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TO THE PREACHERS.

We have been sending this paper to preachers for one dollar a year, but will do so no longer than the first of January, 1888. All wanting to get the advantage of these terms must subscribe and settle up before the last of December. Every preacher should read some other paper besides his church paper, and the MESSENGER is the best he can get. Send us a dollar at once, and get this paper for twelve months.

THE PALMETTO STATE.

We have just spent a week in South Carolina, looking after the interests of the MESSENGER and noting the progress of our people. The State Fair at Columbia was a grand thing, in spite of the rain. The trains on all the roads leading in the city were crowded to their utmost capacity. Three sections were run daily on the C., C. & A. road and each was crowded to the bottom step of the cars. The majority of travel seemed to be from the colored people.

The Synod of the Atlantic was held in Columbia last week. This Synod embraces South Carolina, Georgia and Florida. It has a number of able men; Rev. F. J. Grimke, a graduate of Princeton College, being among them. A very pleasant and interesting feature of the Synod was the Women's Missionary meeting, presided over by Mrs. Eva Chase Williams. Mrs. Williams is the most interesting female speaker we ever heard. She speaks without notes, and her address on this occasion would do credit to any of the leading lights of the day. The effect of the Church trouble of a year or two since are plainly seen on all sides. The A. M. E. Church lost here one of the largest congregations in the South, also several preachers. This congregation is now with the C. M. E. Church and have nearly completed a very large Church near the main street. Rev. Mr. Stinson is in charge of the Church.

Rev. E. Hinton has organized and is building a Church under the auspices of the A. M. E. Zion Church. He is doing well.

The colored people of the city seem to be getting on pretty well. There is a superabundance of young ladies, but it seems that the principal fault with the young men is, they are not ambitious enough to learn trades, professions, and go into manly business for themselves. The future hope of our race depends alike upon the character of our girls and manhood of our young men.

Among the progressive young men of the State is Mr. Peter F. Oliver, a young lawyer and school teacher.—We need more such men. Major C. D. Lowndes, Mr. F. W. Williams, and J. P. Evans are among the progressive business men of the city.

The Conference of the A. M. E. Zion Church convened in Yorkville on Wednesday. Bishop S. T. Jones, D.D., in the chair. The Bishop's address was pointed, and referred to the connectional institutions, and especially Livingstone College and its work. This is not as large as the North Carolina Conference, but has in it some promising young ministers. Rev. G. W. Clinton has been spoken of as a possible candidate for the editorship of the Church organ. J. B. Colber and W. H. McMullen are the secretaries; T. P. R. Moore, reporter to the MESSENGER; G. W. Clinton, reporter to the Star of Zion. Rev. M. Ingram, of Rock Hill, preached the annual sermon on Wednesday night; Rev. G. W. Clinton preached the missionary annual sermon on Thursday night. A report of Conference will be given next week.

Renew your subscription promptly.

View of the Scripture Ethnology of Men and Races.

By Rev. H. M. Murphy. PAPER NO. FOUR. Another nation now has sprung. From him, who wandering far and wide, An empire built toward the rising sun, Near Euphrate's rolling tide.—MURPHY.

We are still searching out the mysteries hid under the accumulated dust of by-gone ages, and concealed in the "dark arcana" of the forgotten "past."

The more we reflect upon the subject, the more profound and necessary it becomes. We wish to know the truth; we desire also to disabuse the minds of many of the worthless notions they entertain respecting this family of nations who have been to a great degree considered nothing more than vagabonds, chattels, and slaves. If there is any pride in claiming descent from an ancient ancestry; if there is any honor in having sprung from an ancient stock, we are certainly on the vantage ground, and the record for fame and genius by priority of invention belongs to us.

The first city mentioned in the oldest record was built by Cain, and he of right was its first prince or ruler. Here we have another important factor to aid us in solving this mystery, for Cain could not build a city without a population—hence it is reasonable to suppose that Adam had other descendants spread over a considerable amount of territory when his son began a wandering life. The word "his" is very dignified and prominent in expressing the relation of Cain to his wife, and to narrow this relation down to a vulgar idea, is much to be deplored.

The sanction of Revelation will not come to the aid of those who hold worthless views respecting the well-founded, original parentage of this family of nations, who is destined to work out the most glorious problem of human and national development that ever blessed mankind.

This is seen to be true when we notice the incipient steps of "his" material advancement long before an ark was built by a plan from heaven, or a tent of worship by the "pattern" of a Divine Architect. The same genius still slumbers in latent fires, and will, at the proper time, burst the prison bars of its confinement.

The sporting herds which roamed Jabal's tented fields, or Jubal's sons and daughters who moved to the enchanting strains of harp and organ, and the workmanship and artificial skill of Tubal in the primitive workshops of brass and iron is certainly not favorable to the opinion of those who hold insignificant views respecting Cain's posterity. These were his immediate descendants. This portion of Scripture history shows that the brightest and most creditable progress in material advancement had been made from the time Cain founded the "City of the Fathers," the modern name by which Nod is known among the inhabitants about the great Persian Gulf. The footprints of vast ruins in these identified spots convince travelers and archeologists that populous cities flourished here before the flood. The "inscription" on many of these ruins show that the people had advanced to a good degree in social and mental culture. There is one thing for which we are sorry, and that is, no special attention, in any age of the world, has been given the interesting questions concerning the establishment of Nations, Empires, and States, by this people who have been instead made "targets" for the burning arrows of prejudice. Eden and Nod were adjacent districts, and the historian speaks of the one as familiar as of the other, showing that while the scenes which transpired with Adam were different from those in other parts of the community, yet the whole human family was identified in social interest and mutual ties.

We also find that certain names of the Bible are used to express the meaning, character, and traits of places and individuals. Such is the manner in which the river that flowed from Eden through (or compassed) the land of Ethiopia is used. Gihon signifies "Valley of Grace" or favor. We find that this and many other things are characteristic of the interest God manifested in the conditions and history of this people. For many ages scholars have identified the Ethiopia of the Bible with

the portion of country in Africa lying south of the Great Desert. This is a mistake, and we are glad to find it being corrected by our best modern writers of geography. When the sacred historian had traced the descendants of Cain down to the fifth generation, he turned to the genealogy of Adam, and gives the line of his offspring down to Noah, the survivor of the flood.

From the nearness of the cities and colonies founded by Cain and his descendants to the district of Eden, it is not reasonable to say that he and his posterity were not destroyed by the deluge. Some of the communities established by Adam's line were further from the old Edenic home than many of those said to have been founded by Cain's line. The flood occurred about the tenth generation from Adam, in the 1656 year of the world. Arts and sciences had flourished up to this time, and cities of the giant races were built. The sacred historian makes note of this fact, showing that the dispensation of God rested upon all mankind to the bringing of a flood of water by which they were destroyed.

If such is not the case why do so many believe that the "Canaan curse" after the flood is a repetition or confirmation of the one put upon Cain long before that event took place? This will not reconcile the view that has been so often rehearsed on the stage, in the pulpit, at the auction block as a warrant to sell human souls. We have no doubt that there was a dark race of men before the flood, but that has no more to do with our complexion than a snow-flake has to do with the color of lump-black.

If Cain was the great ancestor of the Mongolian and dark races, and these were not destroyed by the deluge, then we are brought to see one of the greatest conflicts as to the understanding of a point of history that has ever come under observation.

The mistake is, there would be two dark races from whom to draw shive stock—one wearing the mark "set" upon Cain, the other the "curse" of Canaan. Neither the "mark" nor the "curse" is the cause of our complexion or the texture of our hair. We leave this question at the gates of the flood.

TO BE CONTINUED.

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CAPE FEAR AND YADKIN VALLEY RAILWAY COMPANY. Taking effect 5:30 a.m., Monday, Oct. 17, 1887. TRAINS NORTH. Passenger and Freight and Mail. Passenger. Freight and Mail. Lx Fayetteville, 9:35 a.m. 2:15 p.m. Lx Maxton, 11:20 4:25 Lx Maxton, 11:30 5:25 Lx Fayetteville, 1:30 p.m. 8:30 Lx Greensboro, 2:00 8:00 a.m. Lx Sanford, 4:05 12:00 m Lx Sanford, 4:35 1:45 Lx Greensboro, 7:25 6:50 Lx Greensboro, 10:30 a.m. Lx Fida Mountain, 2:45 p.m. Passenger and Mail—dinner at Fayetteville. TRAINS SOUTH. Lx Fida Mountain, 4:00 p.m. Lx Greensboro, 8:15 6:00 a.m. Lx Greensboro, 9:50 a.m. 6:00 a.m. Lx Sanford, 12:55 p.m. 12:00 m Lx Sanford, 1:35 1:30 p.m. Lx Fayetteville, 2:20 6:00 Lx Fayetteville, 3:30 6:00 a.m. Lx Maxton, 3:45 9:20 Lx Maxton, 3:55 10:03 Lx Fayetteville, 7:00 12:45 p.m. Passenger and Mail—dinner at Sanford. FACTORY BRANCH—FREIGHT AND ACCOMMODATION. TRAINS NORTH. Lx Greensboro, 8:05 a.m. 5:45 p.m. Lx Greensboro, 9:55 7:25 TRAINS SOUTH. Lx Greensboro, 2:00 p.m. Lx Factory Branch, 3:00 7:15 p.m. Lx Greensboro, 3:45 8:00 Freight and Accommodation train runs bet. Fayetteville and Greensboro on Mondays, Wednesdays and Fridays, and bet. Fayetteville and Greensboro on Tuesdays, Thursdays and Saturdays. Freight and Accommodation train runs bet. Fayetteville and Greensboro Tuesdays, Thursdays and Saturdays, and between Greensboro and Fayetteville Mondays, Wednesdays and Fridays. Passenger and mail train runs daily except Sundays. The north bound passenger and mail train makes close connection at Maxton with Carolina Central and Frying, and bet. Fayetteville and Greensboro with W. & Y. V. Ry. Trains on Factory Branch run daily except Sunday. W. E. KYLE, General Passenger Agent. J. W. FRY, Gen'l Supt.

CAROLINA CENTRAL R. R. CHANGE OF SCHEDULE. Wilmington, N. C., May 15, 1887. WESTBOUND TRAINS. No. 1. No. 3. Daily ex. Sunday. Daily ex. Sunday. May 16, 1887. Lx Raleigh (R. & A.), 7:25 A.M. 8:00 Lx Wilmington, 11:30 Lx Bladell, 12:50 P.M. 2:33 A.M. Lx Wadesboro, 2:15 Lx Charlotte, 3:42 Lx Lincolnton, 4:17 Lx Shelby, 7:40 Lx Ansonville, 9:10 EASTBOUND TRAINS. No. 2. No. 4. Daily ex. Sunday. Daily ex. Sunday. May 16, 1887. Lx Greensboro, 7:35 A.M. Lx Shelby, 8:48 Lx Lincolnton, 10:07 Lx Charlotte, 12:02 P.M. 8:45 P.M. Lx Wadesboro, 2:30 Lx Bladell, 3:28 1:55 A.M. Lx Maxton, 3:20 Lx Ansonville, 4:05 8:00 Lx Raleigh (R. & A.), 8:35 Trains Nos. 1 and 2 make close connection at Maxton to and from Fayetteville, Greensboro and other points on C. P. & Y. V. Ry. At Wadesboro with trains to and from Chesaw, Florence and Charleston. At Lincolnton to and from Hickory, Lenoir and points on C. & L. Narrow Gauge Ry. Trains Nos. 3 and 4 make close connection at Bladell with trains to and from Raleigh. Through sleeping cars between Wilmington and Charlotte and Charlotte and Raleigh. Take train No. 1 for Statesville and stations on the W. N. C. R. R. and points west. Take train No. 2 for Cheraw, Florence, Charleston, Savannah and Florida, also for Fayetteville and C. P. & Y. V. stations. Take train No. 3 for Spartanburg, Greenville, Athens, Atlanta and all points south-west; also for Asheville via Charlotte and Spartanburg. No. 4 connects at Wilmington with W. & Y. V. R. R. No. 25. Train No. 4 connects at Wilmington with W. & Y. V. R. R. No. 78. Local Freight Nos. 5 and 6 tri-weekly between Wilmington and Lumburg. Local Freight Nos. 2 and 8 tri-weekly between Lumburg and Charlotte. Local Freight Nos. 9 and 10 tri-weekly between Charlotte and Rutherfordton. Nos. 3, 6, 7, 8, 9 and 10 will not take passengers. L. C. JONES, Superintendent. F. W. CLARK, General Passenger Agt.

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