

Five Meetings

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can, G. S. Best, F. Y. Royal, J. O. Tew, J. W. Bell, D. W. Tew. They all did some very valuable service and added in many ways to the progress and success of the meetings.

WHAT IS SAID.

Rev. H. F. Mearns, D. D. (Presbyterian)—The meeting held by Mr. Fife in Clinton has been a blessing to 10,000 people. Considering his wild career, and that he has only three years of christian life, his knowledge of the Scriptures is wonderful. His methods are simple—

Rev. O. P. Meeks (Baptist)—"I can't express my opinion of Mr. Fife as I would like to. Since his conversion I have seen him only once. I have attended the great revivals of Moody, of Neeldin and other renowned evangelists but have never witnessed such great power, such wonderful results, such an outpouring of the Holy Spirit, such a thorough reformation as we have just passed through. I stand ready to deny any one, anywhere, that would say anything against Mr. Fife, his methods and his works. His knowledge and explanation of the Bible is wonderful and therein lay much of his force. I can thoroughly and joyfully endorse Mr. Fife in all he has done here."

Rev. J. M. Ashby, (Methodist)—"Mr. Fife is simple in his methods, profound in his convictions, child-like in his faith, courageous in his presentation of truth and denunciation of sin and sound in his doctrine. He preaches the Word and relies upon the Spirit of God to use the Word to save men and knows (not guesses) it will be effective. He is an untiring and skillful worker. Perhaps his wonderful success as a preacher is due more to his implicit trust in God and earnest appeals to God for guidance in presenting the truth than to anything else."

Rev. J. W. Turner, (Episcopal)—"I can speak only words of gratitude for the presence of Mr. Fife here. I love him for the great work he has done here. I love him for he has helped me, he has helped my family, my people and done a great work for the whole community. I fully endorse what he has said and done here. It is marvelous in our eyes, it is the work of God."

W. G. Rackley—"I greatly appreciate the work Mr. Fife has done among us. I helped to get him here, and I am satisfied since he came. He has worked faithfully and has accomplished a great work."

L. R. Carroll—"I endorse him entirely, love him deeply, and may God's blessing go with him."

THE SERMONS. Matthew 5, 16. Let your light shine. (1) As a guiding light, (2) as a warning light, (3) as a saving light, (4) as a relief light, (5) as a beckoning light.

"Weighted in balances and found wanting." Dan. 5, 17, your character; weighted, (1) Moral man why is he wanting, John 3, 3, Rom. 8, 23, Isiah 64, 6, (2) Spirit, John 15, 18, and 3, 36, Mark 16, 16, Rev. 21, 8, (5) The average church member who does not speak for Christ, Math. 3, 13. (4) The poor sinner out of Christ, Luke, 19, 10 2 Tim. 1, 15, Isiah, 1, 18, Mark, 2, 17, John 6, 37, 5, 24 and 3, 16.

"We wish we were able to give a full report of all his sermons but space will not allow, so we give only a few memoranda notes." "Office and work of the Holy Spirit." The Holy Spirit as much as a person as God Himself. His office is on Earth. The works of the Holy Spirit (1) To convince the world of sin, (2) The author of holy works, (3) It gives wisdom, (4) To spread the light abroad, (5) To guide us in all truth, (6) Helps in prayer, (7) Makes us abound in Hope (8) Gives us hope in our work, (9) Imparts strength to the inner man, (10) Gives liberty of Spirit, (11) Gives assurance of salvation, (12) Gives power for service.

"Plan of Salvation." Amos 12, 4 Prepare to meet thy God. (1) Why should we prepare? (2) Because you are unprepared, (3) Because you must meet him. (4) Because you are condemned, How should you prepare, 1. By forsaking evil thoughts, 2. Return unto the Lord, 3. Search for Christ with your heart, 4. Believe on Christ as your Savior, 5. By making restitution. When should you prepare, 1. When God can be found, 2. Not to-morrow, Prov. 29, 1, 3, How, 2 Cor. 6, 2.

THE COLORED PEOPLE. Were very regular in their attendance and came in large numbers. They were orderly and polite. It was very interesting on several occasions when they sang for the crowd, and they sang well too. The night Mr. Fife gave them a chance and a large number came up and pledged their strength their votes against the whisky trade, and they seemed very much in earnest. It was not a pell-mell hurrah occasion, but they were cool and deliberate, and it was only the best class who took this notice.

THE RESULTS. We can readily make an estimate of the work here. We tell you 619 persons have professed and reformed, that hundreds of family altars have been erected, that old, bitter, feuds have been settled, that hundreds of young men have pledged their effort down the liquor traffic, that many old men on the very verge of eternity have been stopped in their career which they have followed for three score years and ten. New songs are sung by lips that once cursed their fellow man and their God, that "hearty hand shakes a-d happy God bless you" by once gray haired sinner, topping over much as you may, you then don't recall of the glorious work. The best citizens here and elsewhere never witnessed such results. The great works of other great Evange-

Power of Sacred Song

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was sad and angry, and how the boy David came in and played the evil spirit out of him. A Spanish king was melancholy. The windows were all closed. He sat in the darkness. Nothing could bring him forth until Faust fell and the music of his death was full of joy. He sat in the darkness. Nothing could bring him forth until Faust fell and the music of his death was full of joy.

was every thing. There was no excitement, but it was a parting of feelings. In the tent on Monday night, Mr. Fife made a farewell talk and prayer. It was touching and full of Godly Spirit. He gave words of advice and comfort and many hearts were full for this time when they served. At the train on Tuesday morning when he left, a large crowd went down to see him off. Prayer was offered, songs sung, and feeling farewell spoken. Many strong devoted friends followed him with prayers for his grand, noble work.

ATTACKING THE LEADERS. The Campaign of Calumny which is Being Pursued.

The Alliance men of this state and of the United States have a duty to perform which they owe to themselves and to their leaders in the work of reform, to defend valiantly the leadership from the accusation of their enemies. Just now the plan of campaign adopted by the opposition press and the politicians is to denounce, slander, traduce and injure the reputations of men foremost in the leadership of the reform movement. This is true of the leaders of the national Alliance work, and is true of the leaders in every state and in every county.

The plan is to destroy your confidence in your own leaders, if you are foolish enough to be taken in by their slander and falsehoods; but the chief purpose they have in view is to prejudice the minds of the people who are yet unformed on public questions, and in this way counteract the influence of those who are sent among them to teach the gospel of industrial emancipation. If these partisan newspapers and politicians can succeed in keeping people bound tightly in the throes of ignorance or blinded by a mad, unreasoning prejudice, they will then have succeeded in delaying to that extent the time of the final consummation of the measures we seek to establish.

Ignorance and superstitious are our greatest obstacles. Prejudice is the malice of the devil. Men do not need to know anything—they do. It even need to have any brains in order to entertain a prejudice for or against men who have been led about or measures of which they know nothing. Understanding this fact, the platonic newspapers who do obedience to Wall street have begun a systematic campaign of falsehood and vilification against the Alliance leaders north and south. There is a syndicate of corporate newspapers in that South and North controlling the associated press dispatches, and it is noticeable that every new falsehood and every fresh attack upon the Alliance leadership appears simultaneously in the Republican dailies of New York, Chicago, Cincinnati, Omaha and St. Paul, and the Democratic papers employ a syndicate like factory in connection with their so-called news bureau, and that from this bureau emanates the slander and falsehood which are spread so widely and heralded over the rural precincts by the little john newspaper editors who take their inspiration from the bureau.

When you see these things in print and see the confusion and denunciations, for you can safely do so. If you have corrupt men in your leadership you can put them out and get rid of them effectually through the regular methods provided in your organization. When a gang pounces upon your leadership like a lot of hungry wolves after prey, stand it off, at least till you have had an opportunity to investigate the charges they make. Fight as valiantly for your leaders as you fight for you, and the systematic slander and abuse of your leader will soon give place to different methods. Without a leadership your cause is as hopeless as an army without a commander. A leadership is more essential to the cause than the membership is to the leaders. When your leaders are attacked defend them, and remember that as you value your own interests and hold them sacred you must defend the rest of those who are in the advance guard from the attacks of the political bush-whackers who undertake to defeat your cause by creating distrust of the brave men whom they dare not meet in open conflict.

Another obstacle that has been in the way of the advancement of this holy art has been the fact that there has been so much angry discussion on the subject of music. There are those who would have this exercise conducted by musical instruments. In the same church there are those who do not like unusual instruments, and so it is with the organ, and there is a fight. In another church it is a question whether the music shall be conducted by a preceptor or by a drilled choir. Some want a drilled choir and some want a preceptor, and there is a fight. Then there are those who would play in a dull, hollow, droning way, while there are others who would have it wrought into fantasies, branching out in jets and spangles of sound, rolling and tossing in marvelous convolutions, as when, in pyrotechnic display, after you think a piece is exhausted, it breaks out in wheels, rockets, blue lights and serpentine demonstrations. Some would have the organ played in almost inaudible sweetness, and others would have it full of staccato passages that make the audience jump, with great eyes and hair on end, as though by a vision of the Witch of Endor. And he who tries to please all will fail in everything. Nevertheless, you are to admit the fact that this contest which is going on, not in hundreds, but in thousands of the churches of the United States today, is a mighty hindrance to the advancement of this art. In this way scores of churches are entirely crippled as to all influence and the music is a damage rather than a praise.

Another obstacle in the advancement of this art has been the erroneous notion that this part of the service could be conducted by delegation. Churches have said: "Oh, what an easy time we shall have. This minister will do the singing, the choir will do the singing and we will have nothing to do." And you know as well as I do that there is a great multitude of churches all through this land, where the people

- Eastern District—Cotton, 72; corn, 83; tobacco, 83. Central District—Cotton, 71; corn, 85; tobacco, 78. Western District—Cotton, 74; corn, 90; tobacco, 81. For the State—Cotton, 72; corn, 85; tobacco, 82. Rain-Fall—Average for the State for August 8.00 inches, which is 1.91 inches above the normal for the past nineteen years. The wettest August in 1887 the average rain-fall being 9.37 inches; the driest was in 1881, average 3.16 inches. Greatest amount this August 16.30 inches at Smithfield; least amount 2.80 at Franklin. The greatest amount previously recorded was 23.65 at Asheville in August 1887.
- NEW YORK DEMOCRATS. Roswell P. Flower nominated for Governor on first ballot. Sheehan, Lieut. Governor. Free Coinage of Silver not advocated, but Sherman's bill condemned.

Power of Sacred Song

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are not expected to sing, the whole work is done by delegation of four or six or ten persons and the audience are silent. In such a church in Syracuse an old elder persisted in singing, and so the choir appointed a committee to go and ask the spire if he would not stop. You know that in a great multitude of churches the choir are expected to do all the singing, and the great mass of the people are expected to be silent, and if you utter your voice you are interfering. There they stand, the four, with opera glass dangling at their side, singing "Rock of Ages, Cleft for Me", with the same spirit that the night before, on the stage, they took their part in the "Grand Duchess" or "Don Giovanni."

My Christian friends, have we a right to delegate to others the discharge of this duty which God demands of us? Suppose that four would shut their mouths and leave the singing to the choir? It also arouses to action. A singing church is always a triumphant church! If a congregation is silent during the exercise or partially silent, it is the silence of death. If, when the hymn is given out, you hear the faint hum of here and there a father and mother in Israel, while the vast majority are silent, that minister of Christ whose presiding office is to have a very strong constitution if he does not get the chills. He needs not only the grace of God, but nerves like whalebone. It is amazing how some people, who have voice enough to discharge all their duties in the world, when they come into the house of God have no voice to discharge this duty. I really believe that if the church of Christ could rise up and sing as it ought to sing, that where we have a hundred souls brought into the kingdom of Christ there would be a thousand.

ALL PURE MUSIC IS WHOLESOME. But I must now speak of some of the obstacles in the way of the advancement of this sacred music, and the first is that it has been impressed into the service of superstition. I am far from believing that music ought always to be positively religious. Refined art has opened places where music has been secularized, and lawfully so. The drawing room, the musical club, the orchestra, the concert, by the gratification of pure taste, and the production of harmless amusement, and the improvement of talent, have become great forces in the advancement of our civilization. Music has as much right to laugh in Surrey gardens as it has to pray in St. Paul's.

In the kingdom of nature we have the glad fling of the wind as well as the long meter peal of the thunder; but while all this is so, every observer has noticed that this art, which God intended for the improvement of the ear, and the voice, and the head, and the heart, has often been impressed into the service of false religions. False religions have depended more upon the hymning of their congregations than upon the pulpit proclamation of their dogmas. Tartini, the musical composer, dreamed one night that he was snatched from his hand an instrument and played upon it something very sweet—a dream that has often been fulfilled in our day, the voice and the instruments that ought to have been devoted to Christ, captured from the church and applied to purposes of superstition.

Another obstacle has been an inordinate fear of criticism. The vast number of people singing in church never want anybody else to hear them sing. Everybody is waiting for somebody else to do his duty. If we all sing, then the inaccuracies that are evident when only a few sing would not be heard at all. They would be drowned out. God only asks you to do as well as you can, and then, if you get the wrong pitch, or keep wrong time, he will forgive any deficiency of the ear and imperfection of the voice. Angels will not laugh if you should lose your place in the musical scale, or come in at the wrong time.

There are three schools of singing. I am told—the German school, the Italian school and the French school of singing. Now, I would like to add a fourth school, and that is the school of Christ. The voice of a contrite, broken heart, although it may not make a stand human criticism, makes better music to God's ear than the most artistic performance when the heart is wanting. I know it is easier to preach on this than it is to practice, but I sing for two reasons—first, because I like it, and next, because I want to encourage those who do not know how. I have but very little facility in that direction, yet I am resolved to sing. God has commanded it, and I dare not be silent. He calls on the beasts, on the cattle, on the dragons to praise him, and we ought not to be behind the cattle and the dragons.

TIMIDITY AND CAPTIOUSNESS. There are those who are in the advance guard of the advancement of this holy art, and they are in the advance guard of the advancement of this holy art, and they are in the advance guard of the advancement of this holy art.

There will be a great revolution on this subject in all our churches. God will come down by his spirit and rouse up the old hymns and tunes that have no time of our grandfathers. The long pews in the church will break forth into music, and when the conductor takes his place on the Sabbath day there will be a great host of voices rushing into the harmony. My Christian friends, if we have no taste for this service on earth, why will we have it in heaven, where they all sing, and sing forever!

I want to rouse you to a unanimity in Christian song that has never yet been exhibited. Come, now clear your throats and get ready for this duty or you will never hear the end of this. I never shall forget hearing a Frenchman sing the "Marseillaise" on the Champs Elysees, Paris, just before the battle of Sedan in 1870. I never saw such enthusiasm before or since. As he sang that national air, oh! how the Frenchman shouted! Have you ever in an English assembly heard the band

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