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WHAT HAVE STATE MISSIONS DONE?

This question is frequently coming to me from the pens of brethren in various parts of the State who are seeking information to present to their churches to induce them to come up to the help of the Lord. My brethren, I cannot tell you. That is a question which will be settled in the great eternity, and not before.

Can you tell me the results of that sermon preached that night, as the minister stood by the bedside of the invalid lady by whose anxious request he had been brought into the neighborhood, the first time the feet of a herald of the gospel had ever pressed that soil?

Can you measure the good that was accomplished in that vast throng which had assembled there to see, many of them for the first time, a minister of the gospel, as the man of God, realizing that he was the only believer in Jesus Christ in the whole company cried aloud, at the close of his sermon, "If any one here wants to have Jesus Christ for his Saviour, let him come here and kneel down?" The whole audience bowed down as one man, and shrieks from broken hearts and cries from contrite spirits ascended to God—a revival broke out, scores of souls were converted, and New Hope church, in the Brushy Mountain Association, was what we see of it. But was that all? The religious impulse which has gone out from that one sermon cannot be told by the two generations which have since lived in that community. God alone can tell.

And that faithful man of God who taught the Sunday School in the log house in the edge of Chatham county, to which a bare-foot boy came, and in whom he learned to trust Jesus Christ as his personal Saviour. Can you tell me what he has done for North Carolina and the world? I can tell you of the glorious work of grace which resulted, of the souls led to Christ, of the organization of Mt. Pisgah church, of the erection of a good house of worship, which had soon to be enlarged, of the hundreds who have since found peace by trusting in Jesus. But a greater work than this was done. That bare-foot boy felt constrained to preach the gospel; and not only so, but to go far hence to the heathen. And to-day the foremost man amongst all those who hold up the blood-stained cross of Jesus Christ upon the dark shores of heathenism is this boy—now the consecrated veteran, the godly pioneer of Foreign Missions—Matthew T. Yates. As long as time shall last the labors of that faithful Sunday School worker who led Matthew T. Yates to Christ will continue to operate, spreading and widening and deepening, until their waves of influence shall break upon the shores of eternity.

And so, I cannot tell what State Missions have done. I can tell you that Samuel Wait, Thomas Mededith, Robert T. Daniel, Humphrey Posey, Eli Phillips, William Dowd, James Dennis, John Robertson, Robert McNabb, Elias Dodson, Noah Richardson, T. D. Armstrong, Wm. Richards, Richard Jacks, Wade Hill, Lewis DuPree, R. B. Jones, Matthew Freeman and other such men were sent out by our State Board as missionaries from one border of our State to the other, where the whole vast territory spread out before them like one "waste howling wilderness," one great desert, so far as the truth of God's Book is concerned, and there were only 272 Baptist churches in N. C.

I can tell you how these men, with nearly a thousand successors and coadjutors, have gone over almost every foot of ground in this State, preaching the gospel of peace. I can tell you that these missionaries of our State Board have carried the gospel into every county and town in N. C., and have organized at least five hundred Baptist churches, in which, first and last, hundreds of thousands of souls have been led to the Saviour.

WORTHY OF IMITATION.

The Young Peoples' Missionary Society of the Warrenton Baptist Sunday School and church have adopted Bro. Henry Sheets, one of the employees of our State Board of Missions, as their missionary, and have assumed the responsibility of his salary. They will raise it too. They have already sent us the amount for one quarter, and will shortly send more.

This Society has done a most noble work in educating a Chinese girl, and the good which is to arise from its action cannot be measured until eternity reveals the results.

There are many more of our churches and Sunday Schools which could do this way if they would. Who will be first to follow the noble example of this earnest band of workers?

A BLESSING OR A CURSE.

Two Scotchmen emigrated in the early days to California. Each thought to take with them some memorial of their beloved country. The one of them, an enthusiastic lover of Scotland, took with him a thistle, the national emblem. The other took a small swarm of honey bees. Years have passed away. The Pacific Coast is, on the one hand, cursed with the Scotch thistle, which the farmers find it impossible to exterminate; on the other hand, the forests and fields are fragrant and laden with the sweetness of honey, which has been and is still one of the blessings of the western slope of the Rocky Mountains. Even so does every Christian carry with him some thistle plucked from the old man, or honey from the new man, with which to bless or curse men, according as he makes choice for God. How precious is our influence; how we should watch and guard it!—Selected.

"DOES JESUS OFTEN COME HERE?"

A little five-year old child of poverty, being shown over a home of great wealth, as she saw the rich carpets and sumptuous furnishings, looked up into the face of the mistress, and said, "I should think Jesus would come here very often; it is such a nice house, and such a beautiful carpet. He comes to our house, and we don't have any carpet. I am sure he must come here very often; doesn't he?" Receiving no reply, she repeated the question, and the answer was, "I am afraid not." Soon the child went home, but her bit of a sermon remained; and that night the lady repeated it to her wealthy, worldly husband, telling him the touching incident. And it resulted in both husband and wife seeking Christ, and opening their hearts and home to him. It is the word spoken from the heart of Jesus, and followed by the Spirit, that does the work, whether the preacher be child or orator.—Selected.

—Five thousand souls were added to our Baptist churches in 1835.

—Wake and Wilkes counties were missionary ground fifty years ago. Now there are fifty-six Baptist churches in Wilkes and forty-two in Wake.

—The first Baptist church was organized in North Carolina at Old Shiloh, Camden county, in 1727—one hundred and sixty years ago. What a wonderful work God has wrought through and for us since that time!

—In 1832 Jacob C. Grigg was sent by our State Board as a missionary to the city of Wilmington, and the church at Smithfield was organized by James Dennis with forty or fifty members.

—The Missionaries of our State Board have labored in the territory occupied by every county in North Carolina, and many of us are their spiritual children. Is there not, then, a two-fold duty upon us to help in the State Mission work?

FIELD NOTES.

Elder R. L. Patton writes: "Will baptize two candidates. The church pays me promptly and its pledges also, which were \$30." Good for a mission station. —Elder N. B. Cobb; "At Rockingham we have purchased and paid for a carpet, put a baptistry into the church and dug a well. I have baptised 3 at Troy." —Elder D. W. Thomasson; "I have preached in different sections of the county, (Ashe) and visited most of the churches. I have been kindly received." —Elder H. Sheets; "I feel much encouraged in my work as missionary. The action of the Young People's Society of the Baptist church at Warrenton gives me assurance that I will have the prayers of these in a more direct way." —Elder C. C. Newton has a most glorious prospect before him in the Durham mission. They have already raised \$6,000 for a house of worship. —Elder R. D. Harper says; "We have a good Sunday School on my field." —Elder P. S. C. Davis still needs help to finish the Poplar Branch Church. —Elder C. C. Haymore; "My work is hard but encouraging. Several will come into our church soon." —Elder W. A. Pool is laboring faithfully to build at Lenoir. —Elder G. M. Tolson; "We are doing well. Our membership is 106." —Elder R. C. Sandling; "The Baptist cause is constantly growing brighter in the East." —Elder A. D. Cohen; "I am sowing good seed, I trust. It may spring up and bring a good harvest." —Elder T. D. Casstevens; "I have good congregations. Outlook very good." —Elder Haynes Lennon; "My congregation at Clarkton continues good with our increasing interest." —Elder T. J. Leary; "I am glad to tell you our house on Davis' Shore is completed and paid for except painting." —Elder S. S. May; "We have some opposition but the truth will prevail." —Elder C. A. Woodson; "The outlook on my field is decidedly cheering, for which the Lord be praised." —Elder W. B. Morton is succeeding admirably. —Elder A. T. Hord; "The building is finished outside, except painting." —Elder J. N. Stallings; "The prospects are good." —Elder C. A. G. Thomas; "I am more encouraged than ever in my work." —Elder G. J. Dowell; "A church has been duly constituted at Bethel. We are going ahead on the house." —Elder W. B. Pope; "We are moving on nicely. Every male member takes the Recorder." —Elder T. W. Greer; "Our congregations are becoming quite large, and our Sunday School was organized with 45 children the first day." —Elder W. R. Gwaltney has finished the best house of worship in the State, in proportion to its cost—so he thinks. —Elder J. F. Morris; "We hope for better things in the future." —Elder W. B. Waff; "We hope to get up the house at Ariel this summer or early fall." —Elder J. A. Hoyle will have to build a new house, the old one will not accommodate the large congregations. —Elder N. J. Mathews; "The Baptist cause on my field has never been so bright as now." —Elder J. B. Marsh; "We are trying to raise funds to rebuild the church." —Elder C. M. Murchison; "We have organized a Sunday School which is growing every Sunday." —Elder J. W. Wildman has done good work at Alma. —Elder J. A. White; "I feel like the Lord has a blessing for us this year." —Elder C. L. Dowell; "Though our work is necessarily slow, we trust that we are moving forward." —Elder G. W. Gardner says that God has blessed him in a peculiar way. He is more hopeful than ever before. Every thing about Hickory has taken on new life. —Elder P. Oliver; "Congregations improving, the signs are hopeful at each point." —Elder Thos. Carrick has gone to the Lexington field, since Prof. Duncan's resignation. —Elder W. J. Fulford; "We are still hopeful." —Elder J. H. Lamberth; "I have nothing to complain of in a discouraging way; I am doing my work quietly." —Elder W. J. Wilkie; "We have the site located and the lumber mostly prepared to build a meeting house."