The Cup and the Cross." r. Dale is the lion of the tribe of Presbyterian giants, their Samson Agonistes in dogmatics and hermeneutics. His volumes on "Classic Baptism," "Judaic Baptism," and "Johannie Baptism" have been endorsed by lealing men among the Psesbyteriaus, Methodists, Congregationalists, Episcopalians and Lutherans; and his publisher now proclaims that "Thirty Colleges, Universi-ties, and Theological Seminaries, say: The Baptist theory is overthrown." Dr. B. M. Smith tells Dr. Dale, "You have left nothing to be desired." Still Dr. Dale keeps writing. He will probably give us other volumes on Pentecostic Baptism, Jailic Baptism and Householdic Baptism. He is the most re markable man of the age, a combination of Joel Headly and Joel Strong. He is redundant in his loquacity and tiresome in his prolixity. "He draweth out the

If the Lord should prolong his life,

staple of his argument.

and men should furnish ink and paper, "the world itself could not contain the books that should be written." We do not suppose that any living map will ever be able to read the books which Dr. Dale has already written. All his lumber is sawed for building gallows on which to hang the Baptists, and we are glad to know that a Baptist minister, un known to fame, has been baptizing con verts right under the nose of Dr. Dale. The Lord often sends his people through severe trials, afflictions and persecutions; but he has certainly not buried a knowledge of christian duty in any such labyrinthian volumes as those accumulated by Dr. Dale. Mark says, The common people heard the Savior gladly. But no common man or woman will ever wade through the boundless ocean of News. Dr. Dale's verbosity. His very elaborate work on "The cup and the Cross," only an essay read before the Synod of Philadelphia, is an exposition of Mark x: 38-39. "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized."

Now this language manifestly alluded to the cup of suffering which the son of Man was to drain; and to the baptism of agony in which the Savior of sinners was soon to be overwhelmed. A few lucid paragraphs would have contained a complete exposition, and then the expositor might have had time to tell of the persecutions of the Apostles, and how the Presbyterians have persecuted the Baptists, and made them drink some bitter cups and pass through baptisms of great suffering. In stead of that, he discusses a vast variety of absurd errors concerning divers haptisms. With equal propriety he might have written a disquisition on all the different kinds of cups, from common tin cups to royal goblets. The Bibliotheca Sacra accuses Dr. Dale of "fairmindedness." Bishop Scott commends his, 'Noble christian bearing towards opponers." We deny the charge. Dr. Dale speaks of the Baptists as "Roger Williams and his friends." A fairminded debater relies on his arguments. and not on unjust epithets. The injustice of this epithet is clearly shown by Elder Thorne on the first page of this paper.

Bishop Johns of Virginia and many other pædobaptist divines insingate that Dr. Dale is a critical scholar. The accusation is unjust. Dr. Dale is superficial and makes an occasional dive into deep a lying Turk or a heathen Chinaman remud and that for a purpose. On page gard a temperance pledge! Churches, 21 of the Cup and the Cross, he says: whose members make life-long vows "Up to the Summit of Calvary." Now of total abstinence, ought to see that the Savior was carried out to a field, and | those vows are sacredly kept, and should crucified at the place of a skull. No withdraw fellowship from all who dismountain, nor hill, nor "summit" was there, and every critical scholar knows it. That "summit" was in the imagination of Joel Headley when he painted his Sacred Mountains, and described "Mount Calvary." It is found in some hymn books and on some maps; but it can not be found in Palestine; and Dr. Dale ought to come out of the mud and inform himself in regard to mountains. The Congregational Review speaks of Dr. Dale as the Hercules in hermenenas who will soon close with his olub the modern bellum philologicam of contend-

But Dr. Dale is unsafe in hermenentics. On page 25, he is speaking of the Savior's allusion to his sufferings on the cross, and says: "His inquiry is such as to suggest the strongest possible denial, "Can ye ?" No, ye can not. It is impossible. I must tread the wine-press

LXIII: 3. The allusion there is to Oyrns, David, or some other conqueror, who reads down his enemies and is stained with their blood, and not with his own blood, as the Savior was. Yet Dr. Dale applies this to Ohrist. Any ordained minister in our day ought to know

But here is the essence of the book: 41, he lays down as a corollary: ze does not mean to dip." Then not the Presbyterians baptize

North Carolina joined the Presbyterians Dale. A popular Presbyterian minister 'dipped" some ladies in a mill pond to prevent them from joining the Baptists. Then why do Presbyterians so dip and still endorse Dr. Dale ? The Pres byterians may choose their own platform -if they will only stand on it.

Immersion in the name the Trinity is baptism, or it is not baptism. If it is paptism, Presbyterians ought not to endorse Dr. Dale who denies it. If it is not baptism, Presbyterians ought not to sanction it. Presbyterians are welcome to choice of sides in the baptismal controversy; but when they propose to straddle all the ground, by placing one foot on the mountain and the other on a mill pond, we respectfully object.

The Sunday School Times is a model Sunday School paper. Yet in late issue Rav. C. S. Robinson, D. D., gives an exposition of Matthew xviii 10, and makes the words, "these little ones," mean "christian children," and decides "little children, too young to put forth any intellectual act of faith, were yet called believers."

"When the Savior spoke of "these little ones which believe in me," he must have alluded to his new converts. This meaning is, in our opinion, very plain to all, except those whose minds are beclouded with pædobaptism. Paul also calls new converts babes in Ohrist and so justifies himself in feeding them on the milk of the word

TEMPERANCE.-Theo. N. Ramsay Esq., the State lecturer for the Order of "Good Templars," telegraphs us as follows:

Eastern Carolina safe on the Temperance question. Camden, Currituck and Pasquotank reconstructed. Down with the liquor traffic '- Daily

So Eastern Carolina was not "safe on the Temperance question" till the recent advent! Alas for Eastern Carolina! But "Camden, Currituck and Pasquotank" have been "reconstructed," and their new refrain is, "Down with the liquor traffic." What a wonderful revolution! We feel it our duty to say that with? And they said unto him, We can. | we consider that telegram a small piece of impudence. The people mentioned have been for many years a temperance people on christian principles, It was well to organize lodges of Good Templars, if the people so desired; but the formation of temperance societies is one thing, and the reconstruction of the people is another. How many grog-shops have been closed? How many barrels of brandy have been poured out? Do the dozen bar-rooms in Elizabeth City sell any less liquor than they sold before But this style of writing and speaking does harm in this way : Pastors and church-members have been for many years faithfully fighting the battles of temperance. Now comes a temperance lecturer. He says the church, in this department, is a failure, and his organization is a complete success. He proceeds to reconstruct the country. The churches retire from the field, and depend on a human organization to do work which God has assigned to his own

> We rejoice in the good accomplished by temperance societies; but we object to their impudence in claiming to monopolize this department of labor; and we insist that churches, instead of relax ing, ought to redouble their efforts, when temperance societies are most successful. A temperance pledge, without the restraints which religion throws around it, is not worth the millionth part of a last year's bird's nest. Would grace themselves and their religion.

> Rev. G. C. Needham, who a few years since made some reputation as an evangelist in the North, in Richmond and in Georgia, has sold himself for a fat salary to a Congregational church in Canada. He has bound himself not to disturb his church with the truth in regard to baptism, and to exchange pulpits with some pedobaptists when infants are presented

> He can not believe that the Lord has called him to preach a part only of the gospel. He has deliberately sold himself into a sinful servitude.

Judas was a thief, a hypocrite and villain, and then the Devil entered him and made him betray his Lord. When his sin stood out manifest before him, he returned the money and went out and hanged himself. But, Mr. Needham, betrays his Lord, lives upon the price re

It is every minister's duty to preach his creed, whatever that creed may be; but when a man deliberately bargains to withhold what he believes to be true, for the sake of securing his salaty, he condemns himself before God, and becomes nfamous among men.

From Greenville, 8- 0.

A student who comes to the Semina the Presbyterians baptize ry six weeks after the opening of the session, as the writer did, will labor under them? He had been der considerable difficulties. Not only the was received and his will it require time to copy the notes of lectures and study the ground already gone over in the text books, but there

will be many things in the lactures and is a prominent paster among them. which he can not get the full idea with The present writer saw him "dipped" by out hearing the lectures themselves. a Baptist minister. Yet his baptism is The best notes will fail to do full justice considered valid by the admirers of Dr. to the lecture, except in the hands of one who has heard it.

The number of students is now 48, as many as is usual at this time of the session. All are boarding in the hall this session, and already the accommodations are crowded. North Carolina has only four representatives and all these are from Western N. C. Why is this?

I was surprised to find so many strangers after so short an absence. There are less than a dozen who were here two years ago. So soon one generation of students passes away!

The most popular school in the course of study is now N. T. English. About half the students are in it this session, And how could it help being popular, when so copiously illustrated by these glowing descriptions from Dr. Broadus. derived from personal observation in the Holy Land? But while this is so popular, none of the rest are less popular than formerly. All are as interesting as the great truths discussed would in-

Many of the students are engaged in missionary labors in addition to the interesting work of the Seminary. They go from four to ten miles nearly every Sunday, to preach or teach Sunday school. Some also preach occasionally in Greenville. The health of pastor. Dr. Furman not being very good, he only preaches Sunday morning and one of the students preaches for him at night. G. W. G. More anon.

For the Biblical Recorder. HESTER'S CHURCH.-This church has recently been visited by a gracious re freshing from the presence of the Lord. Almost the entire membership was brought under its influence. Seventeen persons professed conversion, and seventeen were baptized by the pastor on last Sabbath. The total membership is now 141. There are but few churches among us of fairer prospects for usefulness. If numbers among its members many of our very best and most prosperous citi zens, and with the impetus now received it is confidently hoped that large and

liberal things will be attempted for the Lord.

For the Biblical Recorder. TALLY HO CHURCH.—The brethren here are worshipping in a house of neat and village-like appearance. The Lord appears to have sanctioned their efforts in rebuilding by a gracious outpouring of the spirit. About forty professions have been lately made in the congregation-sixteen added to the church. This church, unlike many of the Granville churches, is surrounded by a strong Pædebaptist influence, which accounts for the number of converts not reported among the baptized. The pastor is one of our most successful ministers, and is fortunate in having the cooperation of a good and true membership. We rejoice in their encouragement.

Proceedings of the Pamlico Association-Notice having been given through the BIBLICAL RECORDER, of the change of place for the meeting of the Pamlico Association, several churches met, by their delegates, in Goldsboro, N. C., at three o'clock p. m. Friday, Oct. 25th, 1872.

The Moderator, Elder C. J. Nelson took the chair, and stated that as there were so few churches represented, he would lead in devotional exercises and adjourn the meeting till to-morrow. After reading the Scriptures, singing and prayer by Elder Weaver and bro. Oliver, adjourned to meet to-morrow morning at 94 o'clock. It was announced that Elder Stallings will preach to night. Saturday Oct. 26th.

Bro. Oliver commenced the religious exercises by prayer and singing. The letters of the churches were called for by the Moderator. The letters of

five churches were read. The body was then organized by the election of C. J. Nelson, Moderator and A. D. Cohen, Clerk.

Brethren of other bodies were invited to seats. Bro. Oliver, Stallings, and Cohen from the Eastern Association, and Weaver, Bagwell and Harrelt of the Raleigh Association accepted the inva-

Elder Coben was permitted to repreent the La Grange church. The order of business of last year was

adopted for this meeting. Elder C. Darham moved

Whereas, this association has, for number of years, been attended by so few of our brethren, and whereas, the churches and ministers have been so reluced in number and means, that we can not hope to revive under our present of-ganization, therefore, Resolved, That we recommend to the

churches that they do not attempt to hold another session of this body, and that the churches connect themselves with other Associations.

After a full discussion of this resolution, by Elders Durham, Oliver, Stallings, Weaver, Nelson and Oohen, it was unan-

imously adopted.

It was resolved that a committee be appointed to prepare an address to the churches to be published in the BIBLICAL RECORDER, and that the funds sent up to this body for printing minutes be used to defray the expenses of sending copies of the paper to the clerks of the churches. Nelson, Durham and Cohon to be the committee.

Loved to adjourn, sine die. Prayer

minute fund, \$2.00, Washington, minute fund, \$1.50, Zion, minute fund, \$2, Williamston, monte fund, \$2, bome missions,\$1, education of ministers, 50cts. C. J. NELSON, Mud.

A.D. Couse, Clerk. A Valuable Document.

The Preceedings of the National Raptist Educational Convention make a volame of 200 pages of very instructive, ed ucational matter. It is edited with marked ability and beautifully printed. Some things in it we do not approve. Dr. Pepper's definition of Theology, seems to us more indefinite than the

word itself. He callsit "the doctrine, or science of the Kingdom of God." Dr. Carson thinks, the sum of all theology is the meaning of the Bible. We prefer Dr. Carson's definition Dr. Brook's essay on the cicducation of the sexes is omitted; the manuscript was banded to a stranger for in-

spection and it disappeared with him. We exceedingly regret the loss. But the essay was admired, discussed examined and approved by a strong committee of which Dr. Hovey was chairman. The Convention endorsed the coeducation of the sexes. The volume is a rich treasure house of information, and we advise our readers to secure and preserve. it. We copy a few extracts from the re markable essay of R. C. Mills D. D. of Salem, Mass. He is speaking of hindrances to the increase of the ministers

of the gospel:

Ministers, in our days, must not only preach the gospel of Christ, but they must do it with freshness, novelty, variety, and force, that it may be attractive. No matter how familliar, or severe, or unwelcome the gospel may be to many hearers, the churches expect ministers to preach it so as to attract, if not to please them. They may instruct, and convince, and cave them, if they can; but they must interest them. The fatal defect is, not to be attractive to from one or two hundred to a thousand peop'e at once, and in every service. It makes no difference that congregations. are of necessity so unlike that they cannot all be pleased with the same topics, nor with the same way of treating topics of general interest. The pressure of this demand shows itself in the shifts to which it drives some preachers. Not really great in intellect, nor honestly capable of meeting the requirements of their churches, they act as if they must fail, unless they seem to meet them by some device, even though it degrades the gospel. One such man accounted to his friends for the reckless course by which he sought popularity, by remarking, that he had noticed that some successful men were in the habit of speaking at random, in disregard of the bearing of what they might say, and therefore he imitated them.

To interest, is essential; but not sufficient, Churches expect ministers to be capable of making themselves welcome and at home with every class of men, and to be ready for every form of labor which Christian benevolence and zeal, or worldly ingenuity has devised for a parish, from a Sabbath-school down to a sewing society, and from a scientific lecture to a reading club down to a pic-nic. Nor must he lack skill to make the prayer-meeting 'lively' and 'pleasant' in any condition of the church. And he must be careful that he does not make a poor show of the church statistics when its record is made up for the Association. Not's few churches also make their pastors feel that they expect them to know how to arouse them when cold and inactive, and how to secure the special presence and work of the Holy Spirit, so as to have a religious revival, with almost as much exactness of recurrence as

And it is by no means a rare thing for churches to lesire, not to say to expect, their ministers to make the support of public worskip a burden that is not heavy and a yoke that is not irksome. They wink at and bear many things which do no good, but even resait in much harm, because the size of the congregation is satisfactory; while they treat many rare excellences as worthless, because they fail to draw a crowd, which would flock together to hear things which neither honor Christ, nor help men's souls, but entertain thoughtless people, and by filling the house with them lighten the burden of expense to those on whom the support of the church devolves,

ministers of Christ, add their weight to the arcial and clesiastical ones. But there are also some others which we must charge to Christian parents. The biographies of mipisters, teach us how large a place parents have in the decision of young men to preach the gospel. The call of many, in the world, began in the hearts of their parents; in not a few cases, even before their birth. The feeling has sometimes been a common one among the plous, that in every family of sons, there must, as in the family of Jacob, be one Levi. And this was not felt as a daty merely, but as a privilege. It was desired as an honor.

Such a feeling seems more rare now. There appear to be fewer Samuels who have been asked of the Lord. to be given back to him for his service. Perhaps this is traceable in part to the fact, that the need of ministers is not pressed on the lactice of Christians, by prevailing alarm at an evident coarcity. But we may fear that it must in the main, be charged to the unfavorable social influences which now affect the pulpit, the severe demands and criticisms endured from the churches, the hard fare, which ministers of no more than average abilities frequently suffer, and the attrac-tive and facile opinings and promises, which secular business furnishes. Above all, the prevalent worldliness affects the plety of parents, so that they do not esteem it a good thing for a son, and a privilege for themselves, that he should serve God in the ministry of his Son instead of competing for the prizes of this world, in the fields of business and honor.

Byen ministers have apoken in such a way of their own sons, in this relation, that we may suspect that not a few christians have checked; lestend of welcoming and festering, the Spirt's call of their children to this work. They must then have submitted to it when it came, instead of rejoicing in it; and they must have feared its coming, rather than prayed earnestly to se-

Shaw Institute. Shaw Institute.

The West wing of the proposed building is now finished in excellent style, and a four-story brick building, 86 by 44 feet, is going up, on another part of the ample grounds. This new building is for dormitories for gurly, who will recite, with the young men in the recitation rooms of the main building, both sexes participating in all the benefits of the school. Elder Tupper's recitation room is arranged to seat conveniently 84 stadents and accommodate them with desks, blackboards &c. Miss Woodson's room is also furnished with neatness and taste. The dormitories and dining room are clean and airy, and the stadents seem to be diligent, happy and grateful.

A NOBLE EXAMPLE.—At the late meeting of the Choctaw and Chickensw Baptist Association, the amount of contributions raised for Missionary purposes averaged secenty certs for each Church member in the Association,—Gratral Baptist.

Reader, has your church done as well?

or Brethren :-Will you not make an appear our various churches for the Greensboro house. The church has made great welt-devial in this work; for they are very poor.

will you not help us a little just now to pay off our indebtedness? We have been begging long enough for this house. Aid us inpaying the above sum, that we may join you in helping to build houses elsewhere. Those who have made pledges and subscriptions, will please forward them as soon as possible. Remember, Brethren, this house is in a centre of influence, and is for our

great Master. Send contributions to me at High Point, N.C. at norderd ant J. B. RICHARDSON. house For the Greenbore Uhurch. diele The following amounts have been received: Brushy Mountain Association, \$10.25 Liberty Association, 17.00 Mt. Zion Association, 17.00 Joldsboro Church, 100 ataw CC 5.00 Eastern Association, DI Ca Line and Lat. 22.05 Central

High Point N.C. To find this because it muld me thremaond, VA., Oct. 28th 1872. Received from John G. Williams Treasurer, One Thousand and Eleven dollars for sundry parties in behalf of "Rome" church. H. A. Tuppen, Cor. Sec.

Bill war ki malaga J. B. RICHARDSON,

DEAR RECORDER :- - Last Sunday morning at o'clock I married a couple in Caswell countybaptized a young lady in Person at 10-preached at Clement at 11, and administered the Lord's supper. F. M. JORDAN.

The proceedings of the Educational Convention in Philadelphia in May last, are now published: subscribers will receive their copies without delay. No copies bound in cloth remain un-sold. Copies in paper at 20 cents, or by mail 35 cents, can be had by addressing Sheldon & Co., 667 Broadway, New York, Gould & Lincoln, Boston, or any Depository of the Bible and Publication Society, free halfung or bat.

Acknowledgments. Peterson Dunn, 1 bbl flour, Sherwood White, J Barrow. W. O. Allen, provisions, W. B. ROYALL, Tr. TO THE NORTH CAROLINA BAPTIST STATE CONVEN-

BRETHREN :- I beg leave to submit to you port as Treasurer for the fiscal year. JOHN G. WILLIAMS, Tr. Report of the Treasurer of the Baptist State Convention for the year ending November sixth, 1872. HO THE STATE MISSIONS.

Cartledge Creek church, Mt. Zion Association E. Allison, Raleigh Association. Rev. J. S. Purifoy, former Treasurer, J. B. Strain. Unknown, Reynoldson, N. C. Rev. John Mitchell. Unknown, Savannah, Ga. D. Hufham, Forestville church, Cross Roads church, Mouthly offering, Hertford, Mrs. M. H. Wood, J. W. Cheek, Rose of Sharon church J E. B. (Norwood), Greensboro church Mrs. Pheobe H. Colburn, Raleigh, E. W. Wilson, Rev J. D. Huftiam, Murfreesboro church, Bertle Union Meeting, Monthly offering, Hertford, Elder J. T. Albriton Monthly offering, Hertford. Fayetteville churc Leaksville church Mar's Hill church Monthly offering, Hertford, Yoppim Union Meeting. Harriett M. Cashwell W. A. Pool, Taylorsville church. Monthly offering, Hertford, Rev. J. K. Howell, Thesalonic R. R. Savage, Bertle Union Meeting. Camden and Currituck Union Sawyers Creek church J. M. Brewer, Wake Forest church, J. W. Watson, Browns church, Warrento Rev. J. D. Hufham, Flat River Associati Rev. J. D. Hufham, Yadkin Association.

Elder K. Thou Rev. J. D. Hufham, Yadkin Association C. Winston, Treasurer, Franklinton, J. B. Boone, Charlotte, H. M. Stroud, Clerk Mt. Zion church, Dr. Pritchard, collected at Central Asso Gov. W. W. Holden, Raleigh, Catawba River Association, M. Lankford, Tav River Association, Dr. Wingate, Wake Forest College, Monthly offering, Hertford, Jacob Allen, Raleigh,

W. O. Allen, \$2,567.56 A. D. Phillips, Paid Rev. J. D. Hufham, "Rev. W. B. Harrell,
J. H. Mills.
" Nichols & Gorman,
" J. B. Richardson, R. B. Coob,

R. R. Moody,

J. K. Howell,

Southern Express Company,

Counterit,

Q. T. Simpson,

Bar, F. H.

" Rev F. M. Jordan "J K. Howell; " Edwards & Broughton; 3 320 " R. W Moody. Int. , on the place In trager and whom result it 151 42.003.02 BARRICAN MISSIONS : Triffigor Tar River Association, 42.40 INDIAN MISSIONS: Still on hand, Him tan I to an Total, GREENVILLE SEMINARY: Still on hand, when it is a mountain GREENSBORO CHURCH Sister Sidney Les, Sister Sidney Les, Sister Sidney Les, Sidney Le M. L. Wood, Hertford, Wm Lea, Yanceyville, N. C., . M. Brewer, Wake Eorest Church Paid W. H. & R. S. Tucker House Rent. DOMESTIC MISSIONS: Rav. C. E. Tayloy, Wake Forest College. By check sent to Rev. M. T. Sumper, Mar. YATES CHAPEL: Cartledge Creek Church, . D. Hufham, Catawba Associat 27.50 First church, Wilmington, 19,50 Mrs. L. E. Riggan, \$1.00 Sister Sidney Lea, Miss C. C. Lilly, Edinboro, A. P. Riddiek, A. E. T. (Sunsbury),

Mrs. Wood, Hertford. Eaton Sunday School. L. R. Carroll. H. E. B. (Norwood, N. C.), Elder O. M. Matthews, R. M. Andrews, Mt. Olive church, Edenton, N. C., unknown, J. M. Jordan, Mars' Hill church, Mrs. C. C. Harden, Mrs. Dr. H. Lewis, Wm. White Chatham county. Little Edwin Stradley, Buncon Lttle Brandman Stradley, Buncombe Co., Chowan Association, Brassfield's church, Allen Betts, 276.13 7.58 Cartledge Creek church, 2,00 5,00 145.60 Rev. J, D. Huf ham, Raleigh Association, Sister Sidney Lea, Rose of Sharon Church, D. M. Beale, Potecasi, 10.00 R. L. Vernon, Tr., Greensboro church, Mrs, C. C. Harden, Geo. Newton, Wm. Lea, Yanceyville, F. Jones, for Kerr's chapel, F. Jones, for Leaksville, C. W. Cheek, Centre Valley, Elder J. B. Marsh. John Watson, Browns church, Warrenton Rev. J. D. Huf ham, Flat River Association Rev. J. D. Hufham, Beulah Association, F. M. Meadows, Flat River Associati Rev. J. D. Hufham, Yadkin Asso Liberty Association, Wake Forest church Cub Creek church. Beaver Creek church C. W. Winston, Franklinton church R. L. Vernon, Tr., Greensboro Baptist church D. B. Holland, Tr., Raleigh Association, Paid to William Royall. FOREIGN MISSIONS Franklinton church, colored Cartledge Creek church,

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111.35 3.15 Rev. J. D. Hufham, Raleigh Association, Wake Forest church Yates Missionary Society, Raleigh Eld. J. C. Grayson, Sister Sidney Lea, Unknown, Reynoldson, Wake Forest church, Savanah, Ga. (unknown) Mrs. Wood, D. M. Beale, Potecasi, G. Newton and wife, C. D. Nixon, Rev. J. S. Purifoy, H. E. B. (Norwood) Eaton church, Foresville church. R. L. Vernon, Greensboro church, 8.00 Mrs. P. H. Colburn, Raleigh, Mrs, C, C. Harden, R. C. Poole, Wake Forest church, (Feb.) Wake Forest church, (March) Wake Forest church, (April) 7.27 J. D. Hufham, Bertie Union 29,00 3.00 8.00 Leaksville church, Wake Forest church. (May Monthly offering, Hertford, Chowan Association. 77.50 pim Union Meeting. 4.75 Wake Forest church, (June,

R. L. Vernon, for Greensboro church. J. M. Brewer, Wake Forest church. John Watson, Brown's church, Warrenton, Bev. J. D. Huf ham, for Flat River Associati 2.50 189.36 Rev. J. D. Hufham, for Beulah Association F. M. Meadows, Flat River Association. 2.75 Rev. J. D. Huf ham, Yadkin A. 2.00 Rev. J. D. Huf ham, Liberty Association 5 00 Monthly offering, Hertford, E. B. Henderson, clerk of Brief Creek 8,10 2.00 H. M. Stroud, Mount Zion church, Brassfield's church, 89.35 4.76 Flat Rock church 1.00 Mrs. Dr. Montagt 1,00 225,48 376.97 D. B. Holland, Treasurer of Releigh As 31.80 177.58 R. L. Vernon, Treasurer of Greensh D. B. Holland, Treasurer of Baleigh A Miss C. W., Raleigh, Tax River Association. 87,75 1.00 24.25 Monthly offering. L.00 100.00 dry persons, in Raleigh, by Dr. Prit 1.350.22

7.00

Elder J. B. Marsh, for a friend,

R. R. Savage, for Bertie Union

589.27 100.00 By check set to Dr. Tupp By check sent by Dr. 225,48 Cash to A. D. Ph lance due and on hand 488.26