That time has not yet come, and while I do not regard the bill of Senthe drinking customs of our people, and this will serve to enlighten their minds as to the enormity of this evil, and prepare them to favor a prohibitery law.

It is stated in Virginia that the revenue realized is far less than it would be but for the frauds practiced by the liquor sellers, and this suggests another evil of the liquor traffic to "H." and many others who love the evasion or violation of the law. There is not a grogseller in Raleigh, who does not violate the law forbidding the sale of spirits on Sunday.

The whole license system I believe to be an abomination in the sight of God, and should be in the sight of

CONTRIBUTIONS.

WAYSIDE JOTTINGS.

Your Traveler has just been on a tour embracing the towns slong the Raleigh and Augusta Railroad, through Durham and to Orange Factory, some 13 miles beyond where the brethren of the flourishing Good Templar Lodge, numbering over 100 members, had called upon him to address them on a festal Christmas occasion they had arranged. On the way we stopped a night at Durham, and mingled during our brief stay with the dear brethren, Elder Durham and his flock there, stopping for the night with the pleasant family of Bro. Day, and attending the night service of the Union meeting then in session there-hearing a good sermon, and seeing Brother Wilson elected Moderator for their further deliberations. We were glad to meet there Prof. Mills and Elders Purefoy, Wright and McDuffie, and felt easy in leaving the RECORDER'S interests. together with the other great interests of the church and denomination. in their hands, while we journeyed on to meet the call of the Lodge.

Early Saturday morning, Brother Holman's conveyance met us, and in the pleasant company of brethren Willet and Stephens, we made all speed over the hills and far away. On the way we were shown by our man in a wild freak of trying to pass another vehicle in the way, was thrown and killed after being dragged for a long distance, near Elleby's creek. On the opposite bank of the where another man, once high in political circles, died from intoxica-tion in the fence corner. What a record each month gives of the fell

At 12 o'clock we arrived at Orange
Factory, a beautiful little place nearling among the falls of Grange.

Here we were met by the brethren, and escorted to the pleasant and happy home of Brother Holman, the proprietor of the Factory and tone thriving stores. Besides the family of Bro. Holman, there were present thriving stores. Besides the family of Bro. Holman, there were present the Rev. Bro. Fittgenalt, the laber Presbyterian pastor of Hillsbord, and the Rev. Bro. Gray, an aged Methodist minister, Broa. Willet and Hast man of Durhams to sumptions distributed and Hast man of Durhams to sumptions distributed and Hast man of Durhams to sumptions distributed and enjoyed. At about to the minister was provided and enjoyed. At about to the minister was provided and enjoyed. At about to the minister was provided and enjoyed. At about to the minister was provided and enjoyed. At about to the minister was provided and enjoyed. At about to the minister was a last of pastors who was provided and enjoyed. At about to be minister, and pastor of the properties of the minister with the minister and pastor with the minister and pastor with the sum provided and enjoyed. At a supplied in the properties of the minister and pastors with the properties of the second that the sum of the pastors who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the School who wish that they belong to the Lite of the Lite of the School who wish that they belong to the Lite of the Lit

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The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture and General Intelligence.

OLUME 43.

RALEIGH, N. C., JANUARY 22, 1879.

NUMBER 27

church bell announced the hour for speaking had arrived. The day was cold and sleety but the assemblage in the church was very good. The meeting was opened with prayer by Bro. Fitzgerald. After which, the organ, under the skilled hand of sister Holman, discoursed excellent music, sided by the vocal powers of a skilled choir. Your Traveler was then introduced and talked as he sometimes does, with what effect, the Templars there can best judge. Bro. Fitzgerald also added a few able and pointed remarks on the good cause. Bro. F. A. Hatch then called upon such as wished to join, to come forward. Quite a number responded, amid peals of soul-cheering music from organ and choir. The church was beautifully adorned by the fair hands of the sisters, while here and there appropriate Bible truths awak-ened thoughts. At night, a great supper was prepared, consisting of more than "Horatio had ever dreamed of in his Philosophy," choicest viands, cakes, nuts, raisins, fruitsand a bost of goodies. When the feast of good things was over, all fully/satisfied, and revivifying music indulged; we were again called to stay the dread enslaught of destroys ing Intemperance the by the solid opposition and mighty influence of the Good Templars. The pleasant fes-

avil sabil | Sunday It was your Traveler's pleasure to ebjoy two able sermons from the Rev. Mr. Fitzgerald, of Hillsboro. Both of the sermons were addressed sing in now with the offered terms of salvation-or being forever afterwards speechless at the sentence of banishment to hell.

Monday Bro. Holman sent his conwill be recognized as disreputable veyance with brethren Fitzgerald. Willet, Hartman and ourself back We carry with us very pleasant remembrances of our trip, the goodly ator Harris as going far enough, it. people, and the splendid festive ocis a step in the right direction. It casion, of spending a Christmas in will guage the extent and cost of new devotion to God and the fartherance of a great work.

A CORRECTION.

I notice a communication in the ast number of the RECORDER over the signature of "H.," stating that there is but one Baptist church in Mecklenburg county outside of Charlotte, viz: the one at Independence Hill. I am sure it will be gratifying the cause of Christ, to know that about twelve months ago, there was Baptist church constituted at Matthews' Station, on the C. C. R. R., ten miles below Charlotte; at which time Baptistinfluence and character istics were but little felt or known in the community. Without a house and without a pastor, this little band consisting of fourteen members, with their hearts burning with the love of Jesus, went to work, according to the advice of the Presbytery, asking the Lord to direct to them a Shep herd of his own choice; in answer to which, Bro. Brasington, of this place, was sent. The first work was to build a house for the Lord, which was a great undertaking; but having " a mind to work," the brethren set in and by the first of September, had a house sufficiently completed to use, at which time a meeting of days was commenced by the paster and Elder Wm. Johnson, and carried ou one week with happy results. Several professing faith in Christ. The church strengthened and the community favorably impressed with our way of following Jesus. A large congregation witnessed the ordinance of baptism on Sunday morning, many of them for the first time in life, not withstanding some had lived to see their three score and ten.

The next session of the Rocky River Association will be lield with this church. I have neglected to say, that the work of painting the house is in the bands of the sisters, headed by sister McLendon, a noble worker. for the Master. It is probable that the churches will be asked, through the RECORDER, by sister McLendon to contribute something to help them finish their house. If this should be the case, I hope that every church in the State will respond. Like the church of which " H." writes, this is surrounded with a strong and respectable Presbyterian influence, which has been exerted in a christian like way to our church as far as I know. I will further say that the RECOReral member of this church.

Recorder Haird Income A sonia amod O. W. RIVENBARK, Mourer, N. C. Jan. 8, 1879, 7710

tism, he preached his first sermon. have often heard him say that he never thought of there being any necessity for his obtaining a license from his church to preach, until after he had entered upon his work. He conferred not with flesh and blood," but consulted only the Master of the vineyard, and, at His bidding, he went. In April, 1839, Elder Hill was ordained, and from that time until now, his name has been a household word amongst the Esptists of this entire section of the State. As a preacher, Elder Hill had but few equala. He was always sound in destrine, and his sermons were especially noticeable for their deep solemnity and the earnestness with which they were delivered. The hearts of his hearers were moved by his tender and earnest persuasiveness, while their minds were enlightened by his clear logic. There are hundreds of men and wemen throughout this country who can remember the greater part of many of his setmons, so impressive was his style. While he was a man of strong will and of remarkable firmness, when he came to talk for his Master, it was with eyes overflowing and with words of impassioned tenderness.

As a preacher his loss will be greatly felt in the King's Mountain and Green River Associations Not only was he a great preacher, but his heart was strengly enlisted in all the benevolent works of our Convention and Associations. // As a man and a citizen, he was apright in his conduct and his religion was his guide. As a christian, he possessed strong faith, and, in fact, his entire life and teachings go to furnish conclusive proof of his true and genuine christianity. As a husband and father. none can ever know his worth save the bereft widow and children, whose hearts are made desolate by his

His work is done, (and who can say that it was not well done?) and the first of Hecember last. Wade Hill went to his reward. M. H. J.

December 17th, 1878.

I write this to call the attention of the Baptists to a little thriving village about 22 miles from Wilmington, on the Wilmington & Weldon Railroad, the county seat of Pender. preached there on last Sunday night to a very attentive congregation. It was very disagreeable weather, and Bro. Williams, who keeps a hotel in the village, made comfortable arrangements in his sitting room for the congregation. We had good singing and music on the organ; sister Linzie performed on the organ and conducted the singing. have some very active brethren there; they have no house of worship-but they ought to have one They have an academy there, but they ought to have a church. I believe the Railroad Company would give them a lot if they would build on it. We have some brethren there we ought to feel proud of, and I hope we do; and that we will do all in our power to help them and to aid them in getting a start at that place. Brethren in the ministry, let us preach for them when we can. I will preach there again, if nothing happens, on the first Sunday night in February. I hope the brethren will

pray for us, that we may be success il in winning souls to Christ and building up our Master's kingdom on J. B. BARLOW.

Wilmington, Jan. 10, 1879. ARE THEY CONSISTENT?

Please allow me space for a shore article, to which I hope you will re ly by telling us how to get at the following classes of people, professing and calling themselves Baptists:
The first may be known as the drifting class. They reside at one place and hold their membership at another. They have been drifting about from place to place, never staying less than a year at the same place and still holding their membershi with the church they first joined, and which they have not seen for severa years. Their excuse for not connecting themselves with the church near them is, they do not feel permanently located. The consequence is, they are identified with the Baptists but very little more than with other denominations. I may be wrong, such a class of members.

but it is hard for me to see any benefit accruing to the Baptists from I am convinced, both by experience and consequently that of the denom-ination, is badly crippled by such actions, and that it is to the mutual benefit of the church and the indi-viduals, for such members to carry hesselong send For the Recorder. Is their letters from place to place and identify themselves with the nearest church, even though their stay be Elder Wade Hill was born in the for a short time.

appear to me inconsistent. I am acquainted with one of this class who says that he finds the members of his church generally very illiterate; consequently, the most of his visit-ing and association is among the Presbyterians, who are the more intelligent and cultivated. Can be be called a pastor? The same man was written to by a member of a church with which a Union Meeting was to held on the last fifth Sunday, and quested to be in attendance. He replied that it would be very difficult for him to leave his church on that day, but if they would pay his expenses there and back he would try to be on hand. Now this man belonged to the same Association as the church with which the meeting was to be held, and was it not his duty, as much as that of any other member, to be there! Let us hear

MOST REPREHENSIBLE.

There are extant certain addresses and "sermons," of the course order. attributable to the ministry of Anti-Missionary Baptists. These are very popular in many localities, especially among the Pedo-baptists. The likeness of these effusions to those occasionally delivered, and their viola-tion of all accepted exegeses and rhetoric, cause them to be halled by the masses with rapturous acclama-

Now, there are reasons why the use of these productions, as indicated, are very censurable: 1. They are libels on a denomination whose history is that of the ages-one whose doctrines, in many respects, are the great cardinal

truths of the Gospel. 2. Their use in school celebrations or their continued reproduction by the press, is but to educate the rising generation in the belief that these are the real products of the ministry uded to. Consequently they are tuitioned in a contempt for them and the denomination they represent. 3. It tuitions the masses in the

habit of ridicule of ministers and things divine, regardless of the denomination. If persons make light of one class of preachers they will eventually do so of others.

4. That which leads to disparaging views of the ministry will of the Bi ble and all things sacred. Here begins scoffing, incipient infidelity. The use of these so-called comic ser-mons, should be interdicted by all institutions of learning. How much better to encourage charitable views of the ministry of all ministers.

B. G. M. Tazewell College, East Tenn.

My dear Bro. Bailey:

The old year has past and with it many sorrows and many hopes, and if we are not better we are at least wiser-if so be, we have profitted by the lessons it has taught us.

The new year finds us well and as hopeful as ever with prospects proba bly as favorable as the most of our neighbors, and better than we deserve-nothing to complain of but our own imperfections and short comings. This is my fiftieth year. How lit

tle I have done that I ought to have done, and how much I have left undone which I should have done It seems that I have been all things to all men and yet have been less than nothing. My stewardship cannot continue much longer, and still how hard it is to be faithful; but I am like all our race, a true copy of

Hope you are all well; bouyant and cheerful, with bright prospects for

Glad to see Dr. Pritchard's weekly lessons on pronunciation; wish he would give now and then a lesson on reading. Good reading is the rarest and yet the finest accomplishment. Hope I shatl be able to renew my subscription at proper time; do not see how so many of good brethren and sisters do without the paper.

Would like to live close by you again. How strange it is we do not appreciate friends till we are separated from them for

There is, however, a better state of existence than this life. In that happy state-in the sweet bye and bye there will be no parting from those that we love, no sighing or shedding a tear; no discord, no jar-ing, nothing to mar our peace, or make us sad. Such a condition worth striving for. May we all attain this through Christ, our Lord, is J. H. GARRETT. Edenton, Jan. 1, 1879.

For the last, week or two we have not given you any thoughts by the way, though indeed there were many. "jottings" well worthy of record es to the Lite of Rev. Daniel White, and adding to it much of interest on Scottish scenes, life, events, habits and manners, because upon the call of the people, the book is being printed by Edwards, Broughton & Co., and illustrated by their artist, and will seem be before the public. It will be insued at the low price of 50 lature cents a copy, and it is to be hoped of later every Espain family to the State will be in the cents.

State, and we do it with hearty good will, for the cause is sminently worthy the attention of our whole people, and of all who wish them well. Good religious and puve, high toned literature, are essentials for the well being of any people; for as a people think, so indeed are they. The mind, we know, "makes the man." Therefore what we can do, for spreading abroad among our peo-ple, the Busicar Recorder, we shall do with our might—feeling assured that we thus "stir up pure minds by way of remembrance" as to what is due to God, our country, and the Truth. Demoralization, we know, is abroad in the land, and trashy literature flooding the highways; but we should see to it, in the fear and love of God, that honor, truth, virtue, charity, temperance, pure religion, soul, heart and head improving literature do much more abound. In prigning all in to the principal of the princi A happy new year to all the dear poor, and .madnesses the RECORDER. has , room

Resolutions of Pleasant Hill Temper ance Society on one o

olom don, because of his identical

WHEREAS! We: the Pleasant Hill Temperance Scelety, believe that the liquor traffic "is the main cause of the great amount of crime and pauerism in the State, and that, that traffic will not soon cease without some prohibitory legislation; there-

Resolved. That we send a memo tial to the Legislature of North Carolina, as early as February 1st, 1879. praying them to confine the liquor traffic in our State to physicians who have taken the degree of M. D. at some Medical College, and that they shall sell it only as a prescribed

Resolved, That we ask all the publishers of religious periodicals in the State, and the Christian Sun of Virand ask their ministers to urge al of their congregations to send up a like memorial by the 1st of February,

Resolved. That we ask the leading political journals of the State to publish the same.

REV. ISHAM COX, THOS. M. ROBERTSON, H. W. DIXON, and book had Committee.

W. A. DUNCAN, Pres. Cane Oreek, N. C. Dec. 25, 1878.

To the Baptist Ministers in North Carolina.

As the year is now closing and you

are thinking of its labors, your mind, perhaps, reviews the "protracted meeting? by which your church was blessed; and you think of those you baptized at its close. On this rainy Sunday, as I meditate on the cause of God, as committed to the Baptists of North Carolina, the slow progress we are making, as compared with what we ought to do—the large number who are numbered with us, who are doing nothing, I recall the many revivals and the large number bap-tized, of whom I have read in the RECORDER during the year, and ask the question, "What have they done for Christ since their baptism ?" What progress have they made in the christian life ? Perhaps seveneighths of them have done nothing since they "came up out of the water. Now, why is this brothron! Is it not because you have instructed them no further ! Many of you have never said a word to them on the subject of religion or the duties of England, had traveled through a church members since. They have part of China and other dominions gone as far as they were instructed. When you stopped your instructions they thought you were through ; and as they have performed all you salked about, they think they are through too. With such work as this, is it strange we have so many members who seem to regard baptism as the last act to be performed by the believer, instead of the beginning act, the oath of enlistment as it were for the christian warfare? If some one should send a commu nication to the RECORDER stating

that his or her pastor has never visited me or said a word to me on the subject of religion since my bap-tism," how many ministers in the State are there who could not say: "I am the person referred to?" The object of this communication is to call your attention to this mat-

ter, with the hope that each one who feels guilty will resolve, "that this shall no longer be the case, but I will immediately go to work endeavoring to have all the converts of my ministry for the year 1878 enter the year '79 instructed as to their duty as members of the church." What is need ed is not so much sermons on the subject to whole congregations as private conversation to suit the in-dividual case. Here is a profitable way to spend your social visits, and, brethren, while feeding the December 15th 1878 bas paralle

Legislature the necessity of a law for the protection of poor orphan children, so that the little means left dren, so that the little means left them by parents shall not be taken or stolen from them by their guardians, who often pay them in bank-rupt notices, or so arrange their property, although often living in luxury and extravagance, that it cannot be reached by law should the orphans have friends and means to contend for their honest does and rights. Make it, gentlemen, an offence, punishable with fine and imprisonment, for any guardian to appropriate to for any guardian to appropriate to his own use the money and property of his wards, and there will not be so many crushed and broken hearted ophans dependent upon the cold charities of the world, who feel that the State does not afford them protecion, and that every one is his or her enemy, endesvering to crush them because they have been robbed by those who should look after their issee three feelings : First, and aboversors

Again, let the law require that all signatures to gnardians bonds shall be signed in the presence of five competent and disinterested witness. es, the said witnesses to attach their own signatures in the proper place upon the bond, and said bond filed with and recorded in the office of the Judge of Probate of the county where the ward resides, who shall be required also to see that the security

is ample and good.
The recessity of the latter law will be apparent when I state that a young lady in one of the eastern counties lost some fifteen thousand ioliars, left her by her parents, and is unable to recover one cent because the bond given by her guardian was destroyed by fire, with the courthouse, and no one could remember the names of the sureties to the bond. Yours, truly, WILL. Wilmington, N. C. Jan. 4.

NEWS FROM THE CHURCHES,

Cedar Branch.

As good news from this part of the State is always relished by the well wishers of our Zien, I take this privlege to chronicle the happy meeting through which some of us have just passed. About two weeks ago Rev. W. B. Knight and myself commenced a meeting at Cedar Branch church, one mile and a half from Jamesville. The brethren and sisters had been praying for a revival of religion in their midst for some time. Bro. Knight, their pastor, kept telling them they were not ready for the meeting yet. So when it began every thing seemed to be ripe for it. Bro. Barbee, their much esteemed pastor in other years, came over the river and spent a few days and nights with us, to the gratification of all. Bro. Powell was also with us some of the time and seemed to be unusually impressed, judging from some of

histalk referred to the new clasistical The meeting lasted two weeks. About 25 made bright professions of religion. There were quite a number when the meeting closed anxiously enquiring the way of eternal life. The people who had not been to church in years came flocking to this meeting. I am told that very often during the night services at least 100 people had to stand out doors for want of room in the house. Some would fall down on their knees, and ask their neighbors to pray for them, as they would make their way home. The country in this immediate sec-tion is filled up with foreigners. One brother tells me that he was born in Some of the people hardly know what they do believe when they are converted. There are a goodly number of Quakers in the regions round about. Our baptizing came off last Sunday morning. 17 willing souls were buried beneath the silent waters in the presence of one among the largest congregations ever known to assemble on such an occasion in the memory of this people. Several expressed themselves as being favorably impressed with the scene. We tried at the water's edge to give the people the Bible view of baptism, and persuaded them to be Bible. Christians. One was restored to the fellowship of the church, and three joined by letter while the meeting was in progress, making in all 21 additions to the church. It has been my happy privilege since my ordina-tion last June to baptize 62 persons. Some of them are very influential ladies and gentlemen in their community. "While I live will I praise

Set Apart for the Ministry.

At a meeting of the church at this place, on the 3rd Sabbath in this Deer Recorder a lattered on the 3rd Sabbath in this month, it was moved that Bro. D. M. I thought my overcost was a very Take the Recorder, the Watchman, the Anglin he sat awart to prescrib the place but my overcost was a very Take the Recognize, the Watchman, the Recorder of the Recognized that the Recognized that the Recognized the Recognized that the Recognized the Recognized that the Recognized that the Recognized the Recognized that the Recognized that

that the church follow him with her R. B. Gaddy, Clerk.

Bro. Austin will enter Wake Forest College to thoroughly fit himself for the work to which he is called. He has been our Bible class teacher for more than a year, discharging the for more than a year, discharging the duties of his position faithfully and efficiently. We shall miss him sadly in every Christian duty and give him up reluctantly, but pray that our Heavanly Father in eatling him to a more extended field will andow him with a double portion of His Spirit, and enable him to gather sheaves four fold by the time his work is ended. There will be a blank in our church few can fill when he has your hurch few can fill when he has gone out from us; but we give him to the denomination we lave so well, and for every kindness extended to him, our favorite brother in Christ, the hearts of his friends and this church he has no enemicate will be more

han thankful. Tours in Christ. Polkton M. O. it Tout Bishop agaings undglastleed that

We have just closed a meeting at Sulphur Spring, Surry county. Bro.
Vipperman had been preaching several days, and on Wednesday (18th)
I had the pleasure of uniting my weak effort with him. Notwithstanding the inclemency of the weather, we had a good congregation both day and night. Our labors were crowned with rich blessings. Many seemed deeply concerned. Six persons were enabled to exercise faith in Christ, five of whom followed Him in baptism. The baptismal scene was beautiful, and attended with good order. We closed on Friday, and pastors and members of neighboring churches and find them as we found those of Sulphur Spring, "Doing what their hands find to do with their W. A. SIMMONS,

Dec. 26th, 1878. Farmington Church. At a late meeting of the church at Eaton's, Davie county, N. C., thirty-nine members were dismissed by let-

let in order to form a new church at Farmington.
In compliance with a call from the members so dismissed, a presbytery composed of Elders R. W. Crews and M. Baldwin met at Union Academy, near Farmington, on the 29th of December, 1878, and after the adoption of Articles of Faith, a Church Covenant, and a constitution by the brethren, constituted them into a regular

Farmington Baptist church." The brethren comprising the new church are a working people, having the ability together with the will, and we predict good results from the or-

Baptist church, to be known as the

Immediately after their organiza-tion the brethren elected their deacons and clerk, a board of trustees, a building committee and a finance committee.

Among the first things to be done is the building of a handsome and commodious house of worship at Farmington. They propose to com-mence the building at an early day, and push it to completion. The new church will be a great convenience to a considerable portion of the for-mer membership ist Eaton's, and en-large the field of Baptist influence and labor. M. BALDWIN. church will be a great conven

Union Meeting of Eastern Association. On account of inclement weather. d officers were re-elected y Sunday School addresses were delivered Sunday morning, and Elder Stallings preached an excellent sermon. Hid. Albritten is to preach the next introductory sermon. We rejoice to in buying good boom. Our people, a doing well. Our brethren there have recently built a good house of worship, and have a large stove for com-Such men as John Hood and Moses
Britt are needed all over the land.
Brethren, let us all endeavor to attend our next meeting, and stir up each other to duty. The next place of meeting will be

designated by the Executive Com-

and begin to smeak off I can bust not them down with a new part of sum-them down with a new part of sum-positors, put on a new part of over-have both of them, as well a source of them.

BIBLICAL RECORDER

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Obituaries sixty words long, are inserted free of charge. When they exceed this length one cent for each word must be paid in ad-

prayers, and the above action be in "Santa Claus," and shall always published in the RECORDER.

REV. A. E. BENNETT, Mod.

To one so young in the ministry this try to keep on good terms with him. To one so young in the ministry this telest of an appreciation of his labora teken of an appreciation of his labors on the part of his members, is cer-tainly encouraging. May I never very unweathy of their esteem and benevolence. How it nerves a pas-tor to his duty to know that his peoharge of 10 cents stationique of hav. XAGEOL . The Wthrough the mails of late that we are compelled to de-

> IT is not the fact that a man has riches that keeps him from the kingdom of heaven, but the fact that

JOHN DE BAX BREET Don See, Bd Missions, and Sec. S. S. Boar

important meeting, There will be a very important meeting of the Sandry School Board held in their omes headily January 29th, at 7 o'clocks Pelift fit is hoped that every member of the Board will be present. Metters of business pertaining to our financial plans for the year will receive attention.

removed for their pleasure and ac-

Kind Words is pre-eminently the paper for our Southern Raptist Sunday Schools. It is full of beautiful stories, interspersed with lovely pictures, and printed and edited in such way as to win our hearts whether we will or no. It has begun the new year with an increase of beauty and leveliness in its general appearance. It is published at Macon, Ga, Weekly, at a cost of 63 cents per copy in clubs of ten or more; Semi-Monthly, at a cost of left all the members with their pas-tor (J. H. Vipperman) alive to the great work before them. May it be is also a Monthly, edition which is exceeding. our happy lot soon to meet with the ly attractive. The weakly and semi-monthly

> The Baptist Teacher, published at Phila delphia, is a most excellent paper for teachers. Every Baptist Sunday School worker should have it. It costs 75 cents per single copy or 56 cents in clubs of ten or m The Suriday School Zimes, published at Philadelphia at \$2.15 per year. A most ex-

Winter Evenings Made Pleasant

Sometimes the young folks find the long wister evenings dull. One very good way to make them pleasant is by reading aloud. We advise you to try it. Select some good poetry the shorter and more lively ones at first; as, for example, Lengfellow's "Wreck of the Hesperus," or Whittier's "Snow Bound" (which is not so very short, to be sure, but you can read part of it). Let the oldest brother or eister read it aloud, just as well as it can be done. Then you can talk about it in various ways. Suppose that you have read "The Wreck of Husparus; let the little brother or sister tell the stery of the wreck. Then the father or mother can explain about ships, how and where they are built, their use in commerce, war, exploration. companion di bas abies Siel vitami

On account of inclement weather, the last Union Meeting of the Eastern Association at Failing Ureek church was about a failure. No business was done Friday. A few brothern met an Saturday and organized for the ensuing year. The old officers were re-elected. Sunday a reading-club in surry neighborhood in the country and city. Meet once every week, or

> In another article I have hinted at a go doing literally nothing. Nay, we often do wome: the time is not only wasted and lost, but it is so often the case that we engage in something that is not exactly right, and thus seer our conscience and start in a way the end whereof is death. But my intention was to recommend some good reading matter for these social meetings. Of course we ought always to study our Bunday School lessons. And then we should have the leading pap