

OUR CHURCHES.

St. Michael's (P. E.) Church, Mint St. Services at 10 a. m. and 8 p. m. Sunday-school at 4 p. m. Rev. P. P. ALSTON, pastor.

M. E. Church, Graham Street. Services at 3 p. m. and 8 p. m. Sunday-school at 10 a. m. Rev. E. M. COLLETT, pastor.

First Baptist Church, South Church St. Services at 11 a. m., 3 p. m. and 8 p. m. Sunday-school at 1 p. m. Rev. A. A. POWELL, pastor.

Ebenezer Baptist Church, East Second St. Services at 11 a. m., 3 p. m. and 8 p. m. Sunday-school at 1 p. m. Rev. Z. LAUGHTON, pastor.

Presbyterian Church, corner Seventh and College Sts. Services at 3 p. m. and 8 p. m. Sunday-school at 10 a. m. Rev. R. P. WYCHE, pastor.

Clinton Chapel, (A. M. E. Z.) Mint St. Services at 11 a. m., 3 p. m. and 8 p. m. Sunday-school at 1 p. m. Rev. M. SLADE, pastor.

Little Rock, (A. M. E. Z.) E. St. Services at 11 a. m., 3 p. m. and 8 p. m. Rev. Wm. JOHNSON, pastor.

X If your paper has a blue cross mark, it will be stopped till you pay up. We cannot continue to send it to you without some money. Please pay up and let us continue it to you.

LOCAL.

ANNOUNCEMENT.

After the 9th of July we will receipt for only 3, 6, and 12 months subscriptions at the following rates: 3 months, 50 cents; 6 months, 75 cents; one year, \$1.50.

X If your paper has a blue mark on it this week, it will simply mean we are compelled to discontinue sending it to you until you settle up. We regret to stop it, but cannot send it after the blue mark appears.

Rev. P. J. Holmes, P. O. box 73, Rockingham, N. C., is the Supreme Governor of the Universal Brotherhood of North Carolina.

If you would keep up with times, you should take this paper, read it, write for it, and help make a good history for your race.

The Sick List.

Mrs. Mattie Weddington was taken very sick last Saturday. She is now much improved. Mrs. Malissa Henderson was taken quite ill Monday night and suffered much. She is improving. Mrs. Robert Hayse has about fully recovered from her spell of sickness of two or three weeks ago.

The rain and mud was too much for the fair in Raleigh this week. Many people went to Raleigh but failed to get out to the grounds. The exhibits were good, though not so large in the Floral Hall as formerly. The products of the farm and garden were the best and fullest for several years. Cabarrus county took the lead in stock and productions of the farm. Raleigh was all rain and mud, hence no pleasure.

H. B. Kennedy is still over on South Graham street selling groceries, fruits, notions, etc., as cheap as any store in the city. He is not seen up town very much because he is kept so busy waiting on his customers. He dont know what it is to be idle. Why before his trade built up, he spent his few idle moments painting sceneries, battles, etc. He is a fine artist. Specimens of his work hangs all over his store. Call and see him.

The Synod will convene in the 7th street Presbyterian Church next Wednesday. Among all the Presbyterian ministers, we expect to meet Rev. D. J. Sanders, and one feature of his business will be to look after the interest of his paper. We always sympathise with the newspaper man, and hope Brother Sanders will have every old subscriber renew and get as many new ones. We expect to get a few also.

The Charlotte District Conference awarded prizes to the two ministers raising the full amount of general fund first. Rev. J. W. Thomas of Biddle got the first prize, and Rev. R. H. Stitt of Grace Church the second. This is but another evidence that these young men are loved by their people and that they intend to stay in the front rank of all good works.

Mrs. Nanie Smith and Mrs. Emma Thomas arrived home from Atlanta last Friday night. They will remain home some time.

Mr. R. E. Grier left for Leonard Medical school in Raleigh, last Monday night.

Rev. Wm. Johnson had a grand rally at Little Rock last Sunday. Prizes were given to persons contributing the largest sums.

Messrs W. H. Houser, W. W. Smith and W. H. Freeman were at home on a visit from Ellenboro this week.

Miss Nora Tyler left for Ridgeway S. C. on Thursday to teach.

Miss Josie Eady is now in Augusta attending school. She left home about two weeks ago.

The easiest and best shave we have had in a long time was given us just before starting to the fair, at John Henderson's shop near the old market.

Dr. J. C. Price is not only a successful preacher, lecturer and president of a college, but we believe he raises the finest turnips of any man in Rowan county.

Dr. Wm. J. Simmonds, president of the University of Kentucky, president of the colored press convention and District Secretary of the Baptist of the Southern States, spent last Sunday and Monday in this city with Rev. Z. Haughton. He preached on Sunday and lectured Monday night.

They do say that Prof. J. C. Price, D. D., is traveling around the country picking out from among the best educated, most experienced and best suited men and women in the country and settling them down as teachers at Livingstone College.

Gentlemen attending the Synod and desiring a clean and easy shave, will do well to call on Mr. Jno. S. Henderson, No. 226 East Trade street, near the railroad crossing.

The Secretary of Grace Church read to the congregation last Sunday, the report made at the last quarterly meeting. The Church roll shows fifty-six names and seven hundred and seven dollars and eighty-one cents (\$707.81) collected since the first of February. If there is any Church in the Conference that can make as good a showing according to membership we would like to hear from it.

Public debts are paid by poor men as well as rich; and men of business knowledge say it is easier to pay 5 per cent interest on bonds than to pay 9 per cent interest on the present debt.

Rev. P. P. Alston has returned from Baltimore where he has been in council with the brethren of his church. Mr. Alston has succeeded in doing much good work in this city, which will in after years show itself in the mental and moral make-up of the young people.

Hon. W. P. Mabson left us last Friday after spending several days in our city in the interest of California emigration. He made a very good impression on the people up here and it is thought many will go.

Please stop borrowing your neighbor's paper and subscribe for it yourself. Don't you get shame and don't you think they get tired of your reading at their expense so long?

Rev. R. H. Stitt will fill his pulpit at Grace Church on tomorrow. Special efforts will be made to take a good collection. The public is cordially invited to come out and every member of the Church is requested to be out on time with a liberal offering.

Our editorial space is given up this week to Rev. Murphy's article and the Statesville District report. We attended the fair and "Naney" asks to be excused, so our readers will not have much local matter this week.

The State fair of South Carolina, will be held in Columbia week after next. The county fair of Cumberland county, will be held in Fayetteville the same time.

Mrs. Kizzie Banks, one of the oldest citizens of our suburban village, Greenville, died about 3 o'clock Wednesday and her daughter, Mrs. Louisa Bates died about 3 o'clock Thursday morning. Both were buried Thursday afternoon Mrs. Banks was about 88 years old. Both were members of the Presbyterian Church.

Misses Rebecca and Ella Cantey have both returned to Scotia Seminary leaving their mother very lonesome. Mrs. J. E. King, Misses Mary Johnson and Demetra Grier are among the other ladies there from this city.

View of the Scripture Ethnology of Men and Races.

By Rev. H. M. Murphy, PAPER—NO. TWO.

According to the plainest account of Scripture, the whole human family was one in three distinct periods of its history, hovered around the same social altar, lived under the same roof, worshipped or dispraised the same God. First, in the family of Adam and Eve, second, in the Ark with Noah, third, at the tower of Babel or "City of Confusion."

This view is not taken to show we endorse social intercourse, for there has been too much of that already, especially in the past. (Wait for the future.) Many names, "jest's" and ideas have been given respecting the original parentage of the dark or African race. In the absence of any other view, these names have become deeply impressed upon the minds of many, as being true. And why may not such be, while they serve the purpose of scoffers and those who speak in this manner, when no one will attempt to contradict or refute such erroneous opinions? Of course we do not put but very little faith in such misnames, or these would be interpreters of Scripture and history, yet they have become so deeply feted with a tinge of stigma and scandal in the absence of established truth in this late age, we cannot but riddle them as they should be.

Cain! Oh, Moses! Holy Cain went out from the presence of the Lord, found a monkey, an ape, a chimpanzee, or an orang-outang, and of him, by this mammalicious quadruped were born all the races from whom sprang the million different tribes of Africa, and such men as the writer, Douglas, Bruce, Langston, Price, Taylor, Revels and thousands of others who were once slaves in the bull pens of glorious America, to work out a reasonable compensation for divine Justice and the penalty of a righteous retribution put upon Cain. If such was the case, I would God all courts follow the precedence. The mark put upon Cain was a badge of protection; for in that early age, particular regards were entertained as to the honor of the sovereign to whom travellers belonged, and from what country they had come.

These marks were sure signs of protection and no one dared to harm the bearer while he claimed to belong to some God.

Egyptian slaves often obtain their freedom by going to the temple and taking upon them the mark of the gods. The mark spoken of as having been received by Cain, was not a flesh mark after the manner of Jewish and Roman slaves, but some peculiar name or title he was commanded to wear on some part of his body, or head covering, for such was, and is to this day a custom among the Jews and other eastern nations. The kind of mark Cain received is not given in the Scripture, but the purpose for which it was set upon him is plainly stated, namely: As an evidence of protection from God. The mark was not to be continually used, because it did not belong to any part of the scheme involving the salvation of the race.

It was not our aim to speak after this manner, but we are satisfied a little more light should be thrown upon the subject than has been.

And does any one believe that the penalty designated by such mark, was met by the enslavement of all Cain's posterity? Preposterous! You remember that the mark was intended to make everybody keep his hands off of Cain, the highest mark of absolute freedom. Surely Cain would not go and give himself up as a slave and consign all his posterity to perpetual servile bondage; no. That would be altogether contrary to the purpose intended by setting the mark upon him. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man," are the words of divine writ. If slavery and bondage would have met the penalty of homicide, such a rule would have been adopted by the Jews, or given them, thus taking away from all human courts the power to order capital punishment for the crime of murder. But, such was not the case which you will plainly see by reading the account given by Hebrew servitude. Then again, how could it be that the mark set upon Cain was

an indication of servitude to the descendants of Japheth. Since beginning this article a copy of the work entitled, "Bible Companion" has been bought by the writer, in which the people with whom Cain associated in his exile are said to have borne no family connection with the descendants of Adam; that the Mongolian and black races were not represented or destroyed during the flood; that Adam was a typical man and it is not known how much he may have surpassed the rest of mankind in culture. A greater mistake was never committed by a sane man, in adopting such a view. The peculiar physical traits, manners and customs of all eastern nations, show conclusively that there was but very little spreading of the race over the earth until after the flood. Even the son whom Cain begat by that "mysterious wife," and the city which he built are named and plainly mentioned in the Bible. The connecting links in the history of the race are not lost sight of until after the dispersion from Babel, and then not finally.

"Who was Cain's wife?" Oh, I wish Cain was here to tell us. Well, I wonder shall we have to wait till the "Coming Day" before we can find out who was this mysterious female in Nod. I guess so. But let us look at the history and examine the circumstances. How long Adam remained in Eden after he was created, I know not; but it is certain that he remained some considerable time. The custom of offering sacrifices was immediately instituted. They were offered by Adam many years before Cain and Abel were born. Now it is remembered, young men in the earlier families of mankind were not accustomed to leave the household of their birth as soon as now, or at this age. Even no special notice is given of many of the patriarchs until they were several hundred years of age. Admitting this to be true, and that no one was permitted to offer sacrifices till he was thirty years old at least, it is very reasonable to suppose that Cain and Abel were not "boys" but aged men, full grown, who knew all about the spirit of emulation and praise, and hence the murder of the one by the other. Also, Cain and Abel were not the only sons born unto Adam till this time, for previous to this period, and especially before Seth, daughters were born in his family, and the number of the human race had reached no less than three hundred souls, or even more than that number. Are you certain that Cain and Abel were the first of Adam and Eve's household? Do you not see as plain as the light of day can make it, that a marriage between Adam and Eve had taken place before they were driven from the Garden, and Adam had pronounced the relations that should exist between man and wife, namely: "That a man shall leave father and mother and cleave unto his wife." Why this injunction, if there were no father and mother, how could the woman's sorrow be multiplied if she did not know what sorrow was? It certainly means additional sorrow to what she had felt in bringing forth her offspring. Then again, we notice that it is said, the serpent was more subtle than any other beast of the field; certainly implying that fields, pastures, gardens, etc., were blooming all around, and this was where Cain and Abel were

where was the other portion of the family? I tell you, it is as plain as day, they were in the field working for bread, and this field may have been included in the Garden boundary; for it takes no small lot of ground to cover four broad rivers.

Having proved beyond reasonable doubt that all mankind has a well defined beginning, and the dark portion of history respecting Cain's "wife" and descendants will not be such an enigma, before we have finished. We bid you adieu.

TO BE CONTINUED.

We notice a lengthy and complimentary notice of the State Normal School at Fayetteville in the daily paper of that town. It speaks very highly of Prof. Smith.

Well if you don't like this paper, just don't take it, don't read it and its contents will hardly bother you. It can't please everybody and don't propose to try.

Everybody Should See Them! OUR NEW STOCK OF DRESS GOODS.

We can furnish you with a nice Cashmere Dress, with linings, buttons, &c., from \$2.00 to \$10.00. Cloaks and walking Jackets from \$2.25 to \$25. Make it a point to see our stock before buying.

See our regular made Balbrigan hose at 15 cents. Big lot of ladies' and children's solid colored black hose at 10 cents; men's heavy cotton hose at 10 cents; men's heavy wove hose at 25 cents.

Big Stock of men's and boy's Clothing, from \$2.00 to \$20.00 a suit.

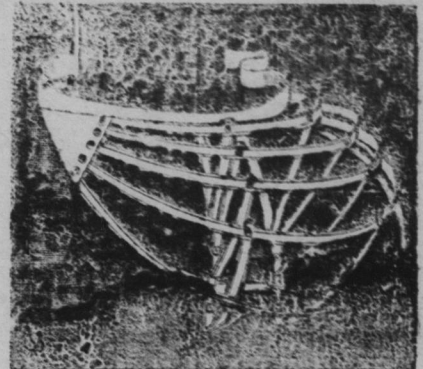
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At \$1.00, \$1.25, \$1.38, and \$1.50 per yard.

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Silk and Jute Upholstery Goods Boucle Jerseys, 75 cents. Large stock of Table Linens, Napkins, &c.

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