

BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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BAPTIST STATE CONVENTION.

[CONCLUDED FROM LAST WEEK.]

MONDAY—FOURTH DAY.

After religious exercises, the Convention was called to order by President Marsh.

At the close of the reading of Saturday's proceedings, Prof. F. P. Hobgood moved a reconsideration of the resolution passed on Saturday authorizing the State Mission Board to borrow money to pay the salaries of State missionaries when due.

The motion created some discussion by members of the Convention, but upon vote the motion was lost.

Dr. J. D. Hufham, by a vote of the body, was asked to make a statement in reference to the work in Tarboro and in Edgecombe county, which he did. Then followed the regular order of business.

We take the following from the report of J. D. Boushall, Treasurer of the Baptist State Convention, showing the amount which has been expended during the year for the different objects of the Convention: For State Missions, \$14,272.95; for Colportage, \$515.11; for Foreign Missions, \$10,247.72; for Home Missions, \$7,218.82; for Board of Education, \$3,731.56; for endowment of Wake Forest College, \$48.75; for Robeson Institute, \$3,600; for Baptist Female College, \$15,207.40; for South Aid Fund, \$118.12; for Orphanage, \$11,866.30; for Ministers' Aid Fund, \$1,075.05; for Church Extension, \$499.02; for Sunday-schools, \$7,019.10; total for all objects, \$76,420.81.

After the reading of this report Dr. J. S. Dill of California addressed the Convention on the subject of Home Missions. He expressed great pleasure for the opportunity of addressing the North Carolina Baptist State Convention after having been away from the State for some years. He was specially delighted to see the increase which had marked the work upon which he was asked to speak. He said the work which has been accomplished, and for which we are profoundly grateful, must not suffice; we must still press on, and let its future be more glorious in its extent than what has already past. He said he was rejoiced at the interest which the Board had shown among the colored people in holding institutes for the special instruction and improvement of the colored ministers in the South.

At the close of Dr. Dill's address the report on Wake Forest College was read by Dr. C. Durham.

Dr. Taylor, President of Wake Forest College, was asked to lead the discussion on this subject. He said that of the colleges and institutes for higher education in the United States eighty-seven were State or denominational schools, and represented 10,000 students, and that there were 259 denominational colleges, and were represented by 40,000 students. He said he was going to claim, in the first place, that these denominational colleges had a right to exist, and while this seemed at first thought evident, yet to all minds it was not evident, as was shown in the strong opposition they had met by men who thought all education ought to be furnished under the direction of the State. From 1830 to 1840 was the college building era; it was during this period that Wake Forest had been built. The building of these colleges was the legitimate outcome of the opposition to the connection between Church and State. What a different country this is to what it would have been, to what it could have been, without these colleges. He was a friend to our own University, but wanted to see it move up so as not to be in competition with our other institutions. In the second place, our denominational colleges were entitled to a generous equipment. My first duty is not to my college, but to my boy. And if I cannot offer to my brethren as good or better chance at my own college, I cannot afford to ask them to send their boys there. You have put money at Wake Forest, but I want to tell you, you have just begun, as compared with what we need and must have to

do our best work, and to obtain the highest possibilities of the institution.

In conclusion, Dr. Taylor said our denominational college was entitled to the patronage of its own people; that he had heard it said that young men who were educated at Wake Forest were not likely to share many of the honors and emoluments of office. If that were so, if our people will support and sustain Wake Forest as they may do for the next five years, this state of things will forever disappear.

Dr. Thos. Hume said he wanted to vote for this report, but he could not do so without some modification of that clause in the report which stated that the amount of work which entitled a student to the A. B. degree at Wake Forest and Chapel Hill was practically the same. He said for his part he did not think this was true, and it could only be decided by experts; he said he was a Baptist, and at the same time was a University man; that he loved Wake Forest and honored and loved its worthy president, and that he thought the feature of the report was unwise, inasmuch as it could not be settled here.

Dr. J. L. Carroll thought that the part of the report which assigned as a reason for a less number of students at Wake Forest this year than were there last, as being owing partly to the sharp competition between the University and Wake Forest, ought to be left out, but on hearing the report re-read he withdrew his opposition.

Mr. T. M. Pittman said the University was ours, and that Wake Forest was ours, and that there ought to be no misunderstanding on this question in the Convention; that Dr. Taylor had been misunderstood, and that while Dr. Taylor had said that certain conditions had existed at the University sixty years ago, he also expressly said he was glad they did not now exist as then.

At this point Dr. Hufham obtained the floor. He said the Baptists had always entertained the best feeling for the University. When the University had been gutted, and its walls were silent, it was a Baptist who first took steps for its reorganization; the Baptist Convention lent its aid, and the Baptists have always had the kindest feelings, but we want the University to move up out of our way so that there shall be no competition between it and Wake Forest College.

The committee to nominate a Board of Missions and Sunday schools reported the following-named brethren to compose said Board:

J. C. Scarborough, Chairman; C. Durham, Secretary; N. B. Broughton, W. H. Pace, G. M. Allen, C. T. Bailey, T. H. Briggs, J. M. Heck, J. N. Holding, W. N. Jones, J. D. Boushall, G. W. Sanderlin, R. R. Overby, J. M. Broughton, J. D. Hufham, J. C. Birdsong, A. L. Ferrell, L. O. Lougee, W. G. Upchurch, T. W. Blake, J. H. Alford, W. H. Holloway, J. W. Carter, C. B. Edwards, T. E. Skinner, E. M. Goodwin, J. J. Hall, W. R. Gwaltney, N. B. Cobb, M. T. Norris, J. B. Barnes, J. B. Martin, J. C. Caddell, F. P. Hobgood, J. C. Ellington, C. J. Hunter, C. W. Carter, J. A. Holleman, T. H. Pritchard; Anson and Richmond Association, J. W. Wildman and L. Johnson; Ashe and Alleghany, James Eller; Atlantic, J. H. Edwards and J. C. Whitney; Alexander, D. W. Pool; Beulah, C. A. Rominger; Brier Creek, W. A. Meyers; Brushy Mountain, R. A. Spainhour; Caldwell, J. V. McCall; Cedar Creek, J. D. Fisher; Central, P. A. Dunn; Catawba River, Samuel Huffman; Cape Fear and Columbus, E. W. Wooten and Dr. A. M. Kennon; Chowan, E. F. Aydtlett; Eastern, L. R. Carroll and O. P. Meeks; Elkin, J. S. Kilby; Flat River, R. H. Marsh; Green River, C. B. Justice; King's Mountain, H. F. Schenck; Liberty, James Smith; Little River, J. A. Campbell; Meck and Cabot, C. Gresham; Mt. Zion, W. C. Tyree; Pilot Mountain, H. A. Brown; Raleigh, O. L. Stringfield; Robeson, E. K. Proctor, Jr.; Sandy Creek, O. T. Edwards; South Fork, J. S. Bridges; Stanly, E. F. Eddings; South Atlantic, J. M. Long; Tar River, C. M. Cook, R. D. Fleming, R. T. Vann; Three Forks, E. F. Jones; Union, A. C. Davis; West Chowan, J. B. Brewer; Yadkin, J. B. Burrus; Montgomery, W. M. Bostick; Bladen, W. S. Melvin.

The following named brethren were nominated as the Board of Education:

W. L. Poteat, W. B. Royall, D. W. Allen, C. E. Brewer, J. M. Brewer, J. B. Carlyle, L. Chappell, P. A. Dunn, W. B. Dunn, W. H. Edwards, P. W. Johnson, W. C. Lankford, L. R. Mills, J. B. Powers, F. M. Purrefoy, William Royall, C. E. Taylor, J. F. Lanneau, John Mitchell, W. R. Gwaltney, R. E. Royall, W. J. Ferrell, J. C. Fowler, E. W. Sikes, J. C. Maske.

NIGHT SESSION.

Report on the Baptist Female University was read by Dr. C. Durham, and by request Dr. Pritchard spoke to the report. He said we were just coming to appreciate such an institution, and that we must, as Baptists, educate our girls in our own institutions.

He was followed by Dr. Thos. Hume of Chapel Hill, who strongly and in the most beautiful and chaste language advocated the building and equipping an institution such as was outlined by the trustees and friends of this enterprise.

Dr. L. G. Broughton of Winston read a resolution looking to the opening of correspondence with other towns with a view of changing the location of the school, but the resolution failed to meet with much favor in the Convention.

Rev. J. B. Boone thought that Raleigh had not done as well by the enterprise as

she ought, and if the enterprise could succeed elsewhere better, Raleigh nor no other town ought to stand in the way.

Dr. T. E. Skinner said the grip had to a large extent interfered with the progress of the institution, and that we ought to regard it now with higher and better motives than the mere fact of which town in the State would pay most to have it located there.

Dr. Durham said there was nothing the matter with the location nor with the work, nor anything else connected with the enterprise. That all the conditions had been complied with, and that the balance of subscriptions would be forthcoming by or before the time they were due.

At this point the previous question was called, and the report of the trustees accepted by the Convention.

The report of the Woman's Mission Union was then taken from the table, and Dr. F. M. Ellis of Baltimore addressed the Convention for ten minutes.

The report on Periodicals was read by Rev. R. Ford, and adopted, as follows:

We cannot overestimate the value and importance of a denominational organ. It is the medium through which the Baptist homes and churches must be reached. It is the vehicle for the dissemination of Baptist doctrine and religious literature. It is the means for conveying general and denominational information. It unifies our people and concentrates our forces. We are to be congratulated that we have such an excellent State paper. The BIBLICAL RECORDER for a half century has faithfully and efficiently served us as our State organ, and we most heartily commend it to the confidence and patronage of our people and suggest that pastors endeavor to enlarge its circulation in all our churches.

The *Foreign Mission Journal* and the *Home Field* are very important agencies for arousing a deeper and wider interest in the mission work and should be widely circulated in all our churches.

Charity and Children is intended to keep our people informed about our Orphanage and in thorough sympathy with this institution so dear to our people.

The *Wake Forest Student* is one of the best college journals in the South. It is an honor to the institution. Besides containing much valuable literature, it conveys much interesting news and information about the college which every Baptist ought to know.

The following is the report of the committee appointed at Goldsboro to investigate and suggest means to increase the circulation of the BIBLICAL RECORDER:

Your committee appointed last year at Goldsboro with instructions to examine and report upon the best means of increasing the circulation of the RECORDER, and as to when the subscription price could be reduced without injury to the standard of the paper, respectfully report that, through the courtesy of the editor, we have had the opportunity to examine the subscription and advertising list, and the income and expenditures of the editor in publishing the paper, and in the opinion of your committee, after an examination of the books, etc., above named, and from such other information as now received, that the price of the paper, with its present amount of advertising and reading matter and circulation, the subscription cannot be reduced and give to the editor the proper return for the labor and capital invested in the enterprise. We believe that the hearty co-operation of the pastors of the churches as recommended in the report on Periodicals is the most effective means of increasing the circulation of the RECORDER.

The following was adopted: WHEREAS, The Institutes held during the past summer for the purpose of training colored preachers seem to have done much good; therefore

Resolved, That we instruct the Board of Missions to continue the work, and, if possible, enlarge it; that the churches connected with this Convention are hereby requested to take one collection during this Convention year for this work.

The committee to nominate a Ministers' Relief Board reported the following which was adopted:

W. C. Tyree, C. A. Woodson, W. A. Albright, H. A. Reams, T. E. Cheek, J. L. Markham, T. H. Pritchard, F. P. Hobgood, W. N. Jones.

The Convention adopted a resolution of thanks (offered by Dr. Hume) to the pastors and members of the Tabernacle and First churches for the comfort provided for the Convention; to the pastors and members of other denominations for their christian courtesy; to all who had contributed to the gracious entertainment of members of the body and visitors thereto; to the newspapers for full and accurate reports of proceedings published, and to the railroad companies for special rates to delegates.

Dr. J. J. Hall, the pastor of the Tabernacle church, expressed the great gratification the church felt in having the Convention meet with them.

The following were appointed as the Centennial Committee:

T. H. Pritchard, chairman; C. Durham, J. L. Carroll, R. VanDeventer, J. D. Hufham, J. H. Edwards.

The Convention at 10:45 o'clock, after short but appropriate talks from Drs. Hume, Hufham and Sanderlin, adjourned to meet next year with the church in Elizabeth City.

Do you desire to be almost always amiable and in good humor? Then be at peace always with God and with yourself.—*Marchal.*

Duties of the N. C. Baptist Historical Society to the Early Baptist Preachers of the State.

I wish to call attention to two things which, I think, the Society ought to do in regard to these pioneers of the denomination in North Carolina:

1. To collect and preserve, as far as possible, all the important facts and incidents of their lives. I would like to see the materials gathered for such a work as Taylor's Lives of Virginia Baptist Ministers. Such a book by Dr. J. D. Hufham, or some other brother of like gifts, perpetuating the names and labors of the early Baptist ministry of the State is imperatively demanded at the present time. These brethren rendered invaluable service in laying the foundations for the establishment of the kingdom of Christ and of our denominational prosperity in North Carolina, and these labors ought not to be overlooked and forgotten. The story of their toils and sufferings ought to be gathered up and preserved for the use of the future historian. The truth of history demands it. Already matters of interest in Baptist history are being criticised as doubtful because a faithful record of them has not been made up and preserved. And the sooner special effort is made in this direction, the better. Already many of our old church-books have been destroyed, and the brethren whose recollection could supplement them are passing rapidly away. Already much valuable information has been irretrievably lost. Shall this loss be increased by longer waiting for something to turn up?

2. To ascertain and mark, as best may be done, their last resting places. It is sad to think that many of these graves are unknown, and that many others of them are unmarked, and will soon be unknown also. How rapidly are we losing sight of them! To my mind there is something very pathetic in the bare idea.

"Beneath" some rugged oak, some pine-tree's shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell forever laid,
The pioneer Baptist preachers "sleep."

Their toils ended, their sufferings over,
they have passed into that long sleep which knows no earthly waking.

"The breezy call of incense-breathing morn,
The swallow twittering from the straw-built shed,
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed."

While engaged in their Master's service, they were often away from home on long missionary journeys, requiring days and weeks, and some times months, cheered, however, and sustained in their arduous labors by the thought of duty done, of souls saved, and of a bright and cheerful welcome on their return to the loved wife and children left behind. But

"For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees, the envied kiss to share."

These quiet, humble homes, the abode of conjugal and parental love, and of domestic happiness, were the sunniest spots on earth to them, however unpretending they might seem in the eyes of people in higher life and of ampler means. And so

"Let not Ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor Culture 'hear with a disdainful smile,
The short and simple annals of the poor."

uneducated Baptist of the long ago. With better advantages they would, perhaps, have filled a larger space in the public eye and accomplished more for God and humanity.

"Perhaps in these neglected spots are laid
Some hearts once pregnant with celestial fire;
Tongues that great congregations 'might have swayed,
Or waked to ecstasy" th'angelic choir,

as they looked upon multitudes of penitent sinners turned to God by their improved powers of argument and appeal, had their opportunities been better.

"But knowledge, to their eyes, her ample page,
Rich with the stores of Time, did never unroll;
Chill Penury repress'd their noble rage,
And froze the genial current of the soul."

There were few colleges and seminaries in their day, and had there been, most of these men had not the means of enjoying their advantages and privileges. So

"Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool, sequester'd vale of life,
They kept the noiseless tenor of their way."

And theirs was the common lot of the great majority. The brightest and the best are not always the favored ones in the public eye. 'Twas ever so.

"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

And so after living in comparative obscurity, life's labors being done, most of them have passed away into unknown or unmarked graves.

"Nor you, ye proud! impute to these the fault,
If memory o'er their tomb no trophies raise,
When, through the long-drawn aisle and fretted vault,
The pealing anthem swells the note of praise."

No, it was no fault of theirs. They desired not, they dreamed not, of such tokens of remembrance. Such a pageant was not for the like of them. But who will undertake to say that they did not, now and then, cherish the hope of being kindly remembered when gone, by the brethren and friends and loved ones left behind? Does not hu-

man nature instinctively shudder at the thought of being forgotten? And does not sanctified human nature find a well-spring of comfort in the divine promise, Ps. 112:6, "The righteous shall be in everlasting remembrance?" And all because it satisfies one of the innate longs of the soul.

"On some fond breast the parting soul relies;
Some pious drops the closing eye requires;
E'en from the tomb the voice of Nature cries;
E'en in our ashes live their wonted fires."

Such is the yearning of humanity. There is scarcely an exception to the rule.

"For who, to dumb Forgetfulness a prey,
This pleasing, anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind?"

Yes, the desire for affectionate remembrance dwells immortal in the human breast. Quite sure am I that the fathers in our Baptist ministry felt many a time this longing. And yet how little have we done to perpetuate the memory of their names and their labors. How poorly "mindful of th' un-honored dead" have we been. True it is that the times are hard, and many requisitions are made upon our generosity, and all that;

"Yet e'en their bones from insult to protect,
Some frail memorial erected nigh,
By plain, but kind and loving architect,
"T' invite the passing tribute of a sigh"

from those who in the shifting scenes of life may perchance pass by their humble graves, seems not an unreasonable boon to ask in their name and on their behalf. Surely we can do that much. I appeal, then, for an honest effort on the part of the Society, and those in sympathy with its work, to perform the two duties herein indicated. Let sketches of the important facts and incidents in their lives be made and preserved for history, and their graves be appropriately designated. Then we may with propriety

"No longer seek their virtues to disclose,
Or draw their frailties from their dread abode;
(Then they all lie in trembling hope repose,
The bosom of their Father and their God,"

J. L. CARROLL.

Chapel Hill, Dec. 5.

One Cause of Want of Respect for Teachers.

BY ARACHEL.

The present generation of boys is controlled very much by the impressions made upon it by the fathers. The boy of to-day starts to school with an idea that part of his school life is to be devoted to outwitting the teacher. He has obtained this idea from narratives of school life given by his father. Rarely does the parent try to inculcate in his boy's mind the idea that his teacher is his friend—that he is one to be respected and obeyed—that he is one ready to help the boy at any time—whose whole business, in fact, is to do good to the pupils, and good only.

Some boys learn this, in the course of time; but, strange to say, they seldom impart this information to their fellow-students. Many boys never learn it—and go through their school career with the false impression that the teacher is a *quasi* enemy.

The father seldom ascertains how his boy behaves towards his teacher—or with what feelings he regards him. Were he to talk with his boy and manifest an interest in his educational welfare, he would be agreeably surprised to see the improvement in his son's studies.

But the boy, left to his own crude notions and swayed, consciously or unconsciously, by the tremendous power of the opinions of his fellows gets farther and farther away from the truth—and eventually reaches the point where the desire for education ceases. Then the demon of unrest enters—finds a congenial home—and the last state of that boy is worse than the first.

Though the cause for this sad condition rests, to some extent upon the shoulders of the teacher, yet by far the larger part of the burden of responsibility is with parents, especially fathers. Ninety-nine times out of a hundred, when the boy goes wrong, the father sends him "to the dogs." He bewails and laments too late. His laziness and indifference in his boy's early years have done the work.

Again. The father, seventy-five out of a hundred, does not look after his boy in regard to the quality of his companionship. Often, oh how often! is the boy either sent from his home or allowed to go, unquestioned, in order that the parent may have a quiet time. Human nature is—well, human nature. The boy seeks unlawful pleasures—and finds them ready to hand. The companions of his pleasures are not of the kind that L' restraint. A restless desire to be free from all control grows stronger and stronger. And during the hours of school attendance he frets and worries till the hour of release comes. Not being fond of his lessons, he dislikes any one who attempts to force him to prepare them. Hence the want of respect for his teacher.

The literary beauty of the Bible has won it many admirers, but it is its Divine authority which makes it what it is. It demands belief and obedience, and not mere admiration.—*United Presbyterian.*

The most important duty, that which governs all others, is the duty of remaining master of one's self.—*Cousin.*

The Biblical Recorder.

WEDNESDAY, DECEMBER 21, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

TWO THEORIES OF THE CHURCH.

Among professed christians there are two principal theories that prevail in regard to the constituency of the churches, of Christ. One is that the churches should be composed alone of *converted* material; the other is, that the churches may be composed pecially when the latter are received with the desire on their part, and with the intention on the part of the church, to use the church as the means of developing them into christians.

It requires only a slight study of the Scriptures in order to see that the first of the above theories is scriptural, and the other unscriptural. There are many passages in God's word that fortify this assertion. In Matt. 16: 18, Christ speaks of a rock, on which he would build his church; and whether we suppose he referred to himself or to Peter's confession, it is evident that a wise builder like Christ would use only suitable material, that is *converted* material, for the spiritual structure he intended to erect. We would call an earthly architect very unwise to use untempered mortar and rotten material in the erection of a structure intended for the habitation of men; and it is indeed quite a reflection upon the wisdom of the Saviour to suppose that he uses, or intended to use, unsound material for the great spiritual temple that he came to erect among men. Again, notice Acts 2: 47, "And the Lord added to the church daily such as should be saved, (or the saved.)" Here we are plainly taught that God adds to his church only saved, (and of course converted), people. Who can improve the divine plan? Who has the authority to attempt it? Has man found a better way than God's?

In Eph. 5: 23 Christ is called the "Head of the church," and in Eph. 1: 23 the church is called Christ's body. To attempt to make Christ the Head of unconverted and sinful people, or to attempt to incorporate such in his body, is blind folly and sacrilegious presumption. Peter, in addressing ancient christians, says, (1 Pet. 2: 5), "Ye also as lively stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. And again, in the ninth verse of the same chapter he says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." This language will apply to the collective body of christians called the church of Christ, or with equal force to local bodies of christians scattered through the land called the churches of Christ. Peter spoke of inspiration, and if we admit that the church should be, and is composed of both converted and unconverted material, then we have an inspired man addressing unconverted people as a holy nation, a royal priesthood; and this would bring about a confusion of ideas, of which an inspired man could not be the author. In addition to the passages quoted, notice Col. 1: 18, 24; 1 Cor. 15: 8; Gal. 1: 13; Acts 16: 5; Rom. 16: 14, 16; 2 Cor. 8: 1; 1 Thess. 2: 14; 1 Thess. 1: 4, etc.

Before we dismiss this particular part of the discussion, let us notice that Paul's letters were, in the main, addressed to local, individual churches, such as the church at Rome, at Corinth, at Ephesus, &c.; and in his letters he is constantly giving directions and commands to these earlier christians and churches that only *converted* people had the power, or the will, to comply with. Could not an inspired apostle see the inconsistency and uselessness of commanding unconverted men and women to "let love be without dissimulation;" to "abhor that which is evil, and cleave to that which is good?" Was he open to the charge of sacred irony in advising the church at Rome to rejoice in hope, to be "patient in tribulation," to continue "instant in prayer," and in giving a great many other similar commands? Nay, we are fully persuaded that Paul in his epistles often gives such commands to the christians composing the churches to whom he wrote as to enable any unconverted people that had crept in unawares to realize their inability and unwillingness to comply with them, and hence, that their proper place was *out of*, and not *in*, the church.

As to the second theory mentioned, that the church is, and should be composed of both converted and unconverted material, we desire to say that it will not stand the test of scriptural analysis. Weak and un-

scriptural as this theory is, however, it has many modern supporters. It is a well-known fact that John Wesley did not contemplate the separation of himself and his followers from the church of England when he and his co-laborers first organized religious societies in England. The prime object of these societies was to develop and improve the christian graces of the converted people who united with them, and also of such unconverted people as joined them, with the ultimate hope of being developed into christians. As the local society did not claim to be a church, they saw no inconsistency in receiving any who desired to unite with it simply for the moral and religious culture such society might afford them. This was all well enough, while those societies continued to exist as societies. People of all kinds now join benevolent societies that they may enjoy the social, benevolent, or even religious culture they may derive from them. By a sudden metamorphosis the societies organized by Mr. Wesley ceased to be societies, and were resolved into local churches, the collective body of which are called the Methodist church. Nobody can dispute the right of Mr. Wesley's followers to organize themselves into churches. That great organization called the Methodist church contains a great host of christian people. Some of our true and tried friends are among them; but we are persuaded that they will suffer a friend to say that it would have been, we think, better for them and for the world if they had dropped the society plan when they organized their local churches, because, according to that plan, not only converted people are encouraged to join their churches, but unconverted men and women are warmly welcomed to their fold, if they simply express a desire to flee from the wrath to come, or in other words, if they simply promise to try to reform. Any people who adopt this plan of receiving members are forced to adopt the second theory mentioned; and hence, to regard the church as not only the receptacle and home of regenerated people, but also the means of transforming and transferring men from nature's darkness into the marvellous light of the gospel. We may get no thanks for expressing this opinion. Many of our worthy Methodist brethren may claim that this is not exactly their theory of the church. We are aware of the fact, moreover, that some, perhaps many, of their best preachers rather discourage the idea of unconverted people joining their churches simply as seekers of religion; still we contend that said custom is only the logical outcome of the society plan which has been engrafted into their system of church work.

As proof that we have not misrepresented our brethren of that denomination, it is often the case that one meets men and women who are connected with their churches who do not profess to be converted. We are informed by the best authority that one of their most noted evangelists opened a sermon before a large audience in a North Carolina city with these words: "The worst man in this house to-night ought to join the church;" and so far as we have heard, not the least dissent was expressed by any one among the large number of intelligent members of his church who heard the remark. We are not so oblivious to facts, however, as to claim that the followers of Mr. Wesley are the only people who virtually hold to the second theory mentioned. Said theory is as firmly held by some other denominations as by our Methodist brethren.

In conclusion, we must add, with brotherly charity for all, that we can but think that the general adoption of the first theory mentioned, to the exclusion of the second, would result in a much better state of things religiously, and relieve the church of Christ of much of the reproach she is bearing on account of the inconsistencies and sins of professed members.

NO PAPER NEXT WEEK.

This will be the last issue of the BIBLICAL RECORDER for 1892. Our printers, in common with the balance of the human race, desire, and are entitled to, the Christmas holidays. The next issue will be out on January 4th, 1893, (D. V.)

We are in receipt of the "Improved Edition of the Revised New Testament of the American Bible Union," brought out by the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia. The committee of revision were Alvah Hovey, D. D., John A. Broadus, D. D., and Henry G. Weston, D. D. This edition is published in two forms, one of which retains the American Bible Union translations of *baptizo* (immerse, &c.) the other has the anglicized form of the Greek word (baptize, &c.) Our copy is in the former.

A church that is "liberal" in its theology is never liberal in its contributions to missions.

REPORT ON BIBLICAL RECORDER.

The following is the report of the committee appointed at Goldsboro to investigate and suggest means to increase the circulation of the BIBLICAL RECORDER:

Your committee appointed last year at Goldsboro with instructions to examine and report upon the best means of increasing the circulation of the RECORDER, and as to when the subscription price could be reduced without injury to the standard of the paper, respectfully report that, through the courtesy of the editor, we have had the opportunity to examine the subscription and advertising list, and the income and expenditures of the editor in publishing the paper, and in the opinion of your committee, after an examination of the books, etc., above named, and from such other information as now received, that the price of the paper, with its present amount of advertising and reading matter and circulation, the subscription cannot be reduced and give to the editor the proper return for the labor and capital invested in the enterprise. We believe that the hearty co-operation of the pastors of the churches as recommended in the report on Periodicals is the most effective means of increasing the circulation of the RECORDER.

J. C. SCARBOROUGH,
E. K. PROCTOR, JR.,
R. D. FLEMING,

Committee.

The above report was made at the late session of the Baptist State Convention in accordance with a resolution passed at the Convention which met in Goldsboro in November, 1891.

Some brethren in the State were of the opinion that no such committee was necessary. Others who were just as much interested in the success and prosperity of the RECORDER favored the appointing of the committee on the ground that if nothing else was accomplished it might result at least in satisfying those of our brethren who have supposed that a paper like the RECORDER could be printed for less than two dollars a year. We hope the report of this committee, which is just what we have been telling the brethren for the past sixteen years, may not only put to rest the notion that such a paper can and ought to be made cheaper, but that the facts as found by this committee may create in the brethren a more active and zealous interest for an increased circulation of the paper.

We have just a word to say in reference to the brethren whose names are at the bottom of this report: The integrity and business capacity of the men are a guarantee that an honest and faithful investigation has been made, and that the findings set out in their report are strictly in accordance with the facts. It is with peculiar satisfaction that we refer to this feature of the transaction.

We cheerfully turned over to the members of the committee all books, papers, and other evidences of credits and indebtedness in order that their work might be complete and their report satisfactory to all concerned. Our desire is, as we have often said before, to serve the denomination in the greatest and best manner possible. We would like to do it better than ever before. The RECORDER has not reached that ideal which we had in our mind from the day we assumed control of the paper. We have done the best we could with the means at hand. May we not indulge the hope that our brethren—the pastors of the churches especially—will, during the incoming year, make a special effort to increase largely the circulation of the paper? Much depends upon the efforts which they put forth in this direction. If these brethren will help us to increase our list with new subscribers, and if those of our brethren who are behind—so far behind, a great many of them—will be good enough to pay up, then they will have just ground to expect even a better paper than they now get—and you shall not be disappointed.

PERSONALS AND OTHER ITEMS.

The Baptist church of Morganton has called Rev. R. L. Patton to be its pastor.

Rev. J. R. Pace requests his correspondents to address him at Whitaker's, N. C.

A pastor who believes in the "larger hope" never leads his people into larger work.

Rev. A. D. Hunter of Greenville, N. C., has been called to the Hickory Baptist church.

Rev. F. M. Jordan is conducting a meeting in the Baptist church in East Durham.

Rev. J. S. Dill made a visit to his old charge in Goldsboro, N. C., after the Convention adjourned.

Dr. F. M. Ellis delivered an address to the students of Shaw University on Tuesday after the Convention.

Bro. H. W. Reinhart of Thomasville writes: "I am teaching a small day-school till I can sell the College."

Rev. S. C. Page says he will enter upon the work of colportage in the South River Association the first of January.

The Broadway Baptist church of Louisville, Ky., has called Dr. W. L. Pickard of Birmingham, Ala., to the pastorate.

Dr. L. G. Broughton preached at the Tabernacle church in this city last Wednesday night to a large and interested audience.

Cards are out for the marriage of Miss Helen Estelle Burge and Mr. William Smith, both of Raleigh, on Wednesday, December 21st.

There will be a union meeting of all the churches of Columbus county with the church at Pleasant Plain on Friday before the fifth Sunday in January.

Rev. P. S. C. Davis writes: "I am sorry I could not come to the Convention. I will preach at Shiloh, Oak Ridge, Northwest and Roanoke Island next year."

The preacher who cries out for "liberty" in theological belief gives notice of his unwillingness to submit his mind or heart or life to the teachings of the Bible.

Rev. F. C. Hickson requests his correspondents to address him at Yorkville, S. C. Bro. Hickson has done a good work in Gastonia. He says: "I hate to leave you all."

Dr. L. G. Broughton has received an enthusiastic call from the North-Danville Baptist church, to be the successor of the late Rev. J. R. Moffet, who was killed by Clark.

At the recent meeting of the American Baptist Education Society in New York, Secretary Fred. T. Gates was prevailed upon to withdraw his resignation and continue his work.

The South Carolina Baptists gave this year for State Missions \$11,370.28, Virginia about \$12,200, and North Carolina, not including the Western Baptist Convention, gave \$14,272.95.

It is said that Dr. J. B. Hawthorne of Atlanta, Ga., has, during his pastorate at the First Baptist church in that city, extended the hand of fellowship to sixteen hundred members.

"The Gospel of Peter" and "The Book of Enoch" have, it is said, recently been unearthed from a grave in Upper Egypt, and will soon be in the hands of scholars. Another fraud.

We extend our hearty congratulations to Bro. A. J. S. Thomas of the Baptist Courier for his very excellent report of the Convention, as well as his complimentary notice of his North Carolina brethren.

The North Carolinian, edited by Josephus Daniels, Raleigh, publishes an elaborate account of the Baptist State Convention, and produces a splendid cut of the president, Dr. R. H. Marsh.

The Durham Daily Globe of the 15th inst. says: "Prof. J. W. Gore of Chapel Hill came near losing his house this week by fire. Fortunately the flames were discovered in time to save the building."

Rev. Thos. Hume, D. D., Prof. J. W. Gore and Prof. Collier Cobb of Chapel Hill, all professors in the University of North Carolina, were delegates to the North Carolina Baptist State Convention in Raleigh.

Rev. J. A. Hoyle has removed from Iron Station to Maiden. His correspondents will please note the change. Brother Hoyle expresses regret at not being able to attend the late Convention because of moving.

The Baptist Almanac for 1893, edited by Rev. Needham B. Cobb, D. D., of Raleigh, N. C., is out and ready for circulation. All orders should be sent to Dr. N. B. Cobb. Price, 10 cents for single copy, or 75 cents per dozen.

The North Carolina Conference of the M. E. Church met in Goldsboro last Wednesday. Bishop W. W. Duncan presided, and Rev. W. L. Cunningham was elected Secretary to fill the vacancy caused by the death of Hon. D. W. Bain.

Rev. W. F. Watson of Dunn, N. C., has recently been visiting relatives in Roxboro, and preached two acceptable sermons to the membership there. The Courier says: "Our Baptist friends would be delighted to have him as their pastor."

Major M. C. Kiser of Atlanta, Ga., has given \$10,000 to the Georgia Baptist Orphans' Home; one half paid in cash to be used for the purchase of site and erection of buildings; the balance to be paid \$500 a year for current expenses.

Dr. A. E. Dickinson of the Religious Herald contributed much to our recent State Convention by his pleasant mood and timely speeches; but the lifting of that collection for the Orphanage, on Saturday evening, was an exceedingly graceful performance.

It is said that Dr. W. D. Powell has reported to Dr. T. T. Eaton, Chairman of the Central Committee, that South Carolina has completed in pledges the \$17,000 for the Centennial Fund. It seems from the last number of the Courier, there is a big mistake, however.

Rev. W. B. Bagby, missionary to Brazil, stopped over in Durham, on his return from the Convention and delivered a lecture. The Durham Globe says: "Dr. Bagby charmed his audience by description of tropic scenes," &c.; also, the lecture is styled as an intellectual treat.

Rev. Dr. J. L. Carroll of Chapel Hill, who is visiting friends in Oxford, while on his way Wednesday night to hear Dr. Pritchard lecture stepped off the side of a bridge and sprained his ankle to the regret of his many friends. We hope he will soon be all right.—Oxford Ledger, Dec. 16.

Rev. J. F. Love has resigned as assistant pastor at the First Baptist church of this city, to take effect the first of January. Bro. Love came to our city from North Carolina, where he had made a good record. Since he has been in Baltimore he has done excellent work and made many friends who earnestly hope he will not leave Maryland. —Baltimore Baptist.

Only three pastors, so far as heard from, have taken a collection, according to the recommendation of the Convention at Goldsboro, for the Institutes among the colored people. The collection at the Convention for this object was upwards of fifty dollars. Two hundred dollars more is needed at once.

The Board of Mission and Sunday-schools held an important meeting on Tuesday morning succeeding the close of the Convention on Monday night. After discussing the situation, and hearing the statements of applicants, the work was referred to three committees to report at the next meeting of the Board to be held on the 20th inst.

The new Fayetteville Street Baptist church, located near the graded school on South Fayetteville street, is now being built by the North Carolina Car Company. The building and fixtures will cost at least \$3,000. The congregation of this church are nearly all poor people, but they are determined to build this church, and respectfully ask all their friends to help them in this undertaking.

The First Baptist Sunday school of Raleigh, on Sunday morning last, elected the following named brethren as its officers for the year 1893: Superintendent—J. M. Heck; Assistants—Sam. W. Brewer and C. W. Carter; Secretary—Charles F. Lumsden; Treasurer—D. H. Allen; Librarian—Arthur D. Johnson; Organist—Miss Evie Ellis; Chorister—C. W. Newcomb; Auditor—J. S. Johnson; Purchasing Committee—J. Newton Holding, W. H. Dodd, J. C. Marcom, Henry Horton and W. N. Jones. Bro. T. H. Briggs, who has acceptably served as superintendent of the school for three years, declined a re-election.

The Raleigh correspondent of the Charlotte Observer, writing of the Baptist State Convention, makes the following reference to a distinguished son of Ireland: "Rev. Dr. A. T. Robertson, a distinguished North Carolinian, now professor in the Baptist Theological Seminary of Kentucky, made a fine address on 'What Kind of Preachers Churches Need.' The Baptists of the State are very proud of him and of the stand which he has taken in the ministerial and educational world. He was raised in Iredell county and was educated at Wake Forest College." The gentleman thus referred to is a son of Dr. John Robertson of Cool Spring township.—Statesville Landmark.

Rev. T. G. Wood has resigned the pastorate of the Baptist church at Jackson, and after the first of the year he will preach at the Baptist church here every Sunday morning and night, except the third Sunday morning. He has accepted a call to Mount Tabor, and will preach there every third Sunday morning and Saturday before. We congratulate the Baptist congregation on their success in effecting a plan by which they can increase the number of services at the church, and the Mount Tabor people in securing Mr. Wood as their pastor. Rev. A. Cree has been called to the pastorate of the church at Jackson.—Murfreesboro Index, Dec. 9.

After Dr. Frost had made his speech before the North Carolina Convention, representing the Sunday-school Board, Dr. A. E. Dickinson, editor of the Religious Herald, arose and addressed the Convention. He spoke about as follows: "Let me say a word if you please. Here are on this floor thirteen Baptist weekly newspapers, and every one of us are anxious to get the news which our Mission Boards and our Sunday-school Board want to put into the hands of our people, young and old. If one-tenth of the labor spent in preparing matter for the Foreign Mission Journal and the Home Field were given to supplying such matter to the Baptist weekly papers, it would be far better for the Boards and for all concerned. Why keep up these monthlies when the work could be done far better by the weeklies? I am not saying this because I happen to be connected with one of the latter, but because in my inmost soul I believe that we are making a great mistake in this matter. Think of it, brethren, and let us do what is best to be done." Dr. Dickinson is not alone in these views. Other wise brethren have expressed themselves in like manner. Some of its readers speak of Our Home Field as the Baptist "College Bulletin."—Baptist Courier. This has been our position ever since the meeting of the Southern Baptist Convention in Charleston, S. C., in 1875.

Western Union of Raleigh Association.

This Union will meet with Swift Creek church on Friday before the fifth Sunday in January, 1893. The following program is suggested for the meeting:

11 o'clock a. m., sermon by Rev. Dr. J. J. Hall.

12 m.—Organization.

2 p. m.—The care of the church for the poor. By T. Ivey.

3 p. m.—The Ideal Pastor. By A. Herndon.

Saturday morning, 9:20—Religious exercises.

10 a. m.—Associational Missions. By N. B. Broughton.

11 a. m.—Centenary of Missions. By Dr. J. J. Hall.

2 p. m.—Is it the duty of the church to bear the expenses of the Sunday school? By J. C. Birdsong.

3 p. m.—The need of a school of vocal music for training leaders for Sunday-schools. By W. B. Upchurch.

Sunday's services to be provided for by pastor and deacons of Swift Creek.

We ask that a full representation be present from every church, and that contributions be sent from each Associational Missions.

Brethren, the work of our churches must suffer if they do not rally to this work. Let the laymen of our churches come to the front in this work.

C. W. BLANCHARD, for Com.

Report of the Annual Meeting of the Woman's Missionary Societies.

The second annual meeting of the Woman's Missionary Societies convened in the First Baptist church of Raleigh on Friday morning, Dec. 9, 1892.

The devotional exercises were conducted by Miss Fannie Heck, president of the Woman's Missionary Union.

Mrs. T. Henry Briggs extended the hospitalities of the city to the visiting ladies, Mrs. Battle of Durham responding in their behalf.

Mrs. J. W. Carter was called to the chair, and the meeting proceeded to the election of officers, which resulted as follows:

President—Miss Fannie E. Heck, Raleigh; First Vice-President—Mrs. Hartwell Edwards, Goldsboro; Second Vice-President, Mrs. R. T. Vann, Scotland Neck; Secretary—Miss Evabelle Simmons, Wake Forest.

The president submitted her annual report, showing progress along every line of work.

The report of Mrs. J. A. Briggs, secretary of the Central Committee, showed a total of \$3,916.85 contributed by the Woman's Missionary and the Sunbeam Societies during the year.

The president stated that the secretary's reports for the past two years show an increase of one hundred per cent. over the work of previous years.

There were present representatives from twenty-six Societies, and these, with few exceptions, reported increasing interest in missions, and all expressed a determination to "go forward" with greater zeal and earnestness during the coming year.

The meeting was characterized by a spirit of earnestness and consecration, and those present seemed to feel that they were more than rewarded for the sacrifices they made in the reflex influence on their own spiritual life.

The meeting reassembled at 10:30 o'clock Saturday morning.

After devotional exercises conducted by Mrs. Roddick of Winston and Mrs. Hartwell Edwards, Rev. W. D. Powell of Mexico delivered an interesting address. He emphasized the importance of woman's work as one of the principal factors in the consummation of the great work of evangelizing the world, and dwelt upon the necessity of organization in accomplishing this end. He wished to offer a word of cheer for the grand work which had been undertaken and carried forward in the face of discouragement and opposition. A century plant, which formed a part of the floral decorations of the church, afforded him an opportunity of describing something of the Mexican mode of life, this one plant being applied to forty-seven different uses, as food, clothing, shelter, etc.

In closing, an earnest appeal was made to the women to assist in raising North Carolina's quota of the Centennial Fund.

The recommendations of the Woman's Missionary Union concerning the Centennial movement were read and adopted.

Mrs. Hartwell Edwards read an essay on "Prayer in and for the Society." The importance and efficacy of prayer were emphasized. Our meetings were intended for the dissemination of missionary information, for the collection of contributions, but primarily for prayer for missions and missionaries. She urged the duty of daily prayer for the missionaries, the Boards, and the Societies, and requested special prayer for Miss Anna Hartwell who had recently sailed for Canton.

An essay on the "Christmas Offering" was read by Miss Riggsbee of Durham. [This essay appears in full on the fifth page of this paper.]

The president called attention to the envelopes for the Christmas offering, and asked that the Baptist women of North Carolina send one missionary to Japan.

The meeting was then addressed by Dr. Frost of Nashville, representing the Sunday-school Board—his subject, "Missions in the Sunday-school." He believed that the most promising field of mission work was the Sunday-school. He considered the missionary enterprise the biggest, grandest thought of the ages. To be a Christian was to be a missionary. The young mind grasped this thought more enthusiastically and was more easily imbued with the spirit of missions. The Sunday-schools were to furnish the future church members, preachers, and missionaries.

The President explained the constitution of the Sunday-school Missionary Society, and asked that it be given a careful consideration.

The meeting was adjourned with prayer by Mrs. Winston.

An informal meeting of the Societies was held in the Infant Class Room of the First Baptist church, at 4 o'clock Saturday afternoon. Meeting old acquaintances, forming new ones, and discussing, in an informal way, matters pertaining to the work rendered the occasion both pleasant and profitable.

On Sunday afternoon, a general mass meeting was held in the First Baptist church. Addresses were delivered by Dr. H. A. Tupper, of the Foreign Mission Board; Rev. J. S. Dill, representing the Home Mission Board; Rev. W. B. Bagby of Brazil, and Dr. F. M. Ellis of Baltimore.

Perhaps the most inspiring meeting of all was that held on Monday morning. Hymn, "Blest be the tie that binds," was sung. The devotional exercises were conducted by Mrs. Martin of Lumberton and Mrs. Henry Briggs of Raleigh.

The President urged the sending of boxes of clothing to the frontier missionaries. A graphic description was given of the homes of some of their missionaries, their hardships and privations, their heroism and self-sacrifice.

"How to Make a Mission Band Interesting" was discussed by Mrs. Roddick. Special stress was laid upon the value of music and the necessity of varying the programs as much as possible. A study of the lives of the missionaries, the countries in which they live, and the manners and customs of

the people was recommended. Blackboard analysis and short missionary stories were advised, as aids in securing the attention of the uninterested and inattentive.

Mrs. Chas. E. Taylor of Wake Forest read an essay on "How to make a Missionary Society Interesting." On motion of Mrs. Henry Briggs, it was decided that this admirable paper should be published in tract form and sent to every Woman's Missionary Society in the State, Mrs. Harrell of Weldon kindly offering to defray the expense of publication.

The question box was next opened, the questions having been sent in at a previous meeting. Among those discussed were the following: "Is it proper for ladies to lead in prayer (in ladies' meetings?)" "How shall we interest ladies in missions?" "How shall we secure attendance in a young Society, uninformed and uninterested?" "How shall we prevail on our members to lead in prayer?" "Is it right to raise money by lawn parties, etc.?" "How shall we overcome prejudice against working with the Central Committee?" (The answers given to these questions will be reported in the minutes of the meeting.)

Dr. Ellis then resumed the discourse which the lateness of the hour had prevented his finishing Sunday afternoon. It is impossible, in a brief outline, to do justice to his address. The following is a resume of the leading thought: The Jordan winds its way to the Dead Sea, a world-renowned but useless stream. The Merimac, apparently insignificant, is yet of vast importance to manufacturing interests. Such are human lives. The primary object of human life is not to be happy but useful. The royal word of life is duty. One of the marvels of mission work is God's distinguishing blessing upon the work of Christian women. While we discuss what women are doing for missions, we may well consider what missions are doing for women, in developing the highest type of womanhood. Two-thirds of the membership of our Baptist churches are women. It is not right that this great work should devolve entirely upon the other third. The church is beginning to realize the importance of woman's work, and the obstacles and opposition against which she has so long been working are gradually being removed.

The first missionary society was composed of women in Galilee, who "ministered" to our Lord. Women first announced his resurrection and first received the commission to "Go and tell." It is nonsense to speak of woman's usurping man's work. She does not want it. She has sufficient responsibility devolving upon her in the performance of her own God-given duties. The condition of woman in heathen lands is an irresistible appeal to Christian women.

There are 100,000,000 women in India, in a state of almost brutal degradation. Of these 16,500,000 are widows, of whom 100,000 are under twelve years of age. Yet, in this country, \$7,000,000 are spent for kid gloves and \$5,000,000 for Foreign Missions. In the light of these facts, the question of dress—extravagant dress—becomes a matter for serious consideration. The heroism and consecration of female missionaries should inspire others to emulate their spirit. Ann H. Judson unlocked the kingdom of Assam by translating the Scriptures into that language. Adelia Fisk, in Persia; Florence Nightingale, in the Crimean War; and Mary Lyon, founder of Mt. Holyoke Seminary, are familiar instances of female heroism. Those who become thorough imbued with the spirit of missions are more consistent in their home life and more earnest workers in their own community.

In conclusion, he offered special prayer for woman's work in North Carolina.

Mrs. C. E. Taylor delivered a message from Mrs. Duggan, expressing regret at her inability to be present.

A letter was read from Miss Lottie Moon, requesting that one missionary be sent out from this meeting, to assist Miss Fannie Knight.

A season of silent prayer was followed by several sentence prayers.

Mrs. J. W. Carter thought that the meeting should not close without some practical expression of the determination to make larger sacrifices during this Centennial Year. The scene that followed cannot be described. Gifts cherished for the sake of dear departed ones and gifts of self-denial were made, amounting to \$532.00.

After singing "More love to Thee," the meeting adjourned, to meet in Elizabeth City, during the session of the Baptist State Convention, in December, 1893.

EVABELLE SIMMONS.

Dr. MacArthur's Remarks.

Several brethren—among them Bro. J. L. Carroll of Chapel Hill—seem disposed to criticize Dr. MacArthur of New York for saying on Thanksgiving day, "This painful lack of decoration is due to the election of Mr. Cleveland."

Some of our good people appear always ready to "fire at the Yankees," and usually they fancy they have some cause. But unless I greatly mistake the meaning of that Thanksgiving episode, the recent peering at MacArthur is the result of ignorance. One of the New York dailies reported MacArthur as making the remark attributed to him. It seems that there was something of a sensation. But the Doctor went on to explain that one of Mr. Harrison's admirers had promised to pay for the decorations in case his favorite was elected; Mr. Cleveland won, but no Democrat had stepped forward to pay for decorations, so there was a "painful lack due to the election of Mr. Cleveland." This, however, is a very different matter from that indicated in Dr. Carroll's note. Let us not be too righteous.

J. J. TAYLOR.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—The following are the contributors and the amount paid by each, making the \$769.05, acknowledged last week; but the amount should have been \$768.63, as follows:

Whiteville church, Robeson, \$2.00; Laurinburg S. S., Richmond, 5.49; Bethlehem ch., W. Chowan, 5.38; Baptists at Faison, 5.00; Plymouth ch., Chowan, 9.00; Walnut Cove ch., Pilot Mountain, 5.00; White Marsh ch., 36c; Pacolus ch., Tar River, 3.35; A Friend, 35c; Elam church, West Chowan, 5.60; Jerusalem ch., So Yadin, 5.00; Salem S. School, ditto, 1.10; Rocky Spring ch., Caldwell County, 1.20; Mt. Moriah ch., 1.63; New Bethel ch., King's Mountain, 6.00; Lattimore ch., ditto, 7.00; Pleasant Grove ch., ditto, 3.00; W. M. S., Masonboro ch., 1.00; J. H. Edwards for various brethren at Goldsboro, 7.00; Cumberland Union ch., Cedar Creek, 1.88; Milton ch., Beulah, 10.00; Broad Street ch., Pilot Mountain, 20.66; Oak Hill ch., Liberty, 60c; Bridgewater ch., Green River, 3.00; Rutherfordton ch., ditto, 1.00; Clemmons-ville ch., Pilot Mountain, 2.70; Sawyer's Creek ch., Chowan, 20.00; Mt. Moriah ch., Mt. Zion, 1.00; Tar River Academy, Flat River, 4.00; Burlington ch., Mt. Zion, 3.00; Henderson ch., Tar River, 16.00; W. M. S., Kiser ch., Sandy Creek, 50c; Worthville ch., ditto, 3.15; Randleman ch., Liberty, 81c; Cedar Falls ch., Sandy Creek, 85c; Ramseur ch., ditto, 3.25; French's Creek S. S., 2.00; Conarita S. S., West Chowan, 1.00; Rich Square ch., ditto, 8.94; Corinth ch., Chowan, 3.00; Bethlehem ch., Sandy Creek, 1.34; Friendship ch., ditto, 97c; Mt. Airy ch., 2.50; Maiden Baptist ch., 1.00; New Hope ch., Raleigh, 2.00; Scotland Neck ch., 10.00; Benson ch., Little River, 20c; Dudley Shoal ch., Caldwell, 1.00; Mt. Zion ch., Cape Fear, 1.05; Ebenezer ch., 2.00; Union Bap. Assn., Union co., 3.63; Carthage ch., 6.00; Mt. Zion ch., Flat River, 13.00; W. M. S., Apex ch., Raleigh, 1.35; Sunbeams, ditto, ditto, 2.61; Third ch., Mt. Zion, 3.00; Graham ch., ditto, 1.50; Bay Leaf ch., 10.25; Antioch ch., Person Co., 5.00; Philadelphia ch., Stanley, 1.00; B. Bevers, 1.35; S. S., Cashie ch., W. Chowan, 1.80; Robert's Church ch., W. Chowan, 6.59; Waughtown ch., Pilot Mountain, 8.00; Spring Hill ch., Richmond, 5.00; Ebenezer ch., Eastern, 1.00; Cashie ch., W. Chowan, 5.40; Harrellsville ch., W. Chowan, 7.03; Liberty Assn., 20.56; Laurinburg ch., 4.15; Dr. John Whitehead, 5.00; Hon G. W. Sanderlin, First ch., Raleigh, 2.50; Mrs G. W. Sanderlin, ditto, 2.50; Rev R. T. Vann, 10.00; C. E. Taylor, 10.00; Mrs Julia Gregory, 2.50; W. H. Edwards, 5.00.

Paid \$2.00 each—A. Williams and wife, Joe A. Spruill, A. L. Ferrell, First ch., Raleigh, J. B. Spivey, W. B. Waff, J. W. Mitchell, E. Bowers.

Paid \$1.00 each—S. F. Bristow, R. L. White, Mrs M. A. Hodges, F. P. Moore, Wm. Walker, R. F. McGuffin, H. C. Gibson, A. N. Wall, A. McMahon, D. S. Tatum, Amin B. Cashwell, H. A. Eller, Squire Jackson, Mrs H. Bailey, D. N. Stephenson, W. M. Watson, Mrs Judith Boone, J. J. Barnes, Haynes Lennon, E. W. Riddick, A. D. White, M. L. Moore, Mrs W. A. Gallimore, M. D. Phillips, D. T. Dower, J. C. Carter, J. W. Watts, J. Husband, D. J. Swindell, G. F. Bailey, J. Eller, F. J. Ransom, W. L. Wagner, J. F. Reich, M. M. Long, B. F. Martin, Mrs J. E. Everett, Miss Sue Hussey, G. T. Darden, Mrs P. R. Uzzle, Dr. A. McKinnon, Jacob west, E. Riggsbee, D. T. Tamm, R. M. Jones, S. R. Horne, J. J. Hoggard, A. Bain, T. S. Memory, John H. Nicholson, T. A. Bell, W. R. S. Mallory, Dr. A. Thompson, Mrs V. S. Sanford, M. W. B. Veazy, W. H. Atkinson, C. J. Burton, J. C. Williams, Mrs J. A. Beaman, J. C. Cannady, Mrs C. T. Bailey, H. C. Johnson, J. W. Gore, J. M. Barbee, Miss Maggie Bromley, Miss Fannie Floyd, Mrs C. W. Costner, U. C. Holton, C. M. Cook, Flak Burke, T. M. Fleming, W. G. Britt, J. H. Baker, Mrs E. E. Faucett, Miss Bertha Hicks, Mrs M. A. Hatch, Miss S. C. Hatch, Miss Edgerton, W. M. Blanton, Wm. Dillinger, C. Polard, Rev A. Betts, A. M. Lewis, J. R. Barkley, J. C. Scarborough, Mrs J. C. Scarborough, Mrs L. A. Marley, George G. Beatty, F. P. Webster, J. T. Wall, J. A. Montgomery, Mrs E. P. Allen, M. H. Carr, Dr. W. D. Watson, Mrs A. S. Dowd, W. B. Gilmore, Mrs L. A. Jeffreys, Geo. W. Harman, A. M. Kelly, James white, Thos L. Lea, Jordan Edwards, R. H. Moore, Mrs M. A. S. Henderson, D. O. Alexander, W. H. Skridge, P. O. Tatum, J. W. Bivens, Mrs J. L. Johnson, J. W. Callahan, Etta Staley, C. Durham, Mrs C. Durham, Walters Durham, Baxter Durham, Miss Ellen m. Durham, N. H. Gibbs, Mrs Pattie Byron, Jordan Eaton, J. M. Tisdale, J. A. Underhill, S. H. Hood, J. T. Ellington, A. E. Sherrill, J. F. Morris, James H. Foote, J. F. Gryden, L. O. Lougee, G. W. Watson, Frank P. Shields, Jas A. Sheppard, E. J. Funderburk, Miss Louisa manly, Miss Clements, A. J. Williams, Mrs W. B. Shannanhouse, Mrs Amin E. Taylor, A. Crumpler, Jas Underwood, J. L. Stewart, H. C. Dockery, P. H. Gregory, P. D. Sykes, Sr., J. F. Snell, N. C. Burgess, H. D. Whitelaw, F. E. Foster, John Turner, M. E. Newsum, Miss m. W. Lockett, S. P. Turner, Mrs S. M. Hunter, Mrs miriam Robinson, Mrs Lydia Parrish, Mrs F. A. White, T. S. memory & Son, James warren, R. N. Hawkins, Frank Gough, W. L. Brown, P. V. Tillery, Kader Bass, J. S. Mitchell, Carrie Pierce, Mrs B. G. Cowper, O. H. Page, Mrs A. T. Cotton, Miss Mary G. Carter, John W. Morgan, Mrs Bettie Ives, Jas W. Mitchell, E. P. Dailey, T. J. Duske, N. E. Jones, O. T. Williams, F. H. Martin, M. A. Stephens, Wm. Cobb, L. H. Caldwell, Calvin Flowers, R. D. Caldwell, E. K. Proctor, Jr., W. R. Freeman, Mrs T. T. Toms, B. L. Saunder, Seaboard Bap. ch., Mrs W. H. Hoffman, J. F. Watson, B. T. Hicks, James R. Jernigan, D. T. Johnson, J. F. Lewis, S. B. Durat, W. M. S., Henderson ch., Ed Knight, F. L. Garrett, A. C. Wall, T. E. Skinner, C. W. Carter, J. B. weatherly, J. T. Elmore, Miss Eliza Robeson, J. M. Cheek, James Carter, Mrs Sallie Neal (1.05), S. Williams, Friend, M. P. matheny, Calvin Horton, Mrs E. C. Poe, Mrs L. A. Covington, T. S. Sprinkle, W. B. Stroud, A. C. Irvin, J. M. Goode, A. F. Powell, R. H. Powell, Mrs J. L. Powell, Mrs Eli Alexander, F. P. Hobgood, Ruffin Buchanan, M. L. Green, H. A. Reams, W. F. Furguson, T. Dixon, J. L. Capps, J. R. Leake, W. E. Bugg, Mrs T. T. Speight, T. H. Pritchard, Samuel Foster, H. C. Williams, D. W. Thomason, P. R. Perkinson, N. G. Perkinson, Mrs James H. Harris, H. L. Gregory, W. R. Cox, Mrs L. J. Powell, J. S. Hardaway, Mrs C. C. Carroll, Mrs W. A. markham, W. H. Lawhon, Mrs S. D. Pette-way, Wm. Taylor, Mrs J. L. Shaw, Mrs J. M. Barbee, m. A. Allen, J. A. Howard, Mrs W. D. Upchurch, Willie Vass, A. J. Critcher, W. L. Bryan, W. S. Farthing, Mrs m. D. Jackson, Rich Taylor, Miss Sonora Taylor, A. B. Montague, R.

H. marsh, W. H. Puckett, Mrs Anna L. Justice, H. J. Johnson, Mrs C. D. Christophers, Mrs Lizzie Kaylor, W. Vass, H. J. Barker, Jos. Wilson, S. T. Bostic (1.50), C. R. Holleman, J. H. Doughton, Mrs Jas D. weathers, E. G. Harrell, R. P. Thomas, R. J. Walker, Daniel W. McGugan, H. Hailey, John W. Brewer, G. E. Jackson, Mrs W. H. Pulley, Mrs Lucy Blake, Mrs J. N. Holdings, Mrs T. J. Riggsbee, Giles Williams, Y. F. Porter, J. C. Lattimore, Mrs A. H. Reaton, H. T. Hicks, G. A. Wilhoit, R. W. Jordan, K. Vann, Luey F. Morton, B. F. Eaton, M. A. File, S. W. Eaton, Mrs J. V. winfrey, Miss L. Vic Swann, Miss A. F. Britton, J. M. Ballard, H. S. markham, W. H. Atkins, J. W. McCurry, Lucretia M. Loftin, A. C. Parham, B. F. Hester, J. R. Robeson, J. F. woody, J. A. Beam, Mrs J. A. Beam, H. T. Loggins, m. Moser, Mrs Sarah Haywood, Mrs A. Shuckland, L. F. Pierce, A. O. Askew, C. W. Rollins, Mrs J. H. Tate, A. J. Underhill, Mrs L. J. Williamson, A. F. Joyner, D. G. Hoggard, E. S. Roberson, Mrs Sallie K. Liles, J. F. Ward, J. E. Efrid, Arthur Johnson (of First ch., Raleigh), Joseph Whitty, W. T. Kee, Mrs A. E. Maget, Miss R. H. Bynum, Mrs R. G. Lewis (of First ch., Raleigh), Clara McKoy, B. F. McDonald, J. W. Sanderlin, W. S. Taylor, R. J. Bolling, A. Taylor, Mrs John D. Briggs (of First ch., Raleigh), Mrs J. B. Ingram, J. A. Edgerton, H. N. Macey.

Paid 50c each—J. R. Martin, Mrs M. C. Lougher, Mrs A. L. Pickard, J. E. Goldston Jno Odum, B. F. Miller.

Making the \$768.63 noted in the introductory paragraph above.

State Missions this week—W. M. S., Shiloh ch., \$2.00; Pine Forest ch., W. Chowan, 4.51; W. M. S., ditto, ditto, 5.43; Republican ch., W. Chowan, 2.00; Cash collection at Convention, 11.10; Bethlehem S. S., Sandy Creek, 1.00. Paid \$10.00 each as follows: A. E. Dickinson, R. D. Fleming, J. K. Fant. Paid \$5.00 each as follows: M. E. Winston, Mrs W. O. Allen, W. B. Dunn, P. A. Dunn, C. A. Rominger, A. T. Robertson, J. A. Stradley, A. D. Hunter, C. W. Mitchell, J. H. Vernon, Rev D. McLeod. W. G. Allen, \$2.00. Paid \$1 each as follows: W. B. Fowler, Sidney Willoughby, Miss Mary Parham, Mrs R. P. Hamblin, J. B. Singletary, Mrs J. A. Askew, Mrs T. V. Bunch, B. P. Davis, Mrs Dr. W. B. Watford, M. G. Shearer, John C. Beal, W. D. Neal, J. R. Edlington, E. F. Eddins, Mrs Wheeler Martin, J. Q. Elkins, P. Z. Carpenter, G. A. Brown, J. P. Freeman, Mrs E. S. Nicholson, Mrs W. T. Watts, M. Powers, A. J. Dunning, John Rice, W. W. Mitchell, J. J. Atkinson, Mrs S. E. White, J. Y. Joyner, W. W. Ballard, E. H. Covington, W. J. Riddick, William Brunt, John Whitty, W. H. Fisher, W. R. Gwaltney, J. J. Reese, J. B. McCall, J. B. Hord, C. Pritchard, R. J. Buffalo, R. R. Day, J. P. Hedgepeth, W. A. Duggan, O. C. Norton, S. J. Cobb, S. B. Rozette, S. F. Conrad, Uriah Speight, R. B. Flora, T. A. Bell, Mrs Martha A. Boyce by Istena Boyce, W. B. Owen, G. P. Sherrill, C. W. Mitchell, D. T. Pritchard, S. H. Morrisette, F. A. Hatch, B. F. Keith, Jr., Mrs Cornie White, Mrs F. A. Hatch. Total, this week, 173.04.

Foreign Missions—W. M. S., Tabernacle ch., Raleigh, \$5.57; Woodland ch., 1.86; W. M. S., Greensboro ch., 1.00; Ditto, Winston ch., 30.00; Ditto, Chapel Hill ch., Christmas Offering, 5.00; Ditto, McAlpine's Grove ch., Robeson, 6.00; Maggie Nutt Society, 5.00; Mrs S. E. White, 1.00; C. B. F. Institute Mis Society, 8.00; Galleed ch., Cape Fear, 8.33. Total, 74.76. Previously reported, 432.93. Total this year, 507.69.

Home Missions—Woodland ch., \$1.87; Mrs S. E. White, 50c. Total, 2.37. Previously reported, 232.99. Total this year, 235.36.

Havana House—First church, Wilmington, \$18.50.

Education—Hesters' church, Flat River, \$10.00. Previously reported, 228.31. Total this year, 238.31.

Orphanage—Mt. Moriah S. S., \$2.65; Mt. Hermon ch., 1.29; S. S., Pine Forest ch., West Chowan, 3.00; Concord, Flat River, 4.08; Philadelphia ch. (part pledge 1893), 4.00. Total, 15.02. Previously reported, 107.30. Total this year, 122.32.

Centennial Fund (Home Missions)—Mrs V. B. Swenson, Raleigh, Central, 50c; F. S. Biggs, First ch., Raleigh, Central, 25.00; M. F. Ward, 2.10. Total, 27.60.

Centennial Fund (Foreign Missions)—Mrs V. B. Swenson, Raleigh, Central, 50c; Sunbeams, Holly Springs ch., 5.00; W. M. S., Mt. Vernon ch., 5.00; F. S. Biggs, First ch., Raleigh, Central, 25.00; Mrs Ella Petty, 5.00; Pollockville S. S., 1.20. Total, 41.70.

Colored Institutes—Cash collection at Convention, \$52.98; M. V. Marsh, First ch., Raleigh, 50c. Total, 53.48.

Sunday Schools—Mt. Hermon ch., 62c.

In the RECORDER of Dec 5th, W. M. S., Yanceyville ch., Beulah, should have been credited with \$4.74 for State Missions, instead of Mrs Womack; also, \$5.00 for Centennial Fund (Home Missions), should have been W. M. S., Yanceyville ch., Beulah, and not Mrs A. E. Y. Womack.

J. D. BOUSHALL,

Treas. Bap. State Convention.

Raleigh, Dec 19, 1892.

Comprehensive and Complete.

The Senior Quarterly, edited by Dr. A. J. Rowland, and published by the American Baptist Publication Society, is in every way worthy of editor and publisher—clear, comprehensive, complete, giving the rich results of the highest learning without the laborious process. It should be in the hands of all our older Baptist scholars. It is furnished at six cents per copy.

The Convention Series.

We have received specimen copies of our Convention Series, and are pleased with them. They meet the wants of the several grades of classes in our Sunday-schools, and are excellent in themselves, and cheap in price. Dr. W. R. L. Smith expounds the lesson admirably in the *Advanced Quarterly*, making it an admirable help for advanced scholars and teachers. The *Convention Teacher* is superb, and the best scholars expound the lessons in it, and the best writers contribute to it. In fact all the publications of the Sunday school Board are just what our Sunday-schools need. Send orders with cash to the Sunday-school Board, Nashville, Tenn.

Read the advertisements in this issue.

Letter from Bro. Britton in China

Dear Recorder.—Perhaps your readers would like to have an account of some experiences which we have had since returning to our work here about the first of September, as they have been somewhat new to us and encouraging. On Sunday, October 2d, three persons came to this place from Quinsan to be baptized. This is the second time I have had the privilege of baptizing since coming to China. In the summer of '91 I baptized a lady, who seems to be a faithful member among us. Of those whom I baptized this fall, one was a daughter and another was a son of members of the church, and the other was a gentleman from outside whom one of the brethren had led to Christ while they worked together as tailors. Thus we see that the Lord is still blessing the labors of Dr. Yates who was God's agent in establishing that church, and of the native pastor who worked there several years, both of whom are now gone to their reward. The advancement of our cause in that city reminds us forcibly of the Scripture, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." They are supplied with preaching only once a month from Shanghai and Soochow, and I think only three of the members can read and only one of the three lives there.

About the middle of last month we had a three days meeting of our mission, composed of Mrs. Yates, the Bryans, the Tatums, and ourselves. There had been only one short meeting of that kind in our mission for many years. It was held this time at the home of the Tatums, who are always only too kind in caring for their friends when in Shanghai. We talked over a great many things pertaining to our work, and it was especially gratifying and helpful to Mrs. Britton and myself, since we so seldom have the opportunity of consulting the other members of our mission on questions that arise for decision. Among many things upon which we were all agreed, there are two to which I wish to call special attention. All were decidedly of the opinion that the next missionaries who are sent to Central China ought to be a family to join us at Soochow. We have been pleading three years for co laborers to unite with us in trying to preach the pure gospel to the hundreds of thousands in this city and the country around, and not a word do we hear of any one to come. Our plea is still before you, brethren, reinforced now by at least all the members of our mission, and we pray and hope and wait. What will you do?

It was also decided that we would ask the Board to send us two young men to open up Woosih. This is the city on the grand canal, thirty miles from Soochow, for which I asked our people at home to send laborers about two years ago. Since that time the Presbyterians and Methodists have entered it. And it is exceedingly desirable that we have workers to settle there, and work in that and the next large city on the canal, thirty miles away, together with the large number of towns and villages around.

We are encouraged in our usual work of study, daily preaching, etc. Last Monday I engaged in selling books and preaching outside one of the city gates, where is an immense suburb of many thousand people, in which there is not a single regular preaching place as I know of. The same day a man from that section came to our chapel and heard preaching. When the preacher received the people in his study for conversation, this man asked him if he could not come to his part of the city and preach, as they had no chapel there. He seemed anxious for his aged parents at home to hear the gospel. Our native preacher went to see him this afternoon, and we hope that it may be an opening given us by the Lord to begin some special work in that very destitute region.

After preaching in the chapel to day, a poor man asked me if a man who had no money could become a Christian. You must know it was a joy to me to tell him that the Lord makes no difference between the rich and poor, and that salvation is without money and without price.

There were two European steamers wrecked on the coast of China in a typhoon on Oct. 10th. And the kindness of the natives, from the poor fishermen on the beach up to the officials, shown to the few persons who escaped, was quite phenomenal. They waded deep into the water to save those who were almost dead, cared for the wounded, gave them clothes and food, and offered to give up their only beds to them. One official, after taking care of several Englishmen for sometime in a most hospitable manner, gave two hundred dollars and seven tons of coal to help them get home, and absolutely refused to receive any pay for it. It is remarkable how kind the Chinese often are.

With Christian greetings to all the brethren and sisters, Fraternally,
T. C. BRITTON.
Soochow, China, Nov. 9, 1892. (P. O. Shanghai.)

If you would like to purchase a good house and farm, well located, and in all respects desirable, don't fail to read the notice in this paper of the sale of the well known property of the late Geo. W. Thompson, situated in Wake Forest township, Wake county. This property is very desirable because of its healthy location and its accessibility to Wake Forest. A well of excellent water is near the residence. An opportunity to secure such a desirable piece of property, is not offered every day. In fact many years may elapse before you will have such another chance as this to secure a good home. Remember the sale takes place January 2d, 1893.

Miss Kathleen Murphy, of Dublin, at the recent examinations of the Royal University of Ireland, carried off from a large number of competitors the Studentship Prize in modern literature, said to be worth \$1,500.

Letter from the Seminary at Louisville.

Editor Recorder:—Since I wrote last we have had another interesting meeting of our Missionary Society. I doubt if we can appreciate fully the benefit to be derived from these monthly meetings until we leave here. We learn more from them than we at the time suppose. Besides the facts learned about missions, we come to have a greatly increased interest in this important subject, as the direct result of this Society.

If the missionaries who have at one time been members of this Society were asked for their experience, I believe many of them would say that they received impressions here which very much helped them to a decision of the question. Indeed I doubt if the number of those who received their first convictions of duty from this Society would be very small. I remember hearing a brother who is now one of the most prominent pastors in the western part of the State say that when he was a student at the Seminary, he would almost decide every "Missionary Day" that he must go to the foreign field. This is only one instance out of what I believe to be many of a similar character, and goes to show something of the benefits gained from connection with our Missionary Society. Of course, all the students who come here will not go to a foreign field, and they ought not to go, as I think. But this much is true that no student who attends this Seminary and puts himself in a right attitude towards the Missionary Society, whether he goes to a foreign field or not, can go out from here without carrying with him an increased enthusiasm for missions that will be lasting and that will have its influence on his preaching ever afterwards.

At our last meeting, the special subject was the work among the Telugus in India. The speaker appointed was Bro. John Newcomb, who has been for several years laboring among the Telugus under the direction of the Missionary Union. He is here with his wife in attendance upon the Seminary. He briefly reviewed the work of Baptists among the people from its commencement and showed how signally God had blessed the efforts of the missionaries who have labored there. The work was at first very unpromising, so much so that the question was raised as to whether it had not best be abandoned. It was mainly through the influence of one great man, who had great faith in God, and whose name is inseparably connected with the success of this mission, that it was not given up. The result has fully shown the wisdom of the course pursued, and is an unmistakable evidence that God was in it all and directing all. Bro. Newcomb's account of the vast numbers turning to the Lord and being baptized the same day, sounded very much like a reenacting of the scene on the day of Pentecost.

After speaking to us in the morning, by special request of the "Missionary Band," Bro. Newcomb gave an illustrated lecture that evening, showing us places that he himself had seen. At the close of the lecture, Mrs. Newcomb sang in the Telugu language the song "Jesus loves me, yes, I know," &c., with which all are more or less familiar. It was very much enjoyed.

Bro. Newcomb had with him a large bundle of walking canes which he brought from India. They were from the genuine coffee tree. He offered them to the students for a few cents apiece, and it need scarcely be added that they were not long in being disposed of.

A word of explanation as to the "Missionary Band" to which incidental reference was made above, may not be out of place just here. This is in no sense meant to take the place of our regular monthly Missionary Society. It was originally composed of only those who had decided to go to a foreign field. The constitution as it then was admitted to membership only those who had decided the question. But some time last year, it was decided, and I think wisely, to strike out this restriction and admit as members any who were interested in the great subject of missions and desired to learn more about it. This Band meets for an hour on Monday night of each week, at which time a paper is read by one of the number on a subject which has been assigned. After this, any member is free to ask the brother reading the paper any question pertaining to the subject under discussion he may like to have answered.

The work of the various Baptist churches here, so far as I know, is moving on well. Two very important ones of them are, however, still without a regular pastor. Broadway, which was made vacant by the removal of Dr. H. A. Tupper, Jr., to Baltimore, and Twenty-second and Walnut Street church, whose pastor, Bro. J. G. Bow, resigned a few months ago. The latter is supplied temporarily by one of the Seminary students. It is one of the most important fields in the city and offers a wide field for usefulness.

Prof. Robertson left a few days ago in response to a telegram summoning him to the bedside of his mother. He will attend the Convention in Raleigh if his mother's condition is such as to allow it. The Baptists of North Carolina and Wake Forest College have, in the person of Prof. A. T. Robertson, a representative in the Faculty of the Seminary, of whom they have just reason to be proud. He is thorough and scholarly in his work, and so far as I know, is giving entire satisfaction. He is Professor of Biblical Introduction, and Assistant in Greek and New Testament English.

The scheme of intermediate examinations has already been posted. These interesting special interviews of professors with students usually continue through January for the intermediate, and through May for the final. During these months, besides getting ready for the interviews referred to, we have the special privilege of carrying on our regular class work. If anybody is disposed to think this does not mean sure enough hard work, he need but try it to be convinced of his mistake.

As I write, I am reminded that the great

Baptist host of North Carolina are assembled, in the persons of their representatives, in the capital city of the State, to consider the interests of the denomination in the State and to devise measures for the further spread of the gospel in their own and in other lands. There are about seventeen of us here who would be delighted to be present; we envy the Wake Forest boys their privilege in this respect. We anxiously await the report of the proceedings in the RECORDER. Very truly,
J. I. K.
New York Hall, Dec. 10, 1892.

Pure, Fresh and Attractive.

In the *Intermediate Quarterly* for 1893, which has been greatly enlarged, Mrs. M. G. Kennedy furnishes the exposition of the Sunday-school lessons of the quarter, in her pure, fresh and attractive style, which insure to win the attention of its class of readers. Much information, historical and other, connected with the subjects of the several lessons are interwoven in addition to the exposition, analysis, questions, etc. Each lesson has an illustrative engraving. This Quarterly has attained such popularity that it has already reached a circulation of nearly a quarter of a million copies per quarter.

Gather the Fragments.

Be careful with time. Time is money, and more than that. It is the stuff that eternity is made of. Be, therefore, misers of minutes. We talk of "off hours" and "spare moments," but we have none to spare. True, we need recreation, relief from the daily pressure of care. Sleep cannot be safely shortened. Rest is a necessity, not a luxury. Overwork is a sin against the body. We owe it to ourselves to keep the body in its best physical condition. We are gathering up the fragments in so doing. But the point to be remembered is the value and significance of all our hours as related to the aim of life. This understood, we shall be frugal of our scanty and lessening store.

Fragments of time saved will rapidly accumulate wealth—material and spiritual. Kind words and deeds that take but a moment of time may be like fruitful seeds, the harvestings of which may be rich in this life and in the life to come.

Oh, the joy of memory that comes from using up fragments of time. They enrich alike the life of him who serves and that of him he serves. What we need is a strong purpose followed out by regular and persevering effort day by day.—*The Sunlight*.

The young man who has contracted the habit of liquor-drinking is unworthy of confidence.

Determine to succeed, and leave no opportunity for improvement neglected.

Scrofula is, in the main, a disease of early life. Home knowledge is all astray about it. You cannot tell whether your child has it or not; your doctor will know.

We do not prescribe. We are chemists. We make the remedy, Scott's Emulsion of cod-liver oil. Your doctor must tell you when to use it.

A book on CAREFUL LIVING tells what scrofula is. Shall we send it? Free.

SCOTT & BOWNE, Chemists, 137 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

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40th Regular Session begins Sept. 1st, 1892.
John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41. Daily ex Sunday.
Leave Weldon...	12 30 p.m.	5 43 p.m.	6 00 a.m.
Ar Rocky Mount...	1 40 p.m.	6 30 p.m.	7 09 a.m.
Arrive Tarboro...	2 18 p.m.		
Leave Tarboro...	12 58 p.m.	6 00 p.m.	
Arrive Wilson...	2 18 p.m.	7 00 p.m.	7 40 a.m.
Leave Wilson...	2 30 p.m.		
Arrive Selma...	3 25 p.m.		
Ar Fayetteville...	5 20 p.m.		
Leave Goldsboro...	3 15 p.m.	7 40 p.m.	8 30 a.m.
Leave Warsaw...	4 14 p.m.		9 30 a.m.
Leave Magnolia...	4 27 p.m.	8 40 p.m.	9 44 a.m.
Ar Wilmington...	6 00 p.m.	9 55 p.m.	11 25 a.m.

TRAINS GOING NORTH.

Dated May 31, '92.	No. 14. Daily.	No. 78. Daily.	No. 40. Daily ex Sunday.
Lve Wilmington...	12 35 a.m.	9 15 a.m.	4 20 p.m.
Leave Magnolia...	1 54 a.m.	10 57 a.m.	6 02 p.m.
Leave Warsaw...		11 11 a.m.	6 15 p.m.
Arrive Goldsboro...	2 55 a.m.	12 05 a.m.	7 10 p.m.
Lve Fayetteville...		4 30 a.m.	
Leave Selma...		11 35 a.m.	
Arrive Wilson...		12 30 p.m.	
Leave Wilson...	3 35 a.m.	12 58 p.m.	8 04 p.m.
Ar Rocky Mount...	4 03 a.m.	1 30 p.m.	8 39 p.m.
Arrive Tarboro...	4 30 a.m.	2 18 p.m.	
Leave Tarboro...		12 58 p.m.	
Arrive Weldon...	5 05 a.m.	2 55 p.m.	10 00 p.m.

†Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p.m., Halifax 4.22 p.m.; arrive Scotland Neck at 5.15 p.m., Greenville 6.52 p.m., Kinston 8.00 p.m. Returning, leaves Kinston 7.30 a.m., Greenville 8.40 a.m., arriving Halifax at 12.25 a.m., Weldon 11.45 a.m., daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a.m., arrive Farmville 9.00 a.m.; returning leaves Farmville 7.00 p.m., arrives Washington 8.25 p.m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R. R. and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p.m., Sunday 3.00 p.m.; arrive Washington 7.03 p.m., 4.20 p.m., Plymouth 8.30 p.m., 5.30 p.m. Returning leaves Plymouth daily except Sunday, 6.20 a.m., Sunday 9.00 a.m., Washington 7.50 a.m., 9.58 a.m. Arrive Tarboro 11.00 a.m., 11.20 a.m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p.m., arrive Rowland 7.12 p.m. Returning leave Rowland 7.35 a.m., arrive Fayetteville 9.20 a.m. Daily except Sunday.

Train on Midland, N. C. branch leaves Goldsboro daily except Sunday, 6.00 a.m., arrive Smithfield 7.30 a.m. Returning leaves Smithfield 8.00 a.m., arrive Goldsboro 9.30 a.m.

Train on Nashville branch leaves Rocky Mount at 6.40 p.m., arrives Nashville 7.15 p.m., Spring Hope 7.40 p.m. Returning leaves Spring Hope at 8.00 a.m., Nashville 8.35 a.m., arrive Rocky Mount 9.15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p.m., and 11.15 a.m. Returning leaves Clinton at 8.20 p.m., and 3.10 p.m., connecting at Warsaw with Nos. 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No. 51; Northbound is No. 50. Daily except Sunday.

Trains No. 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia. Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY.	
	No. 9.	No. 11.
Lv. Richmond	12 45 p.m.	
" Burkeville	2 51 p.m.	
" Keysville	3 35 p.m.	
Ar. Danville	5 55 p.m.	7 25 a.m.
" Greensboro	8 00 p.m.	9 20 a.m.
Lv. Goldsboro	2 35 p.m.	4 45 p.m.
Ar. Raleigh	4 30 p.m.	11 10 p.m.
Lv. Raleigh	4 40 p.m.	6 15 a.m.
" Durham	5 37 p.m.	7 15 a.m.
Ar. Greensboro	7 45 p.m.	9 15 a.m.
Lv. Winston-Salem	9 40 p.m.	10 30 a.m.
" Greensboro	8 10 p.m.	9 30 a.m.
Ar. Salisbury	9 50 p.m.	11 04 a.m.
Ar. Statesville		12 03 p.m.
" Asheville		4 25 p.m.
" Hot Springs		5 57 p.m.
Lv. Salisbury	9 55 p.m.	11 14 a.m.
Ar. Charlotte	11 10 p.m.	12 40 p.m.
" Spartanburg		3 36 p.m.
" Greenville		3 07 a.m.
Lv. Charlotte	9 00 a.m.	4 43 p.m.
Ar. Columbia	11 30 p.m.	11 00 p.m.
Ar. Augusta	6 00 a.m.	

NORTHBOUND.	DAILY.	
	No. 10.	No. 12.
Lv. Augusta	6 00 p.m.	
" Columbia	10 50 p.m.	
Ar. Charlotte	6 00 a.m.	
Lv. Atlanta	9 20 p.m.	8 05 a.m.
Ar. Charlotte	6 40 a.m.	7 00 p.m.
Lv. Charlotte	6 55 a.m.	7 45 p.m.
Ar. Salisbury	8 17 a.m.	9 15 p.m.
Lv. Hot Springs		12 39 p.m.
" Asheville		2 45 p.m.
Ar. Salisbury		7 47 p.m.
Lv. Salisbury	8 27 a.m.	9 35 p.m.
Ar. Greensboro	10 10 a.m.	11 20 p.m.
Ar. Winston-Salem	11 30 a.m.	12 00 a.m.
Lv. Greensboro	10 20 a.m.	11 35 p.m.
Ar. Durham	12 11 p.m.	3 35 a.m.
" Raleigh	1 09 p.m.	6 00 a.m.
Lv. Raleigh	1 28 p.m.	4 45 a.m.
Ar. Goldsboro	3 05 p.m.	12 05 p.m.
Lv. Greensboro	10 20 a.m.	11 35 p.m.
Ar. Danville	12 01 p.m.	1 15 a.m.
" Keysville	2 45 p.m.	4 05 a.m.
" Burkeville	3 25 p.m.	4 51 a.m.
" Richmond	5 30 p.m.	7 00 a.m.

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a.m. and 8.50 a.m. daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a.m. Returning leave Richmond 3.10 p.m. and 4.45 p.m. daily except Sunday; arrive West Point 5.00 and 6.00 p.m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p.m. daily; leave Keysville 3.45 a.m.; arrive at Oxford 6.00 p.m., Henderson 6.55 a.m., Durham 7.20 p.m., Raleigh 6.00 a.m. Selma 10.35 a.m. Returning leave Selma 3.30 p.m., Raleigh 4.40 p.m., Durham 6.00 p.m., Henderson 7.25 p.m., Oxford 8.30 p.m.; arrive Keysville 11.55 p.m., Richmond 7.00 a.m.

Mixed trains leave Oxford daily except Sunday 9.25 a.m.; arrive Durham 11.55 a.m. Leaves Durham 7.45 a.m. daily except Sunday; arrives Oxford 9.20 a.m.

Additional trains leave Oxford daily except Sunday 7.00 a.m. and 11.45 a.m.; arrive Henderson 8.00 a.m. and 12.40 p.m.; returning leave Henderson 10.30 a.m. and 2.25 p.m., daily except Sunday; arrive Oxford 11.20 a.m. and 3.15 p.m.

Nos. 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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The S. C. Baptist Convention.

Dear Bro. Bailey:—The South Carolina Baptist Convention has closed and the delegates have returned to their homes, full of purpose to make the next year more fruitful in consecrated work than the year whose results have been recorded.

The entire session from its opening to its closing was uplifting, both on account of the presence of the Holy Ghost, and high order of speeches delivered by brethren who took part in the discussions. Dr. W. D. Powell, the model missionary, was with us and succeeded in accomplishing the end for which he came. He speaks like one who had been storing up missionary zeal for a hundred years.

Dr. Whitsitt came to our feast and passed around the ripest and sweetest fruits of the season. I am here reminded that the North Carolina Convention meets in Raleigh on the 8th, when the brethren of our sister State will take their survey of the past year and encourage each other for the grander work of the next. The desire to be with you and to look once more into the faces of those with whom I counseled and labored still remains. As you shall meet them in your sanctum, extend my fraternal greetings to them.

But this is a business letter, so give me your ears. A large number of papers are coming into my study and newspaper reading is becoming a dissipation. I am sometimes at a loss to know where my information was gathered. It is a settled question, that some of this multitude must stop their visits. The BIBLICAL RECORDER is not in that number.

Fraternally,

J. A. MUNDY.

The Faith Delivered to the Saints.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Thus wrote Jude, in the third verse of his epistle, about the year 66 A. D.

He speaks of the faith "delivered to the saints," not that delivered to the W. C. T. U., nor that to the Y. M. C. A., nor that, even, to the B. Y. P. U., nor to any other society or combination which has any number of letters as initials of the alphabetic name which it may bear. Christians in our churches unite with members of other churches and go vigorously to work in the new combination—then complain that their church is doing nothing.

Let us go back to the old paths.

Let us go back to the old book.

Let us have the old gospel preached.

Let us try condensation instead of rarefaction.

Let us work toward the centre, instead of flying off at a tangent.

Let us pray for the early coming of our Lord. Oh! may he come before our churches become simply names and bands of non-workers.

SMITH.

Teach Girls Business Habits.

Under this head the Philadelphia Times gives some very good advice, which we hope will be read and followed by all those persons who have the care of young people in their homes.

Whether a woman is poor or rich, it behooves her to acquire methodical business habits, keeping her little accounts accurately, and knowing to a cent just what she does with her money. An allowance is the first step toward this end, if at the same time it is impressed upon her that every sum spent should be set down with unfailing regularity.

In black and white, one notes how much more easily the money can be spent, how quickly it goes, and just what foolish little things have lured it from our pockets. Without setting down each item, it is ten chances to one that you will conclude you must have lost some money when you cannot see how that ten dollar bill went, when you only bought such a very few things.

The neat little figures are a genuine restraint, beside instilling a habit and system that will be of great value if ever fortune smiles and a great estate comes to your hands, and still greater if economy is a necessity, and the dollar has to be forced into doing duty for two.

Unless the accounts are kept accurately and the cash made to balance every evening, you had better not attempt any bookkeeping at all, for slipshod methods are worse than none, and only confuse everything rather than help matters.

If anything is worth doing at all, it is worth doing well; and there is nothing so productive of future good as the habit of looking carefully out for the pennies when school-days are the only trials, and the allowance of fifty cents a week goes for candies and pickles. If this plan is once established in childhood, the girl will grow to womanhood with a clear knowledge of where her money goes and what she has to show for it.—Exchange.

Too Game to be Healthy.

"The weapons of our warfare are not carnal." Some Christians are too game to be healthy. They are never satisfied but when in the cock-pit of theological contention. They wear gaffs so constantly that they get chafed, and finally become nothing more or less, than high-pressure religious cripples. It is better to suffer a hundred wrongs than to offer one; better to be a useful, quiet, inoffensive chicken, than a thorough-bred English game, with steel spurs, crowing to hoarseness, in quest of something to fight. To "contend earnestly for the faith once delivered to the saints," is simply to speak the truth in love.—Rev. St. Clair Lawrence, in Texas Baptist.

Some Thoughts for Young Christians.

1. Do not consider the Christian life completed now, but only begun.
2. Do not depend upon your emotions for evidence of your piety.
3. Do not expect your experience to be just like that of some one else.
4. Do not expect the fulfillment of all the promises at once; "Patient continuance in well doing" is a necessary virtue, and will find its reward.
5. Do not expect to be a successful Christian without observing the injunction, "Watch and pray."
6. Do not expect to be really happy unless you are diligent in the master's vineyard.
7. Do not accept any standard as worthy of imitation, save that of Jesus Christ.
8. Do not be a periodical Christian; your privilege, as well as your duty, is to be "always abounding in the work of the Lord."
9. Do not fail also to incite others to diligence in the Master's work; the King's business requires haste. "Do with thy might what thy hands find to do," etc.
10. Be not discouraged, although you are deficient in all these things; the province of the Christian is to overcome.—Rev. S. H. Potter.

Everybody knows that the conditions for health are not favorable when the stomach, liver, and bowels are disordered. In such cases, headache, indigestion, and constipation are the result; for all which ailments the proper remedy is Ayer's Cathartic Pills.

Staying Where we are Happy.

Much of the world's disquietude comes from the fact that it will not take the advice of my English friend of many years ago. Queen Mary was fondled and caressed in France. Courts bowed down and worshipped her beauty. But she went to Scotland, and Elizabeth cut the poor thing's head off. Why did she not stay where she was happy? Walter Scott had a good home in Castle street, Edinburgh; no debts to pay, all the world bringing offerings to his genius. But he went up to Abbotsford; must have a roof like Melrose Abbey, and the grounds extensive as a king's park. He sank his fortune and roused up a pack of angry creditors, each one with his teeth at his throat. How much better for his peace if he had continued in the plain home. Why did he not stay where he was happy? Maximilian had the confidence of Austria, and the richest of all earth's treasures—the love of a good woman's heart. He gathered up all that he had and went to Mexico. A nation of assassins plotted for his life. He fell riddled with a crash of musketry, and his wife, Charlotte, goes back a maniac. They had enough before they went. They wanted more. One dead! The other crazy! Oh, that they had been wise enough to stay where they were happy.—Dr. Talmage, in Ladies' Home Journal.

"Why throw away your money for every new cough syrup, when you can buy that standard remedy, Dr. Bull's Cough Syrup?"

It would be idle to expect others to look up a position for one who makes no attempt to look himself; for in this as in many other departments of life, it is the diligent seeker that secures the reward.—Selected.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1892.

A. W. GLEASON,
Notary Public.
Hall's Catarrh's Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Preventing Good.

It is said of Lord Elgin that he "prevented more good than he ever did." There are Christians that prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. "Why stand ye here all the day idle?"

Canon Wilberforce says that a Christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now to do some personal work for Christ and souls. The Lord is watching to see you work. "Let every hearer become a herald."—New York Evangelist.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Subject for December:—Cuba.

"Thy light is come and the glory of the Lord is risen upon thee." Missionaries, 21; membership, 2,097; baptisms, 189. Contributions, \$2,400. Receipts from Cemetery, \$500. Girls' boarding and day school in Havana, 100 pupils. Amount due on Havana church, \$20,000. Whole island opened to the gospel.

Study Topics.—Map study. Points un-reached. Providential leadings, past and present. Mid-week church attendance. Help from persecution. Is Roman Catholicism in Cuba, Christian? What help is needed? Notable conversions. Centennial Chapel Building Fund.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

A Christmas Entertainment.

A complete program for a Christmas Missionary Entertainment will be sent free to all Sunday-schools and Woman's Missionary Societies. Apply to

MISS FANNIE E. HECK,
Raleigh, N. C.

The Christmas Offering.

READ BEFORE THE ANNUAL MEETING OF THE W. M. S. ON DECEMBER 10.

What a great object we have before us. It is two-fold in its greatness. First, it is a work for Christ; and secondly, it involves love and duty.

The Christmas Offering carries with it many beautiful and inspiring thoughts. The chief one, to my mind, is that God, our Heavenly Father, gave to this sinful world on Christmas day Jesus Christ, his only and well beloved Son. Then, Jesus was a gift—a Christmas gift, or offering, to us. This being true, there is presented to us the sublime and lovely thought of presenting an offering on Christmas day to God for the gift of his Son. Of course, whatever may be given is very small indeed compared with the gift of eternal life, which comes with and through our Saviour Jesus Christ.

In what better way can we give to God than by saving souls for him? It is just this work we do when we give our time and money to the sending forth of missionaries. This is a work, and such a pleasant one that every Woman's Missionary Society should be interested in it. And, my friends, the way to get the Society interested is to get every individual of that Society aroused and ready for the work.

This offering should be a sweet pleasure to each one of us. After having received bountifully from the Lord during the whole year, what a precious privilege it should be to us to give to Christ a gift. If you will visit some pleasant home a few weeks before Christmas you will find nearly every member of that household busily preparing gifts for the family and other friends. We find it a pleasure to give to our earthly friends. Why not deem it a pleasure to give to Christ, our heavenly friend? He has said, "It is more blessed to give than to receive." As we anticipate the approach of Christmas there are many bright and tender thoughts that come to our minds. And it will do us good if we will think of that connection between the earthly gifts which give our friends pleasure and God's great Christmas gift the source of endless joy to the world.

This Christmas offering is woman's part in sending forth the one hundred missionaries in this our Centennial year. We have a right to be encouraged in this work. At first the offering was small—so were we. You will find that each Society that has given to the Christmas offering has had an increasing interest in missions, and every heart engaged in that work has been greatly benefited. This is our opportunity. Remember, an opportunity is a responsibility. Let not the golden moments of doing good slip by. At the happy Christmas tide bring thy offering to the Lord. It may not be much, but then it is something for Christ. For four years our offering has been for North China Missions, and much good has been accomplished in that heathen country. This year the Foreign Missionary Board has

suggested Japan as the field to which we shall send our Christmas gift.

Japan is our "baby mission," and does it not seem just and right that we should in this way aid our youngest and weakest mission? Picture to yourself our noble band of four in the midst of nine million souls, asking and praying that we should send them seven missionaries to help them in the great work of saving souls. Let their pleadings and prayers be not in vain. But let us be up and doing, with a strong determination by God's help to send forth the seven, even more, to help in this island of the sea. Men are perishing, souls are dying, and shall we not reach out our hands and save them? By all means we will gladly help in this work. It is necessary that we hasten with our help to Japan. Wait not, a delay would be dangerous. Let every representative and visitor here go home with her heart full of this work. Let her tell others of it, and there will be a greater offering this year than ever before. The amount given will be in proportion to the effort made. May each of us on Sunday, Christmas day, be enabled to say,

An offering now, O Lord, we bring
To thee our Saviour and our King,
Accept the gift in love we give,
And help us ever for thee to live.

ZOA LEE RIGSBEE.

Durham, N. C.

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Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

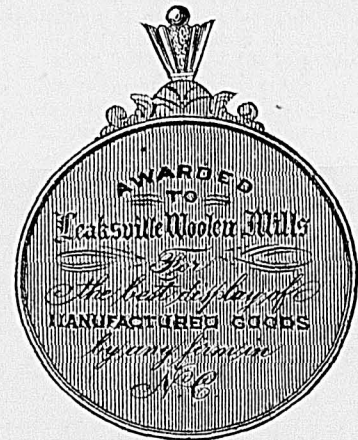


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Remedies, consisting of Cuticura, the great skin cure, Cuticura Soap, an exquisite skin purifier and beautifier, and Cuticura Resolvent, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold every-where. POTTER DRUG AND CHEM. CO., Boston. U. S. "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM.
Anti-Pain Rubric relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weakness. The first and only pain-killing strengthening plaster.



The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods. Write to Hiram Ford, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

DOUBLE BREECH-LOADER \$15
BICYCLES \$15
RIFLES \$2.50
WATCHES
THE POWELL & CLEMENT CO.,
166 Main St., Cincinnati, O.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Daily.	No. 38. Pass. & Mail, dly ex Sun.
Leave Raleigh.....	5 00 p m	11 25 a m
Lv Mill Brook.....	5 15 p m	11 40 a m
Lv Wake Forest.....	5 38 p m	12 04 p m
Lv Franklinton.....	5 58 p m	12 26 p m
Lv Kittrells.....	6 15 p m	12 43 p m
Lv Henderson.....	6 30 p m	12 59 p m
Lv Warren Plains.....	7 05 p m	1 39 p m
Lv Macon.....	7 14 p m	1 47 p m
Ar Weldon.....	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass. & Mail, dly ex Sun.	No. 45. Daily Pass.
Lv Weldon.....	12 30 p m	7 00 a m
Lv Macon.....	1 30 p m	8 01 a m
Lv Warren Plains.....	1 39 p m	8 09 a m
Lv Henderson.....	2 18 p m	8 43 a m
Lv Kittrells.....	2 34 p m	8 59 a m
Lv Franklinton.....	2 51 p m	9 16 a m
Lv Wake Forest.....	3 15 p m	9 36 a m
Lv Mill Brook.....	3 40 p m	9 53 a m
Ar Raleigh.....	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.
Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.
Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.
Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

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EDWARDS & BROUGHTON, Pub'rs,
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington.....	5 00 a m		
Ar Fayetteville.....	8 02 a m		
Lv Fayetteville.....	8 27 a m		
Lv Sanford.....	9 48 a m		
Lv Climax.....	11 44 a m		
Ar Greensboro.....	12 15 p m		
Lv Greensboro.....	12 25 p m		
Lv Stokesdale.....	1 22 p m		
Ar N & W Jun.....			
Lv Walnut Cove.....	1 55 p m		
Lv N & W Jun.....			
Ar Walnut Cove.....	2 23 p m		
Lv Rural Hall.....	3 02 p m		
Ar Mt Airy.....	4 25 p m		
Lv Bennettsville.....		5 40 a m	
Lv Maxton.....		6 30 a m	
Lv Red Springs.....		7 02 a m	
Lv Hope Mills.....		7 43 a m	
Ar Fayetteville.....		8 02 a m	
Lv Ramseur.....			6 40 a m
Lv Climax.....			8 35 a m
Ar Greensboro.....			9 20 a m

Lv Greensboro.....		No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday
Lv Stokesdale.....	11 00 a m		
Ar Madison.....	12 20 a m		
	1 10 a m		

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy.....	12 00 noon		
Lv Rural Hall.....	1 22 p m		
Ar N & W Jun.....			
Lv Walnut Cove.....	1 52 p m		
Lv N & W Jun.....	2 30 p m		
Lv Walnut Cove.....			
Lv Stokesdale.....	2 57 p m		
Ar Greensboro.....	3 40 p m		
Lv Greensboro.....	3 45 p m		
Lv Climax.....	4 13 p m		
Lv Sanford.....	6 00 p m		
Ar Fayetteville.....	7 20 p m		
Lv Fayetteville.....	7 46 p m		
Ar Wilmington.....	11 00 p m		
Lv Fayetteville.....		7 47 p m	
Lv Hope Mills.....		8 05 p m	
Lv Red Springs.....		8 49 p m	
Lv Maxton.....		9 20 p m	
Ar Bennettsville.....		10 15 p m	
Lv Greensboro.....			3 05 p m
Lv Climax.....			4 20 p m
Ar Ramseur.....			6 00 p m

Lv Madison.....		No 15 Mixed. Daily ex Sunday	No 17 Mixed. Daily ex Sunday
Lv Stokesdale.....	1 50 p m		
Ar Greensboro.....	3 05 p m		
	4 25 p m		

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

A Jubilee Enterprise.

If there ever was a more energetic, restless, tireless and "fetching" worker for success than the celebrated Ludden & Bates Southern Music House, history has forgotten who it was. For twenty-two years L. & B. has been yearly coming to the front with some attractive special offer—always new, and always satisfactory to its thousands of customers. This time it is an offer to present an elegant brass extension Piano Lamp to every customer who buys a Piano up to January 15, 1893. This very useful and exceedingly ornamental present retails at about fifteen dollars, and as Ludden & Bates Southern Music House is known to be a strictly one-price house, the buyer is actually getting a discount of the value of the lamp. As the offer is strictly limited to January 15, 1893, all interested should write at once, addressing either the music house at Savannah, Ga., or any of its many agencies.

Literary.

Week-Day Work for the Sunday-school Teacher. By J. J. Hall, D. D. With an Introduction by N. B. Broughton. Price per copy, 10 cents, or \$1.00 per dozen. This is a choice booklet for every Sunday-school teacher. A suitable but inexpensive gift from pastor or superintendent to the teacher. Send orders to the Baptist Supply Store, Raleigh, N. C.

The Horticultural Review for December will prove helpful and interesting to ministers. All of the departments of the magazine are well filled. Subscription one year \$3.00; to clergymen \$2.50. Funk & Wagnalls Company, Publishers, 18 and 20 Astor Place, New York.

A notable feature of *Outing* for December is a description of "Canadian Winter Past-times," by Ed. W. Sandys, who draws a pleasant picture of winter fun and frolic among our hardy northern cousins. The magazine is beautifully illustrated and contains a number of very interesting sketches. The *Outing Magazine Co.*, New York.

The *North American Review* for December, contains a paper by T. D. Crothers, M. D., on the question, "Is Alcoholism Increasing among American Women?" He takes the view that it is not, but he graphically depicts the evils of drink indulgence. Mr. E. L. Godkin, contributes to this number an account of quarantine methods in the port of New York, under the title of "A Month of Quarantine."

The Treasury of Religious Thought for December closes the year richly freighted with good things. Its full Sermons, Timely Service Sermons and in Leading Thoughts are excellent, and admirably adapted to aid the host of readers of this magazine. Yearly subscription, \$2.50. Clergymen \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The January *St. Nicholas* will contain the opening paper in a series that magazine is to print on leading American cities, illustrated. In this article Colonel T. W. Higginson describes Boston in a way to interest boys and girls in the literary history of that city. For future numbers of *St. Nicholas*, Dr. Lyman Abbott will write of Brooklyn, Edmund Clarence Stedman will describe New York, and other famous residents of the different cities will describe them.

The first of the unpublished material by Henry Ward Beecher, recently purchased by *The Ladies' Home Journal*, will appear in the January issue of that magazine, and presents, among other things, the great preacher's hitherto unprinted opinion on "Wine Drinking on New Year's Day." Two famous preachers have written striking articles soon to be printed, one by Rev. Morgan Dix, D. D., on "Are Society Women Insincere?" and the other by Rev. John R. Paxton, D. D., on "Are Women More Religious than Men?"

The Christmas number of the *New York Ledger* is a thing of beauty. The number contains a choice selection of bright and seasonable Christmas stories and poems; an eloquent sketch of "Columbus and His Great Adventures," by S. P. Cadman, and readable departments for women and children. Maurice Thompson, Miss Minnie Hauk, Hon. T. D. English, Mrs. N. S. Stowell, Isabella Castelar, Mrs. Southworth and Helen Marshall North are among the contributors. The issue contains twenty-four pages and several fine illustrations.

Death of John Thomas Turner.

John Thomas Turner was born March 23rd, 1858, and departed this life October 4th, 1892, at 15 minutes past 11 o'clock a. m., aged thirty-four years, five months and eleven days. He spent his life in Salem and vicinity. He was naturally industrious and manifested considerable mechanical skill. He was polite, accommodating and popular among his fellow-workmen. He had many friends who delighted to share his company during the early years of his life. Possessed of a retentive memory and fine conversational powers, he was capable of interesting and entertaining all who came in contact with him. Unfortunately, several years ago, he became a victim to a habit which brought trouble to himself and those who loved him. None saw it more clearly than he saw it in the last months of his life. None wished more ardently than he that he could begin life over again, that he might avoid the mistakes he had made. Very sorrowfully he looked back on the past and asked the Lord to forgive. He was several times impressed on the subject of his soul's salvation. He honored true religion and had great respect for the house of the Lord and the worship of the sanctuary. On several occasions he talked freely with the writer of this sketch about religion. Once he came to my room for the purpose of religious conversation. Once when we prayed

together he was greatly affected and wished to be remembered by the Lord's people in prayer. Once when I addressed a letter to him concerning his salvation, he came to see me and thanked me for my interest in him. He said he was not afraid of death. He thought the Lord was very gracious and tender. Often he would say that the Lord knew how weak he was, how he had been borne down by unfavorable circumstances, and he hoped he would make allowance for him. As his disease advanced and he became more nervous and irritable, he would say things for which he would seem sorry afterwards. His illness was a lingering and painful one, which gave him time for much meditation. He prayed a great deal. He felt that in some mysterious way the prayers of his dear father were coming up before God in his behalf. He spoke of this again and again with confidence and seeming joy. As he drew nearer to the end, his manner changed. He spoke with hopefulness of the future. He became patient and kind. With his arms about his mother's neck and with words that were full of affection, he seemed to have lost sight of all that had been painful and distressing in the past. His childhood love came back once more and he kissed her as in the "long ago" when his heart was young and tender. Let us hope that the Lord in his infinite mercy was gracious to him at the last, giving him repentance and faith in answer to the many prayers that had been offered in his behalf, and that now he rests with "loved ones" on the other shore.

"We see but dimly through the mists and vapors, Amid these earthly damps, What seem to us but sad, funeral tapers, May be heaven's distant lamps."

H. A. B.

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

NEWS OF THE WEEK.

State News.

A man named McKethan was run over by a train and fatally injured near Haullet recently.

It is thought that a line of steamers will be put on from Wilmington, N. C., to Liverpool, Bremen or Havre.

Weldon is to have a mammoth cotton factory. It is said that it will be the largest factory of the kind in the State.

Mr. W. L. Cantwell of Wilson, has purchased the *Advance* of that place, and assumes the editorial management this week.

Captain Robert London, U. S. A., youngest son of M. London of Wilmington, died of pneumonia, in Birmingham, Ala., recently.

A bill has been introduced in the Senate by Senator Ransom, providing for the erection of a public building at Winston, N. C., to cost \$300,000.

Mr. Robert Nelson, living near Grifton, recently lost by fire his gin, a quantity of cotton, barn and stables. Loss about \$3,000, with some insurance.

Frank Cook was stabbed to death by his brother Peter Cook, near Seaboard in Northampton county, recently. Peter has disappeared. The parties are white and both young.

A double murder it is reported, occurred at South Creek, Beaufort county, on the night of the 13th inst. Rob. Rogers, white, killed William Hammond, colored, and Tom Moore, colored, killed Rogers shortly afterwards.

CONSTIPATION

and other
bowel complaints
cured and prevented
by the prompt
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Ayer's Cathartic Pills

They
regulate the liver,
cleanse the stomach,
and greatly assist
digestion.

Dr. J. C. Ayer & Co.
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WANTED!

By a graduate of Peace Institute, a situation as teacher in either a college, private school or family. Can teach Art and French, with other branches. Address, MISS R. C. Q., care BIBLICAL RECORDER, Raleigh, N. C.

Notice.

Having qualified as Executor of Dr. A. R. Vann deceased, all persons having claims against his estate are hereby notified to present the same to me for settlement on or before the first day of December, 1893, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate settlement.

S. C. VANN,

Exr. of Dr. A. R. Vann, dec'd.
N. Y. GULLEY, Attorney,
Franklin, N. C., Nov. 28, 1892.

A Physician Wanted.

A practicing physician, with some means, desiring a splendid location, would do well to write to Thad. Ivey, Esq., Raleigh, N. C. Good references are required.

THE WORKER.

Rev. C. R. BLACKALL, Editor.

A large page illustrated paper, with brief, pithy, helpful articles along the lines of christian experience and development, and missionary activity.

The Worker is well illustrated with fine engravings representing scenes at home and abroad, historical events, portraits of eminent men and women, maps of mission fields, etc.

The Worker makes mention of christian beneficence shown by individuals and societies.

The Worker presents gleanings from mission fields all over the world.

The Worker has items of unvaried interest from here and there amid the activities of life.

The Worker is a great aid to christians, young or old, and a means of development to churches.

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BOSTON: 256 Washington Street;
NEW YORK: Times Building;
CHICAGO: 122 Wabash Avenue;
ST. LOUIS: 1109 Olive Street;
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For sale by all first-class druggists, or sent by mail on receipt of \$1.00. Ask for HILL'S Tablets, and take no others. Particulars free. THE OHIO CHEMICAL CO., by mail. Address: 51, 53, and 55 Opera Block, LIMA, O.

HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop smoking or chewing in a few days.

EASILY CURED

Sunday-school Periodicals.

First Quarter, 1893.

Periodicals and Prices.

In clubs for one year each as follows: Convention Teacher, 50c; Kind Words—Weekly edition, 50c; Semi-monthly, 25c; Monthly, 16c; Child's Gem, 25c; Lesson Leaflets, 10c. Per quarter each as follows: Quarterlies—Advanced, 3c; Intermediate, 2½c; Primary, 2½c; Picture Lesson Cards, 4c; Bible Lesson Pictures, size 2½x18 inches, \$1.25.

The Broadus Catechism.

A Catechism of Bible teaching by Dr. John A. Broadus, D. D., LL. D., just published by the Sunday-school Board under order of the Southern Baptist Convention. Price, 5c. single copy or in quantities. This will be the leading catechism for the Sunday-schools and in the home circle.

In Getting Your Sunday-school Supplies

From the Sunday-school Board of the Southern Baptist Convention, at Nashville, besides making a direct contribution to its treasury, you put your school in touch and co-operation with the Convention, and train the children in all the great missionary enterprises.

Instructions for Ordering.

Make your orders definite. Give your name and postoffice and State. Samples sent when requested. Don't send stamps if you can avoid it. Make all orders payable to BAPTIST SUNDAY-SCHOOL BOARD, Nashville, Tenn.

J. M. FROST, Corresponding Secretary.

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Largest and Best Selected Stock

of Fine Tailor-made Clothing, at Lower Prices, than any other house in the State.

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I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

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MATTHEW HENRY'S COMMENTARY, 6 VOLS., cloth, \$15 PER SET.

Biblical Museum, 8 Vols., cloth, \$8 per set. Song book—"The Choice," 1,000 copies under order. Music, by mail, 40 cts., words, 12 cts. This is the best. Mission Centennial—William Carey—A Sketch. —Beginnings of Modern Missions—1,000 copies just received—cloth, 25 cts.; paper, 15 cts. Address, REV. C. DURHAM, Raleigh, N. C.

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Will retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases. Unsurpassed in moisture, may be used in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all surgery, padded unpleasantness, being light, cool, clean, and always reliable. The correct and skillful mechanical treatment of HERNIA OR RUPTURE A SPECIALTY. EITHER IN PERSON OR BY MAIL. 25 YEARS' EXPERIENCE.—Prof. S. D. Gross, D. Hayes Agnew, Willard Parker, W. H. Foxcroft, Dr. Thomas C. Morton, and Surgeon-General of the U. S. Army and Navy. Our "Mechanical Treatment of Hernia or Rupture and Price List," with illustrations and directions for self-measurement, mailed on application. J. B. SEELEY & CO., 25 South 4th Street, PHILADELPHIA, PA.

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Stocks, Bonds and Liberal Loans on Life, Tontine and Endowment Insurance Policies. Correspondence invited.

The N. C. Baptist Almanac for 1893,

EDITED BY N. B. COBB,

will be ready for delivery about Dec. 15th, 1892. It will contain Morgan Edwards's History of Sandy Creek and Haw River Baptist churches in 1772-'73; extracts from J. Asplunds Register of the Baptists of North Carolina and Tennessee, published in 1791; History of Wake Forest College by Dr. Charles E. Taylor, President; Biographical sketches of deceased Baptist ministers and prominent laymen; list of State officers; time of holding courts, State and Federal; officers of our State institutions; of Baptist State Convention; of all the Baptist Associations; members of State Legislature; statistics of Associations; and much other valuable information not usually found in almanacs.

PRICE:

10 cents single copy; 75 cents per dozen, by mail; \$5 per hundred by express.

Send in your orders at once, or you may be too late. Address, N. B. COBB, Raleigh, N. C.

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Infants' Caps

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Hair Goods, Wools, Zephyrs, Embroidering Materials,

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If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear. Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear, pop, clash on the least provocation.

Pittsburgh. GEO. A. MACBETH CO.

After Jan. 1st, 1893, postal registration fees will be reduced to eight cents.

MARRIED.

ABBOTT—WEST—On Dec. 7th, at South Mills, N. C., by Rev. Dr. R. Overby, Mr. J. K. Abbott and Miss Emma J. West.

HARRIS—PITTARD—On Dec. 14th, 1892, in Granville county, N. C., by Rev. J. A. Stradley, Mr. Alonzo P. Harris and Miss Ella G. Pittard.

HENSON—MORROW—On Dec. 14th, 1892, at the house of Rev. W. J. Wyatt in Iredell county, N. C., by Rev. W. J. Wyatt, Mr. A. G. Henson and Miss E. F. Morrow, all of Iredell county.

WISEMAN—CONRAD—On Dec. 15th, 1892, at the residence of the bride's father, in Forsyth county, N. C., by Rev. H. A. Brown, Dr. J. W. Wiseman of Farmington, N. C., and Miss Ellen L. Conrad.

LAWHON—TYSOR—On Dec. 14th, 1892, at the residence of the bride's father, Jordan Tysor, Jr., by Rev. W. H. H. Lawhon, Mr. Z. V. McPherson and Miss Bettie L. Tysor, all of Chatham county, N. C.

DIED.

CLEMENTS—Died at his residence near Holly Springs, December 1st, 1892, Mr. A. K. Clements, in his eighty-third year. He was a member of Salem Baptist church, and was a staunch believer in the faith.

SCAFF—At her home in Moyock, N. C., Oct. 10th, 1892, Miss Mary E. Scaff, aged nineteen years. She was a member of Shady Grove Baptist church, and leaves a blessed assurance that she is at rest. May the Lord bless and comfort the bereaved ones.

ELLER—I. L. Eller died of typhoid fever, Dec. 3d, 1892, being forty-five years and three days of age. He was a good husband. He made a profession of religion a few days before his death, and seemed to die in happiness. The remains were buried at the Baptist church at Tusquitta, Sunday, Dec. 5th. Rev. W. G. Blackwell attended the funeral in the absence of the writer. May God bless the sorrowing ones.

HOWARD—In Manchester, Va., about five o'clock, Saturday morning, Dec. 10, 1892, Frank Howard, son of B. D. and Fanny W. Howard, departed this life in the 24th year of his age. He held a position on the R. & D. R. R., and was in the car yard making up a train for the south-bound trip, when, so far as can be conjectured, his foot slipped, causing him to fall between the wheels. The remains were brought to his home in Granville county, and interred in the presence of a vast concourse of people in the cemetery at Mt. Zion church where his family have long been useful and honored members. The sad intelligence of Frank's death reached his father while attending the Convention in Raleigh. The tender expressions of sympathy on the part of the Convention were touching and beautiful. The young man made a profession of faith in Mr. Fife's meeting in Oxford; just one year ago.

PUGH—Died in Morrisville, on Nov. 30th, 1892, J. M. Pugh, aged sixty-five years. Mr. Pugh moved to this place soon after the close of the late war. He has been a successful merchant and a prominent citizen of this village. While he was not a member of any church, for several years he claimed a hope in Christ. The writer has had many talks with him on the subject of religion, for he was at any and all times ready and free to speak upon this subject. Not many days ago he told me he expected soon to be in a better world than this; and now as we write this we believe that he is resting "where there shall be no more death."

Mr. Pugh leaves a wife and seven children to mourn their loss. We cannot but hope that the heartfelt sympathy of many friends will not be deemed intrusion on their grief. It has well been said that "we weep for the loved and lost because we know that our tears are in vain." We would ease their sorrow but we know not how. We can only acknowledge that the affliction is God's, commending them to him who doeth all things well.

BOYCE—Died at the residence of her husband, Mr. Henry T. Boyce, on October 28th, 1892, sister Martha A. Boyce, in the sixty-sixth year of her age. Her funeral was preached at her home by Rev. Wm. Grant of the M. E. Church, of which her husband is a member, it not being convenient to get a Baptist preacher at the time. Her remains were placed in the family burying ground beside several of her children who had preceded her to the better land. She was a consistent member of the church at Potocasi for many years. When Roanoke was organized very near her home she became one of its most devoted and useful members, ever ready with her means to help in all of the benevolent objects of her church.

She was also a faithful worker for the BIBLICAL RECORDER. After taking and reading it herself she would send it to some friend who could or would not take it. She said she thought every Baptist should read the RECORDER. Our church has sustained a great loss, and not only the church, but the whole community, for surely she was one of the best of women. She leaves a bereaved husband, three

sons and two daughters to mourn their loss. God bless them all, and may we all meet her in heaven.

Written by request of Roanoke church. MARY A. HOLOMAN, ROBT. W. FLEETWOOD.

ROGERS—William Cooper Rogers, in his eighty-first year, died at his home in Moore county, N. C., Nov. 25th, 1892. His wife, Jemima Rogers, preceded him to her reward about two years ago. He had been a faithful member of the Missionary Baptist church from early manhood, and sustained the reputation of being an honest, upright, consecrated Christian to the end of life. For some time before his death, he often expressed a desire to go home if it was the Lord's will. He said nothing could induce him to want to stay here but to do good. He made religion his chief concern through life. For five years his consecration to the service of God caused him to attend his church regularly a distance of twenty-two miles; in fact, his seat at church was never vacant unless he was providentially prevented from being there. He was one of the originators of Crain's Creek church, for whose success he labored so ardently, and into whose fellowship he lived to see received from first to last about two hundred persons. He was a strong advocate of temperance and taught it both by precept and example. He raised six sons and four daughters, all "teetotalers." "Blessed are the dead which die in the Lord"—"that they may rest from their labors, and their works do follow them."

WILLIAMS—Died in Bertie county, N. C., Nov. 25th, 1892, Jesse R. Williams, son of J. L. and Annie E. Williams. Jesse was four years old, and was a bright and cheerful little boy. On the evening before his death his parents left him with the baby and a two-years older brother in the house, when his clothes caught fire, and before the parents could reach him all were burned off. This occurred at four o'clock p. m., and he lived until six o'clock a. m.

All the care and attention that tender hands of relatives and friends could do was done. He was sensible to the last, and once or twice tried to sing a song. It was hard to give up "Judge," as we called him. But he is gone to live with Jesus. To his parents so bereaved, to his brother so lonely and sad, let me point them to him who has said all things worketh together for good to them who love and serve the Lord.

His body was laid in the new graveyard beside the mulberry tree, amidst a large host of relatives and friends.

Fond parents, no more will you hear little Jesse's voice, no more hear his pattering feet. He can't come to you, but you can prepare to go to him. He is now at the beautiful gate waiting and watching for you.

My knowledge of that life is small, The eye of faith is dim, But 'tis enough that Christ knows all, And I shall be with him.

Our times are in thy hand, Why should we doubt or fear? A Father's hand will never cease His child a needless tear.

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PRIZES EACH WEEK will be awarded for the best original articles on agricultural subjects. Each issue will contain a page devoted to practical and scientific farming. The Woman's Department will be unexcelled in practical suggestions to make the home more attractive.

Every week there will be a number of special articles on all topics of human interest. Among the novelists who will write stories for the WEEKLY HERALD are Jerome K. Jerome, Stepiak, Mrs. Grimwood, Edwin Arnold, John Strange Winter, Marie Correll, Helen Mathers, Florence Warden, Hume Nisbet and Hamilton Aide.

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also one each to his aged parents and bereaved family. B. W. HATCHER. Archer Lodge, N. C.

LINES ON THE DEATH OF REV. MR. COTTINGHAM BY MRS. MAMIE HATCHER.

The autumn leaves are falling round us, The winds are murmuring through the trees, The starlit nights are sadder, lonelier— They seem to speak in words like these: Our pastor's gone, he comes no more To tell us of duties, To warn us as in days of yore, And share with us the falling tear.

We watch the golden sun that fadeth Behind the western hills away, And yet we know it still is shining, But gives not us its brightest ray; When memory takes us back again, And through the gloomy shades of night, We seem to see that sun's bright face, And Fancy lends its glowing light.

'Tis thus to-day with our dear brother, Altho' his sun has seemed to set, We know it shines far brighter, clearer, Beyond the clouds of vain regret. Yes, he is safe at home with God, Where kindred souls will never part— "Tis dust to dust beneath the sod, But there, up there, 'tis heart to heart."

A faithful toiler has departed, A faithful soul has fought and won, His hands were full of sheaves the brightest, And saith the Lord, "Well done! well done!" But still he lives in many a fold, His pleading accents cannot die, His precious songs will ne'er grow old, Till we shall hear them sung on high.

'Twas "Jesus lover of my soul," He sang before he went to rest, And "while the nearer waters roll," He always said "God knoweth best." Hence, "other refuge" had he none— He longed his precious Lord to see; He sang, "O leave me not alone, But still support and comfort me."

Then for his loved ones long he prayed An earnest, anxious, yearning prayer; His trust upon the Lord was stayed, He cast on him his every care. And "Hide me, O my Saviour hide," He sang—the storm had almost past— Then "Safe into the haven guide," With "Oh, receive my soul at last."

The only son to father, mother, The husband of a loving wife, To sisters three, the only brother, And to his children he was life. Our words are vain—we can but say We long to help them bear the rod, Yet for the ill of life to-day, There's but one healer, that is God.

The loss to churches, friends and loved ones, Is greater far than we can tell, 'Tis his the joy, and ours the sorrow, Hence, we must say that ALL IS WELL, For him, with heavenly joys to share, We would not feel even one regret, We would not rob those missions fair, Of one bright star that will not set.

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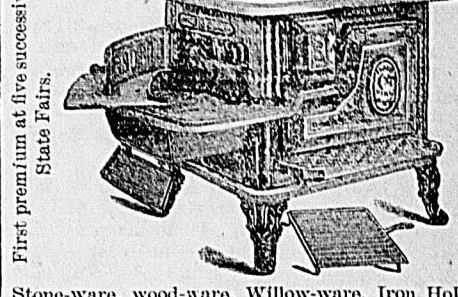
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The Home Circle.

The Happiest Birthday.

The birthday of a friend we love
Is ever welcome, ever dear;
And yet, all other days above,
Through the glad circle of the year,
Is this one, crowned with Christmas cheer.

And centuries have rolled along,
And other days, forgotten, glide,
While this is kept with joy and song.
The dust of ages cannot hide
The birth-time of the Crucified.

We love the day, the happy day,
In which the fair and holy Child
In Bethlehem's manger cradled lay;
We love the mother, pure and mild,
Who looked upon his face and smiled.

But not we love, we worship him,
The Prince of Peace, the Saviour, slain.
Our eyes with grateful tears are dim,
We weep, remembering all his pain;
We hope, because he rose again.
—Mrs. McVean-Adams, in *The Companion*.

Hanging the Christmas Stocking.

When the presents are chosen and safely housed, the next question to be answered is, how shall they be given? writes Elisabeth Robinson Scovill in the Christmas number of *The Ladies' Home Journal*. Shall the children hang up their stockings, and keep up the fiction of Santa Claus, or shall the gifts be hidden under the napkins on the breakfast table, or shall they be placed on a Christmas tree? Like most earthly plans, each has its advantages and counter-balancing disadvantages. In some families there are circumstances that answer the question, and leave no choice, while others are free to choose whichever seems best.

So much poetry clusters about the legend of Santa Claus that the ideal celebration of Christmas must include the filling of the stockings. First, there is the delicious ceremony of hanging them by an open fireplace, if possible, on Christmas eve; the procession of father, mother and happy children, each child with a stocking, all eager to find a good place to deposit them where Santa Claus, when he comes down the chimney, cannot possibly overlook them; the important business of fastening them securely so that they will not fall with their precious burdens; the lingering glances of the children as they go to bed picturing those limp, dangling receptacles filled to overflowing from that wonderful sleigh the tiny reindeer is bringing nearer and nearer. Who would relinquish all this? If the older members of the family are awakened at an unreasonably early hour next morning, by whispers and irrepressible gurgles of delight, is it not Christmas, the children's day?

True Christmas Charity.

There is a tendency at each Christmas-tide for writers to urge too strongly, I think, the beauty of Christmas giving, by donation or distribution among the lowly and the very poor, writes Edward W. Bok in the Christmas number of *The Ladies' Home Journal*. No charity can be more beautiful, more typical of the Christ spirit than for those who can afford to do so to send a glimmer of light into the lives of thousands in our great cities who can only eke out a bare existence. And it speaks volumes for the generosity of our wealthy classes, and heroic work done by our charitable organizations, that in no other nation on the globe are those who live in poverty and want so well remembered on Christmas as are the poor classes of America. But there is a class which is not reached by the donations of the wealthy, or by the work of charitable organizations. There are in this country thousands of homes into which reverses of fortune come each year, where death or business failure causes the keenest heart anguish and the severest self denial. These homes contain sensitive natures which shrink from the outstretched hand of charity. Poor and proud is the name the world has for them. Perhaps; but let me tell you, my friend, it is not easy to receive charity when all your life you have dispensed it. A reversal of fortune is the hardest thing in this world to bear. The poor know not its tortures. It is the keenest kind of poverty. Into such homes would I direct, at Christmas-tide, some loving kindness. In this country where one is up to-day and down to-morrow, there is not one of us but who, in his or her acquaintance, knows of an instance of reverse fortunes. Let something from you go into such a home. The born poor will be remembered by others; the newly made poor may be forgotten.

How to Give the Present.

Says Miss Thoughtful: "How shall I give my Christmas gift?" I answer: "Do not give it, my dear, send it; or if you are in the same house with those for whom you have prepared something, put it where it may be found when you are not about. Of course, you are going to make every gift have a holiday air. That is, some of the pennies will go to buy sheets of white, yellow, brown, pink and blue tissue paper, and more pennies will go to buy some pieces of Tom Thumb ribbon to tie them up with. Use yellow ribbon on the brown, white on the yellow, blue on the pink, pink on the blue, and if you should get a scarlet paper, though I do not think it is so very pretty, make it gorgeous with gold thread.—Ruth Ashmore, in *The Ladies' Home Journal*.

Feeble and capricious appetites are best regulated by the use of Ayer's Cathartic Pills. They do not debilitate, by excessive stimulation; but cause the stomach, liver, and bowels to perform their functions properly. As an after-dinner pill, they are unequalled.

The Age of Decay.

Birth, growth, maturity, decay, death—such is the natural history of man. The three periods of life should sustain a certain proportion to each other—twenty years of growth, sixty years of maturity, twenty years of decay. This is what might be counted upon as the ordinary course of human life, but for the fact that we labor under a load of ancestral transgression of physical and moral laws, supplemented and intensified by our personal delinquencies and follies.

How pleasant is the picture! Twenty years of happy childhood and youth, sixty years of intellectual progress and achievement, with domestic and social joys, and then twenty years of slow, almost unconscious decay, characterized by serenity of mind, pleasant memories and joyous anticipations of a grander life beyond the grave.

Sadly different is human existence as we see it. We look with wonder upon Gladstone, past eighty, still vigorous in mind and body, still strong and wise to lead the great Liberal party of England. We accept three score and ten as life's natural limit, and expect only labor and sorrow if this limit is passed.

We are doomed, we think, by our inheritance, and to some extent this is true. But we should remember the law of recuperation. The torn flesh heals, the broken bone reunites. Diseases tend toward recovery. The weary toiler rises from sleep strong for new labors. The wise physician bases his hope upon this law.

And this tendency of nature to heal herself may be greatly assisted by careful and intelligent living, so that it is always possible that the man of unfortunate ancestry may secure for himself a good old age, and start his posterity upon an ascending plane.

Do what you will, however, life must have its end. When the age of decay is reached hidden changes are going on, the culmination of which is the last great change. The muscles shrink; the brain shrivels; the nerves lose their sensibility and active power; the arteries, perhaps, become chalky or fatty; the heart is weakened; the circulation enfeebled and at last an end comes.

During this final period, then, we must take things calmly; avoid excesses of all kinds; guard against exposures; keep up a degree of mental activity; cultivate cheerfulness and look forward with hope.—*Youth's Companion*.

A Labor of Love.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production was indeed a labor of love. It is all written by hand, but by no means elegantly done; the crude cramped chirography betraying the toilsome patience of one little used to the pen, rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor Irish laborer, whose education was better than his advantages, and whose thirst for the word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the Scriptures in the native language were a novelty and a rarity, a Protestant peasant learned that one of his neighbors, a country gentleman, owned a copy of the New Testament in Irish, and went to his house to ask the loan of the book.

"What would you do with it, my man?" asked the gentleman, kindly, but in some surprise.

"I would read it, sir; and if ye'd let me have it that long, I'd write it off, an' be kapin' a copy o' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can read and write, sir."

"But where would you get the paper?"

"I would buy it, sir."

"And pen and ink?"

"Faith, I'd buy them, too, sir."

"But you have no place nor convenience to do such work. How could you manage that?"

"Ah, thin, where there's a will there's a way. Maybe your honor wouldn't be willing to lend the book?"

"Well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for a long time. You might come here and read it, you know."

The poor peasant was evidently disappointed. But he made one more appeal.

"Beg pardon, yer honor, but if ye'd jist allow me to sit in yer hall now, I cud come up when me wurruk's done in the day, and write it off in the evenin's."

The gentleman was so struck with the pious sincerity of his humble neighbor that he was granted his request, and for months a candle and a place in his hall were allowed the poor man, till he actually copied every word of the New Testament.

Let any of our readers try the same task, and then say if aught but pure love for the precious word could supply the zeal and patience necessary to finish it.

Years afterward a printed New Testament was presented to the Christian peasant, when he gave up his manuscript copy to the society, which has since kept it as a relic.—*Young Reaper*.

The proprietors of Salvation Oil will pay a large reward, if any certificate published by them is not found genuine.

Taught a Lesson.

A man with large business interests and a handsome income married a lady, says the *Youth's Companion*, who, unaccustomed all her previous life to the luxuries of wealth, had never formed any clear conception of the worth and purchasing power of money.

For some months the indulgent husband gratified his wife's every whim.

One day the lady, to gratify some caprice, asked for a check for so large a sum that the gentleman was disturbed. He saw that such prodigality, if persisted in, meant ruin, but not wishing to grieve his wife by a downright refusal, he determined to give her a lesson in finance. He therefore smilingly remarked that he could not give her a check as usual, but would send up the money from his store.

About noon the promised money came, not in crisp bills, as was expected, but in silver dollars, the sum total filling several specie bags.

The wife was at first vexed, then amused, and finally, as the afternoon wore away, became deeply thoughtful. When her husband came home to supper she took him gently by the arm, and leading him into the room where the ponderous bags of specie were still standing, said:

"My dear, is this the money I asked you for this morning?"

"It is, my love," was the reply.

"And did you have to take this money all in, dollar by dollar, in the course of your business?" was the next question.

"Yes," he answered, gently; "it represents the results of many weeks of hard labor."

"Well, then," she said, with tears in her eyes, "send a man to take it back to the bank in the morning. I can't use so much money for so trivial a purpose. I didn't understand about it before."

A Little Girl.

The daughter of J. B. Cox, a leading merchant of Big Island, Va., who had an alarming cough, baffling the skill of the physician, was cured by the use of Taylor's Cherokee Remedy of Sweet Gum and Mullein.

It is not unusual for mothers to pass over the disobedience of their children so long as it has no unpleasant consequences, but to be severe so soon as the results are troublesome. For instance, a child is told not to play with water. He disobeys and, though his mother sees the wrongdoing, she says nothing while he succeeds in keeping his clothes clean and dry. When, however, he comes in with his pretty suit wet and muddy he is severely punished. The boy may not understand the inconsistency of his mother's conduct, but he feels it and it affects his character. Some day, when people suddenly discover that the man whom they trusted has been guilty for a long time of dishonest practice, they wonder at the contradictions of his nature. They do not know the experiences of his childhood, when he learned that it was only unsuccessful disobedience which was punished.—*Exchange*.

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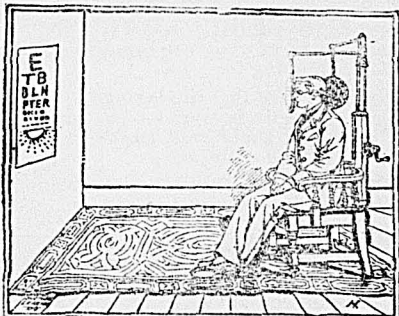
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PISTOLS

"All Right," "Cotton King," Cook Stoves,
Heating Stoves of all Kinds, Rims, Spokes,
Hubs, Paints, Oils, Varnishes, Glass,
Sash, Doors and Blinds, Lime, Plaster,
Cement.