The Biblical Recorder.

Rev TJ Taylor 31 July 88

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SUNDAY SCHOOL LESSON.

September 4th. 1887.

[Re-arranged from the Senior Quarterly.]

TRUST IN OUR HEAVENLY FATHER.

Matt. 6: 24-34.

GOLDEN TEXT.

Casting all your care upon him; for he careth for you.—1 Peter v, 7.

THE LESSON.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed?

32. (For all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is the evil thereof.*

24. *Serve.* "Wholly belong to, and be at the command of, some master." *Mammon.* Not simply money, but all that money represents.

25. *Take no thought.* Better, "Be not anxious." While men are to be industrious, and to live with a wise forethought, they are, at the same time, not to borrow trouble. The wiser way is to trust God, and cast all cares upon him. See Phil. iv, 6, 7. *Is not the life more than meat,* etc.—i. e., if God gives, and preserves, the life and the body, the greater objects, will he not see that the lesser food and clothing shall be provided?

26. *Behold the fowls of the air.* These have, by no means, the powers of man, yet they have an abundant supply of all they need. If God cares for them, he will surely not forget men.

27. *Taking thought.* Being anxious. There is a touch of humor here.

28. *Thought for raiment.* Alas, how much anxious thought is expended still upon this subject. *Lilies.* It is probable that these were blooming on the side of the mountains near Jesus. The lily of Palestine is like our tiger lily, and not like the white lily. It is a large and showy flower, bright with rich colors.

30. *The grass of the field.* Botanically, the flowers and grasses belong together. *Cast into the oven.* In Palestine, under the blighting heat of the south wind, the grass and flowers quickly wither, and are then used for heating ovens. *Shall he not much more clothe you*—i. e., if God takes care to clothe the short-lived grasses, shall he not much more care for his immortal children?

32. *For all these things do the Gentiles seek.* Surely the people of God should not imitate the heathen world.

33. *First.* In time and importance. *The kingdom of God.* That state in which God reigns supreme in the heart and life. *His righteousness.* The righteousness which God requires, and which he only can impart. *All these things*—i. e., all the things of which he has been speaking. The man who seeks first of all the kingdom of God and his righteousness shall not want any needed blessing. This is God's promise, and men should rely upon it without the least doubt.

34. *The morrow shall take thought,* etc.—i. e., that the morrow will have its own sources of anxiety; wait, then, until it comes, before you attempt to meet them. Every day brings its own evils and cares, and these are enough, without borrowing others, and perhaps imaginary ones, to add to them. To anticipate evils is only to double them. Trust then in God, and go cheerfully and bravely onward. "As thy days, so shall thy strength be."

PRACTICAL LESSONS.

1. We cannot hope to serve God and the world at the same time. 2. Anxiety for the future robs us of the joys of the present, and gives us no preparation for the evils we dread. 3. If God takes care of birds and flowers, he will, assuredly, take care of us. 4. How foolish for an immortal being to spend so much time and thought upon food and dress. 5. If we had eyes to see, as we should, we should find everywhere in nature evidences of the care and love of the Heavenly Father. 6. Before everything else we should seek God's kingdom and righteousness. 7. The best way to prepare for the future is to do our duty in the present. 8. Trusting in God, we shall never be disappointed.

Oxford Orphan Asylum—Some Interesting Facts.

I had the pleasure, a few days ago, of traveling with Dr. B. F. Dixon, Sup't. of the Asylum at Oxford, and from him gathered the following facts: There are 209 orphans at the Asylum at present, a larger number than ever before. Of these 75 are Baptist children, or children of Baptist parents, and attend the Baptist Sunday schools and churches of the city; and 75 are Methodist, and attend the Methodist churches and schools. Likewise 30 are Presbyterian and 23 are Episcopalian. There are six teachers, three Presbyterians, two Baptists, and one Methodist.

Since the opening of our Orphanage at Thomasville, more Baptist Orphans have been received at Oxford than before.

The expenses last year were $64 apiece, hence $4,800 were spent last year upon the Baptist children at Oxford. It is possible that some of the Baptists of the State do not know these things. We ought to take due notice thereof, and govern ourselves accordingly.

J. A. L.

Bon Air, Va., Aug. 9th, 1887.

Few men are open to conviction, but the majority of men are open to persuasion.—*Goethe.*

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LESSONS IN MORALS.

Lesson No. 21.—Courage.

BY REV. WM. ROYALL, D. D.

1. Sometimes doing right is attended with great difficulties, and it requires courage to overcome them. A brave heart will try a long time before giving up the battle with opposition. Sometimes a contest has to be waged with prejudice and ignorance. In the attempt to accomplish some high purpose of good, ignorant or bad people may throw obstacles in our way. But the brave man either pushes these aside or leaps over them, or awaits patiently a more favorable occasion for carrying out his design.

Mr. Paul tries to have a church and Sunday school in his neighborhood. But he meets with great difficulties. Some oppose him on the ground that the times are too hard, and the people too poor to engage in any enterprise which requires money. Others plead that the time has not come to build such a house, and employ such a pastor as the neighborhood ought to have. While many occupy a neutral position and thow neither direct opposition to the scheme nor sympathy for it. So that upon the whole Mr. Paul and a few of the poorest people of the community stand alone. As to the Sunday school, it is affirmed that there are too few children in the neighborhood to give interest to it; that the house in which it is to be held is too small; that children do not need to have their minds disturbed about what the Bible teaches; that the good Lord will teach them in his own good time all that he would have them to know, and—what not? But Mr. Paul does not give it up. He seems to be only the more determined, and quietly answers all objections, while losing no opportunity of getting money for the building of the church and of securing pupils for the Sunday school. In the end he will carry his point, and his triumph over difficulties will gain for him the respect and confidence of all, and the gratitude of many who once opposed him.

So, too, in the case of Education, how many difficulties a brave man will overcome in order to obtain it! Some have to make the money which their education costs, with their own hands. Very often, too, these same men are opposed by members of their family, who say, "Why will a poor boy work so hard for an education? Of what use will it be when obtained? Better stick to the plow and let books alone. Besides, learning is apt to turn one's head, or put him up above his own folks, so that he will not know them when he sees them;" and such like. But the boy or girl who has the courage to work on in the face of these difficulties may, or rather must triumph in the end. If he fails to receive such an education as he would like to have, he will gain, in addition to what little he may receive, an experience which will be worth, perhaps as much to him as the education which he may have received from books. We have, in all our institutions of learning, young people who are laboring under great difficulties, and it is of some of these, judging from the past, that are to come the leaders in thought and work hereafter. They *dare* to dress in commonest cloth, while their schoolmates wear silk and satin and broadcloth; they are not ashamed to do honest work of any kind while at school and during vacation, in order to procure for themselves what is actually necessary for their support; and they know how to be sometimes hungry, and wear threadbare garments, and go without pocket-money for weeks and months. Occasionally we find one who has not only himself to provide for and educate, but also an aged mother, or helpless sisters to care for. Brave indeed must be the heart which bears up under such a burden and keeps on trying and enduring through the long years which one must spend in acquiring an education. Here is true heroism—a courage, modest, perhaps, but none the less noble and admirable on that account.

2. There is courage required in bearing Losses, Pain, or Want.

When the brave man sees that his property is clean gone, he wastes no time in useless repinings. Reverses are borne with *fortitude,* and no weakness is shown in giving way to unnecessary grief. Knowing, as every one should, that we are liable at any moment to be deprived of all that we hold dear in life—*property, friends, family,* the brave soul meets the shock when it comes, moved, but not crushed; sorrowing, yet not in despair. "Human courage ought to be equal to the calamities which may come upon a man."

Fortitude shows itself, too, in enduring pain, hunger and thirst; in not complaining about providential occurrences of an afflictive kind; and in guarding against the use of expressions of discontent and uneasiness at one's lot, however hard. The brave boy makes very little noise or outcry when he has a tooth extracted, or a splinter removed from his foot. And while feeling the uneasy and distressing sensation of being hungry or thirsty as much as others, he patiently and silently *bears* it. It may be seen at once how courage of this sort fits us to discharge duty. The fretful and impatient man is really weak. *He cannot set an example to those around him of heroic endurance,* which they would admire and imitate; and, then, he wastes precious time in dwelling upon the dead past, and repining. Those who hold intercourse with him either touch him at as few points as possible—just as they would a porcupine—or, sympathizing with him, wear long faces, too, and lose heart for the necessary duties of life.

A neighbor of mine, Mr. Grouler, lost his crop three years ago by the rains; and nearly every one in the township knows of it, and is not allowed to forget it. For Mr. G. is always reminding his fellow-citizens of it. No blessings which he has since received can reconcile him to the damage which those rains did him. Whenever he is asked to aid in any good work, the fountains of the great deep of his distress are instantly opened, and you are glad to be able to make your escape, without his aid, from the whelming flood. He keeps his children from school, and is in favor of closing the church, except on the occasion of services held by a visiting preacher. His children are lively enough away from home. But at home they are as still as mice. They seem to dread the explosion which usually occurs whenever their father is reminded by any disagreeable experience of that more trying one brought on by the rains. What makes his case the more remarkable is, that he is ranked among the pious men of the community, and professes to believe that "all things work together for good to them that love God." Neighbor Meekins frequently remonstrates with him on his inconsistency, but that only gives him fresh occasion for pouring out upon those rains the vials of his wrath. We are all truly sorry for him, but much more so for his poor family and for those who must visit or be about him.

3. Disappointments, too, call for the exercise of Courage.

Mr. Beaver had finished only a week before a mill-dam of logs and was beginning to realize how useful a mill for grinding and sawing was, when a freshet rose in the creek and swept the dam away. Some men would have been discouraged and said, "let the dam go, I will never put up another." But Mr. Beaver only improved upon his original plan by putting up, after much labor and expense, a rock dam, which is likely to stand the heaviest freshets. This was *submission.* He yielded with a good grace to what had happened, and aroused himself to the display of higher energy than ever. His spirit was not conquered, but rose above the disappointment. When we cannot avoid or mend or cure an evil, it is the part of true courage to be patient and endure. But when the calamity is one that may be overcome, then we yield to it for the time, only, however, to gather force and wisdom enough to ensure success by pursuing a different plan for reaching our object. If you throw a pebble in the way of an ant, he either climbs over it or goes around it. He seems to submit to the road being blocked up, but instantly moves towards his destination by a different route.

Disappointment often befalls the student. Some have to study much harder than others to recite well and to acquire knowledge. But dull boys and girls who have true courage generally make as good, and sometimes better scholars in the end than those who are more apt and brilliant. With "try, try again," as his motto, the brave heart puts forth all its strength in retrieving past failures and "reaching forward towards the things that are before." If one way of preparing a lesson does not succeed, he tries another and another. And the failure of to-day serves him as a beacon to show at least how he is *not* to study, and what incumbrances and hindrances hitherto in his way must be removed.

In behavior, too, we may be disappointed in ourselves. We have not done so well to-day as we had expected to do. Twilight reflection on the day's performances only saddens and alarms us. But the brave heart will not be utterly cast down and dispirited. The errors of the past day will serve to throw light upon the path of duty and put us on a higher plane of living when to-morrow comes. The young are often disappointed in their friendships. To loving spirits this is as sore an evil as can befall them. To be deserted by one whom we had counted on as a friend, or even to be slighted by him, is often "the most unkindest cut of all." And it is one mark of a *true* soul to feel such treatment keenly. But the brave rise above even this and carve out for themselves better, truer friendships than those lost, aided by the light derived from the past.

And how courageous is true love! Some parents never cease to indulge hope for even very bad children. Disappointed again and again, the brave mother never gives up her profligate son or giddy daughter. She tries plan after plan for their recovery, and is tireless in her kind attentions to them, hoping to subdue them by gentleness and love. Her own prayers go up day and night with those of kind friends whose intercessions are invoked on their behalf, that God's grace may do for them what a mother's care and love have failed to accomplish. And even when what would seem to others to be the last crushing blow comes, we find her, though dumb with grief and disappointment, still "hoping against hope."

From Rev. G. W. Greene.

It used to be said that Baptists were afraid of the towns; but I notice that this year nearly one fourth of our Associations are announced to meet in the towns.

BRO. RAY'S SUCCESSOR.

We shall miss Bro. Ray, the Associations will miss him, the Convention will miss him, State Missions will miss him, the Sunday schools will miss him, the missionaries will miss him. His place will be hard to fill. It has seemed to me that it will probably be best not to put a successor in the field for all his time, but let the Board conduct the work largely by correspondence, as Bro. Ray did when he first took charge of it. I remember that it was under that system that the recent marvellous increase in the State Mission work began; and I remember that some prominent members of the Board made much of the fact that this increase was accomplished without a travelling agent, while formerly with such agent the work had been of much less dimensions. Bro. Ray has so thoroughly organized the work, that by the help of the pastors and brethren in the churches, and of voluntary representatives at the Associations, I think this increase could still go on with some one in the office by correspondence to stir up our "pure minds by way of remembrance."

ASHE AND ALLEGHANY.

I have recently enjoyed a pleasant trip into these counties, and I made a specialty of inquiring into the progress of the Lord's work in our mission fields. At Sparta I found Bro. Honeycutt much encouraged at signs of day-break after the night which has long hung over the work there. The house of worship, long since begun, has had various vicissitudes. A while the work went on and then ceased. A workman sued for his pay, and the church was with difficulty saved from sale. Bro. Honeycutt found it used as a workshop. Another workman, calling himself a Baptist, was about to enter suit for a balance, when Bro. H. gave him his horse for his claim, and walked for some months to his appointments. Since then he has freely used his own money to carry on the work, and when I left the house was just finished, ready for painting, with a bell on the way. There was then nearly $100 due for work done. Since then I learn that during the Normal School subscriptions were raised sufficient to pay this debt. This is the only house of worship in the town.

A few miles from Sparta, where a church was organized last fall, three brethren, who have little more than the labor of their own hands, are building a substantial and comfortable house, and will have it ready by winter.

At New Hope, where the Association meets this year, there is an excellent house and a growing church.

Besides these three, there is one other professedly Missionary Baptist church in the county, but it is near the line, and some of its members live in Wilkes. There are some other churches, that have never taken a stand on either side of the missionary question, which are gradually coming to the light.

The Hardshells are very numerous in the county. Ten years ago they were not Hardshells, but simply Anti-Missionary Baptists. In almost all their doctrine and practice they were in accord with Missionary Baptists, except they had no Sunday schools and took no collections for sending the gospel to the destitute. (There are some churches claiming to be Missionary, that do just so now.) These brethren would join with other preachers in protracted meetings, urging the duty of repentance upon the unconverted, and the hearer could not distinguish one preacher from the other by his doctrine. But a few years ago *missionaries* visited them from the Hardshells farther east, and from them they have learned that the preacher is not to preach at all to the unconverted, but "feed the sheep;" that the gospel is not contained in the Scriptures, but is that which these preachers preach, they say, under special enlightenment of the Spirit; and missionary operations, Sunday schools and revival meetings are works of the Devil. These and similar things they constantly dwell upon, only varying the strain by abuse of others. Some of their more prominent preachers take long preaching tours among the churches, after their crops are made, during which they receive large sums of money. One of them said he could not afford to be a Missionary Baptist, for now he gets $400 or $500 for preaching while as a Missionary Baptist he would not get more than $100. Yet they constantly abuse as a *hireling* the preacher who asks his church to make a definite promise beforehand of the amount of salary he may expect.

There are many in their churches who are not satisfied with this state of things, and many of these, as they learn the truth, will by and by accept it and become zealous in the Lord's work. Bro. Honeycutt is rapidly gaining the confidence of these people, and his work is decidedly hopeful.

At Jefferson I found Bro. Thomasson just established in his new field and surveying the work. He has already made arrangements for lumber to finish the church, so long standing there incomplete. As soon as the lumber is ready, he hopes to push this work. He has not yet established definite preaching appointments in the county, but is doing much preaching all over the county, while he learns the needs of the work. Since I was there, he has assisted Bro. White, of Wilkesboro, in a protracted meeting on Rone's Creek, near Ore Knob, where good results were hoped for. I have not heard particulars.

The whole field is hopeful.

G. W. GREENE.

A Jew's Tribute to Christianity.

The following eloquent tribute to Christianity by a Jew is taken from a speech of Hon. Louis Arnheim, a member of the present Legislature of Georgia. Pending the bill for establishing a reformatory prison Mr. Arnheim said:

"I agree most heartily with Dr. Felton, that hard labor is reformatory. I heartily indorse his sentiments, though a Jew, that the Christian religion is a grand corrective. Let me say that, in the light of history, I bow in reverence to that grand religion, though not one of its confessors; the religion that has turned barbarism into civilization wherever it went, and has softened the hearts of men and made them better, wiser, and more charitable; the religion which held out and holds out to-day to suffering and toiling humanity the grand assurance of peace on earth and good will to all men, the hope of everlasting life, teaching the sublime doctrine of the immortality of the soul. Let us remember, however, that one of the corner stones upon which it rests is the Decalogue delivered to my ancestors when Mount Horeb shook, and the glory of the Lord illuminated its cloud-capped peak. Then the divine flat issued forth: 'Thou shalt not steal. Thou shalt not murder. Thou shalt not bear false witness against thy neighbor.' Through the long vista of time these commandments ring into our ears to day. Reward for the obedient and punishment for the evil-doer go hand in hand, and when we seek to protect society against the evil-doer; if we punish him as he deserves to be punished; if we refuse to burden society, the virtuous, honest and toiling citizen unnecessarily for the support of the criminal; if we compel him to earn his bread in the sweat of his brow: if we do not needlessly make the way of the transgressor hard, I feel that our conscience will approve our action and divinity will sanction it."

We do not know why it was, but *so* it was that an unusual moisture came about our eyes as we read this touching tribute of the son of Abraham to the religion of the Lord Jesus. We acknowledge with gratitude our indebtedness to the seed of Abraham. All the valuable religious knowledge in the world is derived from them. They only of all who have lived since the flood have been inspired. Whom God has so highly honored we also honor. Every word of the Bible was written by Jews. All the earliest christians were Jews. Our blessed Lord himself was a Jew. His kinsmen according to the flesh are unworthy of him, it is true, but so are we unworthy of him, certainly as much so as they. We have the kindest feelings for them. We are sorry that they cannot see a Saviour in our Lord Jesus Christ. But it gives us pleasure to testify that they are good citizens; and they and we alike have cause to be proud of our countryman, the Hon. Louis Arnheim. *Christian Index.*

They Should be Preached.

Dear Recorder: I read in the 27th July issue a communication on the subject, "Ought Denominational Sermons to be preached?" I answer yes. Why. The Master gave the commission to his servants just before he left the earth, and judging from Peter's sermon at Pentecost, Acts ii, 28, and Phillip's, Acts viii, 35, 36, they preached "Doctrinal Sermons," for they preached Jesus, and when they preached Jesus they preached baptism, if not, why did the inquirers so soon submit to baptism? To preach the gospel is to preach Jesus, and to preach Jesus is to preach baptism. This is Bible, popular or unpopular.

A. J. COBB.

The when, what and why of things are good tests of investigation.

Query Discussed by Brother W. O. Allen at Bay Leaf, July 31st.

QUERY—SHOULD CHURCH MEMBERS WHO SEEK TO RECEIVE MEN IN ANY BUSINESS TRANSACTION, AND WHO EITHER NEGLECT OR REFUSE TO PAY JUST DEBTS, BE RETAINED?

Church members are supposed to be converted people. Any evidence to the contrary forfeits the claims of a member to the privileges of God's house.

The fruit of the Spirit, as manifested by the life of a man, is quickly discerned by both saint and sinner. "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

The question before us has reference to members who "*seek* to deceive" their fellowmen. In this we see a purpose, a design, a cold-blooded intention, preconceived thought, to practice deception upon [illegible] fellowman. How dwelleth the love of God in such a man? How can such a man be led by the Spirit of God? All christians are commanded to "walk in the Spirit, and not to fulfill the lust of the flesh." "If ye have not the Spirit of Christ, ye are none of his." Most assuredly a man under the inspiration of the Holy Ghost occupies a plane so elevated, that the atmosphere around him carries no taint or suspicion of deception, or of wicked designs against his fellowmen. Now, with the lights before us, can we argue that a converted man can wilfully practise deception upon his neighbor? If this point be conceded, we must conclude that no church can retain in its communion a member whose dealing with mankind are not exempt from deceptive practices. The religion of Christ means something—an empty name will not define it. A true christian is Christ-like, and to be Christ-like one must exemplify the teaching of his Master in all the relations of life. He must make his impress upon men by *pureness,* by knowledge, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, and by the armour of righteousness. There is no piety without purity, and there is no purity in deception. All deceivers are liars, and all persons who refuse to meet their just and righteous obligations are thieves. A converted membership is absolutely essential to the success of the gospel.

The principles of the christian system cannot be defended by men whose lives are not ordered, and whose conduct is not regulated, by the presence and power of the Holy Ghost. We are commanded to love our neighbor as ourselves. Now, how can we reconcile this when, with cunningly devised statements and ingeniously conceived words, we so obscure the truth in our transactions with our neighbor as to insure the drop of the scales on our own side.

"Look not every man on his own things, but every man also on the things of others." Our neighbor's care should be our care, his interest our interest. If we profess to have received the Spirit of Christ, or to have been renewed in the spirit of our minds and endued with the principles of spiritual life, let us make it appear by the proper fruit of the Spirit in our lives—in other words, let us evidence our good principles by our good practices. If such is not the case with us, we are not christians, and therefore not fit to be retained in the church.

There are many members in our churches who sit high on its seats and sing aloud the songs of Zion, often selecting the soul-stirring old hymn, "I love to steal awhile away," when at the same time these same whited sepulchres have taken good care "to steal awhile away"—and a good while, too, for some of them—behind some bankrupt law, or some homestead exemption, to shield them from the payment of their honest debts. Here is a specimen of deliberate, open day light fraud, practised, too, upon needy and helpless women and children, and that, too, by men who sing of redeeming grace and dying love with all the zest of a saint. Where is charity, that crowning virtue, that topmost grace? It thinketh no evil, it cherisheth no evil designs or purposes, never seeks its own to the hurt of others, does not inordinately desire its own praise, profit, honor or pleasure.

Music during Revival Meetings.

Dr. William E. Hatcher, of Virginia, through the *Baltimore Baptist,* gives the churches contemplating a series of meetings the following advice:

And now as you are going to have your protracted meeting soon, we make a few random suggestions as to the music.

1. Arrange for it. Do not leave it in uncertainty. Trust not to "some brother" to raise the tune. He may not be on hand, or he may be the wrong brother, or he may not have any tune selected, or he may select the wrong tune, or he may put it too high, or too low, or he may sing too fast or too slowly, or two or three brothers may think they are "some brother," and strike in at the same time. By all means have definite and trustworthy arrangements for the music. Next to having good preaching it is important to have good singing. It adds vastly to the pleasure and power of the meeting. We have seen many fine revival prospects blighted by mismanagement in the matter of music.

2. Let the preacher manage the music. We do not mean that he is to set, or lead, or even sing the tunes. This depends on his strength, taste and voice. As a rule, the preacher ought not to sing much in a revival. But he ought to have charge of the music, and study prayerfully to make it a power for good in the meeting. He ought to study his hymn book, select his hymns beforehand, and with reference to the sermon. He ought to furnish a list of them to his precentor, so as to have no weakening delays in starting the music. He ought to seek variety, inspiration, adaptation, and spiritual character in the choice of hymns. No man can estimate the force of a gospel hymn, aptly chosen, promptly started and fervently sung in a critical moment in a solemn revival service. It is a shame, a guilty burning shame, that so many preachers take no interest in this part of revival work. They leave it to chance, or else to a crotchety leader, or to a silly, giggling, ambitious, late-coming choir. Bad music is one of the agencies by which Satan seeks to antagonize our best evangelical movements. The preacher must see that he does not get the advantage.

3. Use the organ. The prejudice against the organ in revivals is simply a prejudice, but it is a prejudice justified by many untoward facts. An organ well managed is innocent and helpful, but in wrong hands it is an engine of mischief. If the organist is some spectacled youngster who belongs to the minstrels, or some fidgety, fluttering young Miss who has to pull off her tight gloves, jerk the stool up and down, adjust her hat and fix her bangs before she can begin, or if it be some enterprising music teacher who wishes to advertise himself by elaborate preludes and jiggy interludes, then have no organ. An unregenerated organist is a curse to a revival. If you have the organ, see that it is in the hands of one who is in sympathy with the spirit of the occasion. Avoid preludes, dispense with all the ludes, have only the key note struck, and see that the congregation sings.

4. See that the congregation is supplied with singing books. Use such books as may seem to suit your people best, but see that there is no lack of books. If you use Gospel Hymns, buy up a supply of them on faith, and have them for sale at the door, or, what is better, have the church purchase in advance a lot of them, sufficient to supply the congregation. We were at a meeting last summer, in which there were not a dozen hymn books in the church. The singing was confined to a few folks, and wretchedly done.

To these general remarks we add one for the benefit of christians: They ought to sing; it is their duty to sing. It is not a question of pleasure or vanity or ambition, but of deep religious obligation that christians must sing the praise of God. This is pre-eminently true in the revival. There all who can ought to sing, for it adds vastly to the solemnity and power of the exercises. Let every member come to the meeting, go into the house at the beginning of the service, bring his hymn book with him, and earnestly sing all the hymns of praise.

A Great Deed.

That is to say, some plan for conducting our benevolent operations. What are the facts now? Substantially these: for nine or ten months of every year our several boards of the South, appointed by us to conduct benevolent work, are driven to their wit's end to meet financial obligations and involved fearfully by debt; missionaries in the State, Home and Foreign fields are not paid; educational, orphanage and other benevolent funds run down to low ebb-tide, and every good work is embarrassed; the religious newspapers are filled with long, loud, continuous appeals from secretaries calling for help, and the outlook in all directions becomes truly distressing. The indications during these dark months seem to be that the great Baptist denomination is wrapped in profound slumber or on the ragged edge of hopeless bankruptcy, and all of their benevolent enterprises about to be utterly wrecked.

Then come on the anniversary meetings, the brethren who attend tug to make up what is lacking; their chant God that they are able to tide over; pass enthusiastic resolutions to do more and better in future, and go home full of hope. And yet history, as above stated, goes right on repeating itself from year to year.

This condition of things is neither honorable, pleasant, nor necessary. So far as this writer can learn, a large majority of the churches have no plan of systematic benevolence whatever, and all they do, if anything, is done spasmodically now and then, generally just before the meetings of their Associations. Not until the churches realize the prime importance of their benevolent work and take hold of it with a plan, as they conduct Sunday worship, the prayer meeting and Sunday school, shall we see the better condition so much to be desired.

Any systematic plan of giving will bring better results than the impulsive, spasmodic, uncertain way of many churches.

Let me suggest one plan that is simple, feasible, and has been proven successful: District the membership and appoint a corresponding number of the best members, male or female, to visit and solicit an annual pledge from each member of the congregation in their several districts for the various objects claiming aid, collect monthly or quarterly as the giver may elect, pay over promptly to the church treasurer and he as promptly to the treasurer of the State Convention.

Now I sincerely believe that this plan, faithfully worked, would largely increase our contributions annually, greatly relieve our boards and secretaries from vexations and perplexity to which they are now subjected, and lift a heavy burden from off the hearts of our faithful, toiling missionaries. Will not churches who have no plan, please try this or some other? AMICUS.

"Nearer, My God, to Thee."

I was glad to see in your paper of last week a few notes respecting the author of the above hymn. Any further particulars will not fail to interest your readers. The following extract relating to this hymn is taken from a recently published work entitled, "The Methodist Hymn Book, Illustrated with Biography, History, Incident and Anecdote, by George John Stevenson, M. A." I find the work in the British Museum Library. The following is part of the first paragraph relating to this hymn:

"Sarah Fuller Flower was the daughter of Benjamin Flower, an eminent politician, editor and proprietor of the Cambridge *Intelligencer,* who, being early left a widower, conducted the education of his two daughters, of whom Sarah was the younger, born February 22, 1805. In 1834, when residing with her sister, at Clapton, she became acquainted with Mr. William Bridges Adams, an eminent engineer, to whom she was afterwards married. She began to write prose and verse in early life and continued to do so to the end of her life. Naturally of a delicate constitution, her health was enfeebled by watching over her sister, who died of consumption in 1847. From this shock then endured she never recovered, and the same disease carried her off in August, 1849. She was attached to the Unitarians, and wrote for them a catechism for children, interspersed with hymns, entitled, 'The Flock at the Fountain.' In a volume of 'Hymns and Anthems,' published by Mr. Chas. Fox, 67 Paternoster Row, she contributed thirteen pieces, one of which is this hymn, 'Nearer, my God, to Thee.' It has found its way into many collections of hymns, and the Baptists have put one additional verse, to introduce the name of Christ into one of the finest hymns ever written."—*A British Museum Reader in the Christian World.*

Shelby—Its Schools, &c.

Dear Recorder:—A short communication in regard to Shelby, its prospects and prosperity, will doubtless interest some of your readers.

Our town continues to improve. Another large brick store is nearly ready for use, while dwelling-houses are going up in different parts of the town. One cotton factory is about finished and a second will be erected in a very short time. Some of our best business men have the enterprise in hand, and the stock is all taken.

In addition to our two railroads, another is soon to be built, connecting Shelby with Cranberry.

THE SHELBY FEMALE COLLEGE

will resume work, Sept. 14th, 1887, under the management of Rev. E. J. Willis as President. Bro. Willis graduated from the law school of the University of Virginia, and was, at one time, Judge of the Superior Court in California. He gave up his chosen profession to preach the gospel, and was, for some years, pastor of Leigh Street Baptist Church, Richmond, Va. Subsequently, he was for 14 years President of Broadus College in West Virginia. Bro. Willis, as a minister and educator, will be quite an acquisition to North Carolina. An able faculty have been employed, one of whom was, for some years, connected with Peace Institute, Raleigh, N. C. I refer to Mrs. J. A. McDonald. Mrs. McDonald is widely known as a teacher, and has, from all accounts of her work, no superior in the State. We welcome her to our town and college. Other teachers, all accomplished educated ladies, have been employed. The college will continue to grow in favor and usefulness.

Capt. Bell will transfer his popular Military School from Kings Mountain to Shelby, Sept. 1st, 1887. We consider this an important step towards the improvement of our town.

THE BAPTIST CHURCH

is in good working order, united to a man. It is, as you know, a paying church. Our last pastor left us in the middle of the summer (July 1st) of a "hard year," financially, yet he received every dollar of his salary before taking his departure.

We are without a *permanent* pastor, but praying and looking for the right man. We need an able man of God, for Shelby is certainly one of the most important fields in the State.

The writer, though needing rest, has consented to supply the church until the services of another can be obtained. I pray God that he will send us the right man—a man of deep piety, powerful in word and doctrine; but, above all, one who will be a living epistle "known and read of all men."

With our railroads, manufactories, schools and churches—with our mineral waters, fine climate, and sober population, what can prevent Shelby from becoming one of North Carolina's most important cities?

Fraternally,

R. D. MALLARY.

Shelby, August, 1887.

The Yeopim Union.

The Yeopim Union met with the Reynoldson church Friday before the fifth Sunday in July. There was a very fair representation of the churches considering the hot weather. Rev. Josiah Elliott preached the introductory sermon from James 1: 25—"But whoso looketh into the perfect law of liberty," &c. Intermission for refreshments.

On coming together the Moderator read the 103d Psalm. "Come thou Fount of every blessing" was sung, and Rev. Herbert Williams led in prayer. Bro. C. A. Smith, of Welsh Lake Association, S. C., accepted a seat with us.

After the appointment of the usual committees, the query, "How can we induce our people to take more interest in reading the Bible?" was discussed by brethren Josiah Elliott, T. W. Babb, H. T. Williams and C. A. Smith, and answered: "By social religious conversation and classes for Bible reading." Adjourned with prayer by Bro. Williams.

Saturday morning the Moderator opened the meeting with Scripture reading and praise; prayer by Bro. C. A. Smith. An invitation to visiting brethren was accepted by Rev. C. W. Scarborough, who, by his loving and effective talks, added much to the interest of the meeting, and Bro. Willis Brown, of the Bertie Union.

The report of the Executive Committee was read, which, from the reports of the missionaries, gave grounds of encouragement. A motion to adopt led to a pleasant discussion by brethren Elliott, Waff, Babb, Scarborough and Parish.

Called off to hear an excellent sermon by Bro. Scarborough from Romans 7: 22—25.

AFTERNOON SESSION.—The query, "Is it not the duty of our people to take and read the BIBLICAL RECORDER, even if they have to make a sacrifice to do so?" was discussed by brethren Lycurgus Hoffer, Scarborough, Babb and others, and answered affirmatively.

The query, "Is it the duty of every member of the church to take part in our Sunday school work?" drew out a somewhat lively discussion by brethren Babb, Williams and Scarborough, and answered, "It is."

The committee on Queries presented the following for next meeting:

1st. "What does our Education Board propose to do, and what is our individual duty to this Board?" Bro. Haywood Privett and Rev. H. T. Williams to lead the discussion.

2d. "Ought we to have a system of colportage in connection with our Sunday School Board?" To open the discussion brethren C. S. Vann and A. W. Burfoot.

The Executive Committee reported the next meeting to be held with the church at Ballard's Bridge; Rev. A. W. Burfoot to preach the introductory sermon, Rev. T. W. Babb, alternate; Rev. F. M. Satterwhite the missionary sermon, Rev. W. B. Waff, alternate.

Brother Scarborough in a few words made known some of the advantages of the Chowan Baptist Female Institute at Murfreesboro, and his desire to see young ladies have an education. Adjourned with prayer, praise and benediction.

Union of First Section of Central Association.

This Union was held with the Flat Rock church July 30 and 31, 1888.

July 30, sermon at 11 A. M. by Rev. C. E. Taylor. Rev. W. A. Barrett, Moderator, W. B. Allen, Secretary *pro tem.*

Delegates called. Brethren P. M. Harrison, R. N. Griffin and B. H. Davis were appointed a committee to select a place and preacher for next meeting of this Union.

Queries discussed:

1. Do our people study the Bible as they ought?

2. Ought mission Sunday schools to be established by our churches?

Meeting adjourned. Benediction by Rev. C. E. Taylor.

July 31, meeting called to order. The committee report Woodlawn church, and G. W. Manly preacher selected. Report adopted.

Discussion continued.

3d. Ought not our christianity to be more practical?

4. Are we doing what we ought in the distribution of religious literature?

Report of colportage work done by the churches, upon which Rev. C. E. Taylor offered the following resolution:

"*Resolved,* That in the opinion of this Union Meeting, it is desirable that the Sunday School Board of the Baptist State Convention inaugurate a system of colportage at the earliest day practicable."

5th. What is the duty of parents as regards the education of their children?

6th. What are the lines of christian work proper for laymen?

Meeting adjourned, Rev. W. B. Royall asking the benediction.

Eastern Union.

The second session of the Eastern Union met with the church at Johnson on Friday before the fifth Sunday in July. Rev. J. B. Harrell preached the introductory sermon from Eph. 6: 10. On motion, the Union adjourned to meet at two o'clock.

AFTERNOON SESSION. The Moderator called the Union to order. The proceedings of last meeting were read and approved. List of churches were called and the following brethren enrolled as delegates: Dobson—W. H. Murray, Jno. Dobson; Johnson—J. A. Powell, A. W. Carlton, W. H. Middleton; Kenansville—D. J. Middleton, DeCater Ward, Wm. Kornegay, L. M. Cooper; Magnolia—K. Hollinsworth, G. W. Carroll, H. L. Rotter, Levi Moore; Mary's Chapel—F. M. Southerland, G. A. Stokes; Mt. Olive—J. B. Herald, J. B. Oliver, G. A. Gressam, O. Summerlin; Sharon—W. D. Brock; Teachies—H. M. Croom; Warsaw—B. L. Ezzell, Wm. Boyette, S. M. Carlton, W. C. Carlton, S. H. Gavin.

The Moderator extended invitation to visiting brethren to seats. Rev. W. B. Pope, Bro. Levi Moore and Bro. F. M. Southerland were appointed as a committee to select a place to hold the next Union. A committee appointed on devotional exercises—Minister and Deacons of Johnson church. Report of committee on devotional exercises: On Saturday morning prayer meeting by Bro. S. M. Carlton, and prea

The Biblical Recorder.

REV. C. S. FARRISS,.....EDITOR.
REV. DR. J. D. HUFHAM.....COR. EDITOR.
REV. C. T. BAILEY,.....BUSINESS MANAGER.

WEDNESDAY, AUGUST 24, 1887.

EDITORIAL CORRESPONDENCE.

From one end of the State to the other--"Pbflips"--The Flat River, etc.

MOUNT AIRY, Aug. 19.

Are all editors extremists? This one is. For the past few weeks he has felt so. At the end of the pendulum of circumstance, he has swung from one end of the State to the other. His best friends, beside his brethren, are the railroad trains that transport him, with the speed of angels' wings, from one appointment to another. Only yesterday I was in the neighborhood of the great meeting of the Flat River body. Then a few hours in Raleigh, and this evening in C. C. Haymore's home here in this bowl-shaped town of Mt. Airy, the rim of which is surmounted by mountains whose azure heads the sky presses so close to its bosom that the blending of color and rolling mass is perfect. Am here to attend the old Yadkin. Was due yesterday. Would have been here at that time, in company with John E. Ray, had it not been for an individual named "Pbflips." When I said "Pbflips" was an individual, I meant it. Individuality is his *forte*. It is as abundant with him as town lots in a town through which a new railroad is about to run. "Pbflips" was a horse, so far as I know. But his complaint was that of the man who dwelt in the tombs. He was deliberate, too deliberate. He lacked ambition. He was hired in Hillsboro. If you told him to go, he would stop; if you told him to stop, he would stop, then, too, yes, it is my recollection that he would stop when you told him to do so—in that respect one of the most obedient animals Hillsboro or any other town ever produced. Though obedient in the respect I have mentioned, "Pbflips" was not pretty. It could not be expected. In that regard he resembled people. Yes, poor "Pbflips" may teach us a lesson on that line. For are not all hard-favored people good, or clever, or smart? And, on the other hand, are not all good looking people supposed to be senseless. I do not say. I only draw attention to a commonly received opinion. But "Pbflips" was an exception. He was neither good, smart, clever, nor pretty. He would have run Hogarth mad. There was not a curved line about him. Spoopendyke could have furnished him with a fan and testified to his being a wheat thresher. As a traveller, he was unique. When in motion his speed was two miles an hour. But the movements were seldom. Brethren Ray and Vann discovered him. They *thought* so much of the discovery that they dragged and carried him 20 miles to the Flat River Association. And they shall have the glory.

About the matter of my missing connection with the train that would have brought me here a day sooner, let us not speak. Blessed are they who are amiable-born, but twice blessed is he who can keep his temper behind a balky horse.

Antioch, in Person county, has as its pastor, Rev. J. A. Beam. He is a young man of sterling worth, with the zeal of Paul in preaching the gospel. When I arrived, in company with President F. P. Hobgood, of Oxford Seminary; Rev. Dr. R. H. Marsh, brethren Gooch, Parham and a number of others at the great meeting of the Flat River Association, which began at Antioch Tuesday, there were 2,000 people present. Next day the crowd was a third larger. It reminded the writer of the old Chowan in her palmist days. Beam showed himself to be a general of exceptionable talent. The neighborhood is not densely settled, but all this crowd was cared for handsomely, and there were an hundred homes to spare.

I will not mention the names of the leading spirits of this Association. There is no lack. And, if men make a nation, surely men make an Association. The Flat River, judged on that basis, is the ablest district religious annual in the State. If there is any exception, it is the West Chowan. There, the delegates are not merely representatives of their churches in name. Every one of them, usually, is capable of expressing his views upon any matter affecting the interest of his church or Association.

The writer regretfully left this body at noon of the second day. Brother Hufham will have somewhat to say of what occurred after that time. A few observations from me will not be out of place. Prof. Hobgood was again re-elected moderator. He is a born executive and makes the best moderator in the State. Brother W. P. Stradley was elected clerk, and it goes without saying that he is a good one—he does everything well. The same treasurer, Capt. Parham, was elected, as a matter of course. In all probability he will hold the office for life.

A careful review of the church letters showed me that there has been an increase all along the line. Here are some statistics: Additions, 346; decrease, 188; net increase, 158; contributed for Education, $318.00; Foreign Missions, $629.50; Home Missions, 153.27; State Missions, $571.48 (cash, about $200 more pledged); Baptist Orphanage, $321.36. It may be noticed that State Missions are not so liberally supported by the body as last year. There is reason for this. Last year the Secretary made special appeals in person to all the churches and procured about $1,000. But it will not at all surprise the writer if they reach that amount by the meeting of our Convention in November. These Flat River Baptists are a liberal people. Soon they will feel more so. Why? Because they will have more money than they have had for some years. Brother J. H. Lassiter, of Henderson, said to me that in all his long residence in the tobacco section he had never known such crops.

I will close this epistle now with the observation that the brother who goes to Roxboro and fails to see brother A. R. Foushee and family, with J. H. Lamberth, the Roxboro pastor, whose home is with them, will miss a rare treat which this scribe has enjoyed, and shall always remember with emotions of pleasure.

GIVE CONCISE ACCOUNTS.

Clerks or Secretaries of Union Meetings are requested to greatly shorten their accounts of such meetings. We are perfectly willing to announce the *times and places of the meetings*, and also the results of such meetings free of charge. But there are about two unions in each district association, and these unions hold four or five sessions every year. To publish a programme of each meeting and where it is to be held, and then a full account of each meeting after it closes, takes up more space and runs the paper to greater expense than can be afforded.

The number of sermons preached; the amount of money given to Foreign, Home, and State Missions, the Education Board and Baptist Orphanage, is about all that need be reported for the benefit of our readers; and the announcement that a Union Meeting will be held at a certain church on Friday before a certain fifth Sunday is amply sufficient.

Our readers are tired of reading the minutes of Union Meetings.

Send your notices of times and places of meetings, and such results of the meetings as tend to help forward the cause of Christ. Omit everything about morning sessions or afternoon sessions; the calling off for dinner; the calling on again; the report of the committee on religious exercises in which are named brethren who are to preach and conduct prayer-meeting the next day; the repetition of these names the next day that they did preach and conduct prayer-meeting; the statement of adjournment till next morning; the reading of minutes, &c. All this is mere routine and possesses little, if any, interest to the general reader; and it is doubtful if he will read *any such accounts at all*, or any part thereof. Let there be concise statements of the effective work of the unions, and they will be read with profit.

"DO-DOCTRINE" NEEDED.

The following from the *Baptist Reflector* to the brethren in Tennessee may be read with profit by quite a number of brethren in North Carolina. To be sound in the faith is of first importance, but it is only the first half of christian life. The second half is absolutely essential to character and usefulness.

"It is well enough to talk about sound doctrine, and 'indoctrinating the churches.' But what is sound doctrine worth, when nothing is done to advance the cause? *Faith that does not show* itself by works is dead. It seems to us *that* the kind of doctrine that Tennessee specially needs just now is do-doctrine. Our people are more sound in the *faith* of the gospel than they are in the spread of the gospel. The 90,000 white Baptists of the State, instead of giving about $7,000 for State Missions, ought to give $20,000. Instead of $3,000 for Foreign Missions, it ought to be $6,000. Instead of $1,000 for Home Missions, it ought to be $5,000. We suggest that some books be circulated, and some preaching be done along this line. We are growing in liberality, but let us try to grow faster."

A CREDITABLE CHANGE.

A correspondent of the *Richmond Dispatch*, writing from the White Sulphur Springs, notes a change which is every way creditable to our people, men and women. He says:

"Time was—not very long ago—when non-dancers were considered social bankrupts, but such is not the case now. A young lady can be a belle and not enter a ball-room, for it becomes more and more apparent that the best men—that is, the most agreeable, intellectual, substantial men—do not dance; and a cultivated girl need have no fear of being a 'wall flower' even when the german is in progress."

Two Suggestions.

REV. HENRY B. FOLK. Two letters, recently received from this honored brother, intimate that having now fully given up the law for the ministry, he would like to settle as pastor in his native State, North Carolina. Bro. Folk was born in Bertie county, was graduated at Wake Forest, I think, in 1849, with Dr. Wingate and Fred. Ryan, M. D. He has had a lucrative practice at the bar in Tennessee for many years, and for the past fifteen has been the special attorney of the Louisville and Nashville Railroad at a good salary. He has been a lay preacher for twenty years, but now feels called on to devote the remainder of his life to the exclusive work of preaching the gospel. He is a man of means, a devout christian, a fine speaker, of a lovely disposition, and I doubt not will make an excellent pastor. His home is Brownsville, Tennessee, but he is at present supplying the pulpit of his eldest son, Edgar, at Albany, Ga. We would cordially welcome such a man to the ranks of our North Carolina ministry, and sincerely hope that some one of our churches will invite him to come back *home*.

THE HENDERSONVILLE CONFERENCE. The leader in the last issue of the RECORDER seems to me to be unjust to the Boards of the Convention, and could hardly have been written by one who was at Louisville and heard the discussion on the relations of the mission work of the Convention. In my judgment there was a need for the appointment of that committee, and if my information is correct, there is considerable friction in more than one State, notably in Kentucky, between the work, or rather methods of work of the State and general Boards. I have no fear that this committee, or the Boards it represents, have any designs upon the sovereignty of the churches or the perfect autonomy of State work; they merely wish to adopt some plans by which the rights of all may be respected, and the work of missions be more effectually done.

T. H. PRITCHARD.

Wilmington, N. C., Aug. 13, 1887.

The *Fayetteville Observer* reports the death of Rev. Randall McDaniel. He died in Marion, S. C. The remains were interred in Fayetteville on the 18th inst. The deceased was a brother of the late Rev. Dr. Jas. McDaniel, who was for many years the beloved pastor of the Baptist church in Fayetteville.

PERSONAL & OTHER ITEMS

....Rev. J. A. Stradley and Rev. T. W. Greer closed a good meeting at Amis' Chapel recently.

....Rev. John D. Davis is this week engaged in a series of meetings with the church at Corinth, Johnston county.

....Rev. J. H. Barnes, who recently visited Scotland Neck, N. C., has accepted a call to the church in Accomack co., Va.

....Hon. J. L. M. Curry, minister to Spain, has arrived in this country. After calling on the President, he joined his family in Virginia.

....Rev. Dr. J. B. Hawthorne, of Atlanta, Ga., visited Richmond, Va., *last* week. He has hosts of friends and admirers in that city.

....A protracted meeting at Mt. Zion church, Wake county, held last of July, resulted in about 30 conversions and the addition of 15 members.

....Rev. Thos. Dixon, Jr., pastor of the Baptist Tabernacle, this city, was too indisposed to preach on Sunday last. Also Rev. R. T. Vann, of Wake Forest, is confined to his bed with sickness.

....Rev. J. N. Boothe, of New Hill, was in Raleigh on Saturday last on his way to Inwood church, where he is now aiding Rev. H. W. Norriss in a series of meetings.

....Rev. W. Turner and Rev. H. A. Brown are engaged in a meeting at Holloway's. Rev. Henry Sheets has had a great meeting at Reed's X Roads.—*Charity and Children.*

....If you think you know a brother qualified for the position of Corresponding Secretary of the Mission Board, write to W. H. Pace, Esq., President of the Board, Raleigh, N. C.

....The Baptist church of Statesville held a meeting Sunday afternoon, 21st inst., at three o'clock for the purpose of calling a pastor. We have not heard the result.

....Rev. Dr. G. A. Lofton is succeeding splendidly in his pastorate in Talladega, Ala. The *Mountain Home* of the 17th speaks in high terms of him and his work.

....Rev. Geo. Braxton Taylor, Jr., son of Rev. George B. Taylor, our missionary to Rome, has accepted the call to the pastorate of the church in Chapel Hill.

....Rev. N. S. Jones recently closed a series of meetings with the church at Bay Leaf, that resulted in 42 professions. He will administer the ordinance of baptism on the first Sunday in September.

....Rev. R. H. Marsh, of Oxford, closed a series of meetings with the church at Poplar Creek on Tuesday of last week. Rev. R. VanDeventer, of Henderson, aided him in the meeting. A large number professed faith.

....Turkey Branch church, near this place, was dedicated last Sunday, the Rev. J. A. Leslie, an eloquent Baptist divine of Tarboro, preaching the sermon; the attendance was very large. The congregation was estimated from 800 to 1,200.—*Roanoke News.*

....New Hope church, Wake county, has enjoyed a most excellent meeting. The pastor, Bro. Lynch, being engaged elsewhere, Bro. Buchanan, student at Wake Forest, conducted the meeting. Some thirty persons professed faith, and the church was generally awakened.

....The *Western Recorder*, to our surprise, allows its Field Editor to advocate *female suffrage in its columns*. This is the well-laid scheme of designing politicians to bankrupt the Southern States. And, strange to say, a few extreme fanatics and idiots in the South favor it!

....Are you, as pastor, trying to extend the circulation of this paper in your congregations? If not, much of your labor to build up your churches will be in vain, and the time of your pastorate wasted. Your church will be but a poor, sickly, uncertain, disjointed organization, and you yourself will gradually perish out as a preacher.

....Rev. J. M. McManaway has tendered his resignation as pastor in Wilson, N. C. Bro. McManaway is one of the best pastors and preachers in North Carolina, and has accomplished a great work in Wilson—the church having under his care greatly improved in numbers and influence, and it is earnestly hoped he will not leave the State.

....The Executive Committee of the Board of Trustees of Wake Forest College held a brief session in Raleigh on Wednesday morning last. Beside the resident members, Rev. J. S. Purefoy, Hon. C. M. Cooke, Rev. C. Durham and Bro. P. A. Dunn were present. The new Laboratory building is approaching completion. The prospects for a large number of students are bright, and the general outlook hopeful.

....Rev. C. A. Jenkins, of Oxford, recently closed meetings with his churches at Enon, Mountain Creek and Mt. Zion. There are nine persons awaiting baptism at Enon, 30 professed faith at Mt. Zion, and 18 were baptized. The meeting at Mountain Creek resulted in a gracious revival and many professed faith in Christ. In these meetings Bro. Jenkins was aided by Rev. G. W. Watkins, of Wake Forest College.

....At the meeting of the National Association for the Promotion of Holiness, held in Pitman Grove, Pa., the other day, Dr. William McDonald said: "I tell you that no one who uses tobacco can be entirely sanctified." "Say! say!" shouted several clergymen, "that's going a little too far, for some of our best ministers use the article." "What I have said I have said," replied Dr McDonald. "No man can be entirely saved and use tobacco." "You're a liar!" angrily shouted a well-known man in the audience. The man, who is said to be an influential christian, immediately left the auditorium.—*Richmond Dispatch.*

Rev. E. J. Willis.

I want to second and endorse the commendation of this brother, in the last issue of the RECORDER, by Bro. A. C. Dixon. My acquaintance with Bro. Willis runs through a period of sixteen years. None gave me a more cordial welcome to Virginia, when I went to that State, than he did; and now that he is coming to North Carolina, I want to vouch for him to all our people as an earnest, warm-hearted and generous christian gentleman. I think the Shelby people will be pleased with him.

J. L. CARROLL.

Asheville, N. C., Aug. 17, 1887.

Resignation.

Having received from Maj. S. M. Finger, State Superintendent of Public Instruction, an appointment to the University of Nashville, Tenn., I have resigned my place as principal of Boomer High School. The trustees have elected Professor L. A. Abernethy, of Stanly's Creek, as principal, and he will have full charge of the school hereafter.

Having known Prof. Abernethy for the last five or six years as a special friend and fellow-student, I cheerfully recommend him. Both in scholarship and in teaching ability I regard him as well prepared for the work of his profession. Very truly, A. E. BOOTH.

Cord, Aug. 18, 1887.

We must have Colportage.

My heart has been in the colportage work. As a pastor for two years, I have given it many hours of study. We *must* have it. We must bring it prominently before our Convention at its next session.

W. B. WINGATE.

Roxboro, N. C., Aug. 18, 1887.

THE CASUAL OBSERVER.

Southern Baptists have much to Expect from it.

(Western Recorder.)

The building of the Theological Seminary will be completed in November.

Why Should this be such a Scarce Article Among People whom God has Blessed?

(John E. Ray at the Beulah.)

What is needed on the part of our people more than anything else, is heart-felt religion.

A Small Contribution Each Week makes a Great Sum in a Year's Time. It was Paul's plan.

(G. P. Bostick.)

One copper cent each week from N. C. white Baptists will give every year $67,000.

The Chowan Section Would come in for a Share of this Honor.

(A brother at the Beulah Association.)

Cleveland county, once so foreign to Baptist faith, is now the strongest Baptist ground this side of heaven.

Poor Pay makes Poor Preaching. Preachers must Live.

(Dr. Whitfield.)

There are seventy-five preachers in our Baptist State Convention that do not receive $100 a year from their churches.

A Vast Multitude Without the Gospel.

(A brother at one of the Associations.)

It would take twelve years to count the heathen marching four abreast, forty *rows of them being counted every minute.*

Information, too, is what most People Need.

(A brother at the Beulah.)

The reason we are not more impressed with the vast field of Foreign Missions is that we are not close enough to Christ.

The Lord has His own way of Taking a Collection.

(Dr. Rominger of Reidsville.)

Read the third chapter of Malachi and see how God sent judgment upon those who robbed God. The same applies now. God will send the blight upon us if we fail to respond to the call of duty.

No Objection to this Sort of Quarrelling.

(J. A. Stradley at the Flat River.)

After twenty years of married life that which has come nearest to producing a quarrel in my family is over the weekly *decision of the question as to who shall* have the first chance to read the RECORDER. I have thought that the only solution of the difficulty is to subscribe for two copies.

Those that Turn the World Upside Down have Come Hither also.

(A brother at one of the Associations.)

I have seen the Devil's Camping place changed into a christian neighborhood by one man. I left it when it was one of the wickedest places in the State. On my return some years later I could tell by the songs in the houses and the changed look on the faces of the people that a great revolution had been wrought. And one man—a missionary—did it.

They are the Sponsors and are to Blame.

(The American's review of Confessions of a Society man.)

"Confessions of a Society Man" seems to have been written with a view to holding the mirror up to fashionable life and to show vice its own foul image. It describes the daily lives of a set of young men born to opportunities of education and usefulness, who instead of finding wealth and ease conducive to the broadening of culture and widening of taste, revel in senseless and stupid follies and sensual indulgences. Their idea of "society" is a feeding, drinking and dancing place; their ambition to know "life" is not unlike that of a sailor in port. Nothing more feeble, more crude, more utterly vicious than are the instincts, principles, and actions of these candidates for inebriate and lunatic asylums can be readily imagined. The reader is left to draw his own moral; but the moral is there, and it actually reflects less on the young men themselves than upon parents, teachers, and social leaders and opinion-makers.

Wake Forest and the People.

Wake Forest College is emphatically the college of the Baptist people—it belongs to them, and must depend for its prosperity upon the heartiness with which they support it. Let every Baptist in North Carolina feel it a matter of personal obligation that he do something to add to the success of the next year's work. If your neighbor has a boy who ought to go and is not yet fully persuaded of that fact, persuade him and at once. In 1870 a good brother laboring in Piedmont, N. C., saw such a boy growing up and laid the matter before his father. The father took his advice, sent his son to Wake Forest and the name of that son is A. C. Dixon, of Baltimore. It need not be added that the rest of the family followed in the course and were educated.

Wake Forest is now the best equipped institution of learning in the State and in many of its schools, the best in the South, and in one department, that of practical training for public speaking through its literary societies, has no rival in America. I speak advisedly too, from an acquaintance with representative students from every College in the United States. A lawyer asked my advise the other day as to the best school of oratory in the country—said he couldn't speak and had determined to prepare himself for it even thus late. I advised him to go to Wake Forest and take the English course and throw himself into the work of one of the literary societies, and in one year he would get better results than from a three years' course in New York or Boston.

Let every Baptist remember the College belongs to him.

THOMAS DIXON, JR.

To those going to the South Yadkin Association.

If those who are coming by rail to the South Yadkin Association, which is to convene with Eaton's church, September 8th, will notify T. F. Eaton, Cord, N. C., they will be met at Salisbury, on the 7th of Sept., at 1 o'clock P. M., and reach Eaton's by the meeting of the body on the 8th.

T. F. EATON,
JESSIE GREEN,
E. FROST,
Committee.

Cord, Aug. 18, 1887.

NEWS FROM THE CHURCHES.

Mt. Moriah.

Mt. Moriah church has just closed a meeting of days. Thirteen additions to the church, all by baptism. The members worked faithfully. The church has, I think, been permanently advanced in spirituality. The pastor was assisted by Bro. Joe Ward, of Wake Forest. He is a jewel—one from whom the denomination and the world may expect great things. J. J. SCOTT.

Branchville, Robeson co., Aug. 16, '87.

Friendship--Baptist Grove.

I held a meeting of 13 days at Friendship church, Harnett county, beginning on July 23d. Baptized eight at the close of the meeting, and one awaiting baptism.

I also held a meeting at Baptist Grove church, beginning on Saturday before the first Sunday in August, which lasted nine days. Baptized seven at the close of the meeting. ALLEN BETTS.

Winslow, Aug. 15, 1887.

Sharon.

Dear Brother:—I have just closed a very interesting meeting at Sharon, in which there were 24 professions of conversion. This morning I baptized 15. Others will follow at our next meeting. I was assisted by Rev. D. A. Glenn, of Petersburg, Va., their old pastor, who preached to the delight of all. Large crowds all the week. Rev. T. J. Taylor, of Warrenton, was with us Thursday, and preached an excellent sermon.

Truly, W. B. MORTON.

Weldon, N. C., Aug. 13, 1887.

Mt. Moriah, in Mt. Zion Association.

This is my first year as pastor of Mt. *Moriah church*, Mt. Zion Association. With only one exception there have been additions to the church at every monthly meeting this year. The church and congregations are growing in spirituality, liberality and numbers. On the 12th of August I closed a meeting with this church. The people were greatly moved by the Spirit of the Lord. Old difficulties were gotten out of the way, and the old sores healed. Many of the brethren were active, and prayed for the first time in public and with their families at home. Rev. J. P. Mason was with me two days, and did most acceptable work. I baptized 15, and others were received for the ordinance. All are hopeful and thankful to the Lord for his great mercy and blessings upon us. J. C. HOCUTT.

Johnson's.

Dear Brother:—We have just closed a precious meeting with the church at Johnson's, Eastern Association.

The Union of the Eastern Section of the Eastern Association met with this church on Friday before the fifth Sunday in July. The meeting was largely attended and the exercises were interesting.

We protracted our meeting from the Union. For the most part our congregations were large and attentive, though somewhat broken at times by the rains. Bro. Harrell, of Mt. Olive, was with us until Friday, and preached morning and evening to the delight of all who heard him. Bro. Harrell is zealous in his labors for the Master. On Friday Bro. J. W. Powell, of Clinton, came and preached for us an excellent sermon. We were sorry that we could not keep these brethren longer, but their appointments called them away. The pastor then did the preaching, and as a result of the *meeting* baptized seventeen on Sunday morning. This his first experience in administering this ordinance was a *source of joy to him.* One was restored, and others professed faith in Christ. I took charge of this church in February, since which time I have been preaching the word as best I could.

This is a noble band of brethren, many of whom rendered valuable service in the meeting, and not only these but many visiting brethren helped us much by their presence and words of encouragement.

While I rejoiced to see how greatly the Lord blessed the preaching of His word in this meeting to the conversion and salvation of souls, my heart was made sad at the thought that there were those who attended the meeting upon whom the preaching of the word seemed to have no effect and who were not gathered into the fold. For these I had long been praying, and I shall continue to pray that they may yet be converted and be saved. That the Lord may bless His people at this place, and awaken an interest in those who still seem to be unconcerned is the prayer of

Your Brother in Christ,
E. D. WELLS.

Warsaw, N. C., Aug. 12, 1887.

Liberty.

Dear Recorder:—A meeting of nine days with Liberty church, Liberty Association, closed last Sunday.

It was my blessed privilege to baptize 23 happy souls, three of whom had for years been believing Methodists, but greatly dissatisfied about baptism. They will never doubt again on that subject.

Eleven others professed faith in Christ, two of whom have been approved for baptism and church membership. Most of the others will offer themselves next month, when we expect to continue a few days again. There were many others deeply interested. We hope for their conversion.

Bro. J. H. Sammy, a pious, earnest minister, a member of this church, aided me, preaching very acceptably and laboring very earnestly.

The members of the church were greatly revived and benefitted. It was a powerful and precious season of grace. God be praised for His abundant mercy. J. N. STALLINGS.

Thomasville, N. C., Aug. 17, 1887.

Piny Grove.

Just closed a meeting at Piny Grove, in Jones county. Baptized 17. There were 20 additions in all. The Lord be praised. C. S. CASHWELL.

Cobton, N. C., Aug. 16.

Mar's Hill--Capeheart's.

Dear Recorder:—We have just closed two of the most interesting meetings that I ever had the pleasure of laboring in. We commenced on the fifth Sunday in July at Mar's Hill in Bertie county, and held the meeting there until the first Sunday in August.

Bro. Simeon F. Bristoe was with me and did most of the preaching, and he did it well. My people at Mars Hill have a very high regard for Bro. Bristoe as a servant of the Lord; indeed he preaches the gospel faithfully and with power. Forty-four were added to the church, 32 by baptism, 12 restored, with others to follow soon, we think. The church, I think, is much revived, for I never saw brethren and sisters work more earnestly for the salvation of their unconverted friends than they did during the meeting. The Lord be praised for such a work of grace, for all of our hearts were made to rejoice in seeing the Lord's work prosper in our hands.

On the first Sunday in August we began a meeting with the church at Capeheart's, in Bertie county, and continued until the second Sunday. The Lord met with his people there and greatly blest them. The old saints were made to rejoice in seeing their children and friends happily converted to Christ. Bro. Bristoe was with me in this meeting also and did the preaching to the joy of all of our hearts: he greatly endeared himself to us all, and we shall be glad to see him come this way again. Twenty-three were added to the church—22 by baptism and 1 restored. The church, I think, was greatly blest by the meeting, for the brethren and sisters did faithful work, and the Master blest them in their work.

I am well pleased with my work in this county, for my people seem to be willing to help their pastor in a very good work. Let us all thank God and take courage, and try and do better in the future. To Him be all the glory.

W. P. JORDAN.

Coleraine, N. C.

Roanoke—Potecasi.

Dear Recorder: A most interesting revival, beginning August 7th, closed yesterday the 14th, at Roanoke, Northampton county. As we had to fill our appointment at Mt. Tabor on the 7th, Bro. T. C. Britton kindly consented to preach for us that day, which he did to the joy and satisfaction of a large congregation. We arrived Monday, preached, and on Tuesday Bro. R. E. Peele took charge, and for the following six days preached most powerfully. The visible results of the meeting are about twelve conversions, four joined by experience, two by letter, and one by restoration. The whole section of country, pretty strongly Pedobaptist, is thoroughly stirred up, and we expect at our next meeting in September to baptize as many more. Never have we heard the gospel more forcibly, earnestly, plainly, kindly put, and our Brother Peele has gotten to himself a great name and the love and confidence of all. The church has been greatly revived, the brethren and sisters are happy. To God be the glory.

We took Bro. P. to Jackson Sunday evening, preached to his people that night, brought him back to Potecasi, where we left him Monday in a meeting with Bro. Hoggard, and pray the Lord may greatly bless their efforts there.

Hurriedly. Fraternally,

W. C. DURHAM.

Shady Grove--Lystra.

Dear Recorder:—As I have been asked to write accounts of meetings, I send you this note.

The meeting of last week with Shady Grove church was good. I am now in a meeting with Lystra church, Chatham county. Up to date—three days since Sunday—twelve have professed faith in Christ, and others are anxious about the salvation of their souls. At this point I have no help outside of lay members. All who have claimed a hope in these meetings are under 20 years, and most of them are under 15 years of age.

A. D. HUNTER.

Aug. 17, 1887.

Roanoke Island--Poplar Branch--S. S. Mass-Meeting at Rehoboth.

The Lord has graciously blessed my labors this year at Roanoke Island. I added, by the help of Burfoot, Miget, Everton and Williams, the two last young brethren in the ministry, and the Lord's help, 44. I have been preaching on the Island one year and have added 58. We have a nice house to worship in, well furnished. They called me for next year, but I didn't think I could serve them, and after praying over the matter, I decided to serve them another year.

At Poplar Branch, a mission station, we baptized eight on the fifth Sunday. Bros. Burfoot and Everton were with me. We have our house so we can worship in it, and are struggling now to seat it. It will take $75 to do it. If you can say a word, will be very grateful.

We had a S. S. Mass-meeting at Rehoboth the first Sunday in August. Four schools were present. Had a glorious meeting. About 500 people were there. Two addresses, Hon. W. B. Shaw and Rev. Mr. Roughton, with speeches by the scholars. Each school did their own singing. All seemed to enjoy themselves.

I am very much pleased with my field of labor. My people are very kind to me. I lost my horse last fall by the sickness, and they bought me another, and the sisters bought me a suit of clothes to wear to the Association. May the Lord bless them. I can say, the lines are fallen to me in pleasant places.

Your brother,

P. S. C. DAVIS.

Currituck C. H.

Deep Creek.

Dear Recorder:—The Deep Creek Baptist church has been graciously revived. Our pastor, Elder J. B. Pruitt, has just closed a meeting of 13 days. Twenty-nine willing converts put on Christ by baptism. Hundreds of people gathered around the water's edge to see the solemn ordinance performed. The meeting has been one of unusual interest. I do not think there were less than 35 who professed faith in Christ. One now awaits the ordinance of baptism, and several others are expected to join us at our next meeting. Three were restored to the fellowship of the church. Those who joined us were mostly young men and young ladies, and bid fair to become a power in the church for the upbuilding of Christ's kingdom. Our pastor has labored faithfully with the church and has greatly endeared himself to us all. We very much hope to keep him among us for years to come.

W. D. WEBB.

Aug. 17, 1887.

Brown's.

The meeting announced in the RECORDER of last week at Brown's, in Warren county, closes to-day. Twenty-two professed faith in Christ up to last night. Revs. D. A. Glenn and W. R. Cullom assisted the pastor.

I would send you a letter in regard to the meeting, but am too unwell.

I have promised to aid Rev. A. G. Willcox at Reedy Creek next week.

Yours truly, T. J. TAYLOR.

Warrenton, Aug. 19, 1887.

Red Mountain.

Red Mountain church was once a mission point of the Mt. Zion Association. Now it is a promising church. A week's meeting there with Bro. J. A. Beam resulted in some 20 professions of faith.

W. B. W.

Boiling Springs.

The Boiling Springs Baptist church has just closed a glorious revival conducted by its pastor, Rev. G. P. Hamrick, with some 32 conversions and 26 additions. The church is large, having a membership of over 300. It is at work, and has a large and interesting Sunday school. Yours,

A READER OF RECORDER.

Aug. 13, 1887.

Expression of Thanks.

Dear Brethren and Friends of Tally Ho:—With much gratitude I acknowledge your valuable contributions as sent down by brothers Thomerson and Washington. This unmerited act of kindness on your part has placed me under many and lasting obligations to you. Oh! that I was worthy of such friendship and kindness. May the Lord reward you all for this demonstration of love for your former pastor. And to His name be all the glory and honor which both donors and receiver can confer. E. F. B.

Williamsboro, N. C.

Two Weeks in the Mountains--The Return Trip.

I omitted in my first article to say that on Thursday of the week in Asheville, I went up to Waynesville, leaving at 7 a. m. and returning at 5 p. m. This is one of the prettiest of the mountain towns. The Court House is the first building that confronts you, being a splendid new structure on the hill above the depot. Here our business carried us, and we were pleasantly received by Mr. J. K. Boone, Clerk of the Superior Court and Mr. C. M. Carpenter, Register of Deeds. We met several brethren of the church there, besides enjoying a short visit to Bro. Wells, the pastor. Haywood White Sulphur Springs, is just one mile off, and here we had dinner. It is the most picturesque and lovely resort that we saw in the west. The hotel is a splendid building, but there was a lack of proper management in many directions, as we learned. But the proprietors are new hands and are rapidly learning and meeting the wants of their guests. The water is very good, and the rates for board are reasonable. This place has a splendid future before it. We met several friends from Raleigh there.

RETURNING HOME.

We took the train at Cooper's, Monday at 1:30 p. m. It was raining, and as it had done so for the past 10 days, the ground was saturated, the rivers and creeks were all very much swollen and the hillsides and cuts dripping and running with thousands of newly made streams. We dreaded the trip across the Blue Ridge, but Captain Murphy, the very excellent conductor, said he thought the way was clear. Our train moved very slowly and catiously through the tunnels and down the mountains, and aside from occasional dirt and small stones falling in along the way, we crossed without any trouble. At Marion we met the train going up, and from the conductor learned that the road to Salisbury was all clear, and we felt relieved. Bridgewater was the next station, and about three miles beyond that point, our train was flagged down by a gentleman who had been watching the bridge over a swollen creek about two hundred yards ahead. He thought it best that the bridge be examined before our train attempted to cross. The engineer pulled slowly down the track, and just as he stopped his engine at the creek a section of the bridge washed away and was swept down the stream, and in a few moments most of it went down before our eyes. "What shall we do?" was the question that passed from one to another. The train was backed to Marion, where we expected all would get off and go to the hotels, but there we found a telegram from Col. McBee, telling Capt. Murphy to bring his train and passengers back to Asheville. It was 7 p. m., and raining very hard; the thought of going over the mountains frightened us, and yet to get out of the train and go up town to a hotel was more than we cared to undertake.

THE RIDE BACK TO ASHEVILLE

was such as we never want to take again, although it was accomplished without any special trouble. Creeping along the slippery track through the dripping mountains and tunnels, now and then hearing torrents of water, mixed with dirt and stones, pour down on the train from some steep—all these made the hours drag slowly. At 11:30 p. m., we were at Asheville depot. There we were told to go aboard the train for Spartanburg, S. C., which had been held two hours for us, that our tickets would be recognized all the way through. This route took us by Hendersonville, and but for the continued rain we should have stopped off with Bro. Boone again, but we were under shelter and dreaded the outside. About three miles from Hendersonville, our train stopped and on inquiry we found that Mud Creek Bridge was not considered safe, but the engineer differed in his opinion, and crossed it, going very slow. Next day we learned that the bridge gave way in a half hour after we crossed it! At 1:30 a. m., we arrived at Saluda, in Polk county, and commenced the descent of the steep grade down Saluda mountain. The fears of those acquainted with the route, gave us all alarm. Drip, drip, pour, pour, came the water.. Down, down, we ran and slipped, until the mountain was behind us. We drew a long breath, and just as a feeling of security came over us, our train was stopped by a "track-walker," who had just discovered a *washout* 20 yards long! Five minutes more and our train would have been wrecked!

It was 2:30 a. m., and all we could do was to be content with staying where we were, for our engine could not push the cars back up the mountain to Saluda.

MORNING CAME

and found a sleepy, tired, hungry lot of passengers at the foot of Saluda mountains—thankful that they had been spared to see the light of another day, and preserved from so many dangers. Bro. C. B. Jordan, who was on board, and myself, started out to find something to eat. At a farm house near by we were kindly received, and breakfast prepared for as many as desired it. My wife, with Mr. J. C. Rankin and wife of Charlotte, Bro. Jordan, and myself, never enjoyed a meal more thankfully and heartily. At 11 a. m., another engine was sent to us and our train taken to Saluda. At one of the hotels we rested and had dinner. At 5 o'clock we were informed that the washout had been repaired and our train would soon start again for

SPARTANBURG, S. C.

which place we reached after a safe ride, at 7:30 p. m. Here we thought to spend Tuesday night, but on arriving learned that the train from Atlanta had been delayed 12 hours, and would pass in 30 minutes. This was good news, for we longed for home. The train came packed with delayed passengers that had encountered washouts, shaky bridges, &c. With fifty cents, I managed to get a colored man to give me his seat. The train lost no time until three miles this side of Gaffney's, when

BROAD RIVER BRIDGE,

looked too threatening for the engineer and conductor. A long time they examined it. The gentlemen of the train got out and looked on. Water, water, everywhere. The great stream swelled and roared, the bridge quivered. The engineer finally agreed to take his engine across to test it; he did so, and then said if the passengers would walk across he would try to take the train over.

A SOLEMN, FRIGHTFUL WALK

was that! Eleven o'clock at night. The bridge three hundred yards long and fifty or more feet high, with the surging water below. But it was made in safety. The gentlemen were kind, and in their arms carried the children (a few of whom were on board) and carefully guarded and encouraged the ladies. Oh, how we looked up with thankful hearts again. We had no more serious trouble. North Fork river bridge made us hesitate, but it was all right. Our train sped along and at 5 a. m., we stopped for four hours in Greensboro. The rest at the Benbow House was sweet.

Raleigh was reached on time, Wednesday at 2:30 p. m.

On our train between Spartansburg and Raleigh we found Mrs. C. Durham, of Durham, returning from a visit to her mother in Mississippi, and Bro. Orrin A. Smith, of Raleigh, who had been on a visit to his brother and other relatives in Alabama.

As we look back over those two days and nights so eventful, we try to feel thankful to Him who watched over and cared for us and in safety returned us to family and loved ones.

N. B. BROUGHTON.

South Yadkin Union.

Our Union met at Cleveland, Rowan county, where Elder A. T. Hord is the efficient pastor, and doing a good work. The sermon was preached by the undersigned. Eighteen churches of the twenty-two were well represented and ready for work. The queries were calculated to call out many controverted passages of Scripture, setting forth the marks by which a New Testament christian could be recognized in individual and organized capacity. These were kindly but plainly cited, holding the close attention of every one, and the more gladly did the speakers deal plainly when they noticed note books called into service by many, for we then thought of the Bereans, and the power of God's holy word. All discussions were lively and pointed, with free use of Scripture, giving book, chapter and verse. Saturday night Bro. E. F. Tatum preached. Sunday morning, at request of the church, a presbytery, composed of Elds. J. W. Perry, C. E. Gower, J. B. Marsh, A. T. Hord, J. C. Denny and the writer, ordained two deacons. Elder Perry preached a timely sermon. In the afternoon Elder J. C. Denny preached.

The report of the Treasurer of the Executive Board was more encouraging than at the previous meeting, yet not up to South Yadkin's past record, though I think it safe to say, our churches will meet their p

Dr. W. C. Jordan died in Statesville on the 12th instant, at his mother's residence, Mrs. Col. W. A. Lewis. Dr. Jordan married in New York City after the war, became a practitioner of medicine there, but moved to Statesville about four years ago. He was about 45 years old. His remains were carried to New York and interred in Greenwood Cemetery.

Owing to a new regulation of the New York Cotton Exchange, on and after September 1st, 1887, cotton buyers in all interior towns will deduct from bales weighing under 400 pounds ¼ cent per pound, under 350 pounds, ½ cent per pound, and a package less than 300 pounds is not a bale, and is therefore unmerchantable.—*Fayetteville Observer.* Ginners and cotton farmers should make a note of this.

The Atlantic Hotel, Morehead City, has been purchased by one of the strongest syndicates ever formed in North Carolina. Messrs. Kerr, Horn, Gardner, Barnes and Branch are all men of large means, while Dr. Blacknall, the other member of the syndicate, is a man of much experience, big popularity, and probably has more friends than any man in the hotel business. With this combination, the Atlantic will now be the pride of North Carolina.

A correspondent of the Statesville *Landmark*, of the 18th instant, gives a glowing account of the corn crop in Alexander county. Such a prospect for this cereal has scarcely ever been known. Much preparation is being made for the sowing of large wheat crops for the coming year.....A writer, of the 8th instant, from Buck Shoal, Yadkin county, says corn will be splendid, if not destroyed. Very little rain in his section since May 1, but the rains set in about middle of July. Little tobacco planted in this township, but what there is looks "frenchified." The poorest tobacco raised last year brought eight cents in Winston during the previous week, and in April a lot worth four times as much only brought two cents in the same market.....Two mules in charge of Frank Warren, a young man, were drowned in the Yadkin river on the 13th instant, in an attempt to cross the river with his wagon drawn by said mules.

GENERAL NEWS.

Big crops are the outlook in Europe.

Corn in Patrick county, Va., threatens to be as low as 20 cents per bushel.

The Prohibition party of Virginia will hold a State convention.

Mr. Parnell's health, long delicate, has given away again. He is said to look sick and wasted.

Natural gas has been discovered near Chattanooga, Tenn. Six wells have been located already.

Large quantities of gold and bullion are being shipped from Europe to the United States.

Prof. Spencer F. Baird, of the U. S. Fish Commission, died at Woods Holl, Mass., on Aug. 19th.

A dispatch from Zanzibar, says; "Henry M. Stanly, the explorer, has been massacred by the natives, after having been deserted by his escort."

A statement comes from Danville, Va., that the recent heavy rains have materially damaged the tobacco crop in that section of Virginia.

Heavy wind storm took plack at Republican City, Nebraska, on the 18th. Some were killed, many were wounded, and much property was destroyed.

Vincent, ex-State Treasurer of Alabama, convicted in two counts with embezzlement, was sentenced on Saturday last to five years in the penitentiary in each case. Having appealed, he remains in the county jail until the Supreme Court decides on the cases.

Wm. B. Hart has been nominated for State Treasurer of Pennsylvania, by the Republican Convention. The Convention passed a resolution favoring the nomination of Mr. Blaine for the presidency.

The Government on the 17th bought one million coupon and one million and a half of registered 4½ per cent. bonds at 109.44. It is stated that this purchase saved the government $242,125 in interest.

The Inman-line steamer City of Montreal, with 420 on board, was burned at sea on the 11th inst. The passengers and crew were all saved by the British steamer York City, with the exception of a life-boat containing 13 of the crew and passengers.

The Inter-state Farmers' Convention met in Atlanta, Ga., last week and formed an organization known as "The Inter-State Farmers' Association," with Col. L. L. Polk, editor of the *Progressive Farmer*, Raleigh, N. C., as the President; Vice-President at large—F. M. Fishbark, of Ark.; Secretary and Treasurer—B. F. Hester, Granville co., N.C.; eight Vice-Presidents from as many different Southern States were appointed. The next session of the Association meets in Raleigh, N. C.

Half of a fact is a whole falsehood. He who gives the truth a false coloring by a false manner of telling it is the worst of liars.—*Magoon.*

Too well known to need lengthy advertisements—Dr. Sage's Catarrh Remedy.

Our readers who have daughters to educate are specially requested to read what Bro. J. T. Averitt, President of the Roanoke Female College, Danville, Va., offers as inducements to parents. His school is well established and splendidly managed.

Hume, Minor & Co., with large Piano and Organ Houses in Richmond, Norfolk and Portsmouth, Va., are the old reliable dealers of Virginia and North Carolina. They are selling the best pianos and organs, and can serve you to advantage. See their ad. in this paper, and write them for prices.

Literary Notice.

The American Magazine will hereafter be published under the management of the American Magazine Company: a corporation abundantly equipped in finances and business experience. Readers are promised a continuous improvement of the magazine in all its departments, including several new and attractive features.

Farmers and others who have a little leisure time for the next few months will find it to their interest to write to B. F. Johnson & Co., of Richmond, whose advertisement appears in another column. They offer great inducements to persons to work for them all or part of their time.

Messrs. Allison & Addison, of Richmond, Va., offer the wheat farmers of North Carolina their Star Brand fertilizer—a fertilizer specially prepared for wheat. This is one of the most reliable firms doing business in the South, and their goods are all that they represent them to be.

New Advertisements.

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

Piso's Remedy for Catarrh; sold by all druggists.

Parker's Ginger Tonic for coughs, weak lungs, etc.

Piso's Cure for Consumption; sold by all druggists.

Shallenberger's Antidote for Malaria. Read what is said of it in our columns.

Dr. Pierce's "Golden Medical Discovery." Druggists.

Sold by druggists; Dr. Pierce's "Pleasant Purgative Pellets."

Star Brand Guano for wheat and grass crops.

Save Money. Hume, Minor & Co. will sell a piano or an organ on favorable terms.

Now ready, the American Magazine for September. See Contents.

Swithin C. Shortlidge's Male Academy, Media, Penn. The best education and the best training.

Agents wanted to sell a new book, Earth, Sea and Sky.

White Oak Academy makes but one effort for patronage—to deserve it.

New England Conservatory of Music, Boston, Mass.

PISO'S REMEDY FOR CATARRH

is agreeable to use.

It is not a liquid or a snuff. 50c.

The first Lodge of Freemasons in Raleigh was organized Feb. 11, 1793, at the home of Warren Alford.

The best medical authorities acknowledge the value of Ayer's Pills, and prescribe them with the utmost confidence, as the most effectual remedy for diseases caused by derangements of the stomach, liver and bowels.

The first railway in this State was built from the capitol building eastward to the "rock quarry" in 1833. The widow of Col. Wm. Polk suggested the road (a cheap strap-iron tramway) and on which stone was hauled to be used in the construction of the capitol building. The road cost $22.50 per mile.

If you desire to possess a beautiful complexion take Ayer's Sarsaparilla. It cleanses and purifies the blood, and removes blotches and pimples, making the skin smooth and clear, and giving it a bright and healthy appearance. Take it this month.

Bad as the devil is he has one good quality, that he will flee if we resist him; though cowardly in him, it is safety for us.—*Tryon Edwards.*

GRANITEVILLE, S. C.,
June 12th, 1887.

DR. A. T. SHALLENBERGER,
Rochester, Pa.

Dear Sir: My little five-year old girl suffered a whole year with Malarial Fever, and all the doctors did not seem to help her. I heard of your Pills and bought a bottle. The second dose broke the fever, and in ten days she was a new child, and is now fat and hearty. We use no other medicine in our family.

Respectfully, B. SIMS.

MARRIED.

GRAY—SCOTT—At the residence of P. S. C. Davis, in Currituck county, N. C., on the 27th July, 1887, Mr. Walter Gray to Miss Annie M. Scott, all of Currituck county, Elder P. S. C. Davis officiating.

RUSS—PETERSOME—At the residence of the bride's father, by R. H. Marshburn, Esq., Winton Russ to Matilda Petersome, both of Bladen county.

DIED.

FISHER—Mrs. Sivel Fisher departed this life on the 11th August, 1887, in the 74th year of her age. An earnest, consecrated servant of Jesus Christ for nearly fifty years, she was the helper of the needy and a minister of goodness to all who were in sorrow or in sickness; having served her generation according to the will of God, she has come to the end of her earthly pilgrimage, in a good old age, like a shock of corn fully ripe in its season. Two sons (one of them the pastor of Green Spring Baptist church, in Robeson county,) and two daughters survive her, and to them her memory will be like a benediction, and a stimulus to walk in the pathway that she trod. For such to die is gain. We thank God for their holy example. *

MITCHELL—On July 24, after a severe struggle with whooping-cough, little Royall Emerson Mitchell, infant son of C. W. and Pauline A. Mitchell, went away from earth to be in heaven with Christ. Only nine months he had lived here, but in his eternal home of joy he awaits his Christian parents. One of your loved ones is safe, and heaven will seem nearer now that he is there. C. W. S.

AUTRY—Mrs. Sabra Jane Autry, nee Bryant, was born February 13th, 1853, and died at her home in Cumberland county, N. C., August 6th, 1887. She was converted and joined the Baptist church while young, and remained a consistent member until her death. She leaves a husband and five children saddened by her departure. May God comfort the bereaved, and may they meet their loved one in heaven. D. C. G.

Raleigh Christian Advocate please copy.

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July 20 6m

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Great Values
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June 29 1y

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July 6 3m

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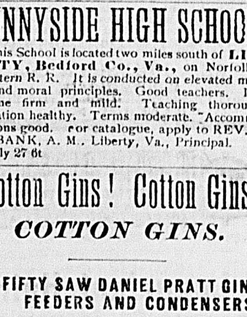

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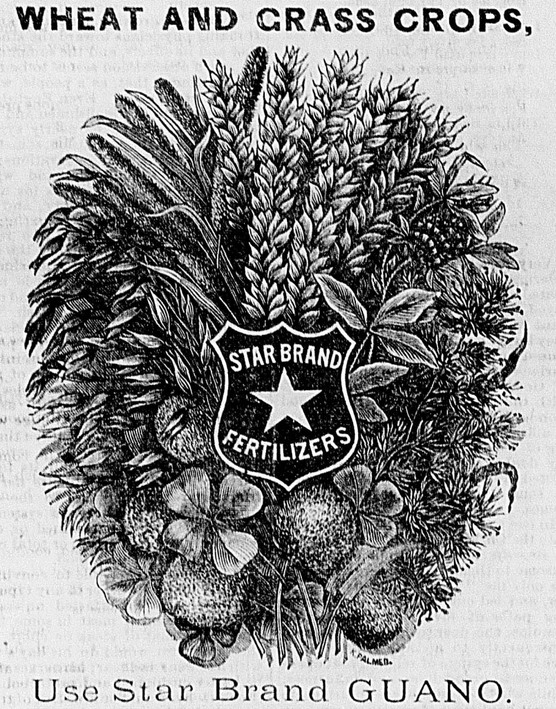

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The Biblical Recorder.

The Home Circle.

A PRAYER.

MRS. M'LEE.

(Original.)

Father, whate'er Thy sovereign will
May unto me deny,
I pray that Thou wilt ever still
Attend to this my cry:

Give me the Spirit of my Lord—
The mind which He possessed;
Make me to live Thy Holy Word,
Number me with the blest.

For worldly goods I do not pray
More than my needs demand;
But go Thou with me all life's way,
Hold me by Thy right hand.

I need Thy guidance every day,
Along the dreary road,
Into some pitfall I would stray,
Without a present God.

Wherefore I beg Thee, Lord, to be
Forever by my side;
Till I in Heaven Thy face shall see
And ever more abide.

WHY SOME BOYS ARE NOT CHRISTIANS.

BY "CLAIRE."

Very strange some think it, that, considering the homes in which they were reared, and the church privileges enjoyed, so many boys of even the covenant wander away from, and, as far as they know, never enter the fold of Christ. I used to think it strange, and tried in various ways to reconcile that promise of God, to be the God of the family, with the existing state of things, and wondered if Solomon was quite correct in affirming that the proper early training of a child shaped his after life, till my doubts were all removed by unexpected insights into the *modus operandi* of some apparently model Christian homes.

In one such home the boys learned to hate the Christian religion, because all of its ways and restraints were made irksome to them. They were taught to see only the "Thou shalt nots" of the law, and led out into none of the alluring paths of loving usefulness that stimulate the doer to a higher life, and consequently to an appreciation and love for the system of religion that opens avenues to grand lives and influences. While what I presume was injurious to them was denied them, there was no effort to supply the joys our Christianity affords.

In another home there was an unending number of "Thou shalts" of the Bible forced upon the children, and the boys, obeying as long as compelled to obey, always rebelled secretly till old enough to rebel openly. Always laying to the religion of Christ, not to its mismanagement in the hands of their parents, the denials and trials brought into their boyish lives, they learned to turn from it.

In another home the boys always saw in their father a dictatorial tyrant. Yet he was a pillar in the church. He was a good man—honest in business to the fraction of a cent, authority on all good things, and cared, as he thought, conscientiously for his family; but in his home no voice could be raised against his opinion or will; and so altogether correct was his standard of religion that deviation from it meant, in his mind, exclusion from heaven. So altogether correct was his understanding of the *truths of the Bible, that not to believe* as he believed was heresy. This man, with none of the sweet spirit of the Master he was trying to serve, crushed the *women of his family* into submission, and drove the boys into the world as soon as they could care for themselves. Need it be said they are not Christians? Nor will they be unless they come under influences far different from those of their own home.

These reasons for some boys of Christian families not being Christians may be called rare and extreme in these days. Not in some parts of our country. And the writer does not argue in favor of lax training for boys in religious matters. There is far too much of that, and neglected duty may be considered as a reason why some boys are not Christians; but I do argue for judicious training, for a consideration of the ages, conditions, temperaments, yes, the opinions of your children, and beg for their souls' sake that in your own lives they see not only the severe discipline of Mosaic law, but see reflected the image of the tender, persuasive, patient, consistent, though never indulgent to sin, Christ Jesus, our Lord and Master. I do urge for the sake of justice to our religion, that parents, when obliged to take cut of the lives of their boys such things as are injurious, arouse themselves to the duty of supplying some of the attractions afforded by our religion. The trouble just here is—alas, that it must be confessed!—too many parents are still ignorant of the attractive forces of the gospel of Christ.

Out of another home of an entirely different type, the boys went unconverted to the faith of the parents, because the mother was an immense critic. In that mother, really a good woman, and all that a mother could be to the physical needs of her boys, those boys had unbounded confidence. And why should they not accept her verdict upon the worth and unworthiness of the friends about them? And was it strange that, as the imperfections of her brothers and sisters in Christ were frequently, and not tenderly, laid bare in the presence of those children, they saw less and less in the Christian life that was different from the life out of Christ?

Here let me make a point upon a certain unconverted husband for whom a Christian wife prays daily; has prayed for years; and who little thinks she, herself, mainly keeps the answer to her prayer up in heaven, perhaps. Once when urged to enter the Christian life, he said:

"I can't see that you," meaning Christians, "are a much better set than we poor fellows out of the church."

"How do you know? You are not among us to see what we are," was the reply. To which came his reply of:

"No, but my wife is, and she gives me a pretty good idea of you all."

I do not defend the faults of Christians; I blush for them while confessing them, but they are not the things that entice our friends or our boys to Christ.

The covenant is for us and our children, and God stands as ready to-day as on the day of its giving, to take the children of Christian parents into his fold if we do our duty. But God's promises are conditional, and we may be sure, when we see boys from Christian homes going astray, there is a flaw somewhere in that home. Experience, the result of close investigation on this point, warrants this assertion. Time forbids the mention of the many flaws easily to be found in many homes called model by the outside world.

A close study on the other side of the question warrants the assertion that, in spite of the dragging influence of the world, boys brought up in homes where the love of Christ reigns, where quarrelings and selfishness on the part of the parents are unknown and restrained because unChrist-like, and where courtesy and generous affection are exercised because Christ-like; where the beauties of Christ's character, not a mortal's imperfections, are held up as a guide for the life, and where the satisfying joys and pleasures, so plenty in our system of religion, are dwelt upon, the boys become Christians with very few exceptions. I have known boys to go from under such a home-roof without having *publicly professed* Christ, but have seen them, because missing, in their new circumstances, the sweet influences of their homes, sooner or later join themselves to God's people, seeing in the religion of Christ the elements that gave charm to their home life. In the light of such homes read Prov. xxii, 6, and believe it, but if you have occasion to try to fit this assertion to some conflicting experience, investigate the home-life of the boy under observation before you doubt Solomon's wisdom.—*Interior.*

A WORD TO THE WISE.

There is a growing tendency among thinking physicians toward the study of diet and its effects, and the summing up of much observation seems to bear out the statement that, as a people, we eat far too much meat. Even English authorities—and an Englishmen and roast beef have come to be nearly synonymous—accept the conclusion, sometimes reluctantly and with reservations; but more often hesitatingly, and with a demand upon their patients for a consideration of the new theory; and this, quite apart from the vegetarian theories. More and more it seems to be recognized that meat comes under the head of stimulant rather than nourishment, and that strength of muscle is much more dependent on the cereals and other vegetable food than upon flesh. The French peasantry, the better class of which are probably the best fed people in the world, recognize this fact instinctively, making a small portion of meat flavor a large portion of vegetables, and using it but once a day. With us, the test of prosperity for the average working-man seems to be meat three times a day. The result has been a series of diseases—rheumatism in all its forms, kidney difficulties and obscure nervous troubles, owing their rise to the over-stimulation of the nervous system by too much meat, and subdued or overcome only by the partial or total cessation from this form of food.

It is almost impossible to convince a business man or worker of any type that he has really breakfasted unless the meal has included meat in some form, preferably that of steak or chop. Yet the same man would do his day's work with less wear and tear; his nerves would be better cushioned and protected from shock if he would allow fruit, grains, eggs and fish to take the place of the teak.

From these prominent facts in the history of our own country, we may learn the valuable or ruinous reaction of *results*, and how the character of those who achieved them, is often stamped with greatness or with meanness; with wisdom or with folly; whatever may have been their motives or real incentives to action.

Young man, think seriously of the reactive influence of results on moral character, before you engage in any important enterprise.—*Helen Campbell in Presbyterian Observer.*

SHOW RESPECT TO THE MAN.

Never hurt any one's self-respect. Never trample on any soul, though it may be lying in the veriest mire; for that last spark of self-respect is its only hope, its only chance; the last seed of a new and better life; the voice of God which still whispers to it "You are not what you ought to be; you are still God's child, still an immortal soul. You may rise yet, and conquer yet, and be a man yet, after the likeness of God who made you, and Christ who died for you." Oh, why crush that voice in any heart? If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again.—*Charles Kingsley.*

LABOR.

Every one who would rise must be a thinker and a worker. Not chiefly by study or reading will a man become the first; there is often much knowledge with few ideas; there are very learned men without any grand thoughts of their own. Every one, whatever his opportunities, can exert his own mental powers upon what is near to him, and this force will increase with exercise. He can observe and compare and reason for himself; and though his knowledge may be limited, his ideas will grow. There is no elevation for humanity without toil, none without active thought, feeling and purpose.

The Farm.

To the Farmers.

Farmers, let us give you a little farming information and advice. We may not be good authority in politics, but we do know something of farming. Cleveland may be right and we may be wrong in our political theories, you must be the judges in those matters and follow the right. But the President has not attempted to teach and instruct in farming, therefore we are unembarrassed in this department. Now if you are disposed to listen to us on the subject of farming, give us your attention. First, be sure and sow from three to ten acres in rye now as soon as you can. There is nothing better than rye to graze your milch cows and mules on during the winter and early spring, before the natural grasses put out. You can plant this same land in cotton next spring, or you can take the stock off early in April and cut the rye in May and plant corn. Do this and you will never regret it. Plant from three to ten acres in wheat, according to the size of your family. You can't afford to mortgage and buy flour on time. And when you cut your wheat, sow the same land in peas and gather the peas in the fall and plow the vines in, and your ten acres of land will be worth three dollars per acre more to make the next crop than it will be if you fail to plant it in peas; and the peas will more than pay for the seed and work in planting and housing; and if you will plant them in rows, B. O. Savage will pick them for you at fifteen cents per bushel, or sell you a machine and you can pick them for four cents per bushel. Now if you have three or four or ten acres of stiff, clayey land well drained and can make it rich or fairly so, sow down in clover and orchard grass. It will pay you better than any other crop you can plant, besides it will improve your land. We must raise our supplies at home, and the sooner we begin the better for us, and the sooner we will see daylight. We are slaves now, let's be free men next year. We all are slaves now to our home merchants, and our home merchants are slaves to the commission merchants, and the commission merchants are slaves to the bankers, and the bankers and bond-holders own us all and have the title deeds recorded in Washington City in the Treasury Department. Now let's stop this business. Let's set ourselves free, and cancel these papers. We can do it, if we will only make an effort, and the right kind of an effort.

But the work must begin at home around the family altar and on the farm. We must sell more than we buy, or we will always be behind and will belong to somebody. Begin this fall and cut grass and save provender enough to feed your stock without buying, and sow small grain enough to make your crops on next year, and above all things be sure and let at least half or one third of your lands *rest.—Scotland Neck Democrat.*

Cruelty to Stock.

There is at least one hundred and fifty mules brought into and sold in Halifax county yearly. Think of it. Don't you know fifty mules ought to more than supply the wear and tear of the mules in this county? This is proof to our mind that we kill by hard work, bad treatment, and starvation, one hundred head of mules every year. We know one man whose mules are always poor, backs and shoulders sore. This man buys all his feed, is always hard up and in a strain, and can't get credit for five dollars. We know another man whose mules are always fat, never scarred up, and he never buys any feed, and can get credit for any amount desired. One of these men is poor, lives hard and has no friends. The other is well off, lives well, and everybody is his friend. One is never in a strain, the other is always in a strain. One is happy, the other is miserable. One is the builder of his own fortune, the other is the wrecker of his fortune. How can any man get along, how can any man expect the Lord to prosper him in his business who is so cruel to his stock and so reckless of his own interest?

The laws ought to be enforced against every man who misuses and abuses his stock. Who will put the ball in motion? If men were made to take care of their mules and horses in this county, it would be a clear saving in dollars and cents yearly to the county, or rather to the people of the county, of at least fifteen thousand dollars yearly. How can we help from being poor so long as we kill up our stock, buy all our home supplies from the North, and don't raise enough on the farms to foot the bills made during the year? Ought we not to be poor, and do we deserve any better fate?

We saw nine mules in town Saturday, and the owners of each ought to be indicted, convicted and punished for cruel and inhuman treatment to animals, and we have no doubt that there are two hundred such cases in the county. Poverty and hard times will always follow in the wake of such.—*Scotland Neck Democrat.*

Saving the Lawyers.

"The first thing we do, let's kill all the lawyers." This is rather a bloodthirsty proposition, which we modify by *offering to cure this worthy class of people.* Most of them suffer (in common with nearly all others of sedentary habits), from the injurious effects of dyspepsia, indigestion, piles, loss of appetite, and other ailments caused by a constipated habit of the body. Dr. Pierce's "Pleasant Purgative Pellets" eradicate all these disorders in promptly removing the cause thereof, and induce a rare degree of comfort and health.

Pope Sixtus was named Montalto. He played sick, and the Cardinals in conclave believed he would not live a year, and elected him Pope. He at once got well, and to one who commented on the sudden change, he replied, "While I was looking for the the keys of St. Peter, it was necessary to stoop, but having found them, the case is altered." This is a case of acted falsehood.

Victory at Last.

Consumption, *the greatest curse of* the age, the destroyer of thousands of our brightest and best, is conquered. It is no longer incurable. Dr. Pierce's "Golden Medical Discovery" is a certain remedy for this terrible disease if taken in time. All scrofulous diseases —*consumption is a scrofulous affection* of the lungs—can be cured by it. Its effects in diseases of the throat and lungs are a little less than miraculous. All druggists have it.

According to official data the increase in the number of farms in the United States during the past six years has been about one million, and the total number at present is estimated at five million. Most of the increase has resulted from divisions of large estates in the South. This has been going on ever since the war. In South Carolina, for example, the average size of farms in 1860 was 488 acres, and in 1880 only 143 acres. The average farm in Texas in 1860 contained 591 acres, and in 1880 it had been reduced in size to 208 acres. The same tendency is noticed, although to a less degree, in New York and Pennsylvania. In these States twenty-seven years ago farms contained on the average 106 and 109 acres respectively. In 1820 their average size was 99 and 96 acres. Such increase really means increase in aggregate wealth. It means increase in labor, which is wealth, and it means independence and self-reliance.—*Planter.*

Husbands forget sometimes what is due from them to their wives. The same may be said of the wives towards their husbands. If Mary wants to live happily with John, she would better consider cheerfully that he didn't *mean* to forget or neglect her, and meet him pleasantly when he returns, for there is scarcely a less attractive creature on the face of the earth to a man than a woman who has wasted her time and strength weeping over herself.

After a short courtship there was a brilliant wedding. The bridal gifts were costly and elegant. The most elegant of them was a New Home Machine from the well known Music House of J. L. Stone, Raleigh, N. C.

Times and Places for Meetings of Associations.

Central.—Brassfields, Aug. 23.
Brushy Mountain.—Wilkesboro, Aug. 25.
Liberty.—Lick Creek, Aug. 25.
South Yadkin.—Eaton's church, Sept. 8.
Three Forks.—Beaver Dam, thirteen miles north-east of Boone, Sept. 13.
Ashe and Alleghany.—New Hope, Alleghany Co., Sept. 23.
Brier Creek.—Swan Creek, Sept. 22.
Kings Mountain.—Bethel, Sept. 22.
Elkin.—Mt. Pisgah, Sept. 29.
Green River.—Cooper's Gap, Sept. 29.
Sandy Creek.—Gum Spring, Sept. 29.
Eastern.—Well's Chapel, Oct. 4.
Tar River.—Samaria, Nash Co., Oct. 4.
Catawba River.—Abee's Chapel, Oct. 6.
Union.—Meadow Branch, Oct. 6.
Mt. Zion.—Rose of Sharon, Oct. 11.
West Chowan.—Winton, Oct. 11.
Cedar Creek.—Cumberland Union, Oct. 12.
Mecklenburg and Cabarrus.—Arlington, Oct. 13.
Pee Dee.—Troy, Oct. 13.
South Fork.—Macedonia, Oct. 13.
Cape Fear.—Mt. Pisgah, Brunswick County, Oct. 18
South River.—Canaan, Oct. 19.
Anson.—Brown Creek, Oct. 20.
Caldwell.—Piny Grove, 5 miles east of Patterson, Oct. 20.
Atlantic.—Goldsboro, Oct. 25.
Raleigh.—Morrisville, Nov. 3.
Robeson.—Pleasant Grove, Nov. 2.
Little River.—Piny Grove, Nov. 3.
Stanley.—Poplin's Grove, Nov. 3.
Baptist State Convention.—Durham, Nov. 16.

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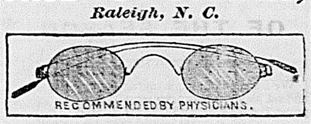

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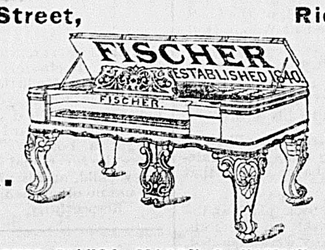
LARGE STOCK. 

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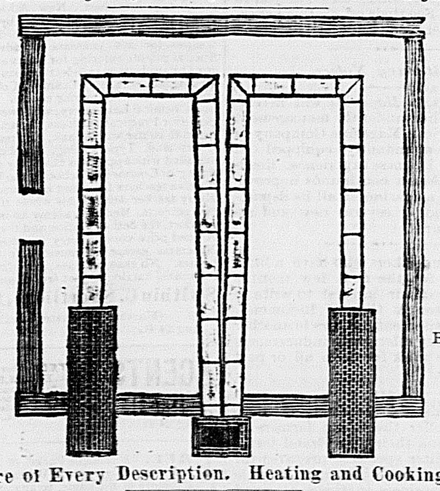
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