BIBLICAL RECORDER.

DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE.

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TO BEULAH AND BACK.

2 O'CLOCK, P. M.

After the opening exercises additional letters are read.

Bro. W. R. Lindsay is appointed assistant Clerk.

Elder Jordan makes remarks on the benefits of Wake Forest College, and says that if his boy never saw a book, it would be worth the money to board on the college Hill. He loved the people, the houses and he loved even every bar of iron of the the railroad passing by the College.

Bro. Justice considered the location handsome and healthful. The training, the public morals, and the refined society make the college inviting. No man can tell the influence of J. L. Prichard, R. B. Jones M. T. Yates and a host of others on the denomination in the State. Send your sons there, and such men will continue to bless the State.

A collection is taken.

Elder Fontaine offered the following resolution:

Resolved, That the Trustees of this Association be empowered to sell the Baptist Church edifice at Greensboro, and invest the proceeds arising from the sale in a more eligible site and appropriate the balance if any to erecting a house of worship thereon, for the use of the Baptist church in that place.

Resolution adopted.

Brother Slade offers the

REPORT ON SUNDAY SCHOOL.

Your committee would express regret at the small amount of Sunday School labor reported in the letters from the churches.

They hope the time is approaching when the value of Sunday Schools will be appreciated and understood. They respectfully urge upon your body the necessity of organizing fully for the work in your bounds.

They recommended the establishing of schools in all our churches, for the instruction of the young in the knowledge of the Saviour and for encouraging the middle-aged and old to study and read the Word of God.

They also recommended a hearty coöperation with the Baptist Sunday School Association of N. C.

Respectfully,
T. SLADE,
B. W. JUSTICE, } Com.

Bro. Justice regrets that so little had been told in the letters on the subject of Sunday Schools. Strangers would be misinformed. We are not doing enough for this work. I visit this body to encourage the churches to study the work of God. Our motto is a Sunday School in every Baptist Church and in every destitute neighborhood.

I wish to foster all the Sunday School interests. Every christian is called to preach the gospel, and we can preach in a thousand ways. On every Sabbath, Christians should spend part of the day in teaching the gospel. If any oppose these efforts I tell them, your Savior said, "Suffer little children to come unto me."

The Sunday School Board of our Convention has been abolished.—The work has been assigned to the Sunday School Association. That body I have the honor to represent, and our work is very encouraging. I do not think any church can enjoy spiritual life without a Sunday school and prayer meeting. Going once a month to hear a sermon is not the whole duty of a christian. In many places the Sunday school interest is revived. Where there were recently 150 Sunday School children, now there are nearly 2000. Many churches have several Sunday schools. Many feel a desire to give personal labors for the cause. The Sunday school affords the field.—We desire, not a feverish excitement, but permanent labors. The prophet put salt in the spring and the waters were sweet. So we must begin with the children.

Our children are dear to our hearts. We can work for their good.

Send to me for any Sunday school books of every kind. In behalf of all the children I ask you to engage in this work.

Interesting addresses are also delivered by brethren Tatum and Gaultney.

Elder Jordan tells of a man who did not know whether he was a member of the church or not. He says the Catholics are coming in great power, and more dreadful than Sherman.

Report adopted.

A Sunday school mass meeting is appointed for three o'clock, P. M. on Sunday.

Bro. Walker reads the

REPORT ON MINISTERIAL EDUCATION.

The committee beg leave to say that we have one candidate at Wake Forest College, viz: brother H. A. Brown, who, we are informed, stands high among the students as a scholar, and as a young man of deep toned piety. We ought to have many others, but deeply regret to say that funds are wanting, even for the support of this one.—Have we, brethren, prayed for more laborers, and shall we fail to support those whom God has given us? We feel assured that it is only necessary to state the facts, and that our churches will provide the way for their support.

Respectfully submitted,
A. B. WALKER, Chm'n.

Elder Walters makes a plain unvarnished statement of the needs of the beneficiaries.

Brother Slade wishes to have the cause laid before the churches.

Elders Gaultney and Jordan insist on collections.

A collection amounting to $23,60 is taken.

Prayer, brother Justice leading.

Adjourned.

During the afternoon session, Elder Gaultney also preached at the Methodist church.

8 O'CLOCK, P. M.

Elder Jordan preached at Morehead's Factory. Text: Ps. cvii: 7.

Elder Oliver preaches at the Baptist Church.

SUNDAY, 9 O'CLOCK A. M.

At the Methodist Church addresses are delivered by brethren Justice and Hobgood, and Elder Walters.

At 11 o'clock on Sunday, Dr. Wingate preaches in the Baptist Church Elder Jordan preaches in the Methodist church and Elder Oliver preaches to the colored people.

Elder Jordan's text: Christ is all in all, Collosians III: 11.

As this is my first and probably my last sermon to you it becomes me to be faithful in preaching the doctrine of the text,

CHRIST IS ALL.

I. In our justification. By the deeds of the law no flesh can be justified. The wrath of God abides on every unconverted person who has passed the line of accountability. Without the shedding of blood there can be no remission of sin; but Christ has shed his blood and delivered us from the curse of the law. His righteousness is imputed to us. In our return to God we are accepted in Christ and cleansed from the pollution of sin. The law of grace frees us from the law of sin and Jesus has the glory of our salvation.

II. Christ is all in our sanctification. To renew the heart is the work of the Spirit, and as the vine sustains the branches, so we depend on Christ and if separated from him we die. He is our example. He went about doing good. We are to imitate as nearly as we can the perfect pattern. Strive to be perfect. We must hate every false way. Every thing must bend to God's word. If we embrace the truth in our hearts and practise it in our lives God will heal our divisions.

III. Christ is all in the Ordinances. The old man of sin is dead and we are baptized into the likeness of the death of Christ, and as Christ was raised from the dead so we are raised to newness of life. The bread broken is an emblem of Christ's broken body and the wine of his shed blood. Both ordinances unite in pointing to his death, and to the bread of life and to the water of life in the great salvation his death procured.

IV. Christ is all in our death. Out of Christ there is no hope.—With his rod and staff to comfort us death is a narrow sea, and we joyfully pass over to our Father's house.

A collection is taken.

3 O'CLOCK, P. M.

A Sunday School mass meeting is held in the Baptist Church and addresses are delivered by Dr. Wingate, J. H. Mills, Elder Walters, F. P. Hobgood and B. W. Justice.

8 O'CLOCK, P. M.

Elder Walters preaches at the Baptist Church. Elder Fontaine at the Methodist Church and Elder Jordan at Morehead's Factory.

MONDAY, 9 O'CLOCK, A. M.

The Moderator calls the house to order.

Singing and prayer, Elder Oliver leading.

The clerk calls the roll, and reads the proceedings. The Committee on Periodicals offer the following:

Your committee urge upon the importance of a Baptist Literature, especially, a live, active, well sustained family paper. Every Baptist family is urged to subscribe for and read the BIBLICAL RECORDER. A good newspaper organ is indispensable to the Baptists in North Carolina. The RECORDER is now established on a firm basis, and needs the active support of all Baptists.—Your committee earnestly recommend it to the patronage of the brethren.

They also recommend *Kind Words*, the *Child's Delight*, and *Sunday School Bounce* to the churches, families, and Sunday schools of your Association.

Respectfully,
F. M. JORDAN,
B. W. JUSTICE, } Com.

Elder Gaultney says that the active and lively church members are those who read their religious papers. The poorest can take the paper. I feel that those who do not read their paper are not good Baptists; neither are their children so intelligent as the children of those who read their religious papers.

Brother Slade thanks the editor for the farmer's department.

Remarks are also made by Elder Oliver and brother Justice. Report adopted.

Elder Oliver offers the following report on

FOREIGN MISSION.

Your committee are gratified to report that the account given of the work in foreign lands is most encouraging. At many of our mission stations the Lord has greatly revived his work and encouraged the hearts of his laborers by additions to the churches. We would make special mention of the success which has attended the labors of our dear Bro. Yates for the last twelve months.

While the Lord is thus signally blessing his cause in foreign lands we have to regret that our Missionaries are suffering for the want of proper support and would take this occasion to urge upon our churches increased contributions for this object. Respectfully submitted,

P. OLIVER, *Chairman.*

Remarks are made by Elders Oliver and Fontaine, and by Dr. DeGearnette. Report adopted.

Elder Jordan offers the following

RESOLUTIONS:

1. It is the duty of all our churches to make their houses of worship commodious and comfortable.

2. Churches should assemble for worship on the first day of every week.

3. A strong and united effort should be made to secure for every flock the constant and undivided care of a pastor.

4. In the absence of the pastor, members should conduct such services as their gifts and graces qualify them to perform.

5. Churches not able to support the gospel, should unite with stronger churches, if practicable, and use their best efforts to have their houses of worship used as missionary stations.

6. The gospel requires and the times demand that all of our churches should adopt some plan of systematic benevolence by which regular contributions shall be made to the different benevolent objects.

Resolved, That the clerk be instructed to ask those churches which have not this year contributed to State Missions, for sums proportionate to their prosperity, and sufficient for the payment of the debt to our missionaries.

Brother Valentine opposes the plan of systematic benevolence.

Elder Jordan insists on better houses of worship, on services in the absence of the pastors, and on regular contributions to benevolent purposes. He also opposes collections at associations and Conventions, and urges that money should be raised at the churches. His churches are doing well with a plan, and good collections are made, and the wheels have been rolled over several struggling two hundred pounders in spite of all their opposition.

Elder Gaultney opposes force, but urges continued effort.

Elder Jordan exposes the character of Elder R. M. Lee and admits the blunder made in that appointment.

Elder Oliver explains that the Anti-missionaries were once missionary bodies, and advised the adoption of plans in the spirit of the gospel.

The report is adopted.

It is agreed that the next session shall be held at Yanceyville, Elder Jordan is appointed to preach the introductory sermon. Alternate Elder Oliver.

Brother Valentine offers the following

REPORT ON TEMPERANCE.

An apostle has said that to knowledge should be added Temperance, that is our conduct and conversation should be in exact proportion to the knowledge we have of God's word. If this be so, how very important then that we study the word of God with all diligence, that with our other graces we may blend that of temperance in thought, word and deed. But we suppose the subject upon which we were to write a report was the use of ardent spirits, we say use for we cannot believe that any body of christians at the present day would recommend the drinking of liquor.—But rather by all prudent and mild means seek after the entire removal from its midst of such a practice. That intemperance is a great and growing evil all are ready to admit. The number of those who are in the constant use of ardent spirits is truly alarming. And this number would of a greater very it not for the want of means and facilities in obtaining the accursed thing. This evil has become so fashionable to drink, and we had almost said, to excess, that the sight of it has lost half its terror, we have not those feelings of disgust and abhorrence which such a sight once inspired. This is the natural result of things. The mind has become familiar with the contemplation of the subject. The eye accustomed to the sights that are always exhibited around us. And consequently our pity is not excited, our hearts do not ache, we pass on and conclude that men will stop drinking by and by. If what we have written be so, and we dare not believe we have overdrawn the picture, ought we not as an Association to awake from our slumberings to be up and doing, insisting that our Elders shall cry aloud and spare not, that our lay brethren shall by precept and example invite all to forsake the use of ardent spirits remembering that the end of all things is at hand, let us therefore be sober and watch unto prayer. All of which is most respectfully submitted

J. H. CAUDLE,
T. J. VALENTINE, }

Elder Jordan says: I never could let a report on temperance pass without remarks. A few days ago I met a chuach member so drunk that he could not stand still. We should be temperate in language, and in eating.—Some of our minister have the dyspepsia so bad they can hardly walk. Brandy may be good medicine, but I never drank ardent spirits.—Tobacco is used intemperately. Ministers spend too much time smoking. Many ladies are killing themselves with snuff. We ought to lay aside all that injures us.

Bro. Justice thought best for every man keep his skeleton at home.

The Moderator is appointed Sunday School superintendent.

Elder Mason moves that brethren Barnes, Lowndes, Fontaine, Hobgood, and McLaughlin be appointed as assistants. Motion prevails.

The financial committee offers its report.

Report adopted.

Brother Valentine offers the following

RESOLUTIONS:

1. *Resolved*, That we hereby express our deep regret that in consequence of ill health, it was made the duty of our beloved bro. F. H. Jones to leave our midst.

2. And that we hereby tender to him our sympathies and prayers that he may enjoy good health, be blest of God in all his labors of love in his new field.

Various correspondents to other associations made their reports.

The Presbytery reported no ordinations.

Committees are announced to report at the next session.

On Sunday Schools—J. J. Yarbrough, T. Slade, W. M. Faulkner.

On Periodicals.—T. J. Valentine, P. Oliver

On Foreign Missions.—J. J. James, S. G. Mason.

On State Missions.—F. M. Jordan, R. W. Suttle, C. H. Osborne, R. A. Moore.

On Education.—F. P. Hobgood, P. H. Fontaine.

On Temperance.—W. R. Lindsay, O. B. Stroud, D. D. Gunter.

All members of the Association are appointed delegates.

Correspondents to other associations are appointed.

The clerk is allowed $15 for his services.

Resolutions of thanks for hospitality on the part of citizens of Leksville, are adopted.

Elder Mason gives an account of the revival in Yanceyville. He was never so anxious to attend an association. I desired to be with this church also, I was engaged at Yanceyville two weeks ago last Saturday. I preached most of the formal sermons. Brother James has rendered valuable service, and been with me every day. The Church is thoroughly revived, though some members are still backsliders. I have never known the fallow ground more thoroughly broken up. There have been about fifty conversions. The whole community is alive. Our house was crowded.—The people came to hear the truth. The young members of the church, so light, frivolous, and conformed to the world, have seen and repented their folly, and obtained pardon, and their joys have been restored.

I have never known more direct answers to prayer. Last October we pledged ourselves to pray for a revival, and for our friends. Nearly all the special objects of prayer have been converted. We should not scatter so much in our prayers. Have an object, or but few objects. Do so in preaching. I have never seen so plain evidences of the power of truth, and this power has wrought a mighty revolution in the church. We gave the truth in broken doses, and have kept the truth before them. A revival can be carried on without anecdotes. The Lord seems to be preparing to revive his work in this whole country, we should pray and labor for a blessing on our people and country.

Prayer, Elder Mason leading.

Hymn; "Hail sweetest, dearest tie."

Benediction.

Leaving Dr. Wingate to assist Elder Mason in a protracted meeting at Leaksville, our party enjoyed a pleasant ride to Raidsville, ate a hearty supper at the bountiful and hospitable table of Mr. Harris and took breakfast at our respective homes. We are truly grateful to Leaksville friends for their kind, generous and we highly appreciate the anxiety to read and their willingness to pay for the BIBLICAL RECORDER.

Theological Views Contained in "Yesterday, To-day and Forever."

The writer of the work, the theology of which we are presenting to readers, speaks of the earth as purified and made the abode of the saints.

"And easily we found
Each haunt to memory dear of pilgrim days,
Which wrapt the earth in its baptismal robe,
Had purged, not changed its lineaments, as once
The deluge of great waters overwhelm'd
All life, except the cradled church, but left
Creation's landmarks and the river beds
Coasting the land of bliss undisturbed".
A B xii: 482—490.

The following is the note on this: "If the earthly Zion is 'an eternal excellency' (Is. lx. 14, 15) and the holy land of promise is an 'everlasting possession' secured by an 'everlasting covenant to Abraham and his seed, (Gen xvii: 7, 8) may we not humbly from analogy infer that other terrestrial localities likewise will be recognized?"

He speaks of the pious as multiplying in heaven after the resurrection, and of other worlds being peopled from among the saved.

"For as
Our native orb ere long too strait became
For its blest inhabitants, not only some
Translated without death, for death was not,
As Enoch, joined the glorified in light,
But at the voice of God the stars, which roll'd
Innumerous in the azure firmament
By thousands and ten thousands, as He speaks
Six words of power, the seventh, it is done
Were mantled and prepared as seats of life;
And it was ours to bear from earth and plant,
Like Adam in some paradise of fruits,
The ancestors of many a new born world;
Like Adam, but far different issue now,
Sin and the curse and death forever ousted,
And thus from planet on to planet spread
The living light."—Book xi: 603—618.

The writer does not give proofs from the Bible "that the human family," (as he expresses his idea), "when sin and death are forever overcome shall go on multiplying its blessed generations without end." He tells us the notes are too limited to afford space and then refers to various works. He then says "this we may well believe, that, whereas it is recorded—God formed the earth and made it, He created it not in vain, He formed it to be inhabited (Is xlv: 18) the same untiring goodness will, in his own time, people with intelligent worshippers, the countless orbs of the heavens. Of the whole ransomed church, we are assured, it is but 'a kind of first fruits of His creatures' (James I: 18) The illimitable harvest is yet to be gathered in. May our hearts only be in unison with the inspired doxology, (Ep. iii: 20 21) all that we can ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus unto all the generations of the age, of the ages! Amen."

Concerning the Millenium, he thus speaks;

Yet deem not this millenial Sabbath knew
The perfectness of that which was to come,
Save in Emmanuel's land. There all was light:
And all the holy race of Abraham
Were clothed in priestly robes, spotless as snow.
But elsewhere good was prevalent; not perfect;
Not universal. Evil lurk'd unseen
In hearts that strove against the striving spirit;
And in rare intervals appeared, though wrath
Then quickly flashing from Messiah's throne
Branded the sinner with a curse like Cain's;
And vice crouch'd before virtue. Nor was death
Wholly unknown, though now, as ere the the flood,
Decades were centuries of life. Enough
Remains to witness of the awful past,
And warn the nations of the dread "To be."
—Bk x: 546—558.

On "evil lurk'd," &c., he observes: "This appears from the remarkable prophecy which, describing the Millennial state, says: The child shall die an hundred years old, but the sinner being an hundred years, shall be cursed.—Is. lxv: 20. Here we read of sin and death; whereas, after the Millennium and the judgment, death shall be destroyed, and there shall be no more curse.—Rev. xxi: 4. xxii: 3.

B. W. WHILDEN.

Doko, S. C.

Life—What We Make It.

According to Job viii: 9, "our days upon earth are but a shadow;" on Job, xiv; 1—2, "man is of few days and full of trouble." "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Yet how few seem to realize that this is not our home; that we are only sojourners here.—And how proud we are to go right on, planning and performing, thinking and acting, as though we had an assurance of much time being given us; or as though this state of existence was all that we had taken into consideration. In youth we actually think the time long, and vainly wish ourselves sufficiently advanced in life to

——— bask in joys that only wait
For those of riper years.

We are continually looking or endeavoring to look, into the future; and imagine, yes, really believe that "There's a good time coming;" but it is always just a little ahead; and while the youth is thus indulging in fancies and wishes, time is rolling on; and as sure as day succeeds day, week week, and year year, so sure does youth give way to manhood; and we are almost unawares; and unexpectedly at that point in life to which we had looked forward with high anticipations,

And when we're there we scarce can find,
A trace of bliss we planned,
And pictured in our youthful mind
Would be at our command.

Our phantoms with our youth are gone,
And left us naught but cares,
Our childish fancies all have flown,
Before life's stern affairs.

And ere we are aware, almost
Our heads are silvered o'er;
Of health and strength we cannot boast,
We soon shall be no more.

And what are we to do? Seeing our anticipations may die with time, and our fancies live only in the future, would it not be wisdom in us to resolve to act now? The present only is ours. "*Now* is the accepted time."—II Cor, vi: 2. "See that ye walk circumspectly; not as fools, but as wise, redeeming the time."—Eph. v: 15—16. "Walk in wisdom toward them that are without; let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. iv: 5—6.

Now, if we do thus endeavor to answer every one as we "ought," having our speech thus seasoned, and with that gentleness and grace which is sure to win the love and esteem of others, are we not simply making our own lives more pleasant and agreeable by so doing? Do we not know that kindness to a fellow being rarely fails of its reward?

And on the other hand, have we not seen that resentment and retaliation seldom fail to bring with them envy, strife and malice? And being the creatures of circumstance to a great extent, we exert a powerful influence, not only upon our own lives, but upon the lives of those around us; by our "walk and talk," our precept and example; or in other words—life is to us just what we make it; either pleasant, cheery and agreeable, or morose, irksome and miserable, just as we accept or reject the language of the text referred to.—How many unhappy human beings do we see throughout the land who are making to themselves a life of trouble; and to a certain extent, rifling the waters for others to sail through, simply because they are, as Paul has it, "carnal, sold under sin."—Rom. vii: 14; "sensual, having not the spirit."—Jude i: 19.

But enough; let us look on the other side of the picture, and a few words perhaps will suffice.

Life is dear to us all, and we would willingly have it as much extended as possible. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus xx: 12. "Whoso findeth me, findeth life, and shall obtain favor with the Lord."—Prov. viii: 35. "With long life will I satisfy him."—Psalms xc: 16.

Now, these promises are for the righteous—are for all—"whosoever will come may come." The promises are sure to all who "lead a quiet and peaceable life in all godliness and honesty." "Having promise of the life that now is, and that which is to come."—I Tim. iv: 8.

Then life to us will ever be
Just what we choose to make it,
Then when we're blest, the good to see,
Let us in wisdom early take it.

For we shape our life eternal,
While we journey here below,
Then we must avoid the carnal,
If we'd shun the world of woe.

How Shall I Give Thee Up?

[By Charles Thurber.]

How can I give thee up, my son,
Undone by Bellar's cup?
Yet heart broke for his ruined one,
The father gives him up.

He knew how on those for whom
He drank death's bitter cup,
He'd die again to avert their doom,
But has to give them up.

O, help me, Jesus, though I sip
From sin's direst cup,
O, help me dash it from my lip,
O, do not give me up.

The Sunday School.

For the Biblical Recorder.

The world, after countless ages of error and indifference is at length coming into the opinion of Solomon: "That if you train up a child in the way he should go, when he is old he will not depart from it." And it has or is beginning to find out, that home is not the only place to train children, though around the fire side they may listen to the good advice and wholesome instruction of their parents. There they may learn good and pious examples. There they may learn to fear the Lord and keep his commandments. But they do not imbibe so many of the religious truths and principles as at the Sunday School, for here generally, their minds are impressed with the earliest thoughts of religion and when they are once inculcated, are never forgotten. There they learn those little songs they love so well, and which render their homes melodious from week to week. Many little children of bad habits, wicked, depraved and of bad culture, have gone to the sunday school, and have been made to love good and hate evil, and even, have been instrumental in their parents' salvation. Many have died and in their last moments have been heard singing those sweet and dear little songs they have learned at the sunday school, such as "I want to be an angel." The sunday school is a glorious institution. There is encouragement in the word. It is a token of good, for it aims at the good and improvement of all children, and chiefly those about whom this interest has been awakened.

We are willing to labor and labor long in our efforts to bring the youth of our land within the range of moral and religious influence. There is joy in the excitement among children, there is hope in it.

Every friend of the sunday school will feel that joy, and will be elated with hope. Let the world, that is the selfish, the shrewd, the time-serving once adopt and steadily pursue the policy of attempting to avoid having criminals in the community by fortifying all young minds against the crime, through the agency of moral and religious training; and that moment the sunday school cause will receive an impetus which will multiply its influence an hundred fold.

"Train up a child in the way he should go, and when he is old he will not depart from it." There is something in it, for these were the words of the wisest, man that ever lived, who well understood the interests of both church and state. Solomon took this method with his children as his father did with him, and see what a good man he was. What a wise king he was. And you will find even in our day, that those most eminent in the church of God, received their first religious impressions and knowledge at the sunday school. Ask the old christian man that has lived and labored in the church nearly all his life, where first were stamped on his mind the impressions of religion? And he will say at the sunday school, and say too, that they have roamed with him these many years, and though he has passed through trials, temptations and difficulties, they have not been effaced, for they were indelibly imprinted on his mind in characters that have out-lived and withstood all the storms and persecutions of life, when he was but a little boy at the sunday school.

Parents, guardians and teachers if you wish to see good children at your homes or in your neighborhoods you should teach them to walk in wisdoms' ways, to observe piety and I know of no other place more adapted to it than the sunday school. Cultivate the mind of the youth as you would the most tender plant; knowing that just as the twig is bent, the tree is inclined. Lay before them good and pious examples. Never do yourselves what you forbid in them. Train them in habits of industry. Never suffer them to speak a falsehood. Do not fail to correct the first appearance of sin.

Children, my last appeal is to you. You are at last the persons, whose interest is at stake. You have reason and moral sense. Our final is therefore to you. If your parents are not convinced of the utility of our enterprise, if your friends are indifferent and insensible to what we deem your highest wants, obtain, my young friends, permission from those you owe subjection, to attend the sunday school Cultivate the powers you possess. Their greatness for good or for evil excels your vastest conjecture. And if you are not at first delighted with your pursuits, be not displeased. A little year want of zeal to yours if, is anything rather than the system. Your eulogiz will become aroused only to be gratified, that it may be again excited. In proportion to the frequency that you drink at the fountain, will you thirst and pant for knowledge; your taste for the beautiful, the refined, and true will become cultivated in a degree imperceptible to yourself, except in comparing some antecedent with some subsequent period. The longer you go, the better you will love to go, and after a while you will be unhappy on the Lord's day if you are not at the sunday school. And God's providence will in time open to you a theatre in which you may show forth his glory, and be an ornament to your family and a blessing to your country, and what is far more and better a bright and shinning light in the church, and render to your friends and to the world untold service.

The above is a speech delivered by a sunday school scholar at Mt. Tabor celebration, a few days since. He is a son of Rev. John P. Lee, and is a youth of considerable promise.

DEAR BRO. MILLS:—In my last I said something of the means of enlightening this dark region. These are briefly comprehended, I think, in the words, Sunday Schools. I do not ignore preaching by missionaries, and other efforts of that kind. They are powerful auxiliaries, but N. C. Baptists think they cost too much; at least they will not invest their money freely in that way.—Sunday Schools cost comparatively nothing; they can be held every Sabbath, they can be begun everywhere, they can be kept up; they form nuclei; or if you please, are the seed corn of the churches.

Some of these propositions admit of dispute. I was in doubt about them until my experience of a week or two past satisfied me.

This is the darkest section, I think of the State; everywhere I was told by those who had been here that Sunday schools could not be started even: the usual objections were urged, and besides, the fact that this is the stronghold of a sect of Baptists who oppose all labor of this kind. Providence directed me to one of the darkest corners of this gloomy region. In it there had been no preaching for perhaps ten or fifteen years. The country was poor and thinly settled; stealing prevalent; (en passant I had the good fortune to save the throat of a negro thief from the knife of an enraged man) the church floor torn up, and hoarding off—everything as unfavorable as possible. Yet the people were ready and waiting only a start to begin a Sabbath School.—After a week spent in visiting around, I met the neighborhood on yesterday at the church. It had been neatly floored, and benches put in at a cost of $15, and the labor of several men. There were 30 scholars present, and the heads of nearly every family in the vicinity. They testified their sincerity by subscribing $7 to provide with books the school which was organized. I left them feeling that the Lord had begun his work here, that he could complete it, and that the same could be done in almost every neighborhood in the State. Had I time I might tell what has been accomplished by just such a school in the reformation of a dissipated region; but my hostess is pressing me to accompany her to her school, where I am to meet the children of this neighborhood. I feel ashamed to ask a place in your columns for these crudities; but they are the truth at any rate, and I wish the Baptists to have my right of testimony to the boundless power of the Sabbath School. R. S. P.

A Minister Wanted.

Needed to-day!
A minister such as the Master will pay;
Willing to work as the Master has wrought,
Ready to toil for the flock he has bought—
Needed to-day!

Now is the time
Idleness is no ghost of a crime;
Life is too fleeting, this one life below,
To be spent by the pastor in making a show—
Now is the time

Let him come in!
And faithfully talk to the sinner of sin;
Let him walk with the lowly and meet with the proud,
And be willing to preach to the few or the crowd—
Let him come in!

This is the way!
Earnestness never will lack of its pay;
Souls are so precious, no high is the trust,
Let not one talent grow tarnished with rust—
This is the way!

Then let him stay!
And never lament that ye stinted his pay
Heart throbbing to heart, hand clasping to hand,
Go into the vineyard at Jesus' command—
Then let him stay!

Welcome him here!
Waiting his pathway to brighten and cheer;
If akies are inclement, the greater the need
To stand in the furrows and scatter the seed—
Welcome him here!

Needed too long!
A man whose own life will convince of the wrong;
So poor in the spirit at least that he'll come
The peace of the humble and visit their home—
Needed too long!

Here let him live!
And enjoy every blessing he is ever to give
While life is his lot, then there let him rest
With the dust of the ashes in the earth his last home.