Perhaps some of the readers of the RECORDER will be interested in reading some personal reminiscenses of the leading men, the debates and transactions of this memorable seasion of the Convention. It was a remarkable meeting, on account of remarkable meeting, on account of the hosts of great and good men, who participated in its deliberations and its doings, most of whom have gone home to heaven. There was Daniel Sharp, with classic brow and rigid features; the placid and amlable Baron Stow; the precise and elegant William Hague; the ever-smiling Rufus Babcock; the modest but scholarly Wm. R. Williams; Spencer H. Cone, the sunshine of cheerfulness on his face, grace in his every ness on his face, grace in his every movement, eloquence in his every tone, and in his every gesture; Rich-ard Fuller, the great pulpit orator of the South, standing, like Saul, head and shoulders above common men; and that grand old Roman, J. B. Jeter, whose manly form, whenever he chooses to lift it up, commands respect, always and everywhere. And not these only, but scores like them. Wayland, Welch, Lincoln, Colver, Neale, Dowling and Chase of the North; Dagg, Bacon, Battle, Wm. Crane, Judge Stocks and R. Ryland of the South; Buck, Peck, Sherwood, Lynd and Pendleton of the West. There was a grand array of Baptist talent and piety from every part of the nation.

It was a remarkable meeting on

account also of the sharp conflict between the anti-slavery and the proslavery members of the body. All the National Baptist Societies held their anniversaries at the same time place. These meetings were the first of May, 1844, in the First Baptist church, Philadelphia, of which the erndite and polished Dr. George B. Ide was then the pastor. It was in the Home Mission Socie-

ty, presided over by the Hon. Heman Lincoln, a very spirited and acrimonious debate arose on the question of employing slave holding mission-aries. The abolition side of the house was led on fiercely and uncompromisingly by S. Colver, of Boston B. T. Welch, of New York and D. Dodge, of Pennsylvania; Drs. Cone, Kendrick and Kennard, were mild and forbearing. The rough visaged, surely impetuous Colver said, he would be afraid to carry his daughter to Richmond, for the reason that she was somewhat like her father, of dark complexion, and might be kidnapped and sold into slavery.

Dr. Welch was more refined than Colver; but bitter and scathing in his depunciations. While he was on the floor, harling thunderbotts of indignation. Dr. Fuller asked him what he would do with slavery, pro vided he had the co-operation of his brethren ! He evaded a direct answer, by exclaiming with much emotion and great emphasis, "I would proclaim over the whole land. liberty, liberty." This was followed

by deafening, applause from every part of the house. Drs. Johnson, Fuller and Jeter, of the South, were kind, conciliatory, and conservative in their remarks: but firm, calm and dignified, in maintaining the rights of the South. Dr. Fuller said in his own inimitable pathos, "Brethren, beware, beware. what you do Mark you what I say. The separation of the Bapuat churches of the two sections of this country, will be the entering wedge

to the severance of this Union."
One of the most amusing and most stirring speeches of the occasion was made by Rev. Wm. C. Buck, of Kentucky, on the kind of ministers or missionaries needed for the West.

The manner in which he ridiculed the false idea of keeping all the smart preachers, such for instance as Baron Stow, in the East, and sending the stow, in the East, and sending the dull, unpractical, varnished nam-skulls out West, was intensely rich and amusing. Every body I saw, was conveised with laughter, except Dr. Barnas Sears. He gazed on the speaker with amazement, but he was

Barnas Sears. He guzed on the speaker with amszement, but he was too dignified to laugh. No indeed. The equanimity of the accomplished Professor at Newton, was not to be disturbed by such slappdash, Western orstory as that.

J. L. Burrows, then of Philadel phia, remarked in anostance, that the best Theological School he ever attended was on horseback among the country churches of Kentucky. On Wednesdey, the 24th of April, 1844, the Triennial Convention convened. It, was by far the largest delegation known in the history of the body. There were present 400 members, representing 21 States.

The President, Dr. Johnson, of South Carolina, called the Convention to order, and declined a relection.

Dr. Francis Wayland, of Buode Island, a giant among men, on the second ballot was elected President.

The saintly J. B. Taylor, of Virginia, on the second ballot was elected Secretary. Rolling H. Neale of Bos-ton was appointed Assistant Secre-

he Convention sermon was pres ed by Dr. S. W. Lynd, of Cincinnation of Concinnation I. Cor. 1:21. For after the id-the wisdom of God the world by wisdom knew not God, it pleases God by the toolighness of manifolds.

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

VOLUME 43.

RALEIGH, N. C., FEBRUARY 19, 1879.

Again the subject of slavery came under consideration. Fuller, Cone, Colver, Hague, Jeter, Church, Cushman, and others spoke on the subject. Finally, the excitement was allayed, and the Convention harmonized, by the unanimous adoption of the following resolution, drawn up by Prof. Smith, and presented by Dr. Ide:

Resolved, That in co-operating together, as members of this Convention, in the work of Foreign Missions, we disclaim all sanction, express or implied, whether of stav-ery or anti-clavery; but as individ-uals, we are perfectly free, both to express and promote our own views on these subjects, in a christian manuer and spirit."

After some other important busi-

ness was transacted, the Convention adjourned, to meet no more in regular triennial session. True, they resolved to meet again in Clucin-natti in May, 1847. Dr. Barnas Sears, was appointed to preach the sermon and Dr. Wm. R. Williams bis alternate.

But before that time arrived, the "Southern Baptist Convention" had been organized at Augusts, Georgia, May 1845, and the American Baptist Missionary Union, had been organized in Brooklyn in May, 1846.
Thus, passed away, the old Baptist General Convention, having lived thirty years, and having held eleven Triennial sessions; five in Philadelphia, three in New York and one Churchland, Va. each in Washington, Richmond and

## For the Recorder. SCIENCE AND BELIGION.--111.

Mr. Cook's book is a grusher to modern infidel speculations. He meets scientists on their own ground, and opposes gnesses with facts, held in the latter part of April and | which they are compelled to admit, When, however, he attempts a positive scientific argument for the immortality of the soul, in our humble opinion he signally fails. We give two specimens:

"The bioplast is alive but structureless. Therefore life may exist before organization, and is its cause, while organization is rever the cause of life. Now since life exists before organization, why not after it, this is, after death, which destroys our physical organization f

This was applanded as a probable argument for the soul's immortality. But what he had just said destroys ts force : "The bioplast shows itself, under all the tests known to physical science, to be the same in the an-imal, in the plant, in the sponge, and in the brain." The argument proves that the life of the plant, as well as

the soul, may be immortal.

He acknowledges the difficulty with regard to animals, and devotes one lecture to the proof that instinct may be immortal. Louis Agassiz longed for a heaven in which he could still be with animals, and be allowed, we suppose to study and dissect them. Mr. Cooke has no objection to it, even sees beauty in the thought, ad of lague sages to be than The nearest to a positive argument

he draws from the structure of the nervous leystem : " a dosgent to to "The ear is perfectly adapted to an external agent—sound. The eye to an external agent-LIGHT. The tongue to an external agent FLAVOR. The nose to an external agentonor. Given the structure of each of these organs, we might determine the pature of the external agents which act upon them. The nervous system, including the brain, is acted upon by an invisible agent, evidently external. What is it ! We do not believe the organ itself produces the music, though the musician be invisible. The soul is to the nervous system, not as the tune, but as the musician, to the harp. Break the harp and you destroy the tune, but leave the musician untouched. Destroy the nervous system, this harp of a thousand strings, and you stop its
play, dut do not touch the soul which
plays upon it."

Animals have nervous systems,
and only those who believe in the
heaven of Agassiz can see much

And yet, how prone some are to set up a man of straw before their congregations and fight it. The Devil, doubtless, stants by and laughs at such folly. The masses of the people know little and care less about Darwin and Huxley and all the tribal Les them remain in blissful igno-What is life? is the question which learned scientists have tried in wain to number Herburt Spencer leftnes it thus a diffus definite come

and then proceeds to give one of his own, as follows: "The power which directs the movements of bioplasm, or, to give a fuller definition, life is the invisible, individual, co-ordinating cause, directing the forces involved in the production and activity of any organism, possessing individuality." The fuller his definition, has never improved upon its explanation of this mystery of life. "The life which is in the blood" is the clearest definition to be found. But what is it in the blood which gives us life? Panl tella us: "In Him we live and

move and have our being. This mystery of nature is beyond This mystery of nature is beyond one comprehension, and no less profound is the mystery of grace. "The wind bloweth where it listeth, and thou hearest the sound thereof, but can, t not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." "The Spirit is life." "I am the resurrection and the life." Let us ever adore the unacer (lod. who wraps himself the unseen God, who wraps himself in the mantle of both mysteries.

AMZI. For the Recorder.

The word "reprove" in this connection does not adequately convey the meaning of our Lord. The Spirit could reprove of "sin," but in no just sense could be be said to "reprove". of "righteousness and judgment."

The words convict or convince better express the idea of the original.

The word translated "reprove" is used when Christ says (Juo. 8: 46): "Which of you convinceth me of siu," and in James 2: 9, in the passage, "Ye are convinced of the law as traus-"Ye are convinced of the law as traus-gressors." Our new version uses the bers who had purchased them from comfort? The death of two of the

word "convict" instead of "reprove in the above passage.
Passing over the "sin" and "righteousness" let us think of the "judgment" so frequently and improperly spoken of in quoting the passage as indgment to come." This is not the dea of the sacred writer. The word among us which most

nearly conveys the meaning of the term rendered "judgment" is "crisis," that is, the decisive moment. We speak of the "crisis" of a battle, the time at which it is determined which of the contending armies shall be victorious. So the crisis had come when it should be decided who should rule the world, Jesus Christ or Satan. The devil had so long prevailed that be was called "the Prince of this world." Jesus assumed our nature "that through death he might destroy him that had the power of death, that is the devil." "For this purpose the Son of God was manifested that he might destroy the works of the devil." Previous to the utterance of the words we are considering, Christ had said to his disciples: Now is the judgment of this worldbe cast out." Our Saviour sounded the note of victory before he ascended the cross, for he knew that when the crisis came he should overthrow the enslaver of souls— not so far that his empire should immediately cease, but that he should be vanquished and his kingdom gradually decline until its final extinction.

Christ would render the devil pow-erless to finally overthrow and destroy any believing soul."

In this there is great encouragement. The penitent stuner, desiring to serve God, trembles when he hears and sees the power of the arch ene-my. He exclaims, "I shall never be able to reach Heaven in the face of able to reach Heaven in the face of so much opposition." In such an hour the Holy Spirit, the Gomforter, convinces him of the judgment, conquest, everthrow of the devil by the "Captain of our salvation." And thus do we rejoice in the assurance that in the "judgment" of Satan, Christ has acquired the power to strike off every fetter which the devil forges upon the soul.

Praise him forever more.
With joyful voice.
WM. H. WILLIAMS.
Charlotteville, Vancoine bas effects

LIFE CERTIFICATES. titution of the Baptist State Con-Baptist church, in full fellowship, may become a life member by paying \$30 at any one time towards the objects of the Convention viz:
State Missions, Foreign Missions,
Domestic Missions Sunday Schools
and Education. This money may all go to one of these objects, at the option of the giver, or may be divided among them in any proportion, just so the \$30 are all paid at once. These cerufficates are beautifully gotten up and elegantly lithographed, and contain the pictures of Samuel Waitt, D. D., Founder and first Presidence of Wake Forest College; Matthew T. Fates, D.D., can since Foreign Missionary; Rev. Thomas has recently become a The Mecondary Robert Lawson, we see has recently oberty. My chief this way and marrier has of the founders, and for several layers President, of the Convention, d Charles Skinner, one of our ment, and layers and prominent hap dead languages; I present

tists. And besides these pictures, the other parts of the work are most tastily arranged; and upon the whole, a Bantist home owan ed your 29

I am glad to see that so much attention is being paid to these Certificates. A number of our brethren and sisters became Life-members during the past year, and there eme to be austill greater disposition to take them this year. It was only last week that I filled out one for Bro. C. C. Cheek, Chatham Co. Now there are very few of our courc the year, and numbers of our prominent brethren should send on the \$30 at once. The State Mission and Sunday School Boards are pressingly in need of funds; and it the mem-bers of the different churches will only get together and make up \$30 from a des among them and send it to us at of Truth. once, it will relieve us of a very great embarrassment, replenish our treas-ury, send the gospel to our destitute fellow-men, supply our missionaries, furnish their minister or some other member a lovely picture, and, above all, honor Him, "who loved us and gave himself for us."

Bro. Cheek, and send us the \$30 at your next church meeting, nay, rather follow the example of our blessed Lord, who gave his all for

A year ago last November, during the sitting of the Convention at Durham, the President of the Sunday School Board offered as a prize to any Sanday School one of these Certifi-cates enclosed in a beautiful solid walnut frame, if it would raise for the Board \$30 during the year 1878. There were fifteen of these Oertificates the Convention, and wished to make the School was entitled to vote it to

Baptist church. Both and Four of these Certificates have and Mt. Vernon, in the Central Association, Winton, in the Chowan, and Durham, in the Mt. Zion. The others are now at the disposal of the Board, and they make the same offer for 1879. Who will try to get one ! JOHN E. RAY, Sec. B'd Miss. and Cor. Sec. S. S. B.

# For the Recorder. HEBREWS 6 : 4-6.—REPLY TO X. Y. Z.

In the RECORDER (Dec. 18, 1878 I find an Exegesis by "X. Y. Z." As 1 do not agree with the brother in searcely a single one of his remarks, will grant his request by letting him know it. Like him, I heartly endorse the doctrine of "the final perseverance in grace of every believer to Christ Jesus." I can not believe that any portion of the New Testament Scriptures casts a doubt on this idea. The Apostle (in this passage) merely hypothecates the reverse doctrine, in order that he might more fully prove the absurdity of the position taken. He does the same thing in I Cor. xv: 2, 12, 13, 14, 15, 16, 17, 18, 19—read the whole chapter at once, and if you cannot "catch his drift," let me know. This very passage so, often quoted by misguided brethren, to prove their darling notion (I will not miscall it doutrine) of falling from grace, fully convinces me of the truth of our Saviour's declaration "him that cometh to me I will in no wise cast out." Like the Apostle, let us admit (for the sake of argument) that one single believer in Christ ever has fallen away—ever Chainst ever has fallen away—ever did, ever will, could or would fall away; and what becomes of the truth of the New Testament? Our passage positively—asserts that such a soul will be infallibly lost. Now for the consequence compare Luke xv: 10 with Matt. vii: 23. If God's holy angels rejoiced over my repentance, was Christ ignorant of it? John x: 27, 28. The one perishing sheep has, in this passage, falsified the solemnly pledged word of that great and good Shepherd who so feely giveth his life for the sheep. (Father! forgive the benchers of this "notion," they know not what they do). Bomans viii: 35-39. This may be one of those thisgs which (in the do). Bomans viii: 35-39. This may be one of those thisgs which (in the writings of our beloved brother Paul) "are hard to be understood," However hard though it be, I am afraid to "preach a different gospel." I Peter i: 8-9. Why, Peter, some of the brethren have recently discovered that "there are more tricks in town than you ever dreamed of."

but by their own experience. To may be a safer guide, but I pre obeying and believing God rath

enemy face to face in the open field, though I too have dug Greek roots in my day and time. Do not dodge my brother. I am neither valiant, nor brave, as a soldier for Jesus : but it makes one of the prettiest pictures for the parior, sitting room or bedchamber that can adorn the walls of the gives me such a bomb proof po sition, that I can not call myself fear-ful nor timid when fighting in His cause. Take up that shield, my brother. My neighbors fell me that such weapons have gone out of fash-ion; but then I do not claim to be a "fashionable". Christian. Armed with this shield of Faith, that sword of the Spirit and other weapons of like character, you will be able to "smile at Satan's rage and face a frowning world." Had you signed your own name, I would have sent you this letter so that you might have digested it, and published such thoughts as suggested themselves to you from the perusal of it. I do not know your name, hence I write only from a desire to advance the cause JAMES A. PITCHFORD. Littleton N. Ois stolesq fol

PROMP REDER HOTE BRITT! is matter ; see, however, the

Dear Bro. Bailey : 1 1997 15 108 Lhave never seen you, but feel very much attached to you. I am a subscriber and reader of the BIB-LICAL RECORDER, and write to you in much distress and sorrow. My heart is burdened under a weight almost intolerable. I am, as it were, roving to and fro, seeking comfort and finding none. Within the short space of five

weeks and two days, we have lost three dear children with that dread disease typhoid fever. I have been reading the Scriptures daily to find some comfort, but have found but thus offered, which were contribu- little. Can't you write something a donation to the Board. Of course, the RECORDER. Our second son, William died Dec. 6thu 1878, aged its Superintendent, or any one of its teachers or members who was a member in good standing in the Patrick died Dec. 22nd, 1878, aged 20 years, 2 mouths and 2 days, and was born in Chariton county, Mo. been taken and paid for by the fol- They were both members of the Bap-lowing Sanday Schools, Forestville tist church, and we believe had made their peace, calling and election sure with God. "Romey," our baby, died January 18th, 1879, aged 7 years, 4 months and 21 days. "Romey" was already a fit subject for the kingdom of God. And while we mourn our loss, we are not of those that are without hope. Their full names were Wm. Jackson, Patrick Henry and Remulas Rothwell. O, how hard it is for me to say in this case, Thy will be done. I have been made to cry from the depths of my soul, O, God, why hast thou done this, why hast thou forsaken me. While I try to write, I am so burt I can't find words

to express my feelings.

My dear Romey was the most affectionate child to his father I ever saw. Any time in the night, that he would wake from sleep he would put his dear little arms around my neck and say to me "I want to love you." And not only then, but often through the day, when I had denied him something he wanted he would sak me if I loved him? I would tell him yes. Then he would say, "Why don't you let me do what I want to?" I would tell him, that is the reason son, because I love you! If I did not love you I would not care what you did, and that seemed to satisfy him. He was a good child. The best I ever saw to have been humored dandy petted as he was to am getting old, and I had promised am getting old, and I had promised myself so much pleasure with that dear little one, while I lived, but I feel that I have nothing to hope for now in this world. I had put great dependence in those two older boys that are now gone. I hoped they would take care of their mother and little brothers and sister if I should

Brunswick, Chariton Co., Mo. (How empty are words of home in heaven and on earth, and who doeth all things well, makes no mistakes in measuring out our sortows and afflictions. This abounding menit does "fade away." Moreover, they prove, yes, prove, their assertions, not by the word of God, it is true, cy of our God; the hope of heaven, with all its light and joy; the happy reunion of loved ones there, where when a everybeloed a with a crown such as have some to our afficient brother of in the storms of life ways to Paul's assurance, Romans 8:28; "All things, such together for good," &c., and try to believe, though we nest of God by resident and to digital

For the Record DEAR BRO :-- It affords me pleas

DEAR BRO :—It affords me please ure to inform yen that the promise to see that you were made a D. D., has been sacredly kept. When was I in charge of Carolina Central Academy (formuly Carolina [Female] College), I called the Faculty and Trustees together and they manimously voted to confer upon you that title of dignity and honor which seems to be so demaging to some of ear distinguished brethren that they are offering large sume of money to get rid of II.

Hey Geo. W. Greens, then State S. S. Musicarry, was instructed to publish the proceedings of the meeting in the Religious Heyald and BIRLLICAL RECORDER, and to call especial attention to the fact that the honor, on your part, was "unsought, unbought and intemperted." If you have not been dectared voluminously since that date, it was no fault of Carolina Central Academy. But of Bro. George Washington Greene, now of Moravian Falls Academy. After I took charge of Cedar Oresk Academy, I instructed one of my papile in Book hearing and Phonography. emy I instructed one of my papils in Book-keeping and Phonography, who wrote a beautiful business hand and was skilled in drawing Old English and other ornamental letters to draw ap a regular diplema suit able for framing, conferring the title upon you. I presume from your recent letter in the RECORDER that he de well de Professor Greene failed to the following, preamble and resolu-tions which I hope you will have published to both the Herald and RE-CORDER as a vindication of myself

and the hottorable faculty, who were associated with and at Ansonville. and Lilesville.

WHEREAS, The Trustees and Faculty of Carolina Central Academy at Absonville, N. C. did in the year fer upon Ray, Renben Jones, of Churchland, Va., the title of Doctor of Divinity, and whereas the party instructed to publish it to the world failed to do so for some anknown

Resolved, That said Reuben Jones, of Postoffice and State aforesaid, is justly entitled to all the honors, privileges, immunities and emoluvinity so far as in our power to con-fer them, and the Carolina Central Academy and the Cedar Ureek Academy, and the Shelby Female Seminary hereby warrant and defend the same to him the said Renben Jones, forever. Witness the hand and seal of the former principal of each of these institutions, this 31st day of January, A. D. 1879

that Brother Oscar F. Elippo has said about you, as well as of your recent communication on Dancing.

Yours in Joyous fraternity, NEEDHAM B. COBB. The relations between

bas elected at the Boorder MODERN PERACHING-WHAT IT IS, AND WHAT IT SHOULD BRANC, Lond Much of the preaching of to-day does not seem to be the gospel. Some preach much learning, some preach themselves, while others preach softening, loudly. Those who preach much learning, preach dryly; and those who preach themselves do it beautifully. In some of our churches the so-called minister of the control of the c so-called minister of the gospel so-called minister of the gospel in worshipped, while God as almost forgotten. "Who will preach Jesus!" exclaimed the trying Dr. Fuller, and well may we cano his cry. "Who will preach Jesus!" and Justs only? but accurately and dryly preach geography, history, philosophy and the sciences, and finely display their learning, while the gospel is but pearly and lightly touched. They forget that they are ministers (see, vants) of Jesus and not the servants of learning. Bosides, their hearers can inderstand the gospel and may be saved by it, while the learning of

this world may not be understood, and certainly cannot save them.

Those who preach themselves, are fend of the beautiful flowers of rhetoric, and cert appendictly, and charlow, admiring heaters leave Godin house saying, "What a splendid save mon! Isn't our minister splendid!" white God is far from their thoughts. pulpit usually do it very loudly. They seem sadly diseased. They have either the Rhapeomania, or Kladsomania, or both, and have it very badly. hey yell so that many caunot bear likes with the ascenative) them; the substance of their so called sermons when properly analysed is simply the loud-mouthed essence of nothing. Its elements are many large words with unfall meimings many beauty the many beauty with unfall meimings

Christ, are we guilty? Are we preaching much learning, conserves, nothing, or Jesus Christ and Him crucified, to sinners dying for the want of the bread of eternal life which God has given us to give to them. Jesus says preach the great Are we doing it! "Who will preach JESUS!"

JUNIUS IL elegano shrawol below the Reconter

Rost the new briding. This house

bad www.FROM KENTUCKTedT

It has not been so cold however in this part of the State as ap towards Laxington, where our good Bro. Carter, resides. During our coldest weather the mercury stood 10 degrees below zero. Be you see Lexington is 8 degrees messer zero than Chairties.

Christian. both of assent a blind of But I am happy to state those who believe in signs, &c., predict the finest crop this year we have had tor several years past. Hope their predictions may a prove a true, of an many of our best farmers are getting behind hand and say it will take several good grop years to place them our sequine with the Finance family. The people in this section family. The people in this section formerly lived so high and fast that the present financial condition is having a very depressing effect upon

The D. D. war, of which you have heard, came auddenly, lasted a short time, passed away pleasantly. No one seems nurt, and there is peace all slong the line. It is thought that J. M. P. and J. E. C. (am afraid to use any titles,) are both satisfied.

What a time we little fellows often have, reading and laughing, laughing and reading when the big guns open on each other. It is, really funny. Ab I has has has all tow.

man and admire his writings. PEE son, are all excellent. Every Baptist Snade sonal & OTHER ITEMS. I read with the same interest and delight with which I would a number of short letters from all parts of our country.

Man Topics by the editor. If P. P. S. Parts and Topics by the editor.

onnes medantal P. Handwicket Christian Co. Ky vine ni banot wish of should for For the Recorder.

Some months since, one of the most earnest and faithful brethren, of the Tanceyville church, after pay ingshis subscription for the year, presented his paston with a nuffic of nice angar and coffee to last his family several months. Inspired by his example, or by the grace of God in some way, cortain several of Yancepville, eneing the pastots baptizing years, the postor would return his sincere thanks, praying that the great Head of the church may make him more worthy of such tokens of kindness, and that Heaven's richness

DEATH OF REV. JAMES POSTON. always delighted to see the cause of our Master prosper and did all he obtaid it his afflictions for all of the fine and sittle ful bushand, a loving father and a devoted christian. He leaves a wife, and true to introduce the prosper and the second program of the company of t

Oblituaries sixty words long, are theer free of charge. When they exceed this leng one cant for each word must be paid in

JOHN E RAY

in a large number of the people. Then, monthly Sunday School concert was begun with its topical recitations of Scripture texts and young and old had a part in it. The effect of this new Bible study in the co-green about making his people during the week, he found them busy in thought over Bible truths. They were interested in something else than crops and the weather. He was, in consequence, constantly in a Bible atmosphere. He chare back to his study from his sermon themes. He was enabled to write his sermons in one half the time he former gave to them, and with far more eas Moreover, he was thinking with his people and therefore was better enabled to directheir thinking. The more Bible study ther is it a congregation, the more power can b

whiled from the pulpit over that congres

Now the secret and I will close.

Well, it is this. The RECORDER, (I mean BIBLICAL RECORDER,) grows better and better. Notes and Comments by T. H. P. are interesting and instructive. No one I venture to say could read them with more pleasure than I do. I love thy man and addite his writings. Person

For Bittle Leader Commissions at the Many of them coming from dear friends telling where they are and what they are doing. Indeed I like most all I see in the RECOEDER, it is only occasionally I catch myself breathing a dissent. "And When The Chief Shepherd

Shall appear, ye shall receive a crown glory that fadoth not away." I. Peter, w. 4. The Apostle begins this chapter with an exhoriation to the elders, to "feed the flock of God which is among you, taking the over-night thereof, not by constraint, but willing-ly; not for fifthy lucre, but of a ready mind; neither as being lurds over God's besitage, but being manuples to the flock." And then follows the words of the verse quoted shove this beautiful promise. Just to see what a glorious promise there has been made for those of us who are to feed these flocks with spiritual food, the prize, to be given by conville, shoing the pasions depuising gown was somewhat worn have recently given him a new one. And now here comes a boy with a large fat turkey, a nice jar of lard, and an own, no remuneration. And then we old hand, a present for the pastors wife, from a sinter of the church at only a mitter of time. With you, it may be constructed in the country of the to-morrow. the chief Shipherd shall appear?" there is no doubt but that be will appear just to think of the result: "ye shall re-ceive,"—not may—but shall, receive "a crown of glory." And then think of the character of this crown. All the prince and deline of wells; though some of them are sold sand dismond promit box blog way. But not so with you and me, my brother, if we are feeding the flocks of the Shepherd. Ours is a crown which "fadeth not away."

Winston Sunday School.

Brook H. A. Brown, the selive Winston Bapist church, sends in the following interesting statement of his febook.
"Our Sabbath School is in a healthy condition. On one Sunday, not long sines, you large School numbering five or six hundred (1st Baptist Sunday School Raleigh) had only (1st Baptist Sunday School Raleigh) had only
25 scholars present. On the same day, our
18th school numbering about 100 had 48 out.
They came through rain and sleet and snow.
They are a brave, determined band. Why
not teach our children that duty must be performed in bad as well as good weather. Childran who are instructed on intend Berbain The way the trig is bent the tree is in d." What a pity that all our people of, or rather will not, learn this important

true in the Sunday School work as well in any other direction. There are so may who tell us that they cannot make the