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SUNDAY SCHOOL LESSON.

August 22d, 1886.

[*Re-arranged from the Senior Quarterly.*]

WARNING TO PETER AND JUDAS.

John 13: 21–38.

INTRODUCTORY.

In the last lesson there were one or two references to Judas Iscariot, and an account of Peter's hasty judgment of the condescension of his Master. Our lesson to-day is occupied with a further statement with regard to these two men. John's additions to the story of Judas' treachery as told by the other Evangelists, are very valuable. They show that one of the disciples, at least, knew of Judas' treason, and that Judas in all probability, left the company before the institution of the Lord's Supper. They give also our Lord's comments after his departure. This account of Peter's vain self-confidence is, in like manner, fuller, and helps us better to understand the events which followed in his case. The whole lesson is adapted to teach us the sinfulness and the weakness of the human heart, and the need of divine grace.

GOLDEN TEXT.

"Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10: 12.

THE LESSON.

I. THE TRAITOR INDICATED.

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

21. *Was troubled in spirit.*—Troubled not so much about his own approaching sufferings, as about the fact that one of his own disciples is to betray him.

22. *Then the disciples looked one on another*, etc.—In the other gospels we are told they also asked, "Is it I?" Judas must have been a most consummate hypocrite, to have been able to hide his treason, and to have remained unmoved before Jesus and his honest, but greatly troubled brethren Matt. 26: 21–25 show more fully the hardness of his heart and his brazen effrontry.

23. *Whom Jesus loved.*—There can be no doubt that John is here speaking of himself.

26. *Jesus answered.*—This convesation between John and Jesus was doubtless inaudible to the rest of the disciples. *A sop.*—"A piece of the bread soaked in the wine or the sauce of the dish—an ancient way of testifying peculiar regard." Remember this was given by Jesus to Judas. What an opportunity for confession and penitence.

II. HIS DEPARTURE.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest do quickly.

28. Now no man at the table knew for what intent he spake this unto him.

29. For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or, that he should give something to the poor.

30. He then, having received the sop, went immediately out; and it was night.

27. *After the sop, Satan entered into him.*—Instead of yielding to Jesus' offer of love, Judas makes it the occasion for greater hardness of heart. Having cherished the devil's *suggestion*, he now receives the devil himself. *That thou doest, do quickly.*—Recognizing his utter obduracy, Jesus bids Judas go and perform his mission.

30. *He then having received the sop, went immediately out.*—This would certainly seem to be before the institution of the Lord's Supper which, as will be seen from the other Evangelists, came after the passover meal. If Judas went immediately out, he was not present at the Lord's Supper.

III. CHRIST'S DISCOURSE AFTER HIS DEPARTURE.

31. Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say unto you.

34. A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

31. *Now is the Son of man glorified.*—Jesus speaks of that which is yet in the future as already an accomplished fact. In his spirit, it was even now an accomplished fact. *God is glorified in him.*—There is nothing so glorifying to God as the suffering and death of his Son.

32. *Glorify him in himself.*—The reference here is to the resurrection and ascension of our Lord.

33. *Little children.*—A term of endearment. *Whither I go, ye cannot come.*—i. e., cannot *now* come. See verse 36.

24. *A new commandment.*—New in the sense of adding to the old, and also in being positive rather than negative.

IV. PETER'S SELF-CONFIDENCE.

36. Simon Peter said unto him, Lord whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

36. *Simon Peter said to him.*—Probably no one but Peter, the favored and over confident disciple, would have dared to ask this question.

37. *Why cannot I follow thee now?*—Peter thinks he is willing to follow Jesus through death, if necessary. Alas, how little did he, or do we, know of the weakness of the heart! 38. *Denied me thrice.*—The fulfillment of this may be seen in John 18: 15–27.

PRACTICAL LESSONS.

1. Jesus may be betrayed by those who profess to love. 2. It is possible for men to dissemble even in the presence of God. 3. Jesus loves best those who are themselves most loving, who seek to come nearest to him. 4. When men give themselves up to the devil, there is nothing too horrible for them. 5. Jesus clings to men until they themselves make this impossible. 6. Obeying Christ's new commandment we fulfill all the rest. 7. Self-confidence is the foundation and presage of defeat and subsequent sorrow. 8. Following Jesus here we will follow him hereafter.

Old Minutes of 1795.

Messrs. Editors:—I have in my possession a copy of the "Minutes of the Neuse Baptist Association held at Little Contentney, Glasgow county, N C., October 10th 1795." They were printed at Newbern by François & Martin in the same year, and contains lists of the churches, ministers and delegates, contributions in pounds, shillings and pence to the Associational funds, and the proceedings of the body, followed by a long circular letter on *Justification*.

The minutes were prepared for the press by Rev. Needham Whitfield, although Rev. Francis Oliver was Moderator and Rev. Abram Baker, Clerk.

This Association at that term covered the ground, which has since been occupied by the Raleigh, Eastern, Tar River, Pamlico and Cape Fear Associations. Its membership in 1795 was 1,428. The churches comprising it were, Cross Roads, in Wake; Black Creek and Naughunty, in Wayne (both anti missionary now); Rowan, in Sampson; Red Banks, in Pitt; New River, in Onslow; Bear Creek (now Moseley Hall), in Lenoir; Trent and White Oak, in Jones; Mill Creek, Rocky Spring and Swift Creek, in Johnston; Little Creek, in Glasgow (now Greene); Popular Spring in Franklin; Toisnot and Town Creek, in Edgecombe; Bear Marsh and Muddy Creek, in Duplin; Hadnot's Creek, North River and Newport, in Carteret; Swift Creek, Core Creek, Durham Creek and Goose Creek, in Craven; Lockwood's Folly, in Brunswick; Bull-Tail, in Bladen and New Hanover; and a church in Robeson county, and one in "Johnston and counties adjoining" not named.

Ten of the twenty-nine churches, viz: 3 in Craven, 2 in Carteret, 1 in Edgecombe, 1 in Franklin, the one in Glasgow, 1 in Johnston and 1 in Jones were without pastors. The ordained pastors of that day were William Cooper, of Bladen; Abram Baker, of Brunswick; Wm. Phipps, of Craven; Francis Oliver, of Duplin; Job Thigpen, of Duplin; Joshua Barnes, of Edgecombe; Wm. Taylor, of Johnston; John Moore, of Johnston or Wake; John Gully, of Johnston; I. Dillerhunty, of Jones, Lewis Whitfield, of Lenoir; John Vinson and Noah Tyson, of Pitt, and Reuben Hays and John Thompson, of Wayne.

The minutes of 1796 present the additional names of Richard Willis, of Craven; William Thims, of Cumberland; Fleet Cooper, of Sampson; and Zadok Bell, of Wake, as ordained ministers; and two new churches in Cape Fear, in Cumberland county, and Adams' Creek, in Craven. These were received into the body this year, making the total number of churches in the Association 31, with a total membership of 1,787.

The Association was organized at Bear Marsh church in Duplin county, in October, 1794. Bear Marsh is about 6 miles east of Mt. Olive on the Wilmington & Weldon R. R. In 1795 Rev. Francis Oliver was chosen as Moderator and Rev. Abraham Baker, Clerk. The next year the laymen filled these offices, viz:—Col. Nathan Bryan, Moderator, and Needham Whitfield, Clerk. Col. Bryan represented the Newbern district in congress. Needham Whitfield was a planter in Eastern Carolina and a relative of Dr. Theo. Whitfield, now of Newbern, and of Col. N. B. Whitfield, of Lenoir county.

Will not the brethren who read over these names of churches and ministers, furnish me with such sketches of them as will aid me in my work as historian. The descendants of these ministers are still living in N. C., and could, if they would put themselves to the trouble to search old family records, give much valuable information concerning them. Who will send me a sketch of Abram Baker, of Brunswick; Wm. Phipps and Richard Willis, of Craven; William and Fleet Cooper, of Sampson and Duplin; Francis Oliver and Job Thigpen, of Duplin; Wm. Taylor, John Moore, John Gulley and Zadok Bell, of Johnston and Wake; Lewis Whitfield, of Lenoir; and the other brethren mentioned above. Even the dates of their birth, ordination and baptism, with names of ministers who baptized and ordained them, and *names of their parents would be of* service. Reader, if the names of any of your kindred appear above, please write to me and tell me all you can find out about them.

Fraternally,

Hickory, N. C. N. B. COBB.

Students' Memorial of Dr. William Williams.

The attention of all students of the Southern Baptist Theological Seminary, especially those of the period covered by Dr. Williams' connection with it, 1859–1877, is invited to this statement:

That the movement begun soon after the death of Dr. Williams to place a suitable monument at his grave, has never been completed.

At a meeting of contributors held in Montgomery last May, during the session of the Southern Baptist Convention, Dr. J. Wm. Jones, the Treasurer of the Fund, reported three hundred and fifty-nine dollars in his possession. He also tendered his resignation of the office. The meeting, accepting his resignation, elected Rev. A. J. S. Thomas, of Charleston, S. C., Treasurer, and instructed him to proceed with as little delay as possible to erect a monument with the funds reported. Bro. Thomas will carry out the instructions given him as soon as the funds are received by him from the former Treasurer. In the meantime, he would be glad to receive additional contributions.

It is believed that several brethren who subscribed have not paid their subscriptions, preferring to pay when the money was needed; and that other brethren, who did not subscribe, and some, students since the period above mentioned, would be glad to have some share in placing a worthy testimonial of affection and esteem at the resting place of our honored friend. The original intention was to secure five hundred dollars. The fund can be easily increased even yet to that amount, if brethren interested will act promptly.

It will be gratifying to all who are interested in the monument to learn that Dr. Broadus has kindly consented to write the inscription.

JOHN STOUT,
Chairman Montgomery Meeting.
Society Hill, S. C., July 26, 1886.

Pulpit and Platform.

A SEASONABLE EXHORTATION.

A New Sermon by Pastor C. H. Spurgeon.

Peter's Absorption in his Master—Ardently Expecting His Second Advent—Its Nearness—an Event to be Hoped for Urged as a Motive—1. The Argument—2. The Exhortation—The Girding Implies Earnestness—Determination—The Command to be Sober—A Changeable Christian—The Preacher Reproved—3. Expectation—Of Perfection—Of Vindication—Colonel Davenport's Composure.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1: 13.

To read this whole chapter is most helpful to the understanding of our text. If we have studied it carefully we must have said to ourselves: "How full of their Lord were the minds of these holy writers!" Peter can scarcely write a verse without an allusion to the Lord Jesus Christ. A second thought will have occurred to you: How ardently these men expected

THE COMING OF THE LORD

Jesus Christ! Peter was continually speaking of it; and so was his beloved brother Paul. They hoped that Christ might come while they were yet alive: they evidently looked upon His advent as very near. They were not mistaken in this last belief. *It is very near.* A long time has passed, you say? I answer, By no manner of means; two thousand years is not a long time in the count of God, nor in reference to so grand a business. We are dealing with eternal things, and what are ages? Let us patiently wait. "The Lord is not slack concerning His promise as some men count slackness;" let us persevere in the same belief which filled the minds of the early believers, that Jesus will come, that he may come at any time, and that He will surely come quickly.

It is equally noticeable that while apostolic men looked for the coming of Christ, they looked for it with no idea of dread, but, on the contrary, with the utmost joy. It was to him not a day of terror, and of thunders, and of overwhelming confusion; but the

DAY OF THE CONSUMMATION

of the work of grace, a period in which glory should crown the grace received through the first manifestation of the Lord. It was all joy to the early believers to think of the Lord's appearing. The falling stars, the darkened sun, the blood-red moon, the quivering earth, the skies rolled up like an outworn vesture—all these things had no horror for them since Jesus was thus coming. Though all creation should be on a blaze, and the elements should melt with fervent heat, yet Jesus was coming, and that was enough for them; the Bridegroom of their souls was on His way, and this was rapture to their expectant spirits.

Observe also, once more: How constantly they were urging this as a motive! Peter never holds it out as a mere matter of speculation, nor exclusively as a ground of comfort; but he is constantly using the Lord's glorious appearing as the grand motive for action, for holiness, for watchfulness. Our text is a case in point: "Wherefore gird up the loins of your mind, be sober, and hope to the end *for the grace that is to be brought* unto you at the revelation of Jesus Christ." My brethren, let us not set aside a truth which is evidently meant for our stimulus, our strength, and our sanctification; but let us receive it into our hearts, and pray that God may bless it to our practical profiting in all time to come.

I intend to handle the text with special view to the present time. It seems to me that there never was a text more appropriate for any day than this one for the time now passing. These are days of great looseness; everywhere I see great laxity for doctrinal belief, and gross carelessness in religious practice. Christian people are doing to-day what their forefathers would have loathed. Multitudes of professors are but very little different from worldings. Men's religion seems to hang loosely about them, as if it did not fit them: *the wonder is that it does not drop off* from them. Men are so little braced up as to conscientious conviction and vigorous resolve, that they easily go to pieces if assailed by error or temptation. The teaching necessary for to day is this: "Gird up the loins of your mind," brace yourselves up; pull yourselves together; be firm, compact, consistent, determined. Do not be like quicksilver, which keeps on dissolving and running into fractions; do not fritter away life upon trifles, but live to purpose, with undivided heart, and decided resolution.

I. First, then, here is

AN ARGUMENT,

indicated by "wherefore." True religion is not unreasonable; it is common sense set to heavenly music. Albeit true religion may be above reason, it is never contrary to reason; but if we had the reason of God, our reason would teach us what His Holy Spirit has revealed, Pure religion is pure truth; God help us to be sure of this! Holiness is also a direct logical inference from revelation. Peter might seem to be too impetuous to be *argumentative*: but it is clear that to him godliness was a matter of argument, that he saw a distinct connection between the doctrine of grace and a holy life. Here in our text. He saith, "*Wherefore* gird up the loins of your mind."

Will you kindly follow me while I run over his argument? I shall have to give you only an outline of it. Here it is. He begins by saying, "Elect according to fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." There is an argument, then, in the first and second verses, forcibly supporting the precepts of the text. If we had time to elaborate it, we should see that it well behooves the elect of God to chose His service resolutely, to abide in it steadfastly, and hope for its reward with supreme confidence. But next, Peter declares that the God the Father of our Lord Jesus Christ has "begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Oh, ye begotten of God, see that ye live as such. You are

TWICE-BORN MEN;

live not the low life of the merely natural man. Your election and your regeneration call you to holy living. Then he goes on to say that you are "kept by the power of God through faith unto salvation ready to be revealed in the last time." God Himself surrounds you as with a wall of fire. If the power of God keeps me, shall I be hopeless? Shall I speak like one that has no hereafter to rejoice in? It cannot be so; if God doth keep us we will keep our hope even to the end.

Further the apostle goes on to say that we may be passing through needful trials, but it is only for a little while. That your religion may be really solid metal, and not an imitation of it, or a gilded bauble, you must be tried. Come, then, brethren, if this fire is to be passed through, let us gird up our loins to dash through it. Let us not fear, for the Lord hath said: "When thou passeth through the fire I will be with thee, thou shalt not be burned; neither shall the flame kindle upon thee." My brethren, if for a little time we must be tried, let us set our faces like flints to bear the trial. Let us not be intoxicated with sorrow or fear. Since God hath a grand design in it, let us bow ourselves to His divine will, and only ask that His holy design may be fully answered.

Once more: the apostle goes on to say that the Gospel which we believe, and which we teach, and for which we are ready to suffer, and even to die, is a Gospel that comes to us with the sanction of the prophets. Be sober and steadfast in the belief of the old faith; never be moved by anything that modern rationalism or ancient unbelief may have to say. Standing side by side with prophets, looking with intent gaze to the same object which fixes the attention of angels, we are not abashed by ridicule, nor disquieted by opposition. We stand fast, as upon a rock, girding up the loins of our mind, and hoping to the end. There again is right good argument. Is it not so?

II. I beg you, dear friends, to follow me to the next head of this discourse—namely,

THE EXHORTATION.

The exhortation is a triplet: "Gird up the loins of your mind, be sober, and hope to the end." The exact meaning of the metaphor, "Wherefore gird up the loins of your mind," is to be found in the form of Oriental dress, which requires the use of a girdle, and the girdling of it tightly, less the garments should entangle the feet of the traveller, or otherwise hinder his action. "Gird up the loins of your mind." My brethren, that certainly teaches us, in the first place, *earnestness*. A man going to work

TUCKS UP HIS SLEEVES,

and tightens his robes. He has something to do which demands all his strength, and, therefore, he cannot afford to have anything hanging loosely about him, to hinder him. We brace ourselves for a supreme effort; and the Christian life is always such. We must always be in earnest if we would be disciples of our earnest Lord.

But the figure means more than this, does it not? It means *determination*, and hearty resolution. The man who girds himself up for a work means that he is resolved to do it at once. He has made up his mind: *no shilly-shallying* remains with him, no hesitancy, no questioning, no holding back; he is set upon his course and is not to be moved from it. You will never get to heaven, any of you, by *playing at religion*. There will be no climbing the hill of the Lord without effort; no going to glory without the violence of faith. I believe that the ascent to heaven is still

AS BUNYAN DESCRIBED IT—

a staircase, every step of which will have to be fought for. He heard sweet singers on the roof of the palace, singing:

"Come in! Come in!
Eternal glory thou shalt win."

Many had a mind to enter the palace and win that eternal glory; but then at the doorway stood a band of warlike men, with drawn swords, to wound and kill every man that ventured to enter. Therefore many who would have liked to have walked on the top of the palace did not care for so dangerous an enterprise; they desired the end but not the way to it. At last there came one with a determined countenance, and he said to the writer with the ink-horn by his side: "Set down my name, sir;" and when his name was duly recorded, he drew his sword and rushed upon the armed men with all his might. It was a fierce conflict, but he meant to conquer or die, and he did conquer; he cut a lane through his enemies, and by and by he too was heard singing with the rest,

"Come in! come in!
Eternal glory thou shalt win."

By conflict throughout a whole life we come to our rest; and there is no other way. You cannot go round to a backdoor, and enter into heaven by stealth. You must fight if you would reign. Wherefore, gird up the loins of your mind.

I cannot stay long upon one point, though there is so much to be said. The second exhortation is—"*Be sober.*" And does not that mean, first: moderation in all things? Do not be so excited with joy as to become childish. Do not grow intoxicated and delirious with worldly gain or honor. On the other hand, do not be too much depressed with passing troubles. There are some who are so far from sobriety that if a little goes wrong with them, they are ready to cry: "Let me die." No, no. "Be sober." Keep the middle way; hold to the golden mean.

There are many persons to whom this exhortation is most needful. Are there not men around us who blow hot to day and cold to morrow?—their heat is torrid, their cold arctic. You would think they were angels from the way they talk one day; but you might think them angels of another sort from the manner in which they act at other times. They are so high up or so low down that in each case they are extreme. To-day they are carried away with this and the next carried away with that. I knew a Christian man right well to whom I was accustomed to use one salutation whenever I saw him. He was

A GOOD MAN, BUT CHANGEABLE.

I said to him, "Good-morning, friend! what are you now?" He was once a valiant Armenian; setting young people right as to the errors of my Calvinistic teaching. A short time after, he became exceedingly Calvinistic himself, and *wanted to screw me up several degrees*; but I declined to yield. Anon he became a Baptist, and agreed with *me* on all points, so far as I know. This was not good enough, and therefore he became a Plymouth Brother; and after that he went to the Church from which he originally set out. When next I met him, I said: "Good-morning brother, what are you now?" He replied, "That is too bad, Mr. Spurgeon; you asked me that same question last time." I replied, "Did I? But what are you now? Will the same answer do?" I knew it would not. I would earnestly say to all such brethren, "Be sober. Be sober." It cannot be wise to stagger all over the road in this fashion. Make sure of your footing when you stand; make doubly sure of it before you shift.

"Be sober," that is be clear-headed. The man who drinks, and thus destroys the sobriety of his body, is befogged and muddled, and has lost his way. Ceasing to be sober, he makes a fool of himself. Do not commit this sin spiritually. Be specially clear-headed and calm as to the things of God. Ask that the grace of God may so rule in your heart that you may be peaceful and serene, and not troubled with idle fear on one side or with foolish hope on the other.

Finally, let us "*hope to the end.*" Never despair; never even doubt. Hope when things look hopeless. A sick and suffering brother rebuked me the other day for being cast down. He said to me, "We ought never to show the white feather; but I think you do sometimes." I asked him what he meant, and he replied: "You sometimes seem to grow desponding and low. Now I am near to die, but I have no clouds and no fears." I rejoiced to see him so joyous, and I answered: "That is right, my brother, blame me as much as you please for my unbelief, I richly deserve it." "Why," he said, "you are the father of many of us. Did you not bring me and my friend over yonder to Christ? If you get low in spirit after so much blessing, *you ought to be ashamed of yourself.*" I could say no other than "I am ashamed of myself, and I desire to be more confident in the future." Brethren we must hope, and not fear. Be strong in holy confidence in God's Word, and be sure that His cause will live and prosper. Hope as much as ever a man can hope; *for when your* hope is in God you cannot hope too much.

III. This has brought me to my last head, in which there is much of sweetness. I ask your patience while I dwell upon it. The third point is

EXPECTATION.

"Hope to the end of grace that is to be brought unto you at the revelation of Jesus Christ." What you have got to hope for, brethren, is more grace. God will always give you grace. He will never deal with you upon the ground of merit; that door is shut; He has begun with you in grace, and He *will go on with you in grace, therefore* "hope to the end for the grace."

The grace you are to look for is grace linked with your Lord Jesus Christ; you never did receive any grace apart from Him, and you never will. The grace you are to hope for is to be brought unto you at the revelation of Jesus Christ. He has been revealed once, at His first advent; hence the grace you have. He is to be revealed very soon in His second advent; hence the grace that is a-coming to you Think of the grace that is a coming. "My ship is coming home," says the child. So also is mine; Jesus is coming, that means all things to me.

But *what can this grace* be that will be received at His coming? Justification? No; we have that already, by His resurrection. Sanctification? No; we have that already, by being made partakers of His life. What is the grace that is to be revealed at His coming? Just look at the chapter, and you will read in the fifth verse: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

PERFECT SALVATION

is one part of the grace which is to be brought in the last time when Christ comes. When He comes there will be *perfection for our souls and salvation* for our bodies. Peradventure, we may be alive when He comes, if so, we shall be changed in the twinkling of an eye into perfection; for "this corruption must put on incorruption." Peradventure, we may die before He comes; if so, it does not matter; though corruption, earth and worms may have devoured this flesh, yet at His coming our body shall rise in the image of Christ's glorious body.

And that is not all. The second grace that Christ will bring with Him when He comes is the *perfect vindication* of our faith. Those who believe in Jesus may be called fools to day, but *men will think otherwise when they* see them shine forth as the sun in the Father's kingdom. Wait a wee bit:

ALL VILL BE CLEARED

soon. Copernicus declared the truth that the earth and the planets revolve around the sun. His opponents replied that this could not be true, for if the planet Venus revolved around the sun, she must present the same phases as the moon. This was very true. Copernicus looked up to Venus, but he could not see those phases, nor could any one else, nevertheless he stuck to his statement, and said: "I have no reply to give, but in due time God will be so good that an answer will be found." Copernicus died, and his teaching had not yet been justified; but soon after Galileo came forward with his telescope, and on looking at Venus he saw that she did pass through exactly the same changes as the moon. Thus wisdom is justified of her children. Truth may not prevail to-day or to-morrow, but her ultimate victory is sure. The mysteries which now perplex us will be solved when the mists are rolled away. Wherefore hope on for the grace that is to be revealed.

Once more when Christ comes there will be a revelation of *perfect glory*. Now this is the grace which is to come to us when Christ appears. "Grace!" say you, "You mean glory." I do. Yet what is glory but grace come to perfection?

I have brought you back to the second coming of Christ. I told you it was a practical doctrine. I want to leave that impression upon your minds, that you may go back to your daily work and constant struggle with world. I should like you to act as an American—Colonel Davenport did upon a certain occasion. One day, many years back, a thick darkness came over the United States. So exceedingly black was it that the barn-door fowls went to roost in the middle of the day. The darkness grew worse, and people trembled in their houses, declaring that the end of the world was coming. They were all excited and alarmed. One of the Houses of Legislature adjourned under the belief that the day of judgment was come. The other house was sitting, and the blackness was so intense that everybody was awed. A motion was made that they should break up, as the end of the world had certainly arrived. Colonel Davenport objected, saying: "The judgment is either approaching, or it is not. If it is not, there is no cause for adjourning; and if it is, I choose to be found doing my duty. I move therefore, that candles may be brought." Brethren it is dark; but whatever is going to happen, or whatever is not going to happen, let us be found girded, sober and hopeful. In these dark political times, these dark religious times, I call for candles, for we mean to go on working. Amen.

West Virginia and Other Items.

Dear Recorder:—I have, perhaps, not missed reading a dozen copies of the RECORDER since I have been a member of the Baptist church. I did not read it before, because I was of another sort, and up to that time I was the only one of the family that ever 'crossed the line.' I have always enjoyed it, but its visits are prized more highly than ever now. This is so, not only because it is better than ever before, but because it is a letter from home. I feel a peculiar interest and pride in every step of progress in N. C., and especially in the Baptist progress. I have just read the report of the meeting at Thomasville on the 28th. I rejoice in the success of the Orphanage, my only regret is that my appreciation of its work must be shown rather in *benevolence* than in *beneficence*. I like the provision for the "old worn out preachers" in the absence of something better. But I think it would be more in keeping with New Testament legislation to pay them sufficient salaries while they are able to work to provide for themselves when they are not, and not force them to humiliate themselves in their last days by living on public charity. (This is not a criticism on the "Home," but a gentle suggestion to the churches.) I have been in West Virginia only a month. Of course I have not had time to learn much of the State, or of the work. I have been very busy during the time in getting acquainted with my people and my own work. The churches I serve (Ronceverte and Alderson) have done everything in their power to make us comfortable and to feel at home among them. Many of the brethren are pious, energetic and faithful "fellow-helpers" in the work. While they have had no pastor for twelve months, they have kept up their church-meetings, prayer-meetings, Sunday schools and missionary societies. We have no reason to be discouraged among them, as they permit us to preach what we believe to be the gospel, and to take up a collection every Sunday, to which they respond cordially and liberally. I find, however, in looking over the minutes of the different associations of the State, that many of the churches give very *little* for missions. Our State Missions are in debt, and we are trying to raise it by the meeting of the General Association in October. My two churches are going to work on parsonages this fall. As soon as we can get them done we want a man for each place. I have traveled over some of Greenbrier county. It is one of the finest countries I ever saw. The farmers certainly ought to have a good time. The land is rich, the climate delightful, and the water everything that could be asked—any kind of mineral you desire. I have spent some time at White Sulphur Springs. It is a pleasant place for rich and fashionable people to go to have a good time. If they desire good sulphur water together with the ball and every other amusement imaginable at enormous rates that is the place to go. But I don't intend this for an advertisement. The crops in this section are excellent—fine, both grain and grass. We have had a great deal of rainy weather, and are now having some delightfully cool—have to sleep under blankets. But this letter is long enough, will write more when I get better acquainted. *I am* glad to know Thos. Dixon, Jr., is walking in the foot-steps of A. C. I have always prayed for this.

B. H. PHILLIPS.
Ronceverte, W. Va., August 4, 1886.

How Baptist Churches in Tennessee Raise Money for Minutes.

The raising of money in a Baptist church for Associational minutes has a peculiar history of its own, which is common to most of the churches. About two months before the Association meets, some brother suggests that the money for minutes ought to be raised. The moderator calls attention to the suggestion, and wants to know what the brethren propose to do. After a little silence the brother who made the suggestion proposes to give a dime. He lays it on the clerk's table, and a few more dimes and nickels are deposited. Then the clerk counts it, and announces that *sixty five cents* has been raised. It is then announced that it is not enough. An awful silence follows; but finally some brother suggests that several brethren are absent, and that they be seen "to-morrow." The "to-morrow" collection swells the sum to *eighty-five cents*. At the next meeting the matter is brought up again, the clerk having left a blank in the letter to the Association, to be filled at the latest moment. The collection this time swells the sum to *one dollar and a quarter*, this result being reached by several brethren who contributed before contributing again. The church has been in the habit of sending up *one dollar and a half*, and so the letter is turned over to the delegates, with the blank unfilled. It is hoped that they will see others before they leave home, and secure the amount, but they forget it. The blank is filled at the Association; as the letter is handed in with it unfilled, and when the reader comes to that important item, one of the delegates rises and announces that the church sent $1.50 for minutes. He pays the other quarter himself. At the close of the Association the clerk reports that there is not enough money for minutes, and wants instructions. Nothing is done, and he gets out a little, indifferent thing and sends it out to the churches. This ends the commotion until the next year.

This is the history of the proceeding at your church. Are you not astonished at it? We are. Remedy the evil by keeping a few dollars in the church treasury, and when the time comes a vote of the church will appropriate the amount you ought to send for minutes. —*Baptist Reflector, June 21st.*

Dr. Robinson says some of the Baptists of Tennessee emigrated from North Carolina. Were they from your church, my brother?

A Chapter from the "Life and Times of Elder Reuben Ross."

This work was written by James Ross, the son of Elder Reuben Ross, who dedicated it to his daughter, and he always refers to Elder Ross as your "grandfather."

The work is well written and is highly interesting. It gives an insight into the life, manners and customs of the people of North Carolina, Tennessee and Kentucky a hundred years ago.

The following chapter—"Anecdotes of Early Years"—will amuse the children:

ANECDOTES OF EARLY YEARS.

Your grandfather remembered quite a number of amusing anecdotes which he had heard when young, and would sometimes relate some of them when speaking of his early life. He told them well. One could see that he greatly enjoyed the wit and comic humor they contained. I propose relating two or three of these before proceeding further with our narrative.

One of these related to an old English man, who had somehow found his way to the religion of country where your grandfather lived. (Plymouth, N.C.) He was of dissipated habits, but light-hearted and froliesome as a boy. His only business was to travel around the country and teach school for a livelihood. His rule was to teach a few months at one place, collect the little sums when due, and then, with a set of lively fellows frolic around till all was spent; then to take up another school and go to work again. Nothing could induce him to teach longer than a few months at one place. His scholars considered him a prodigy of learning. He could tell how many barley-corns, placed one at the end of another, it would take to reach round the world, and how many seconds of time were contained in any given number of years. But what astonished them most of all was the marvellous beauty of his penmanship. This, to them, seemed little less than supernatural. Besides these accomplishments, he knew a great deal about ghosts, witches, apparitions, and haunted places. The boys took great delight in gathering around and hearing him tell of these wonderful things. On one occasion, a youth, a boy of the larger class, who wished to see his future wife, told the old man he had heard that people sometimes had been permitted to see the images of their future wives, and that nothing in the world would delight him so much as to be able to see his. To this the school-master replied that nothing in *his* country was more common than this; that he knew exactly how it was done, and if he really desired to see his future wife, and would meet him at a certain time at the schoolhouse, exactly at midnight, he should be gratified by seeing her face to face. The young man thanked him again and again for his kindness, and promised to be there punctually that time, if his life was spared. Here all the other boys began to beg that they might be permitted to attend also. This was readily granted, and everything settled to the satisfaction of all parties. At the appointed time, punctual to the hour, not only the school-boys, but every vagabond and reprobate in the country was there, with torches and candles sufficient to illuminate the old house brilliantly. A rude curtain having been drawn across the room, the old man took his seat before it. Just at the bleak hour of midnight he rose from his seat, uttered some strange, bad sounding words in an unknown tongue, took his seat again and he waited motionless a few minutes. Then he arose again, and said in sepulchral voice, "She has come; she stands behind that curtain!" The crowd now began to show unmistakable signs of uneasiness, to look over their shoulders towards the door, and many to wish themselves safe at home. Soon the curtain began slowly to rise, and the lower part of a long white female dress to appear. Here terror could be seen depicted on every countenance. But when the curtain rose still higher, and the face of a pale, death-like female* form stood before them, one wild shriek arose, followed by a rush to the door, through which the terror-stricken multitude swept, one over another, in mortal terror. Neither the dark night, the dismal swamp, briars nor thorns were heeded until, breathless and half-naked, they reached their homes and burried their heads in their bedclothes.

When the rest made a rush for the door, the poor fellow who wanted to see his sweetheart so badly sprang to the schoolmaster, caught him around the neck, and said: "Lay her, master, lay her! for God's sake, lay her! Oh, I wouldn't see her again for a thousand worlds!"

This frolic broke up the old man's school; though for this he cared but little, and would have given up a dozen schools at any time for another like it. The beauty of his penmanship alone, whenever he wanted one, gave him a school. The old schoolhouse had a bad name after this, and people seldom went near it afterwards, especially when alone.

THE PIONEER SETTLER.

At the period of what is called Braddock's war, an old pioneer settler lived among the mountains of Virginia. It was a time of trouble and danger. The French and Indians held in strong force Fort Du Quesne, situated where Pittsburg now stands. From this place the savages were supplied with the arms and ammunition which they used in carrying on hostilities against the frontier settlers of Pennsylvania, and Virginia.

As put little human aid was to be expected at that time, the old man, as is usual in such cases, became very devout, and prayed earnestly, night and morning, for the protection of Heaven for himself and family, in a prayer he had prepared to suit the times, and which it required the best part of an hour to repeat. It so happened that, just about the middle of this prayer, he invariably implored the Almighty to crown the efforts of Braddock and the colonies with victory, and to overwhelm the French and Indians with defeat and ruin. His two sons, Bill and Bob, finding it too much for human nature to keep awake during this long prayer, repeated almost word for word, night and morning, and observing also that Braddock came in just at the middle of it, conceived the idea of turning this circumstance to advantage by *dividing* the *time* equally, and settle it between them that Bill should always go to sleep at the beginning of the prayer, and Bob keep awake until the old man "prayed up to Braddock," then to give Bill a nudge and awaken him, and go to sleep himself. Bill would then be awake, ready to stir up Bob in time, so that all could rise together. This arrangement gave each a good half-hour of much-needed sleep, and no one the *worse* for it. On trial the thing worked beautifully, and went on like clock-work for some time; but alas! one unlucky morning Bob, instead of keeping watch as he ought to have done, went fast to sleep too. The old man, having finished his prayer, rose to his feet, and on looking round saw the two poor fellows on their knees fast asleep, Bill having been awaken just enough by the rising of the others to ask Bob, in a drowsy whisper if the old man hadn't got to Braddock yet. Eyeing them a moment he reached up, took down his cane, and gave each a rap on the shoulder. Supposing they were attacked by the Indians, they "raised a murder shout" and prang to their feet. Waiting till they became a little composed, he opened his mind freely to them, saying that he considered them little better than two uncircumcised Philistines; that he had been praying for them the best part of an hour, and they last asleep all the time, dreaming of Braddock. They were very much afraid of Indians, he perceived; but *there was something* worse than Indians, he would have them to know; and if they went on as they were then doing, they would find it out in the end, to their cost.

I always suspected, from your grandfather's manner of telling this story, that he knew by experience, to some extent, how Bob and Bill felt when they were thus caught napping.

JACK HUNTER AND THE CATS.

The hero of the next story was a young fellow, as I think, named Jack Hunter, and, as reported, was young, gay, handsome, very rich, and well educated. It was even said he knew Latin: for when *invited to join in a frolic*, he used to say, "Semper paratus," which he told the boys ment *always ready*. He properly belonged to the highest class of society, but somehow took a downwad course, and landed in the lowest. It was said he had prettier sweethearts and more of them than any other young fellow in all the country.

Court day, in Williamston, was a kind of jubilee for all the idle fellows around. The piny-woods boys especially were then out in great force, drinking rum, beer and cider and eating oysters, ginger-bread, etc.,—mostly at the expence of Jack, who was as liberal as a prince. This would continue till late in the day, when the whole crowd would become so happy as to forget entirely that there was any such thing as care or trouble in the world.

It so happened that Jack once, on the night previous to the court day at Williamston, staid at Washington, the county town of Beaufort, situated about twenty-five miles distant. On his way home the next day to join his party, being a great way, he studied up a plan to have some fun when he joined them; and pretty late in the evening, when they were enjoying themselves to their hearts' content, and only unhappy on account of his absence, he was seen coming down the long street, on his fine horse, at a full gallop. He was soon in their midst, and pulled up his horse. All gathered around, shook hands with him, and after chiding him gently for having been absent so long, asked for the news. He told them that the news he brought was highly important, and at the same time very wonderful: that just before he left Washington a ship had sailed into the harbor and cast anchor. That the news she brought was that *a strange and fatal disease* of some kind had broken out among the cats in England, and that the last one of them in the United Kingdom was dead, and the Norway rats were about to ruin the country, and added that the King of England had sent this ship over to Carolina to buy up every cat she could spare, regardless of price; and he advised them to hurry home as fast as possible, catch all the cats they could lay their hands on, and carry them to the ship.

This news had the effect to sober every one of them instantly. All hurried home without delay, never expecting to have such another opportunity to fill *their pockets with gold*. The dear old court-house in a few moments was deserted, and looked as lonely as a country meeting-house on a week day.

The next morning bright and early vehicles of every kind were seen pouring into Washington loaded with cats. The citizens in amazement inquired of the owners what they were bringing *cats* to town for. They replied: "For the ship." "For what ship?" "For the ship the King of England has sent over for cats." "Who told you there was any ship here, or that the King of England wanted cats?" "*Jack Hunter.*" All was now explained. Nothing more was necessary. The golden vision vanished. The poor fellows turned round and started back for home, disappointed and angry. Jack thought it prudent to keep out of the way for several days. But all was soon forgiven and forgotten. They loved him dearly, and could not think of breaking with him.

*A boy had been dressed up for this purpose.

Excluded From the Ministry and the Fellowship of the Church.

On June the 26th at the conference meeting of Buchanan Baptist church Guilford county, N. C., Rev. M. M. Hall, was excluded from the church and the gospel ministry under the charge of intoxication, and the public is hereby notified that he is no longer authorized to officiate and act in the capacity of ordained minister of the gospel.

S. F. CONRAD,
Mod. and pastor of the church.
M. S. WHITTINGTON,
Church Clerk.

LITERARY NOTICES.

The exquisite poem of Tennyson's, "Break, Break, Break," is again given a most masterly setting by the celebrated composer, Frederick H. Pease. There is something strangely and wondrously sweet in this poem which we have known from childhood, yet we desire the statement to be accepted, as a result of a careful analysis of the piece that the beauty of the poem is no way marred or detracted from its adaption to music. Quite to the contrary it is a wonderful addition and but another proof of the statement that music begins where speech ends. For sale by music dealers everywhere. Price 40 cents. Ign. Fischer, Publisher, Toledo, O.

The Biblical Recorder.

Rev. C. T. BAILEY, ... EDITOR.
Rev. C. S. FARRISS, ... ASSOCIATE.
CHAS. L. SMITH, .. CORRESPONDING EDITOR.

WEDNESDAY, AUGUST 18, 1886.

THE Baptists of the State have every reason to be gratified at the number of beautiful churches being erected. A recent visit to Leaksville made our hearts swell with joy. The house of worship that will be completed and dedicated in the fall, was a surprise to us. We had prepared ourselves to see great things, but the half had not been told us. It is a gem. It is built after the modern order, with inclined floors, and so arranged that every one in the house may have a comfortable seat. *Hexagonal in shape*, Gothic in style of architecture. Complete arrangements in baptistery and dressing rooms. Sunday school room, which is under the main audience-room, easily approached and perfectly arranged. And, equally important as anything else, the structure has a good location. Like a city set on a hill, it may be seen from any point, and one standing near it may have a fine view of the town. "What do you *think it cost?*" said brother D. F. King, whom we had pressed into service to show it to us. If any other man knows its cost, he does. But we had to guess. We had fallen in love with the building, and when we replied that it probably took from their pockets $11,000, our infatuation may have had much to do with our judgment. *Especially does this look so now*, after we have been told that it did not cost half as much as we guessed. We do not like to form a wrong estimate, and are sorry we *missed the figures* so badly; but we have some consolation in the fact that other brethren who try it, miss it just as badly. As is well known, Rev. J. B. Richardson is pastor at Leaksville. That largely accounts for the prosperous state of affairs here. But more, he has about him some of the warmest-hearted men and women that ever blessed a preacher by looking straight into his eyes while he preached and manfully support his efforts after he comes from the pulpit.

Not so near completion is the church in Greensboro. But brother Gwaltney and his brethren are at a quickstep. They are determined not to *linger*. Brother Gwaltney is on the wing. He is a man that may be counted on. Many of the splendid houses of worship that form the Baptist Bethel in North Carolina are mainly due his efforts. Some say that he is the man who should have the title of "C. B." (church builder) *after his name. May* be so. But some brethren might object to it, on the ground that such title is not found in the Bible. However, the work he is now prosecuting with such zeal at Greensboro, is probably the most important he has ever undertaken. Will he succeed? He will, if any man can. But Greensboro, though so important, is not strong enough financially to build such a house of worship as the good of the cause requires. Nothing fine is needed; but a neat, substantial structure. The lot was bought last year, and ground has been broken and brick is being laid. Those who have seen the plans say that, when completed, the Greensboro church will be the most convenient and one of the handsomest in the State. We trust those who have not contributed to this worthy cause will do so at once.

A MAN who styles himself the Rev. Dr. Todd, has been offering his services as preacher to the brethren of Caswell and Person counties. From all that can be learned of him he is a *first-class fraud*. Let brethren beware of him. He claims to be from Ohio. Rev. A. L. Jordan, pastor of the First Baptist church, Wheeling, West Virginia, and who was for a long time general Missionary in Ohio, writes Rev. W. B. Wingate, of Yanceyville: "I have never met nor heard of, nor can I find any one else here who ever met or heard of the 'Rev. Dr. Todd'." This so-called preacher is of heavy build, broad face, full white beard, is six feet high, and appears to be about fifty years old. The last time he was heard from he was in Person County.

WHEN the Beulah Baptists were petitioned by the Providence church to hold their sessions there, objection was made. Some thought the church too weak to bear such a burden. This put the Providence brethren on their mettle. It became to be a risky venture to hint at such a thing. "Come," said they, "and we will entertain you." And they did so, with open hearts and full tables. Let no one, therefore, say that Providence church cannot bear any burden under which it puts its shoulder, with its popular and deeply pious young pastor, W. B. Wingate, in the lead.

Rev. W. R. Gwaltney preached the annual sermon. Dr. C. A. Rominger was elected Moderator. Brother S. B. Adams, Clerk of Caswell county, was made Clerk of the Association. Both of them are young brethren, full of zeal for the faith. If we had any objection to the elevation of Dr. Rominger to the place of Moderator, it was that it took from the floor one of the strongest speakers in the Association. But, after all, the body did well to recognize his high Christian character, broad commonsense and level-headedness, by placing the gavel in his hands. During the meeting, good order prevailed, when possible, and business was transacted with dispatch.

In some respects, this session of the Beulah surpassed that of last year. In other respects, however, it fell behind. $198.00 was pledged for Foreign Missions. The body promised the Greensboro church $181.00. This was about one-fourth of what should have been given. Greensboro is the most important point within its bounds. To build a good church there is to greatly strengthen the work of the Association. For education was pledged $163.50. This was another calamity. Nearly $100 short of last year. But the actual contributions during the year will probably relieve the situation. The scantiness of the pledges was due the circumstances of the hour. Few delegates were in the house. The report came up on the afternoon of the last day, and so did the biggest sort of a rain. The rain got the best of it. The flood came down like an avalanche. *People sought the nearest shelter. Some* took buggies, some wagons, some carriages; some took the church, and some took the rain. We were among those who took the church. And we speak literally when we say the church was *taken*. The sisters and the babies and the visitors had the majority, and as a majority rules in American assemblies, the delegates had nothing to say. For the space of an hour and a half, the rain, and the sisters, and the babies and the visitors, had a little Babel of their own. It was in this that ministerial education met its defeat. True, the majority became quiet after a time, and several fine speeches were made, but the delegates were not in the church to make their pledges. Let us hope that they may give this matter their attention, when collections are taken in their churches. But now let us look to the brighter part of the meeting. For State Missions $355.50 was pledged. This is $130 more than was pledged to the same cause *last year. Good! This is* encouraging. This looks like progress. This promises good things at our Convention in Wilmington. Besides these pledges for State Missions, $233.00 was pledged for Associational missions. It was announced by chairman Gwaltney, of the Executive Committee, that every Mission pledge for the year had been paid, and a small amount was left in the Treasurer's hands. This, too, is healthful. We hope the committee may say the same of next year's work. Next year the Association will go to Reidsville. W. B. Wingate has been requested to preach the introductory sermon; J. H. Lamberth, alternate.

While at the Beulah, the writer had a most delightful home with Capt. James Poteat, of Yanceyville. This aged servant of God, though not entirely recovered from his late illness, retains fully his remarkable mental activity and strength. These have always placed him among the strongest of our Baptist laymen. Deeply devout and spiritual, positive in his convictions of duty, and withal so straightforward that to know him is to reverence and esteem him, he won us to him. May his bright, cheerful Christian home be lighted by his presence for many years yet to come, and may it be our happy privilege to see him again and again.

LAST week the writer visited the Flat River Association for the first time. It met at Bethel Hill, in Person county. Here, the pastor, J. E. Montague, has been preaching for twenty-five years. This is one of the oldest churches in the Association. Over forty years ago, the Missionary element drew off from the anti-Missionary body at this church, and formed themselves into an Association. Since that time, there has been a steady growth. At this late meeting one thing impressed us above others. That was, that laymen controlled the Association. There is enough deliberative talent in this body to form the ablest Senate that ever came together in our capitol at Raleigh. As we looked upon such a number of prosperous, earnest, capable men, we were astonished. We will undertake to call over only a few names, that the reader may have an idea of the *personnel* of the meeting. First of all, there is the Moderator, F. P. Hobgood, who is so well known as one of the leading educators in the State, and who is intimately connected with all our denominational enterprises. His rare judgment, good taste, love of justice, and knowledge of parliamentary law make him a capital presiding officer. His assistant, B. F. Hester, who was re-elected clerk, is a man of good education, fine wit, and one of the best tobacco farmers that ever raised the golden leaf. The remaining officer of the Association, A. W. Parham, treasurer, is also one of our most intelligent Baptist laymen, is a good farmer and does much for the dissemination of the truth in his Association. And now *what a host of noble souls* appear before us as we think of Meadows, Street, Morgan, Knott, Stovall, Pittard, the Woodys, Humphreys, the Gentrys the Hobgoods, *the Currins*, &c., &c. They are our best citizens, and men of whom their counties and State are proud.

The Association *was half-hour* or so late in assembling. Dr. R. H. Marsh, of Oxford, preached the sermon. His topic was Ministerial Education. It was the most masterful discussion of the question we ever heard. We have requested him to write it out that we may print it, and have some hope that he will accede to our request.

All of the churches were represented, with one or two exceptions. A large amount of money was sent up through the delegates. For all objects there was contributed in cash $2,370.40. Last year the cash contributions were $1,650.16. There was, therefore, an increase this year of more than $700 over last year. This is remarkable and gratifying when we remember that the tobacco crops are poor. In travelling over 200 miles or more of the tobacco region, we failed to see a single field of first-class tobacco. We saw much that was good considering the year, but none of the first order of growth and color. But "the weed" brings a higher price, and is "coming out" wonderfully since the rains. Besides this, too, the corn crops on the uplands are exceedingly fine. God has greatly blessed the Flat River people, and they withhold not their hands. In the Spring they filled Bro. Ray's pockets (and he has capacious ones) for his Missionaries. The latter would have suffered much more than they have suffered had not these brethren come nobly *to their assistance*. When Bro. Ray, therefore, visited them again at their late session, it was not to raise a collection. However, the cash sent up with *the letters again filled* his pocket-book. He went off to the Yadkin with a shining face. On the matter of Christian education, the speeches were listened to with great profit and pleasure. The beloved Dr. Wm. Royall spoke for Wake Forest College. Rev. J. S. Hardaway and Prof. C. A. Jenkens spoke on general education. Bro. Hardaway is one of our best thinkers. He had something to say on this question, and the brethren heard him gladly. Prof. Jenkens, who has lately connected himself with Oxford Female Seminary, had something to say in the interest of "the bright girls of North Carolina." We have attended three Associations with this brother, lately, and everywhere he has gone there has been a demand for him. We are sure that President Hobgood has made a good acquisition in securing him to fill the chair of Mathematics and Moral Philosophy in his Seminary.

During the year the Board of Associational Missions have done a fine work. Three strong men have been laboring under its instructions, Rev. Messrs. T. J. Horner, Thos. Stradley and J. H. Lamberth. Three new churches were organized—Rock Springs, State Line and Sassafras Fork. They are promising fields and bid fair soon to become strong churches.

We were pleased to see the Association take strong grounds for the Baptist Orphanage. Bro. Mills was there, and delighted every one by his presence and his talk on charity. The Association adopted the following resolutions with reference to this work:

Resolved, That the churches composing the Flat River Association be requested and urged to raise during the month of September next, the balance of the amount pledged for the Flat River Association, on Chapel at the Orphanage.

Resolved, 2. That we will co-operate with the Baptist Orphanage Association of North Carolina by taking up an annual collection among the churches for the support of the Orphanage at Thomasville and by entertaining a Report on the Orphanage at every regular meeting of the Flat River Association.

Resolved, 3. That every church in the Association be requested to take up an annual collection for the Orphanage at Thomasville, and to report the same in their respective letters to the Association.

R. H. MARSH,
I. N. DAY,
JNO. I. MORGAN.

NOTES:—One of the quietest, but one of the most whole-souled of the laymen of the Flat River is brother Lawson Knott. We shall never forget the pleasure we experienced in that long ride we took together from Bethel Hill to his beautiful home five miles from Oxford. The kindly welcome of himself and his estimable wife was most highly appreciated.

The Association was well entertained at Bethel Hill. We arrived the day before the meeting and had a hospitable home assigned us with brother Ruffin Woody. Bro. Woody's house was in one *respect like an omnibus*—there was always room for one more. He is Superintendent of the Sunday School at Bethel Hill, and a great favorite with the young people, who filled his house during the Association with merry voices. Next year the Association will meet with Antioch, in Person county.

THE Democratic Convention of the First Congressional District was held in Elizabeth City on August 11th, and nominated Maj. L. C. Latham, of Greenville, Pitt county, as their candidate for Congress, in place of Hon. T. G. Skinner who has represented the district for two terms. The First Congressional District is composed of the following counties: Beaufort, Bertie, Camden, Chowan, Currituck, Dare, Gates, Hertford, Hyde, Martin, Pamlico, Pasquotank, Perquimans, Pitt, Tyrrell, Washington and Carteret. In the last election the Democrats carried the district by about 2,400 votes. The nomination of Mr. Latham will, in all probability, give the district to the Republicans.

As the writer stepped from the cars at Danville, last week, on his way to the Flat River Association he had the pleasure of shaking hands with Dr. Tichenor, of the Home Mission Board, and a companion he had with him. We were glad to see the Doctor; but more than glad to greet his companion. He impressed us most favorably. If asked to describe him we would say: Of medium height, stoutly built, olive complexion, good features, high forehead, slightly bald, penetrating black eyes quick and intelligent in their glance, and much softened by light from a heart full of love for Christ. And who is this? Alberto J. Diaz, the Cuban apostle. He and Dr. Tichenor were on their way to the Valley River Association. But who is this Alberto J. Diaz? The following passed by the Southern Baptist Convention at Montgomery, Alabama, will explain:

"Your committee, to whom was referred the mission in Cuba, wish to record their profound sense of gratitude to God for the wonderful work He has done, and the bright prospect he has opened in the island of Cuba through our brother, Alberto J. Diaz, and in connection with his labor we recommend,

1st. That the Convention adopt this work in Cuba as one of its missions.

2d. That this work be entrusted to the care of the Home Mission Board.

3rd. That the Board press this work with vigor, and take such steps as they deem best to secure a fitting house of worship in Havana, at the earliest time.

4th. That the close sympathy now existing between the brethren in Florida and the work in Cuba, be fully maintained, and that these brethren be earnestly requested to give their heartiest cooperation to the Home Mission Board, in this great work."

This was passed after considerable discussion. The Home Mission Board then, has in hand this important work. We think Dr. Tichenor is acting wisely in taking with him Bro. Diaz to the Associations and Conventions. We would be delighted to have him in North Carolina. He is a most remarkable and worthy man. He is no sentimentalist. He is a man of brains and deep convictions of duty. Few men in our day have had the privilege of being cast into prison for Christ. Brother Diaz has. He has withstood persecution, and, like the Apostles, has had the pleasure of baptizing many of his persecutors, among them the Mayor who threw him into prison. Few men can move the soul like this native Cuban preacher. As he tells his experience his auditors are thrilled. And when he tells of the bright prospects of the Baptist cause in the "Queen of the Antilles," the hearts of those who believe the truth are made to rejoice. Come to our Convention in November, Dr. Tichenor, and bring Bro. Diaz with you.

PERSONAL & OTHER ITEMS.

....Rev. Dr. J. B. Thomas has returned from Europe.

....W. H. Pace, Esq., and family are spending the summer at the Hot Springs.

Rev. Dr. S. A. Goodwin, of Danville, Va., made a fine impression at Martha's Vineyard.

....Rev. J. A. Smith reports a glorious meeting with the church at Ashpole, N. C.

....Dr. George W. Manly, of Kentucky, will arrive at Wake Forest College this week.

....Rev. F. W. Eason, of Fayetteville, preached at Indian Hall, Bladen county, on the 8th inst.

....Dr. Mallary and wife, of Shelby Female College, are on a trip through the mountains of N. C.

....Bro. J. H. Couch supplied Rev. C. Durham's pulpit, in Durham, Sunday night, the 8th inst.

....Dr. Bussey, of Georgia, was in Shelby last week on a visit to his daughter, Mrs. Thomas Dixon.

....Rev. B. W. Bussey, formerly of Shelby, N. C., has accepted a call to the church in Brunswick, Ga.

....Rev. Dr. A. E. Owen and family, of Portsmouth, Va., are spending the season at Pearisburgh, Giles county, Va.

....The Chicago University property goes to the Douglas heirs. The Trustees retain the Charter and the Telescope.

....Rev. A. G. McManaway, of Charlotte, was elected President of the Mecklenburg county Bible Society at its *recent session*.

....Rev. J. T. Worth, the leading Campbellite preacher and editor of this State, died at his residence in Kinston on Aug. 6th. He was 70 years old.

....A Baptist church will be organized in Concord, Friday Sept. 3d. The new church will have 15 or 18 members. Bro. Bostick has been well received.

....Rev. W. H. Strickland, of Shelby, was in Asheville on Sunday the 8th and delighted the people by preaching two splendid sermons for Dr. Carroll.

....Rev. *Mr.* Edwards, of Cumberland county, and Rev. M. V. McDuffie, of Henderson filled the pulpit of the Baptist church in Fayetteville on the 8th.

....The report of the death of Mr. Muller was an error, and it was corrected in this paper.—*Journal and Messenger*. Was the report a mere advertising dodge?

....We had a good meeting at Cedar Rock—28 professions; I expect to aid Rev. P. T. Warren, at Elam, Northampton county, this week.—*C. A. Woodson.*

....Rev. W. R. Gwaltney preached for Dr. Goodwin, in Danville, Sunday the 8th inst. The brethren heard him gladly. Dr. Goodwin is at Martha's Vineyard.

....Rev. J. M. White reports a meeting of great power with the church at Collins' Grove, and another at Holly Springs. He is now holding a meeting at Morrisville.

....Read Bro. Eller's letter from the garden of Western N. C., and then ask yourself if you are a *live* preacher and whether you would like to do a great work for the Master.

....The fifteen thousand members of our churches in the First Congressional District have our sympathy. Even the party lash vigorously applied, will hardly be able to fill them with enthusiasm in the coming election.

....Rev. J. H. Lamberth, pastor, ably assisted by Rev. C. G. Jones, of Martinsville, Va., held a very successful meeting at Clement church, in this county, last week, resulting in about thirty conversions.—*Roxboro News.*

....The *Baptist Reflector* exposes a plot of a Mr. Moody, of Florida, to spread Gravesism in Cuba. The Home Mission Board should at once put an end to this business. It must be stopped and at once.

....President Taylor returned from his trip West on Thursday of last week. He was greatly pleased with the brethren he met in Asheville and is expecting a large number of students at Wake Forest on the first of September.

....Rev. J. S. Hardaway, of Oxford, has been granted by his church a vacation of four weeks which he greatly appreciates. Bro. Hardaway is much beloved and highly appreciated by his brethren and deserves it all.

....*The Dawning Light*, a new paper by Rev. R. H. Harris, of Roxboro, N. C., is before us. We suggest to Bro. Harris that it would be better not to use German text in the head line as the *W* in dawning looks too much like *M*.

....Last week, meetings were in progress at Rose of Sharon, Berea, Hermon and Mt. Moriah churches, near Durham. We shall be glad to learn that much good has been accomplished and that the Lord's work is prospering.

....Rev. M. V. McDuffie, of Henderson, has a *month's vacation* and will, after visiting his relatives in Fayetteville, N. C., spend a week or two North. He has agreed to preach a time or two for a church in New Brunswick, N. J.

....Rev. J. B. Boone, President of Judson College, is doing a splendid work for the Baptists of the West. We look to President Boone and Dr. Carroll for just such work. They are two of the strongest and surest laborers in the vineyard.

....Rev. R. T. Bryan, of Chinkiang, China, writes under date of July 3rd, *that all are well*—both on his field and at Shanghai. We congratulate brethren Bryan and Herring and their wives on the arrival in their homes of two young Missionaries.

....The First church in Raleigh on Tuesday night Aug. 10th extended a most enthusiastic call to Rev. J. L. White to its pastorate. Bro. White has the matter under consideration and will act in this matter wisely and to the interest of the cause of Christ.

....Prof. L. E. Duncan, of Lexington, has commenced the publication of the "*Normal Echo*," a paper in the interest of education in North Carolina. Bro. Duncan is a most successful teacher, has a splendid school at Lexington and knows what to say to teachers.

....We learn from Bro. B. W. Ray who was in this city last week, that a grand educational pic-nic was given at Lockville last Wednesday. The crowd was estimated at about fifteen hundred. Col. L. L. Polk, editor *Progressive Farmer*, delivered an excellent address.

....We regret to announce that the difficulty between the Trustees and Faculty of Mississippi University has resulted in the murder of the Secretary of the Board of Trustees, Mr. H. M. Sullivan, by one of the Professors of the Law Department, a Mr. J. M. Howie.

....Politicians who think party ties are stronger than temperance principles and that good Republicans and good Democrats will not bolt party nominations made in the interests of the saloon, will have their eyes opened during the next year or so.—*New York Independent.*

....Bro. J. H. Foy, D. D., of Mo., a native of North Carolina and formerly a Campbellite preacher, united with the Episcopalians some years ago, has now asked his Bishop to depose him from the ministry. Chapel Hill gave him D. D., just before he joined the Episcopal church.

....The Albemarle *Enquirer* of the 12th announces the death of little Myra B., the youngest child of Bro. and sister K. R. Pendleton, of Edenton. The bereaved have our warmest sympathy. Heaven comes nearer to us, and fills a larger place in our hearts and hopes by the transfer to its peaceful shores of our dear ones.

....A protracted meeting was commenced at Yates' church, three miles from Durham, Sunday, the 8th inst., which continued through the week. The services were conducted by brethren J. J. Lansdell, Nash Cheek, J. H. Couch and A. Crabtree. Much interest was manifested and several professions reported.

....We read with pleasure the letter from Lexington, N. C., announcing the ordination of Rev. P. O. Duncan, the new pastor, to the full work of the gospel ministry. Bro. Duncan graduated at Franklin College last June, is a strong man physically and mentally and of studious habits. We expect much of him in his new field.

....While I was in the mountains taking rest, Bro. Thomas Dixon, Jr., filled our pulpit for three Sundays with general acceptance. He will assist me in a meeting soon. At this time he is aiding his father in a meeting in the country. Three weeks has wrought great changes in crop prospects—we were worse scared than hurt.—*W. H. Strickland, Shelby, N. C.*

....Rev. Dr. Whitfield, *of New Berne*, suggests that Sep. 5th be observed as a day of prayer for Wake Forest College, its Professors, the students and all connected with them. This suggestion is a good one and we ask all our readers to set apart the first Sabbath in September as a day of special prayer for our College and the many dear boys gathered there.

....A cable dispatch from Liberia, Africa, to Washington City, announces the death of Rev. Moses A. Hopkins, United States Minister to Liberia. Some months ago we printed a letter from him in reference to the Rev. J. O. Hayes who went from Raleigh to that country to preach the gospel. We knew Bro. Hopkins well and regret his early death.

....*Sometimes it is* best to leave typographical errors uncorrected with the hope that they may escape notice. Quite a ridiculous error was made in our last issue in Rev. J. B. Richardson's note of his meeting, in which he was assisted by Rev. D. M. Austin, who is not only one of our best pastors, but one of our best preachers. The connection shows that the name Barnabas was meant.

....Rev. D. W. Thomasson requests us to say that the South Yadkin Association holds its session with New Hope church, Iredell county, on the 9th of September, and to ask all persons coming by railroad to notify Bro. J. C. Turner, of Statesville, and they will be conveyed from that point to the church if notice is sent in time. Bro. Turner may certainly expect three from Raleigh and Wake Forest and prepare to meet them.

....Our Methodist brethren once in a while send some brother who has the confidence of all the Church, out on a visit to all the mission stations to see how the work prospers. Bishop A. W. Wilson has just left for Japan and China and after seeing all the missionaries will return in January. For some years we have thought well of this plan and would not object to seeing it tried by Baptists.

....Rev. Jo. Munday, having closed up his meetings here, left Tuesday, for Georgia. Some eight or ten persons professed religion under his preaching, and it is hoped that other good was done. He beats Sam Jones in his use of slang and in abuse of his congregations, and he gave Statesville an awful going over as a God-forsaken town.—*Statesville Landmark.*

....The *Economist* says in speaking of Shiloh, Camden county: "The protracted meeting is progressing finely. Our Camden preachers, Overby, Horton, Briggs and others are well known here; but Rev. R. E. Peele is a new man with us; he is however one of the most successful preachers we ever heard. Twenty-one additions had been made to the church by the middle of the week.

....The first item in the RECORDER of August 11th was understood by some of the friends of Ex-Gov. W. W. Holden as intended as a personal reflection upon him. This we regret, as there was no more connection between the first two items than there was between any other two in the Personal Column, nor was it our intention in any way to wound the feelings of Gov. Holden or his friends.

....The Baptist church, of Hickory, N. C., needs a pastor but would be glad to engage a supply for September and October. Hickory is in the mountains, one of the best health resorts in N. C. They will give a good preacher $25 per month to spend September and October with them. This is a good chance for some one of our Eastern brethren to recuperate in the mountains and do good at the same time. Write to Bro. H. L. Watson, of Hickory, N. C., about it.

....Dr. B. Manly has consented to edit *The Kind Words Baptist Teacher* which is to be published at Atlanta, Ga. This work will be similar in character to the *Baptist Teacher* published by the Publication Society of Philadelphia. Dr. Manly will give us an excellent specimen of his ripened biblical scholarship in his new sphere of labor and we wish him success. We think there is ample scope for the new publication and we pray that it may be abundantly useful among the Southern Baptists.—*Baltimore Baptist.*

....The *State Chronicle*, after giving a sketch of the new professors elected by the Board of Trustees of Wake Forest College, says: "Not only the Trustees and patrons of Wake Forest College, but as well all North Carolinians who are interested in higher education, are to be congratulated upon the result of the election of new Professors of Wake Forest. The *Chronicle* rejoices to welcome such scholars to North Carolina. It rejoices that Wake Forest is prosperous enough to command the services of the best talent in the teaching world."

...."Geo. Dowell is with Carrick in a meeting at Pactolus, one of our mission stations about half way between Greenville and Washington. Six persons have been baptized up to the time of this writing and the work is still in progress. I should have gone over to be with them but for the rains. I baptized one more on Sunday night, making nine in all from Clarence Dowell's meeting, of which I wrote you last week. This has been a good *year* with us. At almost every point the Lord has given us manifest tokens of His power. If the brethren in other parts of the State could see what is going on here they would not let it be necessary for John Ray to appeal so often and earnestly for funds to carry on the work of State Missions. All honor to the Pilot Mountain Association. They have made a glorious beginning. With the same spirit in all our Associational meetings what a session of the Convention we shall have in Wilmington."—*J. D. Hufham.*

....A correspondent of the St. Louis *Christian Advocate* thinks that when we say in the language of the Declaration of Independence "all men are created equal" what we mean is, that all Americans are born Colonels. Ridiculing the absurd passion for titles he continues: "The writer knew a man once who put his name thus to a notice: 'Rev. G. B., M. D., D. D., LL. D.,' and this man also professed to have been a General in the Union Army, and was—a Negro! This vain desire for an assumption of title, indulged in by every tyro, quack, corn doctor, dancing master, billiard player and rope-walker, all of whom are 'professors' these days, is second in point of ridiculousness only to the wholesale manufacture and bestowment of titles by our universities and colleges. A college has a rival which is manufacturing D. D.'s and LL. D's. It will never do to be beat; around goes the crank, out fly the D. D's. A college is weakening; the ranks are thin, the friends are few, the enthusiasm is abating in certain quarters; help, influence are needed. What must be done? Why, turn the crank at commencement and out pop another half dozen D. D.'s." The only title of which the *Index* is *proud is the title of A. B. The editor* worked for it and got it. It was a genuine "reward of merit." The editor has been proud ever since he received it forty-eight years ago. It was his first triumph, and really his last, for what has come since he neither deserves nor desires.—*Christian Index.*

FROM THE CHURCHES.

Dear Recorder:—I held a meeting with John's Chapel, Nash county, for several days, with a small congregation, but I *preached the truth as best I could*, and the brethren earnestly worked with me. The Lord blessed our efforts, to the result of 17 souls professing faith in His name. Some of the converts were very aged. We feel that we can praise God because of His tender love for us.

G. W. COPPEDGE.

Dear Bro. Bailey:—To-day I shall close the meeting with Shady Grove church, Wake county. Bro. J. N. Booth has been rendering efficient aid in the preaching of the word. Owing to the financial pressure, *services will only* be held in this church one Sunday in each month, during next year, instead of two Sundays in each month, as heretofore.

Bro. Booth and I go to Pleasant Grove next week.

Yours in Christ,
A. D. HUNTER.

New Hill, N. C., Aug. 13, 1886.

Dear Bro. Bailey:—I am enjoying a gracious revival at Moore's Chapel, Alamance county. Brethren C. C. Newton and W. C. Durham are doing us good service, and the Lord is making our hearts glad. Six or seven persons confessed Christ as their Saviour yesterday evening, and many others are anxious. Pray for us.

Bro. C. C. Newton is now known as a power in revivals, and W. C. Durham will soon be known as such.

R. A. MOORE.

Saxapahaw, N. C., Aug. 10, 1886.

Dear Bro. Bailey:—I have encouraging news to report from Trading Ford. On last Sunday, the 8th inst., Bro. A. C. Davis, of Concord, who had been with me the previous week, doing earnest and effective work, baptized five persons as the partial fruits of the meeting. Others are confidently expected to *follow soon.*

It is not as easy to be baptized here as in some places. In some instances one is required to "go in the face of *rigid opposition.*"

"The Lord is with us."

Fraternally yours,
J. F. TUTTLE.

Salisbury, N. C., Aug. 10, 1886.

Dear Bro. Bailey:—I have just closed a meeting at Antioch, *eight miles* from Lillington, Harnett Co. I was assisted by Eld. H. W. Graham and J. A. Campbell, from Wake Forest. The meeting was a success. The church was greatly built up. There were 20 additions, 16 of whom were baptized at the close of the meeting. Several others are expecting to be baptized at the next meeting. I am going to Pine Forest to make my next effort.

Yours truly,
A. N. CAMPBELL.

Winslow, Harnett Co., N. C., Aug. 6th, 1886.

Dear Brother:—We have just closed a very delightful meeting at Hill's X Roads.

Bro. Leslie, of Tarboro, preached for us, and by his plain, earnest and pleasing style of putting truth, he gained the *attention* and love of his auditors. The membership of our church in that section were very much strengthened, and the meeting resulted in 11 professions, 2 restorations and 9 baptisms.

We are to hold meetings at Kill Quick, Staton's, and at Mullins', beginning on Sunday, the 8th inst., in which Dr. Hufham and Bro. G. J. Dowell are expected to preach for us.

May the Lord grant us many souls for our labors among the people.

Very truly,
C. L. DOWELL.

Scotland Neck, Aug. 7, 1886.

Dear Bro. Bailey:—A word or two about Shiloh's protracted effort, which closed on the second Sabbath in August, resulting in the addition of forty-seven to the fellowship of the church. It was a precious meeting because of the Lord's presence. Rev. R. E. Peele and Dr. R. R. Overby aided me in recommending Christ as the sinners' only way from sin to heaven.

Brother Peele being a stranger in our midst, and having a novel way of putting old truths, it was the pleasure of all to listen to him call sinners to Christ. He preached willingly, earnestly, forcibly and acceptably.

Dr. R. R. Overby gave us two sermons on Friday, which were of telling effect.

I go now to Creswell, Washington county, in hope that the Lord will bless us there.

O. C. HORTON.

Elizabeth City, N. C., Aug. 10, 1886.

Dear Recorder:—I began a meeting at Canon Grove Church, Raleigh Association, on the fourth Sunday in July, which lasted seven days, with good results. The congregations were good and attentive. There were several conversions and quite a number of penitents, and on the last day of the meeting I baptized three into the fellowship of the church.

From there I went to Piny Grove church, Little River Association, where I held a meeting for eleven days. We had about thirty converts. Fifteen related their experience to the church and were received for baptism. This was one of the most gracious outpourings of the Spirit I have ever witnessed.

I was aided at Canon Grove by Rev. J. L. Ennis and Bro. Lynn Adams, and at Piny Grove by Rev. J. W. Collins, J. L. Ennis and J. R. Spense.

I go to Neill's Creek next Saturday. Pray for us.

J. M. HOLLEMAN.

Apex, N. C., Aug. 12, 1886.

Dear Bro. Bailey:—I commenced a meeting on Friday night, July 23d, with Mt. Ruhama church, Catawba county, and continued one week. The church was much revived. Nine persons were received by baptism, among the number Prof. J. L. Shinn and wife. Bro. Shinn is a promising young man, and has spent three years at Rutherford College, preparing for the Methodist ministry, but he could not preach their doctrine. At the close of the meeting, this church licensed him to preach. I was very sorry to close the meeting, as quite a number of penitents presented themselves for prayer on the last day. Bro. W. B. McClure was with us, and did some good preaching.

From here we went to Macedonia church, in Lincoln county, where we remained a week. The Lord met with us and revived the church, and gave us twenty-four converts. Twenty-two were baptized at the close of the meeting and two await baptism at our next meeting. Several others professed faith who will be baptized soon.

I have baptized thirty-one converts within the last two weeks. We regret closing the meetings and leaving so many penitents.

Rev. T. H. Mullinax, C. F. Felmet and Bro. McClure assisted me in the meeting, and all did good preaching.

I am now at Salem church. There had been but very little interest manifested up to yesterday, when several penitents presented themselves for prayer, and two were received on profession of faith. We still hope for a good meeting.

J. A. HOYLE.

Iron Station, N. C., Aug. 10, 1886.

Dear Recorder: On Friday the 6th inst., Rev. J. R. Maynard, the pastor of the church began a series of meetings. The congregation in attendance was *large, attentive and prayerful*, and were anxiously awaiting the arrival of Bro. C. Durham, of Durham, N. C., who had previously promised to come and aid the pastor in the meeting. He arrived Sunday evening, and preached at night, and the week following he preached two sermons in the day and one at night. It was the writer's good pleasure to attend the meeting most of the time, and to say that Bro. Durham preached the most eloquent, plain and practical sermons it was ever our privilege to hear, would only, in a feeble way, express the sentiments of the entire audience. The person that could sit under the droppings of such gospel truths and not in some way be affected and feel their responsibility and obligation to God, would be something less than human. While there were not many converts, still there were many sinners made to see their lost condition and to ask an interest in the prayers of God's people. The members of the church were revived, their hopes confirmed, and their prospects for heaven brightened. Thus ended a revival in the true acceptation of the term.

Bro. Durham left for his home Saturday afternoon, carrying with him the kindest wishes and earnest prayers of the people of Apex and the community. May the good Lord in his kind providence spare his life and continue him in health for many years to come, that he may go forward in the discharge of the duty that he so much loves and for which he is so good, useful and competent; and when his labors on earth shall have ended, we feel assured that he will go to his reward in heaven.

J. H. R.

Apex, N. C., Aug. 16th 1886.

Dear Recorder:—Having received three letters of inquiry in regard to the Bakersville field, I will by your permission answer them through the RECORDER. I will say to the brethren the only safe way is to come and see for themselves. The customs of people in the mountains are so very different to that of the people below that I am afraid to say what could be done. I am told that there is a good opening for a school of high grade at Bakersville, and I know they need a good pastor located among them and of course a graduate from Wake Forest is a good recommendation, yet no man can tell how the field would suit him till he comes and sees for himself. The Bakersville church has not been in the habit of paying large salaries, yet I think they are a liberal people. If it suited me to live in town, I should not be afraid but what they would amply support me and my wife. So I will say to the brethren, just make a pleasure trip of it and obey the Bible and come and see. O, I like to see any of you smile on this side of the Blue Ridge. This is a grand country; the inhabitants of Bakersville number more than 800 and the number is still growing. A railroad is being surveyed by it at this time so we think there is a grand future for our country. I am your brother,

S. M. COLLIS.

Bakersville, N. C., August 7, 1886.

The first church at Apex has just passed through a season of grace, greatly enjoyed by the entire christian community. The pastor, Rev. J. B. Maynard, has been doing a faithful work here since the death of Rev. Dr. Young. Several good brethren and sisters have connected themselves with this church recently, and now since this season of grace the indications are that we have started upon a new era. Our pastor was fortunate during the meeting to secure the services of Rev. C. Durham, for five days. Is there a brother anywhere whose style and manner of preaching is more like that of his Master and the apostles? Direct, pointed, purely practical, yet full of pathos and love. Under his preaching, christians yearn for more holy and consecrated lives. Sinners are impressed with the exceeding sinfulness of sin and the beauties of a godly life. While there were but few accessions to the church as the direct result we yet look for greater good. His thoughts are engraven alike upon the minds of saint and sinner and cannot fail to bring forth fruit to the honor and glory of God.

H. C. O.

From Macedonia church: Our pastor Rev. J. A. Hoyle, assisted by Rev. Messrs. Mullinax, Felmet, McClure and Crocker, just closed a series of meetings with glorious results. From the beginning of the meeting it was evident that the Lord was with us, and that many were tired of the yoke of sin. Twenty-two were baptized, one joined by letter, one joined and baptized at Mt. Ruhama church, and two more joined not baptized.

We feel encouraged to press forward for the Lord is doing a great work in our midst.

This is the second year of our beloved pastor, but he has done much in that short time. When he came here we had but few members and no house, now our church numbers nearly two hundred members. And have built a good house well finished.

May the Lord bless him and go with him on his mission of saving souls.

J. M.

Derr, N. C., Aug. 10th, 1886.

Dear Brother:—On the first Sunday in August, I commenced a meeting at Falling Creek, which continued ten days. About twenty-five professed faith in Christ, fifteen of whom united with the church, and others, I hope, will follow soon. Some will join the Methodists. Bro Croom preached one sermon for us. With this exception, we had no other ministerial aid.

I feel that the church is strengthened and that their new pastor is more deeply in love with them and they with him. I go to Bear Marsh to-morrow. May the Lord give us his Spirit there.

J. B. HARRELL.

Mt. Olive, N. C., Aug. 13.

Union Meetings Raleigh Association.

The Western Section will meet at the church at Apex, and the Eastern Section with Antioch church, in Johnston county, both beginning, Friday, Aug. 27th, at 11 a. m. Rev. J. Newton Booth will preach the Introductory sermon at Apex and Rev. J. R. Jones at Antioch. The following topics will be considered: 1. What are the scriptural qualifications for church membership? 2. How can we increase the attendance of members upon church conference meetings? 3. How to reach the masses with the gospel within our bounds, and extend our Associational Mission work? 4. Does not a Sunday school connected with each church increase the efficiency of the work? 5. What are the claims of the Foreign Mission work upon us?

Sunday School Institute is suggested for Saturday afternoon.

Each church is requested to send up contributions for Associational Missions. We are badly behind in paying the salaries of our Missionaries.

N. B. BROUGHTON,
for Ex. Committee.

Roanoke Union.

The next session of this body will be held with the Toisnot Baptist Church, commencing Friday before the fifth Sunday in August, at 10 o'clock, A. M.

PROGRAMME.

The following subjects have been selected for discussion:

1st. Baptism. Discussion opened by J. A. Leslie.

2nd. The Lord's Supper. By J. M. McManaway.

3rd. Inefficient church members—what to do with them. By R. E. Peele.

4th. The Prayer Meeting—how to make it most effective. By Geo. J. Dowell.

5th. The Baptist Orphanage. By J. D. Hufham.

6th. Forms of Worship. By C. A. Woodson.

Brethren whose names appear on the programme are earnestly requested to be present *on time*. Those that come by railroad will please come by Thursday; otherwise they will be too late for the opening exercises.

Sermon Thursday night, by J. A. Leslie; alternate, W. B. Morton.

The Union meeting will be followed by a protracted meeting in which the pastor expects the aid of Bro. Leslie. Special invitation to RECORDER men.

C. A. WOODSON.

Beulah Union.

The next meeting of the Beulah Union will be held with the Milton church Aug. 27th, 28th and 29th, 1886.

PROGRAMME.

Introductory Sermon Friday morning, Aug. 27th, at eleven o'clock, by Rev. W. L. Wright.

The following subjects have been selected for discussion:

1st. Pastoral Support—prompt payment; frequent payment, and best method of collecting. Discussion opened by W. W. Wilkerson.

2nd. A sleepy church, and how to wake it up. Discussion opened by Rev. W. L. Wright.

3rd. The Mission work in the Beulah Association. Discussion opened by C. A. Rominger.

4th. Religion in the home. Discussion opened by Rev. R. R. Moore.

5th. THE BIBLICAL RECORDER. By Rev. W. R. Gwaltney.

All are cordially invited.

W. L. WRIGHT,
for Committee.

Liberty Union.

This body will convene with the church at Liberty, beginning on Friday before the fifth Sabbath in August, 1886.

PROGRAMME.

Introductory Sermon, by Rev. P. O. Duncan; alternate, H. Morton.

The following queries have been selected for discussion:

1st. Ought not all our membership to take a deep interest in the Baptist Orphanage, and contribute regularly to its support? Speaker, H. Sheets.

2nd. Ought the interest which we should take in the Orphanage, and our contributing to its support, in the least diminish our interest in the cause of Missions? Speaker, S. H. Thompson.

3rd. What is the best means for a church to adopt to get regular contributions to the Lord's work from every member? Speaker, R. T. Hamner.

4th. Report of the Executive Committee.

C. H. TEAGUE, Secretary.

Atlantic Association.

The next union meeting of the Atlantic Association will be held with the church at Fort Barnwell, Craven county, on Tuesday before the 5th Sunday in August.

PROGRAMME.

1st. the importance of organization and co-operation in christian work. Rev. Theo. Whitfield, D. D.

2nd. What mission work needs to be done in the Atlantic Association? Rev. C. S. Cashwell.

3rd. The training and developing of young church members. Rev. W. T. Jones.

4th. Are our churches exercising wholesome discipline? J. M. Wooten.

5th. What are the relative duties of the church and the pastor? J. E. Peterson.

6th. Is it advisable for our country churches to have preaching more than one Sunday in the month? Rev. W. J. Fulford.

7th. What can be done to secure better attendance and more interest in our Union Meeting? Rev. R. E. Peele.

8th. Report from the churches of our Association.

Rev. A. J. Hires to preach the sermon.

The executive committee of the Association will meet at the same time and place.

J. M. WOOTEN, Mod.

J. D. ROBERTS, Sec.

The brethren of the Association are earnestly requested to be present at the above time and place, as business of importance and interest to the Master's kingdom is to be considered. Our cause languisheth because of a want of united effort on the part of the churches of our Association. The Lord has done, and is still doing great things for us, and now brethren let us come together and show our gratitude, and appreciation of his good in a substantial way.

F.

PUBLISHERS' AGENTS.

In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Bro., Fifth and Vine Streets, Cincinnati, O., and 140 Nassau Street, New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

Ordination of Rev. P. O. Duncan.

Dear Bro. Bailey:—On Saturday night, Aug. 7th, after the business of the church had been transacted—as per arrangements made at our July Church Conference, Rev. S. H. Thompson and and Rev. L. E. Duncan proceeded to examine Bro. P. O. Duncan in the presence of the church, as to his fitness for the Gospel Ministry. He passed a strict and very satisfactory examination. On Sunday morning Rev. S. H. Thompson preached the Ordination sermon to a packed house and many think it one of the finest efforts ever put forth in this town. He held his crowded audience almost spell-bound for one hour.

At the night service Bro. Thompson again preached a good sermon after which, Rev. L. E. Duncan delivered the charge to the pastor, which was one of the most beautiful and soul-stirring efforts ever made in our church and it brought forth many sympathetic tears. Especially was this so, when the speaker asked the large audience to allow him to remind his Brother of the facts that their grand father had been an honored minister of the gospel in this State, and the good he had done was now seen in the border mountain counties of Virinia and North Carolina, and now he said laying down the ministry, he felt like saying as Paul in part that he had been faithful and fought a good fight, and prayed the blessings of heaven upon his brother and his efforts for the Master's work.

Bro. Thompson then delivered a splendid charge to the church, one that we feel if we would follow out would advance us a long stride in the right direction. Then followed the laying on of hands in the ordaining prayer, led by Bro. L. E. Dundan after which, "Praise God from whom all blessings flow" was sung by the congregation and the benediction was pronounced by our pastor P. O. Duncan.

Brethren Sheets, Stallings and S. F. Conrad were expected to be with us, but Bro. Sheets was in the midst of a revival meeting at Reed's church, and brethren Stallings and Conrad were at Beulah association, and could not be with us, although we had a grand, and we hope profitable time. We feel that the hand of the Lord is guiding us here in his work, and that Bro. P. O. Duncan is the right man in the right place. He has the good of the cause at heart, and is making his influence felt in our midst. He has the confidence of our people as well as of the entire community, and is an able as well as a consecrated preacher, and if you do not hear of his power in the old Liberty at no distant day then shall we be surprised.

C. W. Trice.

Lexington, N. C., Aug. 11, 1886.

Death of Mr. William Blackwell.

On Sunday morning, Mr. William Blackwell, of Oak Hill township, departed this life, in the fifty-seventh year of his age. While very young the deceased made a profession of religion, and for nearly a half century he has been noted for his faith, his zeal and his earnestness as a christian. Since the organization of the Mountain Creek Missionary Baptist church in 1863 there has been no more useful and important member of that religious body, though he joined the Baptist communion many years prior to that time. In exhortation, in prayer and in song he was specially gifted, and he used these gifts and graces to the honor and glory of God as few men did. He was always ready for the Master's service. We believe that he was the worthy instrument in the hands of God of bringing many sinners to repentance. Only a few days before his death he was at the Baptist church at Sassafras Fork assisting Rev. Mr. Stradley in a protracted meeting there, when he was called home on account of sickness.

During the latter years of his life he was under much bodily affliction, on account of rheumatism, which distorted his body and made his carriage very defective. In all these physical troubles we never heard of a complaint from him. Whether in prosperity or in adversity, in sickness or in health, he was always the same true man of God. His station in life was plain, and his means limited. A loving wife and three affectionate children mourn their loss. Though not possessing a large estate in this world's goods, yet he has left behind a good name and a rich legacy the price of which cannot be estimated, being far above all the wealth, all the power and all the the wealth, honor this earth can give. We feel justified in saying, with his abundant entrance in the Kingdom of God he was greeted with the comforting words, "well done thou good and faithful servant, enter thou into the joy of thy Lord."—*Oxford Torchlight of August 10th.*

South Yadkin Union.

The next Meeting of the South Yadkin Union will be held with Fork church, Davie county, N. C., Friday, Saturday and Sunday, August 27, 28 and 29, 1886.

PROGRAMME.

Introductory Sermon by Elder J. T. Hood, of Third Creek, at 11 A. M. Friday.

1st. Reports from the churches.

2nd. Our Mission work. Discussion to be opened by Elder D. W. Thomasson, of Cook Springs, and Bro. W. B. Clement, of Mocksville.

3rd. Should every church have a "Woman's Missionary Society." By Elder W. J. Hopkins, of Farmington, and Prof. J. T. Alderman, of Fork church.

4th. Should all christians exert their influence for the discouragement of the use of ardent spirits as a beverage? By Elder J. F. Tuttle, of Salisbury, and Bro. J. C. Turner, of Statesville.

5th. To what extent are parents responsible for the training and conduct of their children? By Elder J. W. Perry, of Statesville, and Bro. J. B. Holman, of Cool Springs.

6th. Report of the Executive Committee.

Delegates and visitors coming by rail will please write to Elder C. E. Gower, Mocksville, N. C.

Elder J. F. Tuttle,
Moderator.

S. V. Furches, Clerk.

Eastern Association.

Union meeting of this association will meet with the church at Boykins Chapel, Sampson county, on Friday before the fifth Sunday in August.

Introductory sermon will be preached by Rev. J. L. Britt.

Important queries will be discussed.

L. R. Highsmith, C'lk.

Ordination Service.

The council called to consider the ordination of Rev. P. O. Duncan to the full work of the gospel ministry convened with the Lexington Baptist church on Saturday, Aug. 7th. Brethren Stallings and Sheets were called away by other duties and were not present. The council was organized by electing Rev. S. H. Thompson President and Rev. L. E. Duncan, Secretary. The examination took place Saturday night in the presence of the church assembled in order of business. Sunday morning Rev. S. H. Thompson preached an excellent sermon to a full house. A collection of more than five dollars was taken for Greenville church. At night the ordaining services proper were conducted in the presence of a fine audience. Rev. L. E. Duncan delivered the charge to the candidate and led the ordaining prayer. Bro. Thompson delivered the charge to the church and Bro. P. O. Duncan pronounced the benediction. Altogether the day was a good one for our people and the church and the new pastor are alike hopeful of great good, resulting from the new relation.

L. E. D.

Lexington, N. C., Aug. 12, 1886.

Laurinburg Notes.

Dear Bro. Bailey: On the 1st Sunday of August the Sunday school here was reorganized by electing that model superintendent who has filled the office for years—George W. Goodwyn.

Brethren H. H. Horton and D. H. Meacham were re-elected Secretary and Treasurer.

The Sunday school is the pleasantest place to visit on Sunday morning in town. Rain or shine the children are there, and the old people too, for all are scholars, and all enjoy it.

A Missionary Society, composed largely of the children of the Sunday school, established by our absent Pastor, is one of the most attractive features of our church work. The object of this society is to disseminate missionary intelligence thereby increasing the interest of the youth in the work of missions, and promoting liberality. It is working charmingly. It is surprising to see how rapidly even the smallest members catch the spirit of missions and learn its meaning. To all churches without their children's society, we would strongly commend it.

Bro. Wildman will return about the 1st of Sept. He writes us that his health is greatly improved, and we hope he will be completely restored by the winter. We will treat him tenderly when he gets back home, and we hope our brethren all over the State will do likewise, especially those of the Eastern associations.

Crops are promising in this section now, although the rains have not been so incessant nor so heavy in 30 years, as in the spring and early summer.

NEWS OF THE WEEK.

STATE ITEMS.

—The Committee appointed to recommend a president for Trinity College have as yet made no selection.

—The Durham Light Infantry will visit Morehead on the 21st inst. This is one of the finest companies in the State.

—The Republicans of Vance county have endorsed Q. Young, Esq., of Henderson for Congress. He is a brother of the late Col. I. J. Young.

—Prof. T. J. Mitchell has resigned as Superintendent of the Charlotte graded school, and Prof. J. C. Corlew has been elected to fill the place. Prof. Mitchell will accept the presidency of the Alabama State Normal School.

—Murfreesboro *Index:* We learn from Judge W. P. Shaw, chairman of the Re-union committee, that Gen. M. W. Ranson has consented to deliver an address before the ex-confederates here on Nov. 12th.

—The next session of the Local Preachers' Conference of North Carolina will meet at Rutherford College on the 19th inst. In connection with the camp meeting, it will hold until the 31st. Dr. Talmage is expected one or two days. Round trip from Raleigh $6.

—Charlotte *Chronicle:* The prospects for having street cars in our city appear to be in the near future. Already about $2,000 have been subscribed to the capital stock. The projectors of this enterpise desire to raise by subscription not less than $4,000 and not more than $5,000.

—On Tuesday, the 10th inst., the Republican State Executive Committee met in Raleigh and decided not to call a State Convention. A number of proniment Republicans displeased at this action have issued a call for a Mass Convention to be held in this city September 22nd.

—Winston *Sentinel:* A tobacco warehouse is now on tapis to be soon erected at Walnut Cove. Dr. W. A. Lash, we learn, is also making preparations for erection of a three-story hotel. ——The Revenue collections at the Winston branch office, for the month ending July 31st, footed up $40,576.86.

—The Democrats of the Third Congressional District at their convention at Warsaw last week nominated Maj. Chas. W. McClammy for Congress. The balloting commenced at 12 o'clock M., Wednesday and continued till Thursday 7 A. M. Three hundred and thirty-seven ballots were taken before a choice. Col. W. J. Green has been the representative of this District.

—Pittsboro *Record:* Mr. J. M. Odell, of Concord, has bought, for $25,000, the Bynum cotton factory near Pittsboro. This is about a third what it cost originally. At the receiver's sale last fall $47,000 was paid for it. ——About half of the convicts on the Pittsboro Railroad have been removed to a branch of the C. F. & Y. V. Railroad, in Randoph county. There are now about seventy convicts to finish that road. The grading, excepting some blasting, is finished up to Turkey Creek.

—Raleigh *News-Observer:* Mr. George M. Snodgrass, who is to build the street railroad here, comes with excellent recommendations from Lampas, Texas, and Athens, Ga. He says he expects to begin work in thirty days, and he hopes to have the lines completed by the next fair, and four or five cars in operation. The lines will run from the central depot to the capitol, and will thence branch up North Blount street and out to Peace Institute and St. Mary's. Mr Snodgrass says he wishes to secure $3,500 in subscriptions to the stock of the company.

GENERAL NEWS.

—The *New York World* Gladstone memorial fund is now about $1000.

—The Democrats of Tennessee have nominated Robert L. Taylor, for Governor.

—The town of Lusk, in Northern Wyoming was entirely destroyed by a storm on the 8th inst.

—Anti-Jewish riots accurred recently in the province of Kieff, Russia; many houses wrecked.

—The Treasurer has issued a call for ten millions 3 per cent bonds. The call matures Sept. 15th.

—The receipts of the Government since July 1st have been nearly $4,000,000 in excess of receipts the same period last year.

—The President has signed the commission of E. Spencer Pratt, U. S. Minister to Persia, and appointed Lewis Gebbhard Reed U. S. Consul to Barbadoes, and Alto E. Reimer, Santiago De Cuba.

—On 20th Oct. next the Bartholdi Statue of Liberty in New York harbor is to be unveiled with due ceremonies. Congress voted $56,500 for the purpose.

—At the recent Bankers' convention held in Boston the Executive Committee submitted a report which was unanimously adopted, appealing to the boards of trade, chambers of commerce and civil and political associations, to make persistent efforts for the repeal of the law authorizing the coinage of silver dollars or suspension of coinage.

—A Cablegram from Dublin, of Aug. 12th, says: The *Irish Times* (Conservative) states it is reliably informed that Lord Randolph Churchill is engaged in drafting a bill intended to solve the Irish problem. The skeleton of the measure is already done, the paper says, and provides for universal local self-Government throughout Great Britain and Ireland giving Ireland, England, Scotland and Wales control each of its own immediate affairs, leaving the supreme power— the Imperial Parliament —undiminished. The bill is described as a measure which opens the door to imperial federation. The full text, the *Irish Times* says, will not be completed before next Feburary, but adds, "So far as it has gone, it has been submitted to Salisbury, Hartington and others, and is broad enough to satisfy all moderate Irishmen."

Contributions to the Orphanage.

Durham Church, $300; Jno. Watson, $100; A. W. Early, $100; Winston church, Scotland Neck Sunday school, Dr. C. A. Rominger, Dr. J. L. Carroll, each $10; Miss Mollie R. Phillips, Rose of Sharon Church, Dr. S. Montague, Rev. N. B. Cobb, Miss L. Frank Houston, D. Loftin and Reidsville Sunday school, each $5; Hat collection at the stand, $30.03; From Lemonade stand, $55.70; ——Church Mt. Zion Association, $5.87; Mayor Dodd and Yates church, each $2; Tarboro S. school, $2.42; Dr. J. A. Leslie, $3. Miss Ida Carter, $1.50; Ladies Aid Society of Apex, $7; W. S. Grandy, Capt. D. T. Ward, W. M. Jones, Geo. Kinney, Miss Jennie Stafford, Mrs. M. E. Turner, E. Frost, Mrs. M. F. Frost, Jerry Gordon, Miss Dellie Woodward, Maj. H. L. Grant, Mrs. H. L. Grant, Miss Emma Grant, Rev. A. G. McManaway, Miss Roxie Sheets, C. E. Lee, J. E. Ray, Miss Cora Drummond, T. B. Eldridge, H. J. Harris, E. H. Wrenn, Mrs. E. H. Wrenn, D. McCauley, E. H. Agee, Mrs. J. A. Dodson, Mrs. J. W. Payne, Mrs. M. C. Dixon, G. H. Smith, J. J. Wishart, D. T. Moore, Col. L. L. Polk, S. V. Ward, Rev. J. D. Hufham, D. D., Miss Kate W. Buchanan, R. A. Wommock, Rev. W. R. Gwaltney, Rev. C. S. Farriss, Miss H. Gardner, R. J. Rogers, Mrs. Strayhorn, Dr. J. W. Wiseman, Mrs. S. A. Wiseman, Miss Annie Charles, Jos. H. Rich, Miss Francis Eaton, each $1; ——Miss Hassie Land, Miss Annie Carter, each 25 cents; Valentine Harman, 15 cents; N. C. Thompson, S. H. Ware, J. N. Blair, G. W. Johnson, R. S. Moore, M. A. Allen, H. K. Reid and Dr. C. A. Rominger, each $10.51.

IN KIND.

Wayland Mitchell, one coat; Miss Lizzie Mitchell, 10 yards calico; Miss Jennie Emerson, 2 quilts, 3 collars 1 hank thread, 1 dress; Miss M. A. Dark, 1 quilt, 10 yards bleaching; Miss Hassie Land, 1 pr. socks, 1 towel; Ladies Aid Society Apex church, 1 hat, 9 yds. ginghams, 1 woven blanket, 5 quilts, 1 pr. linen pillow slips; unknown friends $15, 6 collars, 1 cape, 5 hoods, 7 caps, 42 hats, 3 jumping ropes.

CONTRIBUTIONS TO PREACHERS' HOME

John Watson, $50; A. W. Early, $10; Mrs. N. B. Cobb, $5.

It was very pleasant to have the four persons, who paid for our four buildings come and occupy rooms in them. When they saw the use made of their money they gave more. The children came in numbers, more than we could count. They walked over the premises and inspected every thing; they even filled the stand, and the preachers had very little room. They are treading on our heels. In a few years they will put us old people in the ground and take charge of this Orphanage. But let them them make full preparation for the great duties before them. Alas! some of them may soom come here to live. In the last few days, some of the best people have died and left us their little orphans.

The annual meeting was attended by many whom we did not expect to see; many of those we looked for did not come. But interest in the work is taking hold of the people, and now the best place to see the Baptist denomination of our State is at our Annual Meetings. A great burden of responsibility rests upon those in charge of the work.

J. H. Mills.

ACKNOWLEDGMENTS.

State Missions.	
Hat Coll. Pilot Mt. Asso ......$	24 44
Patterson Grove ch., King's Mt. Asso	2 00
Durham Bap. ch., Mt. Zion Asso...	5 35
Rutherfordton ch., Green River Asso	3 45
Union ch., Caldwell county Asso..	1 00
Macedonia ch., South Fork... ...	40
Foreign Missions.	
W. M. S. Union ch., Caldwell Asso	2 03
Beulah Asso..........................	104 83
Rutherfordton ch., Green River Asso....................	8 45
Durham Bap. ch., Mt. Zion Asso..	5 92
Patterson Grove ch., King's Mt. Asso....................	1 00
Juniper Springs ch., Little River Asso	3 60
Friendship ch., Little River Asso..	2 10
Pilot Mt. Asso.............	55 65
W. M. S. 3d Bap. ch., Raleigh....	1 55
Education.	
Pilot Mt. Asso..................	160 37
Durham Bap. ch., Mt. Zion Asso..	5 86
Rutherfordton ch., Green River Asso..................	3 60
Beulah Asso..................	34 32
Sunday Schools.	
Rutherfordton ch., Green River Asso..................	1 20
Home Missions, S. B. C.	
W. M. S., Yanceyville ch., Beulah Asso., for Key West church....	10 00
Rutherfordton ch., Green River Asso..................	1 20
Beulah Asso..................	9 35
Patterson Grove ch., King's Mt. Asso..................	2 00
Pilot Mt. Asso..............	2 00
Church Extension.	
Lexington Bap. ch., Liberty Asso for Greenville church	10 00

Fabius H. Briggs,
Treas. Bap. State Convention.

Raleigh N. C. Aug. 14, 1886.

MARRIED.

RICH—CARTER—In Sampson county, Aug. 4th, by Rev. W. S. Melvin, Mr. J. Z. Rich to Miss Novella Carter.

ROWE—DYSON.—At Springdale Cottage, Colmar, Va., by Rev. N. B. Baldwin, Dr. Walter W. Rowe, of Greensboro, N. C., and Miss Mamie T. Dyson, of Tangier, Morocco, Africa.

CASHWELL—BURDEAUX.—In Sampson county, N. C., July 25th, by Rev. W. S. Melvin, Mr. Arthur Cashwell to Miss Mary Burdeaux.

STERLING—NUNERY.—At the residence of the bride's mother on, July 7th, Mr. Malcolm J. Sterling to Miss Jane Nunery, both of Cumberland county, John B. Downing, Esq., officiating.

Observer and Gazette please copy.

YANCEY—ATKINS.—At the residence of the bride's father, Mr. W. H. Atkins, near Durham, N. C., on Aug. 4th, 1886, Mr. Silas Yancey to Miss Sallie Atkins, Rev. J. J. Lansdell, officiating.

DIED.

CARTER.—On the 3d of August the sweet little Fannie Carter passed into the glory-land, aged 8 years. She was the only child, and loved by all.

J. F. M.

WALLER.—After spending one year, six months and eleven days of sweet and innocent childhood, little Willie N. Waller, infant son of Samuel W. and Rebecca L. Waller, closed his eyes on the sorrows of earth, and opened them on the joys of heaven. Tenderly did his parents love him, but the Good Shepherd loved him more, and has taken him to the heavenly fold.

"See Israel's gentle Shepherd stand,
With all-engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms."

J. A. S.

HAIR.—At her residence in Cumberland county, N. C., on the 12th of June, 1886, Mrs. Mary Hair, wife of W. S. Hair. The deceased was a worthy member of Cedar Creek Baptist church, and died in the triumph of faith, leaving a husband and one child to mourn their great loss. Not dead but sleepeth in Jesus.

D. C. D.

GWALTNEY.—At his residence in Alexander county on the 22d of July, H. L. Gwaltney, father of Revs. W. R. and J. P. Gwaltney. The deceased was in his eighty-first year and had been a most consistent member of the Baptist church at Pilgrim for nearly forty years.

RESOLUTIONS OF RESPECT.

Whereas, God in his infinite wisdom has seen fit to take from us, July 6th, 1886 our beloved brother and former pastor, N. A. Purefoy; therefore be it

Resolved, 1. That we deeply mourn the death of this amiable brother and zealous christian, who was pastor of our church for nearly 30 years.

2d. That we do in this formal way give expression to the great love we had for him while living, and to the profound sorrow with which his death has filled our hearts.

3. That we extend to his afflicted and sorrowing family our sincerest sympathy in this their sad bereavement.

4. That a copy of these resolutions be entered on our church register, and copies be sent for publication to the Warrenton *Gazette* and to the Biblical Recorder and also a copy to the family of the deceased.

D. T. Smithwick,
J. W. Allen,
John Watson,
Committee.

Whereas, It has pleased God to remove from us our beloved assistant pastor, Rev. J. J. Beasley, whose gentle manners, sympathetic feelings, zeal for Christ, earnest and eloquent ministry for one year had won our hearts; and, whereas, we feel that we have lost a faithful leader, our denomination an able minister, and his family a husband and father, ever kind and affectionate, therefore,

Resolved, 1. That while we bow in humble submission to the will of Him who doeth all things well, we do deeply lament the death of so faithful a minister and sincerely mourn our loss and heartily sympathize with his widow and children in this dark hour of their bereavment.

2. That we commend to the membership of this church his exemplary life as worthy of imitation.

3. That a copy of these resolutions be spread upon our church book, a copy sent to the bereaved family and also to the Biblical Recorder, and *Monroe Enquirer and Express* with request to publish.

J. W. Bivans,
H. C. Moore,
T. E. Williams,

Meadow Branch Baptist Church, Aug. 12.

New Advertisements.

The attention of our readers is called to the following new advertisements in this issue:

Wells, Richardson & Co.; Lactated Food.

Crab Orchard Water Co.; cure for three ills.

Oliver, Ditson & Co.; new and popular music.

Miss Alice Page; Morrisville Institute, for both sexes.

Piso's Remedy for Catarrh; a cure absolutely assured.

Darby's Prophylactic Fluid; healing, cleansing, disinfecting.

Shallenberger's Pills; preventative and cure for Malarial diseases.

For Animals, Horses, Dogs, Etc.

Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind, quickly and permanently healed by washing in the Fluid. Dr. J. Hough, the distinguished Veterinary Surgeon, says: "I find Darby's Prophylactic Fluid to be all that it is represented. As a local application, I believe it to be without an equal." For Colic and Scours it acts like magic. Mange, Distemper, Diarrhœa, and Worms in dogs quickly cured.

Free to all—Medical Index and key to the treatment of common ailments; also for sale, a full line of Homœopathic medicines, at John S. Pescud's Drug Store.

The best
COUGH MEDICINE
is Piso's Cure
for Consumption. Sold everywhere. 25c.

Are you needing a piano? If so, call on J. L. Stone for terms, as he offering some liberal bargains.

You can DEPEND upon Pescud's Pure Vanilla Extract.

JOHN S. PESCUD,
Druggist and Apothecary,
Raleigh, N. C.

Best in town. Soda and Mineral Water, at John S. Pescud's reliable Drug Store.

Trusses, Crutches and Abdominal Supporters, full stock, prices very low. Address John S. Pescud, Druggist, Raleigh, N. C.

Turnip Seed and late Cabbage Seed—*fresh supply, all varieties, at John Pescud's Drug Store.*

If you are needing anything in the line of musical instruments, or furniture, J. L. Stone's is the place to call.

When you are sick you wish to get well as soon as possible, and with as little outlay of money. If you have any form of Malarial trouble, Chills, Dumb Ague, or even the symptoms of coming trouble of this kind, a few doses of Shallenberger's Pills will immediately cure you. No loss of time, and only one dollar to pay.

Morrisville Institute.

FOR BOTH SEXES. NON-SECTARIAN.

Morrisville, Wake Co., N. C.

Miss Alice C. Page, Principal. Pleasant and desirable location on N. C. R. R., 12 miles west of Raleigh. Literary tuition per session of 20 weeks, $7.50 to $20; Instrumental Music, $20; Vocal Music, $5; Painting, $10; Drawing, $5. Board, $9 per month. Address the Principal for further information.

July14 2m

How to Keep Cool.

This has been a question hard to be answered, but thanks to the Raleigh Ice Co., is now easily answered. If you live in Raleigh call on or telephone to Messrs. Jones & Powell to send you ice once or twice a day. If you live at a distance write to them or the Raleigh Ice Co., for 100 pounds, a ton, or carload, or more. For 100 pounds send 72 cents, and it will be shipped promptly, nicely packed in a barrel. A less price by the ton and special low rates by the carload.

A soft, velvet texture is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also specially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

dec16-1y cm

DO YOU want a TEACHER?

Teacher's Exchange.

Box 139, Richmond, Va.

SUPPLIES COLLEGES, SCHOOLS AND FAMILIES WITH TEACHERS

Without Charge.

Secures Situations for Teachers at Moderate Cost.

CORRESPONDENCE SOLICITED.

Norris & Carter.

A Shower of Bargains!

FOR THE NEXT

THIRTY DAYS!

As the time for our semi-annual inventory approaches, we are compelled to make a clearance of all classes of spring and summer goods, and in order to do this, we have made still

GREATER REDUCTION

throughout our entire stock.

We mean exactly what we say.

We are compelled to make room for our fall stock, hence this GREAT reduction sale will be kept up for the next 30 days.

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For Young Ladies!

Glade Spring, Washington Co., Va.

The third session of nine months will begin Sept. 15th, 1886.

The institution has enjoyed a constantly increasing patronage since its establishment, two years ago. During the last session extensive improvements and additions have been made. The building, which now has a capacity for sixty boarders, will be newly and handsomely furnished before the opening of the next session. The facilities for thorough instruction have been improved by additions to the corps of teachers.

GLADE SPRING, which is 2,300 feet above the level of the sea, is located on the Norfolk and Western Railroad, twenty-eight miles from the Tennessee line, in a region proverbial for the thrift of its inhabitants, the beauty of its scenery, and the healthfulness of its climate.

There are valuable Mineral Springs in the immediate vicinity, and the village is a popular resort for Southern people. Churches of the Baptist, Presbyterian, Methodist and Episcopal denominations are within easy reach.

The course of study, exclusive of Music and Painting, is distributed into Seven Schools, and comprises all the subjects usually taught in female seminaries of high grade. There are three experienced Instructors in Music. It is the Principal's design to make the work in all the departments thorough, and the standard of graduation high.

TERMS for nine months $150—one half payable on entrance, the remainder, the first of February. This is for board, fuel, lights, &c., with tuition in the entire course, including Music and use of Piano. Painting and Drawing, each $20 extra.

For catalogue apply to
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Pennsylvania Agricultural Works,
aug11 4t York, Pa.

Steam Engine and Cotton Press FOR SALE.

ONE 8-HORSE ENGINE, new and warranted, and one Cotton Press irons, for sale at a bargain. Address, W. N. JONES,
aug 11 2m. Raleigh, N. C.

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RALEIGH STANDARD GUANO is the best Fertilizer

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Turnips made from the use of it last season weighed from

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Raleigh, N. C., Aug. 11, 1886.

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SCHOOL ADVERTISEMENTS.

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A Boarding School for Both Sexes!

LOCATION.—This institution occupies a central position in Sampson county, 11 miles west of Clinton, 24 miles east of Fayetteville, and 38 miles southwest from Goldsboro.

THE DEPARTMENT OF MUSIC will be under the charge of the accomplished and experienced teacher, Miss L. T. Harrison, L. F. C. (Virginia.)

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A SPECIAL FEATURE, in connection with the school, is the Philotechnic Literary Society, one of the oldest and best established Literary Societies at any Academy or High School in North Carolina.

☞ Send your name on a postal card for a Catalogue.

The next annual session will open August 2nd, 1886, and close on the third Friday in May, '87.

Most respectfully,

MARION BUTLER, Principal.

Huntley, N. C., July 21, '86. 2m

COLGATE ACADEMY. Boys fitted for College or business. Healthful location. Thorough drill. Kind and firm discipline. Scholarships for needy students. For catalogue address,

JAMES W. FORD, Principal,
july28 8t Hamilton, N. Y.

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Miss MARY F. WILLIAMS,
jly28 4t Paynes, R. & A. R. R., Virginia.

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July 28 4t Rev. A. FLEET, Principal.

Roanoke Female College,

DANVILLE, VA.

The 28th Session begins on the 1st of September and lasts nine calendar months.

We enter upon the fourteenth year of our administration, supported by tried and approved teachers. Buildings in perfect repair. Lodging rooms neatly furnished, warmed from open grates, and ventilated by movable sashes and transoms. Good stock of musical instruments. Superior equipment of chemical and philosophical apparatus. Climate wholesome, as the statistics show, and specially so during the period of the session.

The principal of the Music Department attended the Leipsic Conservatory two and one-half years, and enters upon his ninth year of service with us. The Art Department is in charge of a lady who has attended the School of Design for Women, in Philadelphia, and holds a diploma in the Normal Class of Cooper Institute.

Those who are looking for a good school for girls and young women, with charges for board and tuition not exhorbitant, are invited to send for our Catalogue.

S. W. & J. T. AVERETT, Principals.

June 30 2m.

SWITHIN C. SHORTLIDGE'S

Academy FOR Young Men AND Boys,

MEDIA, PA.

12 miles from Philadelphia. Fixed price covers every expense, even books, &c. No extra charges. No incidental expenses. No examination for admission. Twelve experienced teachers, all men and all graduates. Special opportunities for apt students to advance rapidly. Special drill for dull and backward boys. Patrons or students *may select any studies*, or choose the regular English, Scientific, Business, Classical or Civil Engineering course. Students fitted at Media Academy are now in Harvard, Yale, Princeton and ten other Colleges and Polytechnic Schools. 10 students sent to college in 1883, 15 in 1884, 10 in 1885, 10 in 1886. A *graduating class every year in the commercial* department. A Physical and Chemical Laboratory, Gymnasium and Ball Ground. 1500 volumes added to the Library in 1883. Media has seven churches and a temperance charter which prohibits the sale of all intoxicating drinks. For new illustrated circular address the *Principal and Proprietor*, SWITHIN C. SHORTLIDGE, A. M., (Harvard Graduate), Media, Penn'a. aug11 4t

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For Young Ladies and Small Girls.

Fall session commences first Wednesday in September *and closes corresponding time in June* following. An experienced and highly accomplished corps of teachers in all branches usually taught in first-class Seminaries for young ladies and girls. Advantages for instruction in Music, Art and Modern Languages unsurpassed. *Building heated by steam and lighted by gas and electricity.* Expenses less than any Female Seminary offering same advantages. Special arrangements for small girls. Deduction for two or more from same family or neighborhood. Correspondence solicited. For Catalogue address

REV. R. BURWELL & SON,
June23-3m. Raleigh, N. C.

Moravian Falls Academy.

G. W. GREENE, Principal.

J. F. SPAINHOUR,
Professor of Mathematics and Penmanship.

Mrs. J. F. SPAINHOUR,
Teacher of Instrumental Music and Calisthenics.

The next Session, of 40 weeks, will begin Tuesday, Aug. 24, 1886. Tuition, $1 to $4 per month. Music on Piano or Organ (extra) $2.50 per month. Board, $7 per month. The Boarding House for girls will be in charge of Prof. and Mrs. Spainhour. For particulars, address the Principal,

Moravian Falls, Wilkes Co., N. C.

June 30 2m

WASHINGTON & LEE UNIVERSITY, Lexington, Va.

Instructions in the usual academic studies and in the professional schools of Law and Engineering. Location healthful; expenses moderate. Session opens Sept. 16th. For catalogue address, "Clerk of the Faculty."

July7 2m G. W. C. LEE, President.

Law School of Washington & Lee University.

Gen. G. W. C. LEE, Pres.

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July7 2m

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Salem Female Academy,

SALEM, N. C.

Eighty-Third Annual Session begins Sept. 2d, 1886. For catalogue, apply to

Rev. E. RONDTHALER, D. D.,
Rev. JOHN H. CLEWELL,
July 21 1m Principals.

Catawba College,

NEWTON, N. C.

Next Session will begin August 2nd. Full Academic, Business and Collegiate Courses. Fine Buildings, Libraries, Apparatus, &c. Board and Tuition moderate. Worthy persons of limited means assisted. Pure water, and health unsurpassed. Apply at once. Catalogue free.

J. A. FOIL, Secretary.

July 21 1m

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FOR BOYS.

Non-Sectarian.

L. W. BAGLEY, A. B., - - - *Principal.*

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July28 1m Littleton, N. C.

UNIVERSITY SCHOOL

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Aug11 8t

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July7 8t

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july28 4t Louisburg, N. C.

Position Desired.

A LADY EXPERIENCED IN TEACHING desires a position. Would take charge of a private school. She is qualified in the varied branches and best methods of the schools. Music on the Piano taught. Testimonials given. Address, TEACHER,

July 21 1m Warrenton, N. C.

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July 14 3m Waynesville, N. C.

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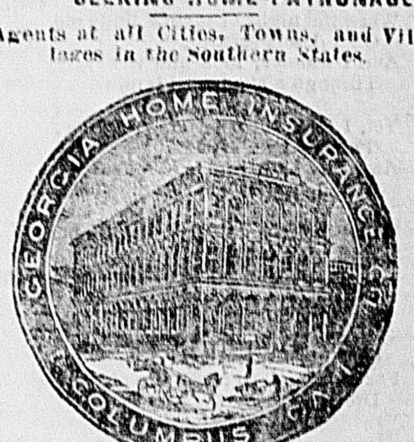
Wake Forest Boarding House.

I WILL OPEN A BOARDING HOUSE AT my home on Sept. 1st, 1886. Terms $9 per **calendar month.** The patronage of the students solicited.

Mrs. M. E. WINGATE,
aug11 1m Wake Forest, N. C.

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Just from the press, and published in Round or Shaped Notes, it is one of

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SHOULD ORDER, NOT ONLY

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But all their Sunday School and Church Supplies from the Baptist Sunday School Supply Store, or

JOHN E. RAY,
June 23. Raleigh, N. C.

Don't Put it Off.

SEND YOUR ORDERS AT ONCE FOR

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Lime Phosphate!

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Peas, Turnips,

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N. C. PHOSPHATE CO.,
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1 Buggy, (Jumper seat,)

FOR SALE.

A **JUMP-SEAT BUGGY**, the very thing for a family of four. Can be changed from single to double seat by a child. Almost new. N. C. best make. Price, $110.00.

Apply to N. B. BROUGHTON,
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Southern Baptist Theological SEMINARY.

Session opens October 1st. Each study separate, and, excepting Greek and Hebrew, may be completed in a single year. English Course two years; full Course, three years. If pecuniary assistance is desired, address Rev. B. MANLY, Louisville, Ky. For Catalogues, address

MR. SMITH CRABB,
Waverly Hotel. LOUISVILLE, KY.

aug4 8t

CHOWAN Baptist FEMALE INSTITUTE,

Murfreesboro, N. C.

THIS INSTITUTION offers SUPERIOR ADVANTAGES for the highest culture of

YOUNG LADIES.

Best talent employed

In all Departments.

The location is healthy. Fall session begins on Wednesday, Oct. 6. For catalogue, address

J. B. BREWER.

Aug4 3m

WANTED,

BY AN ELDERLY GENTLEMAN, WITH an experience of thirty years as

An Instructor of Youth,

qualified to teach all the branches of a plain English education, together with the Latin and French languages, a situation as a Private Tutor in some respectable family, either in North or South Carolina. Any communication must be addressed to E. T., Negrofoot P. O., Hanover Co., Va. Best reference given, if desired. ag11 4t

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WANTED.

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May12 13t Greensboro, N. C.

The Home Circle.

For the Biblical Recorder.

"WHAT TIME I AM AFRAID."

BY CARINE.

When the sky grows black above me,
And the waves roll high—
Sweetly then I hear the whisper:
"Fear not, it is I."

And that voice can pierce the thunder
Of the tempest wild;
And it cheers the fainting spirit,
With its accents mild.

When the night of sorrow finds me
On a desert strand;
And I wander, lone and weary,
Through a shadowed land;

Yet, I still will trust Thee, Father,
Though I am afraid,
And Thy hand will lead me safely
Through grief's darksome glade.

When the friends beloved shall fail me,
And false hearts grow cold—
Then my soul shall drink the sweetness
Of that story old.

So my heart can bear the sorrows
Of life's fleeting day;
For heaven doth reveal the pleasures
Dreamed along the way.

REV. NATHAN BROWN, D. D.

The following brief note appears in the *Christian Advocate* for February 18, '86:

"The death of the eminent Baptist Missionary and linguist, Rev. Dr. Nathan Brown, is a great loss to the army of Missionary workers. He was for twenty years in India, and has been in Japan since 1872."

This item brought me the first information I received of the death of this distinguished minister and Missionary, and it awakened many interesting memories. It was my good fortune while in Japan, in 1873, to make the acquaintance of this devoted man, and no one received me more cordially or manifested deeper interest in the Missionary work of our own church than did he. During one of our conversations I incidentally mentioned a piece of poetry on the subject of Missions which had often touched and melted my heart as I read it, and to my great delight I learned from him that he was its author. He then gave me a copy of the poetry, as last revised by him, and believing that others as well as myself will read it with interest, I subjoin a copy for publication.—*Bishop W. L. Harris.*

"THE MISSIONARY CALL."

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord;
"Go, teach all nations," from the Eastern world
Comes on the night air and awakes my ear.
And I will go. I may no longer doubt
To give up friends, and home, and idle hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it his design
Who placed me here that I should live in ease
To drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread the dark and death fraught wilderness.
And when I come to stretch me for the last,
In unattended agony beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan hath struggled as he hath for me—
Should ever reach that blessed shore, oh, how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

A BRAVE MAN.

William Taylor, coming to New York City at a time when the "Five Pointst" were at the worst, announced an appointment to preach at that open mouth to hell. The police authorities on learning of his purpose sent an officer to inform him that he could not protect him in that place. He thanked the officer for his kindness; but at the time appointed Sabbath morning, the commanding form of the dauntless preacher appeared. He took his stand upon a cask, and commenced singing "The Royal Proclamation," the same song with which he commenced his seven years' street preaching in San Francisco. An immense motley crowd, of all colors and nationalities, gathered around him. After finishing his song, he said to them; "The police have notified me that they can't protect me in this place. All I have to say to the police is what the sailor said to the Lord in a storm, 'Help, Lord, if you can help; if not, hands off, and I will take care of myself.'"

Every man was on his side in a moment, and the great crowd listened with most respectful attention, many of them in tears.—*Religious Telescope.*

TO SETTLE SCANDALS.

Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over the man who had sought the interview, said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it was not worth talking about. The truth is, I feel now that in going around and talking about you, I have been serving the devil myself, and have need that you pray for me and forgive me for the wrong I have done you." Dr. Hoge tells the story well, and here and there in almost every community is a man or woman who might profit by it. —*Rel. Herald.*

NAMES OF THE MONTHS.

January was so called from Janus, an old Italian king, and comes from a Latin word, Janarius. February comes from febrne, meaning to purify, because in that month the Romans offered sacrifices for purifying the people. March comes from Mars, the god of war. April comes from the word Aprilus, which means opening, because then the world buds and blossoms forth. May, from Majores, so called by Romulus, in respect to the Senators. June, from the Latin, Junius, or the younger sort of the people. July, from Julius Cæsar. August, called from Augustus. September from the Latin, septem, meaning seven, being the seventh month from March. October, from Latin, octo, eight; November, from novem, nine, the ninth month from March. December, from the Latin, decem, ten, being the tenth month from March, which was formerly the manner of beginning the year.—*Pansy.*

"SHE WAS A STRANGER."

A Missionary was requested to go out to a new settlement to address a Sunday school. He noticed a little girl, shabbily dressed and bare-footed shrinking in a corner, her little sunburnt face buried in her hands and tears trickling between her small brown fingers. Soon, however, another little girl, about eleven years old, got up and went to her and led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, talking in a cheery manner all the while.

The little one brightened up; the tears all went and smiles came creeping around the rosy mouth.

The Missionary stepped forward and said:

"Is that your little sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister, sir."

"Oh, one of the neighbors' children?" replied the Missionary; "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out, and have such care of her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the Missionary to himself, "here is a text for me to preach from: 'Because she was a stranger, and seemed to be alone, and needed somebody to take care of her.'" The words came to him: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Ex.*

THE BAREFOOTED BOY.

You have all read of Benjamin Franklin, and how he rose to distinction, amid privation and toil. But there is one anecdote which I have never seen in print. It was told me by a gentleman in Boston, who remembered the old house in which Franklin was born. "Often," said he, "have I looked at the old tumble-down building on Milk street, and imagined the bare-footed boy sitting on the door-step learning to spell from an old post-bill."

A young miss, daughter of a distinguished citizen, passed him one day while thus engaged, and the boy overheard her words of ridicule as she spoke to her companion, laughing at the eagerness of the poor lad, and deriding his "beautiful spelling book."

But there came another day, when Franklin was our ambassador at the court of France. A wealthy American lady, who was present at one of the festive occasions made in honor of Franklin, greatly desired an introduction to her distinguished countryman. It was obtained, and great was her surprise to hear him say, "Aye, aye, we have met before." She could not remember when, and Franklin added, "You do not remember the bare-foot little boy on Milk street, studying his lesson from the muddy post-bill."—*Ex.*

The Farm.

Onions as a Crop.

To those who may like to diversify their crops more, we call attention to the onion as a cheap and profitable crop to grow. Nothing is easier to grow, or safer to handle; it matures early, requires but little cultivation, and is a sure and hardy crop. With good fertilizer, it yields largely and can be sold either early or late, and will bear transportation and rough usage very well. It is a surer and more profitable crop than the Irish potato, now becoming quite popular with our farmers.

We call attention to this crop just now because the time is near at hand for preparing the soil and planting it. September, or early in October, is the season for putting out the sets. It should have time to take root and get hold of the soil before cold weather, and it will then grow and be ready to pull green for market in March and mature for barreling in June.

The ground should be rich, or if not, well fertilized. Any good grade of phosphate suits this crop, and it pays to use it liberally thereon. The red Weathersfield, yellow Danvers, and silverskin are the most popular of the single kinds for market. All these are prolific, the first the largest.

Get a bushel of sets and try a small patch this autumn. It is well to have something growing in winter as well as at other seasons.

Plant some onions.—*The Rural Messenger.*

Fallowing—Seeding to Grass, Clover and Wheat.

"I want to give you a point which may be of benefit to the farmers, and it was gained by twelve years of experience. In August I would fallow my land—always when the weeds were in bloom, if I could, but at all events before their seeds had matured. I took pains to turn under the weeds well, and with the ground in the best condition. I at once seeded it down to clover and orchard grass using 1½ bushels of the latter and 10 pounds of the former to the acre. Simply sowed it down broad-cast on the loose soil and left it. In the fall at the proper time I went with my drill and sowed it in wheat. I never failed to get a good patch of clover and grass and to make a good crop of wheat."

"Did not an excessively warm spell or a very dry spell affect the young clover or grass plants?" we asked.

"No," said he, "and I attribute it to the fact that the crop of weeds turned under retained sufficient moisture to prevent it, and by the time the young wheat plants were large enough to begin to need food, these weeds were sufficiently decomposed to begin to supply it. Two of the leading farmers of my neighborhood laughed at me when I first tried it and advised me—one of them, to 'take the seed back to the merchant and get him to take them back, even at a discount'—the other advised me to 'feed them to the chickens.' But I went on and succeeded as I tell you. Tell the farmers to try it—if only on one acre—but you needn't publish my name."

"Of course not," we replied. "This is characteristic of the average North Carolina farmer but we thank you for the item for our paper.—*Progressive Farmer.*

How to Cure Tobacco.

If you will allow me space in your columns I will give you my views on housing and curing tobacco, having had several years experience. I have made it my study while curing, and although not perfect, my views may be of some benefit to new beginners:

The first step is to cut a uniform barn; that is, cut every plant of the same ripeness and color, not putting more than six plants on four foot sticks well regulated in the barn; the sticks about ten inches apart on the tier poles. (A great deal of tobacco is ruined by crowding two much in a barn.) As soon as the barn is full put fire immediately under the tobacco. It will be safe to run the fires to one hundred degrees, in *from one to three hours.* Then fall back to ninety degrees, running at that heat until your tobacco is yellow enough to commence drying the leaf; that is, your best leaves of a uniform yellow, and the greener ones of a light pea-green color. It is then time to advance the heat to one hundred degrees, observing the leaves closely to detect sweating, which reddens and spoils the color, unless driven off. To do this, open your door and let it stand open, and open a space between the logs, by knocking out chinks on the opposite side of the barn, to let in more air; let it remain open until the leaf is cured on the lower tier. At this point more curings are spoiled than at any other stage of the process. It will be remembered that five curings are spoiled by proceeding too fast to one failure from going too slow.

But to go back where we commenced—drying the leaf. Keep the heat at one hundred degrees for four of five hours and then advance about two degrees every hour until one hundred and ten degrees are reached. Here you have reached the most critical point in curing bright tobacco. The safest plan is to let your heat fall back to one hundred degrees and remain thirty minutes or one hour, and then go back to one hundred and ten degrees. The condition and appearance of the tobacco must now be made the curer's guide. Too little heat in fixing the color operates to stain the face of the leaf a dull brown color and is called spunging. A great many times too sudden heat while the tobacco is under a sweat will cause the same; too much heat reddens the leaf, first around the edge and then in spots, which are visible an both sides. Now to prevent spunging on one hand, and spotting on the other, is the aim of the experienced curer. No definite time can be laid down to run from one hundred and ten degrees to one hundred and twenty degrees. Sometimes four hours will suffice and then again eight hours is fast enough, but it is not best to advance above one hundred and ten degrees until the tails begin to curl up at the ends. Then advance two degrees every hour until you arrive at one hundred and twenty or one hundred and twenty-five degrees. This is the curing process. The heat should remain at or near these figures until the leaf is cured, which will require from six to eight hours, according to the amount of sap in the leaf to be expelled. When the leaf appears to be cured, advance five degrees every hour up to one hundred and seventy or eighty degrees and let it remain so until stalk and stem are thoroughly cured. To run above one hundred and eighty degrees is to endanger scorching the tobacco and perhaps to burn both barn and tobacco.—*A Tobacco Grower in Progressive Farmer.*

HOUSEHOLD RECEIPTS.

COTTAGE PUDDING.

Either of the following will be found good: 1. Two cups of flour, two teaspoonfuls of baking powder, one cup of sugar, one tablespoonful of butter melted, one cup of milk and the grated rind of a lemon. Bake in a good oven and serve hot with a sauce. 2. One pint of flour, two teaspoonfuls of baking powder, two cups of sugar, one cup of butter, one cup of milk and two eggs. Serve hot with a hard sauce.

RICE PUDDING.

One-half cupful rice, one and one-half pints milk, one-half cupful sugar, large pinch of salt, one tablespoonful lemon rind chopped fine. Put rice, washed and picked, sugar, salt and milk in quart pudding dish. Bake in moderate oven two hours, stirring frequently first one and a quarter hours, then permit it to finish cooking, with light-colored crust, disturbing it no more. Eat cold with cream.

TO CRYSTALIZE FRUIT.

Pick out the finest of any kind of fruit, leave in the stones; beat the whites of three eggs to a stiff froth, lay the fruit in the beaten eggs, with the stems upward; drain and beat the part that drips off again; select them out one by one, and dip them in a cup of finely powdered sugar. Cover a pan with a sheet of fine paper, place the fruit on it, and set it in a cool oven. When the icing on the fruit becomes firm, pile them on a dish and set them in a cool place.

A NEW WAY TO COOK RICE.

Put one ounce of butter into an iron kettle; when it is hot put in a small piece of onion: after the onion is lightly brown take it out, its only use is in flavoring. Put four tablespoonfuls of raw rice into the hot butter, and stir it until it is a pale straw color, then add three cups of clear soup stock—chicken or veal stock is best. Cook very slowly until the rice is tender and the soup nearly or quite absorbed. Serve hot with grated cheese. This is a favorite dish at French and Italian restaurants in large cities.

MOCK TERRAPIN.

Put half a pound of calf's liver in cold salt and water and let it stand for half an hour; then put fresh cold water in a saucepan and parboil the liver. When it is cool mince it fine. Put the minced liver in a stewpan with two quarts of cold water, a piece of butter the size of an egg, one tablespoonful of flour, one tablespoonful of dry mustard, salt and pepper to taste, one grated nutmeg and two hard-boiled eggs chopped fine. Let all simmer until thick, stirring constantly. When done add a wineglass of Madeira wine if you like it.

GINGER POUND CAKE.

Three pounds flour, one pound butter, one pint molasses, one and one fourth pounds sugar, one dozen eggs, two teaspoonfuls cream tartar, one of soda, one-half cup of ground ginger. Cream butter and froth eggs lightly, to yolks of eggs add sugar, then butter and molasses, alternatively add flour and white of eggs; having put cream tartar in flour, finally pour cup of boiling water to dissolve soda, and add it; a final beating and bake at once in a moderate oven. Cream instead of milk is a great improvement, but the latter answers.—*Progressive Farmer.*

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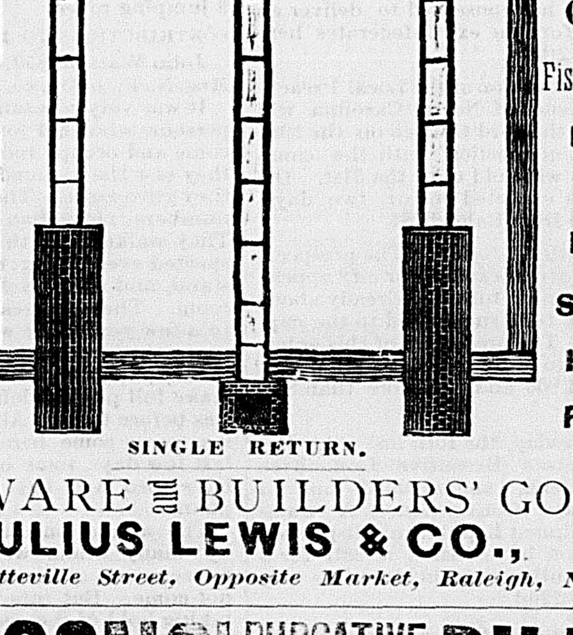
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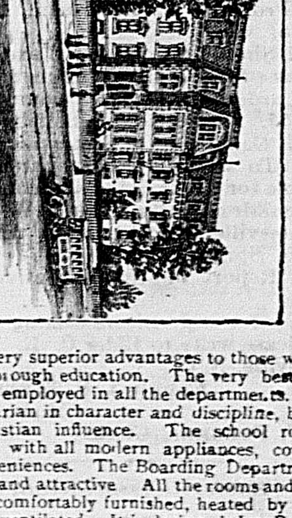
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