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Rev. John E. Montague.

A Sketch of His Life and Work As A Christian Gentleman.
He stood deservedly high in the estimation of his brethren as a faithful, zealous servant in his Master's vineyard. Brother Montague was born near Oxford, the county seat of Granville county, N. C., October 23rd, 1818, made a profession of religion in the summer of 1839. A short time after his conversion he united with the Baptist church at Cornish and was baptized in the 21st year of his age. Not long after his connection with the church he felt deeply impressed with the conviction that it was his duty to devote his life to the work of the gospel ministry. He suffered much mental anguish in considering the subject; and for a long time he was asking, "Lord what wilt thou have me to do?" in reference to the ministry. Being sensible of his solemn responsibilities and his inability for that high calling, he shrank back at the thought of such an undertaking. He struggled with God in prayer, with many tears, to be released from the obligation, but still he felt: "woe is me, if I preach not the gospel." At length, having become fully satisfied that it was his duty to preach and having received from his parents only a business education, he felt the necessity of a better cultivation of his intellectual powers to qualify him for the great work of the gospel ministry. In January 1843 he connected himself, as a student, with Wake Forest College, where he remained two years, receiving instruction in literature, both secular and theological; under the supervision of Dr. Wait and Prof. J. B. White. After leaving college, and having exhausted his means, it became necessary for him to engage in teaching school for the support of his family. Brother Montague continued in this business for several years and at the same time preaching in many destitute places, with evident tokens of divine approbation. In 1848 brother Montague moved to the vicinity of Grassy Creek church, with which he united and continued a member up to the time of his death. In 1850 Grassy Creek church, by a unanimous vote, invited Elders James Klig, S. A. Creath and R. I. Divine, the pastor, to meet on the 23rd of February, as a Presbytery, to ordain brother Montague to the gospel ministry. Brother Montague was publicly set apart to the full work of the ministry at the date above given. In 1851 brother Montague was called to the care of Aaron's Creek church in Halifax county, Va. He continued in that relation nine years. His labors were greatly blessed in building up the church and adding to its membership by baptism. Under his supervision the brethren built a new house of worship, creditable alike to pastor and church. In 1853 Elder Montague accepted an appointment of the State Mission Board of the General Association of Virginia, to preach at Dryburg, Halifax county, Va. The following year a Baptist church was regularly constituted at that place. The Board continued to aid the church in supporting the pastor two or three years, when it became self-sustaining. Brother Montague preached for this church 13 years, the Lord crowning his labors with much success in the up-building of Zion and in making large additions to its membership. In the meantime, a commodious meeting house was built for prayer and praise and the public administration of God's blessed word—a sanctuary unto the Lord. In 1863 Elder Montague became pastor of Bethel church, Person county, N. C., and after serving the church ten years resigned the charge; but was recalled to the pastorate in 1871, in which relation he has continued up to his death. This old church, constituted in 1774, built a new house of worship, during his pastorate, which reflects honor upon the community in which it is located. This church maintains a happy standing under the efficient labors of its devoted pastor. In 1860 Elder Montague was called to the pastorate of Mustersfield church, Halifax county, Va., and after serving the church 8 years resigned. Many souls professed conversion under his ministry and quite a number were added to the church by baptism. In 1864 Elder Montague took the oversight of Buffalo church, Mecklenburg county, Va., and sustained that relation until 1879—a period of 15 years. During this time the church experienced many precious revivals and many were added to its membership. In 1867 brother Montague was chosen by Clement church as their spiritual guide. After serving this church for a time, he resigned his charge and became the pastor of Olive Branch church. Both of these churches are in Person county. Brother Montague served the Olive Branch congregation faithfully up to his death. In January 1884 Elder Montague entered upon the pastorate of Mill Creek church, Person county,

BILL MYE.

Living in North Carolina, as I have all the past winter, my memory frequently brings back two prominent men of this State who have passed away, but whose history was remarkable in many ways. These men, though together, almost constantly throughout a long public life, differed materially on many points. They lived in each other's society for years, and now in death they are still united. Under one monument in a quiet cemetery in the great tar heel State they lie together awaiting the day when the sea shall give up its dead, and when the gentleman with the cork leg will be seen looking over the odds and ends of some old battle field or the back yard of some medical college for his other limb. For more than half century these men ate at the same table and slept on the same couch, and yet they agreed in nothing. They were bound together by a tie which death alone could dissolve. The indulgent reader has already, no doubt, discovered that I refer to the late gentlemen, Chang and Eng, better known as the Siamese twins. The men, like most of Siamese people, had their origin in Siam, a foreign country of a bright red color on the map of Asia. As Siamese alone, or simply as twins, they would have attracted little attention, and even by combining the two and becoming Siamese twins they would have died poor, perhaps, but with a connecting link which united the two at the breast bone, they succeeded in acquiring a large fortune. They have proved beyond a doubt, I think, that genius cannot be acquired; it is a gift. It comes not with the seeking. Had little Chang and Eng gone to school regularly all through their earlier years and studied with all their might, it could not have fitted them for the life they afterward led, or caused them to attract all the attention of the whole world. Nature does not fit every man to be a Siamese twin. Science cannot aid him in becoming one in after years. Close study and application cannot assist him. To be a successful twin involves promptness also. It is a matter that cannot be postponed. And to be a successful Siamese twin involves even greater difficulties. Chang and Eng were raised up to meet a certain demand. The crisis came and they were taken there to meet it. They came at a time when the world was clamoring for a pair of buff twins united at the sternum by means of light yellow, first-mortality bond. But Chang and Eng were not happy even with their great wealth and the fame they had acquired working an entirely new vein. Nature, which united them so closely, had not given them the same ideas and thoughts. They agreed on nothing it is said. One was a Knight of Pythias, while the other was a Royal Arch Mason, and the meetings were on the same evenings. People who knew them said it was painful to see the stronger of the two pull the other twin away to a Knights of Pythias meeting in which he felt no interest, or take him to a revival when he wanted to go to a colored ball. A neighbor tells me that white Chang was a Baptist and believed in immersion, Eng was a doubter, but had to go in with his brother and be immersed through a hole in the ice. One wanted to secede at the breaking out of the war, while the other wanted to save the country intact and fight under the starry banner free. Those who will read the history of this strange brace of coffee colored gentlemen will agree with me that, even though you strike the popular feeling and secure the public approval as a freak of nature, it is not all sunshine and gladness. Chang and Eng, though bound together through life, could not make their lives live together in the same house, even, and so they were compelled to maintain separate establishments and go from one to the other trying to allay discord. One of the two twins was a good man, while it is said that the other was very successful sinner. In case of resurrection it is not fully settled

THE SURPLUS GROWS.

The Treasury statement for April, which was given in the Whig yesterday, shows a reduction of the public debt for the month of some \$13,000,000, while the cash in the Treasury has increased about the same amount. Both customs receipts and internal revenue receipts were considerably greater in April, 1887, than in April, 1886. For ten months of the fiscal year the increased expenses have been about equal to the increased receipts, as compared with the like period in the last fiscal year. To say that the public debt was reduced \$13,000,000 in April is not to state the case as it is, for no such amount of outstanding bonds was redeemed. It means that the money is in the treasury that may be applied in this way. And so the process goes on. The people are over taxed and suffering. Money is rapidly accumulating in the government vaults, and promises to continue until Congress shall meet and take off some of the taxes. It is astonishing that such a state of things is permitted in a country that is governed by those who pay the taxes. But it is the fault of Congress, which only had to say the word in order to correct the crying abuse, and would not say it. The people are anxious enough to get at the matter, and will do it sooner or later, and others of their representatives will then find out what some of them already know, that the mills of the gods grind exceedingly fine, even though they do grind slowly.—Richmond Whig.

Simple, But Dishonest.

One of the simplest things ever heard of, and which was still as neat as it was simple, was the breach of trust of a Philadelphia messenger. He received a package of \$100,000, and hid it safely away. He then went back to the bank which had employed him and told the officers that he was tired of being poor, and that he had determined to use the money they had given him to carry to a certain other bank. At first it was thought he was drunk, then crazy, then joking. But he simply advised the officers to have him arrested, as he intended to keep and use the money in question. The principal he promised eventually to return. The officers tried to persuade him, but without avail. He was finally arrested, but his only crime was breach of trust. His declared intention of eventually returning the money made it almost impossible to bring his crime under the head of any indictable offense. He was finally tried for breach of trust and came off with two years in the penitentiary. This occurred about fifteen years ago. The perpetrator still lives in Philadelphia and is in favorable circumstances, and talks freely about his little escapade. He still says he intends to return the money to the bank. He had his lawyer draw up a will in which he bequeathed the sum of \$100,000 to the bank, being the sum borrowed on such date, less \$2,400, being the amount charged for two years' enforced idleness at \$100 a month.—Memphis Avalanche.

Not Used to Doing Heavy Work.

"It ain't everybody I'd trust my little gal to," said old farmer Skinner to the love lorn young granger who had become enamored with Miss Sally Skinner and wished to carry her from the loving care and shelter of the home nest. The "little gal," who was 5 feet and 11 inches tall in her bar feet (as she was at that moment) had her happy, blushing face on her dear, fond old father's shoulder and wept happy tears as he said to the deeply moved lover: "You must take good care of my wee birdling, Jack. Recollect that she's been raised kind o' tender like. Two acres a day is all I ever asked her to plow and an acre o' corn a day is all she's used to hoeing. She kin do light work, such as makin' rail fences and digging post holes, and burning brush, and all that, but ain't used to regular farm and you musn't ask too much of her. It's hard for her old dad to give his little sunshine up. He'll have to split his own cordwood and dig his own waters. But go, birdie, and be happy."—Shelby Aurora.

The Bowels.

By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sore on my body commenced healing, and, in less than one month, I was cured.—Samuel D. White, Atlanta, Ga.
I have long used Ayer's Pills, in my family, and believe them to be the best pills made.—S. O. Darden, Darden, Miss.
My wife and little girl were taken with Dysentery a few days ago, and I at once began giving them small doses of Ayer's Pills, thinking I would call a doctor if the disease became any worse. In a short time the bloody discharges stopped, all pain went away, and health was restored.—Theodore Ealing, Richmond, Va.

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