Foxes love grapes, and may cause great destruction in vineyards.

The sense is, take care of the vineyard. I shall speak of the Lord's vineyard and of the little foxes that are to be looked after

1. The little foxes—What are they?

2. The little foxes—What is to be

done with them ? 1. The Little Foxes -- What are They I Little sins, I mention seven: 1. Thoughtlessness; a light, tri 2. Bad temper in church, in the

family, in the world.

3. Whispering, back biting. 4. Lukewarmness in religion. Declension in love to Christ. 5. Neglect of religious duties. 6. Worldly conformity in dress

tashion, pleasure, business, &c. 7. Unbelief, in departing from God, and giving place to sin and batan. 2. The Little Foxes-What They Do ? They Spoil the sines: Sa statis! 1. They ruin the conscience.

2. They harden the heart.

3. They becloud the intellect. 4. Deprive us of the presence of Christ, and the comfort of the Holy Mar all the pleasures of religion.
 Make way for greater sins.

7. Make us barren fig trees, with ering under the curse, ready to perish. 3. The Little Foxes-What is to be Dene With Them?

Take them. Destroy them. 1. Beware of little sins in their first approach.

2. Watch and pray for help. Fight against them. 4. Let it be a war of extermination. 5. In the strength of the Lord God take them, exterminate them.

6. Let every soldier make this his life-work. No exempts, no discharge in this war, and all fo () vellage 7. The Lord give the victory.

CONTRIBUTIONS.

For the Recorder. REMINISCENCES OF MY EARLY LIFE IN TENNESSEE

Call to the Ministry-Licensed-First Sermons-Trouble about dress-Bad Health-Received into Conference - Sent to Stone's

religion, I began to think of preach | I religiously consented that a pious ing the gospel. I felt committed to sister should shear it off, which she this work from a pledge I made the | did, with a sacred vengeance. If Lord just before I was converted, to my disfigured frightful visage, proconsecrate my whole life to his ser- moted the piety of my persecutors. vice. I had surrendered every thing, or anybody else, it certainly had the except the pursuit of my worldly opposite effect upon me. I was disambition, still there was no peace, no gusted and provoked. With a holy sense of pardon, until I agreed to retaliation, I determined when that make the service of Obrist the one hisbort hair grew out again, it should business of my dife. Then I was never more have that humiliation of unatterably bappy, and began at living down flat on the scalp. So I once to tell of a Saviour's love to have forced it to grow upwards for exhort and preach Jesus. It always forty five years, each bair standing this work before I was born into the always reaching heaven-ward. I

Besides this the plan of salvation ture's glorious crown, plastered on seemed so clear to my mind, and I was the skull, without a feeling of pity, so filled with love for lost sinuers. Is and of paid. not netter a still some verify believed that I could make it ) These same old-fashioned fastid it was to myself. I believed I would miliating my head, insisted on put body to be saved, that would listen to me. I wanted to go out at once and tell all mankind about it. I commenced the night of my conversion, with a bench, for my pulpit, to preach Jesus to my wicked school teacher, and ungodly associates. But it makes me sad to think I have not met with success in bringing sinners to Christ, commensurate with these first born expectations. My exercises in public were encouraged by the commendations of the brethren. My mind became intensely alternately awayed, now this way, by a desire to pursue my cherished schemes of worldly gain; and then swayed the other way, by a solemn sense of duty to God and man. On the one hand, I was repelled from thinking of such a thing, by a sense of my ignorance and incompetency, On the other hand I was urged forward by a feeling of "Woe is me I preach not the gospel." I occasionally took the lead rayer meetings and exhorted. fort at preaching, without letting any one else know any thing about I read a part of the 14th chapter of the gospel hy Luke, and talked

BILLAI BRUCORDICALE

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

reply, however, & Libraria Tol.

RALEIGH, N. C., APRIL 30, 1879.

giving to the Lord.

is doing his duty to thus try to advance Christ's kingdom, and is He may never know it but God will for our encouragement. "Prove me" the Lord says, "if I will not," &c. adi baa O. L. P.

How they Do at Mt. Moriah Church.

up the guidance of the school to brother Troy Pool who is very diligent, and he now takes charge of a

to them the above described plan of where they have houses large

infant class, for they are "seed corn" of a future harvest. Teach them to know and love the Sabbath School and we will have more young broth-er Pools to take the old brother Pools' places. God speed the day when all shall be aroused to the Sabbath School work. JOHN M. DAVIS.

Section of the Tar River Association met with the Maple Spring Baptist church on Friday before the 5th Sun-I have persisted in dressing from I am obliged to believe that every day in March, and organized by section "good measure, shall men give into your bosom" is an emphatic declaration of the Saviour himselt. If men give merely with the hope that the Lord will give it back to ord of the Blote, is true. The as- | electing Bro. J. N. Stallings Mode-

The committee of arrangement submitted the following queries:

tural mode of conducting revivals f 3rd. What work should the female membership perform in the church?
4. Should the organ of our denomination, the BIBLICAL RECORDER, be sustained in the churches.

5th. How shall we interest the churches in Union Meetings. On motion of Bro. C. M. Cooke, the first query was passed over and the second taken up and discussed by Bro. Cooke, Elders Pernell, Jenkins and Duke. The committee on religious exer

cises made the following report : We, the committee, begoleave to make the following report: Sanday School mass meeting to-morrow at 10 o'clock a. m. Ordination of Bro. Daniel Wester at 11 o'clock, sermon by Elder Dake.

Dr. Lankford was appointed to conduct the Sunday School mass meeting. The presbytery to examine Bro. Wester reported, recommending his

ordination. The 3rd query was called for and discussed by Dr. Lankford, brother Cooke, Elders Pernell, Duke and

Wester. Elders Jenkins, Pernell, Duke and Wester were appointed a committee to arrange queries for next meeting. Dr. Lankford, for the committee, announced that the next meeting would be held with the church at Sandy Oreek on the fifth Saturday and Sunday in June !

The mass meeting Sunday morn ing was called to order by Dr. Lank ford. Speeches were made by Elders Jenkins and Duke.

The following resolution was offered by the Secretary and adopted: Resolved, That we heartily endorse the plan of State and Associational Sunday School Conventions, and that we urge upon each section of this Association at its pext meeting to take steps to organize an Associational Convention, to be held annually within the bounds of this Association.

The presbytery then proceeded to ordain Bro. Wester to the gospel ministry. Prayer by Elder Duke; charge and presentation of the Bibie by Rev. C. A. Jenkins; Rev. G. M. Duke preached the ordination sermon from I Timothy iv : 16

After recess the Moderator announced the meeting ready for business. Elder Jenkins lead in prayer. The 4th query was taken up and the merits of the RECORDER was discussed by Elder Jenkins who spoke in the bighest terms of it and proposed to take subscriptions, and succeeded in getting several. Bro. Duke insisted that every

member of the church should take the RECORDER. Bro. Wester gave the history of the RECORDER from its commence ment to the present day. Said it is now a stronger defender of Bapt.st principles than ever before.

Dr. Lankford made some remarks on the importance of subscribing On motion the 4th query was dis-

posed of by answering in the affirm-The meeting then adjourned. J. N. STALLINGS, Mod.

night. Three have been baptized and dobaptist families. Two others pro-The last night Bro. Durham was "no baptist and including three Metho ful, nor his memory blessed in these parts for the last two days. One said it must be remembered where Dr. B. came from. One said be was surprised to know that the Dr. had "said so." One interrupted the preacher publicly, to know whether he hadn't read the Dr. wrong. He found out. One said the Dr. was drunk when he wrote the article. One said if she had a dozen infants, she would have them all baptized The sister is only sixty. One said she was a stronger Methodist than ever. One said she wasn't con vinced and didn't want to be. There is force in that. One said the whole tensely so to some. Others have probably said, but all the returns are west to man I dow For the Recorder FROM R. Q. A. TEAGUE.

The qualifications of a gospel minister is from God, with directions in the Bible for his guide. If the man called and qualified by Gcd to preach His gospel, will commit him-self wholly to Him, he will be a successful minister of Jesus Christ. Some of the most beautiful and attractive flowers to the eye, bees do not cluster around, because there i no honey in them. Just so with many magnificent sermons to the ear of man, the Spirit of God does not cluster around them, because

ture, with the aid God promises to his ministers is all the helps they need, in or out of the sent they need the sent t preach the gospel to lost sinners. All the helps that man can bring to bear upon God's word, are like a man tist church, Person county; Trinity Methomixing iron with gold, to make the dist church, Salem, Harris's chapel, Poplar gold more pure.

"Search the Scriptures (not your commentators) for in them, ye think ve have eternal life, and they are

they which testify of me." "Till I come give attendance to eading, to exhortation to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholy to them that thy profiting may appear to all. Take heed us to thyself, and unto the doctrine, continue in them, for in doing this thou shalt both save thyself, and them that hear thee. Study to show thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word | go male and female academy, Pantego of truth."

A man may deliver the finest specimen of a sermon possible for a man to preach, and yet, to God's children it is nothing but sounding bridge high school, Highland's academy in Macon county; Union Springs' church and camp-ground and Philadelphia church, is not in it. Then a gospel sermon Union county; Bethcar Presbyterian s composed of Scripture and and God's spirit, actuates, guides and directs the speaker through the sermon. Thus Glad tidings of great oy is delivered to the hearers.

R. Q A. TEAGUE. Farmington, N. C. THE SUNDAY SCHOOL WORK IN THE

The fifth Sunday in March, with Friday and Saturday preceding, was in our Association appropriated to a Sunday School Convention. It was held with Zion Hill church in Wilkes county. Most of the churches were represented. Eld. I. W. Thomas, of Asbe, preached the opening sermon. He earnestly and forcibly presented for our imitation the example of the woman who did "what

BRUSHY MOUNTAIN ASSOCIATION.

she could." On Saturday and Sunday spirited discussions were held and participaed in by many brethren. The difficulties in the way of having a Sunday School in every church, the duty of pastors to the Sunday School and the practicability of continuing country Sunday Schools through the winter, were all discussed. Steps looking to the more complete organization of the work in our bounds were taken. The plans are to be completed at the Association. The churches seem to be alive to the im portance of having Sunday Schools but the great difficulty is to make them interesting. In a population like ours good teachers are hard to find. I think we shall have this year nearly or quite as many schools as

But the heat thing of the meeting was a sermon on Sunday by Elder W. A. Pool, of Taylorsville, on the Early Training of Children. In his peculiarly earnest and striking manner the preacher laid special emphasis upon the importance of setting a good example before children. G. W. GREENE.

charches in our Association.

TO PROHIBIT THE SALE OF INTOXICATING LIQUORS IN CERTAIN LOCALITIES. The General Assembly of North Carolina do enact :

county; or the Methodist church at Ansonville, in Anson county; Elliott's church, Cleaveland county; Concord Baptist coin county; Shiloh M. E. church, Cabar-rus county; Lebanon M. E. church, Davie county; Morgan Hill church, Buncombe county; Forks of Ivey Baptist church, Madison county; Pleasant Hill Baptist church and Battle's church, Burke county; the Methodist and Lutheran churches of

NUMBER 41

testant church, and Bethel Northern Meth

odist church, Randolph county; Shilean

and Ebenezer churches, McDowell county

Rehebeth M. E. church, (colored,) Leba-non M. E. church, Columbus county;

Gilead church, Bladen county; Friendshi church, Wilkes county; New Found

Baptlet church, Buncombe county; Helson

and Pee Dee churches, in Richmond coun

ty; Fine's Creek Baptist church, in Hay-

wood county; Bensalem and New Provi-

dence churches, in Moore county; Strad-

county; and all the churches in Bertie ex-

cept in the towns of Windsor and Coleraine

or within two miles of Hickory Grove

and Pisgah church in Lincoln county; Al-

lensville Methodist church, Ephesus Bap-

creek, Hermon, Rehobeth churches, in

Granville county; State Line Academy,

Cleaveland county; Macedonia church,

Buncombe county; Lutheran chapel, Gak

Grove Methodist church, Christ's Episco-

pal church, Unity church, Rowan county;

Bethsada, Lineberger's, Wilson's, Shiloh,

Dallas, Kelly's, Concord, Friendship, An-

tioch and Lander's churches, Gaston coun-

ty; Albemarle, Stanly county; Reden

Springs, Union county; Maple's Hill, Wes-

levan chapel, Ashton academy, Pender

county; all the churches in Perquimans

county except those within the corporate

limits of the town of Hertford; New Salem

church, Iredell county; Mt. Carmel church

Montgomery county; Ormand's chapel and

Beaufort county; St. James's church, Ire

dell county; Snow Hill Methodist church.

Conle Baptist church, Providence Methodist

church, Nantihala school-house, Smith's

church, Jackson county; Mount Pleasan

church, Chatham and Bynum Manufactur-

ing Company's works, O'Kelly's church

Chatham county; Mount Zion church, Ir-

ving academy, Bladen county; Macedonia

Baptist church, Columbus county; River-

side Methodist camp-ground, Ashe county

Laurel Springs academy, Alleghany county; Blackborn's chapel, Ashe county; South

Fork church, Watauga county; Belvin church, Orange county; St. Luke's and Shepherd's Oross Roads churches in Ire-

dell county; Pleasant Grove church and the Methodist church and Castalia church

in Nashville, Nash county; Gardner's

church, Warren county; Pine Grove M. E.

church, Robeson county; Clear Creek academy, Henderson county; Ephesus church, Wake county; Turkey-Tail, Burke county

Jersey settlement Bantist church, David

son county; State Line Baptist church

Stokes county; Bear Swamp, Mount Lebs

non and Mount Taylor churches, Halifax

county; Brasstower church, Cherokee

county; Mill Grove church, Union county;

Ridgeway, in Warren county; Tally Ho Baptist church, Granville county; Suns-bury, Gates county; Jericho Baptist church,

Davie county; Stecoah Baptist church

Graham county; Rock Spring camp ground

in Caldwell county; Olive Branch and Bethlehem Methodist churches, in Davie

county; and the Methodist and Presbyte-

rian churches of Lexington, Davidson

county; or within two miles and a half of

Pleasant Grove, Zion Grove and Dudley

Grove churches, Hertford; Thompson

chapel, Wayne county; Pine Forest Bap tist church, Columbus county; or within

three miles of Bethel church, Wayne coun-

ty; Eden church, Greene county; White

Chapel and Creswell church, Washington county; Chowan Female Institute, Hert-

ford county; Youngsville, Flat Rock,

Franklin county; East La Porte male and female academy, Jackson county; McKen-zie's chapel, Iredell county; Hallsville,

Duplin county; Pike Creek church, Pender

county; Back Creek church, Rowan coun

ty; Shady Grove Baptist church, Sampson county; or any church in Bertie county except in the towns of Windsor and Cole

raine; Moore's chapel, Center church, Ire-

dell county; Philadelphia church, Rich-mond county; Wahunta church, Wayne

mond county; Wahunta church, Wayne county; Bethel and Antioch Baptist church

es, Orange county; Lumber Bridge and

Providence Baptist churches, in Robeson

county; Melton's Grove, Montgomery county; Little River church, Transylvania

county; Hayes's chapel, Bethel, Holland and Middle Creek churches, Wake county;

Prospect church, Robeson county; Gener

church, Granville county; Free Chape church, Washington county; Union Meth-odist church, Union county; Concordia

high school, Catawba county; Savannah Creek church, Auson county; Huntersville and Caldwell churches, Mecklenburg coun-

ty; St. John's and Pioneer churches, Cabarrus county; Reedy Methodist church. Henderson county; Tabernacle Methodist E. church, Richmond county; Lee's church. Jones county; Pioneer Mills post-office.

Cabarrus county; the town of Creswell Washington county; or within four mile of the University of North Carolina, Or

SEC. 2. Amend section two, chapter two hundred and fifty-five, laws of one thous and eight hundred and seventy-four and one thousand eight hundred and seventy-

five, by striking out "made" wherever occurs and substitute in its stead the wor

"distilled or fermented from fruit"; and amend chapter two hundred and sixty, laws of one thousand eight hundred and seventy-six and one thousand eight hundred and seventy-seven, by striking out Macedonia church, Columbus county, Law-

and Adams' school-house, Pitt county. SEC. 3.] Any person violating the pro-ions of this act shall be guilty of a mis-

Saint's Delight, in Greene county; Pante

ley's chapel and Berea church, Buncomb

JOHN E. RAY Cor. Sec. B. S. Board, and Sec. Bd Missi Bible Lesson Quarterly. I am in receipt of a copy of this splandid lesson help, published by the American Bap-tist Publication Society, Philadelphia, and

The Biblical Recorder.

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am very favorably impressed with it. It contains the International Sunday School Lessons for three months together, with comments by Rev. Granville S. Abbott; a Dictionary of the persons and places, (with the of different books of the Bible; a list of appropriate questions accompanying each lesson—also twalve songs with the music, taken from Biglow and Main's "Hymn Service." And all this for five cents per quarter, or twenty cents per year, for single copy, or three cents spices in clubs of ten or more for three months, or tecelve cents per year! Upon the whole, I think it is the cheapest arrangement for the Lesson system that I have yet seen. It is eminently suited to the average class in all our Sunday Schools, being simple and easy, and yet, not too much so. Schools wishing the cheapest and best lesson help would do well to send their orders at once to Rev. B. Griffith, 1,420 Chestnut street, Philadelphia, or to me, and they shall be promptly forwarded. These quarterlies are in pamphlet form and well adapted to general

Mt. Morlah Sunday School. Bro. Poole, the Saperintendent of this School, gives us quite an interesting account of it. He says:—"Before it was organized as an evergreen Sanday School, it was difficult to keep it up after August, and about October, the frost, (which was a lack of determination), killed it, to put forth no more until spring. But new with hearts warm with the love of God which gives zeal and energy, we go through the winter with almost as full attendance as in the summer, until ing, which I believe was detrimental to the success of the School; but now we have School every Sunday. Another feature which I think gives life to the School is the formation of an Infant class. It gives an impetus to the whole School. We have a place for all, from the grey haired and aged to the child of 3 or 4 years of age." And you are right my brother. The Bunday School should be the church at work, teaching the Bible to the rising generation and to one another, until this is the case, we need never expect to see the world converted; no, not even our own children and our neigh bor's children.

Bible Enigma.

Where did Paul, beseech Timothy to abide while he went into Macedonia?

What was the name of the woman of Thy atira who sold purple and whose heart the Lord opened that she attended unto the things spoken by Paul?

Where was Saul journeying when stricken to the earth?

In what country did Jacob die? Who was David's great grandmother?

What good woman of Jopps did Peter raise from the dead ? What was Joses surnamed by the apostles

Of what sect did Tertulus, the orator charge Paul with being leader? Which of David's brothers treated him

scornfully when he offered to go out against the Philistine? Where did Paul heal a man, impotent his feet, who never had walked?

Who, after seeing that the laying on of the apostles hands brought down the Holy Ghost, offered money for such gift to be mparted to him?

Who was David's grandfather?

Who came to Jesus by night and was con founded when Jesus told him of regeneration? The first letter to answers of the above will give the name of a devoted and beloved pastor of Western North Carolina.

Lame Excuse.

A good brother in Montgomery county and in the Pee Des Association writes me the following, in reply to a letter written him recently:- "Sorry am I to have to say that I connot fill the blank you sent me; for we have no Sunday School at our church. I want a Sunday School this summer, but we have no one who will superintend. There are chil-dren enough to have a good School, but as I said, no Baptist to superintend, and I guess you would hardly countenance a mixed or Union School." Why cannot you superintend the School? Are you sure that you are not neglecting a plain duty in not taking hold of the work? Are you going to let you children and neighbors grow up in ignorance and wice and not make one effort to save them? Take hold of the work yourself and ask God's blessing upon your efforts, and press forward, in the grand work, and you have nothing to fear, but all to gain.

& S. Convention of the Kings Mt. Bro. S. M. Logan compleins to us that the Association has let their Sunday School Convention die out. New, this will not do, Bro Logan, who is the chairman of this commit-Dixon, White, and yourself, too, and don't rest until the matter is revived, and placed upon a firm basis.

For Little Leader Commission Send us your Orders This beautiful spring weather should not be lost in doing nothing, but spent in the service of God, trying to aid others in coming

If you want Sunday School Supplied You would do will to write to the B State Sunday School Beard, Raieigh, can fornish you with song books, catech Bibles, papers, &c., &c., at publishers p

seaben must be a preacher, and I inclined to the same opinion. I con-Our meeting at this place is be sented that my name might go be-

fore the quarterly. Conference for license to preach. I retired to the woods for prayer and meditation. It Take us the forces, the little force that spot the vines: for our vines have tender grapes. —Songs of Solomon 2: 15. was to me a day of unutterable anxiety of mind. If the rocks and the wild forests that skirted "Wesley Chapel in that day, could speak, they would bear testimony to the prayers the exclamations, the solema vows that went up to heaven from my

anxious soul that memorable day. I was not only granted license to preach, but recommended to Conference as a suitable person to be recrived into the travelling connection. This recommendation brought upon my burdened mind another very solemn question, to be decided: that is whether I would become a Meth-odist circuit rider. I thought it wise, in view of, my inadequate preparation and equipment to hold this question under consideration for at least twolve months longer. In the

My second effort at preaching was of a different character from the first. It was delivered among the Twild hills of a distant neighborhood, to arough, illiterate congregation. I made selaborate preparationas My text was "Let us hear the conclusions of the whole matter : Fear God. and keep his commandments, for this is the whole duty of man." I discant ed upon divine law, as it affected its Author and His divine works, as it affected created spiritual beingsboth angels and meny in time and in eternity, in heaven and in hell. I commenced in eternity past, swept through the cycles of time, from the beginning to the end, and launched out into immeasurable distances of eternity to come. - I rambied all over the Bible. After soaring through the infinitudes of space and time, for about an hour, I came back to my gaping auditors, and remind ed them that they were still in the flesh, and on the earth, and must wait patiently for the grand consummation of all things, when they

ters than I could tell them. I don't think that sermon led any sinner to Christ. Like some sermons I have heard since, it was too broad too lofty, too universal, without point or directness, it skimmed over every thing, and explained nothing. I have since met with other preachers, who tried to tell ail they knew and some things nobody knew, all

would know more about these mat-

I encountered some trouble in regard to the style of my dress, and the manner of wearing my hair combed up in front, after the fashion of the times. The holy bretiren thought that such a "top not" as that would never do for a preacher—that it was the outgrowth of pride and Very soon after my profession of | vanity-and that it must come down

seemed to me that I was called to erect, in its own individuality, and never see man or woman, with na-

just as plain and easy to others as ous brethren, not satisfied with huhave no trouble in persuading every leting on me a strait breasted, anklebottomed coat, such as a majority of the preachers wore at that time. But I was not satisfied that any such coat would increase my piety or usefulness. Besides, I have not forgotton how shamefully they fooled me about my beautiful white hair. I was incorrigible. They could not persuade me to throw aside the old plain frock coat, which my mother

had made me.
One day I found myself unexpect edly before a council of preachers and holy women. They endeavored to show me how wicked it was for me to preach in that dandy coat. Said John Bransford, "it would be an everlasting reproach for the very circuit which only last year, sent up a petition to the bishop not to send them a preacher with a fashionable coat, to recommend to the Conference a dandy preacher." Stephen Carlisle said, "if you were like my-sell, an old man just ready to die, your example would soon be forgot-

ten. But to think of a young minister giving his whole life to the countenance of such a wicked thing. Was horrible." I was still unyielding, Bro. Coffee remarked, "Reuben, in less than twelve months, you will ty five cents. The same day I rebe the biggest dandy that ever strutted." Of course I did not agree with

about the things in the chapter antil I had stealthilly taken hold of the text, "Come for all things are ready."

I proceeded to discuss it, somewhat systematically. The Lord gave me liberly of utterance. The people got happy, Bro. Jessie Smith, who had hid himself in the adjoining room, came out clapping his hands and shouting aloud. The whole congregation, except a few sinners, began housed, and we had a grand hallalejah meeting.

The question seemed to be settled with the brethren and cipiars, that

cravats without collars for the neck, and broad brimmed hats for the head. Walking sticks and gold watches were repudiated in toto. Bishop McKendree though tottering with the infirmatics of old age, has never used a cane. But when he saw some of the preschers displayinto Conference with the ugliest crooked stick he could find, Next morning all the walking sticks had disappeared from the Conference

My apecial friend, Francis A. Owen was a brilliant preacher, but a gay, fashionable dresser, One night at Camp meeting, as the preachers were undressing to go to sleep, brother Frank bung up his gold watch, a very unusual appendage for a preacher in those days. Bro. Thomas Smith, the presiding Elder, got down on his bands and feet like a dog, and barked at the watch, while the preachers laughed and yelled vociferously Never did mortal eyes behold a more ludicrous scene in a preacher's tent est erelad

While I was debating the question of becoming an itinerant preacher Lengaged for a short time in school teaching. A severe attack of measles, with close confinement to the school room and to study, ruined my health, and brought me near the grave. A long horseback ride to Eastern Virginie, and back again to Tennessee, restored me to perfect

Having been again recommended to Conference, I rested only one night at home, and then went down to Lebanon, Wilson county, where the Conference was then in session, presided over by bishep Andrew, assisted by bishop McKendree, then very infirm and feeble. From that Conference I was sent to Stone's River circuit, in the vicinity of Murfreesboro. Elijah Dodson was the preacher in charge of the circuit, and

presiding Elder. REUBEN JONES. Churchland Va.

For the Recorder. IT PAYS TO GIVE TO THE LORD.

"Give and it shall be given unto you; good measure, pressed down, and shaken to-gether, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6: 38.

This and many other passages of the Scriptures abundantly prove that we not only do not lose pecuniarily by giving to the Lord, but that we gain even in that regard. Experience and observation demonstrate the same thing. On one occasion when a foreign mission agent visited the church of which a very liberal brother was pastor, the litter gave the only money he had which was a five dollar bill, although that was his dependence for his fi mily's sup port for the next week. Therefore the brethren made uim up a supply of provisions, enough to last his family for some time. Moreover, during the next week he was invited to marry a couple, which being done, the bridegroom handed him five dollars. He was also called on to preach a funeral for which a near relative of the decased paid him five dollars. This brother who is now paster of the Fayetteville Baptist church, surely has found that he gains much by giving to the Lord.

The president of a female college in North Carolina, soon after the war was so auxious to do something for the perishing heathen that he gave all the money he could scrape ap which was twenty dollars in ailver. In a short while he received a letter and the money, or a draft for it, to pay him for the education of a poor girl whom he had taken and educated without expectation of ever being paid for it. The other day I saw a very generous brother rise up in a Union Meeting, and give fitty dollars to the building of church. Before this brother got out of the house, after the adjournment of the meeting, he was informed that a suit had been gained in court whereby he would get one hundren and seventy five dollars which he had given up, as lost. Last winter when the weather was exceedingly cold, a well-to-do preacher gave to a poor Baptist preacher a buggy blanket which cost the donor \$2 50 On the same day perhaps, a wealthy lady gave the former a splendid buggy branket which was worth ten or twelve dollars.

Not long ago I went to the posteffice and sent off a dollar for ministerial education. Then I jump. ed into my buggy, and driving on, stopped at the house of a good sister. ty five cents. The same day I re-Herald had been presented to me for a year. Here was \$2.60 for me. that the Lord will give it back to them in good measure and running over, they surely will not receive it back. If such were the case the wicked would resort to giving in order to get rich. The Lord looks at the heart, and if a man gives merely that men may give anto him he is not at heart giving to the Lord. He is giving for his own selfish purposes. And if one gives because it is cus-

tomary he need not look for any blessing from God in measuring it back to him. Thousands of people do this. In fact, very many of our church members give because it is fashionable to do so. Many give as much as others simply because they are worth as much. Such is not

I verily believe, if a brother gives five dollars to the cause of Christ, because he heartily believes that he giving it for Christ's sake, because be wishes to see Christ's kingdom established in the world, it will come back to him in good measure. Five dollars, perhaps double, trebled or quadrupled will come back to him. know it. And many times, as in the cases noticed, God will show as plainly that these things are true

For the Recorder. INFANT CLASSES.

It was my privilege to be at Mt. Moriah church, Wake county, ten miles southeast of Raleigh, on the 2nd Sabbath in April, and I was indeed delighted with the arrange-ment of the Sabbath School, especially with the intant class. I had never seen such an arrangement before, and wondered how many Sabbath Schools in the State had adopted it. They have a separate room in one corner of the church by means of curtains. These curtains are fastened to a hook made fast in the wall about eight feet from the floor, then extending out as far as is necessary and fastened to another hook on a light piece of scantling reaching from the floor to the ceiling, Greenville T. Henderson was my and then they extend to the wall again, so as to inclose a room. The upper end of it a staple by which it is suspended to a hook in the ceiling and can be taken down and the curtains easily removed. Now this costs but very little, and yet it seems to be a very valuable plan. We all know that the attention of children is easily drawn off by surroundings, and for this reason they ought to be in a separate room where they can be instructed in their own department and their attention held more easily. It would be a good idea for all the Sunday Schools that are not able to build separate rooms about the church for their infant classes, to adopt the plan mentioned above. The fruits of Sunday Schools, carried on with care, will be seen-they can be seen at Mt. Moriah, where there has been a good Sabbath School for a number of years under the superintendence of Deacon Calvin Pool, who is now getting old (God bless the old soldiers) and has given

> class, where I found a number of aged brethren, and oh, how my soul warmed as they talked about Jesus! Thank God for the old standard bearers. I have sometimes thought that the world would not stand were it not for them. And then, Tas a result of this good Sabbath School at Mt. Moriah. here seems to be a greater propor tion of young christians than I have ever seen in a church before, and they take right hold in the school. They have known the good of an infant class, if not of an infant class room, It was good to be there and hear those young soldiers of the cross sing. After the sweet singing I watched to see what went with the little folks, and I saw them all go behind the curtains, followed by an amiable young lady to instruct them, and then all minds were busy. I thought about my dear brethren in the mountains and wondered how they were getting on in this particular. And I should like to suggest

class and is still anxious to learn of

Jesus. I was invited to sit in his

Let us lay special stress on the

A. W. Jackson, Sec. For the Recorder LETTER FROM ENFIELD. Our meeting closed Wednesday two others received for baptism. Of those received, three were from Pefessed faith. I look for much inture good from the meetings. Our new members are full of zeal and good works. They shall have an invitation to take the RECORDER this week. charitable" enough to preach on "The Evils of Infant Baptism," and that before an audience principally Pedodist preachers. The sermon was very making infant class rooms, that is kindly in spirit, but it raised a whiclwind. The brother assumed that there was no infant baptism in the New Testament, reading in the outset Dr. Bledsoe's famous admission. Dr. Bledsoe's rest has not been peace-

not in. People will take different views of things. But on two things there seems to be perfect agreement: First, that it is seemingly unsafe to First, that it is seemingly unsafe to follow Dr. Bledsoe; second, that it is decidedly unsafe to try to answer Dr. Bledsoe. As to the Brother who preached the sermon, duty called him home next morning before day; and the Baptist pastor here had business in his ro m all the following day.

H. F. Vann,

Unfield, N. C., April 18. out al

AN ACT

SECTION 1. That it shall be unlawful for any person or persons to sell or directly or indirectly receive any compensation for any spirituous liquors, bitters, or any intoxicating drinks within one-half mile of Bethphage church in Cabarrus county, or within one mile of Pleasant Hill church in Iredell county while Divine services are being held there; or the Big Ore Bank, Lincoln county; Trinity church, Bladen county & Harrisville church, Stanly county or Calson's chapel, McDowell county, while religious worship is being held thereing or within one mile and a half of St. Paul's Lutheran church, Iredell county or St. Paul's Methodist church, Cleaveland church, in Yancey county; Matthew's church, in Yancey county; Matthew's station, in Mecklenburg county; and all the churches in Hyde county; Fellowship shall be fined not less than ten dollars nor stir him with "charp stoks," and the churches in Hyde county; Fellowship shall be fined not less than ten dollars nor stir him up. Also, get after Brox. Wabb church in Gaston county; Kernersville, Forsythe county; or within one mile of Three Forks Baptist church, in Watauga county; Oak Grove church, Pitt county; Methodist church near Jug Tavern, Lin-coln county; Shiloh M. E. church, Cabar-