman's page of a daily paper. It is necessary that there should be a lighter branch of woman's literature, as well as the more serious. Passimenterie ought to be well described as one of the topics that interest the household. Juliet Corson and her fellow laborers in gastronomic education have done not a little for American health. It is thoughtless cynicism to deny that there is in journalistic work a growing demand for female talent.—Mansfield in New York Recorder.

Where Woman's Knowledge is Weak.

In considering the requirements of modern housekeeping, take, for instance, one feature—that of plumbing. Scarcely a householder but has experienced the ills resulting from bursting or leaking pipes—ills which entail great inconvenience to the feminine than to the masculine members of the family; therefore it should naturally follow that the mistress would be especially interested in preventing or ameliorating such disasters, and that the subject would receive at least a portion of the intelligent thought she is so willing to bestow in other directions. It is a lamentable fact, however, that in an emergency not one woman in fifty knows how to turn off the water supply, not to speak of arresting a leak, of no matter how infinitesimal proportions.—New York Post.

The Champion Bible Reader.

Robert T. Barker, of New Bedford, Mass., has read the Bible through no less than 100 times, it is reported. He began reading it in 1863, out of sheer curiosity, and had it finished before he scarcely realized it. Again he began and again he finished, finding more enjoyment in the perusal than the first time. He read it again and again, until, as the years rolled by, he found himself reading it through on an average of about four times a year. At length, having nothing else to do, he conceived the idea of reading it through 100 times, and for the past few years he applied himself diligently to the task. He says he can read it through in a month. He does not intend to cease his reading now, but has begun on his 101st reading, and hopes to complete 200 times.—Exchange.

It Was Slow Climbing.

Young Lady Tourist (to mountain guide)—Do you make a good living at your business?
Guide—Yes, miss. Why shouldn't I?
Young Lady—I fancied you might find it uphill work.—Harper's Bazar.

An Old City.

Little Brother—Is Boston an old city?
Little Sister (who has been there)—Deed it is. Why, the streets is bent 'most double with age.—New York Weekly.

Queen Victoria now rules a population of 367,000,000—a greater number of people than ever acknowledged the sovereignty of any one other person in either ancient or modern times.

Oh, that alternate ebb and flow of the spirits! It is a disease, and what is most distressing, it is no real change; it is more sickeningly monotonous than absolute stagnation itself.

Chloride of ethyl, a colorless liquid of agreeable odor, has been found to be an excellent refrigerant, and has been quite useful in cases of sciatica, neuralgia and toothache.

In the great animal market at Hamburg, in Germany, giraffes sell at \$7,000 a pair, chimpanzees go at \$300 apiece and select lots of Sumatra monkeys at \$1,000.

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A large Atlas, giving illustrations and full descriptions of 10 desirable modern houses, costing from \$200 to \$400. Every detail perfectly illustrated, showing many valuable details. Shows what to do and what to avoid. Printed in all climates. Desirable. The latest book, and only one, sent by mail for \$1.00. Sent by mail for \$1.00. Sent by mail for \$1.00.

Yearly their localities, where they live, with all the details of the situation or employment at which you can earn that amount. No money for useless success at all. Easily and quickly learned. I desire but one worker from each church or society. I have already taught and provided with employment a large number, who are making over \$1000 a year each. S. E. L. W. and SOLD. Full particulars FREE. Address at once, E. C. ALLEN, Box 429, Augusta, Maine.

Allen's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

Also good for Cold in the Head, Headache, Hay Fever, etc. S. C. Allen.

Wilmington, Columbia & Augusta Rail Road.

Condensed Schedule.—In effect Mar. 8, 1891.

TRAINS GOING SOUTH.

No. 23.	No. 25.
Leave Wilmington..... 6:10 p.m.	Leave Marion..... 9:20 p.m.
Leave Marion..... 9:20 p.m.	Arrive Florence..... 10:15 p.m.
Arrive Florence..... 10:15 p.m.	
Leave Florence..... 12:00 a.m.	
Arrive Sumter..... 4:35 p.m.	
Leave Sumter..... 4:35 p.m.	
Arrive Columbia..... 6:15 a.m.	

No. 27.	No. 29.
Leave Wilmington..... 10:10 p.m.	Leave Marion..... 12:40 a.m.
Leave Marion..... 12:40 a.m.	Arrive Florence..... 1:35 a.m.
Arrive Florence..... 1:35 a.m.	
Leave Sumter..... 4:45 a.m.	
Arrive Columbia..... 10:55 a.m.	

No. 52.	No. 54.
Leave Sumter..... 4:45 a.m.	Leave Marion..... 12:40 a.m.
Arrive Columbia..... 10:55 a.m.	
	Arrive Florence..... 1:35 a.m.
	Leave Sumter..... 4:45 a.m.

No. 52 runs through from Charleston via Central R. R. Leaving Lanes 8:20 a. m., Manning 9:10 a. m.

Trains on C. & D. R. R. connects at Florence with No. 58.

TRAINS GOING NORTH.

No. 51.	No. 53.
Leave Columbia..... 10:35 p.m.	Leave Sumter..... 11:55 p.m.
Arrive Sumter..... 11:55 p.m.	Leave Sumter..... 1:58 p.m.
Leave Sumter..... 1:58 p.m.	Arrive Florence..... 4:15 a.m.
Arrive Florence..... 4:15 a.m.	
Leave Florence..... 4:45 a.m.	
Leave Marion..... 5:10 a.m.	
Arrive Wilmington..... 8:55 a.m.	

No. 53.	No. 55.
Leave Sumter..... 6:55 p.m.	Arrive Florence..... 8:10 p.m.
Arrive Florence..... 8:10 p.m.	
Leave Columbia..... 6:35 p.m.	
Arrive Sumter..... 6:45 p.m.	

No. 11.	No. 13.
Leave Florence..... 8:35 p.m.	Leave Marion..... 9:20 p.m.
Leave Marion..... 9:20 p.m.	Arrive Wilmington..... 12:2 a.m.

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 7:20 p. m., Lanes 8:00 p. m., Charleston 9:45 p. m.

No. 59 connects at Florence with C. & D. train from Cheraw and Wadesboro.

Nos. 78 and 14 make close connection at Wilmington with W. & W. R. R., for all points North.

Trains on Florence R. R., leave Florence daily except Sunday 4:30 p. m., arrive Rowland 7:40 p. m., returning leave Rowland 6:30 a. m., arrive Pee Dee 8:50 a. m.

Trains on Manchester and Augusta R. R., leave Sumter daily except Sunday, 10:00 a. m., arrive Rimini 11:05 a. m., returning leave Rimini 11:25 a. m., arrive Sumter 12:35 p. m.

The New York and Florida Special leaves Wilmington daily except Monday at 2:10 a. m., arriving at Florence 4:30 a. m., returning, leave Florence daily except Sunday at 10:15 p. m., arriving at Wilmington 1:40 a. m.

JOHN F. DIVINE, Gen'l Supt.
J. R. KENLY, Asst. Gen'l Manager.
T. M. EMERSON, Gen'l Passenger Agt.

LINCOLN UNIVERSITY

Chester County, Pa.

This Institution offers the blessings of liberal Christian education to young men of Negro parentage.

Candidates for its classes must furnish evidence of good moral character, and that they possess ability to receive and use the instruction given.

In the Preparatory Department instruction is given in Latin, Greek and Mathematics, sufficient to enter the Freshman class. Candidates must be fifteen years of age; and, on entering, are examined in all the English studies required for admission to the College course. Expenses for Tuition, Board and washing, Coal, Furniture, and Library for the two sessions of the year are \$121.50.

In the Collegiate Department the course of study occupies four years. Candidates for the Freshman class are examined in the rudiments of Latin and Greek and in all the English studies of the best academies in the South. Expenses are the same as in the Preparatory Department. Students will, as far as possible, make their own provision for these. But when their own resources are exhausted friends of the cause, on our appeal, not unfrequently assist. Other expenses, which are personal, as for clothing, books, the literary societies, traveling, and "pocket-money," we cannot estimate. For these the University can make no provision whatever.

The course of study in the Theological Department occupies three years. Candidates must be able to pass a satisfactory examination in all the college studies. They must also be members in good standing of some Evangelical church.

In the Theological Department there is also an English course of two years which includes all the studies of the full course with the exception of the Greek and Hebrew Scriptures.

Lincoln University has graduated from its full College course 305 students, of whom 134 have entered the gospel ministry. More than 600 others have been matriculated, most of whom are doing a good service.

The first session of the 34th Academic year will open on Thursday September 24th, 1891, both in the Academic and Theological Departments. Young men desiring to enter the University may address President I. N. Randall, D. D., Lincoln University, Chester Co., Pa. Contributions may be sent to

Rev. Edward Webb,
Fm'l Sec., L. U.
Oxford, Pa.

Through Sleeping Cars between Wilmington and Charlotte and Wilmington and Raleigh.

Nos. 23 and 24 make close connection at Hamlet for Raleigh, and at Raleigh for Hickory and Western North Carolina.

Through Sleeping Cars between Wilmington and Charlotte and Wilmington and Raleigh.

Nos. 23 and 24 make close connection at Hamlet for Raleigh, and at Raleigh for Hickory and Western North Carolina.

Atlantic Coast Line.

WILMINGTON & WELDON R. R. AND BRANCHES.

Condensed Schedule.

D'd June 7, 1901.

No. 23, No. 27, (No. 41.)	No. 25, No. 29, (No. 43.)
Fast Mail Daily	Fast Mail Daily
Daily	Daily
Leave Weldon..... 12:00 p.m.	Leave Weldon..... 12:00 p.m.
Arr. Rocky Mt..... 1:40 p.m.	Arr. Rocky Mt..... 1:40 p.m.

No. 27, No. 29, (No. 43.)	No. 23, No. 25, (No. 41.)
Fast Mail Daily	Fast Mail Daily
Daily	Daily
Arr. Tarboro..... 12:17 p.m.	Arr. Tarboro..... 12:17 p.m.
Arr. Weldon..... 10:35 a.m.	Arr. Weldon..... 10:35 a.m.

No. 23, No. 27, (No. 41.)	No. 25, No. 29, (No. 43.)
Fast Mail Daily	Fast Mail Daily
Daily	Daily
Arr. Weldon..... 12:17 p.m.	Arr. Weldon..... 12:17 p.m.
Arr. Rocky Mt..... 10:35 a.m.	Arr. Rocky Mt..... 10:35 a.m.

No. 27, No. 29, (No. 43.)	No. 23, No. 25, (No. 41.)
Fast Mail Daily	Fast Mail Daily
Daily	Daily
Arr. Weldon..... 12:17 p.m.	Arr. Weldon..... 12:17 p.m.
Arr. Rocky Mt..... 10:35 a.m.	Arr. Rocky Mt..... 10:35 a.m.

TRAINS GOING NORTH.

No. 14, No. 78, No. 40	No. 16, No. 80, No. 42
Daily	Daily
Daily	Daily
Daily	Daily
Leave Wilmington..... 12:35 a.m.	Leave Wilmington..... 12:35 a.m.
Leave Magnolia..... 10:57 a.m.	Leave Magnolia..... 10:57 a.m.
Leave Wadesboro..... 11:11 a.m.	Leave Wadesboro..... 11:11 a.m.
Arr. Goldsboro..... 2:55 a.m.	Arr. Goldsboro..... 2:55 a.m.
Arr. Fayetteville..... 9:10 a.m.	Arr. Fayetteville..... 9:10 a.m.
Arr. Selma..... 11:08 a.m.	Arr. Selma..... 11:08 a.m.
Arr. Wilson..... 12:10 p.m.	Arr. Wilson..... 12:10 p.m.
Leave Wilson..... 3:35 a.m.	Leave Wilson..... 3:35 a.m.
Leave Rocky Mt..... 1:20 p.m.	Leave Rocky Mt..... 1:20 p.m.
Arr. Tarboro..... 12:17 p.m.	Arr. Tarboro..... 12:17 p.m.
Arr. Tarboro..... 10:35 a.m.	Arr. Tarboro..... 10:35 a.m.
Arr. Weldon..... 5:05 a.m.	Arr. Weldon..... 5:05 a.m.
Arr. Weldon..... 2:55 p.m.	Arr. Weldon..... 2:55 p.m.
Arr. Weldon..... 10:00 p.m.	Arr. Weldon..... 10:00 p.m.

*Daily except Sunday.

Trains on Scotland Neck Branch Road leave Weldon 3:00 p. m., Halifax 3:20 p. m., arrive Scotland Neck at 4:15 p. m., Greenville 6:02 p. m., Kinston 7:10 p. m., returning leaves Kinston 7:00 a. m., Greenville 8:10 a. m., arriving Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Mondays, Wednesdays and Fridays, at 7 a. m., arriving Scotland Neck 10:03 a. m., Greenville 2:10 p. m., Kinston 4:25 p. m., returning, leaves Kinston, Tuesdays, Thursdays and Saturdays at 1:00 a. m., arriving Greenville 1:00 noon, Scotland Neck 3:20 p. m., Weldon 6:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., daily except Sunday 4:05 p. m., Sunday, 3:00 p. m., arrive at Wilmington, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:20 p. m., returning leaves Plymouth, N. C., daily except Sunday, 6:20 a. m., Sunday 9:00 a. m., Wilmington 7:40 a. m., 9:58 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., returning leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m., returning leaves Spring Hope 10:00 a. m., Nashville 10:25 a. m., arrive Rocky Mount 11:15 a. m., daily, except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 6:15 p. m., and 11:15 a. m., returning leave Clinton at 9:20 a. m., and 3:10 p. m., connecting with Warsaw with Nos. 41, 40, 23 and 25.

Southbound Train on Wilson and Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North, will stop only at Rocky Mount, Weldon, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.

J. R. KENLY JOHN F. DIVINE
Asst. Gen'l Manager. General Supt.
T. M. EMERSON, Gen'l Passenger Agt.

CAROLINA CENTRAL RAILROAD CO.

OFFICE OF SUPERINTENDENT,
WILMINGTON, N. C., June 26, 1890.

Change of Schedule.

ON AND AFTER THIS DATE, THE following Schedule will be operated on this Railroad:

WEST-BOUND TRAINS.

NO. 43 DAILY EXCEPT SUNDAY

Leave Wilmington..... 9:30 a.m.	Leave Hamlet..... 1:25 p.m.
Leave Hamlet..... 1:25 p.m.	Leave Wadesboro..... 2:41 p.m.
Arrive Charlotte..... 4:23 p.m.	Leave Charlotte..... 4:35 p.m.
Leave Charlotte..... 4:35 p.m.	Leave Lincolnton..... 5:52 p.m.
Leave Lincolnton..... 5:52 p.m.	Leave Shelby..... 6:55 p.m.
Arrive Rutherfordton..... 8:05 p.m.	

NO. 25 DAILY EXCEPT SUNDAY

Leave Wilmington..... 8:40 a.m.	Leave Hamlet..... 2:06 p.m.
Leave Hamlet..... 2:06 p.m.	Leave Wadesboro..... 3:27 p.m.
Arrive Charlotte..... 5:36 a.m.	

EAST-BOUND TRAINS.

NO. 36 DAILY EXCEPT SUNDAY

Leave Rutherfordton..... 8:45 a.m.</
